STRENGTHENING OF INDONESIAN ISLAMIC CHARACTER THOUGH ISLAMIC EDUCATION MANAGEMENT BASED OF SOFT SKILLS

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Abstract

Symptoms of intolerance that was done by most of the ummah of Islam in Indonesia lately, shows that globalization has brought the ideology of the new that actually erode the identity of Islam Indonesia were very accommodating and tolerant of the wealth of local culture, upholding the values of diversity and emancipatory on the role of women in everyday life. Islamic educational institutions should play a role in the reconstruction of intolerance symptoms that Appeared lately. Through management soft skills-based Islamic education is expected to restore Islam Indonesia on Islam very famous identity steeped in local culture and uphold the values of diversity. This article reviews how the

management arrangement soft skills-based Islamic education is Able to restore Islam Indonesia returned to his identity.

Keyword: *Islamic Education Management, Soft Skills, Islamic Character of Indonesia.*

Abstrak

Gejala intoleran yang dilakuan oleh sebagian umat Islam di Indonesia akhir-akhir ini menunjukkan bahwa arus globalisasi telah membawa paham-paham baru yang justru mengikis jati diri Islam Indonesia yang sangat akomodatif dan toleran terhadap kekayaan budaya setempat, menjunjung tinggi nilai-nilai kebhinekaan, serta emansipatif pada peran serta wanita dalam kehidupan sehari-hari. Lembaga pendidikan Islam harus berperan dalam rekonstruksi gejala intoleransi yang muncul akhir-akhir ini. Melalui manajemen pendidikan Islam berbasis soft skills diharapkan dapat mengembalikan Islam Indonesia pada jati dirinya yang terkenal kental dengan budaya lokal dan menjunjung tinggi nilai kebhinekaan. Artikel ini mengulas bagaimana susunan manajemen pendidikan Islam berbasis soft skills mampu mengembalikan Islam Indonesia kembali ke jati dirinya.

Kata Kunci: *Manajemen Pendidikan Islam, Soft Skills, Karakter Islam Indonesia.*

A. Introduction

Today, the intolerance shown by Muslims in Indonesia often comes to the surface and make headlines on a variety of media. In Central Java alone symptoms emergence of intolerance in social life has been reported since 2015. Reports emerged Tedi Kholiludin of the Institute of Social Studies and Religion (ELSA), Central Java, as reported by tempo.co December 27, 2015 states that the problems that

arise are usually associated with the service population administration, construction permits places of worship and the conflict of certain religious sects. One example is the ban on speaking at a seminar on Ahmadiyah congregation as well as the destruction of places of worship Sapta flow dharma in Rembang. The three main causes of the problems of intolerance in Indonesia is the lack of education about tolerance, legal uncertainty and economic inequality. This is expressed by Yando Zakaria on Liputan6 on January 17, 2017. The main educational institutions in the spotlight since allegedly has been compromised by ideologies of intolerance at various levels ranging from early childhood to higher education. More widely in other areas in Indonesia will be more cases of intolerance encountered mainly involving Muslims as perpetrators or as victims.

Symptoms of intolerance itself is not character of Muslims in Indonesia. In various studies have outlined the history of Islam in Indonesia were taken and grown in ways that uphold the values of pluralism and cultural customs so it is very difficult to find coercion confidence to embrace Islam by violent means. Indonesian Islam itself in the stigma as a tolerant Islam, friendly Islam and Islam are very thick with the values of the local culture. At least, Islam is Islam Nusantara Indonesia which have characteristics much different from the Islam Sino (East Asia), Indian subcontinent Islam, Islamic Turkey, the Islamic Iran, and Black Islam.[1] Indonesian Muslim is a strong character diversity and pluralism as well as the "indigenization" and "syncretization" Islam in the frame to Indonesia.[2] When symptoms are present today, cultural diversity, ethnic, and even religious streams in a

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[1] Irham, "Bentuk Islam Faktual: Karakter dan Tipologi Islam Indonesia", *el Harakah*, Volume 18, Number 2, 2016, p. 199-221.

[2] Ummi Sumbulah, "Islam Jawa dan Akulturasi Budaya: Karakteristik, Variasi, dan Ketaatan Ekspresif", *el Harakah*, Volume 14, Number 1, 2012, p. 51-68.

deliberately slammed sparking a conflict that resulted in public unrest Indonesia.

Sectors are often "blame" in this issue is education. It is, shared by Yando Zakaria when asked by President Jokowi to provide input on coping strategies intolerance as reported by Liputan6.com. His opinion, the institution began early childhood to higher education has been "hijacked" by ideologies of intolerance that causes the product to be intolerant of diversity education environment. Therefore, the government through the ministry of education and culture rolling discourse about the application of character education for different levels of education. The discussions that started in 2004 has now started to be executed through various government policies on education, especially related to the curriculum which must include elements of the characters in the implementation of education in school settings. Indeed the policy is a response to all the criticism leveled at all of education managers in this country because they are still very cognitive oriented in each of the activities and policies implemented. So mentality and character as marginalized from a variety of learning activities are carried out.

Movement in strengthening the character starts to really run began in 2013 although since 2010 has been included in national policy development roadmap national character.[3] Primarily through government policy changes in the structure of the curriculum, the government tried to accommodate various payload code input on the curriculum through a variety of policies. Expressly and explicitly mention that the government's development policy based on character nation on Pancasila, the 1945 Constitution and "Bhineka Tunggal Ika" late in the framework of the Unitary

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[3] Kementerian Sekretaris Negara, *Kebijakan Nasional Pembangunan Karakter Bangsa 2010-2015* (Jakarta: Pusat Arsip Nasional Republik Indonesia, 2010), p. 10.

Republic of Indonesia.[4] That is, the intolerance symptoms appear *ummah* today is actually an action that came out of the corridor development policy of national character. Soft skills supposed put forward in every conflict due to differences with the marginalized as only promote rational logic and tend primordialistic in solving a problem.

Character education is expected to answer these challenges. Education governance and educational institutions at the macro and micro management system through the implementation of curriculum and learning management are both driven to support the strengthening of national character in Indonesia.[5] The world of education itself is now split into two where the governance system based public education and religious-based education that the majority managed to Islamic education. At least when viewed quantitatively, 39.469[6] of 267.532 or 14,75% of all educational institutions in Indonesia is a faith-based institutions, especially the Islamic religious base.[7] The data showed that the chances of Islamic-based education has a considerable role in the development of education in general and the development and construction of special characters. Therefore, the governance or management of education must be managed so as to achieve maximum output in achieving the expected goals of national education. Management soft skill-based Islamic education is one answer to the great challenge of Islamic education institutions in addressing the erosion of characters ranging Indonesian Muslims who now tend to be intolerant of difference. This article looks at how

[4] *Ibid.*, p. 3.

[5] Said Hamid Hasan, *Pengembangan Pendidikan Budaya dan Karakter Bangsa* (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum, 2010), p. 2.

[6] Direktorat Jendral Pendidikan Islam, *Deskripsi Statistik RA/BA/TA dan Madrasah* (Jakarta: Pusat Litbang Kementerian Agama, t.t.), p. 2.

[7] "Data Referensi Kementerian Pendidikan dan Kebudayaan", accessed December 31, 2016, http://referensi.data.kemdikbud.go.id/index11.php.

the management of Islamic education in building the Islamic character of the Indonesian nation.

B. Discussion

Judging from historical records, Islam entered in Indonesia through the process of social interaction going naturally without any coercion through violence even with war. Islam entered Indonesia brought by merchants both from Arabic, Persian and Gujarat. Social interactions that occur with indigenous communities through marriage and propaganda as well as entry-rooted through cultural interaction so that there is no resistance behavior in Indonesian society. Islam in Indonesia was developed through the use of culture as propaganda conducted by Sunan Kalijaga, respect indigenous local community, as is done by Hashim Asy'ari and figures of another Islam. Therefore, if there are symptoms of radicalism and intolerance shown by a Indonesian Muslim at this time, we can be sure it's not the original character of Indonesian Muslims.

Islamic Development is done through social institutions as conducted by Ahmad Dahlan, a "*pesantren*" education and acculturation so do not leave the customs and cultural wealth that is owned by a community. Therefore, Islam is accepted with open arms by every line in the Indonesian people so resistant behavior that has emerged in some traditional Islamic teachings by the community is not a precursor of Islam in Indonesia. Islamic education to teach the values of peace, respect and uphold the values of diversity that is around. Ironically, lately found a wide range of symptoms of intolerance, violence in the name of religion and ideologies in the name of radical Islam. To that end, Indonesian Muslims should be returned to *khiṭṭāh* that stigma friendly and peace-loving Muslims re-attached to the Muslim community in

Indonesia. Islamic education has the biggest mandate therein especially in developing soft skills society Indonesian-style Islamic grounded and very closely with the local culture.

1. Character Muslim Indonesia

In various studies, some experts classify some kind of Islam that Indonesian Islam (archipelago), Muslims of the Indian subcontinent (Bangladesh, India and Pakistan), Islam Sino (East Asia), the Islamic Iran (Persia), the Turkish-Islamic, Islamic Africa and Black Islam.[8] Indonesian Islam discount distinctive character that distinguishes between Islam and Muslims in Indonesia with Islam in other countries. Characters are as follows:

a. Islam and Muslims *Wasaṭiyah*

Wasaṭiyah portrayed Islam as Muslims who do not stand on the poles tend to radical Islam and extreme but have an understanding and experience of the religion of Islam is good.[9] Indonesian Islam known to be very distinctive, especially among the scholars both in the middle east and western scholars. The specificity of Indonesian Islam and Muslims can be seen from the socio-cultural character of Muslim society tend not to like things that are radical and contrasting frontal differing opinions on whether the reference to the opinion of scholars as well as those referring to the source of law is interpreted again by a priest who embraced.

As an example of propaganda strategy chosen by the leaders of Islamic History can be seen from Sunan Kudus propaganda strategy that emphasizes the values of cultural

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[8] Azyumardi Azra, "Islam *Washatiyah* Indonesia: Distingsi dan Legacy untuk Aktualisasi Islam *Rahmatan Lil 'Alamin* dalam Peradaban Global", *Paper*, presentated ad Diskusi Kompas and Panitia Muktamar Nahdhatul Ulama Meneguhkan Islam Nusantara, Jakarta, 2015, p. 6.

[9] *Ibid.*, p. 3.

diversity by accommodating the viscosity of the old society very closely with the Holy Hindu and Buddhist culture.[10] The principles of humanism into the main handle in trying to influence people to embrace Islam without the Holy of coercing the will to society what else to try to blame even remove the symbols that are contrary to the teachings of Islam. Precisely Sunan Kudus trying to accommodate a wide variety of traditional and cultural values of society symbolized in the form of the Holy Mosque Minaret. In addition, tolerance to cultural values indicated by Sunan Kudus ban on eating beef which incidentally is an animal revered Hindu religion.

A deep understanding of the teachings of the religion of Islam from the Muslim community in Indonesia is shown by the many books of works of Indonesian cleric who became a reference Muslims from other countries. Some examples of books that would be a reference to the Muslim Ummah in the world is the *Tafsīr al-Khaṭib al-Makki* work of Syekh Akhmad Khatib Minangkabau, *Faiḍ al-Barakāt* works of K.H. Arwani Holy Amin and *Tafsīr Midad ar-Raḥmān* works of K.H. Shohibul Faroji Azmatkhan and many other works that can not be mentioned one by one. Each very characteristically has a specific Indonesia that is a reflection of religious values collectively, comparative religious values with other values in society such as culture and customs as well as reviews on a better understanding of Islam.[11] Their efforts to keep comparing the values of religious and cultural values implies the scholars of Indonesia was still trying to

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[10] Mas'udi, "Genealogi Walisongo: Humanisasi Strategi Dakwah Sunan Kudus", *ADDIN Journal: Dialectic Media of Islamic Studies*, Volume 8, Number 2, 2014, p. 223- 244.

[11] Howard M. Federspiel, "Karakter Literatur Indonesia Tentang al-Qur'an", *Studi Islamika: Indonesian Journal for Islamic Studies*, Volume 2, Number 2, 1995, p. 165- 195.

promote the values of local cultural wisdom. They do not seek to polarize but instead find a middle ground that can be a solution to their differences in religious and cultural values that have been developed in the community. Understand that accidentally banging radical religious and cultural differences in value by itself will not be popular with the public.

b. Accommodating Islam and Muslims who are Full of Cultural Values

Islam in Indonesia is familiar with Islam is very thick with cultural values and accommodate customary values of Indonesian society is certainly not contrary to Islamic Shari'a. Indonesian Islam is Islam multicultural willing to accept all various ethnic, tribal, and language that remains should be respected as a wealth that will unite the Islamic *raḥmatan li al-ʿalamīn*.[12] Local wealth and wisdom values of each ethnic truly accommodated to be religious values that guide each person in an ethnic toward personal constancy and in accordance with nature as human beings.

One proof that Indonesia is very accommodating Islamic cultural values is a process of indigenization of Islam in the land of Java. Experts often mention Islamisation of Java. Java lies in the peculiarities of Islamic mystical things are quite attached to tradition and the "ceremonial" Java community. Javanese Muslim strength lies in the strong commitment of the people of Java to remain on their identity as a community of Java, but also as a devout followers of Islam. In addition Javanese Muslim society still accepts the reality of religious traditions mixed with local traditions supernatural that sometimes makes some people think the possibility of idolatry quite large. But the fact remains

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[12] Mujiburrahman, "Islam Multikultural: Hikmah, Tujuan, dan Keanekaragaman dalam Islam", *ADDIN Journal: Dialectic Media of Islamic Studies*, Volume 7, Number 2, 2013, p. 65-80.

Javanese society accepts it as a wealth continues to be preserved.[13] Java Islamization process is also an example to all the parties that entered the new religion is not necessarily opposed to the old belief that has existed. What is needed is an adaptation and harmonization between the new religion in with the old belief that already exists.[14]

c. Islam Pancasila

Indonesia as a country that is very popular with multicultural idiom has a big challenge to unite the Muslim-majority societies. It is known that different ethnic, tribal, cultural and customary owned can often be a good trigger inter-religious conflict and internal people in a religion. It should be realized that some cases of intolerance that occurred lately are the symptoms start waning value of diversity that has long been established by the founding fathers.

Islam Pancasila is a representation of internalizing the values of Pancasila in the daily lives of Muslims. The principle of the unity of Indonesia as stated in the third principle of Pancasila should be the leader looked at differences in the structure of Indonesian society. Harmonization of social life different ethnic groups, different religions and different cultures absolutely must be done as a symbol of Indonesian national unity.[15] She picked up the values of Pancasila and the values contained in the goals of the nation and of all aspects of life, showing the recognition of the idea of a moral absolute in the sense of the agreed value and importance.

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[13] Azyumardi Azra, "Islamisasi Jawa", *Studia Islamika: Indonesian Journal for Islamic Studies*, Volume 20, Number 1, 2013, p. 169-177.

[14] Testriono, "Islamisasi Jawa: Adaptasi, Konflik, dan Rekonsiliasi", *Studia Islamika: Indonesian Journal for Islamic Studies*, Volume 15, Number 2, 2008, p. 351-374.

[15] Moh. Rosyid, "Harmoni Kehidupan Sosial Beda Agama dan Aliran Di Kudus", *ADDIN Journal: Dialectic Media of Islamic Studies*, Volume 7, Number 1, 2013, p. 41-64.

The value both politically and legally has become the nation deal.[16]

The values of Pancasila is actually a reflection of the teachings of al-Qur'an. The first precept is a reflection of the teachings of Islam that upholds the One Allah.[17] The second pressure the human values that must be executed in a fair and civilized.[18] Third principle upholding the values of unity which in al-Qur'an clearly explains that man was created with a variety of difference is to know each other and unite.[19] Fourthly, to uphold the values of deliberations greeting each joint problem solving.[20] While last principle fifth or imply the values of justice and the welfare of the people.[21] This shows that since the establishment of the Islamic Republic of Indonesia is very strong with Pancasila character upholding divinity, humanity, unity, deliberation and justice for all people.

2. Soft Skills Muslim Indonesia

Indonesian Muslims has been shown to survive, including when dealing with periods of imperialism for over 350 years. In the colonial period it counterforce Indonesia based on the vertices of a Muslim boarding school and is characterized by strong most of Muslim-majority region. In addition to physical resistance, diplomatic efforts are also intensively conducted by various Muslim leaders so that the people are not afflicted by the invaders. Such efforts as done by Sayyid Usman who establish communication with the

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[16] Mukhibat, "Reinventing Nilai-nilai Islam, Budaya, dan Pancasila dalam Pengembangan Pendidikan Karakter", *Jurnal Pendidikan Islam*, Volume 1, Number 2, 2012, p. 247-265.

[17] Q.S. al-Ikhlas [112]: 1.

[18] Q.S. an-Nisa' [4]: 135.

[19] Q.S. al-Hujurat [49]: 13.

[20] Q.S. asy-Syura' [42]: 38.

[21] Q.S. an-Nahl [16]: 90.

Netherlands to influence and generate policy on Islam.[22] This shows that Muslims indonesi have good soft skills that are not easily lead to physical conflict even with the invaders.

Characters soft skills possessed by Indonesian Muslims are as follows:

a. Deliberation and Consensus-Building *Tabayyun*

Indonesian Muslim character who priority *tabayyun* to the problems that cause social unrest people had actually been reflected in the philosophy of life that puts the nation's consensus problem solving. Through the forum *tabayyun* any interested parties have an opportunity to clarify the problems encountered. *Tabayyun* process also prevented Muslims from doing unjust, wrong and regret.[23] Clarity of information is expected to be obtained through this process and the resulting collective agreement for the subsequent steps. Of course preceded by consensus to take best solution of the problem in question. It is also stressed that the Republic of Indonesia has set representation, deliberation and consensus as a principle of life of the nation.[24] Consensus is the identity of Indonesia that has been around since the ancestors of Indonesia.

b. Accommodating and Tolerant

Islam and Muslim Indonesia is also a Muslim accommodating and upholding the values of tolerance in everyday life. Islam has grown with the malleability of the Shari'a able to respond to any social development in the

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[22] Jajat Burhanudin, "Islam dan Kolonialisme: Sayyid Usman dan Islam di Indonesia Masa Penjajahan", *Studia Islamika: Indonesian Journal for Islamic Studies*, Volume 22, Number 1, 2015, p. 181-203.

[23] Agus Hasan Bashori dan Ulil Amri Syafri, "Studi Kritis Konsep Sanad Kitab *Nahj al-Balāgah* Sebagai Upaya Membangun Budaya *Tabayyun* dalam Keilmuan Islam", *el-Harakah*, Volume 18, Number 2, 2016, p. 163-183.

[24] Muhammad Hanafi, "Kedudukan Musyawarah dan Demokrasi Di Indonesia", *Jurnal Cita Hukum*, Volume 1, Number 2, 2013, p. 227-246.

community.[25] Explained previously that the Muslims of Indonesia known as accommodating as always provide for the richness of indigenous culture of Indonesia to enter into the guidelines of Muslim life without contradicting the teachings of Islam even though sometimes there are conflicting values. As examples of methods of propaganda conducted by Sunan Kudus remains specifies the spot on Hindu cultural values that have long been public trust in the Holy persists despite limited so as not to get stuck on *syirik*.[26] In addition, the dynamic interaction of Islam with Javanese culture also shows Java Islamisation process that tends charged values supernatural and mystical in every aspects of life in society.[27] It does not make both poles should be contrasted to sharpen differences.

Tolerance Indonesian society is also shown by the various cultural products that reflect their Islamic acculturation with the local community. Menara Kudus Mosque is a testament to the authentic and esthetic of cultural propaganda strategy through a process of acculturation of Hinduism and Islam.[28] Moreover, Pulo Kameng Mosque is also an authentic proof that the culture of tolerance through the process of acculturation of Islam and local culture not only in the island of Java. The mosque is very thick with acculturation Chinese, Hindu-Buddhist, and Aceh.[29] Such evidence shows that the Muslim community in Indonesia is a Muslim society that is

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[25] Mahmud Arif, "Islam, Kearifan Lokal, dan Kontekstualisasi Pendidikan: Kelenturan, Signifikansi, dan Implikasi Edukatifnya", *al-Tahrir: Jurnal Pemikiran Islam*, Volume 15, Number 1, 2015, p. 67-90.

[26] *Ibid*., p. 6.

[27] *Ibid*., p. 7.

[28] Syaiful Arif, "Strategi Dakwah Sunan Kudus", *ADDIN Journal: Dialectic Media of Islamic Studies*, Volume 8, Number 2, 2014, p. 245-267.

[29] Masmedia Pinem, "Masjid Pulo Kameng Akulturasi dan Toleransi Masyarakat Aceh", *Analisa: Journal of Social Science and Religion*, Volume 20, Number 1, 2013, p. 87-97.

accommodating and tolerant to interact with a wide variety of community culture.

c. Emancipatory

Gender equality between men and women are becoming one of the topics are interesting to study. It is associated with a long history of development of Islam which strongly opposed the enslavement of women at the time of Jahiliyah. Despite all that, Islam is still considered to have a double standard and tend to be unfair in view the role of women in religious activities.[30] The occurrence of various cases of prostitution as a form of harassment of dignity, dignity and value of women[31] is a latent case that is still difficult to overcome.

Indonesian Muslims is known as Muslims emancipatory and appreciate the role of women in various social activities at the same time religious politics in Indonesia. Judging from various long manuscript about the role of women, found a range of values that remain provide a portion of the women to have a good education in order to avoid ignorance, the position of women in the prevention of adultery as well as how to deal with his family.[32]

The long history of struggle for independence also demonstrate the role of women in war for Independence. Some opposition leaders for independence is Muslim women like Cut Nyak Dien, Cut Nyak Meutia, and Raden Dewi Sartika. This suggests that women also have equality in the

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[30] Adian Husaini and Rahmatul Husni, "Problematika Tafsir Feminis: Studi Kritis Konsep Kesetaraan Gender", *al-Tahrir: Jurnal Pemikiran Islam*, Volume 15, Number 2, 2015, p. 367-388.

[31] Koentjoro, "Prostitusi di Indonesia: Sebuah Analisis Kasus di Jawa", *Buletin Psikologi*, Volume 4, Number 2, 1996, p. 42-54.

[32] Nur Said, "Pendidikan Akhlak Muslimat Melalui Sya'ir: Analisis Gender atas Ajaran Syi'ir Muslimat Karya Nyai Wanifah Kudus", *Palastren*, Volume 8, Number 2, 2015, p. 339-380.

struggle for independence. In fact, one of the Indonesian Muslim women became a symbol of the emancipation of women not only in Indonesia but also has been recognized the world is R.A. Kartini. Although some sources mention that Kartini is a secular woman who never mentioned his religion, but explicitly Kartini said that she is a devout Muslim and he did not highlight her Islam to the western nations.[33]

The long history of the development of Islam in Indonesia shows that women earn its own place in any community activities even physical struggle for independence in the Indonesian nation. This shows that Indonesian Islam is Islam emancipatory that sees the importance of gender equality in everyday life. Women are not only positioned as a complementary life (*konco wingking*) but also have the same opportunity to be in an important position in human life.

d. High Hold Diversity

Indonesia is a nation of multi culture, multi ethnic, multi religious even. This awareness has grown since the ancestors of Indonesia and accommodated by the founding father of the nation Indonesia in the form of Pancasila as the legal basis and the ideology of the nation. Multiculturalism is a big challenge because the Islamic world lately many cultural is hit and contrasted with Islamic Shari'a. But not so with the Indonesian nation.

The Indonesian nation has been born and raised by a single principle "*Bhineka Tunggal Ika*" that is not easily broken by horizontal conflicts caused by ethnic, cultural and racial. Islam with the diversity in Indonesia is a manifestation of the Islamic world globally miniature multi ethnic, multi cultural, ethnic and even flow of the religion of Islam itself is the one

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[33] Nur Said, "Politik Etis Kepahlawanan R.A. Kartini: Menguak Spiritualisme Kartini yang Digelapkan", *Palastren*, Volume 7, Number 2, 2014, p. 345-368.

with the bigger one remains in harmony not conflict with the corridors and the principles of Islam.[34]

3. The Role and Challenges of Islamic Education

Islamic religious-based education is one of the models is the choice of people to obtain educational services. In fact, the data shows that the educational institutions that shelter under the Islamic social organization growing rapidly. A happy thing considering this nation being a moral crisis that religious-based education is expected to answer these problems. The purpose of Islamic education is essentially shaping the mindset, attitudes and behavior of Islamic and teach learners with knowledge about life and religion.[35] Spiritual values greatly highlighted in shades of the education system and learning strategies on Islamic-based education institutions, but the system remains the same as its management is the management of general education.[36]

Ironically, the turmoil in the Middle East Islamic world is presumably because some Islamic educational institutions have been "infected" by radical ideologies rather to divide the nation and the Islamic world itself. It is also feared to occur in Indonesia which educational institutions affiliated with the institution of the middle east. Suspected radical notions have been deliberately inserted in the curriculum. In fact, as a general education, anatomy curriculum in Islamic education also aims to develop and establish the nation religious, knowledgeable, civilized, dignified, democratic, responsible and beneficial for the country.[37]

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[34] *Ibid.*, p. 7.

[35] M. Sobry, "Reaktualisasi Strategi Pendidikan Islam: Ikhtiar Mengimbangi Pendidikan Global", *Ulumuna: Jurnal Studi Keislaman*, Volume 17, Number 2, 2013, p. 81-102.

[36] Moh. Roqib, *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS, 2009), p. 95.

[37] Marliana, "Anatomi Kurikulum Pendidikan Agama Islam Di Sekolah", *Dinamika Ilmu*, Volume 13, Number 2, 2013, p. 137-160.

If you look at the long history of the development of Islamic education, the true character education has been so attached to schools based education both modern and traditional. Even the last few years, Pesantren used as a medium of de-radicalization in cooperation with BNPT. One of them is the Termas boarding school which is based at traditional schools with emphasis on education containing elements of scientific culture, religious culture, social culture and political culture.[38]

The main challenge Islam Education today lies precisely in the swift currents of globalization that makes the learners in Islamic educational institutions can receive a variety of information very easily through advances in technology. This makes the managers of Islamic educational institutions shall perform preventive efforts as well persuasive that the rapid flow of global information does not cause negative effects for students. In addition, institutional competition both from within and from abroad is another challenge that should receive serious attention from the managers of Islamic educational institutions. In addition to the challenges facing the Islamic education since its inception is dealing with the authorities, reformist and modernist and dealing with the development of science and technology. In addition to the culture or the culture has not awakened nice in Indonesia to develop education.[39]

The role of educational institutions as well as civil society organizations have begun to Islam actually done since the entry of Islam to Indonesia. Through the vertices of Islamic boarding schools and universities, Islamic educational

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[38] Mukodi, "Pesantren dan Upaya Deradikalisasi Agama", *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Volume 23, Number 1, 2015, p. 89-112.

[39] Khojir, "Pengembangan Lembaga Pendidikan Islam di Indonesia (Analisis Kritis Peluang dan Tantangan)", *Dinamika Ilmu*, Volume 11, Number 2, 2011, p. 1-10.

institutions participate in building the human resources even before the name of Indonesia has not been declared. Education laden formation of manners, moral ethics, Islamic character, understanding of religious values and of course the charge of religious materials as the main menu even as diplomatic efforts have made this nation from the shackles leuar invaders. K.H. Wahab Hasbullah, K.H. Asy'ari Hasyim, K.H. Ahmad Dahlan, K.H. Wahid Hasyim and other Indonesian ulama even make schools and educational institutions of Islam as the vertices of the struggle to repel the invaders. This further confirms that Islamic education has long been a vital part of the Indonesian nation in developing human resources to face the challenges of the outside world. This time to think about is how to restore the role it not only makes the institution of Islamic education as an appeal to obtain profits were amid the commercialization of education but also make educational institutions based islam started ladder bottom up higher education as a knot struggle toward the modernization of science both general and religious promote and improve the welfare of this nation.

4. Islamic Education Management Based of Soft Skills

Management of Islamic education include the meaning of the processes of governance in the implementation of educational tasks primarily to leverage its resources effectively and efficiently. This whole process includes the process of planning, organizing, implementation and evaluation of educational services in general to achieve the ultimate goal of education. Governance include aspects of human resources, means of pre facilities to curriculum management implemented in Islamic education. Management of Islamic education in a professional manner and strengthen the elements forming the Islamic character of the archipelago

would be an absolute thing that must be done by the manager of Islamic education. Of course, this is done to answer the challenges of the times.

One of the problems facing this nation is not the development of soft skills so well that human beings tend to have a poor attitude. Soft skills refer to a person's skills in dealing with people (interpersonal skills), and skills in self-regulating (intrapersonal skills).[40] Both of these development to be influential to work optimally. Soft skills become important to discuss because the majority of a person's success is influenced by their soft skills when facing a challenge in front of him. Soft skills are also a self-management (intrapersonal skills, such as creativity, motivation, and self-contained) and the ability to interact with others (interpersonal skills, such as communication, team building and adaptation) to maximize performance.[41] Even in the 21st century, some types of soft skills must be owned by humans, namely communication skills, collaboration skills and relating to others, critical thinking and the ability to take decisions, as well as initiative and self-direction.[42] Once the importance of soft skills to be implanted because of competition in the era of globalization requires mental toughness and competitive behavior.

Management of Islamic education should be developed based Islamic soft skills to be able to be a fortress that protects degenerative behavior that actually corrupts the ummah of

[40] Cahyo Budi Utomo, "Implementasi TQM Berorientasi *Hard Skill* dan *Soft Skill* dalam Pembelajaran Sejarah SMA di Kota Semarang", *Paramita*, Volume 20, Number 1, 2010, p. 72-81.

[41] Laely Mahmudah, "Improving the Hard Skills and Soft Skills of Madrasah Teachers for Dealing Asean Economic Community (MEA)", *ADDIN Journal: Dialectic Media of Islamic Studies*, Volume 10, Number 2, 2016, p. 341-364.

[42] Marjorie C. Quieng, Pearly P. Lim, and Maria Rita D. Lucas, "21st Century-Based Soft Skills: Spotlight on Non-Cognitive Skills in a Cognitive-Laden Dentistry Program", *European Journal of Contemporary Education*, Volume 11, Number 1, 2015, p. 72-81.

Islam itself. Naturally soft skills in question are soft skills Indonesia Islamic character as previously described. Based Islamic education management soft skills include:

a. Planning

Planning education in an institutional system based Islamic education planned by infusion values of Indonesian Islamic character as the main soft skills developed in school. The system is run from the school rules, curriculum content to the strategic school development plan should be based on the main character of Islam Indonesia that prioritizes *tabayyun* to resolve any issues, accommodating and tolerant of differences, emansipatory on gender differences mainly the participation of women, and uphold diversity in interactions everyday learning activities. Curriculum to accommodate all the differences, teaching the values of tolerance, diversity and the emancipation of women and avoid extreme behavior that tends to divide mankind.

The purpose of Islamic education institutions should be reinforced to strengthen the character of Indonesian Islam. Institutions must not get carried away tend fascist ideology and feudal tribal groups and factions particular ideology, but prioritizing learning that diversity is a wealth that must be maintained so that enrich the life of the nation. Planning for the acculturation process *tabayyun* in every aspects of life in educational institutions will also be important. Whether it be through learning in the classroom through the subjects and activities of the organization in other schools as a form of habituation to become a seed culture.

The existing system in schools include regulations supporting arranging activities intra and extra-curricular school prepared to accommodate the values of tolerance and accommodating, showed women's participation in various school activities as a form of emancipation of women, and

not discriminatory on the familiar, ideology, group, class, as well as certain indigenous tribes. School rules should be prepared with various aspects in order to habituation and familiarization happening slowly but surely making its products later students are used to implement soft skills Islamic character of the Indonesian nation.

b. Organizing

Organizing is a process to design a formal structure, group and organize and share tasks or jobs between organizations so that organizational goals can be achieved efficiently. Organizing the Islamic education institution aims to put the right man on the right place and by optimizing the achievement of the overall objective. Event organizing activities based on the placement of people do not look tribalism or groups even certain ideologies, but rather is based on the ability or competence of the person to bear the burden that should be run. Covering organizing work organizing academic staff and student organizing.

Organizing activities students include school organizational structure macro level (includes schools in general) and micro (at the management level class). Organizing at the macro level should ensure breathing as well as all elements regardless of gender even if the need occurs smelting the organization that created the dichotomy of Islamic organizations in educational institutions between men and women. Should be considered an organization capable of facilitating interaction between the genders but still uphold the Islamic sharia as the main guideline. In addition, the organizational structure must be arranged so that the impression of discrimination can be eliminated both macro and micro levels. Micro-level activities as mentioned for instance be done through habituation problem-based learning using *tabayyun* as the media to clarify the problems

that occur in a subject. At the macro level is certainly consensus on the issue of the level of the organization as a form *tabayyun* be important to familiarized the students.

c. Actuating

Actuating includes activities that seek to stimulate members to work in accordance with the duties and functions of each in an educational organization. Stimulative activity is coordinated by the head of an institution by considering aspects of tolerance and accommodation in both understanding the differences and ideology held, promoting the values of diversity, as well as to provide a portion of emancipatory role of women in activism. Although it is often the role of women in the various activities of Islamic organizations sometimes are often marginalized, to educate students to be able to build the foundations of emancipatory, still head of the school should be able to stimulate that every organ in the schools to accommodate and facilitate the participation of women and even the entire group without looking of particular ideology to practice self-development course to continue to make the sharia as the main guideline.

d. Controlling

Controlling actually is controlling and supervising the operations of a wheel organization. Educational institutions of Islam which is managed based soft skills should prepare various guidelines and manuals (manual procedures) as well as standard operational procedures which refers to the guidance of Islam but also to be accommodating and tolerant, emancipatory against the participation of women and upholding the value of diversity to assess the success and achievement of program goals education has been determined. The objective of SOP and the MP is to ensure organizational wheel in accordance with the purpose of

achieving the soft skills Islamic character of Indonesian Islam optimally.

C. Conclusion

Challenges of Islamic civilization in Indonesia is actually derived from the body of the nation's own premises. The symptoms of intolerance, the influx of radical ideologies and the presence of some elements in the name of Islam rather to divide the nation should immediately above. Indonesian Islam itself is actually not as depicted character lately. Since the entry of Islam in Indonesia, Indonesian Islam is famous for Islam that emphasizes *tabayyun* in solving problems, accommodating and tolerant of cultural and even religious differences though, emansipatif against the participation of women and upholding the values of diversity. Observing this phenomenon during Terjadi, Islamic educational institutions are expected to have an optimal role in restoring the Islamic character of Indonesia to *khiṭṭah*. Soft skills-based education emphasizes soft skills attainment Islamic referred to earlier and reaffirmed the Indonesian Islamic identity that is very strong with regional culture. Management soft skills-based Islamic education is designed to perform Islamic infusion of soft skills such as *tabayyun*, tolerance, emancipation and diversity in educational institutions ranging from joint learning system, curriculum and evaluation and the final assessment in an Islamic educational institution. Taking the starting point of writing this review, must immediately begin the reconstruction of Islamic educational institutions in order to soft skills soon became a major Islamic and serve as the first educational purposes in all Islamic educational institutions in Indonesia to restore the identity of the Indonesian nation.

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