



HISTORY, GOALS, AND HUMAN RESOURCES MANAGEMENT IN INTEGRATED ISLAMIC SCHOOL

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Abstract :

This study aims to describe the Integrated Islamic Education Institution, starting from the history of its establishment, the purpose of its establishment and the management of human resources (HR). The research method uses a qualitative descriptive approach with the type of library research. The technique used in collecting data in this study is the documentation method. This research uses data analysis technique of content study. The results obtained from the discussion above are that the General Purpose of SIT Education is to foster students to become intelligent, noble human beings with good morals and skills that are useful and beneficial to mankind. Human resource management in an integrated Islamic school includes various activities, namely, qualifications, recruitment patterns, employee orientation, employee wages, employee regulations, coaching and development, employees, careers and employee ranks, and welfare.

Keywords : *the Integrated Islamic School, History, The General Objective of SIT Education, Human resource management*

Abstrak :

Menjelang Abad ke-21 ada perubahan yang cukup menarik mengenai tren pendidikan di Indonesia. Dominasi lembaga pendidikan Islam yang terdiri dari pesantren, madrasah, dan sekolah mulai bergeser, hal ini disebabkan munculnya Sekolah Islam Terpadu di seluruh negeri ini. Lembaga pendidikan Islam ini telah tersebar ke seluruh wilayah Indonesia, didirikan pertama kali oleh para aktivis Masjid Kampus ITB dan UI. Persebaran sekolah yang demikian pesat menunjukkan bahwa Sekolah Islam Terpadu menjadi tren baru pendidikan Islam di Indonesia, sekolah ini menekankan pada pendidikan nilai-nilai moral keagamaan dan pendidikan modern yang excellent saat ini, sekolah ini juga memberikan corak baru mengenai reislamisasi kelas menengah muslim Indonesia. Sehingga penulis tertarik untuk melakukan penelitian berhubungan dengan Lembaga Pendidikan Islam Terpadu. Dalam penelitian ini penulis menggunakan pendekatan deskriptif kualitatif, yang penulis gunakan adalah library research yaitu mengumpulkan buku-buku yang berkaitan dengan objek penelitian atau penelitian yang bersifat kepustakaan. Sekolah Islam Terpadu mempunyai tujuan umum membina peserta didik untuk menjadi insan muttaqien yang cerdas, berakhlak mulia memiliki keterampilan yang memberi manfaat dan maslahat bagi umat manusia, untuk mencapai tujuan tersebut, menerapkan manajemen sumber daya manusia secara baik yang meliputi berbagai kegiatan dan proses yaitu, kualifikasi, pola rekrutmen, orientasi pegawai, upah pegawai, aturan pegawai, pembinaan dan pengembangan, penilaian pegawai, karir dan kepegawaian pegawai, dan kesejahteraan.

Kata Kunci: *Sekolah Islam Terpadu, Sejarah, Tujuan umum, Manajemen SDM*

INTRODUCTION

Globalization has become a part of life, whether we like it or not, we have to face it with all its implications. The characteristics of global life include: first, a shift from ideological and political conflicts to trade competition; investment and information from a balance of power to a balance of interest, second, the relationship between countries/nations is structurally changing from dependency to interdependence, primordial relationships change the nature of being dependent on the bargaining position, third, geographical boundaries have almost lost their operational meaning, the strength of a country is determined by its ability to take advantage of comparative advantage and competitive advantage, fourth, state competition very colored by the war for mastery of high-level technology, each country is forced to provide large funds for research and development, fifth, the creation of a world culture that tends to be mechanistic, efficient, does not respect values and norms that are economically inefficient (JSIT, 2010)

Global association with characteristics as described The above, in addition to bringing a number of conveniences for humans, also bring a number of negative effects that can be detrimental and life threatening. These impacts include: first, impoverishment of spiritual values, social actions that do not have material implications (unproductive) are considered as irrational actions, secondly the fall of humans from spiritual beings into material beings, which causes hayawaniyyah lust to guide human life. Third, the role of religion is shifted to the affairs of the hereafter while world affairs to become scientific matters (secularistic). Fourth, God is only present in thought, verbally and in writing, but is not present in behavior and actions. Fifth, the combination of primordial ties with modern political ties gave birth to nepotism, bureaucratism, and authoritarianism. Sixth, Individualistic. The family generally loses its function as the smallest unit of decision-making, a person is responsible to himself, is no longer responsible to the family, moral ties to the family are getting weaker and the family is considered a very traditional institution. Seventh, existential frustration occurs, with the following characteristics: a). excessive desire in power (the will to power), having fun for power, having fun to seek pleasure (the will to pleasure), which is usually reflected in excessive behavior to collect money (the will to money).), to work (the will to work), and to pursue sexual pleasure (the will to sex); b). Existential emptiness in the form of feelings of complete emptiness, meaningless life, and so on; c). nogenic neuroses, feelings of meaningless life, boredom, apathy, aimlessness and so on. This kind of situation is increasingly afflicting humans, day by day. Eighth, information tensions in cities and villages, rich and poor, consumerism, shortages and so on. (JSIT, 2010)

Education occupies a strategic position in dealing with the negative effects of the wave of globalization, education is the foundation and hope for developing individuals and society. In this position, education becomes a vehicle, means and process, as well as a tool to transfer the heritage of the people from ancestors to grandchildren and from parents to children. Education that is oriented to the formation of individuals who are able to understand the

reality of themselves and the surrounding community. Education has always been the foundation of hope for developing individuals and society, education is a tool to advance civilization, develop society, and make generations able to do much for their interests (Hery Noer Aly & Munszier Suparta, 2013)

Education in general aims to develop human resources that intact and reliable (Daryanto & Suryatri Darmiatun, 2013). Education is still believed to be a very powerful medium in building intelligence as well as the personality of human children for the better. Therefore, education is continuously built and developed so that from its implementation process it produces the expected generation (Akhmad Muhaimin, 2013)

This is marked by the birth of several Integrated Islamic Schools (SIT). In the past, the model of educational institutions in Indonesia only recognized three models of educational institutions, namely pesantren, madrasas, and (general) schools. Schools (general) are educational institutions in Indonesia inherited from the Dutch colonialists that teach general sciences, namely natural sciences, social sciences, and humanities. Pesantren is a traditional Islamic educational institution with a characteristic in which there are mosques, kyai, santri, and the teaching of the yellow book. Pesantren, initially, only taught 100% of religious subjects (Amr Abdalla, et.al, 2006), using the yellow book reference. The purpose of education in pesantren is to produce religious scholars (Karel A. Steenbrink, 1986).

In the early 1990s, Integrated Islamic Schools began to emerge. Started by campus da'wah activists who are members of the Campus Da'wah Institute (LDK) Bandung Institute of Technology (ITB), University of Indonesia (UI), and several other well-known universities who are members of the Jamaah Tarbiyah community who have concerns about the condition of education in Indonesia, they are campus Islamic activists who play an important role in spreading Islamic ideology to students. Youth are the main targets of this movement because they believe that youth will become agents of social change who are very important in the Islamization of all Indonesian people (Zuly Qodir, 2009). The task of preparing the younger generation of Muslims who are committed to da'wah is believed to be more efficient through education. In this context, they established the Nurul Fikri Integrated Islamic School (SIT) from Kindergarten (TK) to High School (SMA) which has inspired the establishment of Integrated Islamic Schools throughout Indonesia (Noorhaidi Hasan, 2008), to date, there are about 10,000 Integrated Islamic Schools that are structurally not joined under JSIT (Usamah Hisyam, 2012)

This broad public response is due to the dissatisfaction of the majority of the Indonesian people towards the educational institutions that have existed previously, which include Islamic boarding schools, madrasas, and (general) schools. Society wants an educational institution that can provide adequate provisions for students to face the challenges of such a formidable era of development. Various incidents concerning juvenile delinquency such as student brawls, alcoholism, the use of dangerous drugs (drugs), and promiscuity have caused such great concern for the future of their children. Therefore we need an educational institution that combines modern education

so that children are still able to respond to the development of the modern world, but also have a strong religious basis as a basis for moral formation so that they are not carried away by the currents and negative impacts of the development of the era. One answer to these various demands and problems (Suyatno, 2013)

From the description above, the phenomenon of the new trend of Islamic education is marked by the establishment of Integrated Islamic Education institutions which are one of the solutions for improving education in Indonesia, so this study aims to describe the Integrated Islamic Education Institution, starting from the history of its establishment, the purpose of its establishment and human resource management (HR).

RESEARCH METHOD

The research method uses a descriptive qualitative approach with the type of library research (*Library Research*), namely research conducted to find research data or information through reading scientific journals, reference books and publication materials available in the library (Ruslan Rosadi, 2010). The data taken comes from various sources of writing, both from magazines, scientific writings and others related to the research to be discussed. The primary source used in this research is the Integrated Islamic School Quality Standard Book, the work of the Integrated Islamic School Network, JSIT publisher in 2010.

The technique used in collecting data in this study is the documentation method. The documentation method is looking for data about things or variables in the form of notes, transcripts, newspapers, magazines, inscriptions, minutes, leggers, agendas, and so on (Sumardi Surya Barta, 2008). This study uses content analysis data analysis techniques (*contentanalysis*). This study is a study that uses books or documents to draw conclusions, both deductive content studies and inductive content studies (Lexy J. Moleong, 2013). regardless of whether the data is primary or secondary, in the field or in the laboratory. Then, browse the existing literature and study it diligently. After that, the researcher expressed his thoughts critically and analytically. (Moh. Nazir, 2005).

FINDINGS AND DISCUSSION

1. The History of the Integrated Islamic Education Institutions

Network of Integrated Islamic Schools (JSIT) began with concern for existing schools, both public schools and private schools that have not met expectations where the education in them is not in accordance with Islamic messages. On this basis, in 1993, with the enthusiasm of some of the founders of JSIT, they thought and also visited several schools that were considered good in Singapore and Malaysia. From the results of this thought and visit, five Integrated Islamic Schools (SIT) were established, which later inspired the establishment of other integrated Islamic schools (Fahmi Alaydroes, 2010)

Secular culture, so that the learning process can integrate all aspects in an Islamic nuance. This is in line with the statement of Sukro Muhab as the current chairman of JSIT Indonesia: "The inspiration to build quality Islamic

schools was driven by the desire to establish schools free from secularism, namely schools that integrate general and religious education in an integrated curriculum, learning, and environment. In addition, there is a spirit of establishing quality schools like world-standard schools (JSIT, 2015).

The Integrated Islamic School Network (JSIT) Indonesia is a community organization that was established on July 31, 2003 and is engaged in education, is non-partisan, non-profit and open in the sense that it is ready to cooperate with any party as long as it brings benefits and benefits to members and is in accordance with the vision, mission, goals and objectives of JSIT Indonesia. Members of JSIT Indonesia are Integrated Islamic schools and other schools that make Islam the ideal, conceptual, and operational foundation.

Starting from five elementary school units that were established in the Greater Jakarta area, Integrated Islamic Schools (SIT) have grown rapidly throughout Indonesia, the five schools that became the forerunners of the SIT implementation model, namely SDIT Nurul Fikri Depok, SDIT Al Hikmah South Jakarta, SDIT Iqro Bekasi, SDIT Ummul Quro Bogor, and SDIT Al Khayrot East Jakarta. Since then, SIT has continued to emerge and develop. Until 2013, the number of schools under the Indonesian Integrated Islamic School Network (JSIT) reached 1,926 school units. Namely, consisting of 879 kindergarten units, 723 elementary schools, 256 junior high schools, and 68 high school units. (Republika, 2014) And now there are around 10,000 Integrated Islamic Schools that are structurally not joined under JSIT (Usamah Hisham, 2012).

Until now, the public's interest in sending their sons and daughters to SIT is getting higher and higher. This cannot be separated from the three main keys to the success of the educational process at SIT, firstly the intention and dedication of educators at SIT is based on the motive of achieving the pleasure of Allah SWT alone, secondly the high trust and expectations of parents to SIT, and thirdly the support of the community, government, and other parties for the revival of quality Islamic schools. Now the development of SIT has become a phenomenal trend in the Southeast Asia region, especially Indonesia. This is marked by the emergence of a spirit of rejecting the phenomenon of secularism in the philosophy of education, a researcher from the Lee Kuan Yew School of Public Policy, Singapore, revealed that SIT rejects the dichotomy between religious and secular education. The researcher added that SIT is developing in big cities and is in demand by the upper middle class (Republika, 2014).

2. The Purpose of an Interated Islamic Education Instituion

a. Standard Vision and Mission SIT

As a parent organization, of course JSIT has a standard in determining the vision and mission of all SIT partners. The vision of JSIT Indonesia is: to become the center of driving and empowering integrated Islamic schools in Indonesia towards effective and quality schools (JSIT, 2010).

The standards set by JSIT as a reference for SIT to determine the vision include:

- 1) The SIT vision is formulated and defined by referring to the JSIT vision.
- 2) SIT's vision was developed with the basic values and ideals that underlie the establishment of the school.
- 3) The vision of SIT can describe and encourage the shared ideals of school/madrasah residents and all interested parties in the future.
- 4) The vision of SIT can describe and encourage the shared ideals of school/madrasah residents and all interested parties in the future.
- 5) SIT's vision contains the spirit of Islamic values as an ideal and operational foundation.
- 6) SIT's vision can be directed to provide inspiration, motivation and strength to school/madrasah residents and all interested parties to realize the ideals of Islamic civilization.
- 7) The vision of SIT is formulated in line with the vision of the institution above it and the vision of national education.
- 8) SIT's vision can be socialized and can be a reference for school/madrasah residents and all interested parties.
- 9) SIT's vision is realized in a measurable, firm and clear period of time and can be reviewed and reformulated periodically in accordance with developments and challenges in society.

Meanwhile, JSIT Indonesia's missions are:

- 1) Building an effective network between Integrated Islamic Schools in Indonesia.
- 2) Improving the effectiveness of the management of Integrated Islamic Schools in Indonesia.
- 3) Empowering educators and education staff.
- 4) Develop curriculum for Integrated Islamic Schools in Indonesia.
- 5) Carry out action and advocacy in the field of education.
- 6) Establish strategic partnerships with national and international institutions.
- 7) Raise sources of education funding.

The standards set by JSIT as a reference for SIT to determine the mission include:

- 1) The mission of SIT is directed at seeking to expand and equalize opportunities to obtain quality SIT education for all Muslims, especially in Indonesia
- 2) The mission of SIT is emphasized on educational services at various types and levels to assist and facilitate the development of the full potential of the Islamic generation from an early age to the end of life.

- 3) The mission of SIT is directed to organize an educational process that shapes the formation of a generation of Muslims who are faithful, devoted, moral, intelligent, creative and with an Islamic personality.
- 4) The mission of SIT is to prioritize a professional and accountable culture in educational institutions and their managers as a center for the development of knowledge, skills, experience, attitudes and values based on the Qur'an, Al-Sunnah and national education standards, and.
- 5) The mission of SIT is strived to empower community participation in the implementation of SIT based on the principles of worship and Islamic da'wah (JSIT, 2010)

b. SIT Characteristics Standars

SIT is an Islamic school organized by integrating Islamic values and teachings in a curriculum building with an effective learning approach and optimal and cooperative involvement between teachers and parents as well as the community to foster the character and competence of students. With this understanding, SIT has the main characteristics that confirm its existence. These characteristics include (JSIT, 2010):

- 1) Making Islam as the philosophical foundation Schools should make the Al-Qur'an and Al-Sunnah as references and basic guidelines for its implementation and the educational process in it. The educational process carried out must be able to empower the natural potential of humans who are more inclined to the values of truth and virtue so that they can function as caliphs on earth. Therefore, education means a process of fostering all human potential as creatures who believe and are devoted, think and work, are healthy, strong and highly skilled for the benefit of themselves and their environment.
- 2) Integrating Islamic values into the curriculum building All teaching areas in the curriculum building are developed through a combination of Islamic values contained in the Qur'an and Al-Sunnah with the values of general science being taught. That is, when the teacher wants to teach general science, the knowledge must have been packaged with a perspective as the Qur'an and Al-Sunnah discuss it.
- 3) Applying and developing learning methods to achieve the optimization of the teaching and learning process Achieving effective and quality Islamic schools is largely determined by the ability of teachers to develop methodological, effective and strategic teaching and learning processes. The learning approach must refer to the principles of learning, the principles of educational psychology and the development of instructional technology advances. SIT must also be able to

trigger and spur students to become productive, creative and innovative learners.

- 4) Prioritizing al-qudwat al-hasanah in shaping the character of students

The integration of the SIT curriculum is implemented in:

- 1) The balance of riyah, fikriyah, and bodily education. Riyah education is aimed at creating individuals who believe and fear Allah SWT, fikriyah education is directed to produce humans who have high intellectual abilities, while bodily education is implemented to produce healthy and skilled humans. These three educational patterns are expected to be able to build a kaffah Muslim framework as a profile for SIT graduates.
- 2) Integration of learning methods The implementation of various methods in learning is expected to be able to touch all aspects of cognitive, affective, and psychomotor in an integrated manner. Theoretical and practical learning activities are organized in an integrated manner in the formation of the profile of the kaffah Muslim graduates.
- 3) Integration of education implementers Participation of parents, teachers, and the community in an integrated manner is directed at achieving the profile of a kaffah Muslim. Parents are responsible for education at home, teachers educate in schools, and the community exercises social control.

c. General Objectives of SIT Education

According to the National Education System Law, the purpose of education is that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty. Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Law on National Education System, 2003), while the purpose of SIT is in the SIT quality assurance book (JSIT, 2010). The General Purpose of SIT Education is to foster students to become intelligent, noble-minded, have skills that provide benefits and benefits for mankind with the following character details (muwashofat):

- 1) Clean Aqidah (Salimul Aqidah). Believing in Allah SWT as the creator, owner, preserver and ruler of the universe and abstaining from all thoughts, attitudes and behaviors of heresy, khurafata and shirk
- 2) True Worship (Sahihul Ibadah). Accustomed to and likes to carry out worship which includes: prayer, fasting, recitation of the Qur'an, dhikr and prayer according to the instructions of the Qur'an and As-Sunnah.

- 3) Mature Personality (Matinul Khuluq). Showing polite, orderly and disciplined behavior, caring for others and the environment as well as being patient, tenacious and brave in dealing with the problems of everyday life
- 4) Independent (Qodirul Alal Kasbi). Independent in meeting all the necessities of life and having sufficient provisions in knowledge, skills and skills in an effort to meet their living needs
- 5) Intelligent and Knowledgeable (Mutsaqqafu Fikri). Having the ability to think critically, logically, systematically and creatively which makes him knowledgeable and masters teaching materials as well as possible, and is careful and clever in overcoming all the problems he faces
- 6) Healthy and Strong (Qowiyul Jismi). Have a healthy and fit body and soul, strong stamina and endurance, and sufficient martial arts skills to protect oneself from the crimes of others.
- 7) Serious and disciplined (Mujahidun Linafsihi). Have high sincerity and motivation in improving themselves and their environment as shown by good work ethic and discipline.
- 8) Efficient (Harisun "ala waqtihi). Always use time with useful work, able to schedule activities according to priority scale
- 9) Orderly and meticulous (Munazhzhom Fi Syu'unihi). Orderly in managing all work, duties and obligations; dare to take risks but remain careful and calculating in stepping
- 10) Helpful (Nafiun Lighairihi). Caring for others and having the sensitivity and skills to help others who need help.

3. Integrated Islamic School Management

a. Human Resource

Management Human resource management is planning, organizing, directing and controlling the procurement, development, compensation, integration, maintenance and termination of employees with the aim of realizing the goals of the company, individuals, employees and society (Plippo & Edwin B, 1999). In every organization, human resources (HR) have a strategic role. Teachers as human resources are even alleged to have contributed up to 80% in determining the success of education in schools. With such a position, a clear rule is needed so that there are references and to avoid and at the same time overcome the occurrence of disagreements between the organizing agency and employees or employees and employees. The Integrated Islamic School Network seeks to provide clear guidance on the management of educators and education personnel in Integrated Islamic Schools (JSIT, 2010).

1) Qualifications

- a) Candidates for Integrated Islamic school teachers have qualifications, are Muslim, do not smoke, for women

who always wear a headscarf, have at least a bachelor's education, attend regular taklim, can read the Koran, have good character, free from drugs and alcohol

- b) Employees with special skills are librarians, finance and other employees who are considered similar, should have Muslim qualifications, do not smoke, for women who always wear a headscarf, have at least D3 education, attend regular taklim, can read the Koran, have good character, free from drugs and alcohol
- c) Technical employees include, janitors, park staff, security units (Satpam) and other employees who are considered similar, should have qualifications, are Muslim, do not smoke, for women who always wear a headscarf, have a minimum high school education equivalent, attend regular taklim, can read the Koran, have good character, free from drugs and alcohol
- d) School leaders are structural officials at the Integrated Islamic School from the management level, principals, vice principals and/or related officials who are considered equivalent to the position. Qualifications for leaders in the Integrated Islamic School are qualified as teachers, have experience as a teacher, have leadership qualifications set by the implementing institutions of the Integrated Islamic School, have leadership competence and have a good understanding of Integrated Islamic Schools (JSIT, 2010)

2) Recruitment

Pattern The recruitment pattern is a series of stages used by the Integrated Islamic School to carry out a series of activities in order to obtain new employees. The stages are as follows:

- a. Analysis of HR needs, in order to conduct employee recruitment at the Islamic School of Terpad, should analyze the needs of employees, this analysis at least considers the work to be handled by prospective employees, the ability of the institution to finance employees
- b. Publication, during the announcement period, the search for employees of the Integrated Islamic School should publish, publication can be done in various ways and media according to the needs and abilities of the Integrated Islamic School
- c. File selection, during the employee recruitment period, after the applicant sends his application letter, the Integrated Islamic School should conduct file selection, file selection is based on conformity with the qualifications of the employee to be recruited

- d. Employee test, participants who pass the file selection, then an employee selection test is carried out, the employee selection test includes at least a Koran reading test, teaching and pedagogical ability test, academic ability and academic potential test, health test
 - e. Interview, the organizers of the Integrated Islamic School should conduct interviews with prospective employees, conducting interviews at least directed at, exploring Islamic understanding, seeing missionary commitments, studying personality, understanding educational background, understanding work background, obtaining medical history information
 - f. Employment agreement forum, the organizer of the Integrated Islamic School must hold a work agreement forum or the signing of the MoU, at least containing (scope of work, salary amount and salary increase rules, staffing rules or regulations, employee tenure), work agreements are made in written form, work agreements made in duplicate and handled signed on stamp duty, an agreement by the employee and organizer of the Integrated Islamic School (JSIT, 2010)
- 3) Employee Orientation
- a) Implementation, the integrated junior high school is obliged to organize orientation for every employee, every employee in the Integrated Islamic School is obliged to take part in orientation activities organized by the Integrated Islamic School where he works
 - b) Implementation and orientation content, implementation time is determined by the Integrated Islamic School, the employee orientation implementation committee is formed by the Integrated Islamic School organizer, employee orientation is carried out, employee orientation at least contains, institutional dimensions include (vision, mission, values, goals, school philosophy, organizational structure, school culture, rules that apply at school), the basics of education include (the theory of learning basic teaching skills), the JSIT dimension includes (the concept of an Integrated school, the Integrated Islamic School network organization) (JSIT, 2010)
- 4) Employee Wages
- a) The amount and component of wages, the organizers of the Integrated Islamic School are required to provide wages to employees with a take home pay (THP) amount of at least equal to the UMR applicable in their area, the minimum take home pay (THP) component

- consists of (basic salary, attendance allowance, functional allowances, structural allowances), the amount of basic salary takes into account the principles of fairness and conformity with qualifications, components and groups of HR.
- b) The increase in wages, the organizers of the Integrated Islamic School are required to provide an increase in wages to their employees at least once a year, the amount of the increase in employee salary allowances is at least 10% from the previous take home pay (THP), the amount of the increase in employee salaries takes into account the inflation rate (JSIT, 2010)
- 5) Employee Rules
- a) In general terms, each organizer of the Integrated Islamic School is required to have staffing rules or other equivalent documents, staffing rules or other equivalent documents ratified and signed by the administrators of the Integrated Islamic Schools, staffing rules or other equivalent documents are distributed to all employees and are part of the work contract. , staffing rules or other equivalent documents can be revised according to the needs of the implementation of the Integrated Islamic School.
 - b) Contents, employment regulations or other equivalent documents at least contain employment status, rights and obligations, working hours (work hours, number of hours worked, leave and holiday provisions, permit provisions), payroll, development and coaching, achievements and awards , violations and sanctions, facility allowances and guarantees (holiday allowances, facilities, employee/teacher student scholarships, employee/teacher child education, pension, occupational safety/social health insurance), transfer and rotation, termination of employment, termination of employment contract (JSIT, 2010).
- 6) Coaching and Development
- a) General provisions, Integrated Islamic Schools are obliged to always foster and develop employee competencies, coaching and development are carried out in a planned and sustainable manner, coaching and development are directed at increasing Islamic personality, ability to carry out tasks and professional attitudes.
 - b) The scope of coaching and development, coaching and development is directed at improving (understanding and shaping the Muslim personality, personality

competence, pedagogical competence, professional competence and social competence), employee coaching and development is directed at improving (understanding and shaping the Muslim personality, personality competence, professional competence). and social competence).(JSIT, 2010).

- 7) Employee Assessment
 - a) General provisions, Integrated Islamic Schools are obliged to have an assessment system that is fair and accountable, the assessment instrument is based on the scope of work of the quality standards and competency standards that have been set, the assessment is carried out in a documented manner.
 - b) Implementation of the assessment, the assessment is carried out by certain officials determined by the organizers of the Integrated Islamic School, the assessment is carried out in a portfolio, in certain aspects it can be carried out using (test methods, competency tests, practice or field reviews), the implementation of the assessment is carried out through advance notification, or hidden, the assessment instrument is directed at improving the quality of work on an ongoing basis (JSIT, 2010)
- 8) Career and Employee Rank
 - a) In general, the integrated school administrator is obliged to provide a career and rank system for employees, the career and rank system is fair and accountable, the career and appointment system pays attention to aspects of continuous improvement and always provides achievement motivation.
 - b) Career and rank benchmarks, career and rank formulations may pay attention to aspects, formal education, education and training, courses, years of service, performance appraisal results, professional development, such as learning innovations, published scientific works, classroom action research, social activities in the community.
- 9) Welfare
 - a) General provisions, the administration is obliged to provide welfare guarantees to employees of the Integrated Islamic School
 - b) Welfare component, holiday allowance at least one take home pay (PHP) for employees who have exceeded 1 year, health insurance, old age insurance, work safety insurance, housing assistance, transportation assistance

- c) Retirement for employees who have entered retirement age, integrated school organizing institutions are obliged to provide awards or old-age benefits in accordance with work agreements and abilities (JSIT, 2010)

CONCLUSION

The conclusion drawn from the above discussion is that the General Purpose of SIT Education is to foster students to become intelligent, noble-minded muttaqien people who have skills that provide benefits and benefits for mankind with character details (muwashofat) as follows: Clean Aqeedah (Salimul Aqidah), Right Worship (Shahihul Ibadah), Mature Personal (Matinul Khuluq), Independent (Qodirul Alal Kasbi), intelligent and knowledgeable (Mutsaqqafu Fikri), healthy and strong (Qowiyul Jismi), serious and disciplined (Mujahidun Linafsihi), efficient (Harisun "ala waqtihi), orderly and careful (Munazhzhom Fi Syu'unih), and useful (Nafiun Lighairihi). Human resource management in an integrated Islamic school includes various activities, namely, qualifications, recruitment patterns, employee orientation, employee wages, employee regulations, coaching and development, employee appraisal, career and employee ranks, and welfare. All these management processes must be passed by all employees who are active in the Integrated Islamic Education Institute.

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