

**OBJEK MATERIAL DAN OBJEK FORMAL
ILMU MANAJEMEN PENDIDIKAN ISLAM**

**MATERIAL OBJECTS AND FORMAL OBJECTS
ISLAMIC EDUCATION MANAGEMENT SCIENCE**

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ABSTRACT

Empirical nature is measurable and repetitive like a person who throws a stone so wherever it falls it will remain a stone. This is very different from the natural mind, whether it is proven or not that is important is rational. Likewise with the possibility, namely the object being targeted is what may or may not happen. This study discusses material objects and formal objects in Islamic education management science. The method used in this research is literature review and data analysis because the data collected is qualitative data, namely in the form of expressions of thinkers and experts in Islamic education management. The results of this study indicate that a material object is something that is the object of thought, something that is researched or something that is studied. The formal object is a way of viewing, a way of conducting a review by a scientist or a researcher on a material object and the principles it uses.

Keywords: *Material Object, Formal Object, Islamic Education Management*

ABSTRAK

Alam empiris adalah yang terukur dan bersifat berulang seperti orang yang melempar batu maka dimanapun jatuhnya akan tetap menjadi batu. Hal ini sangat berbeda dengan alam pikiran, terbukti atau tidak yang penting rasional. Demikian juga dengan kemungkinan, yaitu objek yang dijadikan sasaran adalah yang mungkin terjadi atau tidak. Dalam filsafat ilmu terdapat dua objek yang akan dikaji, yaitu objek material dan objek formal. Kajian ini membahas tentang objek material dan objek formal dalam ilmu manajemen pendidikan Islam dan apa saja objek material dalam ilmu manajemen pendidikan Islam dan juga objek formalnya. Metode yang dipakai dalam penelitian ini adalah kajian pustaka dan analisis data karena data yang dihimpun merupakan data kualitatif yaitu berupa ungkapan para pemikir dan pakar manajemen pendidikan Islam. Hasil kajian ini menunjukkan bahwa objek material adalah sesuatu yang dijadikan sasaran pemikiran, sesuatu yang diteliti atau sesuatu yang dipelajari. Adapun Objek formal adalah cara memandang, cara mengadakan tinjauan oleh seorang ilmuwan atau seorang peneliti terhadap objek material serta prinsip-prinsip yang dipergunakannya.

Kata kunci: *Objek Material, Objek Formal, Manajemen Pendidikan Islam*

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INTRODUCTION

To achieve a science is not enough to rely on the senses alone. Although the senses are one of the sources of knowledge, they are partial. This is due to differences in the senses from one another and limited range. The knowledge gained with these senses is closely related to empiry which comes from the Greek "emperia" which means experience. In English "experience" and Latin "experiente". In the philosophy of science, this belongs to the philosophical school of empiricism which considers that the senses are the only instruments that can connect humans with nature. Notable figures of this school include: John Locke, Thomas Hobbes, David Hume, Francis Bacon, Herbert Spencer, George Berkeley and Roger Bacon (Mahbub, 2018; Wilardjo, 2019).

In the era of globalization and in this modern era, humans as intelligent beings or rational beings continue to maximize their intellect as the right source of knowledge to achieve haqiqi knowledge.

In philosophy, this includes the school of rationalism where they consider that only with reason, humans can reach the true truth (Mardlatillah, 2013). The figures of the school of rationalism are Rene Descartes, Nicholas Malebranche, Critian Wolff, B. De Spinoza, G.W. Leibniz and Blaise Pascal (Mahbub, 2018; Wilardjo, 2019).

With the two sources of knowledge above, namely the senses and reason. So it is philosophy that becomes the land that leads man to the essence of all things. Philosophy also has an important role in the development of human knowledge because philosophy is a reference of various kinds of science that brought humans to reach the modern era today and will continue to develop in the future

In terms of words, philosophy of science can be interpreted as philosophy that is closely related to science which is part of philosophy in general. This is because science is a form of knowledge with special characteristics. So restrictions are needed to understand more specifically what is meant by philosophy of science. So as to be able to describe and give special meaning in examining objects that exist and are related to the philosophy of science. As in other disciplines also have objects studied such as society is the object of sociology and also the soul as an object of psychology. As for the philosophy of science, there are two objects to be studied, namely material objects and formal objects. The material object in the philosophy of science is everything that exists, both visible and invisible. Visible objects enter the empirical world, while invisible objects enter the metaphysical realm. Philosophers divide material objects into three parts, those that are empirical, those that are in the mind and those that are in possibility.^[1]

The empirical realm is measurable and repetitive, like a person throwing a stone, eating wherever it falls will remain a stone. This is very different from the realm of thought, proven or not that is important rationally. Likewise with possibility, that is, the object being targeted is what may or may not happen.

Besides material objects, in philosophy of science there are also formal objects. What is meant by formal object is a comprehensive point of view which is a method or method used to reach a conclusion.

Finally, we can formulate in this scientific journal about the understanding of material objects and formal objects of Islamic education management science and what are the material objects in Islamic education management science and also formal objects.

RESEARCH METHODS

The method used in this study is literature review and data analysis because the data collected is qualitative data, namely in the form of expressions of thinkers and experts in Islamic education management. The documents collected in this study are in the form of books, journals and scientific papers related to the problem under study. This study aims to determine the object of Islamic education management science consisting of material objects and formal objects.

DISCUSSION

A. Understanding Material Objects and Formal Objects of Islamic Education Management Science

Science is a collection of knowledge but it is not a collection of knowledge it is science. The collection of knowledge can be called science if it meets certain conditions. The conditions in

question are material objects (*material objects*) and formal objects (*formal objects*). A material object is something that is subjected to thought, something that is investigated or something that is studied.

A material object is something that is subjected to thought, something that is researched or something that is studied. Material objects include all aspects both concrete such as the human body, animal bodies, plants, wood, earth and stone as well as abstract ones such as values, ideas and numbers. Material objects in philosophy can be exemplified such as the "red ginger plant". While the formal object can be exemplified such as "substances contained in red ginger which have many benefits and properties for the health of the human body.

A formal object is a way of looking, a way of conducting a review by a scientist or a researcher of material objects and the principles they use. Formal objects in a science can distinguish science from other fields and even be able to provide the integrity of a science. Because one field of material objects can be viewed from various points of view, giving rise to different sciences. For example, for example, the material object is "human" and viewed from various points of view, it will produce several sciences that study humans including: anatomy, physiology, anthropology, psychology, sociology, educational science and so on. ^[2]

Theoretically, Islamic education management also follows the rules of management in general with the object of study being Islamic educational institutions. Ontologically, there are still some variants of perception regarding this relatively new field of study. Judging from the name, this field of study is a field of interdisciplinary study, if the separation of terms is: management + Islamic education. But if the separation is: management + education + Islam, then this field of study is a multi-disciplinary field. It could even be that the separation is education + Islamic management. It seems that what is more of a concern for the study program is the separation of the first model, namely: management + Islamic education. ^[3]

The implication of this kind of study model is that researchers are required to master more than one type of discipline. On the one hand, the reviewer is required to master management science in general, and on the other hand he is also required to master the concepts of Islamic education by using the Qur'an and hadith as a point of view. This is certainly not an easy job.

As a study program with a special field of study, ontologically Islamic education management determines its area based on empirical facts and theoretical concepts of Islamic education management. Management is a theoretical concept and education is a substantive concept but still at a generic level, while Islam is a substantive concept at the particularistic level. Thus, definitively Islamic education management is the process of managing Islamic educational institutions such as madrasas, Islamic boarding schools and Islamic educational institutions using Islam (Qur'an and hadith) as a point of view / perspective. It is believed that these educational institutions have special characteristics that distinguish them from other educational institutions so that a special management model is needed as well.

In more detail, the object of study of Islamic education management includes: (1) what sets up the management construct, ranging from planning, organizing, actuating to controlling, (2) systematic components that inevitably exist in educational phenomena, ranging from inputs, outputs, outcomes, learning processes, facilities and infrastructure, teaching materials, communities, evaluations and (3) empirical facts that are given Islamic (education), with its specificity, such as the values that develop in the environment of Islamic educational institutions (ikhlas, barokah, tawadhu', istiqomah, ijithah and so on). ^[4]

Understanding education as a theological effort where management is an inseparable component of educational practice, the following illustration can be used to find a space / area of research study.

B. Material Object of Islamic Education Management Science

The material objects of Islamic education management science include:

1. Scripture

The Qur'an as the main source in the study of Islamic education management. This word is a derivation of the word *dabbara* (arrange) which is widely found in the Qur'an such as the word of Allah SWT.

From the content of the above verse, it can be seen that Allah SWT is the manager of nature. The regularity of this universe is proof of the greatness of Allah SWT in managing this nature. However, since the man created by Allah Almighty has been made a caliph on earth, he must manage and manage the earth as well as Allah governs this universe.

2. Product of human reason

Management in Islamic education certainly cannot be separated from the purpose of Islamic education. According to H. Atahiyah al-Abrasyi as quoted by Oemar Muhammad At-Thoumy al-Shaban said that the objectives of Islamic education are:

- a. formation of noble morals.
- b. preparation for earthly life and the hereafter.
- c. cultivating the scientific spirit in the lesson.
- d. prepare professional students while maintaining spirituality and religion.
- e. prepare students to seek wealth and maintenance of aspects of benefit in accordance with the objectives of Islamic education above. ^[5]

3. Physical nature

In this regard al-Shaibany suggests that the principles on which the view of the universe is based include the rationale:

- a. Education and human behavior and morals in addition to being influenced by the social environment are also influenced by the physical environment (natural objects).
- b. The environment and what is included in the universe is everything created by Allah SWT, both living things and natural objects.
- c. Every being (being) has two aspects, namely matter and spirit. This rationale directs the philosophy of Islamic education to compile the concepts of the real and unseen realms, the material realm and the spirit realm, the world realm and the hereafter.
- d. Nature is constantly changing according to the provisions of the creator's rules.
- e. Nature is a means provided for humans to improve their abilities. ^[6]

While management according to the term is the process of coordinating work activities so that they can be completed efficiently and effectively with and through others. While Sondang P. Siagian, defines management as women or skills to obtain a result in order to achieve goals through the activities of others.

If we look at the two notions of management above, it can be concluded that management is a process of utilizing all resources through the help of others and working with them, so that common goals can be achieved effectively, efficiently and productively. On the other hand, Islamic education is a process of transinternalizing Islamic values to students as a provision for achieving happiness and prosperity in the world and in the Hereafter.

C. Formal Object of Islamic Education Management Science

Methods are an integral part of epistemology, because epistemology includes many discussions including methods. The epistemological motto of Islamic education is as the methods used in digging, compiling and developing Islamic education. In other words, the methods used in building the science of Islamic education.

The epistemological method of Islamic education is the method used to acquire knowledge about Islamic education. There is a difference between the epistemological method of Islamic education and the research method of Islamic education. The method of Islamic epistemology is more at the level of philosophical thought, while the research method of Islamic education is at the technical and operational level. The Islamic research method is a philosophical tool that discusses the knowledge of Islamic education. The epistemological method of Islamic education seeks to build, formulate and process knowledge about Islamic education. According to Mujamil Qomar from contemplation of the verses of the Qur'an, the hadith of the Prophet and his own reasoning, for the time being obtained five kinds of methods that effectively build knowledge about Islamic education, namely:

1. The Rational Method (Manhaj 'Aqli)

The rational method is the method used to obtain knowledge using considerations or criteria of truth that can be accepted by ratios. According to this method something is considered true if it is acceptable to aka, such as seven more than three. No man is able to deny this truth based on his use of common sense, because rationally seven is more than three.

This method is used in achieving knowledge of Islamic education, especially those that are a priori. The intellect gives logical explanations to a problem, while the senses prove those explanations. The use of reason to attain knowledge including knowledge of Islamic education gets the justification of Islam. Machfudz Ibawi dared to assert that the language of the Qur'an is entirely philosophical, with the understanding that it is not easy to understand without searching, analyzing or digging something stored behind the literal language.

Therefore, more rational and logical thinking is needed as a medium or tool to gain knowledge and understanding of the content of the Qur'an as a mirror of Islamic teachings. The theories formulated by Islamic scientists are not widely used as a basis for discussing each discipline and are still inferior to western theories. Even the most intellectually dangerous is that western theories have been considered standard and sacred because they have never been challenged. Islamic educational theories formulated by ancient Islamic thinkers were also subjected to re-examination using rational methods. Supposedly the rational method has long been the guiding principle of Islamic educational philosophers in formulating theories. But in reality, many philosophers of Islamic education make use of this rational method.

Islamic education has been cynically still considered to imitate western education. If you pay attention to the foundation of Islamic education is in the form of the Qur'an and Sunnah, and there should be no more imitation. The working mechanism of the umpteenth rational method in achieving knowledge of Islamic education is carried out by developing the object of discussion. Actually, through rational methods alone, a very large amount of Islamic educational knowledge can be obtained.

2. Intuitive Method (Manhaj Zawqi)

The intuitive method is a method peculiar to scientists who make the western scientific tradition a basis for thinking considering that it was once needed in the development of science. On the other hand, among Muslims there seems to be agreement to agree on intuition as a good method of developing knowledge, so they have become accustomed to using this method in grabbing the development of knowledge. Muhammad Iqbal coined this intuition with the term "love" or sometimes called heart experience.

In Islamic education, intuitive knowledge is placed in a worthy position. Islamic education now makes man a material object, while the formal object is human ability. Islamic education is actually specifically focused on studying human abilities, both based on revelation, empowerment of reason and direct observation. Among Islamic thinkers, intuition is not only equated with reason or sense, but is even more privileged than both. For Al-Ghozali, that *al-zawaq* (intuition) is higher and more trustworthy than reason to grasp knowledge that is truly believed to be true. The source of this knowledge is called *al-nubuwwat*, which in prophets takes the form of revelation and in ordinary people takes the form of inspiration.

As a method of epistemology, intuition is neutral. This means that he can be used to gain various kinds of knowledge. The nature of intuition, according to al-Tahawuny, can increase and decrease. When we observe our daily experiences, there seems to be a difference in the frequency of intuition appearing over a period of time. Sometimes in a row it appears several times, but sometimes in a long time it also does not arrive. The intellect is a spiritual substance that sees the understanding we call the heart or heart, which is where intuition occurs. The integral use of reason and intuition can contribute greatly to the development of methods used to extract knowledge. The method of interpretation, for example, is believed to grow and develop through the use of methods that use reason and intuition. This intuition can be brought to enlighten concentration, contemplation and imagination. We should have these three traditions in developing or compiling the concept of Islamic education that can be accounted for scientifically before scientific criteria and normatively before revelation.

3. Dialogical Method (Manhaj Jadali)

The dialogical method referred to here is an effort to explore knowledge of Islamic education carried out through written works presented in the form of conversations between two or more experts based on arguments that can be scientifically accounted for. This method has a clear theological backing. The search for answers is a good activity according to Islam and science. Events in the form of dialogue have been presented in the Qur'an. Islamic education needs to be dialogued with our reason to obtain significant answers in developing Islamic education. That reason will have sharp analytical power when facing challenges. The science of Islamic education must rely on dialogical ideas with empirical experience consisting of facts or information to be processed into valid theories on which scientific knowledge is based. To apply this method, the container can be prepared in several ways, for example by establishing dialogue partners, forming a dialogue forum, bringing together two dialogue forums, or by inviting Islamic education experts, if it is used optimally. The dialogue containers only differ in scale, while the mission and function are relatively the same. All of them are a place to explore Islamic education knowledge from the Qur'an, hadith and Islamic education practices, then formulated in scientific theories about Islamic education.

The dialogical method in the epistemology of Islamic educators can take on various objects: the provisions of revelation, both those found in the Qur'an and hadith called normative concepts, the opinions of Islamic education experts, both past and present called theoretical concepts, and observations of the experiences of carrying out education for Muslims, both past and present which can be called empirical concepts. All these objects exist in the Islamic *bigkai* because Islam is divided into two, namely Islam in the sense of revelation and Islam in the sense of culture. Islam revelation is in the form of the Qur'an and hadith while Islam culture is in the form of thoughts, experiences and traditions of Muslims.

4. Comparative Method (Manhaj Maqaran)

The comparative method is the method of obtaining knowledge (in this case knowledge of Islamic education, both fellow Islamic education and Islamic education with other education). This method is taken to seek advantages or integrate understanding or understanding, in order to obtain firmness of intent from educational problems. So this comparative method can still be distinguished from comparative education. The comparative

method as one of the epistemological methods of Islamic education, various objects to be compared, which include: comparison of fellow Quranic verses about education, between educational verses and educational hadiths, between fellow educational hadiths, between fellow theories of educational thinkers, between fellow theories of Islamic and non-Islamic education experts, between fellow Islamic educational institutions, between fellow Islamic educational institutions and non-educational institutions Islam, among the historical fellow Muslims then and now.

5. Method of Criticism (Manhaj Naqdi)

The method of criticism is an attempt to explore knowledge about Islamic education by correcting the weaknesses of an educational concept or application, then offering solutions as alternative solutions.

So the point of criticism is not because of hatred, but because there are irregularities or weaknesses that must be straightened out. In fact, criticism is our method, which has been around for a long time from the sciences of kalam, fiqh, Islamic history and hadith. However, unfortunately, it is very rare for Muslims to rely on the method of criticism when expressing their ideas.

One of the Muslim thinkers whose works have nuances of criticism is Muhammad Arkoun. He criticized the epistemology building of Islamic religious scholarship.

In fact, criticism connotes a constructive effort, unlike what we understand so far that criticism is an insult. And that resulted in Muslims feeling dislike of criticism. Using the critical method can criticize western theories that do not agree with the revealed texts related to Islamic education.

CONCLUSION

Theoretically the management of Islamic education also follows management principles in general with the object of study being Islamic educational institutions. However, ontologically there are still variants of perception regarding this relatively new field of study.

Material object is something that is the target of thought, something that is researched or something that is studied. That includes holy books, products of the human mind and the physical realm. The formal object is a way of looking, a way of conducting a review by a scientist or a researcher of a material object and the principles it uses.

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