

Developing Blue Ocean Strategy Theory Based on Spiral Dynamics System Spectrum Model in Education Management

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Abstract — History of Arts and Culture Science Management owned by an Islamic civilization in Pondok Pesantren Modern in Gontor, it is important to do research based on perspective of life view. This is the background of this research because every scientific activity in a society will shape their perspective on the world. This view of life is built on these scientific elements which then construct the Arts Science and Cultures of that society in the perspective of Islamic Educators. It is necessary for humans to have a good Science, Art and Culture one of them is in Islamic education. Also, due not yet actualized science paradigm science, Faith and Saleh deeds and the foundation, a strong foundation for every Muslim at the institution of education breath of Islam to merwuiudkan vision and mission together. The success of the Gontor PPM santri in the spectacular Extracurricular Law in educational management (Arts, Sciences and Islamic Arts) at the previous research stage, is a very strong foundation, able to integrate all the components of education management Science, Charity, and Faith can synergize with education management Arts and culture as an Exschool activity, with a continuous and uninterrupted balance like Spiral Dynamics.

Keywords — *Education Management; Spiral Dynamic; Blue Ocean Strategy.*

I. INTRODUCTION

The role of Man in the world of education in particular, will remain exsist throughout the ages and will not be eroded by the rapid development of technology that is undeniable replaced by the development of these technologies although the education world is very inseparable from the acceleration of technology in this digital era, if the human resources itself is able to compensate (Balanced and conscious) in maintaining the core functions and the role of human can be maintained (awake and maintained the heart, brain and physical) in life and life to achieve post life.

The present world and the future are a world dominated by science and technology. Whoever controls both, outwardly will rule the world. If it is said that science is an infrastructure, then both are the superstructure of the international world, including culture, morals, law and also religious behavior. One of the eksistensi of human strength in maintaining and maintaining the three core functions and the role of human in pendidikan to balance the intu such as Manjerial educated in the Pesantren Research Institute. Pesantren is one of the educational institutions that breathe Islam that has a huge contribution in development, especially in the countryside. Pesantren is an educational institution that has been acknowledged its existence and is firmly inherent in the nation's history. This can not be denied because pesantren plays a role in the history of the nation's struggle. According Aedi [1] Pesantren as a place of religious education has a clear social base, because of its presence together with the community. In general, pesantren live from, by, and for the community. This vision demands the role and function of boarding school which is in line with the situation and 4 conditions of society, nation and country which keep growing. Meanwhile, as a community, pesantren can play a role for the efforts to improve the welfare of the community considering that pesantren is a large number of social forces. According to Saefurrohman in Astuti[2] that the birth of a boarding school in the country, can not be separated from the history of the entry of Islam into Indonesia. The presence of pesantren huts to date has become a pride for Muslims. Pesantren as a social institution is one of the channels of the process of social and cultural change[3]. Changes to community institutions in this case pesantren will bring impact on other institutions. This is because social institutions are an integrated system. Pesantren as a place of religious education has a clear social base, because of its presence together with the community. In general, pesantren live from, by, and for the community. Various studies have proved that pesantren is not only a rigid institution and merely examines the classical

books. Pesantren currently participate to build the life of the surrounding community, not only in the religious field but also other things such as economic, social, educational and political[4].

Platform theory about System Value in spectrum analysis of Spirral Dinamic System further explained the most important aspects that every individual in the Value system in education management (Islamic Arts, Sciences and Culture) should consist of the above two dimensions[5]: (a) *Mahdhah* Dimension, as we have seen above that *mahdhah* dimension was born after we conducted a deep study about the concept of life according to Islam, in addition to birth also dimensions *Ghairu Mahdhah*. This dimension of *mahdhah* in the structure of value order in Spectrum Analysis Dynamic is essentially a universal value for every person who is religious in various Extra curricular activities in PMD Gontor Pesantren Institute during this Ability to use *mahdhah* dimension in all its behavior and create a to be a true Muslim believer and piety. The optimal result of pengimaan keimanna is to give birth to a great awareness of the commandments of Allah SWT and able to stay away from the ban on religion consciously; (b) Dimension *Ghairu Mahdhah*. The dimension of *Ghairu Mahdhah* is basically only the development of the first dimensional mastery of the *mahdhah* dimension and is the result of the provision of local secondary values alone. After that we have awareness to carry out the basic teachings of religion in Islam in the form of *mahdhah* activities, in the form of prayer, fasting, hajj, sadaqah, and sbagainya. Description Dimensions *Ghairu Mahdhah* in the structure of our value order is called the local secondary value. Concretely, a humanity as a result of mastery of *mahdhah* dimension with secondary equilibrium is greatly influenced by local conditions. And determined its shape by the social and cultural system of a particular region. For example, in the situation of Muslims experiencing paralysis by the rape of human rights by people who are not responsible. Educational Management in Islamic Arts, Sciences and Culture that has been studied for extracurricular activities that exist in PMD Gontor every santri in learning has been integrated with the Blue Ocean Strategy system that has met the Operational Standard as spiral of life that requires a struggle that is not small in building values which is in accordance with the teachings of Islam[6]. The struggle or movement to free oneself from the bondage of injustice as a practice of worship in Allah SWT, according to the command in the Qur'an to fight for everything in the way of Allah SWT, Q.S. Al-Hajj [22]: 78. Meaning: "And strive in the way of Allah with the true jihad. He has chosen you and He has not made for you in the religion of a narrow. (Follow) your parents Abraham's parents. He (Allah) has named you Muslims from the past, and (so) in this (Qur'an) so that the Messenger may be a witness against you and that you may be witnesses of all men, , pay zakat and cling to the ropes of God. He is the Protector, so He is the Best Protector of the best helper. " The program of life is a structure of apek-aspect that is useful to meet the necessities of life itself to achieve a perfection of religious life. These aspects are known as partial aspects of life, these aspects of life work according to their own laws. So it appears that in life between each other as if separated, even as if there is no red thread connecting it. For example, the cultural aspect, this aspect works in the law that man has the instinct of

will and the way of thinking embodied in order to meet the needs of his life. At a glance this cultural aspect does not have any connection with other aspek such as religious values based on the law that above human power there is still a higher and higher power. So, if that is the case, then it is possible that the ultimate purpose of the will and the way of thinking reaches the result, which is nothing else to achieve is the creation of a safe and prosperous ordeal.

II. METHODS

The subjects of this study are the male and female students of PMD Gontor East Java, Indonesia. The data were collected by observing, interviewing, and documentation analysis.

III. RESULT AND DISCUSSION

Implementation of coaching planning program is very appropriate in order to solve student problems, that is less productive in utilizing the time and also for the guidance of morals students, both against Allah SWT and against fellow human beings. The next step in planning the activity is a step that is appropriate and efficient enough in the planning. Applying strategy, including Quality in the activity. This can be seen from the disclosure of the findings as follows: Pondok Modern Gontor has renewal in some aspects of education, one of them in the field of curriculum. The material presented in Gontor represents a curriculum which is a combination of revealed science and kawaniyah knowledge (acquired knowledge). So, in Gontor there has been integration of science. To realize these ideas the founders of Gontor chose to revive Pondok Gontor which had been abandoned by their ancestors. The Pondok Gontor that they relive is built on the heritage and noble traditions of the pesantren that are integrated with modern educational systems and methods. Idealism, soul, and life philosophic along with the dormitory system still refers to the world of Islamic boarding schools, but the implementation is done effectively and efficiently which became the specificity of the modern education system. In other terms, there is no scientific dualism in pesantren education. In addition, there are also subjects that are highly emphasized and should be characteristic of this educational institution, namely the Arabic language lesson and English. For the achievement of morality and personality, to the students are also given social and social education that they can use to carry out their socio-economic life. For this to the students are given practical exercises in observing and doing something to give students a realistic picture of life in society. Students are trained to develop a love that prioritizes common well-being rather than personal well-being, sacrificial consciousness devoted to the welfare of society, especially Muslims. Character is the nature of psychology, character or mind that characterizes a person or a group. The character here means the basic qualities of a person of good value in accordance with the norms of religion, law, etiquette, culture and customs embodied in his thoughts, attitudes, feelings, words and deeds, while the basic qualities of a person who despised and not in accordance with the norms of goodness then called the character. The characters look in the habit. Therefore, one is said to be of good character when in real life everyday has three habits, namely: thinking of the good (habits of mind),

wanting good (habits of heart), and doing good (habits of action).

The substance or substance of the good character is virtue that is the tendency to do good deeds according to the universal moral point of view. For example, treat everyone fairly (justice). This kind of action is usually done by people who have objective qualities or curriculum applied in KMI (Kulliyatul Mu'allimin al-Islamiyyah) which is academic, divided into eight (8) fields of study, namely: Arabic; Dirasah Islamiyah; Science Teacher Training; English; Math; Physics. Some areas of Arabic study are; Muthola'ah, this is a lesson that contains a meaningful story, history, or fiction that must be memorized; Mahfuzat, which are Arabic poems containing wisdom and proverbs with the aim of inculcating the guidance of life, the motivation in the santri so as to be able to form good characters in each santri; and so forth[7]. Mahfuzat material is taught to the students by giving some verses or proverbs in the Arabic language, then explained the contents and the implied meaning of the verse or proverbs so as to be able to give motivation and encouragement within the students, to be a good person with good character as well. Science; Social Sciences; Citizenship[8]. One plurality in Islam seen in educational institutions is pesantren education. Pesantren appear as Islamic educational institutions that have a unique character or profile, even between the pesantren with each other tend to have its own characteristics, although the institutional vision is the same. Pesantren as an educational institution and da'wah serves to preserve and develop the teachings of Islam in society.

IV. CONCLUSIONS

In the management of Special Education in the Arts, Science and Culture of Islam, as well as the compilation of components of educational programs, teaching systems, custody and learning system, discipline, character formation system and programs of intra and extracurricular activities are entirely based on the basic framework of systemic science integration of science and integrity of interconnects developed based on quality management approach based on the principles of Blue Ocean Strategy, Spiral Dynamic and Keyzen principles in plan, do, check and action and education beperspektif Qur'ani. The basic framework of the scholarship becomes a series of systemic in the structure of every Muslim life, which touches all the domains mentioned by Allah in the holy book of Al-Quran Null Karim ie faith, science and charity. All the Concepts and policies of Gontor at Pondok Pesantren Modern Gontor in the management of science education, Arts and Culture is carried out the diagnosis (identification and analysis of the needs of the demands of community development, field demands and business demands of internal threats and external challenges. Based on this diagnosis, strategic approach to the formulation of components of various programs that have been designed and evaluated regularly and continuously developed full creative, innovative and maximum work efficiency based on Trimurti, and integrate in the science of religion science and vocational knowledge by policies that have been embedded in the founders wakaf, Gontor boarding schools, related government officials, caregivers and coaches, clerics and clerics, santri and santri guardians and the community

contribute to making decisions and policies on all lines of the program in the Pondok Pesantren Modern Gontor.

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