

Retracted: The management of educational system using three law Auguste Comte: A case of Islamic schools

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ABSTRACT

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The primary objective of this study is associated with the management of educational system in schools using Three Law Auguste Comte at Pesantren Tebuireng Jombang, East Java, Indonesia. Since June 2006 the Tebuireng Islamic Boarding School has been providing the Islamic education. However, in these schools, the students coming from other schools do not have Islamic education and face difficulty while taking courses. Additionally, the students of Tebuireng Islamic Boarding Schools are not familiar with traditional education, such as science-based subjects; mathematics, chemistry, physics, biology and management. Therefore, management of educational system is required in Tebuireng Islamic Boarding Schools. For this purpose, data were collected from the teachers of these schools by using a questionnaire survey. Partial Least Square (PLS)-Structural Equation Modeling (SEM) was used to analyze the data. Findings of the study revealed that all levels of education in Islamic schools (Pesantren) should provide science-based subjects rational, among others: mathematics, chemistry, physics, biology, management, etc. Moreover, there should be a balance between Islamic education and science-based education.

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1. Introduction

Education system has vital importance for educational institutions and students (Yell & Bateman, 2019). The management of education system also plays the key importance for the success and failure of schools (Jermstittiparsert et al., 2016a, 2016b; Tarabini et al., 2019). It has significant importance for community development (Saepudin & Mulyono, 2019). In Muslim countries, generally education is divided in to two major parts; 1) Islamic education, and 2) traditional education like science-based subjects. Both traditional and Islamic education are mandatory in various Muslim countries. In case of Indonesia, Tebuireng Islamic Boarding Schools are providing the Islamic education. However, in these schools, those students coming from other schools do not have Islamic education and face difficulty while taking courses. On the other hand, students of Tebuireng Islamic Boarding Schools do not support tradition education including science-based subjects. Tebuireng Islamic Boarding School, on June 26-2006, took care of the second generation to the third generation of care givers (Wahid, 2017), namely Salahuddin Wahid with a background from Dr. Engineers, Activists, Politicians, and Entrepreneurs (Arifin & Selamat, 2010). So, it is likely to affect the thinking, ideas, and implementation in the development of education in Islamic boarding schools, so that it is different from previous care givers. Therefore, this paper intends to find out in this direction with the perspective of the Law of Three Stages Auguste Comte.

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Comte's full name is, Isidore Auguste Marie Francois Xavier Comte, born in the city of Montpellier en Janvier France in 1798. He studied at the Paris polytechnic school, then was expelled for being a supporter of the republic party (Comte, 1974). He became the scribe of de Saint Simon, thus influencing many the ways of his thoughts and ideas (Hamersma, 1986). The law of three stages is the perspective which states; the history of mankind, both individually and socially, has always evolved over the law, namely: theology, rational, and positive (Comte, 2000). At the theological stage there are phases, including: Fetisyism, Politeism, and Monotism (Comte, 2012). The theological phase, if juxtaposed with Islam, was experienced by Prophet Ibrahim as in the direction of religious monotheism (Sagala et al., 2019). The rational stage, namely the human phase has used his thinking in order to solve the problem of his life, so that he is not fixated on mere theological understanding, but has used his rationality, such as research, observation, etc. Positive stages, namely humans use the world as useful (Syazali et al., 2019), real, definite, clear, to have a positive view of the world/haqqiah cosmology (Madjid, 1990), and not forget the real-life reality (Siswomihardjo, 1982). What is meant by development is a process, method, action with careful work in changing a situation towards a better, and wider existence than before, namely human maturation both physically and spiritually (Amin, 2015). The Comte theory above, is intended as a point of view in order to understand and interpret the efforts of conscious, careful, and systematic conducted by caregivers and other related parties in the boarding school in order to help mature the santri in all its aspects. Therefore, the objective of this study is the management of educational system using Three Law Auguste Comte at Pesantren Tebuireng Jombang, East Java, Indonesia.

2. Literature Review

Islamic Boarding Schools are an Indonesian Islamic education institution with a boarding school or Dormitory system (Srimulyani, 2008). Its existence has been known since Sheikh Maulana Malik Ibrahim, and at the same time is also an educational institution that is very attached to the journey of the life of the nation and the State of Indonesia. If Indonesia had not experienced Dutch colonialism, then the education system in Indonesia would likely have followed the pesantren path (Diani et al., 2019). This is the same as education in the West, because almost all well-known universities in the west are from religious colleges, so that universities in Indonesia are not named University of Indonesia, Gajah Mada University, Airlangga University, etc., but named University of Tebuireng, University of Lasem, or University of Krapyak (Majid & Pesantren, 1997). From 1945 to the 1960s, Islamic boarding schools in Indonesia were places of education for lower middle class Muslims, due to the difficult economic conditions at that time. However, after the 1960s and the recovery of economic conditions, the phenomenon of Islamic boarding school education began to be in demand by upper middle class Muslims (Hartinah et al., 2019). This is because Islamic boarding schools offer educational development that is in accordance with the conditions of individuals and society, can also rival the concept of matriarchal Western education and hedonism (Steenbrink, 1994). The development of education in Islamic boarding schools has no final word, but the area of ijihad and endeavor, including the Tebuireng Islamic Boarding School.

2.1 Monograph of the Islamic School (Pesantren)

Tebuireng is a hamlet located in the village of Cukir, formerly a place of gambling, cockfighting places, drinking places, places for prostitutes, places of thugs, as well as a place for the Tjoekir Sugar Factory which was established by the Dutch and it belongs to PTPN X. Now attached to the name of Pondok Pesantren, which later became the birthplace of the Nahdlatul Ulama mass organization, the place to bring up the world standard book (*Amtsilah al-Tasrifiyah*) (Miles & Huberman, 1992). It is the fourth place of the President of the Republic of Indonesia, where he sought knowledge KH. Ma'ruf Amin Rais Am Nahdlatul Ulama, a place to seek knowledge from Prof. Dr. H. Ali Mustofa Ya'qub (the great Imam of the Istiqlal Mosque in Jakarta). A religious tourist spot for the ummah of Islam and other people, because it was buried KH. Hasyim Asy'ari as the Grand Rais of Nahdlatul Ulama, and KH. Abdurrahman Wahid is the father of pulralism in Indonesia. In the Tebuireng Islamic Boarding School there are a number of Education studies, including: MTs, and MA Salafiyah Syafi'iyah, Middle School and High School A. Wahid Hasyim, Mu'allimin, Ma'had Aly, and UNHASY. Meanwhile, handled by state institutions are only SDN, one in Tebuireng hamlet, and two SDN in Cukir village. The area of the Tebuireng Islamic boarding school is approximately 2.4 ha, which is surrounded by a 2.5 meter high fence wall, with the main east gate facing the main road from the direction of the city of Jombang towards the town of Pare, Kediri Regency. To the west of the mosque, there is a waste water treatment center, KH burial place. Hasyim Asy'ari, KH. Wahid Hasyim, KH. Kholiq Hasyim, KH. Karim Hasyim, KH. Yusuf Hasyim, KH. Abdurrahman Wahid, and other leaders. Then the Ma'had Aly and Mu'allimin campuses, the public kitchen, the Wisma santri Suryo Kusumo, the Hadji Kalla guesthouse. Then to the south of the Mosque is the KH. Saifuddin Zuhri, Wisma KH. Muhammad Ilyas, Wisma Sholihah Wahid and behind the Islamic Boarding Schools there are Tebuireng Putri Islamic Boarding School, Nusantara Islamic Library, Wahid Hasyim Middle School, Hasyim Asy'ari University, Sultan Agung Vocational School, MA Salafiyah Syafi'iyah, SMA A. Wahid Hasyim, and MTs Salafiyah Syafi'iyah (Abdurrahman, Saregar, & Umam, 2018).

2.1 Construction of Contemporary Islamic Education

At the beginning of its growth, in the Tebuireng boarding school, the subject matter provided was only religious education, and Arabic, with the sorogan and bandongan methods. All are not distinguished from the class, the increase in class is determined by the substitution of the books studied, the learning is added to the discussion, for certain classes to cover up the

weaknesses of the existing system (Ramadhani et al., 2019). In 1916, education began in classical form with the head of the first Madrasah KH. Ma'shum Ali. This madrasa opens seven levels of classes, divided into two levels, namely the initial sifir and the tsani sifir. His teaching and learning activities were held at the Seblak Islamic boarding school where KH. Maksun Ali is domiciled. The next level is the five-year Madrasah Ibtidaiyah, with material from Fath al-Qarib, Nazham, and Alfiyah Ibn Malik (Saregar et al., 2018). In 1919, there was an emergence of the Syafi'iyah Salafiyah Madrasah Tebuireng, where the curriculum was supplemented by Indonesian Language, Mathematics, Geography, a number of newspapers, general knowledge, Dutch, History, and Malay. This kind of breakthrough made the Tebuireng Islamic Boarding School a pioneer in thinking about the development of Islamic education in Indonesia at that time (Ramadhani et al., 2019). In 1934, Kyai Hasyim gave the mandate to A. Wahid Hasyim (son) and Muhammad Ilyas (*santri*) to develop education in the Tebuireng boarding school, by establishing the Nizhamiyah madrasa, which is a madrasa that combines the science of religion and general science (Diani et al., 2019). On July 25, 1947, KH. Hasyim Asy'ari died, the caregiver of the Pesantren was replaced by his son KH. A. Wahid Hasyim. This year the development of Islamic education was carried out by establishing the Madrasah Tsanawiyah in categories A and B. Category A received lessons in 75% of religions, and 25% of general subjects. Then category B 25% religious lessons and 75% general lessons or vice versa. In 1950, Kyai A. Wahid Hasyim became minister of Religion, the caregiver was held by his younger brother named KH. Karim Hasyim. At this time the first formal education began in the Pesantren, in accordance with the National school system, so that it became MI, MTs, MA, and Madrasah Mu'allimin (Abdurrahman et al., 2018). In 1965, caregivers were continued by KH. Yusuf Hasyim, then in 1966 the Mu'allimin Madrasa was abolished. This year, also starting Islamic boarding schools was managed collectively, among others by: KH. Adlan Ali, KH. Mahfudz Anwar, and KH. Yusuf Masyhar, KH. Idris Kamali, KH. Syansuri Badawi, and KH. Hadzik Mahbub. For operational activities, the Majelis Tarbiyah wa al-Ta'lim was formed, which later changed to the Santri Board of Trustees (BPS). In 1967, Hasyim Asy'ari University was opened and it became a beginner university in Islamic boarding schools in Indonesia. In 1971, Madrasatul Hufazd was established which is a madrasa that specifically handles students who are interested in memorizing the Qur'an, with the first caregiver KH. Yusuf Masyhar. In 1975, KH. Abdurrahman Wahid proposed that the Tebuireng Islamic Boarding School be established in the Middle School and Wahid Hasyim High School with a controversial concept, namely a mixed class between students and students, which was totally different from the Pesantren in Jombang at that time (Rufaidah et al., 2018). In 1993, at the Aliyah Madrasah there were diniyah programs and special programs. In the diniyah program, the curriculum focuses more on mastering religious material and yellow books, with the hope that the alumni can be directed to become cadres of scholars. As for special programs, the curriculum of which refers to the curriculum of the Ministry of Religion, emphasizes the understanding of religion, but also directed at mastering foreign languages, especially Arabic and English. This graduate is expected to be an embryo that is able to improve the quality of students of the State Islamic Institute (IAIN), so that it appears as a religious scholar who is capable of religion. The two majors are called Salaf and Religious Aliyah Madrasah (MAK) majors (Lestari et al., 2019). Lastly in 2013, Tebuireng developed a religious and scientific nuance, TrenSaint High School. This school is filled by santri who have more ability in the exact sciences; mathematics, physics, chemistry, biology, etc., then combined with boarding education, so that from this school it is hoped that national cadres will emerge who have more abilities in the fields of science, technology and communication so that they enter the milenial generation (Ramadhani et al., 2019).

2.3 Development of Education

According to Salahuddin Wahid, the underlying development of Pesantren education is; The elimination of the Mu'allimin Madrasa, because according to him Islamic boarding schools without the Mu'allimin madrasa (religious specialists) cannot be called Pesantren, but only a boarding school, and it will also make the Pesantren alumni unclear, both in their religious and general sciences. Therefore, madrasah Mu'allimin is a necessity, and must even be added to the higher and advanced strata. There is a belief that modernization and globalization are a necessity (Suriati, 2019). So, madrasahs and schools under the auspices of the Tebuireng Islamic Boarding School must be revitalized in all aspects, so that they are integrative and interactive between religions, sciences and technology. The belief that Islam is a religion that is rahmatan lil 'alamin, then Islam must be in accordance with the context and social reality (Murti et al., 2019). Therefore, Islamic boarding schools must be able to educate students to be independent, create a lot, innovate, do engineering, so that it always exists in people's lives (Hartinah et al., 2019).

2.4 The Evolution of Islamic Education Based on the Three Phase Legal Philosophy of Auguste Comte

2.4.1 Basis Theologis

After long time, not having a Mu'allimin Madrasa, Salahuddin formed a team to compile the curriculum, and others. Then, presented before boarding school caregivers, senior teachers, and alumni, among others: KH. Abdul Aziz Manshur, KH. Zubaidi Muslih, Dr. KH. Musta'in Syafi'i, M.Ag, KH. Lutfi Sahal, KH. Syakir Ridwan, and others. The results of the presentation included, among other things, that the Mu'allimin Madrasah activities could begin in the year of 2008/2009 and were effective from the beginning of August 2008. On September 6, 2006, Ma'had Aly Hasyim Asy'ari, equivalent to higher education S1 held by the Ministry of Religion, and a combination of modern Islamic boarding schools and colleges. There is an important side of Mu'allimin and Ma'had Aly Madrasahs as theological embryos, which are further disseminated by alumni as a service to the level of education below those in Pesantren. In addition, students who study in junior high schools, must follow the theological based curriculum group. Groups including: Aqidah, Akhlaq, Nahwu, Sharaf, Al-Qur'an, Al-Hadith,

Fiqh, Imla', Aswaja, Tafsir, and Muhadatsah, contained in the Appendix Head of Middle School Decree A. Wahid Hasyim Number: 154/104.13.2/SMP.10/WH/MN/2015. Schools in range of high school are required to take lessons; The Qur'an which includes: Tartil Tajweed, and Tahfidz. Tawhid, Akhlaq, Fiqh, Read the Book. Arabic by including: Imla', Nahwu, Sharaf, Muhadatsah. Hadith, Date / Aswaja / Ke-Nu, stated in the Decree of the Head of SMA A. Wahid Hasyim Tebuireng Number: 2564/104.12.2/SMA.4/WH/PP/ 2015.

The *Santri* who studies at MTs, must follow material Tawheed, Morals, Al-Qur'an and the Knowledge of the Qur'an, Al-Hadith and the Knowledge of the Hadith, Tafsir, Fiqh, Nahwu, Sharaf, Imla' and Aswaja (Noviyanti et al., 2019). The school in the MA must take part in Tawhid learning, Morals, Ahkam Interpretation, Kauniyyah Interpretation, Book Hadith, Book Fiqh, Ushul Fiqh, Qawaid Fiqh, Fara'id Science, Nahwu, Alfiah, Sharaf, Balaghah, Falaq Science, Sorogan, Imlak, Tahfidz, Muhadatsah, Arabic, etc. *Santri* in high school Trends Science must follow: Al-Qur'an and Science by including: History, Manuscripts, Introduction to Tafsir, Tafsir bil Ilmy, Tafsir Ilmy, Ulum al-Qur'an, Introduction to Interpretation and Knowledge of Interpretation, Manhaj Tafsir bil Ma' tsur, Manhaj Textual and contextual interpretation, Manhaj Tafsir bi al-Ilmi, Study of verses of science, Tauhid as science (Ridho et al., 2019). All Tebuireng students from Middle School, High School, MTs, MA, and Senior High School, must take part in diniyah (add special religious knowledge) after Maghrib prayer, which is centered on the Grand Mosque, Mosque in Senior High School of SMA TrenSain Tebuireng II (Pratama, Sudiyanto, & Riyadi, 2019). According to the level and their respective abilities, without looking at their class and school background, with discipline, being absent, monitored, evaluated, so that there is no term as they wish (Antomi Saregar et al., 2016). To all *Santri*, the diniyah field is not only taught in cognitive and affective aspects but must also be a psychomotor aspect or habit in daily life. So, all *Santri* are obliged to pray five times a day, fasting sunnah Monday and Thursday, evening prayer, reading the Koran, etc. These habits are then referred to as the Pesantren's piety (Anwar et al., 2019). Religious teaching in Tebuireng, *Santri* did not directly study the Qur'an and al-Hadith as the core of Islamic teachings, but first had to start the reading and writing of the Qur'an, the lessons of nahwu, sharaf, Arabic, aqidah al-awwam, jurisprudence, Tafsir, Hadith, etc., therefore, the *Santri's* understanding becomes tiered and gradual, and avoids radicalism (Cetin & Tortop, 2018).

2.4.2 Rational Based

The Tebuireng Islamic Boarding School is a boarding school where all students consist of formal school students under the auspices of the Hasyim Asy'ari and UNHASY foundations. Rational education in question is education that incorporates general science and technology in its teaching and learning process (Gulgor & Tortop, 2018). In the Madrasah Tsanawiyah and Aliyah, there are lessons in Indonesian, English, Mathematics, Physics, Chemistry, Biology, Economics, Sociology, Geography, History, Cultural Arts, Information and Communication Technology (Yilmaz & Tortop, 2018). In Wahid Hasyim Middle School, there are Indonesian language lessons, Mathematics, Natural Sciences (Anwar et al., 2019), Social Sciences, English, Cultural Arts, Food and Environmental Education (Kesumawati & Octaria, 2019). In Junior and Senior High School of Wahid Hasyim, there are lessons in Indonesian, English, History, Mathematics, Physics, Biology, Chemistry, Geography, Economics, Sociology, Cultural Arts, Information and Communication Technology (Syazali, 2015). At SMA TrenSain, there are lessons of interaction between religion and science, including: Al-Qur'an and Science which include: History of Manuscripts, Introduction to Interpretation, Tafsir bil Ilmy, Study of verses of science, Tawheed as science, History of Islamic science and science conventional, Bio-science Scientists, Philosophy of Science, Tawheed as the principle of science, Greek Philosophy, Science and the Problem of God (God's Relationship, Human and Nature, Scientific Materialism, Old Science, and New Science), Religion and Science (Study Trends, Types of Relationships, Theories Big Bang Stephen Hawking), Comparison of Western Islamic and Science. Science includes: Islamization of Science, Saintification of Islam, Islamic Science, and finally Wolfram's mathematics. With this TrenSain madrasa, as if Saladin said the Qur'an must also be approached with reason and logic (Wulandari & Nurhayati, 2018). At Mu'allimin Madrasah there are subjects in English, Scientific Writing, and Journalism. In Ma'had Aly there are compulsory subjects in the form of English Language, History, and Research Methods, and Methods of Writing Scientific Work (Putra et al., 2018). In the school years of 2010/2011, in MTs (Junior High School) and MAN (Senior High School), began to be opened by Cambridge-based international classes, consisting of two classes of boys and girls, in collaboration with the School of Laboratory of the State University of Malang. This was also opened at Wahid Hasyim Middle School, namely International Class Program (ICP) (Andini & Yuniarta, 2018). Finally, in the field of education management, all School and Madrasah heads in Islamic boarding schools are replaced by rational, scientific, objective and accountable measures, namely through KPI (Islamic Education Consortium, which is a social institution that fosters educator professionalism from the institution). Islamic education, which was supported by funding from the Surabaya Al-Falah Social Fund Foundation, now the institution stands alone as a commercial education consultant with the name of KPI (Indonesian Education Quality). This means that with this measure, Salahuddin Wahid gave knowledge that determining the position determined by one's rationality and professionalism (Kusumawati & Nayazik, 2018).

2.4.3 Positive Based

Realizing that Islam is a religion that must be in accordance with social reality, *Santri* must look positively about the problems of the world and matter as something *haq* (haqiqah cosmology), or with their ideal language, how the *Santri* can become motivators, innovators, independent, have income, and entrepreneur. So, in an effort to realize the idea, the Tebuireng Islamic

Boarding School carried out activities, among others: First, cooperating with the University of "Ciputra Surabaya" East Java, which is a university which specifically focuses on business studies, entrepreneurship, and entrepreneur (Rakhmawati, 2016). Second, collaborating with the Jombang Regency Industry Office, in order to train and teach *Santri* and students including: how to make nagarin know, etc. Third, always include some *Santri* to take part in discussions, seminars, and workshops. Fourth, in collaboration with the Ministry of Public Works and Public Housing of the Republic of Indonesia to create a center for water and waste treatment plants (WWTP), which is intended as the manufacture of biogas from septick tanks in Islamic boarding schools which has been connoted unclean. But after being concentrated in a place and processed with the help of science and technology into biogas and becoming positive, so that it is useful for the lives of *Santri*, as well as others. Thus, from the above discussion, the following hypotheses are proposed;

H₁: Basis theologis has relationship with education system management.

H₂: Rational based has relationship with education system management.

H₃: Positive based has relationship with education system management.

3. Research Methodology

This research is based on survey at the Tebuireng Islamic Boarding School in Jombang, East Java, Indonesia. Data collection is done by using survey questionnaire from the teachers of schools. Observations were made to obtain data related to geographical conditions, the physical boarding school, the life phenomena of the Student (*santri*) and the Islamic School (*pesantren*) community which relate to the educational process with a more than one month. The survey questionnaire was based on items related to the development of the *pesantren*, the thinking of the *pesantren* education, and the implementation of these ideas and thoughts. The survey was carried out in Tebuireng Islamic Boarding School. After the data is collected, analysis is carried out by using statistical software. Total 300 questionnaires were distributed among the teachers. From total distributed questionnaires, 180 were returned and used for data analysis. Area cluster sampling was used to distribute the questionnaire. This is most suitable technique to cover the whole population (Altaf et al., 2019). Moreover, Partial Least Square (PLS)-Structural Equation Modeling (SEM) was used to analyze the collected data.

4. Data Analysis and Findings

Structural Equation Modeling (SEM) is the most prominent technique to analyse the data. It is recommended by various prominent researchers (Hair et al., 2017; Henseler et al., 2009). The study carried out SEM by using the Partial Least Square (PLS). First of all, construct reliability and validity were examined. This process is shown in Fig. 1.

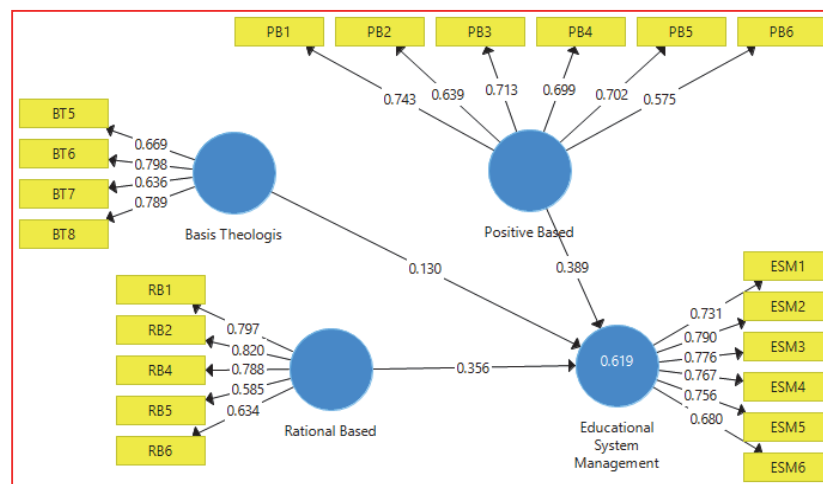


Fig. 1. Measurement Model

Table 1

Construct Reliability and Validity

	Cronbach's Alpha	rho A	CR	(AVE)
Basis Theologis	0.704	0.735	0.816	0.528
Educational System Management	0.845	0.848	0.886	0.564
Positive Based	0.766	0.773	0.837	0.564
Rational Based	0.777	0.798	0.85	0.535

Table 2
Discriminant validity

	Basis Theologis	Educational System Management	Positive Based	Rational Based
BT5	0.669	0.386	0.364	0.348
BT6	0.798	0.449	0.456	0.447
BT7	0.636	0.283	0.341	0.233
BT8	0.789	0.546	0.636	0.615
ESM1	0.506	0.731	0.594	0.601
ESM2	0.51	0.79	0.573	0.571
ESM3	0.492	0.776	0.573	0.53
ESM4	0.403	0.767	0.536	0.526
ESM5	0.373	0.756	0.514	0.542
ESM6	0.368	0.68	0.501	0.452
PB1	0.509	0.554	0.743	0.543
PB2	0.503	0.466	0.639	0.556
PB3	0.42	0.536	0.713	0.484
PB4	0.371	0.519	0.699	0.451
PB5	0.4	0.478	0.702	0.459
PB6	0.429	0.429	0.575	0.502
RB1	0.56	0.536	0.588	0.797
RB2	0.506	0.538	0.534	0.82
RB4	0.459	0.646	0.663	0.788
RB5	0.322	0.408	0.395	0.585
RB6	0.315	0.458	0.441	0.634

Fig. 1 shows the factor loadings which is above 0.5 for all items. Table 1 shows the results of measurement model. It is clear that all the constructs have composite reliability (CR) above 0.7. All the construct have average variance extracted (AVE) above 0.5. Additionally, discriminant validity is assessed by using cross-loadings which is given in Table 2. Additionally, structural model for hypotheses testing is shown in Fig. 2.

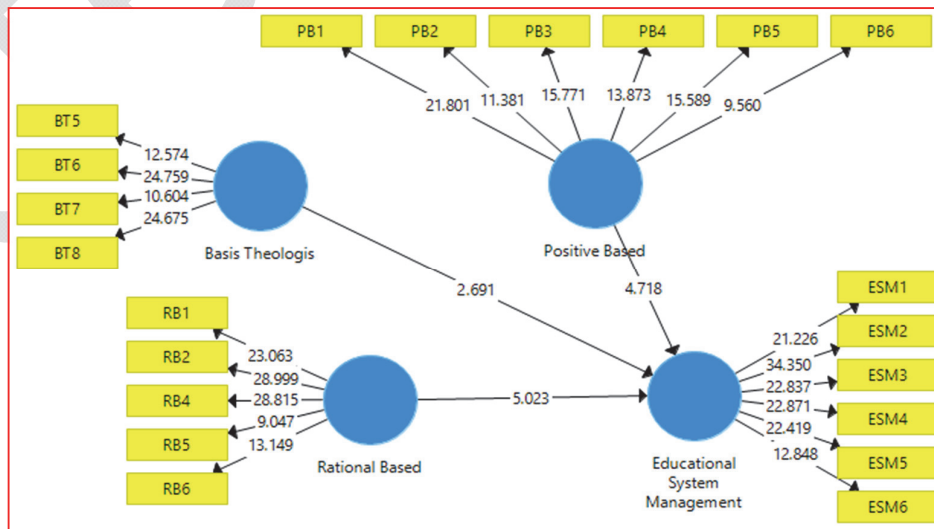


Fig. 2. Structural Model

Further analysis is performed to examine the relationship between variables. In this process, t-value was preferred to test the hypotheses. The hypotheses having t-value below 1.96 was considered as not supported. However, the hypotheses having t-value equal to or above 1.96 was considered as supported. Structural model for hypotheses testing is shown in Fig. 2. Results are shown in Table 3. It is found that basis theologis has significant positive effect on education system management with t-value 2.691. The effect of positive based and rational based also found significant positive on education system management with t-value 4.718 and 5.023, respectively. Furthermore, r-square (R²) is given in Fig. 1 which 0.691.

Table 3
Hypotheses Testing Results

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Basis Theologis → Educational System Management	0.13	0.129	0.049	2.691	0.012
Positive Based → Educational System Management	0.389	0.393	0.083	4.718	0
Rational Based → Educational System Management	0.356	0.356	0.071	5.023	0

5. Conclusion

Objective of this study was the management of educational system in schools using Three Law Auguste Comte at Pesantren Tebuireng Jombang, East Java, Indonesia. It was found that Three Law Auguste Comte had significant positive role on management of educational system at Pesantren Tebuireng Jombang, East Java, Indonesia. Basis theologis has maintained significant positive effect on education system. In the rational stage, all levels of education were taught rational science and technology. To understand the Qur'an and al-Hadith, it should be offered with a scientific approach, through Senior High School of Science, namely the level of education that specifically examines the compounds between religious science and general science, so that religion and science are not only integration but also interactions. In case of positive stage, it also has significant positive effect on education system management. Therefore, both Islamic and traditional education should be provided in Tebuireng Islamic Boarding School.

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