



EPISTEMOLOGI

Jurnal Pengabdian Masyarakat dan Penelitian

<https://jurnal.rahiscendekiaindonesia.co.id/index.php/epistemologi>



FORTIFYING ADMINISTRATION AS A ARRANGEMENT TO ISLAMIC INSTRUCTION ISSUES IN MTS AL-AMIN KAMPUNG PAJAK

Siti Ayu Nurhidayati

Universitas Sumatera Utara

KEYWORDS

Leadership, Islamic Education

A B S T R A C T

These think about depicts the reinforcing of instructive authority as a arrangement to the issues of Islamic instruction. The approach in this ponder was carried out with a graphic subjective approach. Information collection was gotten utilizing perception, interviews, and documentation thinks about. Information investigation in this think about utilized information lessening procedures, information introduction, and concluding/verification. Checking or checking the legitimacy of the information utilized validity, transferability, constancy, and confirmability strategies. The comes about of this consider show that reinforcing instructive authority is the foremost imperative and critical variable to create/realize quality Islamic instruction. As a pioneer who ought to be taken after and can be utilized as an perfect show for administration, to be specific:

Sidiq, Amanah, Tablig, and Fathonah. Strengthening educational administration may be a adjust between the concepts in authority arrangements in Islam and Islamic standards and setting the assignment of authority not as it were as a capable compassionate errand but too replying the problematics of Islamic instruction. Fortifying instructive administration and creating the quality of Islamic instructive educate will be significantly impacted by the administration created by people in driving Islamic instructive educate.

INTRODUCTION

Islamic instruction may be a sub-system of the national instruction framework. Subsequently, the commitment of Islamic instruction cannot be overlooked, considering its

vital part within the advancement of human assets which is exceptionally critical in planning and executing national advancement. Additionally, Islamic instruction in Indonesia covers an awfully wide range, to be specific madrasas, Islamic devout schools, and Islamic boarding schools. Indeed within the national higher instruction framework, Islamic instruction takes put in Islamic tall schools, organizing, and colleges.

One of the issues of Islamic instruction in Indonesia is related to the powerless significance of Islamic instruction programs. The advance of the commerce and mechanical world is exceptionally quick so that the human asset needs issued by Islamic instruction are not able to keep up with the commerce and industry world. Different instructive programs at madrasas, Islamic devout schools and Islamic boarding schools, and indeed Islamic colleges are often cleared out behind and cause a part of unemployment, indeed requiring extra preparing some time recently entering the world of work within the work showcase.

In this setting, solid and visionary administration from madrasah, school, and Islamic boarding schools could be a key calculate in moving forward the quality of Islamic instruction in madrasas. The authority procedure of the head of madrasas, schools, and Islamic boarding schools in making alter and moving forward the quality of Islamic instruction could be a need. Changes in the Islamic instruction educational modules that are appropriate and important to changes in society are indicators of the significance of a reliable Islamic instruction educational programs with the disclosure by putting forward the propositions of disclosure (Qur'an and hadith) within the system of understanding issues of modern Islamic education.

The Islamic education curriculum must oblige all information within the educational programs so that wants of information, abilities, and social values can be mastered by understudies steadily and persistently. This paper endeavors to clarify methodologies for improving the quality of Islamic instruction within the setting of the Islamic instruction educational programs,

The issue of instruction could be a all inclusive issue that concerns all components within the life of the nation and state (Hasan Basri and Saebani, 2010). Because education could be a essential need in carrying out and keeping up the presence of human life. So instruction must be overseen appropriately. Instruction is one of the foremost vital viewpoints of the improvement of a entire human being since the capacities, insights, and identity of a country within the future are decided by current education.

METHOD

The investigate strategy utilized is the think about of writing or inquire about writing by collecting hypotheses that are suitable to the issue and dialog. The important hypothetical references are gotten through following from different literary works. Concurring to John W. Creswell, the inquire about writing has the most destinations of giving data to perusers on the comes about of other thinks about that are closely related to the investigate being carried out at that time, connecting investigate with existing writing, and filling holes in past inquire about. Creswell, 2014, p.40). Geoffrey and Airasian expressed that the reason of writing survey is to discover out the comes about of inquire about conducted by other individuals. So that analysts can perform speculations and clarify the significance of the inquire about to be carried out. Anderson affirmed that there was a writing audit to summarize, analyze, and decipher concepts and hypotheses related to the inquire about to be carried out (Pebriana, 2017, p.8). In expansion, writing

inquire about is carried out by examining composed dialect, particularly articles contained in diaries and logical works (Soehartono, 2011, p.34).

RESULTS AND DISCUSSION

1. The Nature of Islamic Education

Education in a broad sense is always a stimulus that accompanies changes and the development of mankind. In addition, educational efforts always lead, guide the change and development of life and human life. Education is an effort to educate the nation's life, education is a determinant of the progress of a nation, the progress of a nation depends on the knowledge and skills of its citizens, therefore the quality of education needs to be improved continuously.

Islamic education is the process of fostering the nature of students both physically and psychologically following Islamic teachings in realizing a pious personality. Strong monotheism, worship, noble character, and good mu'amalah (Syafaruddin, et al, 2012:38). As a process, Islamic education is carried out in a sustainable, deliberate, and sustainable manner. The education process is based on Islamic teachings, or the Koran and the Sunnah of the Prophet by providing knowledge that is following Islamic teachings while remaining consistent with the teachings of monotheism in Islam.

According to Ahmad D. Marimba (1981:23), Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of a personality following Islamic teachings. That way, through learning, training, guidance, and coaching, students are directed so that they can achieve the goal of achieving a pious personality. The word of God in the Qur'an Surah Ali Imran verse 114, as follows:

Meaning: "They believe in Allah and the Last Day, they enjoin the righteous, and forbid what is evil and hasten to (do) various virtues; they are among the pious. (Surah Ali Imran verse 114).

Based on the verse above, it can be understood that the characteristics of a pious personality include: believing in Allah, believing in the hereafter, they command good deeds, forbidding evil/evil deeds, and hastening good deeds. It means that pious personalities are people whose faith is strong, knowledgeable, has good morals, has a lot of malpractice funds, or does pious deeds so that they become useful human beings for others.

Improving the quality of education must be pursued by all parties and in various ways that are renewable and sustainable, so that it is no exaggeration for experts to mention that management and leadership as one of the leaders of the progress of education will never end to be studied and developed as one of the scientific disciplines.

2. Islamic Education Management

Syafaruddin et al (2011) explain the definition of management which includes people who take responsibility for achieving goals in an organizational structure and clear roles. This means that management is related to the organization, has a clear structure with the division of tasks and formal authority as an effort to move personnel to carry out tasks to achieve goals.

The term Management has many meanings, depending on the person who interprets it. The term madrasa management is often juxtaposed with the term madrasa administration. In this regard, there are three different views; first, means broader than Management (Management is the core of administration); second, sees management as

broader than administration and third, views that management is synonymous with administration. Based on the main function, the terms management and administration have the same function. Therefore, the difference between the two terms is inconsistent and insignificant.

The term management comes from Latin, French, and Italian, namely: manus, mano, manage, menage, Menaggio, meneggiare. Etymologically (English), management comes from the word management. The word management comes from the word manage, or manageable, which means; train a horse in stepping, that in management, it depends on two meanings, namely mind (thinking) and action (action). Management is a process of structuring by involving potential sources both human and non-human to achieve goals effectively and efficiently, while in terminology, it was found that: (a) Management is the ability or skill to obtain a result to achieve goals following planned. b. Management is the act of moving a group of people or moving all facilities in a cooperative effort to achieve goals. Management is the art of planning, organizing, directing, coordinating, and controlling human and natural resources to achieve predetermined goals.

In the context of revelation, the basics of Islamic education management are contained in the Qur'an, Hadith, and Atsar. This shows that management has an important role in human life because of its enormous impact on order and human progress itself. From the aspect of aqidah, worship, morals, the three are interconnected like a vessel, regulating human life and livelihood in all aspects, both individually and socially, all three are eternal, divine knowledge which is a source of human knowledge that is not eternal in all disciplines.

Revelation texts as theological support; the words of the companions of the prophet, scholars, and Muslim scholars as rational support; the reality of the development of Islamic educational institutions and the culture of the community (leaders and employees) of Islamic educational institutions as empirical support; while the provisions of the rules of Islamic education management as a theoretical backing. So, the building of Islamic education management is placed on four supports, namely theological, rational; empirical, and theoretical.

Basic Islamic Education Management in the Qur'an:

- Allah (swt) says in His word

Meaning: O you who believe, fear Allah, and let everyone pay attention to what he has done for tomorrow (hereafter). Fear Allah. Verily Allah is Aware of what you do.

In this context, according to Muhaimin, making a vow in the verses *كُلُّ ظَنٍّ* can mean *attaamul wa al-fahs*, which is to contemplate or examine and examine it carefully and deeply, and can mean *taqlid al-bashar wa al-bashirah li idrak al-syai'wa ru'yatihi*, namely changing views (views) and ways of reasoning (framework) to capture and see things, including thinking and alternative views and reviewing ideas and work plans that have been made from various perspectives to anticipate a better future (Muhaimin, 2010). Human beings were created by Allah SWT in the best form. Even humans are the noblest creatures when compared to other creatures. This is explained in the Qur'an sura At-Tiin verse 4 which reads:

Meaning: Indeed, We have created man in the best of forms.

Humans are equipped with reason and bashirah (clear heart) humans should always try to see the nature of themselves and their origins, where they come from, what

they were created for and where they will return. So that it can grow confidence and give birth to the urge to devote oneself completely to worshipping the khaliq, namely Allah swt.

- Judging from the basic concept of creation, humans are creatures of God who are given the mandate as caliphs on earth, this is implied in the word of Allah SWT in the letter Al-Baqarah verse 30 : 30
Meaning: (Remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Are you going to make people who destroy and shed blood there, while we exalt Your praise and sanctify Your name?" He said, "Verily I know what you do not know."

Thus it can be concluded that Islam emphasizes the importance of management, including education management, more specifically human resource management.

Sunnah and Atsar Rasulullah SAW is a teacher and he also upholds education and motivates his people to take part in education and teaching. Rasulullah SAW said: Whoever hides his knowledge, Allah will restrain him with a fiery bridle (HR. Ibn Majah).

Based on the above hadith, the Prophet Muhammad had great attention to education. In addition, he also has concern for management, among others in the following words: Verily Allah loves people who when doing a job, it is done in an itqon (precise, directed, clear, and complete) (HR. Thabrani) Companions of the Messenger of Allah, namely Ali bin abi Talib ra said: False Things (evil) that are neatly arranged can defeat the truth (things) that are not well organized.

In addition, the prevailing laws in Indonesia in Law no. 20 of 2003 concerning the National Education System, it is stated in Article 30 paragraph 1 that: "Religious education is carried out by the government and/or community groups of religious adherents, in accordance with statutory regulations". It is also stated in Article 30 paragraph 2 that "Religious education functions to prepare students to become members of the community who understand and practice the values of their religious teachings and/or become experts in religious knowledge".

The purpose of Islamic religious education, in general, is to increase the faith, understanding, appreciation, and practice of students about the religion of Islam (Nata, 2012). From these objectives, several dimensions can be drawn in learning religious education, namely (1) the faith of students, (2) the dimensions of understanding (intellectual) and scientific knowledge of students, (3) the dimension of appreciation, namely the inner experience that can be felt by students and, (4) the dimension of practice, in the sense of how religious education that has been believed, understood and lived can be internalized by students and can foster motivation in themselves to move, practice and obey religious teachings and values in life as human beings who believe and are pious and able to actualize and realize in social life,

Function Management Islamic education

Every science will have a basic function that is owned, so as well as education management. Focused on Islamic education management, has 4 function sections. The four functions include planning functions, organizing functions, directing functions, and supervisory functions.

The following is an explanation for each function of Islamic education management.

1. Function planning (planning).

Planning is the initial foundation in determining all steps. Through careful planning, one can determine the right goals and strategies. By making a plan, you

can also minimize the losses you face. Likewise in the management of Islamic education, proper planning or planning is needed.

2. Function organizing (organizing)

After planning, the next function is organizing. This function also includes the determination of functions, relationships, and structures. Functions are in the form of tasks that are divided into line, staff, and functional functions. This relationship consists of responsibility and authority. Streamlining the structure can be horizontal or vertical.

3. Directing function (directing).

In Islamic education management, the function of direction becomes a process of guiding by using religious principles to colleagues. So that the person wants to carry out his duties seriously and enthusiastically with very deep sincerity. For example, this can happen when superiors assist in the form of guidance to members who have difficulty at work. These directions can create a more pleasant working atmosphere.

4. Controlling function.

Ramayulis explained that supervision in Islamic education has characteristics such as material and spiritual supervision. This means monitoring is not only the manager but also Allah (Kurniawan, 2015).

In addition, the method used should be a human method that upholds human dignity. The supervisory function also evaluates and supervises everything that is done by members of the organization so that it can be directed to the right path according to the objectives.

Quality improvement at all types and levels of education (basic, secondary, and higher), is focused on three main factors, namely: (a) Adequacy of educational resources to support the educational process in the sense of adequacy is the provision of the number and quality of teachers and staff. other education; textbooks for students and libraries; and learning facilities and infrastructure, (b) the quality of the educational process itself, which means the curriculum and implementation of teaching to encourage students to learn more effectively, (c) the quality of the output of the educational process, in terms of the skills and knowledge that the students have acquired.

Education is a basic need for everyone. With education, humans will be able to know their respective functions and roles, both as a servant, as an individual in the family, and in social life (Syafaruddin, 2019). Within the scope of the school, the figure of the principal who has a background as a teacher is appointed to a functional position to occupy a structural position that has a strategic role in ensuring the progress and sustainability of a school/madrasah. For this reason, the minimum criteria that must be possessed by a school principal are Aspects of credibility (exemplary, honest, *uswatun hasanah*), aspects of capability (skills, abilities, and knowledge), aspects of acceptability (active communication, diplomacy, and doing a lot of good).

In Islamic teachings, good leadership and managerial systems have a special place in the concept of religious teachings. Because the purpose of humans being created on the earth is not only to worship but also to carry out the leadership role as caliph. So the leader must equip himself as well as possible so that he can carry out his role as caliph.

Allah SWT said

Meaning: (Remember) when your Lord said to the angels, "I want to make a caliph¹³ on earth." They said, "Are you going to make people who destroy

and shed blood there, while we exalt Your praise and sanctify Your name?" He said, "Verily I know what you do not know.

Likewise in the word of Allah SWT in surah al-'an'am verse 165

Meaning: Say (Prophet Muhammad), "It is He who is Almighty sends punishment on you, from above or from under your feet²⁴⁷) or He divides you into groups (which contradict each other) and feels some of you the ferocity of others." Notice how We explain over and over again the signs (Our power) so that they may understand (it).

At the end of Surah al-An'am, Allah reminds you that Allah has made you rulers over the earth, which has replaced the people and societies that were before you, also Allah has raised some of you to several degrees, one level from others, power and height. That degree is none other than Allah will test you, how to accept, use and be grateful for the gift of your Lord (Tafsir Ibn Kathir, 1999).

Leader in the Hadith of the Prophet Muhammad SAW

Prophet Muhammad SAW said: Leaders are the shadow of Allah on earth. In him seek refuge with those who are persecuted from the servants of Allah, if he acts justly then he will be rewarded, and the people should be grateful. On the other hand, if he cheats, then surely it will be a sin for him and his people should be patient. If the leaders cheat, the heavens will not send down their blessings. If adultery is rampant, then poverty and poverty will be rampant (HR Ibn Majah from Abdullah bin Umar).

According to Sunarti (2019) from the above hadith, Yahya means that the word "shadow of Allah SWT" implies that the leader is the representative of Allah SWT on this earth. And implies that the leader must always be close and feel always supervised by Allah. In another hadith, the Prophet also said: The best leaders among you are those whom you love and love you, you pray for them and they pray for you, and the worst leaders among you are those whom you hate and they hate you, you curse them and they also curse you (HR Muslim from Auf bin Malik).

This hadith suggests that one of the characteristics of a good leader is to be loved and prayed for by the people he leads, and a bad leader is to be hated and cursed by his people. Rasulullah SAW is an example for Muslims in all aspects of life, especially in terms of this leadership he is a figure who exemplifies plenary leadership where the interests of the people are his main priority. So it is very appropriate if we idealize the vision and leadership model of the Prophet Muhammad. So it is fitting for everyone, especially school principals, to imitate the leadership of the Prophet Muhammad SAW.

When leadership authority can be applied properly, organizations and institutions can achieve their goals effectively and efficiently and produce high productivity where all educational personnel is managed professionally according to their respective fields and expertise.

The principal is the person who is at the forefront of coordinating efforts to improve quality learning. Principals are appointed to positions that are responsible for coordinating joint efforts to achieve educational goals at the respective school level.

Aan Komariah (2018) reveals that the educational leadership needed at this time is based on the essential national identity that comes from cultural and religious values and can anticipate changes that occur in the world of education in particular and in general on the progress achieved in the world of education. outside the school system. Thus, the principal should have a clear institutional vision of conceptual abilities, and have skills and art in human relations, mastery of technical and substantive aspects,

have a passion for progress, and a spirit of service and character that is accepted by the community. The principal must be flexible in his attitude to the staff so that there is no rigidity in relations and communication.

According to Sayuti (2017), there are several things that school principals must do in their role as educators, namely: 1) Promoting quality instruction. 2) Supervising and Evaluating Instruction. 3) Allocating and Protecting Instructional Time. 4) Coordinating the Curriculum. 5) Promoting Content Coverage. 6) Monitoring Student Progress.

As educators, school principals must be able to instill, promote, and enhance at least four values:

1. Mental, matters related to the inner attitude and human character.
2. Moral, matters relating to good and bad teachings regarding actions, attitudes, and obligations which are defined as morals, character, and decency.
3. Physical, matters relating to the physical condition or body, health, and human appearance outwardly.
4. Artistic, matters relate to human sensitivity to art and beauty (Wahyusumijo, 2010).

Strengthening the Role of Principals in Curriculum Effectiveness

The principal has a very strategic role in responding to every problem and challenge in the context of Islamic education, including responding to the adequacy and improvement of the quality of teachers. So at least the principal must have a role as an educator, as a manager, as an administrator, as a supervisor, as a leader, as an innovator, and as a motivator. If the head of the school carries out this role well, then problems related to the adequacy and quality of teachers will be resolved.

In the context of Islamic education, the teacher is an important element in education and teaching. The teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students. Therefore, the government through the Ministry of Education both under the auspices of the Ministry of Education and Culture and under the Ministry of Religion always makes various efforts to improve the quality of teachers. Starting from teacher certification program activities, periodic and tiered pieces of training, scientific meetings, curriculum development, completing facilities, and supporting learning activities such as the procurement of books and learning media, even the procurement and improvement of other educational facilities and infrastructure continues to be carried out consistently.

The nature of quality in education to develop a quality culture in schools, 14 principles must be applied, including 1) Creating goal consistency. 2) Adopt total quality philosophy. 3) Reduce the need for testing. 4) Assess the school business in a new way. 5) Improve quality and productivity and reduce costs. 6) Lifelong learning. 7) education leadership. 8) Eliminate fear. 9) Eliminate barriers to success. 10) Creating a culture of quality. 11) Process improvement. 12) Helping students succeed. 13) Commitment. 14) Responsibility (Jerome, 2002).

So at least, the teacher should always try to do self-development, starting from carrying out learning and teaching activities seriously and responsibly, participating in teacher training and scientific meetings, actively participating in competitions and teacher creativity competencies, attending seminars. motivation, actively involved in every activity carried out by MGMP as well as other quality improvement activities

According to Hasan Baharun (2013) etymologically, the curriculum comes from the Greek language, namely courier which means running, and curere which means a

place to race. While in French, the curriculum is associated with the word *courier* which means to run. Then, the term is used for several courses or subjects that must be taken to achieve a degree or diploma (Sabda, 2016). Meanwhile, according to Oemar Hamalik, the curriculum is an educational program provided by educational institutions (schools) for students (2019).

Sukmadinata (2007) says that the curriculum is an educational design that summarizes all the learning experiences provided for students at school. The curriculum integrates philosophy, values, knowledge, and educational actions.

Changes in the education curriculum are an agenda that regularly takes place to improve the quality of education in developing countries. Today, the need to build national character is prioritized and what is needed now is a character education curriculum; in the sense that the curriculum itself has character, and is at the same time oriented to the formation of the character of students who have an impact on everyday life.

In understanding the concept of curriculum, there are at least three meanings that must be understood, namely; (1) curriculum as a substance or as a learning plan; (2) the curriculum as a system, namely the curriculum system which is part of the school system and education system, even the community system; (3) curriculum as a field of study, namely the field of curriculum study, which is a field of study by curriculum, education and teaching experts.

The Islamic religious education curriculum, should the main teachings of Islam which include issues of *aqidah* (faith), *shari'ah* (Islam), and *morals* (*Ihsan*) must always be included in every learning process. The three main teachings are then described in the form of the pillars of faith, Islam, and *Ihsan*. From these three were born the science of monotheism, the science of *fiqh*, and the science of morality. However, according to *Mujtahid*, the content of such Islamic religious education has not been fully able to make students have a complete and integrative advantage in themselves. Because Islam needs to be described more broadly, as wide as this universe. The Islamic religious education curriculum should be in touch with all aspects of human life that are sourced from the *Qur'an* and *hadith* as well as logical reasoning and observations that are rich in knowledge and experience of life and life.

According to Nurmaidah (2014), Islamic teachings must refer to the teachings of the purity of the *Qur'an* and *hadith* which have a wider range of visions of the values of human life and are never limited by space and time. So the Islamic education curriculum should meet several criteria, namely:

1. Having a teaching and material system that is in harmony with human nature and aims to purify the human soul, protect it from deviations, and maintain the safety of human nature as indicated by the *Qudsi hadith* as follows: "My servants were created with a tendency (to the truth). Then Satan misled them."
2. The purpose of Islamic education is to purify obedience and worship only Allah. The Islamic education curriculum that is compiled must be the basis for the revival of Islam, both in terms of intellectual, experiential, physical, and social aspects. Worship is not only interpreted as prayer or remembrance but work and deeds are worship.
3. Must be by the level of education both in terms of characteristics, level of understanding, gender, and social tasks that have been designed in the curriculum.

4. Paying attention to realistic community goals, concerning livelihoods and starting from the ideal of Islam. The Islamic education curriculum is a reflection of the values of civility and spirituality, both personally and collectively (socially).
5. It does not conflict with the concepts and teachings of Islam but must understand the context of Islamic teachings which so far have not explored the meaning and source of the truth. There are still many normative texts whose messages and lessons have not been revealed that can be researched for human benefit.
6. The curriculum design must be realistic so that it can be applied following the abilities of students and by the conditions of the community. The Islamic education curriculum is a reflection of society.
7. Must choose methods and approaches that are relevant to the conditions of the material, teaching and learning, and the atmosphere of the learning environment in which the curriculum is held.
8. Islamic education curriculum must be effective, can provide educational outcomes that are understanding, appreciation, and practice.
9. Must be appropriate for the various age levels of students. For all levels selected parts of the curriculum material by the readiness and developments that have been achieved by students. In this case, the most important thing is the level of language mastery achieved by students. In short, psychologically the curriculum can be following the maturity of students.
10. Paying attention to the educational aspects of behavior that are direct activities such as jihad, Islamic da'wah, and the creation of an Islamic, ethical and elegant school environment (Noorazizah, 2021).

CONCLUSION

Islamic Guidance and Counseling held in educational institutions has a very important role in efforts to foster students' morals based on Islamic values, including the values of faith, Islam, and Ihsan. Islamic Guidance and Counseling is also a process of providing continuous assistance to an Islamic guidance and counseling service that seeks to help individuals learn to develop nature or return to nature by empowering faith, reason, and the potential that God has given them to learn God's guidance. and His Messenger, so that the fitnah that exists in individuals develops properly, by the guidance of Allah SWT,

The importance of Islamic Guidance and Counseling in education is an effort to help individuals to become human beings who develop in terms of education and form useful personalities in life who have various insights, views, choices, adjustments, and skills that are by themselves and their environment. So the urgency of Islamic Guidance and Counseling is very important to achieve goals, development, and optimization in the educational process. In addition, the existence of Islamic guidance and counseling in education help individuals realize themselves as complete human beings to achieve happiness in the hereafter.

REFERENCE

Andini, Gita Tri.(2019). *Manajemen Pengembangan Kurikulum. Jurnal Isema : Islamic Educational Management*. 9102 ,3 .مج. <https://doi.org/10.15575/isema.v3i2.5008>.

- Arcaro, Jerome S. (2007). *Pendidikan Berbasis Mutu*.
- Basri, Hasan, Beni Ahmad Saebani.(2010). *Ilmu Pendidikan Islam Jilid II. Bandung: Pustaka Setia*.
- Darmadi.(2007). *Metode Penelitian Pendidikan*. Bandung: Pustaka Setia.
- Departemen Agama, RI. *Alquran dan terjemahan. Al-Qur'an Terjemahan, 2007*.
- Hamid, Hamid.(2018). *Manajemen Berbasis Sekolah. Al-Khwarizmi: Jurnal Pendidikan Matematika dan Ilmu Pengetahuan Alam*. <https://doi.org/10.24256/jpmipa.v1i1.86>.
- Hasan, Baharun.(2013). *Pengembangan Kurikulum : Teori dan Praktik*.
- Komariah, Aan, Cepi Triatna.(2010). *Visionary Leadership Menuju Sekolah Efektif*.
- Marimba, Ahmad.D. (1981).*Pengantar Filsafat Pendidikan Islam*. Bandung: PT.Al Ma'arif, 1981.
- Muhaimin, dkk. (2010). *Manajemen Pendidikan Islam "Aplikasinya dalam Penyusunan Rencana Pengembangan Sekolah/Madrasah*.
- Muhammad Nasib ar-Rifa'i. (1999). *Ringkasan Tafsir Ibnu Katsir Jilid IV*.
- Mujtahid. (2011). *Kurikulum Pendidikan Agama Islam. Al-Afkar : Jurnal Keislaman & Peradaban*. 9 . <https://doi.org/10.28944/afkar.v2i2.93>.
- Noorzanah. "Konsep kurikulum dalam pendidikan islam menurut ibn sina" 15,47– 92 عدد 82 :)9190(.
- Nurmaidah.(2014). *Kurikulum Pendidikan Agama Islam. MA Jurnal Al-Afkar/* .
- Nata, Abuddin.(2012). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. <https://books.google.co.id/books?hl=id&lr=&id=9->
- Sabda, Syaifuddin.(2016). *Pengembangan Kurikulum*. Cetakan Ke-1. Bandung: PT Refika Aditama.
- Sayuti, Fauzi.(2017) . *Peran Kepala Sekolah Dalam Peningkatan Mutu Pendidikan Islam". Fikrotuna 3*, <https://doi.org/10.32806/jf.v3i1.2714>.
- Sisdiknas. "Redaksi Sinar Grafika". *UU No. 20 Tahun 2003*. 1998 (2014): 56–94.
- Syafaruddin, Nurgayah Pasha, dan Mahariah.(2018). *Ilmu Pendidikan Islam*. Jakarta: Hijri Pustaka Utama.
- Sugeng, Kurniawan.(2015).*Konsep Manajemen Pendidikan Islam Perspektif Al-Qur ' an Dan Al-Hadits". Nur El-Islam 2,37–9* .
- Sunarto, Ahmad.(1999). *Terjemah Riyadhus Sholihin Jilid I*.
- Syafaruddin.(2019). *Kepemimpinan Pendidikan Akuntabilitas Pimpinan Pendidikan Pada Era Otonomi Daerah*.
- Syafaruddin, Herdianto, dan Ernawati.(2011). *Pendidikan Prasekolah Perspektif Pendidikan Islam dan Umum*.
- Wahjosumidjo.(2010). *Kepala sekolah : Tinjauan Teoritis dan Permasalahannya*. Jakarta: PT Raja Grafindo.