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### STRENGTHENING LEADERSHIP MANAGERMENTS AS A SOLUTION TO ISLAMIC EDUCATION PROBLEMS

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#### KEYWORDS

Leadership Managements, Islamic Education Problems

#### ABSTRACT

This study describes the strengthening of educational leadership as a solution to the problems of Islamic education. The approach in this study was carried out with a descriptive qualitative approach. Data collection was obtained using observation, interviews, and documentation studies. Data analysis in this study used data reduction techniques, data presentation, and concluding/verification. Checking or checking the validity of the data used credibility, transferability, dependability, and confirmability techniques. The results of this study indicate that strengthening educational leadership is the most important and urgent variable to create/realize quality Islamic education. As a leader who should be followed and can be used as an ideal model for leadership, namely: Sidiq, Amanah, Tablig, and Fathonah. Strengthening educational leadership is a balance between the concepts in leadership solutions in Islam and Islamic principles and placing the task of leadership not only as a responsible humanitarian task but also answering the problematics of Islamic education. Strengthening educational leadership and developing the quality of Islamic educational institutions will be greatly influenced by the leadership developed by individuals in leading Islamic educational institutions.

#### INTRODUCTION

Islamic education is a sub-system of the national education system. Therefore, the contribution of Islamic education cannot be ignored, considering its strategic role in the development of human resources which is very significant in planning and implementing national development. Moreover, Islamic education in Indonesia covers a very broad spectrum, namely madrasahs, Islamic religious schools, and Islamic boarding schools. Even in the national higher education system, Islamic education takes place in Islamic high schools, institutes, and universities.

One of the problems of Islamic education in Indonesia is related to the weak relevance of Islamic education programs. The progress of the business and industrial world is very fast so that the human resource needs issued by Islamic education are not able to keep up

with the business and industry world. Various educational programs at madrasas, Islamic religious schools and Islamic boarding schools, and even Islamic universities are often left behind and cause a lot of unemployment, even requiring additional training before entering the world of work in the job market.

In this context, strong and visionary leadership from madrasah, school, and Islamic boarding schools is a key factor in improving the quality of Islamic education in madrasas. The leadership strategy of the head of madrasas, schools, and Islamic boarding schools in creating change and improving the quality of Islamic education is a necessity. Changes in the Islamic education curriculum that are applicable and relevant to changes in society are indicators of the relevance of a consistent Islamic education curriculum with the revelation by putting forward the propositions of revelation (Qur'an and hadith) in the framework of solving problems of contemporary Islamic education.

The Islamic education curriculum must accommodate all knowledge in the curriculum so that the needs of knowledge, skills, and cultural values can be mastered by students gradually and continuously. This paper attempts to explain strategies for improving the quality of Islamic education in the context of the Islamic education curriculum,

The problem of education is a universal problem that concerns all elements in the life of the nation and state (Hasan Basri and Saebani, 2010). Because education is a basic need in carrying out and maintaining the existence of human life. So education must be managed properly. Education is one of the most important aspects of the development of a whole human being because the abilities, intelligence, and personality of a nation in the future are determined by current education.

## **METHOD**

The research method used is the study of literature or research literature by collecting theories that are appropriate to the problem and discussion. The relevant theoretical references are obtained through tracing from various literatures. According to John W. Creswell, the research literature has the main objectives of providing information to readers on the results of other studies that are closely related to the research being carried out at that time, linking research with existing literature, and filling gaps in previous research. Creswell, 2014, p.40). Geoffrey and Airasian stated that the purpose of literature review is to find out the results of research conducted by other people. So that researchers can perform hypotheses and explain the importance of the research to be carried out. Anderson confirmed that there was a literature review to summarize, analyze, and interpret concepts and theories related to the research to be carried out (Pebriana, 2017, p.8). In addition, literature research is carried out by studying written language, especially articles contained in journals and scientific 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:

لِلّٰهِ لَيَوْمٍ لَّا خَيْرَ لِّمَنْكُرٍ اَلْخَيْرُ لَكَ لَصْلِحِينَ

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



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,

### **FunctionManagement 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

إِذْ أَلَّ لِلْمَلٰٓئِكَةِ اِنِّيْ اَعِلُّ الْاَرْضَ لِنَبِيٍّ قَالُوْا اَتَجْعَلُ ۙ اِلَآلَ الْاِيْمٰٓءَ لَكَ اِلَآلَ اِنِّيْ اَعْلَمُ مَا لَا اِلَآلَ

*Meaning: (Remember) when your Lord said to the angels, "I want to make a caliph<sup>13</sup> 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

نَ الْفٰٓئِرَ لٰٓى اَنْ لِّكُمْ اٰبَاۗءٌ اَوْ اَزْجٰٓئُكُمْ اَوْ لِبٰٓسِكُمْ اَبْغَضُۙ اَنْظُرِ الْاٰيٰتِ لَعَلَّكُمْ

*Meaning: Say (Prophet Muhammad), "It is He who is Almighty sends punishment on you, from above or from under your feet<sup>247</sup>) 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. 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

The current condition of Islamic education is characterized by five tendencies, namely the tendency of economic integration which causes free competition in the world of Islamic education, the tendency of fragmentation which causes an increase in demands and expectations from society, the tendency of technological progress, the tendency of interdependence, and the tendency of the emergence of new colonialism. in the field of culture. The problems faced by Islamic education today include the destruction of the pillars of character education, the existence of Islamic educational institutions such as Islamic boarding schools and madrasas that must be able to develop their curriculum to suit the demands of the times, and so on. Meanwhile, the strengthening of leadership that must be faced is in terms of leadership management, a plan for future education in responding to the problems of Islamic education and the challenges specifically aimed at solving Islamic education is how to deal with advances in science and technology, Western culture, and oblique accusations leveled at Education. Islam In answering the problems and challenges faced by Islamic education, several alternative solutions can be done, including the new paradigm of Islamic education must be based on theocentric and anthropocentric as well, Islamic education can build scientific and educational progress that is integrative between spiritual, moral, and spiritual values. and material for human life and Islamic education should place more emphasis on a more flexible structure, treat students as individuals who are always developing, and always interact with the environment in the development of more advanced Islamic education.

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