

Concept of Islamic Education Management

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ABSTRAK

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The purpose of this research is to find out principle's theory of Islamic education management based on the Quran. Education always produces human products that are ready to face the changing times, especially in the era of globalization, information, and reform in addition to delivering, and guiding the growth and development of humans themselves in the process of life. Islamic education, in essence, discusses the quality of education. the current reality shows that Islamic education is increasingly faced with increasingly severe problems due to the influence of advances in science and technology besides having a positive aspect, other impacts make people think and act pragmatically and excessively materialistic, which also affects Islamic education. Therefore, in various layers, people work only based on the individual interests of material benefits. Then, the certain skills needed for each individual are ultimately not fully taken into account or the main consideration. The paper applies qualitative methods. The research method for this scientific article is to use the library research method, namely research on concepts through document analysis. The result of this study showed that the Islamic education management is a process of planning, organizing, mobilizing, and supervising (planning, organizing, actuating, and controlling) the Islamic utilization of all existing potentials (human or non-human, oneself and others) in totality in activities (efforts to, institutions, and products) Islamic education, based on Islamic teachings and values (starting with Islamic intentions), to achieve goals that have been set Islamically. The paper also mentions some Islamic education management that can be applied, such as controlling, actuating, organization and planning.

1. Introduction

Education plays an important role in preparing future cadres of community development who have personal advantages and qualities. So, education always produces human products that are ready to face the changing times, especially in the era of globalization, information, and reform in addition to delivering, and guiding the growth and development of humans themselves in the process of life. Islamic education, in essence, discusses the quality of education.

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Educational excellence is the hope of various parties that encourage experts and designers of Islamic education to contribute their thoughts about it in an effort to improve the quality of acceptable Islamic education. Thus, quality Islamic education will certainly produce quality human resources. This illustrates the natural quality relationship that occurs between humans and education. High-quality Islamic education can be realized when various components related to the implementation of education can be organized in such a way, both the utilization of various potentials, optimization and their use in the right target. Raising and regulating as well as cooperation between education implementers, as well as other matters that support the implemented education system. The education system that Muslims want is a high-quality education system that is able to meet the demands of the times.

However, the current reality shows that Islamic education is increasingly faced with increasingly severe problems due to the influence of advances in science and technology besides having a positive aspect, other impacts make people think and act pragmatically and excessively materialistic, which also affects Islamic education. Therefore, in various layers, people work only based on the individual interests of material benefits. Then, the certain skills needed for each individual are ultimately not fully taken into account or the main consideration.

Therefore, in Islamic education, improvements are required in rearranging cooperation and working in accordance with quality professions, in order for the goals of the Islamic education system to be achieved in accordance with expectations. This requires good "management". Because the contribution of education management to the success and failure of student learning is 32%.

In the context of Islamic educational institutions, human resources are educational staff or personnel consisting of school principals, educators, and administrative employees to messengers. (Afan cited by Riinawati, 2022). In addition, Al Haddad in Riinawati, 2022 said that all educational personnel must be managed professionally in accordance with their respective fields and expertise. Management is one of the fields of science that has developed and is applied in various organizational settings, both governments, corporate, social, and educational.

By relying on this foundation, education started its business in earnest to develop a theory and science of educational administration. Thus, the education management function emerged as a need to provide direction for the development, both qualitatively and quantitatively in school operations. With the application of management science, organizations and institutions can achieve their goals effectively and efficiently and produce high productivity. Although the science of management originates from the West and has spread throughout the world, in fact, through the Qur'an and Al-Hadith, Islam has laid the foundations of management, from personal and social life to managing life more broadly. (Tidjani, 2017)

Based on the background above, the main discussion in this paper is about the meaning and function of Islamic education management. The paper applies qualitative methods. The research method for this scientific article is to use the literature study method or Library Research. Or literature review, namely reviewing literature books in accordance with theories, which will be discussed on the theme of the article.

2. Result and Discussion

2.1. Definition of Islamic Education Management

The definition of management in terms of language is that the word management comes from English which is a direct translation of the word "management" which means: management, management, or leadership. Meanwhile, in the English-

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Indonesian dictionary, the word "Management" comes from the root word to manage which means to manage, regulate, implement, manage, and treat. In the Indonesian dictionary, the word management is the process of using resources effectively to achieve predetermined targets; effective use of resources to achieve goals.

The definition of management according to the term is: "The process of coordinating work activities so that they can be completed efficiently and effectively with and through other people". Siagan (1990) defines management as: "The ability or skill to obtain a result in order to achieve goals through the activities of others. Meanwhile, according to Mary Papker Follet (in Sulhan 2013), management is the art of getting work done through other people. According to the Indonesian dictionary, art is a work that is created with extraordinary beauty.

Thus, from these two opinions, it can be concluded that management is a collaboration between superiors and the people around them to carry out tasks that allow them to be needed. So that a superior does not carry out the task by himself, but utilizes all resources through the help of others and cooperates with him so that the goals that have been set can be achieved effectively and efficiently.

Referring to the understanding of management above, the authors conclude that management is a process of utilizing all resources through the help of others and working with them so that the goals that have been set can be achieved effectively and efficiently. Signs of understanding management in the Qur'an and Hadith, among others, as stated by Ramayulis (in Syadda & Salim 2009), that the same understanding as the nature of management is al-tadbir (regulation). This word is a derivation of the word dabbara (manage) which is widely found in the Qur'an such as the word Allah Subhanahu wa ta'ala, which means: *"He conducts every affair from the heavens to the earth, then it all ascends to Him on a Day whose length is a thousand years by your counting"*. (Q.S. As-Sajdah :05) (<https://quran.com/32?startingVerse=5>)

From the contents of the verse above, it can be understood that Allah Subhanahu wa ta'ala is the manager of nature (manager). The orderliness of this universe is proof of the greatness of Allah Subhanahu wa ta'ala in managing this nature. However, because humans created by Allah SWT have been made as caliphs on earth, then he must regulate and manage the earth as well as possible as Allah governs this universe.

Furthermore, according to Romlah (2016) management in education is needed to anticipate global changes accompanied by advances in science and technology. The change itself is very fast and rapid, so there needs to be continuous improvement in the field of education so that educational output can compete in the era of globalization along with advances in science and technology, especially information technology. He also explained that in order to achieve the goal of quality education, education management is needed that can mobilize all educational resources. Educational management is related to the management of students whose contents are management and implementation. Educational management can be defined as the art and science of managing educational resources to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, and the community, nation, and state.

Islamic education means guidance given by a person so that he can develop optimally in accordance with Islamic teachings. Muhaimin (2010) divides the notion of Islamic education into two aspects, first, Islamic education is an educational activity organized or established with the desire and intention to embody Islamic teachings and values. Second, Islamic education is an educational system that is developed from and inspired or inspired by Islamic teachings and values. Then, it can be concluded that Islamic education management is a process of regulating something based on Islamic teachings and values in order to achieve the goals that have been set. Thus, according to Burhanuddin (2017) Management in Islamic education has roles or helps to explain the behavior of organizations related to motivation, productivity, and satisfaction. The characteristics of management theory in the outline can be expressed: 1) refers to the empirical experience, 2) the existence of a link between one theory with another theory 3) Acknowledging the possibility of rejection.

Based on this description, it can be completed that the definition of Islamic education management is a process of planning, organizing, mobilizing, and supervising (planning, organizing, actuating, and controlling) the Islamic utilization of all existing potential (human or non-human, oneself and others).) in totality in the activities (efforts, institutions, and products) of Islamic education, starting from Islamic intentions and achieving Islamic goals. (Septuri, 2016).

2.2 Management Functions in Islamic Education

When talking about management functions in Islamic education, it means talking about management functions in general. The general management function according to Robbin and Coulter (2007), that the most important basic management functions are planning, organizing, leading, and controlling. In line with that Ibrahim (1997) stated that the management function or leadership task in its implementation includes various things, namely: planning, organizing, directing and supervising.

To facilitate the discussion of the functions of Islamic education management, the functions of Islamic education management will be described in accordance with the opinion expressed by Robbin and Coulter (2007) whose opinion is in line with Mahdi bin Ibrahim, namely: planning, organizing, directing/leading, and supervising.

a. Functions of Islamic Education Planning

Planning is the earliest function when you want to do work and is a function of the overall management function as many experts have stated. Planning is an activity process that systematically prepares activities to be carried out to achieve certain goals. (Kurniadin & Machali, 2004). Likewise, in Islamic education, planning must be the first step that is really considered by managers and managers of Islamic education. Hence planning is an important part of success. Errors in determining the planning of Islamic education will have very fatal consequences for the sustainability of Islamic education.

In Islamic management it is stated that all the actions of the Prophet always made careful planning. Planning that is carried out systematically will give birth to something that is in accordance with the rules and has benefits. Regarding the obligation to make plans, Allah s.w.t., has given direction to every believer to design a plan for what will be done in the future, as His word in Q.S. Al-Hasyr (59): 18, which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَارْتَقُوا إِلَيْهِ إِنَّ اللَّهَ حَبِيرٌ بِمَا تَعْمَلُونَ

O believers! Be mindful of Allah and let every soul look to what 'deeds' it has sent forth for tomorrow.¹ And fear Allah, 'for' certainly Allah is All-Aware of what you do.

According to Abu al-Fida'Isma'il Ibn Umar in Ibn Kathir that what is meant by *لِغَدٍ قَدَّمَتْ مَا نَفْسٌ وَارْتَقُوا إِلَيْهِ* is that everyone should prepare provisions for the hereafter, the day when the servant meets his Lord. (Damasqa).

This verse warns believers about how to think about their future. The future in management is stated in clear and systematic terms called planning. Something that is planned to be a guide for each activity, and target, and has an impact on the results later so that any activity can be carried out in an orderly manner. (Ruhaya, 2021).

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When compiling a plan in Islamic education, it is not done only to achieve worldly goals, but also to achieve happiness in the hereafter. So that both can be achieved in a balanced way. Ibrahim (1997:63) suggests that there are five important things to consider for the success of a plan, namely:

1. Accuracy and clarity in setting goals
2. Punctuality with the goals to be achieved
3. The linkage between the operational phases of the plan and the person in charge of operations, so that they know these phases and the objectives to be achieved.
4. Attention to *amaliah* aspects in terms of community acceptance, considering planning, suitability of planning with the team responsible for its operations or with its partners, possibilities that can be achieved, and planning readiness to carry out continuous evaluations in realizing goals.
5. Organizational ability in charge of operations. (Syadda & Salim, 2009).

In addition, according to Ramayulis (in Syadda & Salim, 2009) said that in Islamic education management planning includes:

1. Prioritization so that the implementation of education is effective, prioritizing the need to involve all components in the education process, both of the community and even students.
2. Goal setting as a guideline and as an evaluation of the implementation and outcomes of education
3. Formulation of procedures as the stages of an action plan.
4. Delegation of responsibilities to individuals and work groups.

The benefits of planning itself are as follows (Hermawan)

1. In order that the activities run well according to certain goals, orderly and smoothly.
2. Encouraging a productive implementation of educational activities.
3. Strive to use tools and other resources efficiently and truly support the achievement of goals.
4. Provide a complete picture of all activities to be carried out.
5. Can provide instructions for each personnel

Based on the description, it can be concluded that planning is the main key to determine the next activity. Without careful planning, other activities will not run well and may even fail. So, it is necessary to plan as carefully as possible in order to meet satisfactory success.

b. Organization of Islamic Education

Organizing is a continuation of the planning function in a management system. Organizing can be said as the "vein" for the entire organization or institution. Therefore, organizing is very influential on the continuity of an organization or institution, including educational institutions.

This function has already been mentioned in the Qur'an of Surah al- Fatihah/1: 5 which contains the basic lessons: (1) Only to God, men worship. (2) Only to God, do men ask for help. From the main content of this paragraph can be formulated a basic theory that (1) Every functionary in an institution must be loyal to the top leader in the implementation of the task. (2) If each functionary has difficulty in performing the task, they can propose to the top leader the improvement of performance skills, such as through training, work meeting, and workshop. (Danusiri, 2019).

Organizing is also a mechanism or a structure, with that structure, all subjects, software and hardware, all of which can work effectively and can be utilized according to their respective proportion functions. The existence of initiative, creative and productive attitude from all members of Islamic education from the lowest to the highest rank will ensure that Islamic education organizations run well.

According to Terry (2003:73) organizing is a basic activity of management carried out to manage all the resources needed including the human element, so that the work can be completed successfully. Meanwhile Fatoni (2015) stated that an organization is a system of working together a group of people to achieve a common goal. The first step in organizing is realized through planning by determining the fields or functions that are included in the scope of activities to be carried out by a particular cooperative group. The whole field as a whole is a total system that is moving towards one goal. Thus, each sector of work can be placed as a sub-system that carries out a number of similar tasks as part of the overall activities carried out by the cooperative groups.

The division of work must be arranged in a compact structure with clear working relationships so that one will be able to complement the other in order to achieve the goal. The organizational structure is called the "formal aspect" in organizing because it is a framework consisting of work units or functions that have hierarchical / multilevel authority and responsibilities.

Organization in the view of Islam is not merely a container, but rather emphasizes how a job is done neatly. The organization places more emphasis on setting up work mechanisms. In an organization of course there are leaders and subordinates. (Hafifuddin & Tanjung, cited by Septuri, 2016). Meanwhile Ramayulis (in Syadda & Salim, 2009) explained that organizing in Islamic education is the process of determining the structure, activities, interactions, coordination, structure design, authority, tasks in a transparent and clear manner. In Islamic educational institutions, whether they are individual, group, or institutional.

Therefore, in management, a good and beneficial cooperation climate is needed. This form of cooperation can be through the automatic management of tasks and obligations. In order for educational management to succeed in achieving goals and implementing plans, it must regulate its efforts and work by coordinating between efforts and activities that apply in educational institutions to handle the planning function, it will be meaningless if it is not accompanied by the form of a healthy organization that lays plans.

In connection with the function of this organization, it is also considered a necessity for educational leaders at various stages. They need to coordinate between efforts and activities in carrying out their material functions. One of them is expected to be related to this, that in addition to achieving a common goal, it also prevents conflict and repetition of efforts so that work harmony and mutual support are established between one another. (Syadda & Salim, 2009).

c. Actuating Function of Islamic Education

Actuating is one of the management functions that serve to realize the results of planning and organizing. Actuating in the organization can also be interpreted as the whole process of giving motives to work seriously for the achievement of organizational goals. This mobilization function occupies an important position in realizing all organizational goals.

Sulistiyorini (2006) defined that actuating is a complex management function and has a fairly broad scope and is very closely related to human resources, in the end actuating is centered around management activities. Actuating is essentially moving human resources to achieve the goals that have been set effectively and efficiently. She also stated that actuating is a person's ability to provide excitement, activity, and understanding so that others want to support and work voluntarily to achieve the goals of an Islamic educational organization or institution in accordance with the tasks assigned to him.

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In addition also Fatoni (2015) added that this process provides motivation, to provide mobilization, and awareness of the basis of the work they do, namely towards the goals that have been set, accompanied by providing new motivations, guidance, or direction, so that they can realize and there is a will to work diligently and well.

If someone can be moved voluntarily and can feel that the job is an obligation that must be done willingly like his own job accompanied by a sense of belonging, then that person will take responsibility and will feel disappointed if he fails and it also will arise a feeling of happiness, If the goal is successfully achieved. If this happens, it means that the leader's motivational function has been successful.

The actuating function is closely related to human resources, therefore a leader in Islamic educational institutions in fostering cooperation, directing, and encouraging the enthusiasm of human resources work needs to understand the human factors and the perpetrators. In an Islamic educational institution, effective leadership should provide direction to the efforts of all human resources in achieving the goals of Islamic educational institutions. (Azhar, 2017).

In the absence of effective leadership, the relationship between individual goals and institutional goals can be misoriented. This can trigger situations where people work to achieve personal goals, while organizational goals cannot be achieved effectively.

Actuating is not enough just with sweet words and pleasantries spoken to other people. More than that, actuating is a deep understanding of the various abilities, abilities, circumstances, motivations, and needs of others. Furthermore, making all these factors as a means of driving in working together as a team or group work. At the same time trying to realize a common goal in a situation of mutual understanding, mutual cooperation, mutual affection, and mutual love.

Surakhmad, et al (2003) explained that management development of Islamic educational institutions in an effort to optimize the actuating aspect can also be pursued by restructuring and functionalizing institutional management to facilitate the communication process in all structural aspects of educational institutions. This restructuring and re-functionalization imply an effort to reformulate the pattern or structure of the institution and the relationship between units within the institution, as well as systems or mechanisms within the institution by re-creating the procedures and work procedures of the institution in such a way that the communication process between work units, delegation system, giving authority, and human resource functions within the institution can run effectively and efficiently.

Thus, the structure of Islamic educational institutions must be designed with a flat and participatory model of a democratic circle. With a flatter structure model, it is hoped that Islamic educational institutions will have a wider span of control and reduce hierarchical levels so that the communication process between structures can run more smoothly. In addition, with a wider span of control, work units or functional work teams within the institution can have wider autonomy to carry out creativity and joint innovation which in turn can be a driving force for the progress of the institution.

d. Controlling function of Islamic Education

Controlling comes from the French word "centre" which means to fight. While etymologically it is often translated with control or supervision. Monitoring is basically a real measure of the appearance of planning by detecting the significant spread between results and expectations, and identifying the actions of the spread so that corrective action can be taken. (Ruhaya, 2021).

Controlling is an effort to examine the activities that have been and will be carried out. Controlling is oriented to all objects of educational institutions and is the most important management factor to get to the goals to be achieved. Controlling is a decisive step in what must be formulated in the planning aspect that will be designed, as well as assessing and improving so

that its implementation is in accordance with the plan, and the realization of goals more effectively and efficiently in the future. (Sulistyorini, 2006).

In connection with the supervision of Allah SWT says in QS al-Infitar / 82: 10-12

۱۰ لَحَافِظِينَ عَلَيْكُمْ وَإِنَّ
 ۱۱ كَاتِبِينَ كِرَامًا
 ۱۲ تَفْعَلُونَ مَا يَعْلَمُونَ

“while you are certainly observed by vigilant, honourable angels, recording ‘everything’. They know whatever you do”.
<https://quran.com/82?startingVerse=10>

In addition, to avoid misunderstandings about the supervisory function between the supervisor and the object of supervision, it is necessary to maintain an effective, proportional, objective, free-of-prejudice, efficient and effective communication channel. (Surakhmad, et al, 2003). Several things that can be done in order to be effective in monitoring are by conducting mapping. This mapping functions primarily for the purposes of comprehensive policy analysis and the formulation of new plans and policies for the development of Islamic educational institutions, both comprehensive and per sector of the work unit.

Another thing that can be done is to look at several aspects of educational institutions to be able to find out a description of the organization's performance as a whole. Namely, aspects of productivity, service quality, responsiveness, professionalism, and accountability. The purpose of controlling as stated by Sulistyorini (2006) is in Islamic educational institutions must be positive and constructive, namely to improve, and reduce the wastage of time, budget, material, and energy in Islamic educational institutions. In addition, it also aims to help enforce procedures, programs, standards, and regulations that can run properly so that they can achieve the highest efficiency of Islamic educational institutions.

The controlling can be carried out with predetermined stages based on the planning that has been prepared previously and does not conflict with Islamic law. An example of this control is the actions of Umar bin Khattab since he was appointed caliph, he carried out a control process according to management, so in this case Umar bin Khattab is considered the founding father of modern administration who has practiced the control process fifteen centuries ago. (Ruhaya, 2021).

As conclusion that controlling is an overall effort to observe the implementation of operational activities to ensure that these activities are in accordance with the previously determined plan. Even Didin and Hendri (in Syadda & Salim,2009) state that in the view of Islam supervision is carried out to straighten out what is not straight, correct what is wrong, and justify what is right.

5. Conclusion

Based on the description of the discussion above, it can be concluded as follows:

- a. Islamic education management is a process of planning, organizing, mobilizing, and supervising (planning, organizing, actuating, and controlling) the Islamic utilization of all existing potentials (human or non-human, oneself and others) in totality in activities (efforts to, institutions, and products) Islamic education, based on Islamic teachings and values (starting with Islamic intentions), to achieve goals that have been set Islamically.

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- b. The function of management in Islamic education is the same as the function of management in general, namely as follows:
1. **Functions of Islamic Education Planning**
Planning is an activity process that systematically prepares activities to be carried out to achieve certain goals. And is the earliest function when you want to do work.
 2. **Organization of Islamic Education**
Organizing is a mechanism or a structure, and with that structure, all subjects, software, and hardware, all of which can work effectively and can be utilized according to their respective proportion functions so that they can achieve the goals that have been set effectively and efficiently. Organizing is a continuation of the planning function in a management system.
 3. **Actuating Function of Islamic Education**
Actuating is a person's ability to provide excitement, activity, and understanding so that others want to support and work voluntarily to achieve the goals of an Islamic educational organization or institution in accordance with the tasks assigned to him. This mobilization function occupies an important position in realizing all organizational goals.
 4. **Controlling function of Islamic Education**
Controlling is a decisive step in what must be formulated in the aspects of planning that will be designed, as well as assessing and improving so that its implementation is in accordance with the plan, and the realization of goals more effectively and efficiently in the future. Controlling is oriented to all objects of educational institutions and is the most important management factor to get to the goals to be achieved.

Through this paper, it is hoped that it can take lessons from what has been described in this paper. Especially in understanding the function of Islamic education management. So that later it can be applied in managing an Islamic educational institution. This is intended to achieve the goals of the Islamic education system in accordance with expectations. And also, Islamic education can produce quality human resources

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