

## Education Management in the Qur'an Perspective

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### Abstract

*This study aims to determine the management of education from the perspective of the Qur'an. This study uses a qualitative method with a literature study approach. The result of this research is that management is a process of utilizing all resources through other people and working with them. The process is in order to achieve common goals effectively, efficiently, and productively. The principles of educational management according to the Qur'an include sincerity, honesty, trustworthiness, fairness, responsibility, dynamic, practical, flexible, selective, effective and efficient, open, cooperative and participatory, giving warnings, giving instructions and directions. The conclusion of this research is henceforth, management functions like planning, organizing, mobilizing, and supervising. This function is a process that must be carried out by all parties involved in an organization. These functions will determine the success or failure of management performance.*

### Keywords

Education; management; Qur'an



### I. Introduction

The Qur'an is a holy book that functions as a guide and guide for humans on earth. To obtain these instructions, it is necessary to study the Qur'an, so that Muslims can really take advantage of the complex content of the Qur'an, in which it discusses all the problems that have occurred, are even those that have not yet occurred. All matters relating to human life and the existence of the universe are contained in the Qur'an, starting from the origin of human events to the activities carried out by human's in this case educational management (Setiawati & Zuniati, 2020).

As the holy book of the Muslims, Al-Qur'anul Karim, among others, functions as a "hudan/guidance" loaded with various instructions so that humans can become good caliphs on this earth. To obtain these instructions, it is necessary to study the Qur'an itself, so that Muslims can actually take the maximum benefit from the contents of the Qur'an.

In the context of Islamic educational institutions, human resources are educational staff or personnel consisting of school principals, educators, and administrative employees to messengers. All education personnel must be managed professionally according to their fields and expertise each. Management is one of the fields of science that has developed and is applied in various organizational settings, both corporate government, social, and education (Munandar, 2020).

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. However, because Muslims no longer want to explore the content of the Qur'an as in the classical Islamic era, at this time science, civilization, including management experts are mostly born from the Western world.

Humans as the most important component of organizational resources receive great attention in the Qur'an, either as an individual, social, or human beings as the totality of God's creatures consisting of physical and spiritual elements. In the letter Al-'Asr it is emphasized that humans who do not use their time well, they will lose in their lives. That is the view of Islamic teachings, everything must be done correctly, orderly, and disciplined time, and the processes must be followed properly. Methods like this in modern science are called management (Sugeng Kurniawan, 2015).

The management applied by the Prophet Muhammad SAW was not as sophisticated as modern management, but history has proven that the management he applied was very effective. M. Ahmad Abdul Jawwad, suggests that there are six secrets of the superiority of the Prophet's management, namely: 1) the ability to motivate a team, 2) simple in motivating, 3) communication skills, 4) the ability to delegate and divide tasks, 5) be effective in leading meetings, and 6) the ability to control and evaluate (Basyit, n.d.).

Scientifically, the development of new management emerged in the second half of the 19th century, namely at the beginning of the formation of industrial countries. However, the practice of management itself has been applied since the emergence of human civilization. Meanwhile in Islam, as stated by Abu Sinin, the crystallization of management thinking in Islam emerged after Allah revealed His message to Muhammad, the Prophet and Apostle of the end of time. Management thinking in Islam comes from the texts of the Qur'an and the instructions of the Sunnah.

## **II. Review of Literature**

### **2.1 Management Terms in the Qur'an**

Al-Quran is a revelation by Allah to the Prophet Muhammad through the Angel Jibreel, to be conveyed to Muslims, and the Al-Qur'an is as a guide and rule of life for Muslims that are historical and normative. (Hasbullah, et al. 2019)

Al-Qur'an is believed to be a holy book that holds a lot of knowledge in various fields. All existing knowledge comes from the Qur'an and will lead back to the Qur'an. Among these sciences is the science of man himself, which is the main object of the message of the Qur'an and the main subject for carrying out the content and message of the Qur'an. In the Qur'an, humans are described as creatures that are superior to other creations, even human positions can be more noble than angels. This is clearly illustrated in QS. Al-Isra' verse 70 in which Allah explains the position and glory of man. (Nuraini, et al. 2022)

Before discussing the term management in the Qur'an, we need to first understand the terminology of the word management. Many sources discuss this term, as quoted by Usman Effendi among them mentioning that management comes from the Latin manus which means "hand". In Italian, maneggiare means "to control," and in French, management means "the art of carrying out and managing." in English the term management comes from the word to manage which means to regulate.

George R. Terry provides a definition: "management is a distinct process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources." The point is management is a clear process consisting of planning, organizing, implementing actions, which are carried out to determine and implement predetermined goals/objectives using resources and other sources (Mesiono & Aziz, 2020).

Al-Qur'an shows the meaning of management by using the term Al-Tadbīr. In the language of management, as stated by Abuddin Nata, the word regulation can be equated with the purpose of organizing which includes various activities or programs and at the

same time dividing them with available resources, available time, and so on. Rasulullah SAW also revealed a hadith that is meaningful with regulation, namely by using the word *nidzam* which explains that truth that is regulated or (organized) can be defeated by the falsehood that is regulated (organized) properly (Sarnoto, 2020).

## **2.2 Understanding Islamic Education Management**

In terms of language, management comes from English which is a direct translation of the word management which means management, management, or leadership. Meanwhile, in the English-Indonesian dictionary by John M. Echols and Hasan Shadily, management comes from the root word to manage which means to manage, organize, implement, manage, and care for. Management according to Hadari Nawawi is an activity carried out by managers in managing organizations, institutions, and companies. Ramayulis stated that the same understanding of the nature of management is *al-tadbir* (rules). This word is a derivation of the word *dabbara* (to regulate) which is often found in the Qur'an (Siti Khoirul, 2013).

While Islamic education is a process of transinternalizing Islamic values to students as a provision to achieve happiness and prosperity in the world and in the hereafter. Thus, what is called Islamic education management is the process of utilizing all available resources (Muslims, educational institutions or others) both hardware and software. Utilization is carried out through collaboration with other people effectively, efficiently, and productively to achieve happiness and prosperity both in this world and in the hereafter (Muntafi, 2019).

As stated earlier, Islam has laid the foundations for educational management, which is well preserved in primary and secondary Islamic historical documents, unfortunately, many Muslim scholars, in Indonesia in particular, have not explored and uncovered it. Starting from awareness of the problem here will be explained the basics of educational management in the normative and historical values of Islam, namely, among others, First: Referring to credible and accurate literature. With it, a multidimensional and polyinterpretable educational product will be obtained, so that it can be abstracted from various fragments of education management. Islamic education always refers to primary documents, namely the Qur'an and Sunnah, without neglecting the role of secondary documents, such as *atsar*, *ijma'*, *qiyas*, and so on which are listed in the books of early Muslim intellectuals (Salaf). As a result, educational outputs and outcomes will be better able to survive and compete (Mukti, 2018).

Second: Instilling sincerity and sincerity in the educational process, both to students, educational practitioners, and all parts that are integrated and synergistic with institutions and the educational environment. The absence of sincerity in the course of education will result in failure to achieve educational goals.

Third: The first material taught to students is fundamental material, such as the introduction of letters, arithmetic operations, how to write, languages, both local and foreign languages, and so on, which become tools and initial capital for the future learning process.

This can be seen in the accentuation carried out by the Prophet as an education manager when in the early days of Islam where he carried out *tashfyyah* or purification of ignorance ideology and educational materials that experienced deviations, which were ingrained in the majority of Arab social society at that time. The first thing that the Prophet Muhammad socialized was material about faith because that is the most basic thing in the construction of the Islamic religion.

Fifth: Make educational goals focused on the formation of an individual person. Achievement, in our opinion, is a personal or communal achievement so that students are able to bring civilization towards improvement. So education should aim to create a generation that can bring its nation to become a generation that adheres to universal and doctrinal positive values. What does that mean, educational programs are launched so inflated, with high costs, but instead spawn individuals who usually only deconstruct the nation, with low morals, even though they are high intellectually. This is where the vital value of the existence of character education and the harmonization of IQ (Intellectual Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient) can be seen. So, in the education process, there must also be an allocation of funds, media, and time for the implementation of character education and harmonization of these three human bits of intelligence, in order to achieve educational goals.

### III. Research Method

In this study, the author uses a qualitative approach. (Dr. Sandu Siyoto, SKM., M.Kes & Ali Sodik, 2015) stated that "qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior" (Sugiyono, 2017). Penelitian ini termasuk studi teks atau pustaka (Library Research) yang menggali konsep manajemen pendidikan dari literatur-literatur. Untuk menggali makna dalam Al-Qur'an melalui pendekatan tafsir, secara umum para ulama menggunakan beberapa pendekatan yakni tafsir tahlili, ijmal (global), muqaran (komparasi) dan Mawd'u'i (tematik).

The data collection techniques used by the authors in this study were adjusted to the focus and objectives of the research, namely literature study. Literature study is research conducted by researchers by collecting a number of books, magazines, leaflets relating to the problem and research objectives (Raco, 2018). The book is considered a source of data to be processed and analyzed as many historians, literature, and language experts do (Achmadi, 2011). The research he did was by reviewing and comparing library sources to obtain theoretical data (Sumanto, 2010).

### IV. Results and Discussion

#### 4.1 Understanding Education Management

Management is a translation of the word management which means processing, implementation or management. Management comes from the verb to manage which means to manage, organize, implement or manage (Arviah, 2020). Management is also al-tadbir (arrangement). This is explained in the following Quran:

➤ QS. Al-Sajadah: 5

Meaning: He arranges affairs from the heavens to the earth, then (affairs) it ascends to Him in one day whose level is a thousand years according to your reckoning (Surah Al-Sajadah: 5).

➤ QS. Yunus: 31

Meaning: Say: "Who provides you with sustenance from the heavens and the earth, or who is able to (create) hearing and sight, and who brings out the living from the dead and brings out the dead from the living, and who is in charge of all affairs?" Then they will answer: "Allah". Then say "Why do you not fear Him?" (Surah Yunus: 31).

The two verses above contain the word yudabbiru al-amra which means managing affairs. According to al-Syawli in Ramayulis interprets that Allah SWT is the manager of

nature (manager). The provisions of the universe are proof of the greatness of Allah in managing this nature. However, because humans created by Allah SWT have been made as caliphs on this earth, it is humans who must regulate and manage the earth as well as possible as Allah SWT regulates this universe (Afan Zaini, 2015).

James H. Donnelly in Ramyunis defines management as a process carried out by one or more people to manage activities through other people as an effort to achieve goals that cannot be done by one person alone (Nata, 2018). Management is a series of integrated steps in developing an organization as a socio-economic-technical system (Jusuf, 1996:10). The ability and skills to obtain a result in order to achieve goals through the activities of others are also known as management (Sondang, 1980:5).

Thus, it can be concluded that management is the process of utilizing all resources through other people and working with them. The process is in order to achieve common goals effectively, efficiently, and productively. Islamic education is a process of transinternalizing Islamic values to students as a provision to achieve happiness and prosperity in the world and the hereafter. Therefore, management in Islamic education is a process of utilizing all human resources.

## 4.2 Educational Management Principles

### a. Flexible (*Lentur*)

According to, schools/madrasahs achieve superior achievements because of the flexibility of managers in carrying out their duties. Managers dare to take policies/decide on different things with formal instructions. Therefore, to revive the creativity of the managers of educational institutions, it is necessary to develop evaluations that are not only process-oriented but can be understood in terms of the products and results to be achieved. If this view is understood, then management in terms of the performance of education managers is not only measured by using existing programs, but rather to the extent to which implementation produces products desired by various parties. The Qur'anic instructions regarding flexibility include:

➤ QS. Al-Hajj: 78

Meaning: And strive in the way of Allah with the true Jihad. He has chosen you and He has never made for you in religion a narrowness... (Surat al-Hajj: 78).

➤ QS. Al-Baqarah ayat 185

Meaning: ... Allah wants ease for you and does not want difficulty for you... (Surah Al-Baqarah: 185).

### b. Effective and Efficient

Effective work is work that produces results as originally planned. While efficient work is work that costs according to the original plan or lower. Cost means money, time, energy, people, materials, media, and facilities (Sidarta, 1999: 4). The words effective and efficient are always used hand in hand in management because effective management alone is very likely to be wasteful, while efficient management alone can result in not achieving the goals or plans that have been set. The verses of the Qur'an that can be used as a reference for these two things are:

➤ QS. Al-Kahfi: 103-104 (about effective)

Meaning: Say: "Shall we tell you about the people who are the most losers in their deeds. Namely those whose deeds have been in vain in the life of this world, while they think that they are doing the best." (Surah Al-Kahf: 103-104).

➤ QS. Al-Isra: 26-27 (about efficiency)

Meaning: And give to close families their rights, to the poor and those who are on the way and do not squander (your wealth) extravagantly. Indeed, the spenders are the

brothers of Satan, and the devil is a complete disbeliever in his Lord. (Surat al-Isra: 26-27).

### **c. Open**

Open not only in providing correct information but also in giving and receiving suggestions/opinions from others, open to all parties, especially staff to develop themselves according to their abilities both in positions and other fields. The Qur'an has provided a foundation for Muslims, to be honest, and fair, this is the key to openness because openness cannot be done if these two elements are not integrated. The verses of the Qur'an that command humans to be honest and fair are contained in:

➤ QS. An-Nisa: 58

Meaning: Verily Allah commands you to convey the mandate to those who are entitled to receive it, and (orders you) when setting the law between people so that you judge fairly. Verily, Allah has taught you the best. Verily, Allah is All-Hearing, All-Seeing. (Surat an-Nisa` : 58).

➤ QS. Az-Zumr: 33

Meaning: And those who bring the truth (Muhammad) and confirm it, they are pious. (Surat az-Zumar: 33).

### **d. Cooperative and Participatory**

In order to carry out their duties, Islamic education managers must be cooperative and participative. Management of Islamic education must be cooperative and participatory because human life cannot be separated from several limitations, including: (1) physical (nature) limitations, for example, to meet food needs, he must plant and this is often done by other people or with other people; (2) limitation of psychology (the science of the soul), humans will appreciate and respect it; (3) limitation of sociology, humans cannot live without other people; and (4) biological limitations, humans are biologically weak creatures so that in order to strengthen and defend themselves, humans must cooperate, give, receive and unite (Malayu, 1989: 42; Sulaiman, 2015). The verse of the Qur'an regarding cooperative and participatory is QS. Al-Maidah: 2

This means: ... Help you in doing good and piety and do not help you in acts of sin and enmity. (Surat al-Maidah: 2).

In order for the goals of Islamic education to be achieved as expected, managers are needed who are reliable and able to make good plans, organize, mobilize, and exercise control, and know the strengths, weaknesses, opportunities, and threats. Thus, people who are given the mandate to manage Islamic educational institutions should be in accordance with the Qur'an. According to Tanthowi (1983: 63) the management elements according to the teachings of the Qur'an are: (a) Knowledgeable, creative, initiative, sensitive, open-minded, and always responsive (Surah Al-Mujdah: 11); (b) Acting fairly and honestly and consistently (Surah An-Nisa: 58); (c) Responsible (Surah Al-An'am: 164); (d) Selective of information (Surat al-Hujurat: 6); (e) Giving Warning (Surat Az-Zariat: 55); and (f) Giving guidance and direction (Surat As-Sajadah: 24).

Ramayulis describes the management principles, namely: (a) Ikhlas (Surat al-A`raf: 29); (b) Honesty (Surah Az-Zumar: 33); (c) Trust (Surah An-Nisa` : 58); (d) Fair (Surah Al-Maidah: 8); (e) Responsibility (Surat Al-Baqarah: 286); (f) Dynamic (Surat Ar-Ra`d: 11); (g) Practical (Surat al-`Asr: 1-3); and (h) Flexible (QS. Al-Anbiya` : 107) The management system in Islamic education is expected to give color and even direct it to a more useful direction.

Based on the principles above, it can be concluded that the Islamic education management system is able to contribute positively to the development of the world of

management. The positive direction starts from the grounding of concepts, theory, and practice.

### 4.3 Management Functions in the Qur'an

In its application, the role of management is largely determined by its functions. The management function is a process that must be carried out by all parties involved in the organization (SYABAN, 2019). The management functions are:

#### a. Planning

At-Tahthiith or planning of an activity that will come with a reference to a certain time or method. The basic foundation of planning is the ability of humans to consciously choose the alternative future they want, then direct their efforts to realize the future they choose. In this case what kind of management will be applied, on that basis, a plan will be well realized (Maturidi, 2016).

Planning of the management system in Islamic education is the first step that must be considered by managers and administrators of Islamic education. Why? Because the planning system includes the goals, objectives, and targets of Islamic education must be based on the situation and condition of the resources owned. In determining the plan, it is necessary to conduct research carefully and accurately. Errors in determining planning in Islamic education will be fatal for the continuity of Islamic education. Planning must be neatly arranged, systematic and rational in order to emerge a deep understanding of the planning. This can be seen from the meaning implied in the QS. Al-Hashr: 18.

Meaning: O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do. (Surat al-Hashr: 18).

Planning in Islamic education is not only directed to opportunity, perfection, and the achievement of happiness in the world but is also directed to the perfection of the hereafter in a balanced way. The word of Allah SWT QS. Al-Baqarah: 201.

Meaning: Our Lord, grant us good in this world and good in the hereafter and protect us from the torment of hell. (Surat al-Baqarah: 201)

#### b. Organizing

Organizing is the determination of the role structure through determining the activities needed to achieve common goals and the grouping of activities, delegation of authority, and horizontal and vertical information in the organizational structure. While organizing in Islamic education is the process of determining the structure, activities, interactions, coordination, structural design, authority, tasks transparently and clearly in Islamic educational institutions, both individually and institutionally. The organization of the management system in Islamic education is the implementation of a predetermined plan. In organizing, it is necessary to pay attention to all the strengths and resources owned. These resources include human and non-human resources. Human resources are determined in the organizational structure, work procedures, procedures, and organizational climate in a transparent manner. Thus, its operational activities can run regularly and systematically (Rais, 2019).

An organization in Islamic education management will run smoothly and according to its goals if it is consistent with the principles that design the organization's journey. These principles are freedom, justice, and deliberation. If these principles are applied consistently in the process of managing Islamic educational institutions, it will be very helpful for Islamic education managers. The form of organizing is a seemingly unified whole, cohesiveness, solidarity, and the creation of a healthy mechanism so that activities are smooth, stable, and easy to achieve the stated goals (Barat, 2019).

The organizing process emphasizes the importance of creating unity in all actions, the Qur'an has mentioned how important it is to act as a whole, pure and unanimous in an organization. The Word of Allah QS. Ali-Imran: 103.

Meaning: And hold on all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies (the time of Jahiliyah), So Allah united your hearts, then you became because of Allah's favor, people who are brothers; and you were on the edge of the abyss of hell, then Allah saved you from it. Thus Allah explains His verses to you, that you may be guided. (Surat Ali-Imran: 103).

Furthermore, the Qur'an provides instructions so that in a container, place, brotherhood, bond, organization, group, do not arise conflicts, disputes, disputes that result in the destruction of unity, the collapse of the leadership mechanism that has been fostered. The Word of Allah QS. Al-Anfal: 46.

Meaning: And obey Allah and His Messenger, do not argue that causes you to become afraid, lose your strength, and be patient, verily Allah is with those who are patient. (Surat al-Anfal: 46).

### **c. Actuating**

Movement in management is the placement of all members of a group to work consciously to achieve a set goal in accordance with organizational plans and patterns. Whereas in Islamic education, mobilization is an effort to provide guidance and encouragement to all human resources from personnel in an organization so that they can carry out their duties with the highest awareness (Siswanto, et. al., 2018).

The Qur'an has provided basic guidelines for the process of guiding, directing, or giving warnings in the form of actuating. Allah SWT says in QS. Al-Kahf: 2

Meaning: As a straight guide, to warn of a very painful torment from Allah and to give good news to those who believe, who do righteous deeds, that they will have a good recompense. (Surat al-Kahf: 2).

### **d. Controlling**

Supervision is an effort to observe the implementation of operational activities to ensure that these activities are in accordance with the predetermined plan. In Islamic education, supervision is a continuous monitoring process to ensure the implementation of planning consistently, both materially and spiritually. Supervision in management is the last function of the management system.

In Islamic education, the characteristics of supervision, namely: (1) supervision are material and spiritual; (2) who monitors not only managers but also Allah SWT; and (3) have humane methods; upholding human dignity (Ramayulis, 2010: 274). Supervision in Islamic education is complex supervision, material, and spiritual supervision is the belief that this life is not monitored by managers and superiors alone, but directly supervised by Allah SWT. The word of Allah SWT QS. Ali-Imran: 29

Meaning: Say: "If you hide what is in your heart or you give birth to it, surely Allah knows". Allah knows what is in the heavens and what is on earth. and Allah has power over all things. (Surat Ali-Imran: 29).

Supervision of the management system in Islamic education is a systematic action that ensures its operational activities really refer to planning. Supervision takes place not only when the Islamic education management process has been completed but has always been applied since determining the planning and carrying out the organizing process. Supervision is always carried out whenever and wherever the Islamic education process is carried out. As a system, supervision is a process that never stops.



Thus, supervision is an effort to continuously improve all activities in Islamic education. With this effort, it is hoped that new innovations will emerge that may not have been thought of before.

## V. Conclusion

Management is a process of utilizing all resources through other people and working with them. The process is in order to achieve common goals effectively, efficiently, and productively. The principles of educational management according to the Qur'an include sincerity, honesty, trustworthiness, fairness, responsibility, dynamic, practical, flexible, selective, effective and efficient, open, cooperative and participatory, giving warnings, giving instructions and directions. Meanwhile, management functions as planning, organizing, mobilizing, and supervising. This function is a process that must be carried out by all parties involved in an organization. These functions will determine the success or failure of management performance.

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