

## Islamic Education Management

**Ajuslan Kerubun**

UIN K.H. Abdurrahman Wahid Pekalongan

Email: [ajuslankerubun81@gmail.com](mailto:ajuslankerubun81@gmail.com)

### **Abstract**

*It should be realized that Management of Islamic Education can actually be studied and interpreted from the Koran (qur'an to qur'an) if our minds are willing to think, because actually in the Koran itself there are verses that explain one another. The Koran as the main source of reference for Islam in all aspects of life contains a wealth of wisdom and strategies, including educational management techniques. This article explains that management of education for Muslims is considered appropriate and comprehensive if it is guided by the Qur'an.*

**Keywords:** *management, education management, Islam*

### **A. Introduction**

Management of Islamic Education and its rhetoric are currently gaining popularity, even though the term management itself has actually been around since humans existed, even further before the creation of this world, the proof is that everything in the universe has been managed by the Creator.

Islam, from the beginning of its arrival, has encouraged its people to organize every job properly, because Islamic management has been implemented since the time of the Prophet Muhammad, even since the previous prophets. The division of tasks has begun to be formed, even though the Prophet himself did not state that it was a management process, but aspects of management have actually been carried out by him.<sup>1</sup>

In view of Islam, everything must be done in a neat, correct, orderly and orderly manner. The processes must be followed properly. Something should not be done carelessly. <sup>1</sup>Starting from the smallest affairs such as managing household affairs to the biggest affairs such as managing a country's affairs, all of this requires good, precise and directed arrangements

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<sup>1</sup>Didin Hafidudin and Hendri Tanjung, *Manajemen Syariah dalam Praktik*, (Gema Insani: Jakarta,2003), p., 1.

within the framework of a management so that the goals to be achieved can be achieved and can be completed efficiently and effectively.<sup>2</sup>

The main characteristic of the world of education in the present and the future is the occurrence of changes with very fast and unpredictable intensity. To deal with such conditions, a progressive paradigm of Islamic education is needed. The world of Islamic education can no longer just be reactive, waiting, and avoiding risks to maintain the status quo (establishment). Thus, Islamic education must be progressive and have tolerance for ambiguity that occurs or will be faced with increasingly uncertain risks.<sup>3</sup> The complexity of Islamic schools as a form Islamic educational institutions are increasingly developing along with the level of development demanded by society. The main factor that really encourages the importance of improving the quality of school management is to improve and enhance education management.<sup>4</sup>

In modern management science, the success of a leader cannot be separated from his expertise in managing all the potential of his members. The wide spread of Islam was based on literacy and not the success of the Prophet in encouraging his companions to study. Even though before the prophethood, the Arab community was known as an Ummi community who could not read or write well. If the success of a leader is largely determined by his managerial ability, then of course the Prophet's success in the field of teaching contains elements of management that need to be examined so that it is known how he managed it.<sup>5</sup>

The Islamic education system is different from other education systems, especially in terms of philosophy and the main references to its thoughts. Islamic education refers to what is implied in revelation and prophetic mission (hadith).<sup>6</sup> It is undeniable that Islamic education originates from God's will which is embodied in the revelation of the Qur'an, described in all the behavior and words of the Prophet (hadith), and interpreted through the innovative thoughts of the mujtahidin. Strictly speaking, all matters

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<sup>2</sup>Dian Iskandar Jaelani, *Manajemen Public Relation (Humas) Pendidikan Islam: Kajian Tematik Alqur'an dan Hadits*, Astawa, Vol 5, No 2, 2018, h. 58

<sup>3</sup>Winarno Surakhmad, et al, *Reformasi Pendidikan Muhammadiyah: Suatu Keniscayaan*, (Yogyakarta: Muhammadiyah Voice Library, 2003), p. 43.

<sup>4</sup>Chusnul Azhar, *Manajemen Pengembangan Pendidikan Islam Perspektif Alqur'an*, *Jurnal Tarjih*, Vol 14, No. 1, 2017, p. 2

<sup>5</sup>Hairul Hudaya, *Prinsip-Prinsip Manajemen Pendidikan Dalam Hadits*, *Jurnal Albanjari*, Albanjari Journal, Vol 13, No 2, 2014, p. 205

<sup>6</sup>Nur Uhbiyati, *Filsafat Pendidikan Islam*, (Bandung: Faithful Library, 2000), p. 21

relating to education in the understanding of Islam cannot be separated from the context of the Qur'an, hadith and ijihad.<sup>7</sup>

Parker explained that management is the art of getting work done through people. The understanding of management in a broad sense is planning, organizing, directing and controlling (P4) organizational resources to achieve goals effectively and efficiently.<sup>8</sup>

The Koran as the main source of Islam contains a myriad of wisdoms that serve to guide the way of human life. At the time of the Prophet Muhammad saw. life, the substance of the Koran he practiced himself and he taught it to his friends. In addition to the Koran, the deeds, sayings and attitudes of the Prophet Muhammad are also references in Muslim life, both regarding relations with God, fellow humans and nature. This is what is called a hadith. The Koran and hadith are believed to contain basic principles concerning all aspects of human life. Interpretation of the Koran and Hadith should always be done. it is important to do because on the one hand, revelation and prophecy have ended, while on the other hand, the conditions of the times are always changing along with the development of human thought and there is an absolute need for true guidance for humans. The Qur'an is used as a source of Islamic education and other sciences including the management of Islamic education because the Qur'an has absolute value derived from Allah SWT. It is Allah SWT who creates humans and it is He who educates humans, so that the content regarding education has been contained in His revelations. There is not a single issue, including the issue of management of Islamic education that escapes the reach of the Koran.<sup>9</sup>

Regarding the proof of the Qur'an as a perfect reference that is unmatched in managing education in accordance with the word of Allah SWT as follows:

*“And We have sent down to you the Book (Al-Quran) to explain everything and guidance and mercy and good tidings for those who surrendered person.”*<sup>10</sup>

This is again emphasized in surah Al-An'am verse 38 which reads:

*“We have left nothing out of the Record. Then to their Lord they will be gathered all together.”*<sup>11</sup>

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<sup>7</sup>Abdul Majid, Science in Islamic Education, (Jakarta: Prenada Press, 2007), p. 22

<sup>8</sup>Husaini Usman, Management: Theory, Practice, and Educational Research (Ed. 3; Jakarta: Bumi Aksara, 2011), h. 5.

<sup>9</sup>Rahmat Hidayat and Candra Wijaya, Verses of the Qur'an on Islamic Education Management, (Medan: LPPPI, 2017), h. 1

<sup>10</sup>QS. An-Nahl: 89

<sup>11</sup>QS. Al-An'am: 38

Based on these verses, actually Islamic education is quite excavated from authentic Islamic sources, namely the Koran. The essential values in the Qur'an are eternal and always relevant at all times and ages, without any change at all. The ideal Islamic education must fully refer to the basic values of the Koran and without avoiding it.

## **B. Discussion**

### ***1. Al-Qur'an Talking Aspects of Education Management in the Dimension of human's Life***

Muslims must realize that human understanding of the Koran, however, fully relies on the capacity of the mind, and anything that relies on reason is never an absolute thing, so it is entirely a matter of reason and its quality in understanding the Koran and how far is the ability of the mind to study and interpret it in detail, right in a certain context. For this reason, it is necessary to realize that the management of Islamic education can actually be studied and interpreted from the Koran (Qur'an to Qur'an) if our minds want to think, because actually in the Koran itself there are verses that explain each other.

The aspects of education management in the dimension of life are reviewed from the perspective of the Qur'an as follows:

- a. Education guarding religion (hifdz al-din), which is able to maintain the existence of their religion; understand and implement religious teachings consistently and consistently; develop, enliven, preach, and broadcast religion. In the Koran QS. Al-Mumtahanah: 12, al-Baqarah: 191, al-Maidah: 54, at-Taubah: 73, and Al-Furqan: 52.
- b. Education to protect the soul (hifdz al-nafs), which fulfills the rights and survival of oneself and each member of society, therefore qishash (Islamic criminal) law is necessary to violate it, such as the death penalty. In the Qur'an QS. Al-Maidah: 32, an-Nisa': 93, al-Isra': 31, al-An'am: 151, and al-Baqarah: 178-179.
- c. Education safeguards the mind (hifdz al-'aql), which uses its mind to understand the signs of God's greatness and His laws; avoiding actions that damage the mind by drinking khamr or addictive substances, for which a had (sanction) is imposed, such as whipping. In the Qur'an QS. Al-Maidah: 90, Yasin: 60-62, al-Qashash: 60, Yusuf: 109, al-A'raf: 169, al-Anbiya': 66-67, Hud: 51, al-Mu'minun: 80, ar-Rum : 24 and 28, al-Ankabut: 34-35, ar-Ra'd: 3-4, and al-Baqarah: 44, 164, and 219.
- d. Education to protect offspring (hifdz al-nasb), which is able to protect and preserve generations of strong and quality Muslims; Avoiding deviant sexual behavior, such as: free sex, cohabitation, homosexuality, lesbianism, sodomy, for which stoning (stone throwing) or meddling has been enacted. In the Qur'an QS. An-Nisa': 3-4,9,25, an-Nur: 2-9, al-Isra': 32, al-Ahzab: 49, ath-Thalaq: 1-7, and al-Baqarah: 221-237.

- e. Education to safeguard property and honor (hifdz al-mal wa al-'irdh), which is able to sustain life through seeking lawful sustenance; protect self-respect from theft, fraud, robbery, deprivation, usury and tyranny. In the Qur'an QS. An-Nur: 19-21, 2729, al-Hujurat: 11-12, al-Maidah: 38-39, an-Nisa': 29-32, ali Imran: 130, and al-Baqarah: 188, 275-284.<sup>12</sup>

## **2. *Al-Qur'an Speaks Principles of Education Management***

Islamic education management contains various general principles that are flexible so that they are in line with good progress and development. These principles distinguish education management in general from management of Islamic education.

Many Islamic education experts have different opinions, including Langgulong who argues that there are seven principles of Islamic education management, namely: faith and morals, justice and equality, deliberation, division of labor and duties, adhering to management functions, association and sincerity.<sup>13</sup> Meanwhile, according to Ramayulis, there are eight management principles of Islamic education, namely: sincere, honest, trustworthy, fair, responsible, dynamic, practical, and flexible.<sup>14</sup> The opinions of Rahmat Hidayat and Candra Wijaya regarding the principles of educational management from the perspective of the Koran in the context of schooling are: sincere, honest, trustworthy, fair, and responsible.<sup>15</sup>

Referring to one of the opinions above, in detail some of the basic principles of Islamic education management when applied in the context of schooling based on the Qur'an can be seen in the following description:

### **a. Sincere**

Managing Madrasas/schools is essentially a trust and a duty from Allah SWT. Often in its application we face workloads that are not proportional to the material obtained. If we have materialistic principles, of course what will happen is that the work we do is not optimal, because we will always compare what we do with what we get. In this case, sincerity is a principle that will encourage us to do our best even though what we get is not comparable to the worldly material that is obtained, because we believe that what we do is solely as a form of worship and only hopes Allah's pleasure. Allah SWT says: Say to them (O Muhammad): 'My Lord enjoins justice; and that you set your faces aright at the time of every Prayer; and that you

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<sup>12</sup>Rahmat Hidayat and Candra Wijaya, *Verses of the Qur'an on Islamic Education Management*, (Medan: LPPPI, 2017), h. 2-3

<sup>13</sup>Hasan Langgulong, *Principles of Islamic Education*, (Jakarta: Al-Husna Zikra, 2000), h. 248.

<sup>14</sup>Ramayulis, *Islamic Education*, (Jakarta: Kalam Mulia, 2008), h. 262.

<sup>15</sup>Rahmat Hidayat and Candra Wijaya, *Verses of the Qur'an on Islamic Education Management*, (Medan: LPPPI, 2017), h. 9-13

call upon Him, exclusively dedicating your faith to Him. You shall return to Him as you were created.’

b. Honesty/truth

Verses of the Qur'an that speak honesty/truth include:

*“So that Allah will reward those who are righteous it is because of the truth, and torture hypocrites when He wills, or accept their repentance. Verily Allah is Most Forgiving, Most Merciful Caring.”*

c. Trust

Islam explains that position is a mandate that must be held accountable. This responsibility is not only in the world to humans, but also in the hereafter to Allah SWT. Trust means trust, then someone who is given a mandate is the one who gets it trust to hold a particular task.

d. Fair

One of the important basic principles in the management of Islamic education is fair. According to Abuddinnata justice is a term used for showing equality or being in the middle of two things. This justice occurs based on the decisions of reason consulted with religion. Fair is often interpreted as a moderate attitude, objective towards others in giving punishment, it is often interpreted also by the equation and balance in giving the rights of others without exaggeration or reduced, the word of Allah SWT:

*“And the heaven: He raised it high, and He set up two Balances. And observe the weight with equity and do not make the balance deficient.”*

e. Responsibility

In the principles of Islamic education management, responsibility towards trust which carried one of the important principles in is build positive management. Hands off of responsibility produce results of program uncertainty to be achieved. Word of Allah SWT:

*“Allah does not burden a person but according to his ability.”*

He gets the reward (from the good) that he earns and he gets the punishment (from tahun e crime) that he does. (They pray): ‘O our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us as heavy as You have burdened us. to those before us. O our Lord, do not take upon us what we cannot bear. Forgive us; forgive us; and have mercy on us. You are our Helper, so help us against those who disbelieve.’<sup>16</sup>

**3. The Qur'an Speaks about Educational Management Functions**

Talking about management issues, of course, cannot be separated from the four existing components, namely planning, organizing, actuating and controlling (POAC). The functions and implementation of the four components can be seen in the following description:

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<sup>16</sup>QS. Al-Baqarah: 286

- a. Planning (Planning) is a prime process when you want to do work both in the form of thoughts and frameworks so that the goals to be achieved get optimal results. Planning is one of the initial functions of management activities in achieving goals effectively and efficiently. Anderson defines planning as foresight and creating a framework for directing one's future actions.<sup>17</sup>

In every plan there are always three activities which although they can be distinguished, but cannot be separated from one another in the planning process. The three activities are: 1. Formulation of goals to be achieved, 2. Selection of programs to achieve these goals, 3. Identification and direction of sources which are always limited in number.<sup>18</sup>

Planning is divided into two models, namely strategic planning and operational planning. Strategic Planning is doing, doing, implementing and implementing the right things, (doing the right things), while Operational planning is doing, doing and implementing things right (doing things right).<sup>19</sup>

In the planning process for educational programs to be implemented, especially in Islamic educational institutions, the planning principles must reflect Islamic values that are rooted in the Qur'an and al-Hadith. In terms of planning, the Qur'an teaches humans:

*“And do good, so that you may win.”*<sup>20</sup>

For the sake of comprehensive planning and always being careful in making plans, because Allah SWT commands to pay attention to what has been done (planned) for tomorrow (realized) which is contained in surah Al-Hasyr verse 18. Because everything that will be realized must be in accordance with the plan will even be held accountable, this is contained in the Qur'an surah Al-Isra verse 36 which reads:

*“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.”*<sup>21</sup>

- b. At-Tandziim or organizing is a forum for everyone's functions, work relations both vertically and horizontally. Organizing is the process of organizing, allocating and distributing work, authority and resources among members of the organization. Stoner states that organizing is the

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<sup>17</sup>Syafarudin and Irwan Nasution, Learning Management, (Jakarta: Quantum Teaching, 2005), h. 77.

<sup>18</sup>Nanang Fatah. Foundations of Education Management, (Bandung: PT Juvenile Rosdakarya. 2008), h. 24.

<sup>19</sup>Ahmad Sonhadji, Human, Technology and Education, (Malang: UM PRESS, 2014), p. 189

<sup>20</sup>QS. Alhajj: 77

<sup>21</sup>QS. Al-Isra: 36

process of employing two or more people to work together in a structured way to achieve specific goals or objectives.<sup>22</sup>

Organization in the view of Islam is not merely a container, but rather emphasizes how a job is done neatly. More organization emphasizing the regulation of work mechanisms.<sup>23</sup>

The manifestation of this organizing implementation is that there appears to be complete unity, cohesiveness, solidarity and the creation of a healthy mechanism, so that activities run smoothly, are stable and easily achieve the goals set.<sup>24</sup> The organizing process emphasizes the importance of creating unity in all actions, in this case the Qur'an has mentioned the importance of unified, pure actions and round in an organization. Allah SWT said:

*“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”*<sup>25</sup>

The verse above shows that the organization is a collection of people who can be well organized. So, let's unite in working and hold a commitment to achieve goals within one organizational umbrella in question. Furthermore, the Qur'an provides instructions so that in a container, place, brotherhood, bond, organization, group, there should not arise conflicts, disputes, disputes that result in the destruction of unity, the collapse of the leadership mechanism that has been fostered. Word of Allah SWT which reads:

*“And obey Allah and His Messenger and do not argue, which causes you to be afraid and lose your strength and be patient. Verily Allah is with those who are patient.”*<sup>26</sup>

c. Movement (actuating) is part of a group or organizational process that cannot be separated. The terms that can be grouped into this function are directing commanding, leading and coordinating.<sup>27</sup> Due to actuating

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<sup>22</sup>Engkoswara and Aan Komariah, Education Administration, (Bandung: Alfabeta, 2012), h. 95.

<sup>23</sup>Didin Hafidudin and Hendri Tanjung, Sharia Management in Practice, (Jakarta: Gema Insani, 2003), h. 101.

<sup>24</sup>Thantowi Jawahir, Elements of Management according to the Teachings of the Qur'an, (Jakarta: Al-Husna, 1983), h. 71.

<sup>25</sup>QS. Ali Imran: 103

<sup>26</sup>QS. Al-Anfal: 46

<sup>27</sup>Tanthowi Jawahir, Elements of Management according to the Teachings of the Qur'an, (Jakarta: Al-Husna, 1983), h. 74.



actions as such, this process also provides motivating, to provide mobilization and awareness of the basis of the work they are doing, namely towards the goals that have been set, accompanied by providing new motivations, guidance or direction, so that they can realize and the desire to work diligently and well arises.

The Koran in this case has provided basic guidelines for the process of moving, guiding, directing or giving warnings in this actuating form. Allah SWT said:

*“As a straight guide, to warn of a very painful punishment from Allah and to give good news to those who believe, who do good deeds, that they will get a good reward.”*<sup>28</sup>

Actuating also means managing the organizational environment that involves the environment and other people, of course, in a good manner too. So, Allah says:

*“And your Lord will never destroy lands unjustly, while the inhabitants are people who do good.”*<sup>29</sup>

d. *Ar-Riqaabah* or evaluation in the context of management is the process of ensuring that the activities carried out are correct or not according to previous plans. Evaluation in the management of Islamic education has the first two limitations; the evaluation is a process/activity to determine the progress of education compared to predetermined goals, second; evaluation in question is an attempt to obtain information in the form of feedback (feed back) from the activities that have been carried out. Evaluation in Islamic education management includes two activities, namely assessment and measurement. To be able to determine the value of something, a measurement is carried out and the form of that measurement is testing. Controlling is important because it is the final bridge in the functional chain of management activities. Control is one way for managers to find out whether organizational goals are achieved or not and why they are achieved or not achieved. In addition, controlling is a control concept, monitoring the effectiveness of planning, organizing, and leadership and making corrections when needed.<sup>30</sup>

The Qur'anic verses related to evaluation are as follows:

*“And indeed, [appointed] over you are keepers. Noble and recording works. They know what you do.”*<sup>31</sup>

In the Koran supervision is transcendental, so that way inner discipline will emerge (self-order from within). That is why in the era of the first

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<sup>28</sup>QS. Al-Kahf: 2

<sup>29</sup> QS. Hud: 117

<sup>30</sup> Rahmat Hidayat and Candra Wijaya, Verses of the Qur'an on Islamic Education Management, (Medan: LPPPI, 2017), h. 30

<sup>31</sup> QS. Al-Infitar: 10-12

Islamic generation, their work motivation was only Allah even though in worldly matters which are currently considered to be secular even though. Regarding the supervisory function, Allah SWT.

*“And those who take protectors besides Allah, Allah watches over their (actions); and you (ya Muhammad) are not entrusted people watch over them.”*<sup>32</sup>

Under supervision should always convey rules as well convey the results of supervision, as the word of Allah SWT:

*“If they turn away, We did not send you as supervisor for them. Your obligation is nothing but conveying (the treatise). Verily, when We taste a mercy from Us for man, he rejoices because of that mercy. And if trouble befalls them due to what their own hands have done (they will deny it) because verily man is very disbeliever (to favors).”*<sup>33</sup>

Code which shown the Qur'an to immediately do anagement contained in the word of God as follows:

*“By the time, verily man is in loss, except for those who believe and do good deeds and advise in order to obey the truth and advice to advise in order to stick to patience.”*<sup>34</sup>

Humans were created by Allah swt. as caliph on earth to manage the earth and the resources in it for the welfare of humans themselves, creatures and the entire universe, because basically all of Allah's creations on this earth were deliberately created by Allah for the benefit of mankind.

This is very clearly emphasized by Allah in the Qur'an Al-Jatsiyah/45 verses:

*“And He has subjected to you all that is in the heavens and all that is on earth, (as mercy) from Him. Indeed in such there are indeed signs (the power of Allah) for people who think.”*<sup>35</sup>

There is an order to immediately carry out all management functions in order to avoid regrets in the future, because Allah SWT wants his creatures to always be managed and ultimately live in ease because walk along the corridor. This is contained in the following word of Allah SWT that means Allah wants ease for you, and does not want hardship for you. And you should be sufficient in number and you should glorify Allah for His guidance which was given to you, so that you be grateful.<sup>36</sup>

Humans have the potential to be the highest possible creatures and also the potential to be as low as possible. Therefore, Allah bestowed on humans

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<sup>32</sup> QS. Ash-Syuura: 6

<sup>33</sup> QS. Ash-Syuura: 48

<sup>34</sup> QS. Al-Ashr: 1-3

<sup>35</sup> QS. Al-Jatsiyah: 13

<sup>36</sup> QS. Al-Baqarah: 185

in the form of minds and hearts so that they are used to study and study the messages of Allah and the Messenger of Allah in managing this universe so that they are safe in this world and the hereafter, because without being managed, then everything on this earth will be damaged by hands. This is stated in the word of Allah SWT as follows:

*“It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will feel for them some of the (results of) their actions, so that they return (to the right path).”<sup>37</sup>*

### **C. Conclusion**

1. Management of education in the Qur'an must be started as early as possible, because even starting now is already a loss as stated in the Al-Qur'an surah Al-Ashr verses 1-3.
2. Management principles based on the Koran are found in several different surahs and verses, one of which is Al-A'raaf verse 39.
3. The Qur'an provides an additional description beyond management literacy itself in the form of management aspects including: hifdz al-din, hifdz al-nafs, hifdz al-'aql, hifdz al-nasb and hifdz al-mal wa al-'irdh.

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<sup>37</sup> QS. Ar-Ruum: 41

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