



Education Management in the Quran

Hasnah¹, Fatimah², Rifdah Sabrina³, Emilza Tri Murni

¹Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

²STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang, Indonesia

³Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

⁴STIT YPI Al-Yaqin Muaro Sijunjung, Indonesia

✉ hasnah@staiqiq.ac.id *

Abstract

Educational management is a structuring of the educational field which is carried out through planning, communicating, motivating, and budgeting, controlling, monitoring and reporting activities systematically to achieve quality educational goals. This study uses a qualitative method with a content analysis approach. In the Quran, there is a word *al-mudabbir* or event. Event means organizing, managing, leading, planning. This term can be found in QS. Yunus: 3 and 31, QS. Ar-Ra'd: 2. There are five management functions: 1). Planning, QS.al-Hasyr: 18. 2). Organizing QS. Ash-Shaf: 4. 3). Move (*actuating*), QS. Al-Maidah: 48. 4). Surveillance (*controlling*), QS. Ali-Imran: 29. 5). Evaluation. QS. Al-A'raf: 168. The Quran further indicates the principles of Islamic education management, including: 1). Sincerity, *ihsan* and example are found in QS. Al-An'am: 162 and QS. Al-Isra: 7. 2). Honesty, found in QS. Az-Zumar: 33. (3). Trust, found in QS. An-Nisa': 58. 4). Fair, found in QS. Al-Maidah: 8. 5). Responsibility is contained in QS. Al-Baqarah: 286. 6). Dynamic, found in QS. ar-Ra'du: 11. 7). Practically, it is found in QS. Al-Ashr: 1-3. 8). Effective and efficient, found in QS. Al-Kahf: 103-104, al-Isra': 26-27.

Article Information:

Received November 5, 2023

Revised December 8, 2023

Accepted January 9, 2024

Keywords: *Management, education, Quran*

INTRODUCTION

In the context of Islamic educational institutions, human resources are teaching staff and educational staff. All personnel in educational institutions must be managed professionally according to their respective fields and expertise. Management is a field of knowledge that has developed and is applied in various organizational settings, including government, corporate, social, religious and educational (Ahyani et al., 2021; Kuntoro, 2019; Suropto, 2016).

By applying management science, organizations and institutions can achieve their goals effectively and efficiently. Even though management science originates from the West, and has developed throughout the world, in fact through the Quran and Hadith, Islam has laid the foundations of management, starting from personal and social life to managing life more broadly. Fourteen centuries ago, the Prophet Muhammad SAW in managing the country implemented very effective management, although not as sophisticated as modern management, but history has proven how the Prophet managed a country (Antariksa, 2017; Deswita & Asmendri, 2022; Jaelani, 2019).

How to cite:

Hasnah, H., Fatimah, F., Sabrina, R., Murni, E. T. (2024). Education Management in the Quran. *Ri'ayatu Al-Qur'an: Jurnal Pendidikan Islam*, 6(1), 17-25.

E-ISSN:

3026-4758

Published by:

The Institute for Research and Community Service

Ahmad Abdul Jawwad stated that there are six secrets to Rasulullah's management excellence, namely: 1. The ability to motivate the team. 2. Simple to motivate. 3. Communication skills. 4. Ability to delegate and divide tasks. 5. Effective in leading meetings. 6. Ability to control and evaluate. The resources that are mobilized and combined to achieve educational goals are of course inseparable from people, money, facilities and infrastructure, all of which are not limited to schools or madrassas and Islamic colleges (Mutaqin, 2018; Phan et al., 2023; Tukan et al., 2024). In general, the management process is communicating, collaborating with various parties to help and advance educational institutions. To realize all these aspects, good, effective and efficient management is needed.

METHODS

This study uses a qualitative method with a content analysis approach, whether in the form of books, notes or reports of research results from previous researchers. Library research is research that uses methods to obtain information data by placing facilities in libraries, such as books, magazines, documents, records of historical stories. The form of analysis in research library *research* is content analysis content *analysis*. In discussing these data, an inductive method is used, namely data analysis that starts from specific facts, concrete events and then generalizations are drawn from these specific things so that they are general (Mohamadi & Shirazi, 2023; Yang & Gelb, 2019; Yu, 2018). Its use in this study is as a generalization of existing and developed facts and theories.

RESULT AND DISCUSSION

Understanding Educational Management

Management is a process consisting of planning, organizing, implementing and controlling actions carried out to determine targets or objectives to be achieved using resources and other sources. Meanwhile, Arifin is of the opinion quoted by Purwanto that provides the understanding that management is an activity to achieve the main goals and objectives. Management is a process of utilizing all resources through the help of other people by working together so that common goals can be achieved effectively, efficiently and productively (Angelya et al., 2022; Darim, 2020; Syaban, 2019). Meanwhile, educational management is a structuring of the educational field which is carried out through systematic planning, organizing, staffing, and coaching, coordinating, communicating, motivating, budgeting, controlling, supervising and reporting activities to achieve quality educational goals.

Islamic education management is the process of utilizing all resources owned by Muslims, educational institutions or others, both hardware and software (Mutaqin, 2018; Shabna & Kalpana, 2022; Zhang, 2023). This 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. So it can be understood specifically, Islamic education management is the management or administration of all the resources that are owned to be used in order to achieve the goal of quality Islamic education, both in this world and the hereafter.

Management Signals in the Quran

The Quran is a holy book that explains everything related to life, including management. When the verses of the Quran are examined in more depth, many verses are found that give signals about management. In the Quran, various terms that can be understood as the meaning of management, among others *al-mudabbir* prevent. Say *al-mudabbir* means organizing, managing, leading, planning. This term can be understood from the verses of the Quran QS. Yunus: 3 follows: Verily your Lord is God who created the heavens and the earth six times, then He sits on the (powerful) Throne to manage all affairs, not one will intercede except after His

permission. That is God, your God, so worship him. So are you not taking lessons?" (QS. Yunus: 3)

Meaning: "*It is Allah who raised the sky without pillars (as you see), then He resided on (ruling) the Throne, and subjugated the sun and the moon. Each circulates until the specified time. God arrange affairs (of His creatures), explain the signs (of His greatness), so that you believe in meeting (you) with your Lord*" (QS. Ar-Ra'd: 2).

Based on the verses above, several understandings related to management can be drawn, namely: i) the existence of words *dabbiru* which means to organize, take care of, and manage. Say *yudabbiru* shows that Allah makes a rule in managing or managing the universe. Allah, the Almighty, tells us that this universe was created and is governed by Him. Humans can continue to live in this world because of the rules that God has set in life. The heavenly bodies do not collide with each other because of the rules established by Him, ii) there is something that is regulated or managed. In a rule or matter, of course there is an object that is regulated. In the verses above, Allah mentions that the things regulated by Him include the earth and the sky. As previously explained, the existing regulations also show that there are things that are regulated in them. As stated in Surah Al Baqarah verse 116: "They (disbelievers) say: "Allah has a son". God is holy, even what is in the heavens and the earth belongs to God; all bow to Him (QS. Al-Baqarah: 116), iii) there are parties who regulate or act as regulators, administrators, administrators. In the verses above it is clearly stated that the one who regulates all affairs is Allah. Allah has the competence of the Almighty and Almighty in managing all affairs in the universe. This is known based on asma al-husna which shows that God has the capability to regulate this universe. Indeed, your Lord is Allah who has created the heavens and the earth six times, then He sits on the Throne. He covered the night with the day which followed it swiftly, and (He created in turn) the sun, the moon and the stars (each) subject to His command. Remember, creating and ruling is only the right of God. Glory be to God, Lord of the universe (QS Al-A'raf: 54).

Management Function

Based on its function, management is divided into five divisions, namely: First, Planning. Planning, which is the first step in implementing activities, should be observed by managers and administrators of Islamic education. In determining planning it is necessary to carry out careful and accurate research. Errors in determining planning in Islamic education, will have fatal consequences for the continuation of Islamic education. The planning must be organized neatly, systematically and rationally, so that an accurate and deep understanding emerges. The understanding of planning can be known from the Word of God in QS. Al-Hasyr: 18 follows: "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah, indeed Allah knows best what you do" (QS. Al Hasyr: 18).

Second, organizing. Organizing is defined as the activity of dividing tasks among people involved in educational collaboration (Bandali, 2017; Jurado, 2013; Özgür Keysan & Özdemir, 2020). Because there are so many tasks in education and cannot be completed by one person alone, these tasks are divided to be carried out by each school personnel according to each personnel's expertise. Activities that have been planned and determined must be carried out and must not be postponed. The Quran always encourages humans to do everything in an organized and serious manner. Allah SWT in the Quran has given an example to humans, how does Allah do the steps of organization as in QS. Ash-Shaff verse 4 as follows: "Indeed, Allah loves those who fight in His path in orderly rows, they are like a solid building.

Third, Actuating (movement). The function of mobilization is to make all members of the group so that they are willing to cooperate and work sincerely and passionately to achieve goals in accordance with planning and organizing efforts.

Actuating is an effort to realize a plan. With various directions by motivating each employee to carry out activities within the organization, in accordance with their roles, duties and responsibilities. So therefore, *actuating* inseparable from the role of ability leadership a leader. In their functions and duties, staff must carry out their work correctly and optimally so that their goals can be achieved precisely and according to plan. In this regard, in the Quran, a verse is found that prohibits committing treason in a position or duty. The verse is: "O you who believe, do not betray Allah and the Messenger Muhammad and also don't betray the mandates entrusted to you, while you know. (QS. Al Anfal: 27). Controlling (Supervision). The function of supervision is to see whether what is happening is in accordance with what should happen (Ajiprasetyo & Sarnawa, 2021; Ratiwi et al., 2023; Sari, 2019). In other words, supervision can be interpreted as an activity to find out whether the level of achievement of educational goals is in accordance with what is desired, then from the results of this supervision whether improvements can be made.

In Islamic education management, supervision is defined as a continuous monitoring process to ensure the consistent implementation of plans, both material and spiritual. In connection with this supervision, in the Quran we find many verses that indicate supervision. Among them is the word of Allah

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 the earth. And God has power over all things (QS. Ali Imran: 29).*

Assessment (evaluation). Every activity, whether carried out by leaders or subordinates, requires evaluation. By knowing the errors or shortcomings as well as bottlenecks obtained from the evaluation action, we can then try to find out how to improve them. There are several verses in the Quran that can be understood as an evaluation, including the following:

Meaning: "*...and we tried them with good (favours) and bad (disasters), so that they return (to the truth).* (QS. Al-A'raf: 168).

This verse shows that in this world Allah provides evaluations to humans in the form of trials so that humans know and realize their mistakes (Samsudin & Asrofi, 2021). The ordeal is intended so that humans "*yarji'un*", return to obedience to God. The sixth theme is through national day commemoration. According to an informant, a commemoration of this national day is carried out through study activities on the theme of heroes or history, for example. Implementation of this activity aims to instill character national spirit, and love of country. This theme was conveyed by informant as excerpts from the below:

Principles of Islamic Education Management

The Quran does not deny the principle of educational management through its verses that direct it, in order to provide a reference and an image for the stakeholder and top management to understand the principles of education management based on the Quran and implement them in education management. The following are several management principles contained in the Quran.

First, sincerity, compassion and exemplary. The principle of sincerity is explained in QS. Al-An'am verse 162, the essence of which instructs that whatever activity is done is only to worship God, with the same meaning also explained in QS. Al-Bayyinah verse 5 which mentions the command to purify QS faith. Az-Zumar verse 2 also mentions the importance of sincerity which is explained in verse 11. Regarding *ihsan*, it is explained in Surah Al-Isra' verse 7 namely:

Meaning: *If you do well (it means) you do good for yourself. And if you do evil, then (the loss of evil) is for yourself. When the second (crime) punishment comes, (We will raise up your enemies) to disgrace your face, then they enter the mosque (Aqsa Mosque), as when they entered it the first time and they destroy whatever they control.*

Managers in the educational context are school/madrasah principals who are required to have high integrity and a good personality, develop a culture of example, a high desire to develop themselves, be open in carrying out their functions and the main tasks entrusted to them.

Second, honesty in accordance with the words of Allah SWT in QS. az-Zumar: 33 as follows: "And those who bring the truth (Muhammad) and justify it, those are the pious (QS. Az-Zumar: 33). The concept of the Islamic religion teaches honesty in all aspects of life, which is why Islam always demands that its followers uphold honesty in living their lives (Khusna, 2016; Romlah & Rusdi, 2023). Because Allah clearly states through this verse that honesty leads a person to become a person who is more devoted to Allah SWT. Honesty will also determine and increase a person's sincerity.

Third, trust. The words of Allah SWT in QS. An-Nisa': 58 about trust as follows: "Indeed, Allah commanded you to convey the mandate to those who deserve it, and (commanded you) when establishing laws between people so that you establish them justly. Indeed, Allah gives you the best lessons. Indeed, Allah is All-Hearing and All-Seeing (QS. An-Nisa': 58). The principle of trust will make a manager better and more careful in his work and able to mobilize all his potential to achieve the expected goals. People who are trustworthy will feel more responsible for their duties or promises.

Fourth, fair. This fair principle is in accordance with the Word of Allah SWT in QS. Al-Maidah: 8 as follows.

Meaning: *"O people of faith, you should be the people who always uphold (the truth) For God's sake, be witnesses with justice and never let your hatred of a race drive you to act unjustly, act justly, because justice is closer to piety, and fear Allah, indeed Allah knows best what you do"* (QS. Al-Maidah: 8).

This verse requires a believer to be fair in making decisions. All decisions taken in management must reflect a fair attitude, because this attitude shows a personality that is not selfish but the interests of many people. Justice here puts things in their proper place.

Fifth, responsibility. It is found in the Word of Allah SWT in QS. Al-Baqarah: 286 which reads:

Meaning: *"Allah does not burden a person except according to his ability. He gets the reward (from the good deeds) he does and he gets the punishment (from the evils) he does, they prayed: "O our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as you burdened those before us. O our Lord, do not carry forgive us what we cannot bear, and have mercy on us, so help us against the infidels."*(QS. Al-Baqarah: 286).

Every action taken by a manager will be held accountable. Likewise, all activities and policies decided and managed by Islamic education managers must of course be held accountable. In fact, this accountability is not only before humans but before Allah SWT.

Sixth, dynamic. It is found in the words of Allah SWT in QS. Ar-Ra'd: 11 as follows:

Meaning: *"For humans there are angels who always follow him in turn, in front of him and behind him, they take care of him at the command of God. Indeed, Allah does not change the condition of a people until they change the condition of themselves. and when God wills evil against a people, then no one can reject it; and there is no protector for them other than him"* (QS. Ar-Ra'd: 11).

This verse teaches a management system that should be a dynamic system that is always growing. Likewise with the Islamic education system which should be dynamic and continue to grow every moment and not static, so that it will lead to a

more advanced and highly competitive education system (Abroto et al., 2022; Agusti et al., 2018; Wahid & Hamami, 2021).

Seventh, practical. According to the Word of God in QS. Al-Ashr: 1-3 which reads:

Meaning: *for the sake of time, Man is truly at a loss, except for those who believe and do righteous deeds and advise to obey the truth and advice to exercise patience* (QS. Al-Ashr: 1-3).

Management theory in Islamic education must be applied, this application is basically the implementation of a Muslim's faith in the form of good deeds, helping and advising each other. In other words, management practice here is in the form of helping each other in kindness and advising each other.

Eighth, effective and efficient. Effective work is work that produces results as originally planned, while efficient work is work that costs according to plan or lower. What is meant by costs are money, time, energy, people, materials, media and facilities. The two words effective and efficient are always used together in management because if management is only effective, then waste is very likely to occur, while efficient management alone can result in not achieving the goals or plans that have been set. The Quran states the principle of effectiveness in surah Al-Kahf verses 103-104. Say (Muhammad), "Do we need to tell you about the people whose actions suffer the greatest loss?. Namely people whose deeds are wasted in this worldly life, while they think they have done the best.

The Quran also mentions the principle of efficiency, namely in Surah Al-Isra` Verses 26 and 27 which reads: "And give his right to close relatives, also to the poor and those on a journey and do not squander (your wealth) extravagantly. Verily, the spendthrifts are 5. Implementation of Islamic Education Management According to the Quran in Islamic Education Institutions. Islam views that human resource development cannot be separated from thinking about humans themselves, thus Islam has a very clear, complete and comprehensive concept regarding human resource development. This concept remains current and relevant to be applied throughout the ages.

Management of Islamic Education, in the process of educational programs to be implemented, especially in Islamic educational institutions, starting from planning, organizing, implementing and supervising, all of these activities must reflect the values that are based on the Quran and Sunnah. As taught in the Quran in Surah an-Nahl: 90 Indeed, God commands you to act justly and do well, to give to relatives and God forbids abominable acts, evil and enmity. He gives you lessons so that you can take lessons.

Muhaimin stated that in the management of Islamic education leadership is needed that has Islamic characteristics or that imbues Islamic teachings and values. The Islamic values related to the development of Islamic education management: i) managing Islamic educational institutions starts from the intention as the embodiment of the Prophet Muhammad's hadith "Indeed all practices depend on the intention". Intention is something that is planned earnestly to be realized in reality in the form of action. ii) islam is practicing religion (*practicing*). The essence of his teachings is that servants approach and gain God's pleasure through work and righteous deeds with an attitude of worshiping only God. As God says in Surah al-Kahfi verse 110. Say, O Muhammad: Indeed, I am an ordinary human being like you, who has received the revelation that "Your God is the One and Only God". So whoever hopes for a meeting with his Lord, then he should do good deeds and not associate with anything in worshiping his Lord, iii) in carrying out practice or work, there are essential values that need to be upheld in the character, attitudes and habits of a person or group in work, namely work (managing Islamic educational institutions) is a form of worship that must be accompanied by sincere intentions because it seeks Allah's approval, as Allah states it in surah al-Insan: 9.

Meaning: *Indeed, we give you food only to hope for God's pleasure, we do not want a response from you nor (speech) of thanks.*

Thus it can be said that Islamic education management is the process of utilizing all the resources owned by Muslims, both educational institutions and others, and this utilization is carried out through collaboration with other people effectively, efficiently and productively and with full trust to achieve happiness and well-being in the community this world and the hereafter with the blessing of Allah.

CONCLUSION

Educational management is a structuring of the educational field which is carried out through systematic planning, communicating, motivating, and budgeting, controlling, supervising and reporting activities to achieve quality educational goals. The Quran has explained everything related to life including management. When the verses of the Quran are examined in more depth, many verses are found that give signals about management. In the Quran, various terms that can be understood as the meaning of management, among others al-mudabbir prevent. Event means organizing, managing, leading, planning. This term can be found in QS. Yunus: 3 and 31, QS. Ar-Ra'd: 2.

Based on its function, management can be seen from five functions, namely; i) Planning, regarding this planning, the Quran explains in QS.al-Hasyr: 18. ii) Organizing, regarding this organization, the Quran explains, among others, in QS. Ash-Shaf: 4. iii) Move (*actuating*), about moving this the Quran explains among them in QS. Al-Maidah: 48. iv) Surveillance (*controlling*), regarding this supervision, the Quran explains among them in QS. Ali-Imran: 29. v) Evaluation. Regarding evaluation, the Quran explains in QS. Al-A'raf: 168. The Quran further hints at the principles of Islamic education management, including: i). Sincerity, ihsan and example are found in QS. Al-An'am: 162 and QS. Al-Isra: 7. ii). Honesty, found in QS. Az-Zumar: 33. iii). Trust, found in QS. An-Nisa': 58. iv) Fair, found in QS. Al-Maidah: 8 v). Responsibility is contained in QS. Al-Baqarah: 286. vi) Dynamic, found in QS. ar-Ra'd: 11. vii) Practically, it is found in QS. Al-Ashr: 1-3. viii) Effective and efficient, found in QS. Al-Kahf: 103-104, al-Isra': 26-27.

REFERENCES

- Abroto, A., Nugraheni, A. S., & Awliyah, R. F. (2022). The Role of the Family in the Moral Education of Children. *Jurnal Basicedu*, 6(2), 2717–2723. <https://doi.org/https://dx.doi.org/10.31004/basicedu.v6i2.2507>
- Agusti, F. A., Zafirah, A., Engkizar, E., Anwar, F., Arifin, Z., & Syafril, S. (2018). the Implantation of Character Values Toward Students Through Congkak Game for Mathematics Instructional Media. *Jurnal Penelitian Pendidikan*, 35(2), 132–142. <https://doi.org/10.15294/jpp.v35i2.13947>
- Ahyani, H., Abduloh, A. Y., & Tobroni, T. (2021). Prinsip-Prinsip Dasar Manajemen Pendidikan Islam Dalam Al-Qur'an. *Jurnal Isema : Islamic Educational Management*, 6(1), 37–46. <https://doi.org/10.15575/isema.v6i1.10148>
- Ajiprasetyo, M. K., & Sarnawa, B. (2021). Fungsi Pengawasan Asas Netralitas Terhadap Asn Di Daerah Istimewa Yogyakarta Oleh Badan Pengawas Pemilu Diy. *Media of Law and Sharia*, 1(4). <https://doi.org/10.18196/mls.v1i4.9496>
- Angelya, A. A., Nurmalasari, Enggin Rios Saputra, Naziha Amani, Sukatin, & Mashudi Hariyanto. (2022). Pengorganisasian Dalam Manajemen Pendidikan. *Jurnal Riset Manajemen Dan Akuntansi*, 2(3), 97–105. <https://doi.org/10.55606/jurima.v2i3.856>
- Antariksa, W. F. (2017). Penerapan Manajemen Strategi Dalam Dakwah Nabi Muhammad Saw. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 2(1), 28–37. <https://doi.org/10.18860/jmpi.v2i1.4357>

- Bandali, A. (2017). Blurring boundaries in women's organizations in Malaysia: When the personal becomes the professional. *Asian Journal of Women's Studies*, 23(1), 110–120. <https://doi.org/10.1080/12259276.2017.1279891>
- Darim, A. (2020). Manajemen Perilaku Organisasi Dalam Mewujudkan Sumber Daya Manusia Yang Kompeten. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(1), 22–40. <https://doi.org/10.31538/munaddhomah.v1i1.29>
- Deswita, E., & Asmendri, A. (2022). Kepemimpinan Kepala Sekolah yang Efektif Berlandaskan Prinsip Kepemimpinan Nabi Muhammad SAW. *Anwarul*, 2(6), 529–548. <https://doi.org/10.58578/anwarul.v2i6.772>
- Jaelani, D. I. (2019). Manajemen Public Relations (Humas) Pendidikan Islam: Kajian Tematik Al Quran dan Hadits. *Istawa: Jurnal Pendidikan Islam*, 3(2), 57. <https://doi.org/10.24269/ijpi.v3i2.1501>
- Jurado, M. C. (2013). Organizing urban poor women in securing housing and land tenure in Manila. *Asian Journal of Women's Studies*, 19(3), 172–185. <https://doi.org/10.1080/12259276.2013.11666161>
- Khusna, N. (2016). Peran Guru Pendidikan Agama Islam dalam Menumbuhkan Karakter Anti Korupsi. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 8(2), 173. <https://doi.org/10.18326/mdr.v8i2.173-200>
- Kuntoro, A. T. (2019). Manajemen Mutu Pendidikan Islam. *Jurnal Kependidikan*, 7(1), 84–97. <https://doi.org/10.24090/jk.v7i1.2928>
- Özgür Keysan, A., & Özdemiir, Z. (2020). Civil society and state relations in Turkey: Opposing trajectories of two Islamist women's civil society organizations. *Asian Journal of Women's Studies*, 26(3), 301–325. <https://doi.org/10.1080/12259276.2020.1799565>
- Phan, A. N. Q., Pham, L. T. T., & Ngo, H. N. (2023). Countering stuckness: international doctoral students' experiences of disrupted mobility amidst COVID-19. *Asia Pacific Journal of Education*, 1–16. <https://doi.org/10.1080/02188791.2023.2175349>
- Ratiwi, A., Fitriani, L., & Noviani, D. (2023). Administrasi Pengawasan Pendidikan Berpengaruh Terhadap Kinerja Guru. *JURBISMAN : Jurnal Bisnis Manajemen*, 1(2), 593–602. <https://doi.org/10.61930/jurbisman.v1i2.191>
- Romlah, S., & Rusdi, R. (2023). Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika. *Al-Ibrah : Jurnal Pendidikan Dan Keilmuan Islam*, 8(1), 67–85. <https://doi.org/10.61815/alibrah.v8i1.249>
- Samsudin, & Asrofi, M. (2021). Hukuman Dalam Pendidikan Islam: Studi Atas Dampak Psikologis Anak Usia Dasar Dan Citra Guru. *Tarbiyatuna: Jurnal Pendidikan Islam*, 14(2), 1–23. <https://doi.org/10.36835/tarbiyatuna.v14i2.892>
- Sari, D. A. (2019). Makna Agama dalam Kehidupan Modern. *Cakrawala: Jurnal Studi Islam*, 14(1), 16–23. <https://doi.org/10.31603/cakrawala.v14i1.2483>
- Shabna, P., & Kalpana, K. (2022). Re-making the self: Discourses of ideal Islamic womanhood in Kerala. *Asian Journal of Women's Studies*, 28(1), 24–43. <https://doi.org/10.1080/12259276.2021.2010907>
- Suripto, T. (2016). Manajemen Sdm Dalam Prespektif Ekonomi Islam : Tinjauan Manajemen Sdm Dalam Industri Bisnis. *JESI (Jurnal Ekonomi Syariah Indonesia)*, 2(2), 239. [https://doi.org/10.21927/jesi.2012.2\(2\).239-250](https://doi.org/10.21927/jesi.2012.2(2).239-250)
- Tukan, L. J. P., Sanyati, I., & Sada, M. (2024). Implementasi Program Gerakan Literasi Sekolah Dalam Meningkatkan Minat Baca Peserta Didik Di Sekolah Dasar Inpres Habi Maumere. *JUPEIS : Jurnal Pendidikan Dan Ilmu Sosial*, 3(1), 9–13. <https://doi.org/10.57218/jupeis.vol3.iss1.864>
- Wahid, L. A., & Hamami, T. (2021). Tantangan Pengembangan Kurikulum Pendidikan Islam dan Strategi Pengembangannya dalam Menghadapi Tuntutan Kompetensi Masa Depan. *J-PAI: Jurnal Pendidikan Agama Islam*, 8(1). <https://doi.org/10.18860/jpai.v8i1.15222>

- Yang, W. Y., & Gelb, J. (2019). Is democratic nomination good for women's candidacy? Examining the case of Taiwan. *Asian Journal of Women's Studies*, 25(1), 2–29. <https://doi.org/10.1080/12259276.2019.1577030>
- Yu, Y. lin. (2018). Using 'classic reading instruction' to raise students' gender awareness: Students' perceptions of their learning experiences at a Taiwanese university. *Asian Journal of Women's Studies*, 24(1), 88–105. <https://doi.org/10.1080/12259276.2017.1421292>
- Zhang, S. (2023). Creation of chaste Muslim widows in late imperial Confucian-Islamic cultural encounters. *Asian Journal of Women's Studies*, 29(2), 163–184. <https://doi.org/10.1080/12259276.2023.2216513>

Copyright holder:

© Hasnah, H., Fatimah, F., Sabrina, R., Murni, E. T.

First publication right:

Ri'ayatu Al-Qur'an: Jurnal Pendidikan Islam

This article is licensed under:

CC-BY-SA