

IMPLEMENTATION OF PRINCIPAL ORGANIZATIONAL COMMUNICATION IN THE MANAGEMENT OF ISLAMIC EDUCATIONAL INSTITUTIONS

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ABSTRACT

This study aims to analyze the implementation of organizational communication by school principals in managing Islamic educational institutions. Organizational communication is a crucial element in creating effective educational management, as it serves as a means of conveying the vision, mission, policies, and coordination among school members. This study used a qualitative approach with descriptive methods, where data were obtained through observation, interviews, and documentation of school principals, teachers, and administrative staff. The results show that school principals play an active role as communicators, motivators, and mediators in carrying out educational management functions. The forms of communication implemented include formal and informal communication based on Islamic values such as honesty (şidq), trustworthiness, and mutual respect. The implementation of effective communication has been proven to strengthen work coordination, improve discipline, and build harmonious relationships among school members. In addition, good organizational communication also supports improved teacher performance and effective decision-making within Islamic educational institutions. Thus, organizational communication is a strategic instrument for school principals in realizing professional, participatory, and ethical Islamic educational governance.

Keywords: *Organizational Communication, Principal, Islamic Education Management*

INTRODUCTION

Islamic education plays a strategic role in shaping the character, morals, and personality of students, enabling them to become individuals of faith, knowledge, and noble character. Effective management is essential for the implementation of Islamic education to ensure that all educational activities are directed, efficient, and aligned with established goals. A crucial aspect of Islamic education management is organizational communication. Through effective communication, all elements within an educational institution can work together harmoniously and align with the school's vision and mission. (Zahrah et al., nd)

As the leader of an educational institution, the principal has a significant responsibility in managing organizational communication. The principal's role is not only as an administrator who manages the educational process, but also as a communicator who bridges relationships between various parties, such as teachers, educational staff, students, parents, and the community. In the context of Islamic educational institutions, the principal is required not only to apply modern management principles but also to instill Islamic values in every aspect of his leadership, including organizational communication patterns. (Ismiatun et al., 2024)

Organizational communication in Islamic education involves more than just the vertical transmission of messages from superiors to subordinates or vice versa, but also horizontal communication between members of the organization. Effective communication

can create a conducive work climate, increase teacher motivation, and strengthen a sense of responsibility and togetherness among the school community. Conversely, poor communication can lead to misunderstandings, internal conflict, decreased morale, and weakened coordination, ultimately impacting the quality of management of Islamic educational institutions.

From an Islamic perspective, communication is not only a social activity but also has moral and spiritual dimensions. Islam teaches that communication must be conducted correctly, honestly, and responsibly. Allah SWT says in Surah Al-Ahzab, verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

"O you who believe, fear Allah and speak the truth ."

This verse emphasizes that all forms of communication must be based on honesty (ṣidq) and devotion to Allah SWT. Therefore, communication in Islamic educational institutions should emphasize not only technical aspects but also Islamic ethical values, such as trustworthiness, etiquette, and mutual respect. As leaders, principals must be able to set an example in implementing these values in daily life within the school environment.

Problems that frequently arise in the management of Islamic educational institutions include weak communication between leaders and teachers, inadequate information delivery , and a lack of coordination in carrying out tasks. Many principals still employ a one-way communication style, where decisions are made solely by leaders without involving teachers and staff. However, Islamic educational management demands deliberation (shura) in every decision-making process, as recommended in Surah Asy-Shura, verse 38 of the Quran:

فَجَمِيعَ الشَّحَرَةِ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ

" And (for) those who respond to the call of their Lord and establish prayer, and whose affairs are (determined) by consultation among themselves, and they spend out of what We have provided for them ."

This verse serves as a philosophical foundation for the importance of participatory communication in Islamic educational organizations. A principal who implements the principle of shura will involve all parties in the planning and decision-making process, thereby creating a sense of ownership and shared responsibility for the institution's progress. Furthermore, organizational communication also serves as a means of monitoring and evaluation. Principals need to communicate intensively with teachers and staff to ensure that every school program runs according to plan. Through open communication, various problems can be identified more quickly and solutions can be found together. This aligns with Islamic management principles, which emphasize the

importance of amar ma'ruf nahi munkar in every aspect of life, including organizational management. (Sumiati, 2023)

In the context of increasingly complex developments in education, the principal's ability to communicate effectively is becoming increasingly important. Principals must be able to adapt their communication style to the characteristics of teachers and other educational staff, and utilize modern communication technology without abandoning Islamic values. For example, the use of social media, WhatsApp groups, or internal school digital platforms can be used as a means of conveying information, coordinating activities, and providing spiritual guidance.

However, the challenges faced by principals are not easy. Differences in educational background, age, and work experience among teachers and staff often hinder harmonious communication. Furthermore, the hierarchical organizational culture in Islamic educational institutions sometimes makes teachers reluctant to express their opinions openly to the principal. Therefore, principals need to create a climate of open communication, mutual trust, and a focus on mutual improvement. (Zukhruf & Azani, 2023)

In Islamic educational management, the ideal principal is a communicative, inspiring, and exemplary figure. He or she must be able to balance leadership authority with a humanistic approach. A good principal not only directs but also listens; not only commands but also invites; not only assesses but also guides. With such communication patterns, the principal can build harmonious working relationships and improve the performance of the entire school community.

The significance of this research lies in its in-depth description of how school principals implement organizational communication in the context of Islamic educational institutions. This research is expected to provide theoretical contributions to the development of Islamic educational management concepts, particularly in the area of organizational communication. Furthermore, in practice, the results are expected to serve as a reference for school principals and managers of Islamic educational institutions in developing effective, open, and Islamic-based communication systems.

Based on background behind the Organizational communication is not only an administrative instrument, but also a means of preaching and character development in Islamic education. Principals who are able to integrate Islamic communication principles with modern management will more easily achieve educational goals oriented toward developing a complete human being who is knowledgeable, faithful, and has noble morals. (Akhyar, 2024)

METHODS

This study employed a qualitative approach with descriptive methods, as the primary

objective was to deeply understand how school principals implement organizational communication in the management of Islamic educational institutions. A qualitative approach was chosen to allow researchers to describe communication phenomena holistically and contextually, reflecting the situation on the ground. The focus of this study was not solely on communication outcomes but also on the processes, meanings, and underlying values. Therefore, this study emphasizes an in-depth understanding of the behaviors, attitudes, and experiences of the research subjects within the Islamic educational environment. (Arribathi & Mitrohardjono, 2020)

The research subjects consisted of the principal, teachers, and administrative staff at a junior high school (Madrasah Tsanawiyah) in Central Java. Data collection techniques were conducted through in-depth interviews, participant observation, and documentation studies. Interviews were conducted to explore the informants' experiences and views on the communication patterns implemented by the principal. Observations were used to directly observe interactions and communication practices within the school environment, while documentation was used to supplement the data through meeting archives, circulars, and internal school communication media. Informants were selected using a purposive sampling technique, namely selecting individuals deemed to have the best understanding of the issues being studied.

Data analysis was conducted interactively, following the stages of data reduction, data presentation, and conclusion drawing. The analysis process occurred simultaneously with data collection, allowing researchers to continuously verify and adjust findings in the field. To ensure data validity, researchers used source and method triangulation techniques, comparing the results of interviews, observations, and documentation. With this approach, the research is expected to produce an objective and in-depth picture of the implementation of organizational communication by school principals in the context of Islamic education management. (Yuliyanto, 2010)

RESULTS AND DISCUSSION

Forms of Implementation of School Principal Organizational Communication in the Management of Islamic Educational Institutions

Organizational communication is a key pillar in Islamic educational management. In the hands of the principal, communication serves not only as a means of conveying information but also as a driving force capable of creating harmony, synergy, and effectiveness within the school environment. The principal's implementation of organizational communication encompasses various forms, including vertical, horizontal, and diagonal communication, each of which has a crucial function and role in supporting the achievement of the goals of Islamic educational institutions. (Zukhruf & Azani, 2023)

The first form of communication implemented by the principal is vertical communication, which includes communication from leaders to subordinates (downward

communication) and vice versa, from subordinates to leaders (upward communication). Downward vertical communication is carried out by the principal through regular meetings, delivering instructions, directing work programs, and coaching teachers and staff. Through this communication, the principal strives to explain the institution's vision, mission, and policies so that they can be understood and implemented properly by the entire school community. Meanwhile, upward vertical communication is realized in the form of activity reports, input, and suggestions from teachers or staff to the principal. A good principal provides space for subordinates to express their opinions, thus creating participatory and open two-way communication. (Akhyar, 2024)

In addition to vertical communication, the principal also implements horizontal communication, or parallel communication, between organizational members, such as between teachers, staff, or sections within the school structure. This communication is crucial for building teamwork, strengthening solidarity, and avoiding misunderstandings. The principal acts as a facilitator to ensure effective horizontal communication, for example by establishing teacher discussion forums, working groups (internal MGMP), and collaboration in developing learning materials and extracurricular activities. Thus, horizontal communication provides a platform for sharing ideas and experiences, ultimately improving the quality of learning and school management.

The next form is diagonal communication, which is communication across fields or sections within the school's organizational structure. Principals often have to coordinate with various units, such as administration, finance, student affairs, and public relations, to ensure that all activities align with the institution's vision. For example, when a principal plans a religious competition, they need to communicate not only with religious education teachers but also with the finance and public relations departments to ensure the event runs smoothly. This diagonal communication requires the principal to be able to manage the flow of information across divisions without neglecting ethics and organizational hierarchy. (Supriani et al., 2022)

The implementation of organizational communication by school principals in Islamic educational institutions is not only oriented towards work effectiveness but also based on Islamic values. The values of honesty (ʿsīdīq), trustworthiness, politeness, and mutual respect serve as guidelines in every interaction. A principal who adheres to Islamic values will avoid an authoritarian or harsh communication style. Instead, he or she will use a polite, gentle, yet firm approach, as exemplified by the Prophet Muhammad (peace be upon him) in communicating with his companions. The principles of qaulan sadīda (truthful speech), qaulan layyina (gentle speech), and qaulan ma'rufa (appropriate speech) serve as moral guidelines in building communication that educates and fosters work enthusiasm.

In practice, principals utilize various communication media to support effective information delivery. In addition to direct communication through formal gatherings such as meetings or briefings, principals also utilize written media such as bulletin boards,

circulars, and digital media such as WhatsApp groups and online school platforms. This use of technology accelerates the flow of information and facilitates coordination, particularly in the context of modern Islamic educational institutions that have integrated school management information systems. However, face-to-face communication remains essential due to its emotional power and the value of brotherhood that cannot be replaced by digital media.

The implementation of organizational communication is also evident in the principal's role as a mediator and motivator. The principal not only conveys messages but also mediates when disagreements arise between teachers and staff. In such situations, the principal is required to be fair and wise, use calming, persuasive communication, and guide problem-solving based on the principle of deliberation and consensus. As a motivator, the principal uses inspirational communication to foster work enthusiasm, for example by appreciating outstanding teachers or offering spiritual advice to encourage teachers to work with devotional intentions. (Yani & Munthe, 2020)

Furthermore, organizational communication also functions in decision-making and evaluation. Every strategic decision is made through deliberation between the principal, teachers, and staff, ensuring that all parties feel accountable for the outcome. Following the implementation of the program, the principal conducts evaluative communication through a reflection meeting to discuss challenges, outcomes, and follow-up actions. This communication pattern fosters a transparent and accountable management system in accordance with Islamic management values.

From these various forms of implementation, it can be concluded that organizational communication implemented by school principals has a significant impact on the quality of management in Islamic educational institutions. Effective communication creates a harmonious work environment, increases participation among school members, and strengthens the relationship between leaders and subordinates. Principals who are able to combine managerial professionalism with Islamic communication ethics will succeed in building educational institutions that excel not only academically but also morally and spiritually. Thus, organizational communication is not merely an administrative tool but also a means of fostering morality and strengthening Islamic values in education. (Arribathi & Mitrohardjono, 2020)

Islamic Values in Principal Communication in Islamic Educational Institutions

In the context of Islamic education, communication is seen not only as a process of exchanging information, but also as a manifestation of the practice of Islamic values in everyday life. Communication conducted by the principal has a very strong moral and spiritual dimension, as it is directly related to the formation of character, work culture, and the religious atmosphere within the Islamic educational institution. Islamic values such as *ṣidq* (honesty), *amanah* (responsibility), *tabligh* (correct communication), *fathanah*

(intelligence), and ta'awun (mutual assistance) serve as the main foundation for building effective and ethical communication patterns among the school community.

The first and most important value in a principal's communication is honesty (ṣidq). In Islam, honesty is the foundation of all social relationships, including organizational communication. An honest principal will always convey information truthfully without concealing the truth. This is crucial for maintaining trust between leaders and subordinates. As Allah SWT says in Surah Al-Ahzab, verse 70:

"O you who believe, fear Allah and speak the truth."

This verse serves as a moral foundation for every leader in speaking and interacting. A principal who adheres to the principle of qaulan sadida will foster mutual trust, enabling open and transparent communication within the school. In practice, an honest principal can prevent slander, misunderstandings, and conflict between members of the school community. The second value is trustworthiness, a sense of responsibility for what is conveyed and done. As the leader of an Islamic educational institution, the principal has a significant responsibility to maintain the integrity of the organization, both morally and administratively. Communication based on trustworthiness is reflected in the principal's careful delivery of messages, avoidance of institutional secrets, and ability to maintain the dignity and reputation of the school. The Prophet Muhammad (peace be upon him) said:

"If someone tells a friend about something and then turns away from you, then that is trust." (HR. Abu Dawud)

This hadith emphasizes that every form of communication carries an element of responsibility. Principals must be able to control information to prevent negative impacts or misunderstandings, either among teachers or external parties.

The third value that forms the pillar of Islamic communication is tabligh, the ability to convey a message correctly, clearly, and with wisdom. Principals are required to be effective communicators, able to adapt their language and speaking style to the characteristics of their audience. When conveying policies or directives, principals should use language that is easy to understand, non-offensive, and contains an educational message. This principle aligns with the words of Allah SWT in Surah An-Nahl, verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (humans) to the path of your Lord with wisdom and good lessons, and refute them in a good way." This verse emphasizes that communication in Islam should not be harsh or coercive, but rather should contain values of wisdom (hikmah) and gentleness. Principals who implement the principle of tabligh (Islamic outreach) will

be able to motivate teachers and staff without creating resistance or feeling forced.

Furthermore, the value of fathanah (intelligence) also plays a crucial role in building effective communication. Principals need to possess emotional and spiritual intelligence to understand the situations, conditions, and character of each individual at the school. Intelligent communication emphasizes not only logic but also empathy and social sensitivity. For example, when dealing with teachers experiencing work pressure, principals not only provide instructions but also listen empathetically and provide moral support. With this level of communication intelligence, principals can build warm and harmonious working relationships, while fostering a spirit of togetherness among the school community.

The fifth value that must be applied in the principal's communication is ta'awun (mutual assistance). This principle encourages collaborative and mutually supportive communication. In Surah Al-Ma'idah, verse 2 of the Quran, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُم عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ

A principal who prioritizes a spirit of mutual respect will create a family-like work environment where every teacher feels valued and supported. For example, in the school activity planning process, the principal not only issues instructions but also involves teachers in discussions. Thus, communication becomes a tool for strengthening brotherhood and fostering a sense of shared responsibility for the advancement of Islamic educational institutions.

In addition to these five values, there are also Islamic communication principles that can be used as guidelines by principals, namely qaulan ma'rufa (appropriate speech), qaulan karīma (noble speech), and qaulan layyina (gentle speech). These three principles teach that communication in Islam must be conducted politely, respect the interlocutor, and avoid harsh language. Principals who communicate with gentle and respectful language will create a positive psychological climate in the school environment. Teachers and staff will feel appreciated, thus being motivated to work with full dedication. (Supriani et al., 2022)

From this description, it can be concluded that Islamic values in principals' communication are not only moral norms but also serve as the foundation for character-based educational management. Principals who use the Quran and Sunnah as

communication guidelines will be able to build a spiritually and professionally strong organization. Communication based on Islamic values fosters trust, strengthens social relationships, and creates a harmonious and blessed work culture. Therefore, the success of managing Islamic educational institutions depends heavily on the extent to which Islamic communication values are internalized and practiced in every organizational activity.

The Impact of the Implementation of School Principal Organizational Communication on the Management of Islamic Educational Institutions

Organizational communication plays a highly strategic role in determining the successful management of Islamic educational institutions. As the highest leader in the educational unit, the principal is responsible for establishing an effective communication system between all elements of the school—teachers, administrative staff, students, and the community. Implementing effective organizational communication has numerous positive impacts on the performance, work culture, and overall management effectiveness of Islamic educational institutions. Conversely, weak communication can lead to miscommunication, conflict, and reduced morale and decision-making within the school. (Yani & Munthe, 2020)

One of the primary impacts of effective organizational communication is increased coordination and synergy between elements of an educational institution. Through clear, focused, and open communication, each member of the organization can understand their duties, responsibilities, and the goals they wish to achieve together. A principal who regularly holds coordination meetings, communicates information transparently, and provides feedback creates a more integrated work system. This ensures that all school activities run smoothly and efficiently. For example, in implementing curriculum development programs or extracurricular activities, good coordination between the principal, teachers, and staff supports the creation of activities that align with the vision and mission of Islamic education.

Furthermore, effective organizational communication also impacts teacher motivation and performance. Principals who implement persuasive and participatory communication will encourage teachers to feel valued and involved in decision-making. When teachers are given the opportunity to openly express ideas, suggestions, or even criticism, they will develop a sense of belonging to the institution. This situation increases teachers' commitment and work enthusiasm in carrying out their duties. Furthermore, warm and positive communication between principals and teachers creates a conducive psychological climate, where teachers can work comfortably without undue pressure. In the context of Islamic education, this condition is crucial because a peaceful work environment reflects the values of brotherhood and ta'awun (religious brotherhood), which are the foundation of Islamic social interaction. (Arribathi & Mitrohardjono, 2020)

Another significant impact is faster and more accurate decision-making. In Islamic educational institutions, decisions made by the principal should not be based on a single authority, but rather through a process of deliberation (shura). Open and participatory communication allows the principal to obtain input from various parties, resulting in more objective, realistic, and aligned decisions tailored to the school's needs. For example, when facing issues with student discipline or school fund management, the principal, communicating with teachers and the school committee, will gain diverse perspectives that help find the best solution. Thus, organizational communication serves as a means of participatory management that strengthens the accountability and transparency of Islamic educational institutions.

Furthermore, the implementation of good organizational communication has a positive impact on strengthening Islamic organizational culture in schools. A principal who communicates with gentle, honest, and responsible language will serve as a role model for the entire school community. Islamic values such as *ṣidq* (honesty), *amanah* (responsibility), and *qaulan ma'rūfa* (appropriate speech) are reflected in every daily interaction. This Islamic communication culture gradually creates a harmonious and respectful work environment. For example, teachers will emulate the principal's polite and courteous way of expressing opinions in meetings and avoid offensive remarks to colleagues. As a result, the work atmosphere at school becomes more positive, full of brotherhood, and avoids unproductive interpersonal conflict.

The implementation of effective organizational communication also impacts the quality of educational services. Principals who communicate well will more easily establish constructive relationships with students, parents, and the community. Through effective external communication, schools can build a positive image and gain public trust. For example, principals who actively communicate with the surrounding community or religious leaders will receive support for various school activities such as short-term Islamic boarding schools (*pesantren kilat*), community service programs, and Islamic character development. This support strengthens the school's role as a center of learning and Islamic propagation. (Muawanah et al., 2022)

Furthermore, good organizational communication strengthens the monitoring and evaluation functions of performance. Principals who regularly communicate with teachers and staff can directly monitor the progress of program implementation. Feedback obtained through informal and formal communication serves as evaluation material for improving the institution's performance. With transparent communication, teachers do not feel rigidly supervised, but rather are guided and directed. For example, when student learning outcomes do not meet targets, the principal does not immediately issue a harsh reprimand but instead engages in dialogue to find a joint solution. This approach reflects the principle of *amar ma'ruf nahi munkar* applied in the context of Islamic educational management.

Furthermore, organizational communication also influences the development of

emotional and spiritual relationships within the school environment. Principals who consistently incorporate Islamic values into daily communication are able to foster a strong spiritual climate. For example, principals might open meetings with a prayer, provide Islamic-themed advice, or conclude activities with moral reflection. These simple actions instill religious values in teachers and staff, so that every work activity is viewed as an act of worship. This spiritual atmosphere not only strengthens the institution's Islamic character but also increases the sense of moral responsibility of all school members in carrying out their duties. (Masita & Daniati, 2020)

Finally, the impact of implementing effective organizational communication is the creation of a harmonious, democratic, and productive school climate. Principals who prioritize communication are able to foster trust, cooperation, and a shared commitment to achieving educational goals. The school becomes an environment open to innovation, constructive criticism, and healthy dialogue between leaders and subordinates. Thus, organizational communication is not merely an administrative tool but rather the lifeblood that animates all managerial activities in Islamic education.

Given these various impacts, it is clear that organizational communication carried out by school principals has a profound influence on the successful management of Islamic educational institutions. Communication based on Islamic values not only increases organizational effectiveness but also fosters a work culture of sincerity and responsibility. Therefore, school principals need to continuously improve their communication competencies to become leaders who are not only professionally effective but also spiritually inspiring (Khaddafi & Ferdiansyah, 2017).

CONCLUSION

The implementation of organizational communication by school principals plays a crucial role in creating effective management of Islamic educational institutions. Good communication not only serves as a means of conveying information but also serves as a strategic instrument for managing coordination, building cooperation, and strengthening an organizational culture based on Islamic values. Principals who implement open, participatory, and transparent communication are able to foster mutual trust among teachers and staff, increase work motivation, and streamline the decision-making process. Islamic values such as honesty (ṣidq), trustworthiness, and deliberation (shura) serve as a moral foundation that strengthens social relations within the school environment.

Thus, the success of Islamic education management depends heavily on the principal's ability to manage communication effectively and ethically. A principal who utilizes communication as a means of preaching and moral development will be able to create a harmonious, religious, and productive work environment. Organizational communication based on Islamic values not only improves the institution's administrative performance but also shapes the character of a faithful, knowledgeable, and morally

upright school community, in accordance with the goals of Islamic education.

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