



MANAGEMENT STRATEGY OF ISLAMIC EDUCATIONAL INSTITUTIONS IN THE FACE OF GLOBALIZATION IN MTsN 10 BOYOLALI

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ABSTRACT

The management strategy of Islamic educational institutions in facing globalization is able to produce a strong generation of Muslims, mastering science and technology, and having noble morals. To achieve this goal, Islamic education must be managed optimally through Islamic Educational Institutions. This paper attempts to examine the success factors of Islamic Educational Institutions. This study focuses on the management of Islamic Educational Institutions to face the challenges of globalization. This research is a qualitative literature study interview. The results of the literature study indicate that the management of quality Islamic Educational Institutions requires management models such as the management model of Entrepreneurship-based Islamic Educational Institutions, the management model of community/society-based Islamic Educational Institutions, and the management model of mosque-based Islamic Educational Institutions. In addition, quality Islamic Educational Institutions require both general and specific management strategies. Specifically known as strategic management. The management of Islamic Educational Institutions is carried out using management functions, namely: planning, organizing, mobilizing, monitoring and evaluation, often referred to as POACE.

Keywords: Management Strategy, Islamic Education Institutions. Globalization

INTRODUCTION

In the current era of globalization, Islamic education has a very important role in improving human resources (HR), where in Islamic teachings humans are seen as a complete unit between aspects of the world and the hereafter. Humans have been entrusted as caliphs by Allah SWT on earth with the responsibility to prosper and enrich human life itself. The role of educational institutions in achieving educational goals is very important. Currently, quality educational institutions have become the main concern of many parties, both individually and in an organization. They believe that quality educational institutions will be in high demand so that they have the opportunity to win the competition in the midst of an increasingly advanced society. Similarly, an Islamic educational institution must have high quality in order to maintain its existence and survive in today's highly competitive environment. Therefore, quality is a mandatory aspect that must exist in educational institutions (Arcaro, 2007). To achieve the quality of education, educational institutions must be able to optimize the function and role of all educational resources, both human resources and other physical facilities owned (Chotimah & Fathurrohman, 2014).

According to Musolin (2019), Islamic Education Institutions need effective management so that they can operate in a sustainable, planned, directed, and monitored manner for a better future. The presence of management in any institution is essential to achieve its goals. Management that has been applied in the scope of Islamic education, indicates that management is needed to develop Islamic Educational Institutions. Efforts to



improve the quality of education depend on the management used by an institution. This effort includes all parties involved in Islamic educational institutions. Therefore, if managed properly, the effectiveness of Islamic Education Institutions is expected to be optimal (Munardji, 2009).

The implementation of the management process in Islamic Education Institutions covers all components in the institution. The process of utilizing all components of Islamic Education Institutions is called Islamic education management. The components in question include curriculum components, students, employees, facilities and infrastructure, finance, community, and technical services. When viewed from its substance, the management of Islamic education basically includes these seven components. This means the importance of management in Islamic Education Institutions to achieve the goals of the institution (Munardji, 2009). Not only that, Islam itself has regulated the principles of management in the Qur'an and Hadith (Nasution, 2019). Therefore, it is important to understand the basic concept of management of Islamic educational institutions so that they are expected to achieve the expected goals.

The presence of Islamic education management provides a significant influence and provides measurable direction for the management process in Islamic educational institutions, which involves human resources in their movement to achieve the desired Islamic education goals more effectively and efficiently. The discussion of Islamic education management is a complex matter and is a matter of consideration when the principles are formulated (Jemani, 2020). Each element will be integrated to realize education management that has characteristics with Islamic nuances. The term in Islam that is closely related to the word management usually consists of revelation and culture (Listiana, 2020).

Islamic education is trapped in an endless circle of problems, including quality demands, relevance to needs, changing times, and even the perception that education labeled "Islamic" is associated with backwardness and underdevelopment, even though many Islamic educational institutions are gradually showing progress (Soeroyo, I., 1991). This reality has long been faced by Islamic Education Institutions in Indonesia. Therefore, at MTsN 10 Boyolali there are demands from the community as users of Islamic education for efforts to organize and modernize the Islamic education system and process so that it becomes a quality, relevant, and able to respond to changes to improve the quality of Indonesian people. Various efforts are made to build schools/madrasas that have high integrity, progressive, superior, and competitive so that they can produce graduates who can benefit others wherever they are.

RESEARCH METHODS

This research uses qualitative research methods and library research, interviews with related scholars who emphasize the collection of many facts and data analysis. Review relevant scientific journals with research titles, focusing on the management of Islamic education to improve the quality of Islamic educational institutions. In addition, it is also not to be missed to review articles, books and other sources such as the internet and e-books and journals that are reviewed sourced from Google Scholar.

RESULTS AND DISCUSSION

Islamic Educational Institutions and Their Challenges



Educational institutions play an important role in achieving the success of the educational process because they play a mediator in regulating the course of education. Educational institutions are very important for the smooth running of the current educational process. Moreover, educational institutions are very closely related to the concept of Islam. Islamic Education Institutions function as a forum where education within the scope of Islam carries out its duties in order to achieve the ideals of Muslims. Therefore, it can be said that Islamic Education Institutions are the place where Islamic education is held. These institutions have a structured organizational framework and a clear division of duties, responsibilities, and authorities, thus enabling the creation of a conducive environment that supports the effective implementation of the Islamic education and learning process in accordance with their respective characteristics and duties. school/madrasah.

Educational institutions in Islam are referred to as a forum or place for the process of Islamic education, which requires concrete elements in the form of infrastructure and facilities, as well as abstract concepts with related norms and rules, as well as individuals who are responsible for the educational process. (Saifuddin et al., 2023:2). An organization called Islamic Education Institutions aims to shape the character of a child or a group of people in accordance with Islamic teachings, or to use Islamic teachings to think, make decisions, and act according to Islamic standards and responsibility. In the process of developing superior character according to Islamic standards or physical and spiritual development according to Islamic religious law, the organization takes various steps to socialize Islamic values among students. Second, all educational institutions that base their educational programs on Islamic views and values.

Judging from the institutional form of Islamic education, some are symbolic (using Islamic symbols such as madrasahs, pesantren, Ma'had 'Ali, and other institutions that call on the name of Islam), and some are significant. These institutions use national names or identities, but teach Islamic law more comprehensively. In general, the purpose of Islamic education in schools or madrasahs is to strengthen faith by equipping students with Islamic knowledge, understanding, and experience, as well as encouraging them to become Muslims who develop faith, piety, nationalism, and statehood (Ghaybiyyah et al., 2021:2-3). Therefore, the management of Islamic Education Institutions can be interpreted as an effort to achieve goals through a collaborative process, utilizing all madrasah resources, especially human resources, so that the implementation of the education system can run effectively and efficiently in accordance with Islamic values (Maarif, 2013:7).

The purpose of Islamic education is derived from the values of Islamic teachings derived from the Qur'an and Hadith. Islamic educational institutions in general aim to increase students' faith, understanding, appreciation, and experience of Islam, so that they become Muslim individuals who have faith, fear Allah SWT and have noble character in personal life, society, and in daily life. nation (Muhamin & Mujib: 1993). In other words, Islamic Education Institutions have the goal of developing all the potentials that humans have, starting from the cognitive stage, namely the knowledge and understanding of students of Islamic teachings. Followed by the affective stage, which is the process of internalizing religious teachings and values into students, in the sense of experiencing and believing in them. Through this affective stage, it is hoped that motivation will grow in students to act adherence to Islamic teachings (psychomotor stage) that have been



internalized in themselves. Thus, Muslim people will be formed who are pious and have noble character.

The Islamic Education Institution at MTsN 10 Boyolali is considered the second educational institution after the family. According to An-Nahlawi, the additional duties of Islamic Education Institutions are; (a) Realizing Islamic education based on the principles of thought, faith, and sharia (history) which aims to achieve educational goals. The form and manifestation is so that students worship, believe in Allah SWT, and obey His commandments and sharia. (b) Preserving the nature of students as noble beings, so as not to deviate from the purpose of Allah creating them. (c) Equipping students with a set of Islamic civilization and culture by combining natural sciences, social sciences, exact sciences, with the foundation of religious sciences, so that students are able to be involved in the development of science and technology. (d) Cleansing the minds and souls of students from the influence of subjectivity (emotions) because the influence of the present times tends to lead to deviations of human nature. (e) Providing insight into values and morals, as well as human civilization that enriches students' thinking. (e) Creating an atmosphere of unity and equality among students. (f) The task of coordinating and burdening educational activities. (g) Perfecting the duties of family educational institutions, mosques, and Islamic boarding schools (An-Nahlawi, 1989).

The main task of the Educational Institution is to provide direction, guidance, and training so that individuals can develop their potential to the maximum according to their abilities. The most important task of Islamic Education Institutions is to guide individuals in fulfilling their mission as servants of Allah, as caliphs fi Al-Ardhi, namely servants who are able to worship well and can develop the mandate to maintain and manage the earth so that it is maintained. to achieve happiness and well-being for all beings.

In its development, Islamic educational institutions face many challenges, one of which is globalization. This term is interpreted as a process of increasing connectivity between communities so that an event that occurs in a certain area will have an increasing impact on humans and people living in other parts of the world, in other words globalization as a social process characterized by increasingly intense relationships between communities. global social relations. This means that human life in one region will affect human life in other regions, and vice versa. Furthermore, the era of globalization is marked by several things, namely: first, globalization is closely related to technological advances and innovations, the flow of information through cross-border communication. Second, globalization cannot be separated from capital accumulation, increasing global investment intensity, financial flows, and trade. Third, globalization is related to the increasing intensity of human migration, cultural exchange, values, and ideas across borders. Fourth, globalization is characterized by an increasing level of interconnectedness and interdependence not only between nations but also between societies (Mulkhan, 2004). Whereas Islamic Education has characteristics (Mulkhan, 2004), namely; (a) Mastery of science, that the basic teachings of Islam require its adherents to seek knowledge, (b) The development of knowledge, which means that the knowledge mastered must be shared and developed with others, (c) Emphasis on moral values in the mastery and development of science, (d) The foundation of worship to Allah and the welfare of the community. (d) Paying attention to the development of students, (e) Islamic personality development, and (f) Emphasis on charity and social responsibility



Globalization on the one hand provides a challenge to Islamic Education with the characteristics mentioned above. When a positive attitude to these challenges is taken, it becomes an opportunity for the existence of Islamic Education. This positive attitude is followed by adaptive and even anticipatory preparation. Such an attitude refers to religious guidance, among others: "Indeed, Allah will not change the condition of a people until they change the condition of themselves" (QS. Ar-Ra'du:11). Another clue is from the words of Allah SWT; "Do not follow things that you do not know, indeed hearing, sight, and heart will be held accountable" (QS. Al-Isra: 36).

The two basic ideals above are enough to remind us that human beings as members of society should not be static and rigid in living life, but must be dynamic and constructive in making changes. Behavior and efforts at change should not simply follow the ideas of others whose direction and purpose are unknown. All efforts at change must be accountable to God, whether it is beneficial for humans, society, and religion. Therefore, all efforts to create change need to be based on firm and constructive values, namely religious values.

Another challenge in MTsN 10 Boylali is the increasing popularity of public educational institutions (public schools). Meanwhile, Islamic educational institutions (Islamic Schools) are considered alternative schools (if not accepted in public schools) for some of our society. The classic argument is that public schools are considered more able to compete in preparing quality graduates compared to Islamic schools or schools with an Islamic perspective. Although currently there are many Islamic schools or private schools with an Islamic perspective that are able to show their achievements, the number is still relatively small (Harahap, 1998).

Management Model of Islamic Educational Institutions

Based on its history, Islamic educational institutions, especially Islamic boarding schools and madrassas, grew from the grassroots; from the ideas of local religious leaders. Starting from religious studies at home, then establishing prayer rooms/mosques, madrassas diniyah, and even establishing Islamic boarding schools and madrasas. Most of them grow and develop from small beginnings and under limited conditions. In its development, among these Islamic educational institutions, some continue to grow and develop rapidly or experience continuous quality improvement, some are stagnant, and some even fail. The growing Islamic educational institutions are generally supported by other profit-oriented efforts such as agriculture, trade, printing, service industries, and so on. Since the influence of globalization, public awareness to improve the quality of Islamic Education Institutions at MTsN 10 Boyolali has begun to increase everywhere, and some of them have been able to become excellent schools or effective schools. The problem at MTsN 10 Boyolali lies in the right management model for quality Islamic Education Institutions with Islamic character. The following are the models:

- a. Management Model of Islamic Education Institutions inspired by entrepreneurship. This model represents the management pattern of Islamic educational institutions that are able to provide added value. According to Winarto in Syafrudin, an entrepreneur is someone who embraces change, makes various discoveries that differentiate him from others, creates added value, benefits oneself and others, builds his work in a sustainable manner (not just a momentary explosion), and institutionalizes it so that this can be effectively done by others in the future. The manager of an Islamic Education Institution



with an entrepreneurial spirit has the following characteristics: daring to take risks, liking challenges, obstacles, and even threats, having a high level of resilience, having a vision far ahead, and always trying to give the best. (Syafaruddin, 2005). An entrepreneur is essentially an innovator because he does something new, considered new, or different from the previous conditions. What they do brings about positive change and adds value to themselves and others. In an effort to create added value, an entrepreneur prioritizes brand strength, namely a strong image or brand over what he does. With a good brand, it will obviously provide high value. Brand image for an Islamic educational institution is the most valuable asset that can create value for stakeholders by increasing satisfaction and appreciation of quality, which ultimately builds trust. A manager who is also an entrepreneur can not only build a brand, but also leverage the power of the brand to accelerate change.

- b. Management Model of Community-Based Islamic Education Institutions. This model is a management pattern of Islamic Education Institutions that can maintain good relations with the surrounding community. The concept of managing school-based Islamic Education Institutions (Management Based Schools) and Society Based Education in the context of regional autonomy arises from the awareness that the community has a role and responsibility for Islamic Education Institutions in their regions, in addition to schools and the government. The spirit of charity in building Islamic Educational Institutions in the tradition of Islamic faith is actually not something new, in fact Muslims have become pioneers in their commitment to developing Islamic Educational Institutions through the spirit of charity. The problem that exists today is how to reconstruct the spirit of zakat in developing Islamic education. First, the establishment of institutions such as the Board of Trustees or the Board of Trustees whose members are representatives of the community who have integrity and high commitment to Islamic education. Second, the need to revive the spirit of struggle (jihad), the work ethic of all internal stakeholders as a tangible form of charity. Third, integrated quality management or (total quality management) needs to be applied in the implementation of Islamic education (Syafaruddin, 2005).
- c. Management Model of Mosque-Based Islamic Education Institutions. The foundation of Islamic education is the Mosque. The management of mosque-based Islamic Education Institutions is a management that is driven by spiritual values and spirit, the spirit of togetherness, the spirit of sincerity (purely because of Allah), and the spirit of giving with the hope of Allah's pleasure. The integrative learning process with mosques provides a strong religious atmosphere in instilling religious values and religious experiences directly. Why mosque-based? According to Muhib Abdul Wahab, as published in an article in *Republika Online (ROL)*, mosques are the center and source of inspiration in all aspects of life. In the mosque, all Muslims devote themselves and ask for help to Allah SWT (QS Al-Fatihah [1]: 5). The verses interpreted by these scholars signify, among other things, the liberation of man from dependence on creatures towards true monotheism. Congregational prayers in mosques not only symbolize unity and togetherness, but also equality, egalitarianism, and anti-discrimination. Between the rich and the poor, officials and people, rulers and businessmen can stand in the same rank. There is no mosque specifically intended for rulers, businessmen, or officials. Like independence, the mosque is the right of everyone. Mosques educate us to be



independent, foster a spirit of togetherness, nationalism, and true patriotism (Wahab, 2013). Based on the description of the models above, it can be concluded that Islamic Education Institutions can integrate the three management models because they are aligned philosophically, theoretically, and empirically.

Management Strategy of Islamic Educational Institutions

There are several alternative strategies to overcome various challenges in the management of Islamic educational institutions, namely general strategies and special strategies (Qomar, 2007). Common strategies include; (a) Formulate ideals, programs, and goals as well as steps for their realization, (b) Building leadership, a good and professional organizational culture, and preparing competent educators, (c) Exploring financial potential and developing it creatively, (d) Establishing networking at the regional, national, and international levels, (e) Have an optimistic, caring, active, and creative attitude in facing various challenges.

Another common strategy is the substantive strategy. Islamic schools such as madrasas, Islamic boarding schools, and other Islamic educational institutions need to provide comprehensive programs that include cognitive (understanding), affective (acceptance or attitude), and psychomotor (experience or skill) aspects. Bottom-up strategies are another strategy. The growth and development of Islamic educational institutions should start from the bottom. This means that the concept and design of the curriculum, as well as various policies for the development of human resources and other physical facilities must be adjusted to the needs, potentials, and aspirations of the community. The community must be involved from the planning stage to the implementation and evaluation stage. The concept of togetherness built from the bottom up is believed to foster a sense of care, a sense of belonging, and a high sense of responsibility for the achievements achieved. Community participation can be represented by the Madrasah Committee. This organization needs to work together to advance the quality of madrasas. The deregulation strategy is another strategy. Madrasas and other Islamic educational institutions should be given the freedom to be creative and innovative in their development and improvement programs, without being too bound by the general rules set by the government. Cooperative strategies are another strategy. In the process of development and improvement, madrasas and other Islamic educational institutions must be able to collaborate and empower all existing potentials and resources, both internally and from the surrounding environment (Sirozi, 2004).

Special strategies in facing the challenges of managing Islamic Education Institutions include a strategic management approach; an art and science of formulating, implementing, and evaluating strategic decisions among the functions that enable an organization to achieve future goals (Nawawi, 2005). Strategic management can also be interpreted as the process of planning, directing, organizing, and controlling various strategic decisions and actions of schools with the aim of achieving competitive advantage (Solihin, I. (2012).

According to Solihin (2012), the strategic management process consists of 3 stages; (1) Strategic planning, which includes; Develop vision, mission, and goals, Identifying internal and external factors (SWOT analysis), Plan short, medium, and long-term plans, Determine a competitive strategy. (2) Implementation of the strategy, which includes;



Define school policies, Motivate employees, Allocating human resources, Develop a culture that supports strategy. (3) Evaluation/control of strategies, which include; Monitor all strategy formulation and implementation results, Measuring the performance of individuals and madrassas, Take corrective or corrective action.

Based on the description above, strategic management is realized in the form of large-scale planning, which means that it includes the interests of all organizational components. The formulation of this plan is usually expressed in the form of hierarchical organizational plans, namely: strategic plans (renstra), operational plans (renop), programs, and activities. This strategic plan is future-oriented (e.g. 10 years and above). The vision and mission of the organization are a reference in the preparation of strategic plans. Top management involvement is required in the formulation of strategic plans, and the results of those strategic plans are implemented through management functions.

Management Process of Islamic Educational Institutions

The management of educational institutions at MTsN 10 Boyolali Islam is carried out through management functions, namely: planning, organizing, mobilizing, supervising and evaluating which is often referred to as POACE. This includes madrasah management disciplines, such as curriculum management, student management, and madrasah relationship management with the community. The management function is usually called POACE (Planning, Organizing, Actuating, Controlling, and Evaluation). The four parts are a unit that must be understood because they are interrelated between the first process and the next process. After carrying out the control, feedback will be received which can be the basis for new planning. In the implementation process, management has special tasks that must be completed. These tasks are referred to as management functions.

The management of educational institutions basically consists of five tasks: planning, organizing, implementing, supervising, and evaluating.

a. Planning in Islamic Educational Institutions

Planning is a rational and systematic process that determines the decisions and actions that need to be taken in the future to achieve goals effectively and efficiently. Educational planning consists of the selection of facts and aspirations in classroom activities to relate one fact to another, then predict the situation if necessary, and formulate pedagogical actions to achieve the desired outcome in education. The planning in question has the following meanings:

- 1) A manager must carefully consider goals and actions based on emotions.
- 2) Plan and guide organizational goals and determine the best steps to achieve them.
- 3) A plan provides guidance for the organization in acquiring and using the resources necessary to achieve goals. (Maujud, 2018).

b. Organizing in Islamic Education Institutions

Organizing is a process of bringing together individuals involved in an organization and carrying out their duties and functions in the organization. In essence, organizing is the stage that determines the clarity of individual and group tasks that will later be accounted for. Things that need to be considered by an organizational leader in carrying out his duties include:

- 1) Provide the necessary facilities, equipment, and human resources to carry out the planned design.



- 2) Groups and divides work into a structured organizational structure.
 - 3) Establish authority structures and coordination mechanisms
 - 4) Establish work methods and procedures.
 - 5) Selection, training, and provision of information to staff members.
- c. Actuation
- Mobilization is an integral part of a group or organizational process that cannot be separated. Terms that can be grouped in this function are directing, commanding, leading, and coordinating (Syahrani, 2019). Because of the driving action as mentioned above, this process also provides motivation to provide movement and awareness of the basis of their work, namely towards the goals that have been set, accompanied by the provision of motivation, guidance, or new direction, so that they can realize and develop. willingness to work diligently and effectively.
- d. Supervision in Educational Institutions
- Supervision is a crucial activity that aims to evaluate every task carried out by subordinates and make improvements to ensure that they are directed towards the goals that have been set. It involves research and guidance to ensure that all tasks are carried out correctly and in accordance with the regulations of the respective industry, institution, or organization.
- e. Evaluation
- Evaluation in the context of management is the process of ensuring that activities are carried out correctly according to previous planning. Evaluation in Islamic education management has two limitations: first; Evaluation is a process/activity to determine the progress of education compared to the goals that have been set, second; The evaluation in question is an effort to obtain information in the form of feedback from the activities that have been carried out.

CONCLUSION

Based on the description above, it can be concluded that Islamic Education Institutions at MTsN 10 Boyolali as a forum for Islamic education must be managed effectively and efficiently while adhering to Islamic teachings. Therefore, the role of Islamic Education Institutions is very large in developing individuals who have competent intellectual abilities, strong faith, and noble morals. With these qualities, they are able to face global challenges. In responding to the challenges of globalization, Islamic Education Institutions should continue to provide a positive and solution-oriented response without isolating themselves, but still be inclusive without abandoning their character and foundation. In MTsN 10 Boyolali, it is indeed necessary to integrate various management models and implement management strategies both in general and specifically known as strategic management. The management of Islamic Education also needs to carry out the management process of Islamic Education so that it can run in accordance with the corridor of Islamic law. The management of Islamic Education needs to begin with the best planning because planning will be a map or guideline for the implementation of the Islamic Education management system.



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