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ABSTRACT

When the word "Islam" is attached to the subject "Education Management" and become "Islamic Education Management" it would rise a question whether or not it is a science? If It is a science, what is the assurance that truly represent it as a science? This paper tries to proof that Islamic education management could be considered as a science and it bears its own scientific paradigm. The analysis employs the critical realism school of Stephen Ackroyd in the philosophy of management as well as numbers of episthemeological issues of organizational practices by Frits Schipper that are brought to the context of Islamic education. The analysis shows that the formal object of Islamic education management is management science, whereas, its material object is management practices of educational activities in Islamic education institutions such as madrasah, pesantren (boarding school) dan Islamic schools. The researches in Islamic education management focus on facts, context, event and cases happened in that institutions, by not merely attaching Qur'anic verses in the existing theory of education management, so that it looks Islamic, since the Qur'an is also contextual with its asbabun nuzul (the causes of revelation) concept.

Keywords: *Islamic Education Management, Scientific Paradigm, Philosophy of Management*

INTRODUCTION

The rapid development of the study of Education Management in Indonesia in the 2005s had an impact on; 1) the number of Education Administration Study Programs at several former IKIP universities transformed into Education Management Study Programs; 2) the opening of the Education Management Study Program at the S-1, S-2 and S-3 levels, both at private and state universities.

The above symptoms also affect Islamic education. In 2007, the Ministry of Religion entrusted 30 lecturers of Islamic Higher Education to participate in the doctoral scholarship program in Education Management at the Nusantara Islamic University in Bandung. The hope is that after graduation, they can improve the management of Islamic education. Starting year

In the 2009s, studies on Islamic Education Management were increasingly being conducted in almost all Islamic Higher Education (diktis) in Indonesia. This phenomenon gained momentum after a number of IAINs (Jakarta, Yogyakarta, Malang and Bandung), in the period 2004-2006, succeeded in changing their institutional form and management into UIN.

In 2009, the Islamic Education Study Program/Department (KI) changed its name to the Islamic Education Management Department/Study Program/MPI. KI Study Program becomes MPI Study Program or Department. In 2012, the Faculty of Tarbiyah and Teacher Training at UIN Sunan Gunung Djati Bandung succeeded in converting the KI Study Program into an MPI Department with A accreditation. A year later (2013), the Postgraduate Program at UIN Sunan Gunung Djati Bandung also opened a Masters Program

Islamic Education Management.

Until 2013, there were approximately 40 MPI Undergraduate Study Programs throughout Indonesia spread across UIN, IAIN, STAIN and several PTAIS throughout Indonesia. In that year, they agreed to establish a Communication Forum for MPI Study Programs throughout Indonesia. On May 24, 2014, they declared the establishment of the Indonesian Association of Islamic Education Management Graduates (ASMAPI) in Bandung. This association is independent and focuses on the scientific development and practice of Islamic education management.

This paper intends to respond to the above phenomenon by attempting to formulate a scientific paradigm of MPI, which in some parts may be the same and/or different from the Education Administration/Management (AP/MP). The goal is that MPI has an established scientific paradigm and its existence is recognized by intellectuals and scholars of educational management, both at the national and international levels, because of its clear specifications. The rest, as a branch of Islamic education (Islamic Education), MPI can also

give a new color and make a real contribution in developing the science of education management.

The analytical tool used in this paper is the management philosophy of critical realism (Stephen Ackroyd, in Koslowski, 2010). A number of epistemological issues in organizational practice (Frits Schipper, in Koslowski, 2010) are in such a way contextualized with the activities of managing Islamic educational institutions. From these epistemic issues, a design methodology for MPI's research was formulated. An example of MPI research based on the realist research method is shown at the end of this paper.

RESULT AND DISCUSSION

Islamic Education Management Concept

Some of the important issues of organizational epistemology are investigated; 1) quality aspects of organizational theory that are expected to strengthen management practice; 2) a number of cognitive tools and strategies for rational explanation of the theory so as to legitimize its existence

management as a science.

In management science, actions that take into account the quality of a science are called knowledge management. This field aims to examine creativity, innovation and the process of how the public claims the validity of a science (context of justification). Therefore science management requires knowledge of science, so that he has a belief about the science he claims. A management consultant claims that he has brought an awareness of chaos to an organization. So its presence must be considered important, for example, because it has stimulated the organization to constantly develop and create new knowledge related to the act of managing an organization that can anticipate rapid, complex and irregular changes in the times.

In the context of the philosophy of science, the above statement sounds attractive because instead of being objective, management science seems to be required to involve emotions, feelings, imagination and perceptions of the existing reality. Here creativity, innovation and seriousness in conceptualizing all the events that are present in front of him are the determining factors, whether the action in question is included in the epistemological vocabulary or just a myth or even a dogma.

Several managerial concepts such as auditing, monitoring and quality of organizational performance can be critically examined and scientifically tested in order to improve organizational practices. These three terms relate to issues of transparency, integrity, openness, indicators, measurement and corporate responsibility. These three axiological-sounding terms must be brought into the epistemological realm in order to theoretically experience scientific renewal.

The concept of 'transparency' which is related to governance, whether in business, government or education, is usually implemented in order to ensure accountability, responsibility and financial transparency of the organization so that its performance will be better. Thus, in this sense, the concept of 'transparency' can be meaningful; 1) literal, which makes something invisible (visual un-presence) visible, like a glass that makes the objects behind it become see through; 2) metaphorical, namely revealing something through something; make something disturbing comfortable (make an un-disturb), because it has represented all things as they are (un-hidden presence). In the business context, a company's financial condition can be said to have been transparent when everything can be seen from the outside, crystal clear, there is no secret (nothing remaining covert), no frills behind it (nothing existing behind it) and no manipulation. any financial (no financial manipulation).⁴

Epistemologically 'transparency' can mean that all knowledge must be clear, clear (muhkam/wudhūh) and different from others (clear and distinct). The ideal intellectual community is one that is open and absolutely must not have a dark side. For example, the side effects of over-the-counter drugs must be stated in detail on the packaging. This means that in the power of science there must be transparency or openness. Likewise with MPI, it must be separated from the dogmatic view of Islamic religion and openly (Asy Syaffāfiah) enter into the repertoire of Islamic scholarship (Islamic Studies) or Islamic education (Islamic Education) which is historical, critical, objective (maudhu'i) and contextual.

The next concept is integrity. Integrity comes from the Latin 'integer' which means 'whole', 'complete', 'not fragmented', 'whole', or 'one whole' (kāffah). These concepts are often used in the fields of medicine, technology, ethics and education. Integrity reflects something that is very valuable and valuable, based on situations and conditions that are considered comprehensively. Actions based on integrity mean that the action is carried out as a whole and as a whole, between actions and words, not because of submission and obedience because of following the rules, not having a suspect agenda, not saying or acting at a time.

'A' while at other times without or with special causes act and say 'non-A'. Delivering integrity is not about making others feel good or exclusively trying to fulfill his personal interests.

An auditor, for example, requires integrity in carrying out his profession because not all auditing actions can be reduced to one strict procedure. After all, integrity presupposes the presence of intellectual virtue. So managing integrity means helping people become more sensitive to potential conflicts while dealing with them wisely and virtuously and helpfully. Integrity is a kind of super virtue (super-virtue), a virtue whose nature is to achieve a better life (to keep better live).

To be able to cultivate, appreciate and achieve the above epistemic goals, MPI should;

- 1) seriously examine various theories of business management so that they can be critically applied in Islamic educational institutions so that their management is more effective and efficient;
- 2) investigate and test a number of business management sciences with various Islamic ethical questions (akhlak-Islāmiyyah). For example, by asking questions; What kind of actions are considered the most correct and noble (akhlak al karimah) in managing humans, as creatures and representatives of God on this earth?; One of the answers must be transparent (ijtihadiyyah) and full of integrity (kāffah)
- 3) examine the behavior of companies and business organizations (profit) with various Islamic pedagogical theories in order to create added value ('anfa'uhum li 'n nās) both for members of the organization and the surrounding community (abundant organizations).

MPI Formal Objects and Material Objects

Whether or not a field of knowledge is established, including the science of Islamic Education Management, is determined by the theoretical basis, methodology and praxis set out in the formal object and its material object. The formal object of Islamic Education Management is the science of management, for example from Frederick Winslow Taylor. As a science, the formal approach used by MPI is scientific research in the field of management.

Today, the work of researchers in the field of organization and management tends to follow the academic agenda of the realist philosophy of science. Realist researchers investigate the configuration, formation and arrangement of phenomena. Managers then critically reconfigure, reform and restructure the picture of organizations, both public and private. The types of theories and research methods of critical realism management are presented in the following table.

Realist research combines theoretical elements (presuming that there is a certain mechanism) with empirical (operational) evidence or non-operational) and does not depend entirely on positivism (generalization of inductive proofs) nor on the logic of inferring theoretical postulates (deduction). Realists are more mechanical as well as abductive (following the construction sequence) and retroductive (attention to certain conditions mechanically and sensory identified). The conclusions of realist research are more practical but critical because in addition to paying attention to imaginative interpretations that can build certain patterns, they also take into account certain conditions that can present certain patterns.

Realist management researchers can use passive or naturalistic research procedures (deal with events as they are) or be actively involved (try to induce change through specific interventions). However, the logic of scientific discoveries of realists puts forward abduction and retroduction, namely demonstrating the existence of a case-by-case sequence

mechanically and generatively. This is done in order to be able to take in total various important observations from the (particular) edges that may be considered unimportant to be very important. Realist management research becomes increasingly weighty and complex as it moves between abduction and retroduction.

Based on the realist approach, the object of study of realists is a case and/or context in a generative, comparative and large-scale manner. Thus, epistemologically, the material objects of Islamic Education Management are institutions, institutions and organizations of Islamic education, both formal, non-formal and informal. In the formal education path, which includes Islamic educational institutions are RA, madrasas (MI, MTs, MA and MAK) and Islamic universities (STAIN, IAIN and UIN).

The word madrasa in Arabic means a place or vehicle for the learning process (Nata 2004: 50). In Indonesian, madrasah is called a school which means a building or institution for learning and teaching (Poerwadarminta 1984: 889). Madrasah is a place or place to learn Islamic sciences and other expertise that develops according to its era. So the term madrasa is synonymous with Islamic education, but it is not the same as 'Islamic religious education'. In its development, madrasas are domiciled as Islamic educational institutions that combine religious education with the teaching of general sciences.

Most madrasas in Indonesia are privately owned. only about 6.4% of madrasah that are owned by the government. This means that funding issues become the main agenda for improving madrasa management. Madrasahs have clearer and more formal curricula, and they do not have a single, even more varied and modern learning approach. Currently all madrasas contain approximately 70% general curriculum and 30% religious curriculum. Madrasa graduates can also continue to public universities (Tan, 2011: 93-94). In order for madrasas to be equal to public schools, the government issued a policy that madrasas were perceived as equal to public schools. The government also held various trainings on madrasah and school management together and even published a module on Improving Madrasah or School Governance with the same goal, namely increasing the effectiveness and efficiency of primary and secondary school management. Although theoretically it can adopt the same management theory, contextually and culturally it is not necessarily the same as schools in general.

Although madrasas in Indonesia have adopted a general education curriculum, teaching science has not become the main focus of madrasas. Ideologically, madrasas still think that science is identical to the West/secular so that anything that comes from the West is usually accepted rather apathetically, including management science. It may be that the issue of the entry of modern management into madrasas is actually suspected of being part of capitalism propaganda. So there needs to be special adjustments when they want to implement management in madrasas. This is where MPI comes into play.

To literate madrasas with science, it is necessary to present science in the classical period of Islam, which is around the 3-4th century Hijriyah / 9th-10th century AD. At that time science was really studied seriously in madrasas. The teaching of mathematics and astronomy which is connected with logic and philosophy is usually studied in madrasas. Under the leadership of Khwājah Nasīr al-Dīn Tūsī an observatory (stargazing) was established in Maraghah for the practice of madrasa students.

In the 2/8th century, when Muslims made contact with China, educational institutions (madrasas) also taught chemical sciences.

China. This brings Muslims closer to classical science from various other regions such as India (Nasr, 1987: 129-130). In the 3/9th century, the wave of translation of science into the Islamic world intensified. This is evidence of the direct involvement of Islamic educational institutions, unless the madrasa is Bayt al-hikmah. So Muslims are increasingly literate in science. At this time, so that Muslims are scientifically literate, madrasas should play a role again in teaching science, not just complementing it, but becoming the main curriculum. These historical facts can prove that the management of madrasas in ancient times was well established. MPI's task is to prove and describe in detail the activities of organizing the madrasa and then to compile it into a historical Islamic education management theory so that it can be accepted and applied in modern madrasas.

In the 2003 UUSPN article 30, Islamic boarding schools are included in religious education. Pesantren can be held formally, informally and/or informally. The basic ideology of pesantren is basically derived from Islamic teachings, but the tendency of pesantren which always tries to adapt to changing times (context), for example in terms of infrastructure, is classified as pesantren which only has; 1) mosque and kyai's house; 2) mosques, kyai's houses and dormitories; 3) mosques, kyai's houses, dormitories and madrasas; 4) mosques, kyai's houses, dormitories, madrasas and other facilities (farm land, agriculture, crafts and cooperatives); 5) complete modern facilities (library, public kitchen, living room, dining room, administrative office, shops and cooperatives, meeting hall, bathroom, WC and laboratory) and adequate. Pesantrens of this model usually have good management, but in financial management they are still conventional and manual (by cash) not non-cash or digital (with ATM cards) so they are prone to fraud.

Example of Islamic Education Management Research

Through a number of studies, certain concepts of management can be applied in the behavior of the implementation of Islamic education. For example, the push for social ethics applied to companies through CSR can be applied in madrasas. Ahmad Juhaidi's research, Corporate Social Responsibility towards Madrasah provides an opportunity for madrasas to take advantage of CSR.

There are two things that are the focus of Juhaidi's research in utilizing CSR for madrasas, namely:

1. Determination of distribution and allocation for madrasah. The method of determining the allocation and distribution of CSR funds in a madrasa can be based on the number of students from affected villages (ring one and ring two). This method can encourage madrasas to increase the number of students from affected villages by improving the quality of education in these schools/madrasas. This model prioritizes village students from affected villages which so far have not been the basis for determining the distribution and allocation of CSR programs. The distribution and allocation of a madrasah should ideally be based on the number of students from affected villages registered in that madrasah. The more students from the affected villages, the larger the CSR funds in the form of a 'self-managed' block grant allocated to the madrasa. While the unit cost can be determined based on the ability of the company. Thus, madrasas will also receive compensation that is received directly and have the right to decide for themselves what the funds are used for based on student needs so that it is in line with the essence of madrasa-based management. Thus, the involvement of third parties can be reduced so that the funds that reach directly to the education process will be even greater, without having to be burdened with the operational costs of third parties;

2. The role of madrasas in planning. Planning for educational CSR programs, ideally, is carried out entirely by the madrasa. Thus, the real needs of students will be accommodated. The madrasa-based management perspective provides a very broad autonomy for madrasas in the planning process in their madrasas. The study of educational planning confirms that educational planning begins with defining the problem. However

madrasas better understand what problems are hindering learning process at their institution. Therefore, planning CSR programs that do not involve madrasas is a factor that can hinder the success of CSR programs in the education sector. In general, the involvement of madrasahs in the CSR program planning process is minimal. This is contrary to the trend of decentralization in School Based Management (SBM). Madrasah-based management is a logical consequence of the decentralization of authority to the school level. The World Bank (2009) states that SBM will improve educational outcomes. First, SBM will increase the accountability of principals (including madrasah) and teachers to students, parents and teachers. Accountability mechanisms that place the public at the center of services and improve outcomes by facilitating participation in services. Second, SBM will provide opportunities for local policy makers to decide on appropriate inputs and policies that are in line with local realities and needs. The process of planning activities that do not involve madrasas will ignore the needs and realities of madrasas.

Juhaidi's research shows that the main weakness in the implementation of Islamic education is the problem of managing funds/finances. First, Islamic educational institutions are generally less agile in finding sources of funds, including in utilizing CSR. Second, it is not transparent in management. The three managers do not have integrity in financial management. For the case of Islamic boarding schools, for example, the Inspectorate General of the Ministry of Religious Affairs has succeeded in uncovering several cases of violations of the budget assistance for Islamic boarding schools. The Ministry of Religion has a budget of around 450 billion specifically for Islamic boarding schools. But only about 300 of the 43 thousand ponpes can get help. On the one hand, this is limited in funds, but on the other hand there are violations in the area of the Ministry of Religion that provide opportunities for their closest people, relatives, or the Islamic boarding school they founded (Republika, 26-8-2014). This is a form of deviation that occurs because there is a conflict of interest, lack of integrity and transparency in the financial management of Islamic boarding schools.

Muhammad Jasin as Inspector General of the Ministry of Religion said that there were a number of individuals who cut aid money for personal interests because they felt they were meritorious in providing assistance. As a result, assistance is given to the same place within a few years, while the pesantren that really need it are neglected (Republika, 26-8-2014). This is the result of low discipline and contrary to the Ministry of Religion's motto, 'sincere to do charity'. To enforce discipline, it is necessary to enforce the law. To bring back to the vision of the Ministry of Religion there needs to be an effort to replant the organizational culture in accordance with the vision and mission of the organization.

Adri Efferi 8's research entitled, 'Impact of Internal Leadership Conflict on the Performance of Islamic Higher Education Lecturers' can illustrate that the theory of corporate management leadership can be applied in Islamic educational institutions.

Utilization of a number of physical potentials for improving the performance of STAIN Kudus lecturers has not been fully exploited. The state of the campus political environment that has not been completely neutral has caused the charismatic leadership pattern carried out by the head of STAIN Kudus to not work effectively. The political tendencies of lecturers who are divided into two camps are even more widespread. The two opposing camps, which initially only involved lecturers on a limited basis, have now expanded and strengthened to form two major political groups. The policies of the leadership of STAIN Kudus actually seem to be increasingly dependent on the policies of the Central Ministry of Religion. The charismatic leadership pattern carried out by the leader actually displays a leadership figure that is increasingly ineffective. Leaders, showing behavior that is not oriented to the development of lecturers such as appreciating various efforts resulting from experiments, new ideas, and changes. Lecturers, as subordinates, feel increasingly dissatisfied and only

underestimated by the leadership. Thus, the charismatic leadership pattern carried out by the Chair of STAIN Kudus tends to turn into leadership situational. It is marked by; 1) increased level of guidance and directions given by the leadership; 2) strengthening the level of socio-emotional support for certain groups provided by the leadership, and 3) decreasing the level of readiness (maturity) shown by lecturers in general in carrying out the tasks assigned by the organization/institution.

The leadership at STAIN Kudus has not reflected the fact that it has the strength and courage to express mental abilities, which are supported by important elements as ways and means, namely; 1) the ability to create, explain and offer new ideas in interesting, creative themes, open to testing, superior in competition or bargaining with other parties, especially their subordinates; 2) the ability to be argumentative and maintain an ethical-rational stance so that the other party is motivated to negotiate and consider until finally accepting the option derived from the idea; 3) the ability to influence other parties by using the most appropriate method so that all parties work together and in an organizational unit, obeying the direction and coordination; 4) the ability to control forms of cooperation that are more stable and the process more productive through the selection of solid personnel.

In Bryman's study, the leadership model needed by STAIN Kudus is a breakthrough leader. Breakthrough leaders are leaders who are able to bring about major changes to both individuals and organizations by reinventing the character of individuals within the organization and throughout the organization, creating innovations, revising structures, improving processes and rebuilding organizational values. to be better and more relevant. This can be done in ways that are interesting and challenging for all parties involved and try to realize organizational goals that have been considered impossible to implement. The breakthrough leader has metanoiac thinking 'penetrating the depths of the mind', and armed with With this thinking, the leader is able to create a paradigm shift to develop organizational practices to be more advanced and new.

In the perspective of Islamic theology, Prophet Muhammad SAW is a leader who does not command and forbid but rather applies a role model. In QS. Al-Ahzab [33]: 21 states: "Indeed, the Messenger of Allah (saw) has a good role model for you (that is) for those who hope (for) Allah swt and (the coming of) the Day of Judgment and he often mentions Allah swt. " (Digital Qur'an Version 3.2. Juz 21). Prophet Muhammad SAW prioritizes action rather than instructions/orders. Prophet Muhammad SAW avoided using the method of advice because a lot of advice was not liked by Allah SWT (Surah Ash-Shaffat [61]: 2-3; in the digital Qur'an Version 3.2. Juz 28).

Rasulullah SAW is a holistic leader, accepted and proven. His leadership spans the fields of: business, household, community, politics, education, law, defense and the state. His

leadership is also accepted because it is recognized by more than 1.3 billion people and proven (proven) because it is still relevant for more than 15 centuries to be applied.

Antonio compared Muhammad's leadership with the Characteristic of Values-Based Leaders from Bennis and found that it fulfilled all the criteria proposed by Bennis. Muhammad was a visionary, strong willed, integrity, trustworthy, curious, and brave man. In Nanus' Megaskills of Leadership, Muhammad is also a leader who is far-sighted, masters change, is able to design organizations, is an anticipatory learner, has high initiative, is skilled at interdependence, and has high standards of integrity.

Leaders and leadership at STAIN Kudus do not reflect the comprehensive leadership of the Prophet Muhammad and meet all the current leadership criteria. Even though it could be, the two leaders really understand and believe in the truth of the teachings Prophet Muhammad. There are several obstacles that make it difficult for the leadership of STAIN Kudus to apply both Bryman's transformational leadership pattern, interdependence, role model and action orientation from the Apostle Muhammad SAW, namely externally the Central Ministry of Religion intervention is too strong and internally there is a prolonged leadership conflict between the Chairperson and Assistant Chair I of STAIN Holy. The internal conflict was the result of a historical conflict between Masyharuddin's supporters and his opponents in the direct election of the Chair of STAIN Kudus in 2005. The internal conflict was even sharper because the elected STAIN Chair, Abdul Hadi, was not originally from STAIN Kudus.

This prolonged internal conflict has an impact on the performance of STAIN Kudus lecturers. In general, the 'political-ideology' of STAIN Kudus lecturers is divided into two camps, namely the camp that supports the chairman and the side that supports the Assistant Chair I, Kahar Uthman. The two camps are basically long arms of Masyharuddin's supporters and opponents, but have changed shape. Masyharuddin's supporters and also Abdul Hadi's supporters are dominated by young people who are ideologically-academic strong but financially weak. Kahar Uthman's supporters are supported by senior lecturers who are ideologically weak but financially well established. The impact of internal conflicts of leadership at STAIN Kudus on the performance of lecturers can be seen in the decreased frequency of face-to-face lectures, lack of enthusiasm for lecturers in developing their academic careers, and the low level of participation of lecturers in participating in academic improvement programs organized by the leadership of STAIN Kudus.

Leaders and leadership as educational organizational variables (as external variables of organizational members) are important variables that can affect individual performance (educating personnel). The leadership factor greatly determines the level of leadership tendency in providing additional job opportunities (projects/overtime) that can increase the income of members of the organization. The leadership of STAIN Kudus has special authority

in regulating, selecting and determining the amount of distribution of projects and institutional activities as well as appointing to whom the project, activity, program will be given. It makes sense if the leader prioritizes these opportunities to subordinates who support it. This means that it makes sense if subordinates who do not get these opportunities try to oppose the policies of their leaders.

CONCLUSION

Epistemological issues related to Islamic education management practices focus on governance actions that are seen as not being fully implemented by Islamic educational institutions, such as the concepts of transparency and integrity. Theoretically, the discussion can be shifted to Islamic education and or Islamic studies, not directly to sacred verses which can be dogmatic. The results can be compiled into a theory of Islamic education management on transparency (Asy Syaffāfiah) and (Kāffah). The realism research approach can underlie scholarly research in the field of Islamic education management. Governance concepts related to integrity, for example, can be broken down from an Islamic culture into a culture of integrity (al 'Urf al Kāffah). Concepts related to transparency (Asy Syaffāfiah) are transparency in terms of finance, auditing and accountability related to the management of Islamic institutions. These concepts and theories were formally abducted and reintroduced into the practice of educational management through realist research, not syllogistically returned to the holy verses to avoid dogmatism. The Islamic Education Management research method that consistently uses realist research methods can represent the objective conditions of the material object, namely Islamic educational institutions. This means that generatively, the value of profit-oriented management must be subject to Islamic pedagogical values, namely to humanize human beings based on the universal values of Islam. The practice of Islamic education management can also apply various management theories that are relevant to the conduct of Islamic education. For example, the encouragement of social ethics applied to companies through CSR can be applied in madrasas, as seen in Ahmad Juhaidi's research. The pattern of corporate leadership can also be adopted by educational institutions, as exemplified in Adri Efferi's research.

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