

The Relevance of the Classical Model of Islamic Education Management MTs

Lusi Andriani¹, Mulyawan Safwandy Nugraha²

¹Sunan Gunung Djati State Islamic University Bandung

²Sunan Gunung Djati State Islamic University Bandung

Email: lusiandrianiarthasausan@gmail.com¹, mulyawan77@yahoo.co.id²

Received: 17 December 2024

Revised: 19 December 2025

Accepted: 20 December 2025

Abstract:

The purpose of this study is to evaluate the application of the classical Islamic education management paradigm at MTS Miftahul Falah Gedebage. The thought of thinkers such as Al-Farabi, Al-Ghazali, Ibn Khaldun as well as the theories of Tarbiyah, Ta'lim, and Ta'dih, which emphasized the balance between spiritual, moral, and intellectual aspects in the administration of education, became the foundation of the classical model of Islamic educational management. These classical principles should be studied in the context of management at MTS Miftahul Falah in order to support management practices that are oriented towards morals and character. Using qualitative methodology and descriptive approaches, this study observed and documented MTS leaders, teachers, and administrative staff through in-depth interviews. The suitability of classical management concepts, such as moral leadership, value-based planning, participatory implementation, and supervision that prioritizes character development, was examined to conduct inductive data analysis. The findings of the study show that the classic model of Islamic education management is still highly relevant to the educational management procedures at MTS Miftahul Falah, especially in terms of developing a religious culture, improving staff morale, and helping students grow as individuals. However, its implementation must be modified to meet the requirements of modernity, technology, and the existing educational administration system.

Keywords: *Islamic Education Management, Classical Model, Relevance, Spiritual Value*

Abstrak:

Tujuan penelitian ini adalah untuk mengevaluasi penerapan paradigma manajemen pendidikan Islam klasik di MTS Miftahul Falah Gedebage. Pemikiran para pemikir seperti Al-Farabi, Al-Ghazali, Ibnu Khaldun serta teori Tarbiyah, Ta'lim, dan Ta'dih, yang menekankan pada keseimbangan antara aspek spiritual, moral, dan intelektual dalam administrasi pendidikan, menjadi landasan model klasik manajemen pendidikan Islam. Prinsip-prinsip klasik ini hendaknya dipelajari dalam konteks manajemen di MTS Miftahul Falah guna mendukung praktik pengelolaan yang berorientasi pada moral dan karakter. Dengan menggunakan metodologi kualitatif dan pendekatan deskriptif, penelitian ini mengamati dan mendokumentasikan pimpinan MTS, guru, dan staf administrasi melalui wawancara yang mendalam. Kesesuaian konsep pengelolaan klasik, seperti kepemimpinan moral, perencanaan berbasis nilai, pelaksanaan partisipatif, dan pengawasan yang mengutamakan pengembangan karakter, diperiksa untuk melakukan analisis data secara induktif. Temuan penelitian menunjukkan bahwa model klasik manajemen pendidikan Islam yang masih sangat relevan dengan prosedur

manajemen pendidikan di MTS Miftahul Falah, terutama dalam hal mengembangkan budaya keagamaan, meningkatkan semangat staf, dan membantu siswa tumbuh sebagai individu. Namun penerapannya harus dimodifikasi untuk memenuhi persyaratan modernitas, teknologi, dan sistem administrasi pendidikan yang ada.

Kata Kunci: *Manajemen Pendidikan Islam, Model Klasik, Relevansi, Nilai Spiritual*

INTRODUCTION

Education is a consciousness in human beings, which means that humans can be said to be able to use their intellect in life. Therefore, education is very important for human consciousness. But in practice, education often fails to shape human beings according to their main roles or responsibilities (Manaf, 2020). Education is expected to be able to develop moral human character, especially in accordance with Islamic religious law. MTS has difficulty keeping up with globalization, technological advancements, and increasing demands for professionalism and efficiency in the delivery of education. This situation requires a compromise between the classical values that are the foundation of Islamic education.

The findings of this study show that the educational management procedures of MTS Miftahul Falah strictly adhere to the principles of the classical Islamic education management model. This management style of MTS instills spiritual, moral, and social values that are the foundation of Islamic education management in addition to administrative and academic characteristics. According to the opinion of classical Islamic figures such as Al-Farabi, Al-Ghazali, and Ibn Khaldun, the head of the MTS plays the role of a leader who integrates moral, religious, and logical tasks. The three emphasized that the goal of education management must balance the growth of intellect and morals.

The development of human morals and perfection (*al-insan al-kamil*) is the core paradigm of the classical model of Islamic education management developed by figures such as Al-Ghazali, Ibn Khaldun, and Al-Farabi. Value-oriented planning, moral leadership, implementation that encourages participation, and oversight that boosts morale are all emphasized by these principles. This classical way of thinking offers a philosophical foundation for the idea that students' character and spirituality are indicators of educational success that are as important as their academic performance. According to Al-Ghazali's theory, the purpose of implementing education must uphold values and bring people closer to Allah SWT. Al-Farabi views education management as an effort to realize happiness through order and fair leadership (Abdul Majid, 2017). However, Ibn Khaldun emphasized the importance of maintaining a balance between the aspects of intellect, spirit, and morals in the educational process (Nahrowi, 2018). Because it views spiritual values as the main motivator behind the entire operation of educational institutions, this classical model provides a solid philosophical foundation for the Islamic education management system (Marlina & Nugraha, 2025).

Educational institutions such as MTS face difficulties in striking a balance between the spiritual values that define Islamic education and management needs that emphasize manpower and efficiency. In an effort to maintain the professionalism of institutional managers while maintaining the essence of Islam, several MTS are trying to combine the two strategies. Miftahul Falah, a well-known Islamic educational institution dedicated to helping students grow spiritually and characterfully by implementing a systematic management system, is one of the interesting MTS to study.

In the framework of modern education, MTS Miftahul Falah exemplifies the application of the principles of the classical model of Islamic education management. This MTS shows the compatibility between classical principles through exemplary-oriented leadership, planning programs that instill moral values, and monitoring based on moral responsibility (Muhammad Insan Jauhari, 2020). In order to contribute both theoretically and practically to the development of Islamic education management with character, it is important for this study to investigate the application of the classical model of Islamic education management to educational practices at MTS Miftahul Falah.

The purpose of this study is to examine how well the classical Islamic education management model is applied to the management of MTS Miftahul Falah, especially related to the field of educational planning, implementation, and supervision. This study uses a qualitative approach to find out how MTS heads, teachers, and education staff view the use of classic management values including responsibility, sincerity, and example. The findings of this research are expected to theoretically advance the idea of value-based Islamic education management and provide useful suggestions for MTS Miftahul Falah to be able to carry out its establishment efficiently, competently, and in accordance with Islamic principles.

RESEARCH METHODS

This study uses a descriptive qualitative approach with the aim of explaining how the classical model of Islamic education management at MTS Miftahul Falah can still be applied and used in MTS education management. This method is designed to help researchers gain a deeper understanding of how the basic values of Islamic management such as trust, sincerity, and responsibility are applied in MTS Miftahul Falah's daily learning activities (Prof. Dr. Ir. Raihan, 2017). The informants in the study included 2 teachers, 2 administrative staff, and the principal of MTS Miftahul Falah. Data collection was carried out by in-depth interviews, direct observation, and documentation was used to collect data. Interviews were used to gather information on the understanding and application of the classical model of Islamic education management at MTS Miftahul Falah. Observations were made to directly observe management practices in the school environment. Through documentation to design relevant planning documents, organizational structures, work programs, and institutional policies with a focus

on research. Data analysis is carried out interactively which begins with data reduction by sorting and focusing related data. The data is then presented in the form of a systematic descriptive narrative, with conclusions explaining the application of the classical model of Islamic education management in Islamic education management practices (Abdussamad & Sik, 2021). The research aims to provide a thorough understanding of how the relevance of the classical model of Islamic education management can still be applied in the education of MTS Miftahul Falah.

RESULTS OF RESEARCH AND DISCUSSION

The Relevance of the Classical Model of Islamic Education Management in the Management of MTS Miftahul Falah Gedebage

Islamic education management is the process of managing or regulating Islamic education (Hidayat et al., 2023). The management of Islamic education must be in line with Islamic teachings, Islamic education aims to improve human character. Superior strategic management is necessary for the successful implementation of Islamic education. Islamic education that is strategically managed will produce human resources with high morals. Therefore, a more in-depth study is needed on the strategic management of Islamic education. This article discusses strategic management, strategic management of Islamic education, and the factors that influence it (Budiman & Suparjo, 2021).

Islamic education management has a strategic role to improve the quality of educational institutions that focus on Islamic teachings. With the development of science and technology, it is necessary to have innovations that are in accordance with the needs of the modern era. Therefore, with the emergence of the contemporary model of Islamic education management, it unites Islamic values with modern concepts. It does not only focus on sharing religious knowledge, but also strengthens competence, skills, and digital literacy. Contemporary Islam studies Islam as an alternative value both from an interpretive perspective, as well as contextual studies (Sirojudin, 2019).

The institution's dedication in the vision and mission of MTS Miftahul Falah to realize the personality of students with noble, creative, and outstanding character. The vision of MTS Miftahul Falah provides a direction to the value of developing students with high moral standards, creativity, success, and a broad perspective. This shows that MTS Miftahul Falah focuses on developing Islamic principles and character as the main pillars of education, in addition to academic success. MTS Miftahul Falah to achieve its mission, including providing high-quality education by combining science, technology, and religious principles. This method is the foundation for fostering all children's potential so that they can develop into intelligent, imaginative, and creative adults (Sulhan, 2018).

The findings of this study show that the educational management procedures of MTS Miftahul Falah are very compliant with the principles of the classical model of Islamic education management. The classic model of Islamic education management at MTS Miftahul Falah instills spiritual, moral, and social values that are the foundation of Islamic education management. According to the opinions of classical Islamic figures such as Al-Farabi, Al-Ghazali, Ibn Khaldun, and the concepts of tarbiyah, Ta'lim, and Ta'dih. The principal of MTS plays the role of a leader who integrates moral, religious, and logical tasks. The three emphasized that the goal of education management must balance the growth of intellect, morals, and spirit in order to create better human beings.

Teachers, Administrative Staff, and the head of MTS all realize that the development of students' morals and personalities in line with Islamic ideals is just as important to educational success as academic achievement. This is in accordance with Al-Ghazali's theory which emphasizes that the creation of a flawless human being (*al-insan al-kamil*), or a human being who is knowledgeable, noble in character, and in harmony with God and man, is the purpose of MTS education as in the following table.

Dimensions	Indicator	Field Quotes
Educational Objectives	Students are guided for morals and spirituality	"The main purpose of Islamic education at MTS is to form noble morals, as well as the process of instilling Islamic moral values." Principal; "The purpose of teaching is directed so that students are able to become knowledgeable, faithful, and righteous people," Teacher.
Coaching Methods	Classroom & extracurricular activities support tarbiyyah	"moral development is carried out through an exemplary approach, advice, worship habits, and character building in every lesson" Teacher; Planning is carried out based on the needs of students and the vision of MTS." Principal
Exemplary Teachers & Principals	Teachers are role models for students	"I try to be an example in speech, attitude, and worship." Teacher; The role of exemplary (<i>uswah hasanah</i>) is the key in building the morals of teachers and students in discipline, honesty, and responsibility." Principal.
Maqāsid: Hifz al-Din & al-'Aql	Teaching supports religion and reason	"That the attainment of the goals of religion (<i>hifz al-dīn</i>) and reason (<i>hifz al-'aql</i>) is guaranteed through an education system that is balanced between spiritual strengthening and intellectual development." Principal; "Each learning is directed to strengthen faith while cultivating critical thinking skills." Teacher.
Coaching Evaluation	Assessment of the success of student development	"The evaluation of the Islamic education program at MTS is carried out periodically

		and thoroughly." Principal; "Assessment is not only based on written exams, but also through observation of attitudes, participation in worship activities, and daily behavior." Teacher.
Relevance of the Classic Model	Practice according to the classical Islamic model	"The values of classical Islamic education are still maintained, such as the habituation of manners, morals, and worship" Teacher; "In planning activities, MTS still uses the principle of deliberation as taught in classical management, but supported by a digital system." Principal

Based on the table above, the development of high morals and purification of the soul of students at MTS Mitahul Falah turns out to be the main goal of Islamic education at MTS. This is in line with Al-Ghazali's opinion that education functions as a vehicle for moral and spiritual growth in addition to being a means of imparting knowledge. Every educational activity, said the head of MTS, aims to deepen students' faith, fortify their knowledge, and inspire them to practice it in their daily lives. Thus, to help students develop into human beings who have faith, knowledge, and do good deeds in accordance with the basic purpose of Islamic education, this MTS not only focuses on the cognitive aspect of education but also on the creation of Islamic character and personality. MTS teacher Miftahul Falah explained that religious teaching emphasizes character development and the application of Islamic principles in daily life rather than just providing religious theory or knowledge. Teachers strive to instill moral ideals through an interactive and contextual learning process so that students can understand, believe, and apply Islamic teachings effectively (Asyikin et al., 2024).



Image 1 Learning activities

MTS Miftahul Falah has a cooperative and spiritually sophisticated procedure. Annual work sessions and discussions involving MTS principals and teachers are used to develop each educational program. In addition to academic planning, Islamic character and values are included in all school events, including Friday Worship, Noble Morals Month, and Generous Children. This thinking is in

line with the philosophy of Ibn Khaldun who argues that education must pay attention to all aspects of a person's mind, soul, and morals in order to give birth to a complete individual. Therefore, the planning of MTS Miftakul shows the use of classical Islamic management, which focuses on human development and not just administrative management (Hidayat, 2015).

The function of authority and deliberation that shows a balance in the leadership structure of MTS Miftahul Falah. The head of MTS shows himself as *Murabbi* (teachers and spiritual guides) in addition to being administrative leaders. In the competence, moral obligation, and devotion of Islam everyone is considered when allocating work. While the head of MTS plays the role of directing and ensuring that all activities are carried out in accordance with Islamic standards, teachers are tasked with creating educational programs that are aligned with the goals of MTS. This thinking is in line with Al-Farabi's view of the value of leadership based on justice, compassion, and knowledge (*hikmah*) in regulating community life, especially in educational institutions (Setiyawan, 2016).

In addition, in daily activities MTS shows Islamic management practices. The head of MTS and teachers emphasized example as the key approach to coaching for students. Teachers set a direct example by exemplifying discipline, accountability, honesty, and politeness. By reading the Quran together, praying before and after class, and being polite in social situations, teachers not only impart knowledge but also provide moral and spiritual guidance. This is in accordance with Al-Ghazali's theory which states that a true teacher is a teacher who conveys information, acts by example to his students, and with a sincere heart (Khulashah, 2023).

Teachers should set an example for their students by becoming *uswatun hasanah*. Here, setting an example is considered a way to help children grow morally and instill commendable values in their hearts. Ibn Khaldun emphasized that since it is easier for students to imitate what their teacher is doing, behavior and example are more important than speech or direction. The role of a teacher is more than just teaching a subject, they also play the role of a leader who guides and can make constructive changes for the future (Muhammad Insan Jauhari, 2020).

Among other things, in the administration of MTS, Miftahul Falah pointed out that the administration at MTS is methodical and based on Islamic principles. The interview findings show how the values of openness, responsibility, and trust are applied to every aspect of administration, including financial management, planning, and monitoring of religious activities in the following table.

Dimensions	Indicator	Field Quotes
Planning Documents	RKAM, RKT, SK activities to support tarbiyyah	"In planning MTS activities, several main documents are used. The document is a reference in compiling activity programs, both academic and religious."
Transparency & Hifz al-Māl	Financial management in accordance with sharia	"Financial management is carried out transparently and accountably in accordance with sharia principles. Every receipt and expenditure of funds is recorded in the general cash book and reported to the head of MTS on a regular basis."
Supervision & Evaluation	Reporting & supervision in support of Islamic education	"Supervision is carried out through activity reports and supervision from the head of MTS, from the results of all the activities are stored as archives and become evaluation materials at the end of the semester."
Policy Support	Administrative documents reflect Islamic values	reflecting Islamic values is a circular letter of religious activities, MTS rules, and a schedule of daily worship activities. The document is not only administrative, but also contains moral messages, such as the importance of honesty, discipline, and responsibility.
Relevance of the Classic Model	Administrative practices according to the classical model	In principle, the administrative pattern of MTS still reflects the classical values of Islam because it still upholds honesty (<i>amanah</i>), responsibility (<i>mas'uliyah</i>), and togetherness (<i>ta'āwun</i>).

Administrative management at MTS is carried out in a planned, transparent, and Islamic-based manner, based on the findings of interviews with administrative staff. Activity planning utilizes main papers, including RKAM, RKT, and SK activities that are made collaboratively to be in line with the goals of Tarbiyyah Islamiyyah. In accordance with sharia principles, financial management is carried out openly and accountably. Each religious activity has been documented in its approval and submission procedures in addition to being recorded in the general treasury.



Image 2 Interview of MTS Administrative Staff Miftahul Falah

The activity report and supervision of the head of MTS are used to supervise religious programs. Each activity, including congregational prayers and tadarus, must be documented in the implementation report to be used as part of the semester assessment. The ideals of honesty, discipline, and responsibility are also reflected in documents such as religious activity circulars, MTS regulations, and daily worship schedules. It is politely written and begins with basmalah. Overall, as a representation of the purpose of worship in education management, the pattern of implementing MTS still reflects the classical Islamic model because it supports the ideals of trust, responsibility, and togetherness in every action.

The results of this study show that, even in the context of Islamic education, the principles of the classical model of Islamic education management can still be applied. The obligation of the head of MTS and teachers to carry out their duties honestly and full of devotion shows the importance of trust. The teacher's goal is only to focus on service, not just to make money, showing the importance of sincerity. The value of exemplary is the main factor in building a moral and religious MTS culture, while the value of responsibility is manifested in the dedication to upholding each other's learning and fostering students' character (Thanks, 2015). In addition, the application of these values also strengthens the harmonious relationship between MTS Miftahul Falah students. The Principal of MTS is not only an administrative leader, but also a respected spiritual figure. Teachers and students have a close relationship and are full of mutual respect, creating a conducive learning environment that is worth worship (Muhammad Haikal As-Shidqi, Mulyawan Safwandy Nugraha, 2025). Such management of MTS shows that the classical Islamic management model is not an outdated concept, but a system that is flexible and can be adapted to today's educational needs without losing its Islamic spirit.

The Meaning of the Relevance of the Classical Model of Islamic Education Management for the Management of MTS Miftahul Falah Gedebage

The classical style of Islamic education management is important in its application because it strengthens leadership by example. Apart from being a manager, the principal is also seen as an example who shows accountability, discipline, and sincerity. This has an impact on the dedication of teachers and education staff to their profession as well as the development of a more peaceful and spiritually oriented work culture.

The school's monitoring and assessment system demonstrates the application of a classical approach. In addition to evaluating performance, supervision serves as a tool for continuous training and development. The concept of hisbah, or Islamic-based supervision, is implemented through monitoring that is instructional, persuasive, and focused on improvement, not just evaluation or punishment.

Overall, the findings of the study show that the classical model of Islamic education management is still relevant because it can align Islamic principles with the demands of contemporary management. In order for education management to not only succeed administratively but also meaningfully in developing Islamic character, professionalism, and work culture in the school environment, the classical model is still relevant because it can provide direction, meaning, and value. This relevance exists in creating a balance between spiritual values and managerial efficacy, so that school administration is focused on character development, moral responsibility, and overall Islamic educational goals in addition to educational administrative performance and achievements.

MTS Miftahul Falah is humanistic and interactive. Routine assessments of teacher performance and the implementation of MTS activities are carried out by the head of MTS. The purpose of supervision is to raise awareness of shared responsibility and improve quality, not to identify faults. Each evaluation comes with guidance, inspiration, and recommendations to help everyone get better and perform better (Muhammad Insan Jauhari, 2020). This illustrates the Islamic concept of *ihsan*, which is to do the most effective work possible while still paying attention to the presence of Allah SWT. This thinking is also in line with the moral foundation in serious and professional work, namely *muraqabah* (self-awareness of Allah's supervision).

Official documents such as RKAM, RKT, and activity decrees are used for administrative purposes in the preparation of activity planning. These documents were created collaboratively and in line with the mission of *Tarbiyyah Islamiyyah*. Although the head of MTS supervises and provides written reports for religious programs, financial management is carried out in a transparent and accountable manner in accordance with sharia standards. Regulations, circulars for religious activities, and daily worship schedules that uphold Islamic morals are examples of administrative letters that are prepared in a polite manner and begin with *basmalah* as a sign of administrative manners.

Overall, the findings of the study show that this MTS has succeeded in integrating the spirit of classical Islamic education management, resulting in an administratively effective administration that is also rich in moral teaching and spiritual quality.

Thus, it can be concluded that the management practices at MTS Miftahul Falah have integrated the principles of the classical model in every aspect of management. The relevance of this classic model can be seen from the balance between spiritual, moral, and professional aspects in carrying out managerial

tasks. The values inherited by Al-Ghazali, Ibn Khaldun, and Al-Farabi became the living moral foundation in MTS management, making MTS Miftahul Falah a clear example of the application of Islamic education management that is oriented towards character formation and improvement of the quality of education.

CONCLUSION

The findings of this study show that MTS Miftahul Falah can still benefit from the use of classical approaches in Islamic education management. The principles of thought of Al-Farabi, Al-Ghazali, and Ibn Khaldun that emphasize the balance between spiritual, moral, and intellectual aspects are reflected in the MTS method of administration. The spirit of asabiyyah of Ibn Khaldun can be seen in the unity and social responsibility of MTS residents, while the value of trust and sincerity of Al-Ghazali can be seen in the work culture of teachers. The leadership of the head of MTS is in accordance with the concept of al-ra'is al-fadil Al-Farabi which emphasizes example and wisdom.

In addition, the MTS Miftahul Falah education program contains the ideas of tarbiyah, ta'lim, and ta'dib so that harmony is created between education, ethics, and character development. As a result, the classical Islamic education management model can still be applied as the foundation for running contemporary educational institutions that aim to develop individuals with high moral standards, knowledge, and social and spiritual responsibility.

REFERENCES

- Abdul Majid. (2017). Filsafat Al-Farabi Dalam Praktek Pendidikan Islam. *Manarul Qur'an*, 1–13.
- Abdussamad, H. Z., & Sik, M. S. (2021). *Metode penelitian kualitatif*. CV. Syakir Media Press.
- Asyikin, N., Wahyuni, W., & Rafelia, W. (2024). Pemikiran Pendidikan Islam Menurut Al-Ghazali: Mengembangkan Kearifan Spritual Dalam Proses Pembelajaran. *MESIR: Journal of Management Education Social Sciences Information and Religion*, 1(2), 227–234. <https://doi.org/10.57235/mesir.v1i2.2911>
- Budiman, S., & Suparjo, S. (2021). Manajemen Strategik Pendidikan Islam. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 5(3), 515–523. <https://doi.org/10.36312/jisip.v5i3.2197>
- Hidayat, Y. (2015). Pendidikan dalam Ibnu Khaldun. *Jurnal Pendidikan Islam Al-Ilmi*, 12–22.
- Hidayat, Y., Alfiyatun, A., Toyibah, E. H., Nurwahidah, I., & Ilyas, D. (2023). Manajemen Pendidikan Islam. *Syi'ar: Jurnal Ilmu Komunikasi, Penyuluhan Dan Bimbingan Masyarakat Islam*, 6(2). <https://doi.org/10.37567/syiar.v6i2.2214>

- Khulashah. (2023). Pembentukan Karakter Peduli Lingkungan Siswa Melalui Pendidikan Agama Islam Persepektif Thomas Lickona Dan Al-Ghazali. *Pendidikan Agama Islam*, 4(1), 45–60. <https://doi.org/10.35719/adabiyah.v4i1.738>
- Manaf, A. (2020). Pemikiran Ibnu Khaldun Tentang Pendidikan dan Relevansinya dengan Pendidikan Dunia. *As-Salam*, 9(1), 167–186.
- Marlina, E. H., & Nugraha, M. S. (2025). Landasan Filosofis dalam Kebijakan Pendidikan Islam : Perspektif Epistemologis. *Journal Of Social Science Research*, 5, 4500–4514.
- Muhammad Haikal As-Shidqi, Mulyawan Safwandy Nugraha, O. A. (2025). *Menggali Potensi Transformasi Islam Dan Perencanaan Pendidikan*. 1(1), 1–15.
- Muhammad Insan Jauhari. (2020). Konsep Pendidikan Ibnu Khaldun Dan Relevansinya Terhadap Pendidikan Di Era Modern. *Komunikasi Dan Pendidikan Islam*, 9(1), 187–210. http://www.biblioteca.pucminas.br/teses/Educacao_PereiraAS_1.pdf%0A http://www.anpocs.org.br/portal/publicacoes/rbcs_00_11/rbcs11_01.htm%0A http://repositorio.ipea.gov.br/bitstream/11058/7845/1/td_2306.pdf%0A <https://direitofma2010.files.wordpress.com/2010/>
- Nahrowi, M. (2018). Konsep Pendidikan Islam Dalam Perspektif Ibnu Khaldun Moh. Nahrowi Dosen Tetap IAI Al Falah As Sunniyyah Kencong Jember. *Falasifa*, 9(September 2018), 77–90.
- Prof. Dr. Ir. Raihan, M. S. (2017). Metodologi Penelitian. In *Universitas Islam Jakarta*.
- Setiyawan, A. (2016). Konsep Pendidikan Menurut Al- Ghazali Dan Al-Farabi. *Tarbawiyah*, Vol. 13, No.1, Edisi Januari - Juni 2016, 13(1), 51–72. <https://ejournal.metrouniv.ac.id/index.php/tarbawiyah/issue/view/44>
- Sirojudin, A. (2019). Manajemen Pendidikan Madrasah Ibtidaiyah. *MODELING: Jurnal Program Studi PGMI*, 6(2), 204–219. <https://doi.org/10.36835/modeling.v6i2.162>
- Sulhan, A. (2018). Manajemen Pendidikan Karakter Berbasis Budaya Santri Dalam Mewujudkan Mutu Lulusan Pendahuluan Sejatinya , pendidikan karakter merupakan bagian esensial yang menjadi tugas madrasah , tetapi selama ini kurang mendapat perhatian . Akibat minimnya perhatian. *Jurnal Penelitian Keislaman*, 14(2), 108–135.
- Syukur, F. (2015). Model Manajemen Madrasah Aliyah Efektif (Studi pada Tiga Madrasah Aliyah di Kudus). *Inferensi*, 9(2), 467. <https://doi.org/10.18326/infsl3.v9i2.467-490>