

# ISLAMIC BASED EDUCATION MANAGEMENT AND SOCIAL IN INDONESIA EDUCATIONAL INSTITUTIONS

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## **Abstract**

The problem of educational management that has not been maximized in Islamic and social content in an educational institution is a concern that needs to be solved so that the focus of the problem in this article is how to manage Islamic and social education in educational institutions? The aim is to analyse and interpret Islamic and socially charged educational management in educational institutions. This research is qualitative research with the type of library research (library research). The author collects various kinds of journal articles through Google Scholar, collects electronic books through Google Book and PDF Drive, then the author makes notes that are considered important and relevant according to the required data. The conclusion of this article is that Islamic-based education management in educational institutions is reflected in the implementation of deliberation in every decision that will be taken, knit together to produce maximum results in every job, and be productive in running the wheels of educational institutions. The management of social-based education in educational institutions should have life skills in social life such as individual/personal skills, social skills, academic skills, and skills in work. Thus, the management of socially charged education can be implemented in a flexible, participatory, comprehensive, and effective manner. It is hoped that writing this article, can contribute ideas that can strengthen the concept of educational management which contains Islamic values and social values in the management of educational institutions. Keywords: education management, Islamic content, social content.

**Keywords:** Education Management, Islamic Content, Social Content

## **Abstrak**

Permasalahan manajemen pendidikan yang belum maksimal dalam muatan Islam dan sosial di suatu lembaga pendidikan menjadi kegelisahan yang perlu untuk dipecahkan sehingga fokus permasalahan dalam artikel ini adalah bagaimana manajemen pendidikan bermuatan Islam dan Sosial di lembaga pendidikan? Tujuannya adalah untuk menganalisis dan menginterpretasikan manajemen pendidikan bermuatan Islam dan

sosial di lembaga pendidikan. Penelitian ini merupakan penelitian kualitatif dengan jenis penelitian kepustakaan (library research). Penulis mengumpulkan berbagai macam artikel jurnal melalui google scholar, mengumpulkan buku elektronik melalui google book dan pdf.drive, kemudian penulis membuat catatan-catatan yang dianggap penting dan relevan sesuai data yang dibutuhkan. Kesimpulan dari artikel ini adalah bahwa manajemen pendidikan berbasis Islam di lembaga pendidikan tersebut tercermin dalam pelaksanaan musyawarah dalam setiap keputusan yang akan diambil, merajut kebersamaan untuk menghasilkan hasil yang maksimal di setiap pekerjaan, dan produktif dalam menjalankan roda lembaga pendidikan. Adapun manajemen pendidikan berbasis sosial di lembaga pendidikan hendaknya memiliki kecakapan hidup dalam kehidupan bermasyarakat seperti kecakapan individual/personal, kecakapan sosial, kecakapan akademik, dan kecakapan dalam bekerja. Dengan demikian maka manajemen pendidikan bermuatan sosial dapat dilaksanakan dengan fleksibel, partisipatif, komprehensif, dan efektif. Diharapkan dengan penulisan artikel ini dapat memberikan sumbangsih pemikiran yang dapat memperkuat konsep manajemen pendidikan yang bermuatan nilai Islam dan nilai sosial dalam pengelolaan lembaga pendidikan. Kata kunci: manajemen pendidikan, muatan islam, muatan sosial

**Kata Kunci:** Manajemen Pendidikan, Muatan Islam, Muatan Sosial

## A. Introduction

Educational institutions in Indonesia have an important role in the development of Islam<sup>1</sup> and the social development of society through students and parents of students<sup>2</sup>. The development of educational institutions is also influenced by the geographical location of an educational institution, because Indonesia consists of many islands<sup>3</sup>. This can be seen from various regions that have advanced and developing educational institutions. When a region has advanced educational institutions, it will have a positive impact on the region itself, both in terms of Islam and socially.

One of the concepts used in educational institutions that includes Islam and social is the concept of management<sup>4</sup>. In essence, the role of education can be understood as social change and the center of civilization<sup>5</sup>. The progress of an area and social change is largely determined by the quality of an educational institution, because in educational institutions various efforts and strategies are implemented to achieve the desired quality. So we need a system and the right concept in the management of educational institutions.

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<sup>1</sup> Fahrudin Ali Nizar, "Pengaruh Manajemen Pendidikan Karakter Dan Budaya Religius Terhadap Kesalehan Sosial Siswa Di MI Negeri Kabupaten Grobogan," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 8, no. 1 (2021): 33–35.

<sup>2</sup> Rudy Irwansyah et al., "Perkembangan Peserta Didik," 2021.

<sup>3</sup> Suddin Bani, "Tantangan Lembaga Pendidikan Di Tengah Persaingan Global," *Jurnal Inspiratif Pendidikan* 5, no. 2 (2016): 447–58.

<sup>4</sup> Sri Rokhmiyati, "Konsep Manajemen Sumber Daya Manusia Dalam Kelembagaan Islam," *Interdisciplinary Journal of Communication* 3, no. 2 (2018): 231–52.

<sup>5</sup> Abd Rahman, Lias Hasibuan, and Kasful Anwar US, "Pendidikan Islam Dan Perubahan Sosial Serta Pembangunan Di Indonesia," *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL* 2, no. 1 (2021): 168–79.

The development of the concept of education does not only talk about the development of science<sup>6</sup>, but education also talks about social change, civilization, character, character, and values in Islam so as to be able to arrive at the nation's goal of educating the nation's life. Education that is carried out properly will be able to develop the potential that exists in students<sup>7</sup>, so that students in educational institutions become people who fear God Almighty, independent, intelligent, knowledgeable, creative, capable, and responsible.

Regarding the content of Islam, Islam is a da'wah religion where Islam as a religion always encourages its adherents to spread religion and beliefs throughout the world<sup>8</sup>. If the da'wah is carried out with *nafs*, it will hinder the spread of Islam. One way to spread Islam is through educational institutions. Educational institutions have a great responsibility for the will and the decline of Muslims.

Educational management with Islamic and social content is an effort to manage a good educational institution by stimulating Islamic values in the management process. Likewise with social aspects, education management regulates the implementation of social aspects in educational institutions. One of the relevant researches as literature reviews in this article is the research conducted by Ivan Riyadi which discusses education management in collaboration with anthropology, religion and social education that adopts diversity. Religion as factual behavior can only be captured through an analysis of a system of religious behavior. It involves several components. In understanding Islamic education, diversity is a must for every adherent so as not to be trapped in the view of practical uniformity in diversity. Each religious unit is related to the different characteristics and conditions of each component of the religious system<sup>9</sup>.

Furthermore, Muhammad Yasin's research finds that educational problems only prioritize intellectuality rather than developing the character and character of students, so the result is moral decadence or moral damage which ultimately leads to violations of the social order of social values. The results of his research indicate that these problems can be solved through integration in all subjects, through cultural development in the classroom and in the school environment. society and social environment<sup>10</sup> So the management of character education in schools must be planned, carried out by involving all stakeholders, implementing, monitoring and evaluating the achievements of the implemented character education programs..

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<sup>6</sup> Sukring Sukring, "Pendidik Dalam Pengembangan Kecerdasan Peserta Didik (Analisis Perspektif Pendidikan Islam)," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 1, no. 1 (2016): 57–68.

<sup>7</sup> S Winarsih, "Kebijakan Dan Implementasi Manajemen Pendidikan Tinggi Dalam Meningkatkan Mutu Pendidikan. Cendekia J. Kependidikan Dan Kemasyarakatan 15, 51–66," 2017.

<sup>8</sup> Icol Dianto, "Peranan Dakwah Dalam Proses Pengembangan Masyarakat Islam," *HIKMAH: Jurnal Ilmu Dakwah Dan Komunikasi Islam* 12, no. 1 (2018): 98–118.

<sup>9</sup> Ivan Riyadi, "Manajemen Pendidikan Bermuatan Antropologi, Agama Dan Sosial," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 301–16.

<sup>10</sup> Muhammad Yasin, "Sosiologi Pendidikan Sebagai Basis Manajemen Pendidikan Dalam Penguatan Karakter Siswa," *Al-Rabwah* 13, no. 02 (2019): 103–21.

Another study was conducted by Fahrudin Ali Nizar, where the results of his research showed that social piety was influenced by the management of character education<sup>11</sup>. This means that the better the management of character education applied in an educational institution, the better the social piety of students and citizens of educational institutions in general.

The problem of educational management that has not been maximized in Islamic and social content in an educational institution is a concern that needs to be solved so that the focus of the problem in this article is how is the management of Islamic and social education in educational institutions? The aim is to analyze and interpret Islamic and socially charged educational management in educational institutions. It is hoped that the writing of this article can contribute ideas that can strengthen the concept of educational management which contains Islamic values and social values in the management of educational institutions.

## B. Research Method

This research is a qualitative research with *library research*. Qualitative research is a research process that uses descriptive data in the form of written and spoken words from the people who are observed<sup>12</sup>. Qualitative research can also be carried out to explain and analyze and interpret phenomena, social names, events, beliefs, attitudes, and perceptions of other people or groups of something being studied<sup>13</sup>. Thus, the qualitative research process begins by compiling the basic assumptions that are used in research. The data is then interpreted or interpreted.

The procedure carried out in this research is to search for library materials to become research data. Researchers collect various kinds of journal articles through Google Scholar, collect electronic books through Google Book and pdf.drive, use the OJS Journal website, website <http://www.infotbi.com/hadis9/> to get the required hadith and visit the library to search for books offline. After the material has been collected, the writer searches and then reads the material according to the research theme. After reading, the writer then makes notes that are considered important and relevant according to the data needed to be displayed and analyzed so that conclusions can be drawn from one data to another.

## C. Results and Discussion

### Islamic Education Management

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<sup>11</sup> Nizar, "Pengaruh Manajemen Pendidikan Karakter Dan Budaya Religius Terhadap Kesalahan Sosial Siswa Di MI Negeri Kabupaten Grobogan."

<sup>12</sup> Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)* (Yogyakarta: Deepublish, 2018), h. 6.

<sup>13</sup> Umar Sidiq, Miftachul Choiri, and Anwar Mujahidin, "Metode Penelitian Kualitatif Di Bidang Pendidikan," *Journal of Chemical Information and Modeling* 53, no. 9 (2019).

Educational management is an applied discipline in the field of education which is a series of all control processes<sup>14</sup>. The process is an activity that must be carried out by each individual in an educational institution. Educational management can also be defined as a process of planning, organizing, implementing, and supervising in managing resources in the form of man, mone, material, methods, machines, markets, and various kinds of things that can be implemented to achieve effective and efficient educational goals<sup>15</sup>. To realize all of that, we need a mature design in the management frame.

What is stated above is in line with the opinion of Soebagio Atmodiririo in Hermansyah who said that education management is a process carried out in the form of planning, organizing to lead and control. Because this management is carried out in educational institutions, the focus is carried out by educators, and education personnel, as well as existing resources in educational institutions<sup>16</sup>. Thus, education management actually cannot be separated from the four well-known functions, namely planning, organizing, implementing, and evaluating<sup>17</sup>.

While Islam has the meaning of peace, order, surrender, clean, holy, and safe<sup>18</sup>. With Islam having the meaning of peace, every Muslim must be an agent of peace and maintain peace in society. With Islam having the meaning of being obedient and surrendering, a human being should never give up in life, because when he obeys the provisions of Islam, he will surrender to the creator. Islam is also eaten as something clean and holy, so every Muslim must guard himself from evil and evil acts so as not to tarnish the food contained in his religion. Islam with the meaning of salvation, every human being who believes in Islam as his religion will not ask for help other than Allah SWT.

The Qur'an provides a definition of the word Islam as a religion as found in Surat Al Maidah verse 3, Ali Imron verse 9 and verse 85. Similarly, in the hadith of the Prophet Muhammad SAW, Islam is defined in a popular hadith called the hadith of Gabriel and the levels in religion include :, Islam, Iman, and Ihsan<sup>19</sup>. Islam which is meant here is submission to Allah SWT. by emphasizing God. submission and obedience to Allah SWT with obedience that is free from various kinds of shirk. And Iman is a belief in Allah SWT, his angels, his books, his messenger, the last day, destiny. While Ihsan is to worship Allah SWT. as if seeing Allah SWT. as the hadith of the Prophet Muhammad SAW which reads:

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ

<sup>14</sup> Bedjo Siswanto, *Pengantar Manajemen* (Jakarta: Bumi Aksara, 2021), h. 7.

<sup>15</sup> Mumuh Muhtarom, "Implementasi Kepemimpinan Dan Manajemen Dalam Lembaga Pendidikan," *Tatar Pasundan: Jurnal Diklat Keagamaan* 12, no. 33 (2018): 152–58.

<sup>16</sup> Hermawansyah Hermawansyah, "Manajemen Lembaga Pendidikan Sekolah Berbasis Digitalisasi Di Era Covid-19," *Fitrah: Jurnal Studi Pendidikan* 12, no. 1 (2021): 27–46.

<sup>17</sup> Ramdanil Mubarak, "Pelaksanaan Fungsi-Fungsi Manajemen Dalam Peningkatan Mutu Lembaga Pendidikan Islam," *Al-Rabwah* 13, no. 01 (2019): 27–44.

<sup>18</sup> Sofwan Jannah, "Merekonstruksi Makna Islam Sebagai Agama Perdamaian," *UNISIA*, no. 53 (2016): 316–24.

<sup>19</sup> Muhammad Nuh Siregar, "Implementasi Metode Syarh Hadis Pada Hadis-Hadis Tentang Islam, Iman Dan Ihsan," *SHAHIH (Jurnal Kewahyuan Islam)* 3, no. 2 (2020).

تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَتُؤْمِنُ بِالْبَعْثِ قَالَتْ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَتْ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَتْ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَسَأَخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتْ الْأُمَةُ رَجْمًا وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ } الْآيَةَ ثُمَّ أَذْبَرَ فَقَالَ رُدُّوهُ فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كَلِمَةً مِنَ الْإِيمَانِ

*It has been narrated to us that Musaddad said, It has been narrated to us that Isma'il bin Ibrahim has narrated to us that Abu Hayyan At Taimi from Abu Zur'ah from Abu Hurairah said; that the Prophet sallallaahu 'alaihi wasallam one day appeared to the companions, then came the Angel Gabriel' Alaihis Salam who then asked: "What is faith?" The Prophet sallallaahu 'alaihi wasallam replied: "Faith is that you believe in God, His angels, His books, meeting with Him, His Messengers, and you believe in the Day of Resurrection". (Jibril 'Alaihis salam) said: "What is Islam?" The Prophet sallallaahu 'alaihi wasallam replied: "Islam is that you worship Allah and do not associate anything with him, you establish prayer, you pay the obligatory zakat, and fast in the month of Ramadan". (Jibril 'Alaihis salam) said: "What is Ihsan?" The Prophet sallallaahu 'alaihi wasallam replied: "You worship Allah as if seeing Him and if you do not see Him indeed He sees you". (Jibril 'Alaihis salam) said again: "When will the Day of Judgment occur?" The Prophet sallallaahu 'alaihi wasallam replied: "The one who is asked about it knows no more than the one who asks. But I will explain the signs; (that is); if a slave has given birth to his master, if the black camel herders are racing to build a building -building for five times, which is unknown for a long time except by God ". Then the Prophet sallallaahu 'alaihi wasallam read: "Indeed, only with Allah is the knowledge of the Day of Judgment" (QS. Luqman: 34). After that Jibril 'Alaihis salam left, then the Prophet sallallaahu 'alaihi wasallam said; "Bring him here." But the companions did not see anything, so the Prophet said; "He is the Angel Gabriel coming to mankind to teach their religion." Abu Abdullah said: "All the things that He described sallallaahu 'alaihi wasallam are made as faith."<sup>20</sup>*

Management of educational institutions with Islamic content certainly has characteristics and characteristics that must be applied in educational institutions. The management of educational institutions in practice must at least do a) Deliberation in every decision to be taken, b) Knit together to produce maximum results in every job, and c) Be productive in running the wheels of educational institutions so that the vision, mission, and goals of educational institutions can be achieved as expected.

## Discussion

<sup>20</sup> <http://www.infotbi.com/hadis9/> (laman diakses 19 Januari 2022, pukul 7:47)

The concept of management of educational institutions and management of Islamic educational institutions emphasizes the importance of deliberation in all forms of activities to be carried out in an educational institution<sup>21</sup>. Deliberation more broadly does not only apply to educational institutions, but in all lines of life, deliberation becomes a very important thing in life, both in social life, family life, even more so in the nation and state. Deliberation actually continues to be applied both in a small scope and in a large scope.

Religion recommends that its adherents in every attitude of togetherness, decision making, or conflict in the community should prioritize deliberation. If you refer to the Qur'an, then the main step taken in any conflict resolution is deliberation<sup>22</sup>. The main purpose of deliberation is to provide an opportunity for each individual or related party to be involved in deciding an agreement and be jointly responsible for the agreement.

Deliberation in the realm of Islamic educational institutions is the main foundation in the management of educational institutions<sup>23</sup>. Deliberation is always put forward in every activity agenda, as well as in every problem faced by educational institutions. It is undeniable that deliberation in the management of educational institutions plays a very important role. Among the forms of deliberation held in educational institutions are annual meetings that discuss the annual program, discuss the RAB, discuss the academic calendar, discuss student management in the process of accepting new students. Likewise with the deliberation every semester which discusses the semester program, discusses the final school exam, the development of students, the condition of the teacher, the financial situation, the feasibility of facilities and infrastructure. There are periodic deliberations that take place when there are internal conflicts, when there are periodic activities, and there are activities to support school accreditation.

The implementation of deliberation in educational institutions certainly has its own characteristics and characteristics, including: 1) The common interest being discussed is not personal and group interests, 2) Putting common sense in carrying out deliberation so that it does not conflict with conscience and common sense, 3) Moral considerations are an important consideration in the deliberation process, 4) when proposing something in the deliberation should propose something that is reasonable and easily understood by the deliberation participants, 5) the decisions that are agreed upon and are the result of deliberation should benefit the institution and not burden educational institutions including school members, 6) deliberation should prioritize togetherness, kinship, honesty, humility, respect for differences, and accept input<sup>24</sup>.

Among the benefits of implementing deliberation are: 1) deliberation can resolve problems more quickly and precisely, 2) deliberation creates and strengthens togetherness, 3)

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<sup>21</sup> Uswatun Hasanah, "Manajemen Konflik Dalam Meningkatkan Kualitas Kerja Pada Lembaga Pendidikan Islam," *Al-Idarah: Jurnal Kependidikan Islam* 10, no. 1 (2020): 1–11.

<sup>22</sup> Ibid.

<sup>23</sup> Maryam Kasim, Kasim Yahiji, and Ibnu Rawandy Hula, "Manajemen Konflik Dalam Perspektif Al-Qur'an Dan Hadis," *Jurnal Al-Himayah* 3, no. 2 (2019): 255–70.

<sup>24</sup> Yesi Eka Pratiwi and Sunarso Sunarso, "Peranan Musyawarah Mufakat (Bubalah) Dalam Membentuk Iklim Akademik Positif Di Prodi PPKn FKIP Unila," *Sosiohumaniora* 20, no. 3 (2018): 199, doi:10.24198/sosiohumaniora.v20i3.16254.

deliberation fosters good cooperation, 4) deliberation familiarizes individuals with respect for others<sup>25</sup>. Thus, deliberation in the management of educational institutions cannot be separated from the important role and benefits derived from the deliberation carried out. The results of the deliberation will be useful when the deliberation is carried out in accordance with the principles of the deliberation itself. From the deliberation of educational institutions, positive energy is obtained in efforts to develop educational institutions so as to create a conducive climate for educational institutions. The values of togetherness, the value of honesty, the value of humility, the value of kinship, the value of mutual respect are the results of the implementation of good deliberation.

### **Togetherness**

Togetherness in educational institutions certainly cannot be separated from the previous point where togetherness in educational institutions is also closely related to deliberation. Togetherness is something that is very urgent in life and human life<sup>26</sup>. With togetherness something heavy will become light, with togetherness difficult problems will feel easy, with togetherness will foster high spirits. Togetherness that is planned and as the goal of an educational institution cannot be obtained instantly, but it takes time, it takes struggle, it takes good management to arrive at the value of togetherness.

Togetherness in educational institutions certainly cannot be separated from cooperation, where good cooperation will increase togetherness among citizens of educational institutions. Cooperation in educational institutions should be prioritized to maintain and create a conducive atmosphere<sup>27</sup>. Cooperation is a form of social interaction where there are individuals who carry out a joint activity in an educational institution to achieve a certain goal<sup>28</sup>. Cooperation is the most basic social process in an effort to realize togetherness which is marked by the division of tasks and responsibilities within an educational institution<sup>29</sup>.

Togetherness will be able to provide its own advantages for educational institutions where with good togetherness it can improve the quality of the institution, increase the productivity of the institution, and can provide good benefits for the citizens of educational institutions. Thus, togetherness will be able to gather a passion to complete a great mission in educational institutions so as to achieve maximum results.

There are many things that can be done in an effort to reconcile togetherness in educational institutions by: 1) Organizing meetings involving religious leaders, community leaders, intellectual leaders, and parents of students, 2) holding scientific or educational

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<sup>25</sup> M Zakir, "Peranan Musyawarah Guru Mata Pelajaran Dalam Meningkatkan Profesionalisme Guru Pendidikan Agama Islam Di MAN 2 Langsa," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 4, no. 1 (2020): 63–73.

<sup>26</sup> Syahrial Syahrial et al., "Strategi Guru Dalam Menumbuhkan Nilai Kebersamaan Pada Pendidikan Multikultural Di Sekolah Dasar," *Jurnal Gentala Pendidikan Dasar* 4, no. 2 (2019): 232–44, doi:10.22437/gentala.v4i2.8455.

<sup>27</sup> Yusni Sari, "Peningkatan Kerjasama Di Sekolah Dasar," *Jurnal Bahana Manajemen Pendidikan* 1, no. 1 (2020).

<sup>28</sup> Noferianus Zalukhu, "Analisis Tentang Kemampuan Interaksi Sosial Siswa Di SMA Negeri 1 Tuhemberua Tahun Pelajaran 2018/2019," *KAUKO* 1, no. 1 (2021): 46–60.

<sup>29</sup> Andi Rasyid Pananrangi, *Manajemen Pendidikan* (Makassar: Celebes Media Perkasa, 2017), h. 7.



creation fairs. which aims to socialize school achievements, display student creations, and display individual achievements of educators and education staff. 3) Hold regular meetings with parents, such as at the time of admission of new students and receipt of report cards. 4) conduct visits to students' homes at random.

### Productive

Productive in educational institutions is a comparison between the results obtained with the resources used<sup>30</sup>. As for the productivity of educational institutions, when measured by quality, it cannot be measured by naked eye. It's just that it can be described in terms of accuracy in running the program, so that it gets a positive response from graduate users. There is also a definition which states that productivity can be measured by the quantity of educational institutions, meaning that the more students there are, the more productive an educational institution is in producing graduates. So productivity in the world of education is actually the whole process of empowering existing resources to achieve the goals of educational institutions effectively and efficiently. Tomas revealed in mulyasa as quoted by Totong Herri that productivity in educational institutions can be viewed from three dimensions, namely<sup>31</sup> : 1) Productivity of educational institutions in terms of administrative breadth, both by teachers, administrative staff and school principals, 2) Productivity of educational institutions in terms of change behavior, where these points can be seen and assessed from students' academic achievements during learning and 3) The productivity of educational institutions from an economic perspective is closely related to financing management and service quality in educational institutions.

### Socially Charged Education Management

Educational management that is socially charged is basically a content of life skills possessed in social life and then tries to be integrated with the material in lessons in educational institutions. The life skills that must be possessed in social life include: individual/personal skills, social skills, academic skills, and skills in work<sup>32</sup>.

#### a. Personal Skills

skills are skills that are needed by every individual in his life. With personal skills in a person, he will be able to recognize himself. These personal skills can be in the form of the ability to understand themselves and be able to think well.

The connection with self-awareness skills is the individual's ability to appreciate himself as a creation of God who was created to serve himself and worship Him. In addition, the skill of one's self-awareness is reflected in the form of obedience as a citizen, being able to recognize the strengths and weaknesses that exist in him so that it becomes a basis for

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<sup>30</sup> Eli Fitrotul Arofah, "Produktivitas Pengajar Dalam Lembaga Pendidikan," *Jurnal Tawadhu* 2, no. 2 (2018): 572–87.

<sup>31</sup> Totong Heri, "Membangun Produktivitas Dosen Di Perguruan Tinggi," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 15, no. 2 (2019).

<sup>32</sup> Sri Wahyuni and Dinar Yulia Indrasari, "Implementasi Pendidikan Life Skill Di SMK Negeri 1 Bondowoso," *Jurnal Edukasi* 4, no. 1 (2017): 24–29.

trying to improve and improve his abilities and competencies so that they can be useful for himself, for his family, for the environment, and for the community, nation and state.

The ability to think is a skill that exists in every intelligent human being that is used to develop his thinking potential. The ability to think is used to contemplate and see signs of God's power, is used to dig up information and analyze something so that it can draw conclusions from any information that is excavated. Thus, the thinking skills possessed by each individual can process information, make decisions, and solve problems.

#### b. Social Skills

Social skills are skills that everyone has to communicate with empathy and cooperation<sup>33</sup>. Social skills can be done with good communication<sup>34</sup>. The type of communication referred to here can be in the form of oral communication or written communication<sup>35</sup> as well as according to Purba et al<sup>36</sup>. Another thing that needs to be considered is the ability to listen and convey the results of hearing and reading as an idea that needs to be developed. Good listening skills will be able to provide an easy understanding for the listener or the third person to convey the contents of the mind. While on the other hand, communicators will feel very appreciated because their conversations are heard well.

Social skills cannot be separated from collaboration skills. The ability to cooperate can lead to mutual understanding and mutual understanding and help each other to achieve a common goal. That is why social skills cannot be underestimated, and cannot be separated from the journey of social life.

#### c. Academic Proficiency

Academic skills are skills that are identified with intellectual skills. Scientific thinking skills are another name for intellectual skills. This intellectual ability is a development of thinking skills in general before certain classifications exist. Scientific thinking skills are actually the basics of thinking skills that lead to scientific activities.

Academic skills or scientific skills are a requirement for every academic person to work in educational institutions. These skills include: These skills include, among others, variable identification skills. To build these skills, a scientific, critical, objective, and transparent attitude is also needed.

#### d. Vocational Proficiency

Vocational skills are skills that are associated with certain fields of work in society. Vocational skills include basic vocational skills and special vocational skills.

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<sup>33</sup> Ramdhani Sucilestari, "Implementasi Pembelajaran Sains Berbasis Inkuiri Dan Pengaruhnya Terhadap Life Skills (Kecakapan Hidup) Ditinjau Dari Pengetahuan Keislaman Mahasiswa," *Jurnal Tatsqif* 16, no. 2 (2018): 144–59.

<sup>34</sup> Febry Fahrza, "Analisis Kecakapan Sosial Siswa Di SD Negeri 026793 Kecamatan Binjai Utara Kota Binjai," *Bina Gogik: Jurnal Ilmiah Pendidikan Guru Sekolah Dasar* 3, no. 2 (2018).

<sup>35</sup> Yetty Oktarina and Yudi Abdullah, *Komunikasi Dalam Perspektif Teori Dan Praktik* (Yogyakarta: Deepublish, 2017), h. 58.

<sup>36</sup> Bonaraja Purba et al., *Ilmu Komunikasi: Sebuah Pengantar* (Medan: Yayasan Kita Menulis, 2020), h. 6.

As for the principles that must be applied in education management so that it can be socially charged, at least the institution must be: flexible, participatory, comprehensive, and effective<sup>37</sup>.

e. Educational Institution Flexibility

Flexibility can be defined as freedom, flexibility, non-rigidity in carrying out an activity and making a decision in the management of educational institutions. In fact, the diversity of educational institutions in Indonesia requires educational institutions to apply flexibility in the management of educational institutions, including flexibility in classroom management<sup>38</sup>. Between the ability of educational institutions of schools and madrasas in preparing professional staff and their infrastructure in managing educational institutions, of course, there will be differences. The same thing is also a concern in realizing the flexibility of educational institutions, namely demographic, geographical, cultural differences, and other factors that are multi-faceted in Indonesia.

A good educational institution is an institution that has flexibility in its management<sup>39</sup>. Educational institutions that do not adhere to flexibility and are less creative in keeping up with the times are eroded by the times themselves and are not even able to keep up with the times that are so fast. Educational institutions that do not adhere to a flexible system will be seen in the application of an educational curriculum that does not follow the development of the world of work. The curriculum that contains the development of the world of work really needs creativity, collaboration, and communication.

The flexibility of educational institutions must be prioritized considering that science is really needed in today's digital industry era, but there are many things that will be far more important in this regard. Flexible educational institutions are led to develop creativity from all aspects, both aspects of the curriculum, human resources, facilities and infrastructure, public relations, financing, students and collaboration. In addition, educational institutions are required to be flexible so that they are able to collaborate both in curriculum development, improving human resources, research and publications, to implementing internships, and field work practices. In addition, to increase the flexibility of educational institutions, it is directed to continue to establish effective communication in order to achieve more flexible educational institutions.

Today's education has too many standardizations and rules that bind an educational institution. These regulations not only shackle educational institutions, but also shackle the creativity of teachers and doses as well as students and students. Basically, the principle of flexibility of the educational institution must be able to give freedom to the rest in determining programs, majors, specializations, elective programs that form skills. The principle of flexibility is understood as a growth and development activity in accordance with

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<sup>37</sup> Sodiah Sodiah, "Manajemen Lembaga Pendidikan Islam Berbasis Masyarakat Dan Sekolah," *Sosial Budaya* 13, no. 1 (2016): 89–100.

<sup>38</sup> Abdul Ghofar, "Fleksibilitas Pengelolaan Kelas Dalam Pendidikan (Ekspektasi Efektivitas Keberhasilan Proses Pembelajaran)," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 2, no. 1 (2017).

<sup>39</sup> Iskandar Tsani and Rofik Efendi, "Evaluasi Kesiapan Lembaga Pendidikan Tinggi Islam Dalam Menghadapi Era Digital," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 19–33.

the demands and needs of educational institutions due to influences from outside the educational institution<sup>40</sup>. Thus, the curriculum applied in these educational institutions must be able to provide services for the availability of various programs to support student creativity. Likewise, the principle of flexibility related to teachers must also be put forward considering that a teacher must prepare various kinds of learning tools ranging from lesson plans, syllabus, semester programs, assessments, teaching materials, and learning media. To realize a flexible educational institution, it must provide space for teachers to develop their creativity, collaboration, and communication in preparing their learning tools. Thus, teachers are not impressed as administrators in educational institutions .

#### f. Educational Institution Participation

The participation of educational institutions in educational management is certainly closely related to community empowerment. This is intended to increase community participation in the management and development of a education<sup>41</sup>. The participation of educational institutions is reflected in the effective and efficient learning process development program, interesting to follow, and good service to the community. The participation of educational institutions can also be realized by the existence of virtual innovation in an effort to unite between groups and between generations at the age difference of the students so that they are able to support each other in the learning process and educational process. To realize this, special strategies are needed by the leadership of educational institutions to increase community and institutional participation. As stated by Wiwin, the principal as the leader of educational institutions has a major role in the formation of a superior generation that is intelligent, independent, and able to adapt in the life of a global society. However, to achieve this requires community participation in the implementation of educational programs in schools. Community involvement in education management is an effort to empower the community in education development, which means involving the community in planning, implementing and supervising education. Various key strategies to increase community participation are absolutely necessary. Among them are through effective communication relationships between schools and the community, involvement of the community and parents in school programs, and empowerment of school committees. Through various strategies, it is hoped that community participation will be higher so that it can create an advanced generation of Indonesia<sup>42</sup>.

An educational institution is said to participate in social content when the institution is able to invite the public to be directly involved and make a real contribution to the progress,

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<sup>40</sup> Sukarman Purba et al., *Kepemimpinan Dan Perilaku Organisasi Pendidikan* (Medan: Yayasan Kita Menulis, 2021), h. 11.

<sup>41</sup> Muhammad Nur Hakim, "Manajemen Hubungan Masyarakat Dalam Mengembangkan Lembaga Pendidikan (Studi Kasus Di SMK Negeri 1 Dlanggu Mojokerto)," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 121–39.

<sup>42</sup> Wiwin RiFatul Fauziyati, "Strategi Kepala Sekolah Untuk Meningkatkan Partisipasi Masyarakat Dalam Pendidikan Menuju Generasi Maju Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 10, no. 01 (2018).

development, and development of educational institutions<sup>43</sup>. The existence of a gap between the community and educational institutions usually occurs due to a lack of communication and coordination between educational institutions and the community around the educational institution<sup>44</sup>.

If there is a communication network that fails and tends to run alone without collaboration, cooperation, and transparency, then the relationship between educational institutions and the community will arise a sense of distrust between one another so that in the end the community will groan back, criticize, and even attempt to bring down policies in educational institutions.

Community participation both in religious approaches, anthropological approaches, and social approaches is part of the history of the development of Islam in the archipelago, because Indonesia consists of the majority of Muslim communities, ranging from Aceh, Minangkabau, to Java<sup>45</sup>. Community participation in the development of Islamic education and education in particular starts from the surau in which there are learning activities. Likewise, with dayah, surau, and Islamic boarding schools. Likewise, bustanul atfal, schools, diniyah, which were originally founded by the community. The existence of an educational institution in the community is due to the existence of educational institutions and community groups that support each other. One of the factors that support collaboration between educational institutions and the community is good communication. This is in accordance with Suardi's conclusion which says that by using good communication, orally, in writing, or in action, it will make it easier for messages to arrive and be well received by the community<sup>46</sup>.

#### g. Comprehensiveness of Educational Institutions

A comprehensive educational institution is an educational institution that is able to collaborate with the wider community. The comprehensiveness of educational institutions can be in the form of collaboration between teachers, collaboration between education staff, collaboration between leaders, even collaboration between institutions both at the level and above and below. Including the involvement of alumni in the development of educational institutions. There are various forms, it can be by holding a talk show that presents alumni to motivate students. It could also be by inviting alumni who have successfully worked in their respective fields of expertise to be guest speakers at educational institutions.

The comprehensiveness of educational institutions can also take the form of participation of educational institutions in scientific activities, community activities, and other activities that can provide new knowledge and experiences for the surrounding community. Educational institutions can also be a bridge between the local government and

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<sup>43</sup> Normina Normina, "Partisipasi Masyarakat Dalam Pendidikan," *ITTIHAD* 14, no. 26 (2016).

<sup>44</sup> Endang Sri Budi Herawati et al., "Kinerja Dewan Pendidikan Dalam Meningkatkan Mutu Pendidikan," *Tadbir: Jurnal Studi Manajemen Pendidikan* 4, no. 1 (2020): 87–100.

<sup>45</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Prenada Media, 2019), h. 184.

<sup>46</sup> M Suardi, "Analisis Manajemen Humas Dalam Upaya Meningkatkan Partisipasi Masyarakat Terhadap Lembaga Pendidikan," *Kelola: Journal of Islamic Education Management* 2, no. 2 (2017).

the local community in an effort to absorb the aspirations of the community. This is a tangible manifestation of the comprehensiveness of an educational institution.

#### h. Effectiveness of Educational Institutions

The effectiveness of educational institutions can be seen and observed from how big their role in public services. If an educational institution has good governance, cooperation, synergy, and governance, public services should be carried out properly, effectively and efficiently. An effective educational institution will not complicate public services and will not be complicated in its service. With all that is owned by educational institutions, of course, it will be very easy to provide excellent service to the school community.

Educational institutions and society are two things that cannot be separated. Educational institutions will not progress without the support of the community, and vice versa, the community will not progress without an educational institution as a forum for learning and processing in their lives. The effectiveness of educational institutions can give birth to various achievements so that they can be the main attraction for these educational institutions. Students who have certain achievements can be a good capital as a promotional event to the community so that they are moved to include their children in these educational institutions.

Thus, the four principles, starting from the principle of institutional flexibility, institutional participation, institutional comprehensiveness, and institutional effectiveness, if well planned, properly organized, implemented carefully, and evaluated objectively, then an educational institution will be truly charged with social management. This can happen because all the principles that have been mentioned cannot be separated from the participation of the community.

## D. Conclusion

The conclusion of this article is that Islamic-based education management in educational institutions is reflected in the implementation of deliberation in every decision that will be taken, knit together to produce maximum results in every job, and c) Be productive in running the wheels of educational institutions so that the vision, mission, and the goals of educational institutions can be achieved in accordance with expectations. The management of social-based education in educational institutions should have life skills in social life such as individual/personal skills, social skills, academic skills, and skills in work. Thus, the management of socially charged education can be implemented in a flexible, participatory, comprehensive, and effective manner.

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