

The Urgency of HR Quality in Improving the Quality of Islamic Education Institutions

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Abstract : Human Resources (HR) Education is the potential that is an asset and material / non-financial in the school organization, which can be realized into real potential (real) physically and non-physically in realizing the existence of the organization / school. Human Resources consists of two dimensions, namely the qualitative dimension and the quantitative dimension. The qualitative dimension includes various potentials contained in every human being, including thoughts (ideas), knowledge, attitudes, and skills that influence the capacity of human ability to carry out productive work. Meanwhile, the quantitative dimension consists of the achievements of students, the quality of educational institutions and the number of teachers and education personnel in the amount of learning time. If spending to improve the quality of human resources (Human Resources) is increased, the productivity value of human resources (Human Resources) will produce a positive rate of return. Human resources are very important for the progress of all educational institutions. Moreover, Islamic educational institutions are institutions that are considered perfect by the community as institutions that make students have competence in the fields of science and religion. Strengthening all aspects of HR (Human Resources) becomes absolutely necessary in Islamic religious education institutions, competent HR (Human Resources) will bring changes in the institution to the expected goodness and progress.

Keywords: *Urgency, HR (Human Resources), quality, Islamic Education Institutions*

INTRODUCTION

One of the important resources in management is human resources. Human Resources (HR) Education is the potential that is an asset and material / non-financial in the school organization, which can be realized into real potential (real) physically and non-physically in realizing the existence of the organization / school¹. Human Resources (HR) Education, especially Islamic Education has existed since the existence of humans themselves (Prophet Adam and Mrs. Eve), even the verse of the Quran that was first revealed to the Prophet Muhammad SAW was not a commandment about

¹ Hendra Safri, "Pengembangan Sumber Daya Manusia Dalam Pembangunan," *Kelola: Journal of Islamic Education Management* 1, no. 1 (2016): 102–112.

prayer, fasting and others, but instead the commandment of iqra' (reading, contemplating, analyzing, researching or studying) or the commandment to educate human life which is the core of educational activities².

The capacity of individuals who are able to construct a sustainable learning system in order to change and adapt the organization in accordance with changing environmental conditions³. An educational system developed from and animated or imbued with Islamic teachings and values. The above problem the author feels important to discuss about strengthening human resources in the Islamic education environment. Human resources can be said to be the actors who dominate the success of an Islamic educational institution. In an effort to build Qur'anic and superior human resources, it is necessary to actualize Qur'anic values⁴.

Spiritual dimension, namely faith, piety, and noble character. Morals are a means of psychological and social control for individuals and society. Moral education in Islam is summed up in the principle of "holding fast to goodness and virtue and avoiding ugliness and evil" which is closely related to efforts to realize the basic objectives of Islamic education, namely piety, submission, and worship of Allah SWT. Human resources are very important for the progress of all educational institutions⁵. Moreover, Islamic educational institutions are institutions that are considered perfect by the community as institutions that make students have competence in the fields of science and religion. Strengthening human resources becomes absolutely necessary in religious education institutions, competent human resources will bring changes in the institution to the expected goodness and progress.

RESULTS AND DISCUSSION

Strengthening Human Resources

An organization must have goals that it wants to achieve. These goals are achieved by utilizing existing resources. And among the most important resources is human resources (HR). Because to make quality education, especially in this case an educational institution, the human resources must be of high quality as well⁶. Human resources are a very vital element in every organization, because the human resource factor is very dominant in the work process of the organization, so to achieve organizational goals, human resource development needs to be carried out to improve employee performance, skills, behavior and knowledge. In addition, changes that occur with modernization both

² akhmad syahri, "PENGEMBANGAN MADRASAH UNGGULAN DI MADRASAH DINIYAH MIFTAHUL HUDA SUMURPANGGANG MARGADANA TEGAL JAWA TENGAH," *AL-WIJDÁN: Journal of Islamic Education Studies* (2017).

³ Agus Zainul Fitri, "Quality Assurance System between the Islamic State University and the State University," *Jurnal Pendidikan Islam* 2, no. 2 (2016): 208–230.

⁴ Budihardjo Budihardjo, "THE CHARACTER EDUCATION VALUES IN QUR'ANIC VERSES," *Profetika: Jurnal Studi Islam* (2017); Eva Nurhaeny, "Value and Character Education Based on Qur'anic," *International Conference of Moslem Society* (2016).

⁵ M Nazar Almasri, "MANAJEMEN SUMBER DAYA MANUSIA: IMLEMENTASI DALAM PENDIDIKAN ISLAM M. Nazar Almasri" (n.d.).

⁶ Mukhlison Effendi, "Pengembangan Sumber Daya Manusia Dalam Meningkatkan Citra Lembaga Di Lembaga Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 39–51.

within the scope of the organization and outside the organization demand the development of human resources, so that as an investment in the organization, human resources play an important role in the growth of a nation⁷.

For this reason, as the main resource of an organization, full attention to human resources is a necessity, because dynamic environmental conditions, employee placement, do not always lead to success, environmental conditions that tend to change require organizations to continuously adjust and develop human resources according to organizational needs. The job side and the employee side. The job side consists of job analysis and evaluation. While the worker side includes activities of labor procurement, job performance assessment, training and development, promotion, compensation and termination of employment. So strengthening human resources is the process of using humans as a workforce humanely, so that their physical and psychological potential functions optimally for achieving organizational goals.

Human Resources consists of two dimensions, namely the qualitative dimension and the quantitative dimension. The qualitative dimension includes various potentials contained in each human being, including thoughts (ideas), knowledge, attitudes, and skills that influence the capacity of human ability to carry out productive work. while the quantitative dimension consists of the achievements of the world of work entering the world of work in the amount of learning time. If spending to improve the quality of human resources is increased, the productivity value of these human resources will produce a positive rate of return⁸.

Strengthening Human Resources in Islamic Education Institutions

Education is an interaction between humans and their environment, including the natural environment and the human environment. In this interaction, humans are not only the result of interaction with nature and with fellow humans, but the result of optimal development of human potential in accordance with their nature. With the trend of utilizing community-based Islamic education (community based on education management)⁹, there is an open space for the development of innovation and creativity. Islamic education is expected to be more developed so that Islamic educational institutions have their own appeal, because they are more outward and global in dimension.

The process of improving the quality of human resources requires various prerequisites in its implementation, including the environment of human life should provide opportunities for the development of students to develop according to their potential¹⁰. Islamic education, in spiritual and moral growth, will be able to help individuals strengthen faith, creed, and recognition of Allah SWT, through laws, morals and religious teachings, thus students in carrying out the guidance of faith in

⁷ Safri, "Pengembangan Sumber Daya Manusia Dalam Pembangunan."

⁸ Surya Dharma, *Manajemen Kinerja* (Yogyakarta: Pustaka Pelajar, 2009).

⁹ Kementerian Pendidikan dan Kebudayaan » Republik Indonesia, "Target Kemendikbud Dalam Pengembangan Pendidikan Dan Kebudayaan Tahun 2017," *Kementerian Pendidikan Dan Kebudayaan*.

¹⁰ Ahmad Zain Sarnoto, "Sumber Daya Manusia Dalam Pendidikan Islam," *Madani Institute : Jurnal Politik, Hukum, Ekonomi, Pendidikan dan Sosial-Budaya* 6, no. 2 (2017): 51–60.

Allah SWT and a deep understanding of religious teachings and their values in life in their behavior, and their relationship with Allah SWT with fellow humans and all creatures, will emphasize the importance of moral education and spirituality in welcoming globalization¹¹.

There are at least two kinds of perspectives on the development of Islamic Religious Education in schools; national development perspectives and international development perspectives. The perspective of national development places the contribution to be achieved by Islamic Religious Education in schools more on the interests of national development. Meanwhile, the perspective of international development places the contribution to be achieved in a more global development constellation¹².

The progress of globalization that parallels the symptoms of modernization throughout the world certainly has a direct impact on Indonesian society. However, the flow of globalization that occurs is certainly not always in line with the progress of a nation. The more frequent communication between cultures and value systems that occur between ethnic groups is often synonymous with clashes between values, interests, and civilizations. To quote Huntington, the clash of civilizations that occurred at the end of the 20th century indicates a new disparity in the relationship between religion and the state, especially Islam. Inevitably, the flow of globalization that occurs in Indonesia, which has a majority Muslim population, must be considered together so that the impact that occurs is not merely synonymous with conflict and even clashes between cultures. This situation then makes Islamic education in schools find its opportunity to build multicultural education¹³.

Islamic Religious Education, especially in schools, must then be directed to build a system of awareness based on the common principle of respect for multicultural and crossfaith¹⁴. In line with the conditions of Indonesian society that is plural and pluralistic, Islamic education with multicultural and interfaith insights is needed, especially to build a positive character that is able to foster a tolerant and inclusive attitude between religious communities¹⁵. Another opportunity as a consequence of this respect, the development of Islamic education in the context of international development today is the demand for an attitude of openness to differences in culture and belief.

Therefore, the attitude of openness to all forms of cultural differences and beliefs must of course be formulated as one of the paradigms of Islamic education aimed at the development of multicultural and interfaith religious education. Thus, the perspective of the development of Islamic Religious Education in schools is very utopian and in order to realize realistically forging students who are still in the process of becoming school graduates as the forerunners of Indonesian human beings as a

¹¹ Heni Purwati, "Meningkatkan Kompetensi Dan Profesionalisme Dosen," *Aksioma* September, no. 2 (2011): 4.

¹² Muhammad Haris, "PENDIDIKAN ISLAM DALAM PERSPEKTIF PROF. H.M ARIFIN," *Ummul Quro* (2015).

¹³ H AB Andi Malla, "Madrasah Dalam Sistem Pendidikan Nasional," *Inspirasi* 10, no. 1 (2010): 165–174.

¹⁴ Sulawesi Selatan ZULQARNAIN et al., "Penanaman Nilai-Nilai Pendidikan Multikultural Di Pondok Pesantren D DI-AD Mangkoso Barru," *Jurnal Al-Thariqah* 1, no. 2 (2016): 193–205.

¹⁵ A Gafur, "Internalisasi Nilai-Nilai Pendidikan Karakter Dalam Silabus Pendidikan Agama Islam Di Perguruan Tinggi Umum. Makalah. Disajikan Pada Acara Seminar Dan Lokakarya Pendidikan Karakter Berbasis Masjid," in *Seminar Dan Lokakarya Pendidikan Karakter Berbasis Masjid*, 2012, 1–7.

whole, the approach must be centered on universal principles (holistic) and related to each other structurally and functionally (systemic)¹⁶.

Ministry of Religious Affairs' Policy on Improving Islamic Education

The Ministry of Religious Affairs (MoRA) in 2013 has entered its 67th year since its birth on January 3, 1946. In principle, this ministry has an important task that oversees all religious problems in this country. The main task as stated in Presidential Decree No. 45 of 1974 appendix 14, Chapter I Article 2 is to organize some of the general tasks of government and development in the field of religion. This task is further strengthened in the 1993 National Guidelines that the principle of national development is religion (faith and piety); meaning that in the context of Indonesia, religion is an aspect that is integrated in all layers of the activities of every citizen of the nation to achieve national development goals¹⁷.

This task is also a concrete form of practicing Pancasila; the first principle, namely, "Belief in One God" and practicing the 1945 Constitution Chapter XI Article 29 paragraph 1 "The state is based on Belief in One God" and paragraph 2 "The state guarantees the freedom of each resident to embrace their respective religions and to worship according to their religion and belief". The Ministry of Religious Affairs has many tasks including: Hajj services, zakat and waqf, marriage, divorce and reconciliation, da'wah services (religious instructors), religious and religious education (madrasah and pesantren), development of religious organizations, and religious courts. This task is a very difficult challenge for the Ministry of Religious Affairs if the internal officials of the Ministry of Religious Affairs themselves are unable to carry out their duties professionally and with integrity. Especially in this era of globalization and westernization. The emergence of many cults, religious splinters and several problems related to the people shows that the spiritual development of the nation has not been effective, demanding answers.

The Ministry of Religious Affairs must be professional with the main foundation of practicing religious doctrine. The rise of sensational and pornographic media shows demands the Ministry's sensitivity in maintaining religious values and norms. Among other ministries, perhaps the Ministry of Religious Affairs is a very sensitive ministry. It is said to be sensitive because in addition to being filled with people who are not "moral", it also carries the name "religion", so that people view it as a holy institution, without stain or "sin"¹⁸. There is no doubt that the slightest case of corruption in this institution will be massively exposed in the mass media. Conversely, no matter how great the institution's achievements, they will not be heard by the public.

Another challenge for the Ministry of Religious Affairs is the issue of education in madrasahs and religious development in general. Formally, religious education under the auspices of the Ministry of

¹⁶ A Fatih Syuhud, "Tantangan Pendidikan Islam Di Era Globalisasi," *Islam Zeitschrift Für Geschichte Und Kultur Des Islamischen Orients* 13, no. 1 (2008): 1–11.

¹⁷ Sini Suwarni, "Analisis Kebijakan Nasional Tentang Jabatan Fungsional Guru Dan Angka Kredit Pada SMA Negeri Di DKI Jakarta," *ATIKAN: Jurnal Kajian Pendidikan* 1, no. 1 (2011): 123–140.

¹⁸ Akmal Mundiri and Reni Uswatun Hasanah, "INOVASI PENGEMBANGAN KURIKULUM PAI DI SMP NURUL JADID," *Tadrib: Jurnal Pendidikan Agama Islam* (2018).

Religious Affairs has indeed experienced significant progress with the existence of the three ministerial decrees, number 6 of 1975, number 037/U/1975, and number 36 of 1975, which contain¹⁹;

1. Madrasah certificates can have the same value as general school certificates,
2. Madrasah graduates can continue to public schools at the upper level,
3. Madrasah students can transfer to public schools of the same level.

The Ministry of Religious Affairs of the Republic of Indonesia in 2010-2014 set 5 policies, namely:

1. improving the quality of religious life;
2. improving the quality of religious harmony
3. improving the quality of raudhatul athfal, madrasah, religious colleges, religious education, and religious education;
4. improving the quality of the Hajj pilgrimage, and;
5. realization of clean and authoritative governance.

To carry out these 5 policies, the implementation plan has been set in 11 Ministry of Religious Affairs programs, one of which is the responsibility of the Directorate General of Islamic Education, namely the Islamic Education Program, specifically to carry out the policy at no. 3 above. The Islamic Education Program aims to improve access, quality, relevance and competitiveness as well as governance, accountability and imaging of Islamic Education.

The achievement of the objectives of the Islamic Education program is carried out through a number of strategic activities including, Management Support and Implementation of Other Technical Tasks of the Directorate General of Islamic Education. The outputs to be produced from this activity are: Availability of planning data and information, Availability of planning and budget documents, Improved quality of financial administration services, Improved quality of management services, staffing, and availability of laws and regulations, Improved quality of office administration and public services²⁰.

These outputs will be achieved, among others, through coordination of task implementation; coaching and providing administrative support to organizational units; preparation of activity plans and programs; preparation and processing of data; development of information systems; preparation of reports and program evaluation and performance accountability²¹; coaching and financial administration services; preparation of financial plans and management; implementation of budgets and treasury; preparation of accounting reports and financial verification; coaching and services in the field of organization and management; management of staffing; preparation of laws and

¹⁹ Kementerian Pendidikan dan Kebudayaan » Republik Indonesia, “Target Kemendikbud Dalam Pengembangan Pendidikan Dan Kebudayaan Tahun 2017.”

²⁰ Fara Merian Sari and Mariyati Ibrahim, “Penerapan Manajemen Perubahan Dan Inovasi,” *Administrasi Pembangunan* (2014).

²¹ Faisal Mubarak, “Faktor Dan Indikator Mutu Pendidikan Islam,” *Management of Education* 1, no. 1 (2004): 10–18.

regulations; as well as services and guidance in administrative affairs, archives, BMN management, housekeeping, equipment and protocol²².

Improving Access and Quality of Madrasah Ibtidaiyah The outputs to be generated from this activity are: Availability and affordability of Madrasah Ibtidaiyah (MI) education services²³; Improving the quality of MI education services; Improving the quality and competitiveness of MI graduates; Improving the quality of MI governance; These outputs are achieved, among others, through the provision and development of MI infrastructure, including in disaster, remote and underdeveloped areas; utilization of information technology for teaching and learning activities and education management; provision of assistance to improve the quality of madrasah; improving the quality of curriculum and teaching materials; increasing community participation and foreign aid; assessing and granting accreditation; improving the quality of madrasah management; and improving the quality of education governance. In addition, the achievement of this activity also includes various matters related to early childhood education and RA/BA²⁴.

Improving Access and Quality of Madrasah Tsanawiyah, The outputs are achieved, among others, through the provision and development of MTs infrastructure, including in disaster, remote and underdeveloped areas; utilization of information technology for teaching and learning activities and education management; provision of assistance to improve the quality of madrasah; improving the quality of curriculum and teaching materials; increasing community participation and foreign aid; assessment and granting accreditation; improving the quality of madrasah management; and improving the quality of education governance²⁵.

Improving Access and Quality of Madrasah Aliyah, The outputs to be generated from this activity are, Availability and affordability of Madrasah Aliyah (MA) education services Improving the quality of MA education services Improving the quality and competitiveness of MA graduates, Improving the quality of MA governance, Provision of Subsidies for Quality Madrasah Education, The outputs are achieved among others through the provision of School Operational Assistance (BOS) for madrasah ibtidaiyah and madrasah tsanawiyah; provision of scholarships for outstanding students and poor students, including in disaster, remote and disadvantaged areas; and provision of safeguarding (monitoring, coordination meetings, evaluation) for BOS at the central, provincial and kabupaten/kota levels.

Improving the Quality and Welfare of Madrasah Educators and Education Personnel The outputs of this activity are: Increasing the professionalism of educators and education personnel; Improving the welfare of educators and education personnel; These outputs are achieved, among others, through

²² Malla, "Madrasah Dalam Sistem Pendidikan Nasional."

²³ syahri, "PENGEMBANGAN MADRASAH UNGGULAN DI MADRASAH DINIYAH MIFTAHUL HUDA SUMURPANGGANG MARGADANA TEGAL JAWA TENGAH."

²⁴ Dwi Atmanta and Sudji Munadi, "Evaluasi Program Diklat Peningkatan Kompetensi Bagi Guru Taman Kanak-Kanak Di LPMP D.I. Yogyakarta," *Jurnal Evaluasi Pendidikan* 1, no. 2 (2013): 141–153.

²⁵ Akmal Mundry, "KOMITMEN ORGANISASIONAL SUMBER DAYA MANUSIA DALAM MENINGKATKAN MUTU PENDIDIKAN PESANTREN," *Pedagogik* 03, no. 01 (2015): 88–105.

providing and improving the qualifications of teachers, supervisors and education personnel; providing scholarships and other educational assistance; improving the competence of madrasah heads; and providing functional, professional and retirement benefits²⁶.

Increasing Access and Quality of Islamic Higher Education, The outputs to be produced from this activity are, Increasing access to Islamic Higher Education (PTAI), Improving the quality of PTAI education services, Improving the quality and competitiveness of PTAI graduates, Improving the quality of PTAI governance, The outputs are achieved, among others, through the provision and development of PTAI infrastructure, including in disaster, remote and disadvantaged areas; Improving the quality of graduates and international competitiveness; improving the quality of curriculum and teaching materials; increasing community participation and foreign aid; developing partnerships with various parties; developing Ma'had Aly at PTAI; structuring study programs and scientific fields that are flexible to meet development needs; strengthening the Islamic sciences consortium that strengthens the development and study of Islamic sciences at PTAI; and improving the quality of PTAI governance²⁷.

Provision of Subsidies for Quality Islamic Higher Education The output to be produced from this activity is the availability and distribution of scholarships for poor students and outstanding students, The output is achieved, among others, through the provision of scholarships for poor students and outstanding students, including in disaster, remote and disadvantaged areas. Improving the Quality and Welfare of Islamic Higher Education Educators and Education Personnel, The outputs to be produced from this activity are, Increasing the professionalism of lecturers and education personnel at Islamic Religious Universities (PTAI), Increasing the welfare of lecturers and education personnel at PTAI, The outputs are achieved, among others, through improving the educational qualifications of lecturers and education personnel; providing scholarships and study assistance; providing functional allowances, professional allowances and other benefits²⁸. Human resource development strategies include:

1. planning and attracting qualified human resources,
2. developing human resources for quality
3. assessing human resource performance
4. providing motivation, and
5. maintaining quality resources.

In line with the steps taken by the Prophet Muhammad, Mujamil Qomar revealed that human resource management includes seven components, namely: (1) employee planning, (2) employee procurement, (3) employee coaching and development, (4) promotion and transfer, (5) employee

²⁶ Kata Pengantar, "Pedoman Pelaksanaan Simposium Guru Dan Tenaga Kependidikan Tahun 2016," *Kementerian Pendidikan Dan Kebudayaan Direktorat Jenderal Guru Dan Tenaga Kependidikan*, 2016.

²⁷ Suniarti Chalid, "Peningkatan Mutu Pendidikan Di Perguruan Tinggi," in *Paper Seminar Sistem Informasi Manajemen*, 2007, 1307–1312.

²⁸ Brigitta Putri Atika Tyagita and Ade Iriani, "Strategi Peningkatan Kompetensi Pedagogik Guru Untuk Meningkatkan Mutu Sekolah," *Kelola: Jurnal Manajemen Pendidikan* 5, no. 2 (2018): 165–176.

dismissal, (6) compensation, and (7) employee appraisal. this is a process carried out by an institution in order to obtain superior human resources and be able to carry out responsibilities according to their expertise.

According to E. Mulyasa, in the human resource management process there are seven components, namely²⁹: a) Human Resource Planning; is HR planning that involves meeting the needs of current and future personnel, in this context the leadership needs to analyze the objectives of the job requirements and the availability of personnel³⁰. b) Recruitment is an effort to fulfill personnel through searches that are in accordance with the needs by referring to the predetermined HR plan. Then from the income obtained in recruitment, the selection is carried out. c) Selection; to determine competent personnel in accordance with the specified job requirements. If the required personnel

In an effort to build Qur'anic and superior human resources, it is necessary to actualize the values of the Qur'an³¹. As stated by Said Agil Husin al-Munawar³² that normatively, the process of actualizing Al-Qur'anic values in education includes three dimensions or aspects of life that must be fostered and developed by education, namely: a. Spiritual dimension, namely faith, piety, and noble character. Morals are a means of psychological and social control for individuals and society. Moral education in Islam is summarized in the principle of "holding fast to goodness and virtue and avoiding ugliness and evil" which is closely related to efforts to realize the basic objectives of Islamic education, namely piety, submission, and worship of Allah SWT³³.

CONCLUSION

The Indonesian nation in the midst of the current global era will be influenced by the ability of Indonesian human resources, especially those characterized by the ability to master science and technology and strengthen faith and piety towards God Almighty. One of the important resources in management is human resources. Human Resources (HR). Likewise for an educational institution. The capacity of individuals who are able to construct a sustainable learning system in order to change and adapt the organization in accordance with changing environmental conditions.

In an effort to build Qur'anic and superior human resources, it is necessary to actualize Qur'anic values. Spiritual dimensions, namely faith, piety, and noble character. Morals are a means of psychological and social control for individuals and society. Moral education in Islam is summed up in the principle of "holding fast to goodness and virtue and avoiding ugliness and evil" which is closely related to efforts to realize the basic objectives of Islamic education, namely piety, submission, and worship of Allah SWT.

Human resources are very important for the progress of all educational institutions. Moreover, Islamic educational institutions are institutions that are considered perfect by the community as institutions

²⁹ Mulyasa, *Manajemen Dan Kepemimpinan Kepala Sekolah* (Jakarta: Grafiika Offset, 2011).

³⁰ Mujamil Qomar, *Manajemen Pendidikan Islam: Strategi Baru Pengelolaan Lembaga Pendidikan Islam* (Erlangga, 2007).

³¹ Fitria Nita Witanti, "Revitalisasi Madrasah Sebagai Lembaga Pendidikan Integratif- Alternatif," *Tarbiyatuna* (2016).

³² Hj. Miszairi Hj, Sitiris et al., "Maqasid Al-Syariah Dan Hak Asasi," *Islamiyyat* (2017).

³³ Malik Fadjar, *Sintesa Antara Perguruan Tinggi Dengan Pesantren* (Malang: UIN Maliki Press, 2004).

that make students have competence in the fields of science and religion. Strengthening human resources becomes absolutely necessary in religious education institutions, competent will bring changes to the institution to the expected goodness and progress..

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