

The Role of Strategic Management in Improving the Quality of Islamic Education: A Literature

Peran Manajemen Strategik dalam Peningkatan Mutu Pendidikan Islam: Kajian Studi Pustaka

Muhammad Fathoni^{1*}, Fauziyatul Kubro², Intan Wulan Meilani³, Hesti Kusumaningrum⁴ 

^{1,2,3,4}UIN Syarif Hidayatullah Jakarta, Indonesia

ARTICLE INFO

Article history:

Received, September 16, 2025

Revised, September 17, 2025

Accepted, September 17, 2025

Available online, September 19, 2025

Kata Kunci:

Pendidikan Islam, Manajemen Strategik, Mutu Pendidikan

Keywords:

Islamic Education, Strategic Management, Education Quality

About Article



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright © 2025 by Author. Published by Aksara Shofa.

ABSTRAK

Pendidikan Islam memiliki peran strategis dalam membentuk sumber daya manusia (SDM) yang berkualitas, yang tidak hanya unggul dalam aspek intelektual, tetapi juga memiliki karakter mulia sesuai dengan nilai-nilai ajaran Islam. Dalam menghadapi tantangan globalisasi dan kemajuan ilmu pengetahuan, pendidikan Islam dituntut untuk mengembangkan paradigma yang holistik dan integratif, menginternalisasikan nilai-nilai keimanan, akhlak mulia, dan spiritualitas dalam setiap dimensi pembelajaran. Peningkatan mutu pendidikan Islam menjadi agenda yang tak terhindarkan untuk memastikan lembaga pendidikan mampu menghasilkan lulusan yang kompeten dan memberikan kontribusi bagi masyarakat. Penelitian ini bertujuan untuk mengkaji peran manajemen strategik dalam meningkatkan mutu pendidikan Islam, dengan pendekatan kualitatif melalui kajian pustaka. Hasil penelitian menunjukkan bahwa manajemen strategik berperan penting dalam merumuskan kebijakan yang terstruktur dan sistematis guna mencapai tujuan lembaga pendidikan Islam. Implikasi penelitian ini menekankan pentingnya penerapan manajemen strategik secara menyeluruh di lembaga pendidikan Islam untuk menciptakan kualitas pendidikan yang berkelanjutan dan sesuai dengan tuntutan zaman.

ABSTRACT

Islamic education plays a strategic role in shaping high-quality human resources (HR), not only excelling in intellectual aspects but also possessing noble character in accordance with the values of Islamic teachings. In facing the challenges of globalization and the advancement of science and technology, Islamic education is required to develop a holistic and integrative paradigm, internalizing the values of faith, noble character, and spirituality in every dimension of the learning process. Improving the quality of Islamic education becomes an unavoidable agenda to ensure that educational institutions are capable of producing competent graduates who contribute to society. This study aims to examine the role of strategic management in enhancing the quality of Islamic education, using a qualitative approach through literature review. The findings of the study indicate that strategic management plays a crucial role in formulating structured and systematic policies to achieve the goals of Islamic educational institutions. The implications of this research highlight the importance of applying comprehensive strategic management in Islamic educational institutions to create sustainable education quality that meets the demands of the times.

1. INTRODUCTION

Islamic education holds a strategic position in the effort to shape human resources that not only have excellent intellectual capacity but also noble character in accordance with the fundamental values of Islamic teachings (Ahmadi & El Widdah, 2023). The urgency becomes even more significant in the context of the dynamics of globalization and the progressive advancement of science and technology, where these phenomena often trigger various moral issues and identity crises in society (Kholidi & Faradina, 2025).

*Corresponding author

E-mail : muhammadfathoni179@gmail.com (Muhammad Fathoni)*

E-mail : fziyatulkubro@gmail.com (Intan Wulan Meilani)

E-mail : intanwm12@gmail.com (Fauziyatul Kubro)

E-mail : hesti.kusumaningrum@uinjkt.ac.id (Hesti Kusumaningrum)

Therefore, Islamic education is required to develop a holistic and integrative educational paradigm, which is not only focused on achieving academic competencies but also on internalizing transcendental values such as faith, noble character, and spirituality into every dimension of the learning process, in order to shape a complete and virtuous individual (Jamal et al., 2025). Moreover, this emphasizes the importance of efforts to maintain and improve the quality of Islamic educational institutions so that they have competitive capacity that is equal to or superior to other educational institutions.

The quality or standard of education is one of the fundamental parameters that determines the level of success of an educational institution (Adien et al., 2025). Without optimal quality, an educational institution will not be able to produce graduates with the competence and capability to make a real contribution to societal development. Therefore, improving the quality of Islamic educational institutions is a strategic agenda that is imperative and cannot be postponed. This effort must be carried out through a structured, systematic approach, and based on deep scientific research, in order to avoid sporadic actions or relying solely on intuitive considerations. The goal is to provide good service to institutions, stakeholders, and clients of Islamic education services, as explained in Surah Al-Qashash, verse 77.

وَأَتَّبِعْ فِيهَا آثَانَكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

It Means: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

In this context, strategic management plays a fundamental role as an element that determines the direction of policies and strategic decision-making to achieve the institution's goals in a structured, systematic, and sustainable manner (Kheroni, 2020).

In reality, the implementation of strategic management in Islamic educational institutions is still often fragmentary and has not been optimally managed in accordance with effective management principles. Therefore, through this literature review, the author aims to deeply examine the role of strategic management as a key factor in optimizing the performance quality of Islamic educational institutions, as well as analyze the relevance and implementation of these strategic concepts to align with the characteristics and fundamental goals of Islamic education.

2. METHOD

This study adopts a qualitative approach using the library research method. The aim of the study is to analyze and examine in depth various previous studies, journal articles, books, and other relevant academic sources, (Iye et al., 2024) focusing on similar topics in order to gain a comprehensive understanding of the role of strategic management in efforts to improve the quality of Islamic education. The main instrument in this research is the researcher, who is responsible for data collection and analysis. In its implementation, the researcher will utilize a structured literature analysis guide to ensure that all relevant information obtained from various sources can be identified and analyzed using a systematic and methodological approach.

3. RESULT AND DISCUSSION

The Strategic Position of Islamic Education in the Development of Human Resources

Islamic education plays a vital and strategic role in the development of quality human resources (HR), not only in the intellectual domain but also in moral and spiritual dimensions (Junaidi & Jamilus, 2024). It is important for teachers to possess and instill this in their students, with the aim of ensuring that students acquire holistic competencies. Overall, the various achievements of strategic goals in the development of Islamic education can be outlined in five main areas: Madrasah Education, Diniyah Education and Islamic Boarding Schools (*Pondok Pesantren*), Islamic Higher Education, Islamic Religious Education, and the Secretariat (Kemenag RI, 2015).

The characteristics of the Islamic education system according to Muhammad Hamid Al Affandi, as cited by (Munajat, 2016), encompass several fundamental aspects. These include efforts to shape individuals with a comprehensive personality through lifelong education, and the application of balance in proportionally addressing both worldly and spiritual dimensions of life. The system emphasizes the instillation of firm faith, the development of knowledge, and the application of that knowledge by integrating the elements of faith, knowledge, and action. It also pays attention to the psychological aspects of the relationship between educators and learners, aiming to facilitate the internalization of values such as faith and honesty. Furthermore, it encourages the optimization of intellectual potential and analytical abilities while eliminating prejudiced attitudes. The educational methods are designed to connect belief in

Allah with natural phenomena, societal issues, and the entirety of human existence. In addition, the system promotes the teaching of noble moral values and the sense of human responsibility before Allah. It supports the development of individual potential to enhance human quality and provides guidance in the learning process based on the Qur'an and the Sunnah as the primary sources of Islamic teachings.

1. The Role of Islamic Education in Aspects of Character and Morality

Intelligence, in a broader sense, refers to a general capacity that distinguishes the quality level of one individual from another. Intellectual intelligence is commonly known as intelligence (Febri Widiandari & Dwi Ratnasari, 2023). Intelligence is the cognitive capacity possessed by an organism to adapt effectively to a complex and dynamic environment that is constantly changing, and it is influenced by genetic factors (Kafi & Hanum, 2020). In the context of Islamic religious education, intellectual intelligence can be understood as an individual's capacity to master, explore, and implement Islamic teachings comprehensively and profoundly (Kartina et al., 2024).

On the other hand, Islamic education should ideally be able to integrate general knowledge with Islamic sciences, even though the two possess fundamental differences in their ontological, epistemological, and axiological dimensions (Nugraha, 2020). Religious knowledge, which is based on divine revelation, holds absolute truth, and any form of reasoning that accompanies it must remain aligned with and not contradict the principles of revelation. Meanwhile, general sciences that have developed today are largely rooted in Western civilization and are based on philosophical paradigms that tend to be hedonistic, empirical, and secularistic (Nata, 2018). This integration is crucial for establishing a holistic education system one that is not only oriented toward mastery of worldly aspects but also grounded in transcendent religious values.

2. The Role of Islamic Education in the Intellectual Aspect

Morality is a set of normative values related to the evaluation of human behavior in terms of good and bad according to certain social or ethical standards (Abidin, 2021). Thus, morality is essentially connected to a value system, especially affective values that have implications for the formation of a person's attitudes. Morality represents an essential aspect within the structure of an individual's personality that functions as a normative foundation for the formation of fair, balanced, and harmonious social interactions, as well as serving as a main determinant in realizing an orderly, well-regulated, and civilized social order (Rubini, 2019).

According to Durkheim, in a study cited by (Engelen et al., 2018), the purpose of moral education is to instill morality, which is a set of socially accepted norms that regulate individual behavior by demanding certain actions or simply functioning as a set of rules guiding our conduct. Effective moral education can develop discipline (where individuals understand and follow the commands given by society) as well as social attachment (where individuals regard those obligations as something desired, good, or considered ideal). The main goals of moral education can be divided into two aspects. First, moral education aims to equip individuals with the abilities necessary to engage with broadly defined and uncontested ethical concepts. Second, moral education focuses on developing the critical dimension of the individual's moral agency capacity (Engelen et al., 2018).

Furthermore, the instillation of moral education needs to be implemented for students. This is in line with what is explained in one of the hadiths, which states:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

It means: "The believer whose faith is most perfect is the one with the best character." (Hadith narrated by At-Tirmidhi:1162)

From an Islamic perspective, a person's level of faith has a significant relationship with the quality of their character. An individual who truly believes will be reflected through noble moral behavior. The concept of character (*akhlaq*) in Islam has distinctive characteristics that differentiate it from other ethical systems. These characteristics include: (a) *Rabbaniyah*, meaning it is sourced from and oriented towards the will and decrees of God; (b) *Insaniyah*, which affirms respect for human dignity and worth; (c) *Syumuliyah*, meaning it is comprehensive and covers all aspects of human life without exception; and (d) *Wasathiyah*, which reflects the principle of balance and moderation in every dimension of moral behavior (Bafadhol, 2017). Therefore, it is important for an educator to teach character and moral education to students as an integral part of the learning process so that students are not only intelligent but also possess noble character.

3. The Role of Islamic Education in the Intellectual Aspect

Spiritual education in Islam refers to the use of the Qur'an and Hadith as the fundamental foundation (Maryati et al., 2025). The Qur'an is the Divine revelation (*kalamullah*) gradually revealed to the Prophet Muhammad (peace be upon him) through the Angel Gabriel as the completion and confirmation of previous heavenly scriptures, and its recitation is considered an act of worship, starting from *Surah Al-*

Fatihah to Surah An-Nas (Daulay et al., 2023). The Qur'an possesses extraordinary uniqueness, as to this day there is no work that can rival it in the various aspects it contains. Indeed, Allah challenges anyone in His word to produce something that can match the Qur'an.

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

It Means: "Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."" (Al-Isra':88)

From the perspective of Islamic education, hadith holds a very fundamental role as a normative reference source with a sacred status, occupying the position as the second source of law after the Qur'an. Hadith can be understood as everything related to the Prophet Muhammad SAW, whether in the form of his sayings, actions, approvals, or character. Essentially, the Prophet's hadith always synergizes with the Qur'an because both are rooted in divine revelation, although the majority of hadiths have an operational character with the primary function of explaining and interpreting the content of the Qur'an. The functional relationship of hadith to the Qur'an can comprehensively be classified into three main forms: confirming and reaffirming provisions or commands already contained in the Qur'an; explaining and interpreting ambiguous (*mujmal*) verses of the Qur'an, including interpretation and elaboration of general verses, specification of universal verses, as well as limiting absolute verses; and establishing legal provisions that have not been explicitly regulated by the Qur'an (*bayan tasyri'*) (Jaya, 2020).

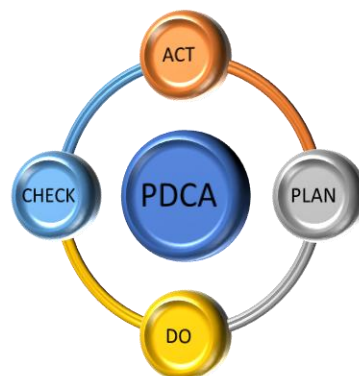
Strategic Management

Strategic management is a systematic process of establishing and implementing long-term goals through analysis of the internal and external environment, strategy formulation, and performance evaluation, aimed at gaining competitive advantage, aligning resources with the institution's mission and vision, adapting to external dynamics, as well as promoting more effective decision-making, institutional strengthening, and a culture of sustainable innovation (Khalilov et al., 2024). Strategic management can also be described as a series of fundamental decisions and steps taken by top management and thoroughly implemented by the entire organizational structure to achieve predetermined goals (Mahmud, 2023).

Thus, strategic management plays a role in providing answers to three main questions: 1) Where is the organization currently positioned? 2) In which direction does the organization want to go? and 3) How can the organization achieve those goals? These three questions need to be answered by Islamic educational institutions through the formulation of the vision to be realized, the mission to be carried out, and the goals to be achieved. This process requires conducting an internal evaluation to identify strengths and weaknesses, as well as an external evaluation to identify opportunities and threats, which can systematically be done through SWOT analysis (Mahmud, 2023).

Educational Quality Management

Quality can be defined from both a conventional perspective which includes product characteristics such as performance, reliability, user-friendliness, and aesthetics and a strategic perspective, which emphasizes the ability of a product or service to meet or exceed customer expectations and needs, with the goal of creating sustainable value and fulfilling consumer preferences. Quality is a concept that contains a contradictory nature, as it is understood on one hand as an absolute concept, and on the other as a relative one. As an absolute concept, quality is seen as a foundation for assessing goodness and correctness, setting a high standard that cannot be surpassed. Conversely, as a relative concept, quality is understood as something that can be continuously evaluated, where it becomes a conceptual product constantly influenced by prevailing perceptions and viewpoints at a given time (Mahmud, 2023).



PDCA Cycle Diagram.

One of the approaches that can be implemented to improve quality is Total Quality Management (TQM), which refers to the PDCA (Plan-Do-Check-Act) cycle model. This model systematically integrates planning, implementation, evaluation, and corrective actions to achieve continuous improvement in processes and outcomes (Munifah et al., 2025). PDCA, also known as the “*Shewhart cycle*”, was first introduced by Walter Shewhart several decades ago. However, over time, the PDCA analysis has more commonly been referred to as the “*Deming cycle*” due to W. Edwards Deming’s significant role in popularizing and expanding the application of this method. Nevertheless, Deming himself always referred to the method as the Shewhart cycle, acknowledging Shewhart as the primary pioneer in the development of statistical quality control theory (Rachman, 2020).

The Deming cycle, consisting of four interrelated stages, is a systematic approach in quality management aimed at achieving continuous quality improvement. The first stage, Planning (Plan), involves formulating clear specifications, setting high-quality standards, and communicating the importance of product quality to employees, along with implementing consistent and measurable quality control. In the Implementation stage (Do), the previously prepared plans are executed in a structured and gradual manner, starting from the most basic level, with task distribution aligned with each individual’s capacity and competence, and with control mechanisms in place to ensure the implementation follows the predetermined plan. The Checking stage (Check) is carried out to evaluate how well the implementation aligns with the established plan, by comparing the quality of the output with the set standards and analyzing failure data to identify underlying causes. Finally, the Action stage refers to making necessary adjustments based on the analysis from the checking stage, with the goal of improving the process and achieving optimal results in the next cycle (Lie et al., 2024).

Strategic Management in Improving Quality in Islamic Educational Institutions

The issue of educational quality has become a crucial and indisputable matter in the context of developing Islamic educational institutions. Individuals’ interest in a particular educational institution is strongly influenced by the quality it offers. In efforts to maintain and improve the quality of Islamic education, consistency and strong commitment are essential. This is aimed at ensuring that the intended achievements of the Islamic educational institution can be realized optimally. Therefore, five dimensions have been empirically identified as the main indicators used by consumers in assessing service quality. The first dimension, reliability, refers to the service provider’s ability to consistently fulfill the promises made to consumers. This includes various aspects such as quality, delivery procedures, and the alignment of pricing with previously advertised promotions. The second dimension, responsiveness, refers to the willingness and ability of service providers to offer quick and effective responses to customer requests, inquiries, complaints, and problems. The assurance dimension evaluates the level of competence, knowledge, and credibility possessed by the employees or the service-providing organization. This is a determining factor for consumers in assessing how much they can trust the service provider, especially in contexts involving high-risk services where it is difficult for consumers to evaluate the provider’s performance. This also includes evidence of professional recognition, such as certifications and awards acknowledged by relevant authorities. The empathy dimension refers to the ability of service providers to offer personal and thoughtful attention to the needs and feelings of consumers, recognizing the importance of consumers feeling valued and understood during interactions. Finally, the tangibles dimension pertains to the physical elements that support service delivery, such as infrastructure, facilities, equipment, and communication materials used by the service provider. These play a significant role in shaping consumers’ perceptions of service quality, particularly for those interacting with the service for the first time (Sunar, 2012).

Meanwhile, the dimension of quality in educational services can be evaluated through several aspects that reflect the effectiveness and efficiency of service delivery. First, timeliness refers to the amount of time required to provide educational services in accordance with the established time standards, as well as the ability to complete the services within the agreed timeframe. Second, completeness reflects the extent to which the demands or needs submitted by clients are adequately met by the service providers. Courtesy describes the level of professionalism in interactions between educators and education personnel with clients, reflecting an attitude of respect and treating clients with dignity. Next, accessibility and comfort indicate the ease with which clients can access services and the level of comfort experienced during the service process. Accuracy reflects the degree of consistency and precision in delivering services in accordance with the established standards. Lastly, responsiveness measures the educational institution’s ability to respond promptly and appropriately to unforeseen situations or emergencies, which is a crucial indicator in maintaining the continuous quality of educational services. All these dimensions are

interrelated in shaping the clients' assessment of the quality of the educational services provided (Mahmud, 2023).

Regarding human resources (HR) in the context of education in the era of globalization, it is essential to meet various demands. According to Tilaar, as cited in (Ningrum, 2016), there are three essential demands on human resources in the field of education in this global era: first, HR with a competitive advantage; second, HR continuously engaged in lifelong learning processes; and third, HR that internalizes and preserves local wisdom values. Meeting these three demands can be achieved through systematic efforts in the focused and sustainable development of human resources. As for human resources in the context of Islamic education, these include several categories: (1) educational personnel, which includes mentors, examiners, instructors, teachers, lecturers, and trainers; (2) functional educational staff, including supervisors, inspectors, researchers, developers in the field of education, and librarians; (3) technical educational staff, such as laboratory assistants and instructional technologists; (4) educational institution managers, which include principals, directors, chairs, rectors, and leaders of non-formal education units; and (5) other personnel responsible for managerial or administrative aspects within the educational context (Mahmud, 2023).

In this context, human resource (HR) development strategies that can be implemented by Islamic educational institutions encompass various dimensions aimed at improving the overall quality of education in a holistic manner. One such strategy is the regular implementation of training sessions and workshops for teachers and administrative staff, focusing on enhancing competencies in areas such as technology, classroom management, and teaching methods grounded in Islamic values. In addition, employee welfare is recognized as a crucial factor in this development process, as adequate well-being can significantly boost performance in both teaching and administrative management. In this regard, one teacher emphasized that attention to staff welfare is a key element in enabling them to work optimally. Furthermore, progressive Islamic educational institutions provide opportunities for their educators to pursue further education or government-recognized certification programs, with the aim of enriching professional competencies and improving the quality of instruction. The implementation of these strategies is expected to strengthen the institution's capacity to produce competent and high-integrity human resources, in line with the demands of contemporary developments (Mayzal & Jamilus, 2025).

Another essential aspect to consider in improving the quality of Islamic education is the management of educational facilities and infrastructure. This management includes seven main activities: (1) planning of educational facilities and infrastructure, (2) procurement of educational facilities and infrastructure, (3) distribution of educational facilities and infrastructure, (4) inventory management of educational facilities and infrastructure, (5) maintenance of educational facilities and infrastructure, (6) storage of educational facilities and infrastructure, and (7) disposal of educational facilities and infrastructure (Novita, 2017). There are also several principles that must be observed in managing facilities and infrastructure, including: (1) the principle of goal achievement, (2) the principle of efficiency, (3) the administrative principle, (4) the principle of clear responsibility, and (5) the principle of cohesiveness (Ananda & Banurea, 2017).

Furthermore, in order to improve the quality of education, the implementation of comprehensive and structured strategies in various aspects is required. One of these is curriculum development, which includes designing methods for delivering lesson materials as well as a holistic study system, aimed at creating an effective and efficient learning process. Additionally, the provision of appropriate textbooks for students, as well as relevant guidebooks for teachers at the elementary, secondary, and vocational education levels, is essential to support a structured learning process. Library books covering various disciplines in higher education also play an important role in enriching academic resources. Another equally important strategy is the provision of teaching aids and other educational facilities, from elementary schools, kindergartens, special schools, science laboratories in junior and senior high schools, to training and practice facilities in vocational schools and universities, to support the implementation of experience-based learning. Moreover, improving teaching quality through training and professional development for teachers and lecturers must be a priority to create competent educators. Lastly, providing healthy and quality reading materials through school libraries functions to broaden students' horizons and improve literacy, which in turn supports the overall enhancement of education quality (Sayuti, 2021).

4. CONCLUSION

Islamic education plays a very important strategic role in shaping quality human resources, not only in intellectual aspects but also in moral and spiritual dimensions. Through an education system that includes various levels, such as madrasahs, Islamic boarding schools (*pondok pesantren*), and higher education, Islamic education strives to produce individuals who possess deep intellectual expertise as well as noble character. In efforts to improve the quality of Islamic education, a holistic integration of general

knowledge and Islamic sciences is required, along with the instillation of moral values in accordance with Islamic teachings. Strategic management in Islamic education, which includes the management of competent human resources and adequate facilities and infrastructure, must continuously be enhanced so that the quality of education provided remains relevant and sustainable. Therefore, the development of a comprehensive and sustainable curriculum, professional training for educators, as well as improvements in their welfare are primary priorities. The management of educational facilities and infrastructure needs to be conducted effectively and efficiently, adhering to clear principles, in order to create an educational environment that supports effective learning processes. Thus, Islamic education can be more effective in producing individuals who excel not only in knowledge but also in morality and spirituality, in accordance with the demands of the times.

5. ACKNOWLEDGE

The author expresses the utmost gratitude to the lecturers of the Educational Management Study Program, especially to the instructor of the Strategic Educational Management course, for the guidance and support provided during the writing process of this article. Furthermore, the author also thanks all parties who have contributed directly or indirectly to the preparation of this work. Lastly, the author appreciates the management of Khalifah Journal: Journal of Nusantara Education for providing the opportunity to publish this research, hoping that it will benefit the advancement of knowledge, particularly in the field of education.

6. REFERENCES

- Abidin, A. M. (2021). PENDIDIKAN MORAL DAN RELEVANSINYA DENGAN PENDIDIKAN ISLAM. *Jurnal Paris Langkis*, 2(1), 57–67. <https://doi.org/10.37304/paris.v2i1.3282>
- Adien, R., Amjad, H., Sukirman, Marlina, L., & Febriyanti. (2025). TRANSFORMASI PENDIDIKAN BERKUALITAS: FAKTOR PENDUKUNG DAN STRATEGI PENINGKATAN MUTU. 21(1), 75–97. <https://doi.org/https://doi.org/10.30603/ir.v21i1.6245>
- Ahmadi, A., & El Widdah, M. (2023). Analisis Kebijakan Pendidikan Islam (Suatu Kajian Studi Letaratur Manajemen Pendidikan). *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL*, 4(1), 104–113. <https://doi.org/10.38035/jmpis.v4i1.1376>
- Ananda, R., & Banurea, O. K. (2017). MANAJEMEN SARANA DAN PRASARANA PENDIDIKAN. In *CV. Widya Puspita* (1 ed.). CV. Widya Puspita.
- Bafadhol, I. (2017). PENDIDIKAN AKHLAK DALAM PERSPEKTIF ISLAM. *Edukasi Islami: Jurnal Pendidikan Islam*, 06(12), 45–61. <https://doi.org/https://doi.org/10.30868/ei.v6i12.178>
- Daulay, S. S., Suciandhani, A., Sofian, S., Julaiha, J., & Ardiansyah. (2023). Pengenalan Al-Quran. *Jurnal Ilmiah Wahana Pendidikan*, 9(5), 472–480. <https://doi.org/https://doi.org/10.5281/zenodo.7754505>
- Engelen, B., Thomas, A., Archer, A., & van de Ven, N. (2018). Exemplars and nudges: Combining two strategies for moral education. *Journal of Moral Education*, 47(3), 346–365. <https://doi.org/10.1080/03057240.2017.1396966>
- Febri Widiandari, & Dwi Ratnasari. (2023). KECERDASAN INTELEKTUAL DITINJAU DALAM PERSPEKTIF AL-QURAN. *An-Nahdlah: Jurnal Pendidikan Islam*, 3(1), 35–46. <https://doi.org/10.51806/an-nahdlah.v3i1.73>
- Iye, R., Kamasiah, & Hendrawan. (2024). Kajian Studi Pustaka Tentang Metode Pengajaran Cerita Rakyat Dalam Pembelajaran di Sekolah Dasar. *JURNAL WAWASAN SARJANA*, 3(1), 11–23. <https://doi.org/https://doi.org/10.35326/juwara.v2i3.6297>
- Jamal, S. A., Jannah, Mi., & Gusmaneli. (2025). Pendekatan Strategis dalam Pembelajaran PAI Berbasis Nilai-Nilai Al- Qur ' an dan Hadis. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2(3), 333–346. <https://doi.org/https://doi.org/10.61132/akhlak.v2i3.1059>
- Jaya, S. A. F. (2020). AL-QUR'AN DAN HADIS SEBAGAI SUMBER HUKUM ISLAM. *JURNAL INDO-ISLAMIKA*, 9(2), 204–216. <https://doi.org/10.15408/idi.v9i2.17542>
- Junaidi, & Jamilus. (2024). SISTEM REKRUTMEN DALAM PENGEMBANGAN MANAJEMEN SUMBER DAYA MANUSIA BERDASARKAN KONSEP PENDIDIKAN ISLAM. *IMEIJ: Indo-MathEdu Intellectuals Journal*, 5(2), 2134–2145. <https://doi.org/https://doi.org/10.54373/imeij.v5i2>
- Kafi, M. I. A., & Hanum, S. (2020). Pendidikan Kecerdasan Intelektual Berbasis Al-Qur'an. *Al-Hikmah*, 2(1), 101. <https://doi.org/https://doi.org/10.36378/al-hikmah.v2i1.441>
- Kartina, Zakariah, A., & Novita. (2024). PERAN PENDIDIKAN AGAMA ISLAM DALAM MENGEMBANGKAN POTENSI. *JHC: JURNAL INTELEK INSAN CENDIKIA*, 1(7), 2901–2907. <http://ejournal.uniks.ac.id/index.php/Alhikmah/article/view/441>

- Kemenag RI. (2015). *Rencana Strategis Direktorat Jenderal Pendidikan Islam Tahun 2015 – 2019*.
- Khalilov, A. P. T., Aliyev, A. P. V., Guliyeva, A. P. M., & Mahababat Babayeva. (2024). Strategic Management Mechanisms, Directions, and Functions in Higher Education. *Pakistan Journal of Life and Social Sciences (PJLSS)*, 22(2), 12146–12162. <https://doi.org/10.57239/PJLSS-2024-22.2.000869>
- Kheroni, A. (2020). Implementasi Manajemen Strategik Pada Lembaga Pendidikan Majelis Taklim Darunnajah Desa Bejiruyung Kecamatan Sempor Kabupaten Kebumen. *Cakrawala: Jurnal Manajemen Pendidikan Islam dan studi sosial*, 4(2), 79–104. <https://doi.org/10.33507/cakrawala.v4i2.247>
- Kholidi, I., & Faradina, S. (2025). Peran Pendidikan Islam: Menapak Krisis Identitas dan Degradasi Moral di Indonesia. *An-Nasyi'in: Jurnal Ilmu Pendidikan*, 01(01), 1–14.
- Lie, N. L., Mujiyanto, M., & Suherman, S. (2024). Integrasi Model TQM, PDCA, dan Analisis Swot Dalam Peningkatan Manajemen Mutu Pendidikan. *JERUMI: Journal of Education Religion Humanities and Multidisciplinary*, 2(1), 199–205. <https://doi.org/10.57235/jerumi.v2i1.1793>
- Mahmud. (2023). *MANAJEMEN PENDIDIKAN ISLAM STRATEGI DASAR MENUJU MANAJEMEN PENDIDIKAN ISLAM BERMUTU* (2 ed.). YAYASAN PENDIDIKAN ULUWIYAH.
- Maryati, Y. S., Saefullah, A. S., & Azis, A. (2025). Landasan normatif religius dan filosofis pada pengembangan metodologi pendidikan agama islam. *QOLAMUNA: KEISLAMAN, PENDIDIKAN, LITERASI DAN HUMANIORA*, 1(2), 65–84. <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/178/177>
- Mayzal, D. C., & Jamilus. (2025). PERAN PENGEMBANGAN SDM DALAM MENINGKATKAN EFEKTIVITAS LEMBAGA PENDIDIKAN ISLAM. *J-KIP (Jurnal Keguruan dan Ilmu Pendidikan)*, 6(2), 601–608. <https://doi.org/http://dx.doi.org/10.25157/j-kip.v6i2.17352>
- Munajat, N. (2016). Kebijakan Manajemen Berbasis Madrasah Dalam Meningkatkan Mutu Pendidikan Islam. *Journal on Education*, 8(2), 155–168. <https://doi.org/10.14421/al-bidayah.v8i2.74>
- Munifah, I., Tuala, R. P., & Murtadho, A. (2025). STRATEGI PENDIDIKAN BERKUALITAS MELALUI TOTAL QUALITY MANAGEMENT BERBASIS PDCA. *Jurnal Manajemen Pendidikan*, 13(01), 9–16. <https://doi.org/https://doi.org/10.33751/jmp.v13i1.11197> Volume
- Nata, A. (2018). *Islam dan Ilmu Pengetahuan* (I. Fahmi (ed.); Edisi Pert). KENCANA. www.prenadamedia.com
- Ningrum, E. (2016). PENGEMBANGAN SUMBER DAYA MANUSIA BIDANG PENDIDIKAN. *Jurnal Geografi Gea*, 9(1). <https://doi.org/10.17509/gea.v9i1.1681>
- Novita, M. (2017). Sarana Prasarana yang Baik menjadi bagian Ujung Tombak Keberhasilan Lembaga Pendidikan. *Nur El-Islam*, 4(2), 97–129. <https://ejurnal.iaiyasnibungo.ac.id/index.php/nurelislam/article/view/72>
- Nugraha, M. T. (2020). Integrasi Ilmu dan Agama: Praktik Islamisasi Ilmu Pengetahuan Umum di Perguruan Tinggi. *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, 17(1), 29–37. [https://doi.org/10.25299/al-hikmah:jaip.2020.vol17\(1\).3927](https://doi.org/10.25299/al-hikmah:jaip.2020.vol17(1).3927)
- Rachman, P. (2020). Implementasi Plan-Do-Check-Act (Pdca) Berbasis Key Performance Indicators (Kpi): Studi Kasus Di Smp-Sma Integral Ar-Rohmah Dau Malang. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 4(2), 14–27. <https://doi.org/10.33650/al-tanzim.v4i2.981>
- Rubini, R. (2019). PENDIDIKAN MORAL DALAM PERSPEKTIF ISLAM. *Al-Manar*, 8(1), 225–271. <https://doi.org/10.36668/jal.v8i1.104>
- Sayuti, A. (2021). Strategi Manajemen Kurikulum Dalam Peningkatan Kualitas Pendidikan. *AL FATIH*, 1(1), 53–59.
- Sunar. (2012). Dimensi Kualitas Jasa Pendidikan. *forum Ilmiah*, 9, 100–105.