

Ngemong Tradition In Madrasah Leadership Management

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ABSTRACT. The purpose of this study was to determine and analyze the leadership of the head of Madrasah based on the management function that conceptualizes the tradition of ngemong in MA Taqwal Iah Tunggu Meteseh Tembalang Semarang. This type of research uses a qualitative case study approach. Data collection techniques used are observation, interviews, and documentation. Data analysis techniques are carried out by collecting data, reducing data, presenting data, drawing conclusions. To check the validity of the data, the researchers used credibility and triangulation tests. The results of this study found that 1. The planning of the tradition of ngemong in the leadership of the Kamad at the Taqwal Iah Waiting for Meteseh Tembalang Semarang, a) The type of leadership of the head of the madrasah is a charismatic leadership type., b) Planning of the head of the madrasa begins by determining the medium-term plan and the long-term plan for the madrasa year. Then the plan was followed up with a madrasa work meeting. 2. Organizing the tradition of ngemong in the leadership of the Kamad at MA Taqwal Iah Waiting for Meteseh Tembalang Semarang, a) The way of organizing the head of the madrasa begins with carrying out work meetings related to the discussion of the madrasa program which is contained in the medium-term and long-term plans for the madrasa year., b) The headmaster Madrasah mandates the waka of curriculum and waka of student affairs to accommodate all madrasa activities or programs in accordance with their respective jobdesk. 3. Implementation of the tradition of ngemong in the leadership of Kamad at MA Taqwal Iah Wait for Meteseh Tembalang Semarang, a) The head of the madrasah provides direction and primarily motivation to all madrasah residents, be it the teacher council, education staff, or to the students themselves., b) The madrasa head supervises and evaluate both those relating to the performance of teachers and education personnel, as well as all activities that have been and will be carried out by the madrasah..

Keywords: *Tradition of Ngemong, Leadership of the Head of Madrasah*

INTRODUCTION

Education is a cultural practice that promotes human dignity throughout a person's life. The field of education is always evolving as technology improves, and the problems educators face are directly analogous. As a result, public education is meant to respond to any changing times while also meeting the demands of society (Fatimah et al., 2023; Madkan & Mumtahana, 2022). (Supardi: 2001)

Given the importance of education in human life, educational activities must be able to provide students with skills appropriate to their environment and needs. The role of madrasa heads and professors, as well as the existing principles of order, are very important in creating conditions that encourage the growth of Islamic behavior in all areas of life (Rustiana & Ma`arif, 2022; Saputro & Darim, 2022). Virtue principles must be instilled and demonstrated so that they are internalized in the personality of students, resulting in noble and Islamic behavior. (UU RI No 14 Tahun 2005)

In this day and age, growing up in an age without a religious culture is a catalyst for ugly and aggressive behavior, as well as a decline in morals and values in students. Student moral degradation is often shown in everyday life. Bullying, promiscuous sex, drug use, and fights among students are all problems students face. There will be losses for the nation's next generation if there is no serious handling (Ciptaningsih & Rofiq, 2022; Rofiq & Nadliroh, 2021). Given the importance and magnitude of the negative influence on the younger generation, especially Islamic students, the madrasa head must lead as an innovator and developer of Islamic culture by instilling Islamic values in students through the application of religious culture in the madrasa they lead.

As a result, the head of the madrasa must be able to instill a religious culture in the madrasa. Madrasah leadership is a determining factor for the success of madrasahs. Madrasahs will be good if the principal leads them properly, and conversely, madrasahs will be bad if they are not properly directed. The principal is in charge of managing people, tasks, and programs at school to achieve school goals as a leader (Bahri & Arafah, 2020).

The madrasa head is responsible for completing managerial activities such as planning, coordinating, implementing, and supervising as an educational leader. To carry out this key management job, the madrasah leader and his entire team must work together successfully (Sirojuddin, Ashlahuddin, et al., 2022; Sodikin et al., 2022). As a result, the madrasah principal plays a critical role in the success of the madrasah he oversees. As the educational leader, the madrasa head is responsible for administrative responsibilities such as planning, coordinating, implementing, and supervising. To effectively carry out this important managerial role, the principal and his entire team must work together. As a result, the madrasah principal plays an important role in the success of the madrasah (Amelia et al., 2022; Sirojuddin, Amirullah, et al., 2022; Tajudin & Aprilianto, 2020).

Madrasah principals like this provide direction for the development of a strong school culture that will assist in achieving school goals. Madrasah principals are integrated into the school culture through efforts to articulate school goals and missions, school values, school uniqueness, school symbol systems, adequate appreciation, and organizational ties based on mutual trust and commitment between teachers, students, and the community (Faizah, 2022; Faizah & Mubin, 2018).

One of the high schools in Semarang is Madrasah Aliyah MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang. This school is a viable alternative for the community because in addition to the Islamic pattern displayed by this school, this madrasa aims to introduce and instill Islamic religious principles so that children's development is guided by Islamic teachings (Mumtahana et al., 2022; Mumtahanah, 2020). Based on the findings of the initial investigation, there is something interesting about the leadership management concept of the madrasa head at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang. Where the concept of ngemong culture is associated with leadership patterns. The implementation of the "Ngemong" tradition by the head of the madrasa is a thought and action adopted by the madrasa community as a habit based on the importance of religious teachings (Zulianah et al., 2022).

With the description of the problem above. The urgent thing related to this research is that in realizing the ngemong tradition in madrasahs it is not easy. Its application requires a very long time and very hard effort. Therefore the researcher will examine this issue and deepen it related to the ngemong tradition in the leadership management of the madrasa head at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang (Muslimin & Kartiko, 2020).

METHOD

In this study, researchers used a qualitative approach. A qualitative approach is a research method used in the field to conduct research in a natural and reasonable way under an objective setting. (Zainal Arifin: 2012) This research is a case study type. Intense, detailed, and in-depth research on a specific organism (person), institution, or symptom with a limited area or concern. (Imam Gunawan: 2013) The reason underlying this research is a case study type is to find out about how the ngemong cultural tradition is in the leadership management of the madrasa head at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang.

The data source in the research, is the topic from which the data is collected. (Arikunto: 2006) information collected directly from the first source of researchers such as the community who know a lot and are directly involved in MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang, such as the head of the madrasa, one senior teacher, the head of the division. Administration Section, Counseling Guidance, and one of the students at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang, became the main data sources in this study.

Researchers will collect data using three methods: observation, interviews, and documentation. Data obtained from interview findings, field notes, and documentation were analyzed using qualitative data analysis methods. Data analysis is the process of organizing, sorting, categorizing, coding/signing, and analyzing data and categorizing data to produce results based on the emphasis or problem you are trying to solve. Qualitative data which is usually scattered and layered can be simplified and finally understood through this series of operations. (Imam Gunawan: 2013)

RESULT AND DISCUSSION

Planning for the Ngemong Tradition in Kamad Leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang

The following description is an attempt to analyze the results of the research that I have carried out. Thus you will know how to plan the leadership of the Madrasah head in the concept of the ngemong tradition at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang. Interviews conducted with the head of the madrasa aim to obtain more information about the leadership character of the head of the madrasa and the planning of the leadership of the head of the Madrasa. The results of the interview are;

“The ideal leader is like what was said by the prophet kullukum roin, so you all have to be angon or say the Javanese say the 360° leader, so sometimes he has to be an imam to be at the forefront giving an example sometimes he can also be behind so said becomes the motivator sometimes if necessary he is above him as a leader as a head who is sometimes stubborn he has to be tough but sometimes he also has to be qoid so a companion can be on his right and left even if necessary if the system is already good the child is no longer there what is going well for all leaders, it is enough just to be a nasir, to be a monitor or an observer.”

From the results of the interview above it can be understood that good and ideal leadership is like that which has been exemplified by the prophet, being an example and role model if in Javanese tradition more precisely such a leader is called along or ngemong. continued the head of the madrasa conveyed to the researcher as follows

“Planning at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang is divided into medium-term development plans (RPJM) and annual long-term development plans (RJPP). The planning uses the RAPBM (Madrasah Revenue and Expenditure Plan) where every year it is evaluated which ones work and which don't work, programs that run

financing will be maximized, for programs that produce achievements we finance them optimally, because according to him achievement without maximum funding impossible”

The results of the interview stated that planning for the leadership of the madrasa head is by establishing a medium-term development plan and a long-term development plan per year. After that it was followed up at the madrasa working meeting which was attended by all the teacher boards including the head of the foundation.

The interview with the Curriculum Deputy Head aims to gain further information. As for the results of the interview, namely the head of the madrasa, especially at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang, it is not enough just to be smart, intelligent and also educated. However, it takes someone who has power from within himself, so that he has allure and enormous influence on his subordinates. That way his subordinates are willing to carry out their respective duties, principals and functions, even if the principal is present or not at the madrasa.”

From the results of the interviews above, it can be understood that the leadership type of the madrasa principal reflects a leader who is smart and also clever and has power in controlling the organizational community he leads. In addition to the results of the interviews at the level, the results of further interviews related to the leadership planning of the madrasa head were also obtained, namely as follows:

The discussion on the madrasah program carried out in the working meeting included plans that were either medium term or annual in nature. In the discussion in the work meeting, it was not only the vice curricula, the student council, or the teacher council, but also involved education staff. This then proves that the principal of the madrasa reflects a typical democratic leadership. So, teachers and education staff at the working meeting had the opportunity to provide their best input for the progress of the madrasa”

From the interview above it can be understood that the planning for leadership of the madrasa head was discussed at a madrasa work meeting which involved both the teacher council and education staff. Interview with the deputy head of student affairs to obtain information related to the type and planning of the headmaster's leadership. The results of the interview are as follows. “Being a charismatic leader is a gift from Allah SWT. The charismatic type gives birth to authority which makes his subordinates obedient to their leaders. If it is said that the head of the madrasa in his leadership has the characteristic of ngemong, it is true that the young head of the madrasa really puts forward the name of work such as.”

From the results of the interview, it can be understood that the leadership type of the madrasa head is a charismatic type of leadership, that the head of the madrasa is ngemong, that is the person. Furthermore, the interview above also got the results of the interview namely: “Sebelum rapat kerja dalam rangka pembahasan perencanaan program, biasanya ada ide yang dimunculkan dulu, membuat rumusan berkali kali, setelah itu baru diadakan rapat kerja bersama seluruh dewan guru dan tenaga kependidikan”.

From the results of the interview above, it can be understood that before determining the madrasah program plan, it is necessary to come up with an idea, then formulate it many times, evaluate it in stages, after it is considered mature enough, the formulation will then be determined as a program plan.

Organizing the Ngemong Tradition in Kamad Leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang

Organizing the Ngemong Tradition in Kamad Leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang To find out how organizing activities at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang, the authors conducted interviews with the head of the madrasa,

deputy head of curriculum and deputy head of student affairs. The results of the interview are as follows:

The results of interviews with the head of the madrasa regarding the leadership management of the head of the madrasa are in terms of implementing the following organizing:

“Whereas in organizing at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang which is related to the development of madrasahs, namely by carrying out madrasah working meetings as the main stage. Furthermore, in the work meeting various activities were programmed, both academic and extracurricular. Furthermore, the meeting will be coordinated and completed by the deputy head of curriculum who works closely with the deputy head of student affairs according to their respective job desks. Then they determine or schedule these programs to be implemented”.

From the results of the interview, it can be concluded that the organizing implementation is carried out on the agenda of the madrasah work meeting, which will then be continued by the coordinator, in this case the Deputy Head of Curriculum and Deputy Head of Student Affairs related to their respective programs and Jodesk. From the results of the interview, the head of the madrasa continued to convey to the researcher, namely:

“As the principal of the madrasa I also participated in the organizing process. This participation is one way to find out how to follow up and suitability of the tasks assigned to each executor. With this organization, of course, it will facilitate the process of implementing the program in the future”.

The results of the interview show that every activity that takes place is always reviewed by the head of the madrasa, where the head of the madrasa also plays an active role in every activity or action that takes place at school. Based on the results of the interview with the Deputy Head of the curriculum related to the organization carried out by the head of the madrasah, they are as follows:

“For programs that have been planned and discussed in madrasah working meetings, the madrasah head continues to provide monitoring so that these plans can be carried out. Because in that position, as vice curricular administrator, we are given responsibility for coordinating the various activities that have been included in the planning, in which case we work closely with the deputy head of student affairs, which in carrying out the program is of course in accordance with our respective job desks. Like programs that are related to the curriculum, of course that is the area of the deputy head of the curriculum”.

From the results of these interviews it can be understood that the organization of the leadership of the madrasah head is to carry out activities that will be carried out as the person in charge entrusted to the deputy head of the curriculum and also the deputy head of student affairs, but even so the head of the madrasa remains the main actor in controlling these activities. The results of interviews with the vice president of student affairs related to the leadership organization of the madrasa head are as follows:

“The head of the madrasa is indeed always reviewed by him in all activities that take place, where the head of the madrasa plays an active role in every activity or action that takes place in the madrasa. Its relation to the madrasa program that has been discussed in the madrasa work meeting, as those assigned to coordinate these activities, we together with the deputy head of the curriculum will further discuss the implementation schedule”.

According to the results of the interview above, it is understood that the implementation of the organizing function in terms of leadership management of the madrasa head is where the head of the madrasa plays an active role in every activity or action that takes place in the madrasa.

Based on the results of the overall interview above, it can be concluded that the organization has been carried out properly, follow-up rather than planning is the implementation of organizing. This can be seen from the results of the interviews that the researchers conducted with the informants having the same answer, that the organizing process was carried out in the madrasah work meeting as the main stage, then followed by mapping or scheduling for the programs to be implemented and for coordinating the activities to be carried out by the madrasas are according to their respective tasks. Furthermore, the active role of the madrasah head greatly influences the success of madrasah agendas.

Implementation of the Ngemong Tradition in Kamad Leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang.

The success of a madrasa is certainly influenced by several factors, one of which is related to leadership. Thus it must be attempted and implemented with full responsibility. As is the case in MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang is one of the best madrasas in Semarang and this is of course the result of the leadership of the head of the madrasa. As for the implementation of the leadership management of the head of the madrasa by conceptualizing the ngemong tradition as follows: The results of interviews with the principal related to the implementation of the madrasah principal's leadership management are as follows:

“As the head of the madrasa, my responsibility as a leader is of course to provide motivation to the entire madrasah community, be it students or even teachers. Providing motivation such as fostering discipline, enthusiasm for work, and doctrine in the form of the concept of teamwork in the success of all madrasah programs and progress of the institution”.

From the results of these interviews it can be understood that one form of implementation and responsibility of a leader, here the principal of the madrasa always provides motivation to stimulate them so that they can carry out their duties professionally. Furthermore, what was conveyed by the head of the madrasa regarding matters carried out in carrying out his duties conveyed to the researcher as follows:

“For controlling and supervising the performance of the education staff and the teacher council, I, as the head of the madrasa, supervise and see how the performance of the education staff works and always survey activities after that evaluate each end of the activity.”

From the results of these interviews it can be understood that the efforts made by the head of the madrasa are to supervise and control all activities that take place in the madrasa. Furthermore, these activities will be evaluated to measure and assess the extent to which the success of these activities. The results of interviews with the deputy head of the curriculum related to the implementation of the madrasa principal's leadership management are as follows:

“Yes, it's true that the principal of the madrasa always motivates all teachers and staff, that's what then makes us all as part of the madrasa community committed to being able to provide the best for the madrasa”.

From the results of the interviews above, it can be understood that the head of the madrasa always motivates all teachers and staff. Furthermore, the interview results obtained as follows:

“The madrasah head is very intense in supervising both education staff and the teacher council, he is also very disciplined including in administrative matters, such as if he has carried out activities, he immediately holds a meeting for evaluation”.

From the results of the interview above, it can be understood that the madrasa head is very intense in providing supervision in various matters including regarding the activities that have been carried out, so the madrasa head immediately holds a meeting for an evaluation meeting.

the results of interviews with the deputy head of the curriculum related to the implementation of the leadership management of the madrasah head are as follows:

“The principal of the madrasa always indoctrinates us that to advance the madrasa it cannot be done by just one role, but this will only be achieved if we do it together. The principal of the madrasa also always provides reinforcement in the form of advice and also motivation to build the spirit of teamwork in the madrasa community”.

The results of the interview above show that the head of the madrasa has provided motivation not only to educational staff but to the entire madrasa community including students with the hope that the vision and mission of the madrasa can be realized properly

Based on the interview above, it can be concluded that the head of the madrasa has carried out control and oversight of the performance of both the education staff and the teacher council, such as in administrative matters. Then also the active role of the madrasa head who always holds evaluation meetings of madrasa activities.

Discussion

In accordance with the results of the research found, the researcher obtained data about the ngemong tradition in the leadership management of the case study madrasa principal at MA Taqwal Ilah Mateseh Tembalang Semarang. The author uses the method of observation, interviews and documentation, then analyzed with the theories that the author has presented in CHAPTER II. These data include the following.

Planning for the Ngemong Tradition in Kamad Leadership at MA Taqwal Iah Tunggu Meteseh Tembalang Semarang

A deeper understanding of charismatic leadership shows that as long as it has a perception about the balance between carrying out tasks and maintaining relationships with subordinates, a charismatic leader seems to place an emphasis on these two things, meaning that he tries to carry out his tasks as well as possible. good and at the same time gives the impression that the maintenance of relations with subordinates is based on a relational and not a power orientation.

The head of the MA Taqwal Ilah Madrasah Meteseh Tembalang Semarang is a head who has authority and power. His authority is able to have a positive influence on his subordinates, has allure and enormous influence on his subordinates. With that great power and allure, his subordinates (teachers, employees, and students) are willing to carry out their respective duties, principals and functions. Thus the learning objectives will be achieved.

This is in accordance with the theory presented by Mulyasa, that charismatic leadership: Charismatic leadership is defined as "a state or talent associated with extraordinary abilities in terms of one's leadership to arouse adoration and awe of the public towards him" or leadership attributes that based on individual personality qualities (E. Mulyasa, 2002; H. E. Mulyasa, 2021).

Based on the suitability of the results of observations and interviews, it was found that the management planning for the leadership of the madrasa head at MATaqwal Ilah Mateseh Tembalang Semarang was carried out by involving the teacher's council and education staff. The planning is divided into two, namely the medium-term development plan and the long-term

development plan per year for the madrasah, which are then discussed at work meetings which are then followed up on to the foundation as a form of submission and obtaining approval.

Organizing the Ngemong Tradition in Kamad Leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang

In the second research finding, for the accommodation process related to the program to be implemented, the deputy head of curriculum and student affairs are given the trust to continue the program by working closely with the teacher council, to determine the schedule for carrying out these activities, and of course adjust them to their respective jobdesks. Furthermore, the head of the madrasa continues to play an active role in overseeing and accommodating all forms of activities or programs that will be carried out (Hafid & Barnoto, 2022; Saadah & Asy'ari, 2022). This means that even though the accommodation task has been entrusted to the deputy head of curriculum and student affairs, the head of the madrasa remains intensely observing the activities that occur in the madrasa (Pratiwi & Amalia, 2021).

Referring to the opinions of the experts above, the implementation of the organizing function of the leadership management of the madrasa head at MA Taqwal Ilah Mateseh Tembalang Semarang is quite well implemented. This is evidenced by the implementation of madrasah programs which have been accommodated through the division of tasks, including in terms of committees.

Implementation of the Ngemong Tradition in Kamad Leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang

Looking at the third finding, the role of the principal of MA Taqwal Ilah Mateseh Tembalang school. The madrasa head always provides input, direction and especially provides motivation to the entire madrasa community so that they can carry out their responsibilities as well as possible. Teachers provide the best learning for students, so do educational staff provide their best performance, and students are responsible for active learning and achievement. Besides that, in carrying out the implementation function by describing motivation, the head of the madrasa also supervises and evaluates the performance of teachers and education staff. From this it shows that there is a good relationship between the head of the madrasa and all members of the madrasa community.

Judging from the implementation of the leadership management of the madrasa head, that the madrasa head has carried out control and supervision of the performance of the education staff and also the teacher council. This is as stated by Mulyadi that the head of the madrasa must supervise to determine whether the activities planned are functioning smoothly and in accordance with the requirements. The role and responsibility of the madrasa head in developing a rational and professional reward system will be very beneficial for the development of a better madrasa. The madrasa principal's award must be a source of inspiration for the madrasa community (Arif et al., 2023; Arif & Sulistianah, 2019; Fahlevi et al., 2021).

CONCLUSION

The planning of the ngemong tradition in the leadership of the Kamad at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang, the researchers concluded, a) The type of leadership for the head of the madrasa is a charismatic type of leadership. Furthermore, the plan was followed up with a madrasa working meeting. Organizing the ngemong tradition in the Kamad leadership at MA Taqwal Ilah Tunggu Meteseh Tembalang Semarang, the researchers concluded, a) How to organize the madrasah head begins with carrying out work meetings related to discussing the madrasa program which is contained in the mid-term and long-term plans per madrasah year. b) The head of the madrasa mandates the deputy head of curriculum and student affairs in accommodating all madrasah activities or programs in accordance with their respective job desks.

The implementation of the ngemong tradition in the leadership of the Kamad at MA Taqwal Iah Tunggu Meteseh Tembalang Semarang, the researchers concluded, a) The head of the madrasa provides direction and primarily motivation to all madrasa residents, be it the teacher council, education staff, or the students themselves., b) The head of the madrasa supervises and evaluates both those related to the performance of teachers and education staff, as well as all activities that have been and will be carried out by the madrasa.

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