



## Implementation of Islamic Education Leadership in Shaping the Islamic Personality of Students at Izzatul Islam Elementary School Memorizing Qur'an Serang Baru, Bekasi Regency

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### Abstract

This study aims to examine the implementation of Islamic education leadership in shaping the Islamic personality of students at the Qur'an Memorization Elementary School (SDPQ) Izzatul Islam, Serang Baru, Bekasi, West Java. Using a descriptive qualitative approach, data was obtained through in-depth interviews, participatory observations, and documentation studies of foundation heads, principals, teachers, guardians, and students. The findings of the study show that school principals adopt a democratic leadership style that emphasizes deliberation and the active involvement of all stakeholders in every decision-making. The formation of students' Islamic personality is developed through integrated religious programs, including memorization of the Qur'an, congregational dhuha and dzuhur prayers, murojaah of the Qur'an and hadith, memorization of daily prayers, and Friday infak activities. Teacher exemplary methods, worship habits, contextual learning based on faith and morals, as well as an educational reward and sanction system are the main pillars of Islamic personality development for students. Monitoring of students' amaliyah worship involving the active role of parents is carried out routinely every week. This study concludes that effective, consistent, and prophetic values-based Islamic education leadership contributes significantly to the formation of Islamic personalities of students at the elementary school level.

**Keywords:** Implementation, Islamic education leadership, Islamic personality

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### INTRODUCTION

Leadership in Islamic educational institutions is a determining factor that determines the direction and quality of education delivery as a whole. The success of an educational organization in achieving its goals is highly dependent on the capacity and competence of its leaders in motivating, guiding, and directing all components involved. As emphasized by Rivai and Mulyadi (2013), leadership includes the ability to influence others, both inside and outside the organization, for the achievement of a common goal that has been set. In the context of Islamic education, leadership is not only interpreted as a structural authority, but also as a moral responsibility carried out before Allah SWT.

Islamic educational leadership can be defined as the ability of a person to mobilize, motivate, and direct individuals and groups in the Islamic educational environment to achieve the educational goals that have been set, always based on the values of the Qur'an and the Sunnah of the Prophet PBUH. Leaders in the Islamic perspective are known as *umara* or *ulil amri*, who have responsibilities not only to their subordinates, but also to Allah SWT as the highest trust-giver. The concept of *khadimul ummah* (servant of the ummah) is the ethical foundation of Islamic leadership that prioritizes service and benefit over all forms of personal interests (Al-Mawardi, 1996).

In an era of disruption marked by the rapid development of digital technology and the rapid flow of globalization, the threat to the formation of the character and personality of the younger generation is increasingly real. Deviant behavior, weakening of moral values, and lack of internalization of religious principles are problems that are often faced by educational institutions today. Made Saihu in Peduli Pluralisme Peduli Indonesia identifies several factors that cause moral crises in the educational environment, including the loss of moral orientation in educational goals, the dominance of academic formalism that kills creativity and imagination, and the approach to learning that is verbal and memorized without internalizing true spiritual values. In this context, Islamic-based schools bear the dual responsibility of educating students intellectually while forming a strong and comprehensive Islamic personality.

Islamic personality, which in Islamic literature is known as *al-syakhshiyah al-islamiyyah*, is a harmonious combination of mindset (*aqliyyah*) and attitude pattern (*nafsiyyah*) which is always based on Islamic creed and sharia (Taqiyuddin an-Nabhani, 2003). This personality includes the external dimension, such as how to dress in accordance with the sharia, how to communicate politely, and respect for parents, teachers, and others, as well as the inner dimension which includes patience, sincerity, cleanliness of heart, good prejudice, and humility (*tawadhu'*). The formation of this personality is not formed spontaneously, but requires a systematic, consistent educational process, and supported by a conducive environment and real examples from educators.

The formation of Islamic personality from the elementary school level is very strategic, considering that the age of 6 to 12 years is the golden age of character formation. In this age range, children have high long-term memory capacity and are very responsive to repetition and habituation methods. Children's brains in this phase are very plastic and easily absorb behavioral patterns and values displayed by the surrounding environment, especially parents, teachers, and peers. Therefore, effective Islamic education leadership at the primary school level plays a crucial role in creating an educational ecosystem that supports the authentic and comprehensive internalization of Islamic values.

Izzatul Islam Qur'an Memorization Elementary School (SDPQ) in Serang Baru District, Bekasi Regency, is an Islamic educational institution that focuses on developing Qur'an memorization skills as well as the formation of Islamic personalities of its students. Since its establishment in 2014 under the auspices of the NU Al Amin Foundation, the school has shown a strong commitment to integrating Qur'anic values into all aspects of school life. The school's vision as "a representation of institutions based on Islamic faith that is at the

forefront of producing a generation of leaders and builders of noble Islamic civilization" reflects an educational orientation that goes beyond mere academic achievements.

Several previous studies have examined similar themes. Amiruddin (2021) researched the internalization of Islamic spiritual values at SDIT Ar Rahman South Jakarta and found that the internalization process takes place through transformation, transaction, and transinternalization stages. Andi Husriadi Anwar (2022) examines the implementation of Islamic education leadership at the Alauddin Pao-pao Islamic Boarding School and concludes that effective leadership is characterized by the consistency of the principal in living the four prophetic qualities. Jamilah (2024) examines the strategies of Islamic religious education teachers at SD Negeri Enrekang and emphasizes a holistic approach based on environmental interaction. Wahidi (2021) analyzed the leadership model of Islamic education and found various variations of leadership styles that complement each other. The fundamental difference of this study lies in its specific focus on examining the role of Islamic education leadership as a key variable in the formation of Islamic personality of students at the elementary school level of Qur'an memorization, a context that has not been comprehensively studied by previous studies.

This study aims to analyze the implementation of Islamic education leadership in SDPQ Izzatul Islam and describe the method of forming students' Islamic personalities through Islamic education leadership. Thus, this research is expected to make a theoretical contribution to the development of Islamic education management science, as well as a practical contribution for the managers of Islamic educational institutions in optimizing the leadership function as the main driver of the formation of Islamic character for the next generation of the ummah.

## RESEARCH METHODS

This research uses a descriptive qualitative approach with a naturalistic paradigm that emphasizes a deep understanding of social phenomena in their natural setting. This approach was chosen because the research intends to reveal the meaning, process, and context of the implementation of Islamic education leadership in the formation of students' Islamic personalities holistically (Sugiyono, 2019). The advantage of the qualitative approach lies in its ability to capture the complexity and richness of the research subject's experience which cannot be reduced to statistical figures.

The location of the research is SDPQ Izzatul Islam Serang Baru, Bekasi Regency, which was chosen based on three main considerations. First, the school is an Islamic educational institution under the auspices of a leading Islamic foundation in the Serang Baru area with a consistent and structured Qur'an memorization program. Second, this school explicitly implements Islamic educational leadership as the foundation of institutional management. Third, there are still areas for development in the process of forming students' Islamic personalities that are relevant to be studied academically. The research will be carried out in the 2024/2025 school year.

The research subjects included six groups of informants who were purposively selected based on their involvement and knowledge of the phenomenon being studied. The first informant was a representative of the leadership of the NU Al Amin Foundation. The second

informant was the principal of SDPQ Izzatul Islam. The third informant is a teacher's representative. The fourth informant is a representative of the student's guardian through the school committee administrator. The fifth and sixth informants were representatives of upper-class (grades 5 and 6) and lower-class (grades 1 to 3) students, respectively. The selection of these diverse informants is intended to obtain a comprehensive and complementary perspective on leadership practices and personality formation at SDPQ Izzatul Islam.

Data collection is carried out through three main techniques that complement each other. The first technique is an in-depth interview with a semi-structured interview guide developed based on research questions. The interview guide has been consulted with experts before use to ensure the validity of the instrument construct. Voice recording devices are used to document each interview session to ensure the accuracy of data transcription. The second technique is participatory observation focused on the principal's leadership practices in daily activities, the learning process in the classroom, the implementation of routine religious activities, and the pattern of social interaction between educators and students. The third technique is a documentation study that includes school curriculum documents, activity schedules, semester programs, personnel administrative records, as well as various relevant institutional policies.

The data analysis follows the interactive model of Miles, Huberman, and Saldana (2014) which consists of three continuous stages, namely data reduction, data presentation, and conclusion drawing and verification. The analysis process takes place simultaneously during data collection in the field, so that researchers can immediately deepen the findings that emerge. The validity of the data is ensured through four strategies, namely source triangulation (cross-informant) and method triangulation (cross-data collection techniques), extension of observation during the research process, discussions with experts in the field of Islamic education and education management, and member checking with key informants to verify the accuracy of the researcher's interpretation.

## RESULTS AND DISCUSSION

### Implementation of Islamic Education Leadership at SDPQ Izzatul Islam

The findings of the study show that the implementation of Islamic education leadership at SDPQ Izzatul Islam Serang Baru has been consistent and structured. The leadership of the principal reflects a harmonious blend of managerial competence and a strong spiritual commitment, in harmony with the concept of Islamic leadership that emphasizes the integration of academic professionalism and prophetic values in every aspect of the management of the institution.

The principal of SDPQ Izzatul Islam applies a democratic leadership style characterized by the active involvement of all stakeholders in the decision-making process. Each school policy is formulated through a deliberation mechanism with the deputy principals (*waka*) before it is enforced. This was revealed by one of the senior teachers who stated that no policy is enforced without prior coordination and deliberation with all educators and education staff (interview with Ustazah Rusmini, March 2025). This statement is in line with Miftah Thoha's (2010) view that democratic leadership style is a leadership pattern that prioritizes transparency and collaboration in order to achieve common goals. This type of

leadership is also in harmony with the principle of shura (deliberation) which is affirmed in the Qur'an Surah Ali Imran verse 159.

The leadership of the principal in the Islamic perspective prioritizes the four prophetic attributes as the main pillars. The nature of shiddiq (honesty) is reflected in the openness of the principal in conveying information related to school policies, budgets, and programs to all school residents in a transparent manner. The nature of trust (trustworthy) is seen in the consistency of the principal in carrying out institutional responsibilities, including accountable financial administration management and the fair provision of rewards to outstanding teachers. The nature of fathonah (intelligence and competence) is manifested in the ability of school principals to design innovative programs that are relevant to the times, including the development of a curriculum based on the memorization of the Qur'an which is proven to improve students' academic achievement. The tabligh (communicative) aspect still needs improvement, especially in the intensity of direct communication between the principal and students (interview with Ustazah Suceti, March 2025). A 6th grade student, Annisa, revealed that they need more direct interaction with the principal regarding student aspirations and development activities.

In carrying out his role, the principal of SDPQ Izzatul Islam plays a dual role as an educator, administrator, supervisor, leader, innovator, and motivator, as per the competency standards set by the Education Office (Mulyasa, 2013). As educators, the principal applies the method of example and habituation as an instrument of character development for teachers and students. As administrators, the principal manages the curriculum with an adaptive strategy, namely documenting following the standards of the Education Office, while in its implementation the hours of Qur'an lessons are significantly increased. This strategy is based on the belief that students who have a good memorization of the Qur'an tend to show superior cognitive intelligence, as confirmed by various empirical experiences in the field.

As supervisors, the principal carries out structured coaching in the form of weekly Islamic studies for all educators and education staff, monthly coaching specifically for educators, and school extended family studies in the fourth week of every month. The discipline supervision mechanism is implemented in stages, starting from coaching by the vice principal, continued by the principal through the first and second Warning Letters, and if necessary, coordinating with the foundation. In his capacity as a motivator, the principal gives awards to teachers who show high achievement and dedication, both incidental awards when teachers excel in competitions and routine awards given at the commemoration of Teacher's Day every year.

Overall, the implementation of Islamic education leadership at SDPQ Izzatul Islam shows substantial conformity with prophetic leadership theory. The principal not only plays the role of a planner and supervisor, but also as a direct role model (uswah hasanah) who consistently exemplifies worship practices to all school residents, including congregational dhuha prayers, congregational dhuhr prayers, recitation of the Qur'an, and routine infaq. This is in line with the words of Allah SWT in Surah Al-Ahzab verse 21 which emphasizes that the Prophet PBUH is the best example for those who hope for Allah's mercy and the Day of Judgment.

### **Formation of Islamic Personality of Students through Islamic Education Leadership**

The formation of the Islamic personality of students at SDPQ Izzatul Islam is carried out through a series of programs that are integrated, planned, and run consistently. The principal emphasized that the development of Islamic personality is an integral part of the school's vision and mission, so that every aspect of school management, from the curriculum to daily life, is designed to support the realization of a holistic Islamic personality in each student.

The SDPQ Izzatul Islam curriculum is designed by referring to the four cornerstones of curriculum development, namely philosophical, psychological, socio-cultural, and science and technology (Sukmadinata, 2013). Philosophically, the curriculum is based on the vision of the school as an institution based on Islamic faith that gave birth to a generation of leaders of Islamic civilization. Psychologically, the Qur'an memorization program is adjusted to the developmental characteristics of children aged 6 to 12 years who have high memory capacity and are responsive to the repetition method. From a socio-cultural perspective, the curriculum pays attention to the diversity of students' backgrounds without ignoring universal Islamic values. The integration between religious sciences and general sciences is manifested in a balanced learning schedule between tahsin-tahfizh and standard academic subjects.

Based on the results of observations, the daily activities of students at SDPQ Izzatul Islam began at 06.45 WIB with the cultivation of spiritual values. The morning agenda began with congregational dhuha prayers at the school mosque, followed by intensive tahsin and tahfizh Al-Qur'an learning until 09.00 WIB. After that, students take part in learning general subjects as per the national curriculum standards. Towards the end of the study time, students carry out dzuhur prayers in congregation at the school mosque, and before going home, murojaah (repetition of memorization) of the Qur'an is carried out to strengthen students' memorization. Every Friday, students carry out the reading of Surah Al-Kahfi together in their respective classes before the lesson starts, accompanied by Friday infak activities for the maintenance of the school mosque. The use of Arabic vocabulary terms such as antum and ana in daily communication also helps to strengthen the Islamic atmosphere in the school environment.

The formation of students' Islamic personality is carried out through four methods that complement and reinforce each other. The first method is habituation, which is the most fundamental approach in the formation of Islamic character. Al-Ghazali emphasized that the formation of personality takes place gradually through example, practice, habituation, and advice (Al-Ghazali in Abidin Ibn Rusn, 1998). In educational psychology, this method is known as operant conditioning theory which has been proven to be effective in forming sedentary behavior patterns. Through the habit of congregational prayers, recitations, dhikr, and sunnah workshops, students gradually internalize Islamic values until they become part of their most basic identity.

The second method is exemplary (uswah hasanah) which comes from the Qur'anic principle that every educator must first practice what he teaches. The teachers of SDPQ Izzatul Islam set an example through neat and shari'i appearance, polite speech, honesty and openness, and attending and leaving class on time. Ustazah Wahyu Ari, S.Pd., emphasized that teachers



must be concrete examples in the application of Islamic personality values, because students will naturally imitate what they witness daily from their teachers (interview, March 2025). This principle is in line with the concept of "teachers are people who are admired and imitated" which places the personal integrity of teachers as an absolute requirement for the success of character education.

The third method is lectures and contextual learning that integrates the material of faith and morals with the context of students' daily lives. Ustazah Suceti as the Vice Principal stated that the learning materials are designed to be close to the real experience of students, such as the themes of honesty, trust, and manners, accompanied by examples of contextual problems so that students understand the application of Islamic values in their daily lives (interview, March 2025). Auliya Rofa Mujahidah, a 5th grade student, revealed that the teacher's explanation is easy to understand because it is clear and close to daily activities, and the teacher always encourages active participation in discussions and questions and answers. This approach includes cognitive, affective, and psychomotor dimensions in an integrated manner, in line with Bloom's taxonomy that emphasizes the balance between knowledge, attitudes, and skills in the educational process.

The fourth method is the reward and sanction system that educates (*targhib wa tarhib*). Sanctions are not formulated as degrading punishments, but as a reflective coaching mechanism that encourages students to introspect on their mistakes and strive to improve themselves. Ustazah Rusmini, S.Pd., Gr., emphasized that sanctions are not harsh punishments, but a way to educate students so that they are willing to realize their mistakes (interview, March 2025). On the other hand, awards are given to students who show an increase in memorization, academic achievement, or behavior that reflects Islamic personality, as a form of appreciation that motivates all students to always strive to be better.

Monitoring the development of students' daily worship is carried out in a structured manner through the control of *amaliyah* worship which is reported every week. The program is designed to ensure continuity between coaching at school and practice at home. Parents are actively involved in the program as the school's main partner in shaping their children's Islamic personalities. This parental involvement is a concrete implementation of the concept of a trilogy of educational institutions that includes families, schools, and communities as three educational environments that must synergize harmoniously.

The results of the observation show that through the consistent and systematic application of these methods, SDPQ Izzatul Islam students display behaviors that reflect the increasingly mature Islamic personality. Among the indicators that can be observed directly are obedience in carrying out worship, politeness in interacting with teachers, friends, and parents, discipline in participating in all school activities, and social concern manifested through the habit of giving and helping others. This finding is in line with the view of Zakiah Daradjat (1991) that the formation of strong religious character in children requires a consistent educational process, a supportive environment, and a real example from the adults around him.

### **The Relevance of Islamic Leadership to the Formation of Students' Personalities**

Analysis of the research findings showed a significant relationship between the quality of Islamic education leadership and the effectiveness of the formation of Islamic personalities of students. The leadership of school principals who have integrity, democracy, and exemplify prophetic qualities has proven to be able to create an institutional climate that is conducive to the authentic and profound internalization of Islamic values. The Qur'anic school culture is built consistently through curriculum policies that provide a significant portion for Qur'an learning, structured daily religious activities, and an environmental atmosphere that strengthens the Islamic identity of all school residents.

The relevance of prophetic leadership in this context is evident in the principal's efforts to integrate the four dimensions of prophetic leadership into the daily school management practice (Rivai, 2014). These dimensions not only serve as a guide for school principals in managing the organization, but also become behavioral models that are indirectly transmitted to students through their daily interactions with educators who help internalize these values. In other words, Islamic leadership creates a layered effect, which affects the quality of teacher leadership in the classroom, which ultimately shapes the personality of students as a whole.

An aspect that still needs to be strengthened is the intensity of communication between the principal and students directly. Several informants from among the students revealed that they needed more interaction with the principal, especially in terms of developing student activities and conveying aspirations. A student of class 5B, Tsani Salman, revealed that the principal needs to pay more attention to the desire of students to develop their interests and talents through various activities that are able to strengthen friendship between others. This shows that the tabligh aspect in the leadership of school principals still needs to be developed, especially in building more intensive communication channels with students as the main subject of education.

The findings of this study also reveal that the formation of Islamic personality cannot be completely left to the school. Parents have an irreplaceable role as the first and main educator in the family (Arikunto, 2012). The amaliyah worship control program involving parents is the right form of synergy between the school and the family in realizing a solid and sustainable Islamic personality in students. Furthermore, these findings affirm the need for a joint commitment from all education stakeholders, including foundation leaders, school principals, teachers, parents, and the surrounding community, to collectively support the process of forming the Islamic personality of the next generation of the ummah.

### **Supporting and Inhibiting Factors in the Formation of Islamic Personality**

This study also identifies various factors that affect the success of the process of forming Islamic personalities of students at SDPQ Izzatul Islam. The key supporting factors found include, first, strong institutional support from foundation leadership that gives schools the flexibility to develop Quran-based curricula beyond the government's minimum standards. Second, the commitment of all educators to the vision and mission of the school which is oriented towards the formation of the Qur'anic generation. Teachers not only carry out formal teaching duties, but also internalize Islamic values in their professional and personal



lives. Third, the availability of adequate supporting infrastructure, including school mosques as centers for worship activities and spiritual development of students.

Fourth, the support of parents who are actively involved in monitoring students' amaliyah worship at home. Parents who understand the school's vision and are committed to being an active partner in their children's Islamic education are invaluable assets for the continuation of Islamic personality formation programs. Fifth, the tradition of tasmi Al-Qur'an per juz which is carried out regularly provides a strong spiritual momentum for students to continue to motivate themselves in memorizing and practicing the Qur'an.

The inhibiting factors found include, first, differences in the background of parents' religious understanding, so that not all parents are able to provide optimal assistance for their children in practicing worship at home. Second, exposure to social media and uncontrolled digital content outside the school environment has the potential to erode Islamic values that have been instilled in schools. Third, the limited number of educators has an impact on the ratio of teachers to students which is not ideal for intensive individual handling. Fourth, the diversity of students' character and memorization skills requires a differentiated approach in learning, while the capacity of teachers to handle this diversity still needs to be improved.

In the face of these inhibiting factors, the leadership of SDPQ principal Izzatul Islam showed good adaptability. The weekly Islamic study for teachers is used as a vehicle to equip educators with relevant knowledge and strategies in facing the challenges of shaping students' character in the digital era. Regular communication programs with parents through school committees are also an effective mechanism to align understanding and commitment between schools and families. These findings confirm Danim's (2007) view that effective Islamic education leadership is characterized by the leader's ability to identify challenges, mobilize resources, and respond to change adaptively without sacrificing the core values that make up the institution's identity.

Theoretically, the findings of this study enrich the treasure of Islamic educational leadership studies by presenting empirical evidence that prophetic leadership models that combine modern managerial competencies with prophetic leadership values can be effectively implemented in elementary Islamic educational institutions. This model goes beyond the conventional leadership approach that focuses solely on administrative efficiency, by adding the spiritual and ethical dimensions that are at the heart of Islamic leadership. Thus, this study offers a holistic perspective on educational leadership that not only measures success from the aspect of academic output, but also from the quality of Islamic character and personality formed in students as the most essential educational product.

## CONCLUSION

This research yields two main conclusions that are interrelated. First, the leadership of Islamic education at SDPQ Izzatul Islam Serang Baru has been implemented effectively by prioritizing a deliberation-based democratic leadership style. The principal carries out his functions as an educator, administrator, supervisor, leader, innovator, and motivator by making the four prophetic attributes (shiddiq, amanah, tabligh, fathonah) as the basis of every policy and leadership action. The hallmark of leadership in this school lies in the direct example of the principal in the practice of daily worship, which creates a school culture that is Qur'anic

and Islamic organically. The tabligh aspect in the dimension of direct communication with students still needs further development in order to create a more intense and dialogical relationship between school leaders and all school residents.

Second, the formation of Islamic personalities of students at SDPQ Izzatul Islam takes place through an integrated and methodological program, including habituation of daily worship, teacher examples, contextual learning based on faith and morals, as well as an educational reward and sanction system. Monitoring of amaliyah worship involving the active participation of parents is an important component in ensuring the continuity of students' Islamic personality development outside the school environment. Overall, the findings of this study confirm that effective, consistent, and prophetic values-based Islamic education leadership is the main catalyst in creating an educational ecosystem that supports the formation of students' Islamic personalities in a holistic, comprehensive, and sustainable manner.

This study recommends several strategic steps. For school principals, it is recommended to increase the intensity of direct interaction with students, develop more innovative and varied Islamic personality development programs, and strengthen strategic partnerships with parents through structured family development programs. For foundation leaders, moral and material support for Islamic personality development programs needs to be improved on an ongoing basis, including in the provision and improvement of infrastructure facilities that support the Islamic learning atmosphere. For the next researcher, a comparative study of the implementation of Islamic education leadership in several Qur'anic memorization schools with different geographical and sociodemographic characteristics will provide a more comprehensive insight into the most effective leadership patterns in the context of Indonesian Islamic education.

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