



Implementation of Islamic Values in Strategic Performance Management in Islamic Universities to Increase Global Competitiveness and Innovation

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Abstrak

Islam telah menjadi sentral dalam kehidupan bernegara, terbukti dengan meningkatnya pendidikan tinggi Islam di Indonesia yang mencapai lebih dari 400 pada tahun 2022. Pendidikan tinggi Islam juga memegang peranan tinggi dalam pembentukan sumber daya manusia (SDM) yang berkualitas dan berdaya saing di era globalisasi saat ini, maka dari itu manajemen kinerja menjadi penting dalam hal ini mencakup perencanaan, implementasi, dan pengukuran kinerja untuk mencapai keunggulan kompetitif jangka panjang. Tujuan dalam penelitian ini adalah mengidentifikasi implementasi manajemen kinerja strategis yang berlandaskan nilai-nilai Islam dalam pendidikan tinggi Islam untuk mencapai peningkatan daya saing global dan inovasi. Penelitian ini menggunakan metode studi literatur, dengan maksud untuk memperdalam informasi dari berbagai sumber-sumber referensi yang relevan. Penelitian ini menyimpulkan bahwa penerapan manajemen kinerja strategis yang efektif, didukung oleh nilai-nilai Islami seperti kejujuran, keadilan, amanah, dan tanggung jawab, diharapkan mampu meningkatkan efisiensi operasional, mendorong inovasi, dan meningkatkan daya saing global institusi pendidikan tinggi Islam.

Keywords: *manajemen kinerja strategis, pendidikan tinggi islam, sumber daya manusia*

Abstract

Islam has become central to state life, as evidenced by the increase in Islamic higher education in Indonesia which reached more than 400 in 2022. Islamic higher education also plays a high role in forming quality and competitive human resources (HR) in the current era of globalization, therefore performance management is important in this case including planning, implementation, and performance measurement to achieve long-term competitive advantage. The objective of this study is to identify the implementation of strategic performance management based on Islamic values in Islamic higher education to achieve increased global competitiveness and innovation. This research uses the method of literature study, to deepen information from various relevant reference sources. This study concludes that the implementation of effective strategic performance management, supported by Islamic values such as honesty, fairness, trust, and responsibility, is expected to improve operational efficiency,

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encourage innovation, and increase the global competitiveness of Islamic higher education institutions.

Keywords: *strategic performance management, Islamic higher education, human resources*

I. INTRODUCTION

Islam has become central in state life, this is evidenced by the many Islamic higher education in Indonesia and even the world. Based on the latest data in 2022, there are more than 400 Islamic higher education institutions in Indonesia, both public and private (One Data from the Ministry of Religious Affairs of the Republic of Indonesia 2022), this is an increase from the previous year. Some of them are not only accredited but also superior and even become favorites throughout the world. Quoted in detik.edu online news (2021), UniRank as an international higher education directory that always displays rankings of more than 14,000 world universities shows that the University of Muhammadiyah Surakarta (UMS) is able to enter the third rank in the world so that it almost rivals Cairo University, Egypt. In this regard, the visible impact is that many people have dreams of being able to study at an Islamic university. From the beginning Islam highly respected those who pursued education, even contained in a hadith/verse that explains the virtues of people who study:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

"Whoever takes a path to study, Allah Almighty will facilitate for him the way to heaven." (HR. Muslim)

From this hadith, it becomes a foundation that Islam is very welcoming to the future with Science, just like the quote that has been heard so far "Education is the most powerful weapon which you can use to change the world" delivered by the first president of South Africa, Nelson Mandela (Madani et al. 2023).

Higher Education, especially Islam, is certainly one of the sectors that has a strategic role in forming quality and highly competitive human resources in the international arena. Where it is now entering the era of the Industrial Revolution 4.0 and even starting to enter the Industrial Era 5.0, which means not only the ability to master technology but also the need to be able to integrate with existing technology (Ahmadi and Ibda 2020). Therefore, higher education institutions including Islamic higher education are required to adapt and innovate in various aspects, including performance management. Through performance management, of course, it is related to human resources, where humans themselves are the main figures in the use of technology, decision-making, capital search, and its use and maintenance (Chotimah and Nisa 2019). Therefore, in Islam, performance

management includes all forms of practice that include blessings for individuals, families, communities, and countries, and of course has also been directed in Islam through the Qur'an and Hadith (Zarkasyi 2016).

This strategic performance management is the process of planning, implementing, and measuring the strategic performance of an agency or organization that has the goal of achieving long-term competitive advantage and achieving its strategic goals (Hamid et al. 2023). Another opinion was expressed by Rumawas (2021), which is a structured process to improve the performance of an institution or organization through personal and group performance development. In its context in Islamic higher education, this strategic performance management not only has a role to play in improving operational efficiency, but also driving innovation and global competitiveness.

Islamic higher education has the peculiarity of integrating Islamic values with modern values. Although skeptical, people today still argue that religious science is considered to have its own domain that is very different and separate from general science (Hidayat and Mulyono, 2019). However, this becomes a competitive advantage, where these peculiarities can be optimized through strategic performance management. Through the application of proper management, the Tri Dharma of higher education, namely learning, research, and community service can increase. In addition, the application of Islamic values in performance management can provide ethical advantages such as honesty, fairness, trustworthiness and responsibility, as well as other things that support the achievement of goals holistically. Through this research, it is expected to find various performance management strategies in Islamic higher education to increase global competitiveness and innovation. Thus, Islamic higher education is expected to contribute more significantly to creating a superior generation: character, knowledge, and global competitiveness.

II. RESEARCH METHODS

This research applies research methods of literature studies or literature studies with the aim of understanding and deepening Islamic values in strategic performance management in Islamic higher education in increasing global competitiveness and innovation. The literature study itself was translated by Hasby in Parinata and Puspaningtyas (2022) as a technique used to collect data through sources related to the research conducted. The following are conveyed in the form of stages passed in this study, namely (1) defining the scope of the topic to be reviewed, (2) identifying relevant and quality reference materials through Google Scholar, Google Books, Neliti, and Sinta, (3) selecting references from the search page, (4) writing reviews, (5) concluding and applying the results of the review.

III. RESULTS AND DISCUSSION

A. Research Findings

1. Islamic Values in Management

Lelyana (2023) Ahmed was quoted as stating that the integration of Islamic values in management can provide moral guidance that enables an organization to make decisions based on ethics and act in the best interests of all stakeholders. This approach creates a more solid foundation for long-term and sustainable success in the public sector. In management, it is known that there are management functions, namely planning, organizing, actuating, and controlling (POAC) to achieve the goals of an organization.

This planning phrase has been found in the Qur'an and even Indonesian interpretations such as the works of Quraish Shihab and Hamkan as well as translations from the Ministry of Religious Affairs of the Republic of Indonesia mention the words plan and planning several times. This planning becomes an initial process when you want to do a job both in the form of thoughts and frameworks so that the goals to be achieved are clear and can be achieved. Regarding the importance of planning, in the Qur'an Surah Al-Hashr verse 18 Allah explains (Yogasara and Mas'ud 2021):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِعَدِّهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O believers, be fearful of Allah and let everyone pay attention to what he has done for tomorrow (hereafter). Fear Allah. Verily, God is meticulous in what you do." (QS. Al-Hashr: 18) (Ministry of Religious Affairs of the Republic of Indonesia 1971).

From the above verse, God conveys the importance of planning. Good planning will certainly be achieved by considering the conditions of the future time in.

This organization becomes a system of cooperation between groups to achieve common goals. This system of organizing will establish the division of areas included in the functions performed. Although the Qur'an does not explicitly mention the term resource, modern management defines such resources as land, money, technology, and time (Yogasara and Mas'ud 2021).

The implementation in question is a follow-up of *organizing*, which is a concrete action to achieve organizational goals. All members of the group, from the highest to the lowest positions, strive together to reach an agreement to achieve organizational goals by the plan, vision, and mission that has been determined (Yogasara and Mas'ud 2021).

Supervision is a form of control that aims to ensure that the implementation of work runs by the standards set in the planning. In the Qur'an supervision is transcendental,

thus giving rise to discipline from within, which is why in the days of the first generation of Islam, the motivation of their work was only for Allah, even in worldly affairs which today are often considered secular (Goffar 2016).

In addition to the above, there is also leadership and responsibility attached to management, where leaders have a role to move and direct an organization to achieve its goals. In the book entitled "Become a Great Leader" by Yazid Abdullah Manap, it is explained that the Prophet said, "Every one of you is a leader and every leader is responsible for his leadership" (Al-Bukhari No. 482). Therefore, Islam also explains that as a leader, it is necessary to have an attitude of honesty, justice, trust, and responsibility (Goffar 2016). Management through the principle of honesty through efforts to build character can be defined as management efforts based on honest attitudes and behaviors owned by all members, and this is also a very important principle in leadership (Sari and Hanafiah 2022). In Islam, it is honest to have the word Ash-Sidq, and Allah has explained it in several verses of the Qur'an including in QS. Al-Ahzab verse 24:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

"that Allah may reward the righteous for their righteousness, and torment hypocrites if he wills, or accept their repentance. Verily Allah is the Most Forgiving and the Most Merciful" (QS. Al-Ahzab: 24) (Ministry of Religious Affairs RI 1971).

Justice in management is a basic principle, where Abuddinata in Sari and Hanafiah (2022), said that justice refers to the equality of neutral attitudes between two things, this justice can be realized based on rational decisions that have been consulted with religious teachings.

Then the mandate in management is shown by the understanding possessed by every leader and educator in the scope of higher education as an effort to be responsible for the duties and authorities given. In other words, if there is misappropriation, it shows that the individual is not Amanah. This is an indicator that an educational institution that does not have a mandate will experience a culture where work is not in accordance with authority, which in turn will have a significant impact on the quality of the school (Sari and Hanafiah 2022). A hadith quoted in it also mentioned the perspective of amanah in material which means handing over a matter to someone professional, namely with the following translation (Junaidi 2017).

"Muhammad bin Sinan conveyed (the narration) to us, Qulaih bin Sulayman has conveyed (the narration) to us, Hilal bin 'Ali has conveyed (the narration) to us, (the narration) from Atha", from Yasar, from Abu Hurairah (ra) who said: The Holy Prophet(saw) said: If a trust is wasted, then wait for the moment of its destruction. (Abu Hurayrah) asked: How to lay down the trust, O Messenger of Allah? He answered: When

a matter is handed over to someone who is not an expert, then wait for its destruction." (HR. Bukhari).

2. Strategic Performance Management in Islamic Higher Education

Ramayulis in Saefullah states that performance management itself has the essence of al-tadbir or derivation of the word dabbara which means arrangement. Where is Allah in His word QS. As-Sajadah verse 5, states:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

"He governs affairs from heaven to earth, and they ascend to Him in one day whose rate is a thousand years according to your reckoning." (Ministry of Religious Affairs of the Republic of Indonesia 1971).

On the other hand, Prof. Eiji Ogawa quoted by Sitti Mujahida (2018), stated that management involves the process of planning, implementing, and controlling every activity carried out by a company or organization with the aim of setting targets that are adapted to existing conditions. Hidayah (2016) also suggests that performance management is a tool used to achieve optimal results from organizations, teams, and individuals through understanding and managing performance within a framework that includes mutually agreed objectives, standards, and requirements, including planned attributes or competencies.

Based on this explanation, it is concluded that performance management is a stage in which includes planning, organizing, and supervising to achieve organizational goals. Performance management basically does not only aim to improve personal performance, but also groups, where the main focus is employee performance development, which also involves a reward system, and employee development identification (Rumawas 2021). In this context, performance management plays a more important role in developing educator competencies to be able to bring an institution that produces graduates who are able to innovate and be globally competitive.

Meanwhile, strategic performance management is a combination of performance management and strategic management, which means the stages carried out by an institution or organization to achieve goals in the long term, where the process includes various activities, such as understanding the internal and external conditions of the organization, formulating the vision, mission, and goals of the institution or organization, designing strategies to achieve agreed goals, implement the plan that has been prepared, and evaluate and control the strategy (Agustina et al. 2023). In this context, it is within the scope of Islamic higher education.

Islamic higher education is proof that the history of Islam in Indonesia has been a great success, and bears witness to the struggle of heroes to establish Islamic universities in Indonesia. In general, Islamic universities are managed under the auspices of the Ministry of Religious Affairs (Kemenag). From an academic-technical point of view, coaching is carried out by the Ministry of Education and Culture (Kemendikbud), while functionally this is under the responsibility of the Ministry of Agriculture. The expected result is graduates who are smart in general science by upholding Islamic values such as morals. Islamic universities have distinctive characteristics that are visible through the curriculum offered to students and the resulting competencies, which not only focus on religious sciences, but also other general sciences: medicine, communication, and various other branches of science (Didi 2020). Thus, strategic performance management in Islamic height can be interpreted as the process of planning, implementing, and measuring the strategic performance of an agency that has the aim of achieving long-term competitive advantage and achieving its strategic goals (Hamid et al. 2023).

3. Implementation of Islamic Values in Performance and Strategic Management in Islamic Universities

At this stage of implementation, it greatly supports a strategy that has been set. The implementation of Islamic values in performance management in Islamic universities does not only focus on academics but on building good character and ethics, as follows:

a. Islamic ethics-based leadership

Islamic ethics-based leadership is a leadership approach based on Islamic values and principles. It involves leaders who not only lead with expertise and knowledge but also with high moral and spiritual integrity. Islamic leaders act as role models in applying Islamic values in all aspects of life, including in the management of educational institutions. Leaders in Islam have a great responsibility, but the success of the leader is not seen by how high his position is, but by how much good influence can be given to others (Adlin 2016). A leader must have an attitude of responsibility, trust, and wisdom, as Allah commands in QS. An-Nisa verse 58, which reads:

إِنَّ اللَّهَ يُأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Behold, Allah commands you to deliver a commission to those who deserve it, and (commands you) to establish laws among men, that you may establish it justly. Indeed, God has taught you the best. Verily, Allah is All-Hearing and All-Seeing." (QS. An-Nisa: 58) (Ministry of Religious Affairs RI 1971).

From the verse above, Allah has indeed given a will to the leader to act justly and convey the trust properly so that it becomes Uswatun Hashanah. So in this context, the role of the leader is not only can direct, provide guidance, control, or evaluate, but also to provide driving force.

In Islamic leadership theory, the concept of the characteristics of a leader is proposed, as reflected in the personal qualities of the Apostle, namely Siddiq, Amanah, Tabligh, and Fatanah. Siddiq means true and honest. A leader must always be true and honest throughout his leadership. Amanah means trustworthy, responsible, and credible. Amanah also includes responsibility in carrying out the duties and obligations given. This trustworthiness forms a high credibility and responsible attitude in each Muslim. Tablighi means communicative and argumentative. A leader must convey information correctly and use appropriate language (*bi al-hikmah*), meaning speaking in a way that is easy for reason to understand and accept, not in a way that is difficult to understand. Fatanah means intellectual, ingenious, and wise. This trait fosters creativity and the ability to carry out various useful innovations (Dacholfany 2013).

A leader in an Islamic college is an individual who holds a position of authority and is responsible for directing, managing, and inspiring the academic community with Islamic principles and values. These leaders play an important role in shaping the vision and mission of the institution, developing educational strategies, and ensuring that all academic and administrative activities run smoothly effectively, and efficiently.

b. Human resource development with an Islamic approach

Competent Human Resources will ensure the achievement of organizational goals. Conversely, if the company has incompetent human resources, the company will experience stagnation. HR development is the process of improving the skills or employability of current employees and preparing them for future changes, which in turn can improve the quality of HR (Maghfiroh 2021).

Human Resource Development (HR) with an Islamic approach is the process of improving the abilities, skills, and character of individuals in organizations based on Islamic principles and values. This approach emphasizes not only on improving professional competence but also moral and spiritual development in accordance with Islamic teachings.

Managing human resources in the era of globalization in Islamic universities presents its own challenges. However, in the development of Islamic higher education, there are at least two sides that need to be fulfilled according to

Murtafiah, namely: First, attention must be given to supporting capacities that include tranquility, curriculum, facilities and infrastructure, funding, and solid management. Second, there is a need for ideals, work ethic, and high enthusiasm from all parties involved (Murtafiah 2021).

Human resource development includes guidance, togetherness, and well-being. The guidance provided to employees includes planning, implementation, and evaluation by their respective duties. In developing human resources through the approach of Islamic values, it is necessary to pay attention to several aspects, including guidance and direction related to the main tasks and functions of HR, this guidance and direction aim to improve the knowledge, skills, and abilities of HR in carrying out the tasks of organizations and institutions so that goals can be achieved effectively and efficiently. The first and foremost guidance given is about Faith (Aqidah), because that will be the basis and motivation for them to work well and correctly; Development in terms of faith and piety is very important. Taqwa is the main key so that every individual in the organization carries out their duties and functions with responsibility, and completes tasks well, and sincerely. With devotion, they will do good things according to Allah and avoid the opposite. Regarding HR work motivation, every individual should have a high enthusiasm at work, this is one of the characteristics exemplified by the Prophet SAW. Motivation in carrying out tasks should grow from within each individual. HR supervision is also needed to ensure the implementation of tasks and functions in accordance with the rules and programs set by the organization or institution, known as monitoring and evaluation. In addition, compensation and HR welfare are very important. Every individual has the hope of being able to meet the needs of life, so they work and devote themselves in a company or institution within the framework of worshiping Allah SWT. Every human being will get a share of what he does (Gustinaningsih and Nugraha 2023).

c. Transparency and accountability

Transparency in this context is the existence of openness in education management referring to the principles and actions regarding clarity and information applied by educational institutions in providing clear, open, and easily accessible information for all stakeholders (Wahyudi 2021). While accountability is the obligation of individuals or organizations to be responsible for their main duties and functions performed.

IV. CONCLUSION

Based on the various explanations that have been described, the conclusion in this study is that Islamic higher education has a central role in forming quality and highly competitive human resources. By focusing on the application of Islamic values that highly uphold world civilization and modern values, Islamic education is expected not only to create a generation that excels in academics, but also is able to become an institution that excels and competes globally. In line with the vision to achieve global competitive advantage. Through effective strategic performance management based on Islamic values, Islamic universities are expected to be able to improve and realize innovative and competitive Islamic higher education institutions.

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