



Portrait Of Quality Management In Madrasah Aliyah (MA) Based On Islamic Boarding Schools In Bangka

Rada

radarohaty@gmail.com

Lecturer at the Islamic Education Study Program, IAIN SAS Bangka
Belitung, Indonesia

Dian Puspita Sari

dianpuspitaekap@email.com

Lecturer at the Islamic Education Study Program, IAIN SAS Bangka
Belitung, Indonesia

Abstract

This study examines the practice of quality management in Islamic boarding school-based Madrasah (MA) in Bangka, with three subjects, namely MA Hidayatussalikin Pangkalpinang, MA Nurul Falah Air Mesu, and MA Al-Mujahirin Koba. The method used is descriptive qualitative with collection techniques ranging from interviews, documentation, to observation. Samples were obtained from respondents and trusted sources with purposive sampling techniques. The results of the study The three madrasahs implemented and developed quality management starting from planning, implementation, evaluation, and follow-up improvements that were very synergistic between madrasah management, pesantren management, and foundation management. The four processes of maintaining the quality of madrasahs include one aspect that ensures the continuity of the development of madrasahs and pesantren, namely the aspect of religious enthusiasm among madrasah residents. Religious enthusiasm is the main strength of madrasah management in implementing quality management in Islamic boarding school-based madrasahs in Bangka. Recommendation: This study

suggests that the management of madrasas, Islamic boarding schools, and Islamic boarding school foundations should remain a quality team effort to improve quality, with structured roles and responsibilities, and become a model that can be an alternative concept for quality madrasa management.

Keywords: Madrasah, Islamic Boarding School, Quality Management.

A. Introduction

The growth of Islamic boarding school-based madrasas in the Republic of Indonesia has become a solution for communities to continue their children's education in formal education. Rosyada stated that the rapid growth of madrasas in the Republic of Indonesia began in the early 20th century, and continues to this day. Statistics show that there are 29,842 Raudhatul Athfal (Islamic Boarding Schools), 25,593 Islamic Elementary Schools (Islamic Junior High Schools), 18,176 Islamic Junior High Schools (Islamic Junior High Schools), and 8,807 Islamic Senior High Schools (Islamic Senior High Schools).¹ On the academic side, madrasas have not been able to keep up with general education, as can be seen from the results achieved in general subjects.

Various breakthrough agenda solutions to create superior quality madrasa institutions have been implemented. Madrasa restructuring supports system, management, and learning reforms, which are used in accordance with the context of the millennial era. With the aim of changing administration, education is based on

¹ Dede Rosyada, *Madrasah Dan Profesionalisme Guru Dalam Arus Dinamika Pendidikan Islam Di Era Otonomi Daerah* (Depok: Kencana, 2017), 20.

excellence, excellence continues to gain public approval through public requirements. Quality is urgent in the management of formal education in both schools and madrasas. The high demands for quality from various stakeholders in the world of education must be responded to by madrasas and relevant ministries as a form of responsibility in educational management. Therefore, madrasas need to develop a reliable quality assurance system for outcomes (graduates) who can meet the challenges of the millennial era. Therefore, madrasas need to develop quality management of madrasa education, so that the quality of graduates produced is in accordance with the expectations of customers in order to achieve civilized education as a pillar of the young generation of Islam. Responding to this, Imron Arifin argues: A quality assurance system is very important in educational institutions because it can determine whether the educational process has been carried out as it should. This way, deviations in the process can be detected so they can be evaluated and improved continuously. Quality assurance in madrasas can provide two types of information: feedback for the madrasa and assurance to parents that the madrasa continues to provide excellent service.²

Madrasahs are a modern development of Islamic boarding school education. History records that long before the Dutch colonial era occupied the archipelago, religious-based schools existed only as Islamic boarding schools. The focus of learning was solely Islamic religious knowledge, using traditional methods. However, their growth and integration into the national education system were not easy.

² Imron Arifin, *Strategi Kepala Sekolah Gapai Prestasi Juara UKS* (Malang: Aditya Media, 2007), 135.

However, throughout their development, madrasahs in Indonesia have experienced ups and downs. During the colonial era, these institutions, where the nation's children learned religion, faced numerous pressures and obstacles, slowing their expansion. After liberation from colonialism and the reform era, madrasahs expanded their reach as formal institutions recognized by the state, recognized as part of the national education system, deemed capable and contributing to society in the educational realm.

Makmuri Sukarno stated that there was a government policy to establish religious schools (state madrasahs), under the auspices of the Indonesian Ministry of Religion, with the aim of reducing extreme reactions, as well as the differences between general education managed by the government and community-based education such as Islamic boarding schools, private schools/madrasahs.³ In line with this opinion, Imam Machali and Ara Hidayat explained, namely: The legitimacy of madrasahs in the National Education System Law No. 20 of 2003, evidence of the state's concern for religious educational institutions by equating them with general education. Recognition is the same at every level, namely SD/MI, SMP/MTs, SMA/MA, even in the form of vocational MAK, it applies the same as SMK or equivalent forms.⁴

State recognition of Islamic-based educational institutions currently serves as a crucial asset for institutions such as Islamic-based

³ Makmuri Sukarno, "Mengembangkan Madrasah Aliyah Negeri Insan Cendekia Untuk Menjawab Tantangan Modernisasi, Demokratisasi Dan Globalisasi," *Jurnal Kependudukan Indonesia* 9, no. 2 (2014): 117–34.

⁴ Imam Machali, *The Handbook of Education Management: Teori Dan Praktik Pengelolaan Sekolah/Madrasah Di Indonesia Edisi 2*, vol. 2 (Prenada Media, 2018), 164.

educational institutions (Islamic boarding schools/madrasas) to innovate and develop their own management systems.

The paradigm in today's society demands that formal educational institutions seriously rethink the educational management patterns they offer, in order to attract the public's attention to enrolling their children in madrasah institutions as a solution for their education. Therefore, it is time for madrasah management to abandon conventional management patterns, which have been seen as contributing to the underdevelopment of madrasah graduates.

On the other hand, to maintain consistency within Indonesia's formal education system, madrasas are rapidly innovating, addressing both internal and external issues, which are evolving rapidly in the current millennial era. This statement echoes the opinion that a formal educational institution is considered healthy if its components consistently strive to develop their potential and work according to their respective expertise and responsibilities within their respective structures.⁵ The current phenomenon in Islamic schools (madrasah) is how these institutions are viewed from the perspective of their users (society). There are assumptions that madrasahs are incompetent, have low human resources, and, ironically, their output is not yet competitive with general education. Such complex problems are occurring in madrasahs, making them increasingly discouraged from developing and innovating for the better.

The problems of madrasas have been a constant topic of discussion among Islamic educational thinkers and the Indonesian

⁵ Aan Komariah and Cepi Triatna, *Visionary Leadership Menuju Sekolah Efektif* (Bumi Aksara, 2006), 35.

Ministry of Religious Affairs, which manages madrasahs. Several breakthroughs have been made, including strengthening human resources, curriculum development, and even developing a new format for madrasahs. Clearing the public perception that madrasahs are second-class education is no easy feat. The image of being slum-like, backward, and marginalized might have been more fitting for madrasahs when they first emerged as part of the national education system. On the other hand, the existence of madrasahs, with the addition of a religious curriculum, differentiates them from other educational institutions. It is believed that madrasahs can serve as a bulwark against intellectual and moral crises, enabling them to navigate the challenges of rapid globalization and its rapid changes.⁶ The presence of madrasahs to support public education has not been as smooth as the journey of general education in Indonesia, but many obstacles have hindered its progress. As Akmal stated, namely: The existence of madrasahs with various demands has not always run smoothly, but has faced many obstacles. As Akmal stated⁷, namely: a. Structurally, the policy pattern for organizing madrasahs tends to be centralized. b. Managerially, the system for appointing teaching staff is not yet professional and still has a dependent meaning, this situation tends to affect the process of madrasah development. c. Financially, madrasahs in this position are still very lacking. d. Potentially, the empowerment of community participation is not optimal. e. There is

⁶ H Muzayyim Arifin, *Filsafat Pendidikan Islam* (Bumi Aksara, 2014), 56.

⁷ Akmal Hawi, *Kapita Selekta Pendidikan Islam* (Palembang: UIN Raden Fatah Press, 2016), 66.

no organization that fights seriously for the interests of madrasas in general.

On the one hand, statistically, the number of madrasah students out of the total student population at the MI, MTs, and MA levels currently represents a significant contribution to the nation's educational development. Ironically, however, this large number has not yet been enough to encourage the existence of madrasahs to receive special attention in government policymaking. As a result of this negative treatment, madrasahs face difficulties and are isolated from the currents of modernization. This discriminatory attitude has resulted in madrasah education being pushed into the margins of rural communities. Madrasah education has been seemingly marginalized from the mainstream of national education. As a result, madrasahs, as newcomers to the national education system, tend to face various obstacles, both in terms of educational quality, management, and curriculum.

Based on preliminary observations and observations made by researchers, the problematic phenomenon of madrasas stated above also occurs in madrasas in the Bangka Belitung Islands Province, which are formal institutions that need to implement educational quality planning in an effort to achieve and make educational institutions superior and effective. The development of madrasas in Indonesia is very rapid as an institution. As a state partner in developing human resources in this country. The madrasa system in our country has two, namely: 1) independent madrasas and 2) Islamic boarding school-based madrasas. In the development of both types, it

is not easy to gain public sympathy as users of these educational institutions. In society there is a phenomenon of perception about madrasas as shown in the following chart: 1). Madrasas are always the second choice for people to continue their children's studies, 2). Madrasas are of low quality, 3). Madrasas have very low human resources, both educators, teaching staff and students, 4). Madrasas are seen by the community as undisciplined, dirty and so on. The development of madrasas in Babel is very rapid, both those founded purely by the Indonesian Ministry of Religious Affairs, such as state madrasas at the Raudhatul Atfal (RA), MIN, MTs, and MAN levels, as well as private madrasas founded by community groups and Islamic boarding school-based madrasas founded by Kiai (Islamic scholars) and certain community groups.

The distribution of madrasas in Babel, seen from the quantity of the area, is extraordinary when compared to the Muslim population. This means that almost all cities/regencies have all three levels of formal madrasa education. However, the distribution of state Islamic high schools (MA Negeri) is not available in all districts, especially the newly established districts in Babel. The growth of madrasas in Babel, like developments at the national level, has experienced ups and downs. Ironically, some madrasas have had to close due to a lack of students. The dualism in the management of educational institutions (Kemenag and Kemendikbud) is one of the obstacles to the progress of madrasas, especially in Babel and generally in Indonesia. However, amid these limitations, some madrasas have managed to survive and become superior madrasas. Based on this assumption, researchers are

interested in studying this in an academic paper as a source of new ideas for managing madrasas within the national education system. On the other hand, seen from the external quality assurance system (SPME) in this case the accreditation rating of madrasas in Bangka Belitung, the average is still in the category of B accreditation, both from the RA, MI, MTs and MA levels. The accreditation rating (A) is dominated by state madrasas, both RA, MI and MA levels, while private madrasas have an average accreditation score (B). Ironically, many private madrasas still have accreditation scores (C) and some even have a 'TT' (Not Accredited) rating. Based on the background above, the author can formulate the research question: How is the Planning, Implementation, Evaluation and Follow-up of Quality Management of Islamic Boarding School-based Madrasah Aliyah education in Bangka?

B. Discussion

There are two theories that are the basis for this research: First, Edward Deming's theory in Alexandra de Araujo Tilman's book⁸ who proposed the use of SPC (Statistical Process Control) so that educational institutions can distinguish systematic causes from special causes in managing quality. It was further explained that in improving educational quality, the principal needs to plan, implement or run procedures, verify or evaluate, and take corrective actions for quality-related problems, forming the PDCA cycle, which is rotated during educational quality control. Thus, educational quality control can be carried out as effectively as possible

⁸ Alexandra de Araujo Tilman Tilman, "Pengembangan Mutu Pendidikan Menggunakan Pendekatan PDCA Terhadap Sekolah EBC Filial Maubisse," *Satya Widya* 39, no. 2 (2023): 97–105.

through PDCA. Plan-Do-Check-Act, or PDCA, is a management technique intended to improve internal processes and outputs. The Plan-Do-Study-Act (PDCA) cycle is another name for this approach. Process-based defect continuous improvement, or PDCA, is a continuous technique often used for process and quality management. The application of the PDCA cycle is possible in many domains, such as business process improvement, quality management, and project management. It is a versatile tool that can support the development of educational quality in consistently increasing its performance level.

The Deming cycle is a continuous improvement model consisting of four sequential components. The main substance of the quality management implementation system in the education process is carried out with the PDCA cycle proposed by quality experts such as E. Deming, Juran, Crosby, Feugenbaum, Garvi, and Davis, namely as follows: Planning (Plan), Implementation (Do), Evaluation (Check), and Action (Action) which are always continuous as in the scheme below:



Figure 2.1 PDCA Cycle Source: Edward Sallis, 2002 in the book by Ridwan et al.⁹

⁹ Mochamad Ridwan, Sudibyo Sudibyo, and Dwi Cahyo Kartiko, *Aktifitas Permainan, Cuaca, Dan Motivasi Siswa Dalam Pembelajaran Pendidikan Jasmani Olahraga Dan Kesehatan, Journal Of Sport Education (JOPE)*, vol. 2, 2020.

The explanation of each PDCA cycle is as follows:

1. Quality Planning (*Plan*), namely, activities that constitute standards, especially those related to teacher performance standards, learning experience standards, and student learning outcome standards. The determination of these standards depends on the approach used, such as using a standards-based approach, a fit-for-purpose approach, minimum standards, or best standards.
2. Implementation (*Do*), implementing the educational process, especially the learning process in accordance with performance standards, to ensure that students' learning experiences and learning outcomes are in accordance with established standards.
3. Evaluation (*Check*), namely evaluating by comparing the implementation of the teaching and learning process with the standards that have been set.
4. Results/Follow-up (*Action*), namely making further improvements based on the results of the performance evaluation. Standard improvements are made after discussions regarding performance implementation between the supervisor and the teacher being evaluated.

The PDCA process is developed from various perspectives on how to manage quality, namely the concepts of: a) quality control; b) quality assurance; c) quality improvement. The concept of quality control in education is an activity to detect educational products or educational services. Learning outcomes are described

based on graduation, core competencies, and basic competencies that serve as references in stating quality. In order to implement madrasah quality management, several things need to be done by managers or principals, namely establishing an organizational culture that values quality and makes quality the orientation of all organizational components. Herein lies the importance of developing engineering factors and motivational factors so that a culture of quality will gradually and surely develop within educational institutions. In non-profit organizations, such as in the service industry, educational organizations also have several main dimensions that determine the quality of providers in the service industry. First, reliability, namely the ability to provide promised services on time, accurately, and satisfactorily. Second, responsiveness, namely the ability of educators and education personnel to assist students in providing services responsively. Third, assurance encompasses the knowledge, competence, courtesy, respect for customers, and trustworthiness of educators and educational staff; free from danger, risk, and doubt. Fourth, empathy encompasses the ease of dealing with customers. Fifth, tangible evidence encompasses physical facilities, equipment, educators and educational staff, and communication targets. The five dimensions above are based on their relative level in the eyes of customers. Customers use these dimensions to assess the quality of service in an educational organization.¹⁰ This is where the performance of the madrasah's quality management

¹⁰ H Enco Mulyasa, *Manajemen Dan Kepemimpinan Kepala Sekolah* (Bumi Aksara, 2022), 7.

implementation is measured, allowing for assessment of whether the madrasah is achieving or not. This is just one illustration of quality within an educational institution.

Second-Koentjaraningrat's theory, quoted by Rabini S, states that religious spirit is a spirit based on belief. In the Islamic context, the concept of religion is ad-deen or religion. Therefore, religious spirit is a spirit based on religion, namely Islam.¹¹ All human activities related to religion are based on the vibrations of the soul which are usually called religious emotions. The awareness of building madrasahs is manifested in the form of full participation from all levels of the community in the management of Islamic boarding schools. Islamic religiosity which is a socio-cultural phenomenon of society to manage Islamic boarding school-based education in reality requires religious awareness, namely a very strong religious spirit or religious enthusiasm in community participation in the field of Islamic religious education.

Referring to the two theories discussed in this study, and referring to the academic problem and objectives of this study, the researcher used a descriptive method with a qualitative analysis approach. The data described is based on the reality that occurs at the research site. Qualitative methods are a research paradigm that examines events and the behavior of individuals in a particular place in detail and depth, presented in narrative form.¹² As for the

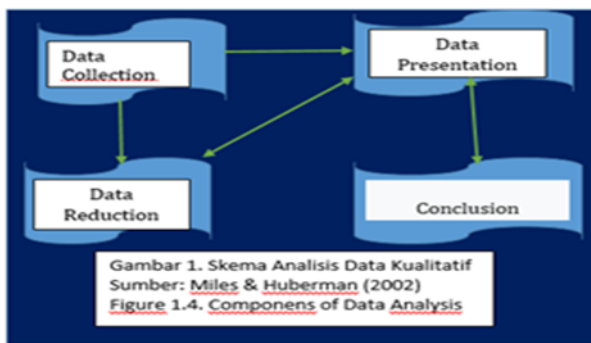
¹¹ Rabbini Rabbini, "Spirit Religi Masyarakat Desa Tambak Anyar Ulu Dalam Meningkatkan Partisipasi Di Bidang Pendidikan Madrasah Swasta," *JURNAL SOCIUS* 2, no. 2 (n.d.).

¹² Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2001), 6.

method The method used in this research is a descriptive method, namely a systematic, factual and accurate description or giving meaning to data, this method is also known as an analytical method.¹³ This research was conducted at Islamic boarding school-based Islamic high schools in Bangka, namely MA Hidayussalikin Pangkalpinang, MA Nurul Falah Air Mesu, and MA Al-Mujahirin Koba, Central Bangka. The primary data in this study were from the Islamic boarding school leaders (Kyai), foundation leaders, madrasah principals, vice-chairs of madrasah curriculum and administration, and elements of the madrasah committee. Then, the dataSecondary data includes documents in the form of observation sheets, interview guides, portfolio documents of teacher and student worksheet products, anecdotal notes from researchers during the research process, teacher and student evaluation sheets for program activities and official reports. Data collection techniques were carried out using observation methods, direct interviews and documentation. The focus of this study was to document educational quality management and realize a superior Islamic boarding school-based Madrasah Aliyah in all aspects. This study uses the theory of Welliam Edwaerd Deming's PDCA model approach. Data were collected using observation, interviews and documentation studies as well as triangulation. The data analysis technique in this study was a qualitative descriptive analysis technique. The purpose of data analysis in research is to narrow and limit the findings so that they become orderly, structured and

¹³ Ubaid Ridlo, *Metode Penelitian Studi Kasus: Teori Dan Praktik* (Publica Indonesia Utama, 2023), 123.

more meaningful data (Marzuki, 2009:87). Analysis is an effort to find answers to questions from the formulation that has been prepared (Moleong, 2004:189). The type of analysis used is interactive analysis, which consists of four simultaneous activity flows (Miles and Huberman, 2002: 16), namely: "data collection, data reduction, data presentation, and drawing conclusions. This data analysis can be illustrated in the following diagram:



1. Adescriptive analysis

Adescriptive analysis is used to answer the research questions in two forms of results, namely the first - referring to the focus of the research in the discussion of this study, namely how the implementation of PDCA in Islamic Boarding School-based Madrasah Aliyah (MA) in Bangka. As stated in the problem formulation in the introductory chapter. Then translate the four components through several applicable and easy-to-implement activities by involving all MA members using the PDCA principles application approach developed by William Edward Deming. The researcher believes that Madrasah as an educational institution with a religious nuance is one of the

institutions that is thick with the principle of prioritizing religious spirit in the process of implementing management. The transformation process is simultaneous and continuous managing MA according to the applicable management process. Second - the findings obtained by researchers at the location of the Islamic boarding school-based MA which is the subject of this study.

Results| first finding - the researcher summarizes the discussion of the four PDCA components on how to translate the four components into several implementative activities developed by Islamic boarding school-based Madrasah Aliyah in Bangka, the findings are as follows: 1). Aspects of madrasah education quality planning, at the beginning of the year the madrasah management held a coordination meeting with the agenda of planning the RKM in one year. The activities include setting standards to be achieved in accordance with the vision, mission and objectives of the madrasah institution. 2). Implementation of madrasah quality, namely the madrasah management implements all programs that have been planned in the RKM, referring to the standards and SOPs that apply in the madrasah. Both academic and non-academic issues, even educational administration service issues, are in accordance with applicable quality standards. 3). Evaluation of madrasah quality, namely the management carries out self-evaluation of program planning in the RKM, as well as evaluations related to the implementation of the planning program that has been made. Implementation of monitoring inspections can be carried out daily, weekly, and monthly evaluations. 4). Follow-up on education quality

management, program planning, and implementation, based on program evaluation, will continue for plans that meet standards. However, if there are any program planning issues with implementation, they will be seriously reviewed and solutions will be sought.

2. PDCA theory development concept by W. Edward Deming

Based on the analysis presented by the author above, using W. Edward Deming's thoughts applied to the research subjects that have been conducted, the terminology of Islamic Boarding School-based MA Education Quality Management in Bangka is a special finding of this research is Quality Management of Religious (QMR), so that there are five components in the process of implementing Islamic boarding school-based MA education quality management in Bangka. The components are: religious spirit, planning, implementation, evaluation and follow-up. Where religious spirit is central in its implementation. The five components, the working system is like a chain that rotates continuously until a predetermined point. Or in other words, between one component and another component are interconnected, energetic, and interconnected and have the same position in carrying out their functions. To more clearly understand how the QMR discourse works, it can be understood in the following figure.



Picture. D.1 Concept of Quality Management of Religion (QMR).

AAs for the five components of QMR in figure D.1 above, the author provides a meaning for each dimension component, namely:

- a. KThe Religious Spirit component is a form of individual religious practice that exists in every element of quality management implementation in madrasas that involves relationships between individuals or groups in the form of religious expression.
- b. KThe planning component is the ability of the madrasa to see future challenges, how to design a more adaptive educational institution without leaving the identity of the Islamic boarding school-based madrasa.
- c. KThe implementation component is the ability of the madrasah to implement the planning that has been made in the RKM, so that there is value with a set of elements that are related to each other regularly which fosters the totality and integrity that exists in the Islamic boarding school-based madrasah.

- d. KThe evaluation component is the ability of Islamic boarding school-based MA to evaluate, or to assess the strengths and weaknesses of planning and program implementation contained in the RKM, both short-term and long-term.
- e. KThe Follow-up component is the ability of Islamic boarding school-based MA to follow up on the results of self-evaluations that have been carried out, then apply them to madrasa management.

Team In this research, the structure of the thought process is not much different from W. Edward Deming's theory, but the author adds one component, namely Religious Spirit, as the Center for educational quality management activities of Islamic boarding school-based MA in Bangka. Thus differentiating the naming of the PDCA elements to Quality Management of Religious (QMR). The Religious Spirit component is the main component as the foundation for learning organization management at Islamic boarding school-based MA in Bangka.

C. Conclusion

Implementation of PDCA in the MA education quality management process based on Islamic boarding schools in Bangka, essentially refer to the 4 PDCA components developed by W. Edward Deming, namely: 1). Aspects of planning the quality of madrasa education, at the beginning of the year the madrasa management holds a coordination meeting with the agenda of planning the RKM for one year. The activities include setting standards to be achieved in accordance with the vision, mission and

objectives of the madrasa institution. 2). Implementation of madrasa quality, namely the madrasa management implements all programs that have been planned in the RKM, referring to the standards and SOPs that apply in the madrasa. Both academic and non-academic issues and even educational administration service issues are in accordance with applicable quality standards. 3). Evaluation of madrasa quality, namely the management carries out self-evaluation of program planning in the RKM, as well as evaluations related to the implementation of the planning program that has been made. Implementation of monitoring inspections can be carried out daily, weekly, and monthly evaluations. And 4). Follow-up of education quality management, program planning and its implementation, based on program evaluation, then for planning that is in accordance with standards, it will continue, if there are problems with the program planning implementation, it will be reviewed again seriously, then a solution will be sought to answer the problem. The conclusion contains the answer to the research problem formulation.

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