

Role of The Head of School In The Formation of Islamic-Based School Culture

(Case Studi in SMP Muhammadiyah 30 Sihepeng Kab. Mandailing Natal)

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Abstract: *The Islamic-based school culture in SMP Muhammadiyah 30 Sihepeng consists of religious activities and internalization of values as well as existing symbols such as vision and mission and motto. The religious activity is in the form of routine activities, namely in the morning before the lesson the researcher sees the children praying before starting the lesson. The strategy for the formation of Islamic-based school culture can be in the form of power strategy, persuasive strategy and normative re educative. The Islamic-based school culture formation model used is the organic model. The organic model, namely the creation of an Islamic-based school culture that is encouraged by the view that Islamic religious education is a unit or as a system (consisting of complex components) that seeks to develop a religious outlook / spirit of life, manifested in life attitudes and life skills Islamic. The principal can take a role in shaping an Islamic-based school culture by playing the role of educator, manager, leader, supervisor and innovator. These five roles can be used to shape Islamic-based school culture.*

Keyword: *The Role of the Principal, School Culture, Islamic Based*

Abstrak: Budaya sekolah berbasis Islami yang ada di SMP Muhammadiyah 30 Sihepeng ini terdiri dari kegiatan keagamaan dan internalisasi nilai juga simbol-simbol yang ada seperti visi misi dan juga motto. Kegiatan keagamaan tersebut berupa kegiatan rutin, yaitu pada pagi hari sebelum pelajaran peneliti melihat anak-anak berdoa sebelum memulai pelajaran. Adapun strategi pembentukan budaya sekolah berbasis Islami dapat berupa *power strategy, persuasive strategy and normative re educative*. Model pembentukan budaya sekolah berbasis Islami yang digunakan adalah model organik. Model organik, yaitu penciptaan budaya sekolah berbasis Islami yang disemangati oleh adanya pandangan bahwa pendidikan agama Islam adalah kesatuan atau sebagai sistem (yang terdiri atas komponen-komponen yang rumit) yang berusaha mengembangkan pandangan/semangat hidup agamis, yang dimanifestasikan dalam sikap hidup dan ketrampilan hidup yang Islami. Kepala sekolah dapat mengambil peran dalam pembentukan budaya sekolah berbasis Islami dengan berperan sebagai educator, manajer, leader, supervisor dan juga innovator. Kelima peran ini mampu digunakan untuk membentuk budaya sekolah berbasis Islami.

Kata Kunci: Peran Kepala Sekolah, Budaya Sekolah, Berbasis Islami.

Introduction

The development of the world of education in this millennial era is so fast. It seems that it cannot be separated from technological progress and globalization. The education world is currently being rocked by various changes and even innovations and creations in accordance with the demands and needs of the community, as well as being challenged to be able to become problem solving various problems was faced (Mulyasaa, 2007). Therefore, educational institutions must get ready to tidy up and be aware of what has been done to do and get used to better things.

Starting from the habituation and improvement of educational institutions, SMP Muhammadiyah 30 Sihepeng which in fact is a secondary education institution held a change in school culture, which at first was nationalist and now has become religious or Islamic multicultural. Therefore, the culture of Islamic schools that was formed at first was one of the methods of comprehensive value education. Because in its embodiment even there is internalization, internalization, inculcation of values, role models, and preparation of young people so that they can be independent by teaching and facilitating decision-making relating to others that are carried out responsibly and also consider other life skills (Zuchdi, 2008). Therefore, it can be said that the formation of Islamic-based school culture because it is one of the efforts to internalize religious values into students. In addition, it also shows the function of the school, as Abdul Latif said, the school functions as an institution that transmits culture (Latif, 2006).

In this millennial era, the swift flow of information and communication in this era has massive implications, especially in the influence of foreign culture into the country, where foreign culture is corrosive and damaging values and traditions. This causes the taboo and sacred dimensions to disappear. Many examples of cases that occur due to misuse of information and communication technology as a result of fraud of value (Fathurrohman, 2015). The cases that occur are not only individualistic but also group. Cases that occur include: spreading and rampant juvenile delinquency, both from the aspect of bullying to violence and murder. No less great again appeared many cases of pornography and porno-action in the environment of educational institutions.

These cases need to be minimized and preventive so that they do not happen again in the future. If there are more and more of these cases, the next generation of Indonesia will certainly be damaged and lack character or even have no character at all. Many generations in the future do not know the tradition of kissing hands, respect and so on as a result of the fading of the values instilled in students.

SMP Muhammadiyah 30 Sihepeng is a school that has leaders who are responsible and able to make changes, especially in terms of internalizing Islamic values in shaping a strong school culture. The school principal is very concerned about

strengthening and maintaining traditions as well as the socialization of Islamic values to shape Islamic-based school culture. The value socialization conducted by the school principal to teachers, education staff and also students at SMP Muhammadiyah 30 Sihepeng. So students, teachers are accustomed to doing Islamic activities such as praying in congregation, praying before doing activities, and so on. The principal plays an important role in and has always been a role model in instilling values in order to shape an Islamic school culture.

Methods

This study uses a qualitative research approach because it understands the principal's role in shaping the culture of Islamic-based schools implicitly and relies more on implied data than explicit data. Therefore, this approach reads SMP Muhammadiyah 30 Sihepeng implicitly behind what is written (Muhadjir, 2007). This research has an interpretive paradigm because it interprets implied meaning (Denzin & Yvonna, 2009). In addition, this research has a type of case study. This is because this study seeks to understand a case in SMP Muhammadiyah 30 Sihepeng, in the form of the principal's role in shaping the culture of Islamic-based schools in depth until the data is saturated.

In connection with the title and theme above, the primary data source is the behavior of the principal, the principal's expression, the words of the teacher and other education personnel. Meanwhile, secondary data sources are documents or written material or literature material, namely books, articles, scientific journals, and newspapers that discuss issues relevant to this research. Other secondary data sources needed are documentation in the form of photos, for example photos of activities, all activities and facilities and infrastructure that can provide a real picture on the aspects studied, for example Islamic culture cultural activities such as dhuhur prayer in congregation, teacher behavior and school employees and so on.

The first research data will be collected, through observation techniques, namely by visiting SMP Muhammadiyah 30 Sihepeng to pay attention or observe the activities held and observe the school culture at SMP Muhammadiyah 30 Sihepeng. Second, collected through in-depth interview techniques, namely through communication and chatting with the principal and teachers as well as education staff in depth to obtain data on the themes discussed. Third, the technique used is the documentation technique of looking for photos and anything related to SMP Muhammadiyah 30 Sihepeng, both from the website and from magazines discussing the school.

Data analysis in this study uses a descriptive flow model technique by taking three steps that occur simultaneously according to Miles and Huberman, namely: 1) data reduction, namely classifying, directing, disposing of unnecessary and organizing

data; 2) data displays, namely: finding meaningful patterns of relationships and providing the possibility of drawing conclusions; and 3) drawing conclusions / verification (Miles & Mikel, 1992).

Checking the validity of the data (trustworthiness) in this study uses the opinion of Lincoln and Guba that the implementation of checking the validity of the data is based on four criteria, namely the degree of credibility used by triangulation, transferability, dependability and dependability and confirmability with croscheck back to the research location (Lincoln & Egon, 1985).

Research and Discussion Results

Theory of Principal Roles

Simple terms the principal means the leader in the school. If viewed in terms of terms, according to Wahjosumidjo, a simple headmaster can be defined as a functional person who comes from a teacher who is given a special task to lead a school where teaching and learning is held, or a place where interaction occurs between the teacher giving the lesson and the student receiving lesson (Mahjosumidjo, 2003).

So it can be concluded that the principal is a functional person who is given the task by leading a school where the teaching and learning process is held. In carrying out their duties the headmaster is responsible for the quality of existing human resources. It aims to enable them to carry out the tasks that have been given to them. In addition, a school principal is also responsible for achieving the educational objectives in the school. This is done by moving subordinates towards the achievement of established educational goals.

Regarding the role of the principal, Mulyasa, quoting from the Office of Education, said that the principal must be able to carry out his work as an educator, manager, administrator and supervisor (EMAS). However, in subsequent developments, in accordance with the needs of the community and the development of the times as well as to anticipate the challenges of the 4.0 era, the principal must also be able to act as a leader, innovator, and motivator in his school. Thus in the new paradigm of education management, the principal must function as an educator, manager, administrator, supervisor, leader, innovator, and motivator (EMASLIM). Furthermore, Mulyasa said that the future perspective indicated that the principal must also be able to act as a figure and mediator, for the development of the community and its environment (Mulyasa, 2007). Thus the principal's work is increasingly increasing in accordance with the development of education. Therefore, these things must be understood by the principal, and more important is how the principal is able to practice and make these things in the form of concrete actions in school. The implementation, roles, functions and tasks cannot be separated from each other, because they are interrelated, influence each other, and are integrated in the

person of a professional school principal. Not only that, the principal must also be able to become an innovator and entrepreneur who is able to make certain innovations on things related to school progress and be able to become an entrepreneur who is able to make breakthroughs to improve the welfare of its members.

Theory of Internalizing Values in Schools

The concept of internalization of values if translated into internalization and values. The word value can be seen in terms of etymological and terminological. In etymological terms value is price, degree (Badudu & Zain, 1996). The significant value of this price or degree seems to be the meaning of words only. According to Rosyadi, value is a measure to punish or choose certain actions and goals (Rosyadi, 2004). So here there is a value orientation as a basis for making choices. Whereas in terms of terminology various experts' formulations can be seen. But it needs to be emphasized that value is an empirical quality that is as if it cannot be defined. The reason values cannot be defined and given definite limits is because values are an abstract reality (Latif, 2006; Ekosusilo, 2003). However, as Louis Kattsoff said, the fact that values cannot be defined does not mean values cannot be understood (Kattsoff, 1989). Values can still be understood even if there is no definition that can cover everything or say *jami 'mani'*.

According to Koentjaraningrat (1987) value is anything that appeals to humans as subjects. Values are feelings about what is wanted and not wanted, as well as what is and isn't. According to Gordon Allport, as quoted by Mulyana, values are beliefs that make a person act on the basis of his choice (Mulyana, 2004). According to Fraenkel, as quoted by Ekosusilo, values can be interpreted as a thought (idea) or concept of what is considered important for someone in his life. In addition, the truth of a value also does not require empirical evidence, but is more related to appreciation and what is desired or undesirable, liked or not liked by someone.

According to Kuperman, as quoted by Mulyana, values are normative benchmarks that influence humans in determining their choices that are able to determine alternative choices (Mulyana, 2004). According to Ndraha, in his famous book, values are abstract, because values must be contained in something. Therefore, value cannot be sensed. Something that contains values (vehicles) there are four types, namely: body, behavior, attitude and basic stance (Ndraha, 1997).

Allport, as quoted by Kadarusmadi, stated that the value is a belief that is used as a human preference in his actions. Humans select or choose activities based on the value they believe (Kadarusmadi, 1996). So the value is a belief or belief that is the basis for a person or group of people to choose their actions or assess something that is meaningful or not meaningful for their lives.

Vertically, Alisyahbana, as quoted by Ekosusilo, classifies values into three levels, namely: 1) vital level, 2) heart level, and 3) level of reason. The value of vital level is related to something that is considered very necessary to maintain life and get the necessities of life which are largely determined by instinct. Heart values arise because of awareness and self-recognition based on his mood. The value of the level of reason is based on the awareness of the need to organize and supervise their living needs. These three values are in SMP Muhammadiyah 30 Sihepeng.

In terms of realizing Islamic-based school culture in SMP Muhammadiyah 30 Sihepeng, the aspect that distinguishes it from educational institutions in general is based on the internalization of Islamic intangibles values, so that the souls of students and teachers and also the education staff are motivated to carry out habits that are able to take root and shape culture, such as worship rites, habits such as smiles, greetings, salutations, salim, manners.

The Form of Islamic-Based School Culture in SMP Muhammadiyah 30 Sihepeng

The Islamic-based school culture in SMP Muhammadiyah 30 Sihepeng consists of religious activities and internalization of values as well as existing symbols such as vision and mission and motto. The religious activity is in the form of routine activities, namely in the morning before the lesson the researcher sees the children praying before starting the lesson. Prayers are done together or together but are done quietly. Whereas when they go home the children shake their hands with their teacher. As for the form of routine religious activities in the form of dhuhur prayer in congregation, Friday prayers, studies of female jurisprudence, blessings, tahfidz and qira'ah taghonni, and incidental for example when there are exams or special days. In addition, there are also activities to instill values in daily behavior in the school environment in the form of disciplinary, exemplary, honesty, honorable moral values, worship values, and others.

In addition, the teachers here are obedient to worship and perform dhuhur prayers, Friday prayers in congregation. Students are also instructed to attend midday prayers and Friday prayers in congregation. Educators are very enthusiastic and enthusiastic in instilling Islamic cultural values, namely the value of discipline, moral values, worship values, etc., so as to form children who have commendable behavior, such as tolerance and respect for teachers.

Islamic-based religious situations or situations in schools are intentionally created to support the formation of Islamic school culture including: procurement of worship equipment such as a place for prayer (mosque or mushalla), prayer tools such as sarong, cap, mukena, prayer rug or procurement of the Koran. Also in the classroom calligraphy, photographs of wali Allah, Asmaul Husna, and so on so that students are accustomed to always seeing something good.

The culture of Islamic-based schools in SMP Muhammadiyah 30 Sihepeng is not the same as the culture in other institutions or schools. This is because it is influenced by the vision and mission and goals of the institution. Therefore, Siswohartono, as quoted by Ekosusilo, said that school culture is also called the internal characteristics of a school that can distinguish it from other schools (Ekosusilo, 2003). In an organization, besides being tangible things are also intangible. Aspects including tangible include: buildings, facilities and infrastructure, organizational structures, rules, policies, technology, and finance. These things can be measured, quantified and controlled with relative ease. While intangible things are related to the human side of organization, including values, beliefs, culture, and norms of behavior. Tangible dimensions, often referred to as the classic elements of an institution. Although classical elements, such as structural hierarchy, formalization and rationalization are important matters, they cannot fully explain organizational behavior. Islamic-based school culture is intangible in an educational institution, which is related to the human side of organizational, including values, beliefs, norms of behavior, rites, customs and even habits.

Islamic-based school culture is also a means of developing the learning process and learning environment, especially in the learning of PAI subjects. Because in principle the school culture can create a learning environment that is conducive to implementing constructivistic learning approaches. Where the environment can be manipulated and explored as a source of learning, so the teacher is not the only source of learning. In addition, Islamic-based school culture also functions and plays a direct role in the development of Islamic religious education learning. Islamic religious education does not only lead to cognitive aspects, but should lead to affective. Then further religious education will lead to social practices and activities in daily activities, both in educational institutions and outside educational institutions.

The Process of Forming Islamic-Based School Culture in SMP Muhammadiyah 30 Sihepeng

The process of forming an Islamic school-based culture through the approach of habituation, exemplary and persuasive approaches or invites school residents in a subtle way, by giving reasons and good prospects that can convince them. The attitude of the activities is in the form of proxies, namely making actions on their own initiative, the type and direction of their own determined, but reading the emergence of actions in order to contribute to give color and direction to the development of Islamic values in schools.

In the level of daily practices, the agreed Islamic values are manifested in the form of attitudes and behavior as well as daily arrangements by all school members to be socialized and implemented integrally to all school members. The process of

developing and shaping the culture of Islamic schools can be carried out through three stages, namely: first, the socialization of Islamic values agreed upon as attitudes and ideal behavior to be achieved in the future at SMP Muhammadiyah 30 Sihepeng. Second, the determination of weekly or monthly action plans as stages and systematic and strategic steps that will be undertaken by all parties at SMP Muhammadiyah 30 Sihepeng to realize the agreed Islamic values. Third, giving rewards to the achievements of the citizens of educational institutions, such as teachers, education staff, and students as an effort to habituation (habit formation) that upholds attitudes and behaviors that are committed and loyal to the agreed Islamic teachings and values. Appreciation does not always mean material (economic), but also in a social, cultural, psychological or other meaning (Muhaimin, 2009).

In the level of cultural symbols, the development that needs to be done is to replace cultural symbols that are less in line with religious teachings and values with religious cultural symbols. Changes in symbols can be done by changing the model of dress with the principle of closing genitalia, installation of students' work, photographs and mottos that contain messages of religious values (Sahlan, 2010).

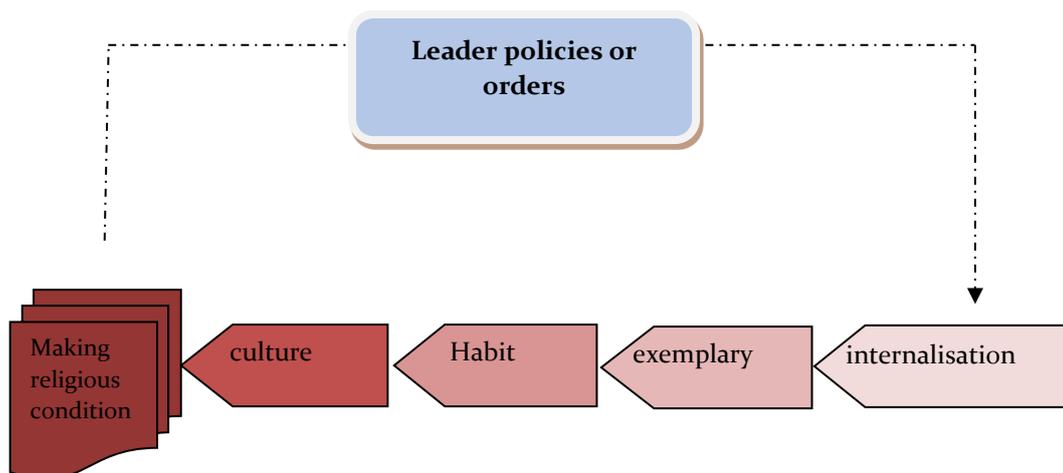
The strategy to cultivate Islamic values in order to realize Islamic-based school culture can be done through: (1) power strategy, namely the strategy of Islamic values culture at SMP Muhammadiyah 30 Sihepeng by using power or through people's power, in this case the role of the head of the SMP Muhammadiyah 30 Sihepeng with all its power is very dominant in making changes; (2) persuasive strategy, which is carried out through the formation of opinions and views of the community or citizens of educational institutions.

The first strategy was developed through a command and ban or reward and punishment approach (Sahlan, 2010). Whereas the second and third strategies are developed through habituation, example, and persuasive approaches or inviting citizens in subtle ways, by giving reasons and good prospects that can convince them. The nature of the activity can be in the form of positive actions and positive reactions. It can also be in the form of a projection, that is making an action on its own initiative, the type and direction of its own determined, but reading the emergence of the actions so that they can contribute to give color and direction to the development. It can also be in the form of antipasti, which is an active act of creating ideal situations and conditions in order to achieve an ideal goal.

According to the researchers' observations, the Islamic-based school culture formation model used is the organic model. The organic model, namely the creation of an Islamic-based school culture that is encouraged by the view that Islamic religious education is a unit or as a system (consisting of complex components) that seeks to develop a religious outlook / spirit of life, manifested in life attitudes and life skills Islamic. This Islamic-based school culture creation model has implications for the

development of religious education that is built from fundamental doctrines and fundamental values contained in the Qur'an and al-Sunnah Shaheeah as the main source. Then willing and willing to accept the contribution of ideas from experts and consider the historical context. Therefore, Divine/religious/revelation values are placed as wise sources of consultation, while other aspects of life are placed as human values that have horizontal-lateral or lateral-sequential relations, but must be vertically-linearly related to divine values/religion (Muhaimin, 2009). This is done so that religious values are not only transcendental but are more socially applied which also emphasizes social awareness.

Based on the model and strategy for the embodiment of religious culture, the culture category can be formed prescriptive and can also be programmed as a learning process or a solution to a problem. First the formation of Islamic-based school culture in educational institutions through obedience, imitation, adoption, and structuring a scenario (tradition, order) from above or from outside the relevant cultural actors. This pattern is called the perpetrator pattern, the model is as follows:



Picture 1. Acting Pattern

The process of forming an Islamic-based school culture is also carried out with the Kaizen pattern. Kaizen can mean improvement. Kaizen is defined as continuous improvement. Key features of kaizen management include paying more attention to process and not results, cross-functional management and using quality circles and other equipment to support continuous improvement. This can be implemented by making continuous improvements in PAI learning and also habituation with a prescription forced, forced, can then usually continue with culture. So to become a culture, the agreed values are applied by force, then all school members feel forced, followed by feeling they can then feel normal to implement these Islamic values without being forced. Then the last step is the Islamic values become culture.

Coercion is done with a power strategy and accompanied by exemplary. Power strategy is realized with reward and punishment to school residents in accordance with the agreement.

The Role of the Principal in the Formation of Islamic-Based School Culture in SMP Muhammadiyah 30 Sihepeng

The principal can take a role in shaping the Islamic-based school culture by playing the following roles:

- a. The Principal's Role as an Educator; the principal must have the right strategy to improve the professionalism of the teaching staff in his school. Creating a conducive school climate, giving advice to school residents, giving encouragement to all education personnel, and implementing attractive learning models, such as team teaching, moving classes, and conducting acceleration programs (acceleration) for intelligent students in above normal. Wahjosumidjo argued that understanding the meaning of educators was not sufficient to hold on to the connotations contained in the definition of educators, but rather their connection with the meaning of education, education facilities, and how the education strategy was implemented. For this purpose, the principal must try to instill, advance and improve at least four kinds of values, namely mental, moral, physical, and artistic development. Then this can be manifested in the form of Islamic-based culture of school culture, through example, religious guidance, criticism and constructive suggestions to students, teachers and education staff.
- b. The Principal's Role as a Manager; The principal as a manager has a decisive role in the management of school management, the success or failure of school goals can be influenced by how the principal performs management functions. Management functions that are carried out and operationalized are planning, organizing, actuating (mobilizing), and controlling. In order to carry out its role and function as a manager, the principal must have the right strategy to empower education staff through cooperation or cooperation, especially in the socialization of Islamic values agreed to realize the culture of Islamic-based schools, providing opportunities for education staff to improve their profession, and encourage the involvement of all education personnel in various activities that support school programs. So in this case, the principal is able to manage the aspects that exist in the school to be oriented to the formation of Islamic-based school culture, both through power strategy and normative re-educative with a reward and punishment approach and model.
- c. The Principal's Role as a Supervisor; The principal as a supervisor has the role and responsibility of monitoring, fostering, and improving the teaching and learning process, especially the teaching and learning process of PAI in the classroom or at

school. Supervision as an effort to provide assistance to teachers to create a better learning situation and environment. Then supervision is expected to be able to provide assistance to teachers to modify their learning outside the classroom, thus giving the impression of forming a learning environment in the form of Islamic-based school culture. As the leadership element in the school organization system, the principal is dealing directly with the implementing elements of the teaching and learning process, namely the teacher.

- d. The Principal's Role as a Leader; this role is reflected in the behavior of school principals in giving examples to all school members. This example is the basis for acculturating Islamic values that has been mutually agreed upon and in an effort to force subordinates to do what the school principal does, but is not doctrinal in nature. In addition, the example of the principal is able to provide encouragement to subordinates to change attitudes and behavior in implementing agreed upon Islamic values. Besides that, the example can also function as an approach to internalize Islamic values into all school members.
- e. The Principal's Role as an Innovator; In carrying out this role school principals are required to innovate and be creative in the context of forming a school culture typical of Islamic SMP Muhammadiyah 30 Sihepeng, which is able to be used to instill religious character to students and provide awareness to teachers and also education staff in religious aspects.

Conclusion

Based on the description above, the following conclusions can be drawn: 1) The Islamic-based school culture in SMP Muhammadiyah 30 Sihepeng consists of religious activities and internalization of values as well as existing symbols such as vision and mission and motto. The religious activity is in the form of routine activities, namely in the morning before the lesson the researcher sees the children praying before starting the lesson. 2) The strategy for the formation of Islamic-based school culture can be in the form of power strategy, persuasive strategy and normative re educative. The Islamic-based school culture formation model used is the organic model. The organic model, namely the creation of an Islamic-based school culture that is encouraged by the view that Islamic religious education is a unit or as a system (consisting of complex components) that seeks to develop a religious outlook / spirit of life, manifested in life attitudes and life skills Islamic. 3) The principal can take a role in shaping the Islamic-based school culture by playing the role of educator, manager, leader, supervisor and innovator. These five roles can be used to shape Islamic-based school culture.

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