



ANALYSIS OF FACTORS INFLUENCING THE QUALITY OF ISLAMIC EDUCATION AT MI BAHRUL ULUM RANGKAP II KUTA

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Abstract

This journal was written by the author to examine the factors that influence the systemic thinking paradigm in Islamic education. Furthermore, this article was written using qualitative writing methods and literature studies or Library Research. The results of this study show that paradigms, thinking and systems influence Islamic education. To improve the quality of Islamic education, the paradigm must be able to position it as the most important system component for the institution to educate the whole human being (insan kamil). There are methods of thinking and if applied in Islamic education then through these methods, whether carried out alternatively or in an integrated manner, not only can it touch on the issues of hablu min Allah and hablu min al-'alam, but will also add to the hablu min annas or problems -social issues in Islamic education. Islamic education must have a complex system so that it will make it easier for Islamic education to achieve the targets, goals, mission and vision of the Islamic education system to be able to compete with current developments in the era of globalization. Government policy has a very important influence on Islamic education. The existence of government policies is very helpful in carrying out and implementing the management function of Islamic education itself. In this way, we can achieve the goals, mission and vision of Islamic education that are valuable in the world of education.

Keywords: Paradigm, Systemic Thinking, and Government Policy

Abstrak

Jurnal ini ditulis oleh penulis untuk mengkaji mengenai faktor-faktor yang mempengaruhi paradigma berpikir kesisteman dalam pendidikan islam. Selanjutnya penulisan artikel ini menggunakan metode penulisan metode kualitatif dan studi literature atau Library Research. Hasil kajian ini menunjukkan bahwa paradigma, berpikir dan kesisteman berpengaruh terhadap pendidikan islam. Untuk meningkatkan kualitas pendidikan islam paradigma harus bisa memposisikan kedalam komponen sistem terpenting bagi lembaga tersebut untuk mendidik manusia seutuhnya (insan kamil). Adanya metode berpikir dan jika diterapkan dalam pendidikan islam maka melalui metode-metode tersebut, baik dilakukan secara alternern maupun secara terpadu, bukan hanya dapat menyentuh persoalan hablu min Allah dan hablu min al-'alam, tetapi juga akan menambah kepada hablu min annas atau persoalan-persoalan sosial dalam pendidikan islam. Pendidikan islam harus memiliki kesisteman yang komplek sehingga akan memudahkan pendidikan islam dalam upaya mencapai target, tujuan, misi dan visi dari sistem pendidikan islam tersebut untuk bisa bersaing dengan perkembangan zaman di era globalisasi. Kebijakan pemerintah sangat penting pengaruhnya dalam pendidikan islam. Adanya kebijakan pemerintah sangat membantu dalam melakukan dan pelaksanaan fungsi manajemen pendidikan islam itu sendiri. Dengan demikian dapat mencapai tujuan, misi dan visi pendidikan islam yang bernilai di dunia pendidikan.

Kata Kunci: Paradigma, Berpikir Kesisteman, dan Kebijakan Pemerintah



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INTRODUCTION

Islamic Religious Education is an effort to educate about the Islamic religion or Islamic teachings and its values so that they become a person's way of life.¹ Through this understanding, Islamic education can be manifested, firstly, all activities carried out by a person or an institution to help a person or a group of students in instilling and/or developing Islamic teachings and its values.² Both all phenomena or events of encounter between two or more people whose impact is the planting or growth of Islamic teachings and values in one or more parties. Education according to Islam or Islamic Education is education that is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Qur'an and Sunnah.³ Based on this understanding, Islamic education can take the form of educational thoughts and theories that are based on or built and developed from these basic sources.⁴

Islamic education has a very important role in shaping the character and morality of individuals, as well as strengthening the foundations of the faith of Muslims.⁵ In many countries with a Muslim majority, efforts to improve the quality of Islamic education are a top priority. One approach that is considered effective in improving the quality of Islamic education is through the implementation of a school-based management model.⁶ This model places schools as the center of decision-making and implementation of educational programs.

One example of Islamic Religious Education (PAI) learning is that it has a very useful role in shaping the morals and character of each individual student in the rapidly developing modern world.⁷ Development of Islamic education teaching methods becomes a necessity that should also be developed. One of them is the implementation of interactive and enjoyable

¹ Alisyah Pitri, Hapzi Ali, and Kasful Anwar Us, "Faktor-Faktor Yang Mempengaruhi Pendidikan Islam: Paradigma, Berpikir Kesisteman Dan Kebijakan Pemerintah (Literature Review Manajemen Pendidikan)," *Jurnal Ilmu Hukum, Humaniora Dan Politik* 2, no. 1 (2022): 23–40, <https://doi.org/10.38035/jihhp.v2i1.854>.

² Maliq Rahman Syam, Siti Sari Fathul Muftadiah, and Rofiliawati Harahap, "Paradigma Pendidikan Islam Dalam Pandangan Al-Qur'an," *Jurnal Multidisiplin Indonesia* 2, no. 6 (2023): 1168–82, <https://doi.org/10.58344/jmi.v2i6.267>.

³ Hasan Syahrizal, Minnah El Widdah, and Su'aidi, "Menstruktur Problem Kebijakan Pendidikan Islam," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 2, no. 1 (2024): 73–83, <https://doi.org/10.61104/jq.v1i2.134>.

⁴ Erwin Muslimin and Uus Ruswandi, "Tarbiatuna: Journal of Islamic Education Studies Tantangan, Problematika Dan Peluang Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *Tarbiatuna: Journal of Islamic Education Studies* 2 (2022): 57–71.

⁵ Sitti Romlah and Rusdi Rusdi, "Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika," *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam* 8, no. 1 (2023): 67–85, <https://doi.org/10.61815/alibrah.v8i1.249>.

⁶ Sauqi Futaqi, "Manajemen Pengetahuan Dalam Meningkatkan Mutu Lembaga Pendidikan Islam," *TA'LIM: Jurnal Studi Pendidikan Islam* 3, no. 2 (2020): 210–29, <https://doi.org/10.52166/talim.v3i2.2370>.

⁷ Hairuddin Cikka, "Peranan Kompetensi Guru Pendidikan Agama Islam (Pai) Dalam Meningkatkan Interaksi Pembelajaran Di Sekolah," *Guru Tua: Jurnal Pendidikan Dan Pembelajaran* 3, no. 1 (2020): 43–52, <https://doi.org/10.31970/gurutua.v3i1.45>.

teaching methods in Islamic education.⁸ This method is very important to support student involvement in the learning process and character building. This teaching method focuses on Utilizing information and communication technology, as well as utilizing other media such as graphics, video, and audio, can help students understand Islamic concepts more easily and clearly.⁹ One example of the application of interactive and interesting teaching methods is to develop educational games that challenge students.¹⁰

Education in general is culturally within the scope of roles, functions and objectives that are not different. All live in an effort that intends to elevate and affirm human dignity through the transmission it has, especially in order to form a transfer of knowledge and transfer of values. In Law No. 20 of 2003 concerning the National Education System, article 3 states that National Education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation.¹¹ Aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.¹²

In a broad sense, discipline includes every kind of influence shown to help students understand and adapt to their environment.¹³ In order for students to be able to study well, they must be disciplined, especially disciplined in sticking to the lesson schedule, disciplined in overcoming temptations that will delay study time, disciplined in their own work and disciplined in maintaining their physical condition to always pay attention to their health.¹⁴ A good learning process is an effort that makes it easier for students to understand the subject matter being taught.¹⁵ The Liang Gie said, Discipline is a set of rules where people who join an organization

⁸ Ah Sahaludin and Iwan Kurniawan, "Paradigma Transdisiplineritas Dalam Pendidikan Islam," *Jurnal Literasi Pendidikan Nusantara* 1, no. 2 (2020): 149–60, <http://jurnal.uinbanten.ac.id/index.php/jlpn>.

⁹ Bradley Setiyadi, "Pemanfaatan Dan Pengelolaan Teknologi Informasi Dan Komunikasi Dalam Menunjang Proses Pembelajaran," *KONSTELASI: Konvergensi Teknologi Dan Sistem Informasi* 3, no. 1 (2023): 150–61, <https://doi.org/10.24002/konstelasi.v3i1.6948>.

¹⁰ Ajeng Fani Yustina and Yahfizham Yahfizham, "Game Based Learning Matematika Dengan Metode Squid Game Dan Among Us," *Jurnal Cendekia : Jurnal Pendidikan Matematika* 7, no. 1 (2023): 615–30, <https://doi.org/10.31004/cendekia.v7i1.1946>.

¹¹ Bambang Hermanto, "Perekayasa Sistem Pendidikan Nasional Untuk Mencerdaskan Kehidupan Bangsa," *Foundasia* 11, no. 2 (2020): 52–59, <https://doi.org/10.21831/foundasia.v11i2.26933>.

¹² Mualimin Mualimin, "Pengembangan Nilai Islami Peserta Didik Melalui Integrasi Alquran Dan Hadis Dalam Pembelajaran Biologi," *Humanika* 20, no. 2 (2020): 129–46, <https://doi.org/10.21831/hum.v20i2.29299>.

¹³ Antonius Tukimin, "Pengaruh Hubungan Antara Pengelolaan Pengajaran, Pembimbingan Dan Pengelolaan Kelas Guru Mata Pelajaran Ekonomi Terhadap Keefektifan Belajar Mengajar," *Jurnal Ilmiah Multi Disiplin Indonesia* 2, no. 1 (2022): 1278–85.

¹⁴ Akmaluddin and Boy Haqiqi, "Kedisiplinan Belajar Siswa Di Sekolah Dasar (Sd) Negeri Cot Keu Eung Kabupaten Aceh Besar (Studi K Kasus)," *Jurnal of Education Science (JES)* 5, no. 2 (2019): 3, <http://www.jurnal.uui.ac.id/index.php/jes/article/view/467/204>.

¹⁵ Ramli Abdullah, "The Effect of Applying the Jigsaw Cooperative Learning Model to Chemistry Subjects at Madrasah Aliyah (in Bahasa)," *Lantanida Journal* 5, no. 1 (2017): 13, <https://jurnal.ar-raniry.ac.id/index.php/lantanida/article/view/2056/1522>.

willingly submit to the existing regulations.¹⁶ A disciplined attitude in learning will further hone students' skills and memory of the material that has been given, because students learn from their own awareness and students will always be motivated to always be active in learning, so that in the end students will find it easier to work on questions from the material given by the teacher.¹⁷

Therefore, Islamic education today is expected not only to prioritize formality and be satisfied with the quality that has been achieved so far, but Islamic education must be of higher quality in line with the challenges and dynamics of technological developments in the era of globalization. industrial revolution 4.0, with various anticipations and continuous improvements. The Indonesian nation is expected to be able to maintain and develop the potential that exists within itself gradually and continuously from generation to generation, to achieve national ideals and goals. 5 Modern education certainly contributes to the creation of character education that follows the development of the times, but also has a moral character.¹⁸ How a teacher can play an active role in realizing this, how a teacher can provide steps to improve his/her competence, considering that the quality of a teacher is the main actor in the world of education.

Islamic education in schools is basically a conscious and planned effort to shape the quality of students in terms of knowledge and morals.¹⁹ The guidance is so that students do not only know and understand, but always believe in and practice the values of Islamic religious education in everyday life. The school environment is one of the factors in developing a person's personality or character that characterizes him as a Muslim. However, growing it does not happen by itself but through the process of internalization. Values can be interpreted as something that is considered good, useful and most correct according to a person's beliefs. Values can be felt in a person as a driving force or a foothold in acting in everyday life. The values contained in a person are embedded through several sources such as religion, education, environment and family. In the context of education in Islam, the most valid sources of values are the Qur'an and the Sunnah of the Prophet SAW, which were then developed by the results of the ijthad of scholars. So I need to as a journal writer to review and examine the journal with the title "Factors Affecting the Quality of Islamic Education at MI Bahrul Ulum Rangkap II, Kuta".

¹⁶ Durrah Mawaddah Siregar and Edi Syaputra, "Pengaruh Disiplin Belajar Terhadap Hasil Belajar Bahasa Indonesia," *Jurnal Multidisiplin Dehasen (MUDE)* 1, no. 3 (2022): 119–24, <https://doi.org/10.37676/mude.v1i3.2390>.

¹⁷ Andy Chandra and Ariht Angin, "Hubungan Perhatian Orang Tua Dan Iklim Sekolah Dengan Disiplin Pada Siswa SMPN 2 Padang Tualang Kabupaten Langkat," *Jurnal Physcomutiara* 1, no. 1 (2017): 6, <https://e-journal.sari-mutiara.ac.id/index.php/Psikologi/article/view/129/147>.

¹⁸ Bambang Yuniarto and Rivo Panji Yudha, "Literasi Digital Sebagai Penguatan Pendidikan Karakter Menuju Era Society 5.0," *Edueksos : Jurnal Pendidikan Sosial & Ekonomi* 10, no. 2 (2021): 176–94, <https://doi.org/10.24235/edueksos.v10i2.8096>.

¹⁹ M Shobri, "Strategi Dan Dampak Internalisasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan Karakter Islami Siswa," *CENDEKIA: Jurnal Studi Keislaman* 7 (2021), <https://ejurnal.staiha.ac.id/index.php/cendekia/article/view/180>.

RESEARCH METHODS

The approach used in this research is the ex post facto approach, namely research that aims to investigate events that have occurred and then trace back to find out the factors that caused the event.²⁰ The type of research is quantitative, which is an approach that allows for the recording of research data in real terms in the form of numerical data or numbers, thus facilitating the analysis and interpretation process using statistical calculations (statistical analysis).²¹

Table 1. Research Design

No	Variable (X)	Variable (Y)	Q
1	Factors Affecting the Quality of Education	Quality of Islamic Education	Influence/No Influence

Population and Sample

This study already has a population and sample. In this study, the population consists of the principal, teachers and staff at MI NW Kawo in Pujut District, Central Lombok Regency with the details below:

Table 2. Details of population and sample size

No	Population Types	Number of
1	Headmaster	1
2	Employee/staff	2
3	Educator	11
4	Learners	71
Total		85

The total population is 85 people. The sampling technique used is random sampling. Researchers will use a minimum of 10% of the existing population as a representation of all populations. The number of samples taken is 30 samples consisting of 1 principal, 2 employees, 8 educators, 20 students in each object studied. The samples used as a collective data source to see Factors Affecting the Quality of Islamic Education at MI Bahrul Ulum Rangkap II, Kuta

The technique used by researchers to collect research data is Descriptive Statistics. Descriptive statistics is one of the data analysis techniques that is often used by researchers or

²⁰ Hasan Syahrizal and M. Syahrani Jailani, "Jenis-Jenis Penelitian Dalam Penelitian Kuantitatif Dan Kualitatif," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 1, no. 1 (2023): 13–23, <https://doi.org/10.61104/jq.v1i1.49>.

²¹ Hasyim Hasanah, "Teknik-Teknik Observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)," *At-Taqaddum* 8, no. 1 (2017): 21, <https://doi.org/10.21580/at.v8i1.1163>.

data practitioners.²² This technique is usually used to analyze data by describing or depicting previously collected data without changing the data source.²³ Descriptive statistics are usually the data that has been obtained will be presented in the form of tables, diagrams, graphs, mean, median, mode, and many more. In addition, this technique can also be used to find correlations between variables, make predictions with regression analysis models, and make comparisons between sample data averages. What needs to be remembered is that this technique you do not need to do a significance test.

RESULTS AND DISCUSSION

Education

Education is a learning experience that is programmed to form formal, informal, and informal education both in school and outside school, which lasts a lifetime, and aims to optimize personal abilities.²⁴ Education for human life is absolutely necessary and must be realized throughout life.²⁵ Without education, it is absolutely impossible for a group of people to develop according to their desire to progress. Islamic education in schools is basically a conscious and planned effort to shape the quality of students who are good in terms of knowledge and morals. This guidance is so that students do not only know and understand, but always believe in and practice the values of Islamic religious education in everyday life. The school environment is one of the factors in developing a person's personality or character that characterizes him as a Muslim. However, growing it does not happen by itself but through the process of internalization.²⁶

The word for education that we generally use now, in Arabic is "Tarbiyah", with the verb "Rabba". The word, teaching in Arabic is "Ta'lim" with the verb "Allama".²⁷ Education and teaching in Arabic is "Tarbiyah wa ta'lim" while Islamic education in Arabic is Tarbiyah Islamiyah. Education is found in the Great Dictionary of the Indonesian language comes from the word educate which means to maintain and provide training (teachings, guidance, leadership) regarding morals and intelligence. Then it is stated that education is the process of changing

²² Sugiono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2018), hlm. 37.

²³ Sugiono, *Metode Penelitian Kualitatif. Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretif, Interaktif, Dan Konstruktif* (Bandung: Alfabeta, 2017), hlm. 56.

²⁴ Winda Agustina, Hamengkubuwono Hamengkubuwono, and Wandu Syahindra, "Model Pembelajaran Pendidikan Agama Islam Di Sekolah Umum," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 18, no. 20 (2020): 112, <https://doi.org/10.47498/tadib.v12i02.365>.

²⁵ Maspa Makkawaru, "Pentingnya Pendidikan Bagi Kehidupan Dan Pendidikan Karakter Dalam Dunia Pendidikan," *Jurnal Konsepsi* 8, no. 3 (2019): 1–4, <https://www.p3i.my.id/index.php/konsepsi/article/view/87/88>.

²⁶ Lucky Tirta Nurarfiansyah et al., "Upaya Meningkatkan Kompetensi Profesional Guru," *Edupedia* 6, no. 2 (2022): 148–60, <https://doi.org/10.24269/ed.v6i2.1489>.

²⁷ Oleh : Mulyadi, Mahfida Inayati, and Nor Hasan, "Revitalisasi Pendidikan Islam Tradisional Dalam Era Transformasi Digital," *Al Qodiri : Jurnal Pendidikan, Sosial Dan Keagamaan* 20, no. 3 (2023): 486–500, <https://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/4961>.

attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, processes, actions, ways of educating. In English education comes from the word educate (educate) which means to give an increase (to elicit, to give rise to), and develop (to evolve, to develop).

Muhibbin, said that education is an act or process of acting to gain knowledge.²⁸ Furthermore, Muhibbin added a rather broad understanding of education, namely a process with certain methods so that people gain knowledge, understanding, and ways of behaving according to their needs. The educational process, continued Muhibbin, does not only take place in formal educational institutions (schools) but can also take place in educational institutions outside of school (non-formal and informal), such as in the community, and other educational institutions can also take place in the household. The understandings of education above are still general, Islamic education is not only limited to that, but has a deeper understanding, because it is related to the duties and responsibilities of humans both to God, fellow human beings and the surrounding environment and the source of Islamic teachings itself.

Marimba said that in Islamic education, there is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards.²⁹ In another sense, he often refers to the main personality as a Muslim personality, namely a personality that has Islamic religious values and is responsible according to Islamic values.

Education Quality Management

In this context, Educational Quality Management can be understood as planning, managing, organizing and evaluating to recruit students, enliven the learning atmosphere in the classroom and develop the potential of students, in accordance with the objectives of the Islamic educational organization, institution. Therefore, every student is essentially expected to receive special attention in his organization, so that he continues to develop according to his abilities, as explained by. the word workplace usually conjures up images of factories and craftsmen's shops, where they assemble equipment and objects, produce products, and inspire. School is something else: although children make noise, dirt and trouble, they gather with teachers in activities that are mostly mental, textbook and abstract. In this context, school is understood as something meaningful and a place to work (workplay) for every student, school is a world for him, the

²⁸ Ismail Marzuki and Lukmanul Hakim, "Strategi Pembelajaran Karakter Kerja Keras," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 15, no. 1 (2019): 79–87, <https://doi.org/10.31000/rf.v15i1.1370>.

²⁹ Muhammad Nahdi Fahmi and Sofyan Susanto, "Implementasi Pembiasaan Pendidikan Islam Dalam Membentuk Karakter Religius Siswa Sekolah Dasar," *Pedagogia Jurnal Pendidikan* 7, no. 2 (2018): 85–89, <https://pedagogia.umsida.ac.id/index.php/pedagogia/article/view/1412/1585>.

second environment after the family provides direction for development and social maturity and is even an ideal place to determine his fate. life. the future of a child.³⁰

Educational Paradigm

For a Muslim who is guided by the Qur'an and hadith, there are many verses that indicate to use reason for humans. One of the guidelines for Muslims is the Qur'an, not one verse that encourages humans to use reason. This is where one of the nobleness of humans lies compared to other creatures of Allah, namely Allah gave reason to humans to distinguish between what is right and what is wrong. The Qur'an's recommendation to use reason is not only to use reason, even in the Qur'an it gives signals for how good thinking systems are, how the concept of thinking for a human being, the system of taking knowledge and how to think critically. However, there are still many Muslims who consider that the system of acquiring knowledge such as experiments as if it were a method originating from the West and not a system of acquiring knowledge in Islam which tends to be forgotten by Muslims. In fact, the Qur'an has explained the models of thinking in several verses of the Qur'an. This needs to be explained again so that there is no mistake among Muslims about the models of thinking or methods of acquiring knowledge explained in the Qur'an. When humans with their minds reflect on the process of what happened to themselves, they will feel amazed at the greatness and prowess of Him in creating humans from something lowly and then achieving physical and spiritual perfection.³¹

Paradigm of Islamic Education and Implications for its Development Paradigm of Formism

Aspects of life are seen as very simple, with the key word being dichotomy or discrete. Everything is seen from two opposing sides such as, male and female, present and absent, long and short, religious education and general education. If we look at history, according to Azra, this dichotomous understanding emerged when Muslims experienced a very long period of colonialism and experienced backwardness and disintegration in all aspects of community life.³² The clash between Muslims and western progress gave rise to intellectuals who supported the west and scholars who were connoted as sarungan people who only knew religion and were blind to worldly matters. In Islam, this also existed before the destruction of the Mu'tazilah, where people who studied general knowledge were considered makruh and even haram because they were seen as subversive knowledge that challenged the establishment of Sunni doctrine.

³⁰ Darussalam Malik et al., "Urgensi Manajemen Mutu Pendidikan Islam Di Era Revolusi Industri 4.0," *Journal on Education* 6, no. 2 (2024): 15145–55, <https://jonedu.org/index.php/joe/article/view/5393>.

³¹ Muhammad Fahrurrozi, "Urgensi Penguatan Keterampilan Berfikir Kritis," *Jurnal Penelitian Keislaman*, no. 1 (2021), <https://jonedu.org/index.php/joe/article/view/5393>.

³² Farid Setiawan et al., "Implementasi Kebijakan Pendidikan Dalam Pengembangan Pendidikan Agama Islam Di Sekolah," *Jurnal Pusaka* 10, no. 1 (2021): 22–29, <https://doi.org/10.35897/ps.v10i1.580>.

1. Paradigm of Mechanism

Seeing that life consists of various aspects and education is seen as the cultivation and development of a set of life values, each of which moves and runs according to its function, like a machine consisting of several components or elements that each carry out its own function and between one and the other can consult well with each other. This paradigm was then developed in public schools or colleges that were not characterized by Islam. In it, a set of subjects or knowledge is given, one of which is the subject of religious education which is only given 2 hours of lessons per week, and is placed as a general basic course to form a religious personality. The implication is that Islamic religious education depends on the willingness, ability and political will of its founder, especially in building relationships with other subjects.³³

2. Paradigm of Organism

Islamic education is a unity or a system consisting of complex components that seek to develop Islamic views, which are manifested in Islamic attitudes and life skills.³⁴ This understanding underlines the importance of a framework of thought built from fundamental doctrines and fundamental values contained in the Qur'an and As-Sunnah as the main sources, then willing to accept the contributions of experts' thoughts and consider the historical context. This paradigm began to be pioneered and developed in the Madrasah education system which was declared as a school with Islamic characteristics. Madrasah policies try to accommodate 3 interests, namely, 1) as a vehicle for fostering the spirit or practice of Islamic life, 2) clarifying or strengthening the existence of madrasahs on a par with the school system as a vehicle for fostering intelligent, knowledgeable, personable and productive citizens, 3) able to respond to the demands of the future, in the sense of being able to produce humans who are ready to enter the era of globalization or the era of reform.³⁵

3. Systems Thinking

Reviewing the history of the development of Islamic thought in terms of methods of thinking or taking knowledge in philosophical studies, there are at least four types of research methodologies in Islamic studies that have been developed by Islamic thinkers,

³³ Basri Basri, "Market of Mechanism and Fair Pricing in Islamic: Nejatullah Siddiqi Perspective A Study of Modern Economic Phenomena," *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (2023): 3771, <https://doi.org/10.29040/jiei.v9i3.10027>.

³⁴ Raudlatul Jannah, "Upaya Meningkatkan Keberhasilan Pembelajaran Pendidikan Agama Islam," *Madrosatuna: Journal of Islamic Elementary School* 1, no. 1 (2017): 47–58, <https://doi.org/10.21070/madrosatuna.v1i1.1211>.

³⁵ Rahmawati Marilang and Muhammad Hajir Nonci, "Konstruk Teori Dan Paradigma Pengetahuan," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 6 (2024): 173–79, <https://doi.org/10.5281/zenodo.10514453>.

these four methods, the impression tends to be forgotten in the Islamic world due to various reasons concerning competence, the four methods or systems are: the tajribi method, the bayani method, the burhani method and the'irfani method. Through these methods, whether carried out alternatively or in an integrated manner, not only can they touch on the issues of hablu min Allah and hablu min al-'alam, but they will also add to hablu min an-nas or social issues.³⁶

4. Educational goals

The purpose of education in Ahmad Tafsir's book is an effort to make the best human being. Namely, a human being who has peace in life, has an intelligent mind and strong faith. To achieve and realize these educational goals, a mature plan is needed to get optimal and systematic learning. One of the most important components in education is the curriculum. The curriculum is an important thing in the world of education. The curriculum is the goal where education will be carried out. In Indonesia, the curriculum was first compiled in 1947. Until 2022, the curriculum in Indonesia has undergone several changes. Changes and determination of the curriculum are the authority of the Minister of Education, Culture, Research, and Technology of Indonesia. Changes to the curriculum are motivated by changes in the conditions of science, politics, economy, social, culture, and technology. Until now, the curriculum that has just been set is the independent curriculum. The independent curriculum is a curriculum initiated by the Minister of Education, Culture, Research, and Technology, Nadiem Anwar Makarim.³⁷

5. Quality of education

In principle, everything on this earth has its own system. This means that the system is needed by all creatures on this earth. A human being is a system. Human life in a family is a system. Cars, schools, organizations, villages, campuses, officials, kingdoms, countries, the world, and others have their own systems. The quality of education in schools must be considered and improved to be better and of higher quality. This is a challenge that must be responded to positively by Islamic educational institutions.

Quality in education includes the quality of input, process, output, and outcome. Educational input is declared quality if it is ready to process in accordance with the minimum national standards in education. The educational process can be declared quality if it is able to create an active, creative, innovative and enjoyable learning atmosphere so that educational goals can be achieved properly. The quality and quality of

³⁶ Fardinal Fardinal, Hapzi Ali, and Kasful Anwar US, "Mutu Pendidikan Islam: Jenis Kesisteman, Konstruksi Kesisteman Dan Berfikir Kesisteman," *Jurnal Ekonomi Manajemen Sistem Informasi* 3, no. 4 (2022): 370–82, <https://doi.org/10.31933/jemsi.v3i4.894>.

³⁷ Dosen Pendidikan et al., "Tujuan Pendidikan Islam Imam Syafe'I," *Jurnal Pendidikan Islam* 6, no. November (2015): 151–66.

education should be a concern for all elements of society, including in this case the generation of educators and also the government. This is because the quality and quality of education are the main factors that influence the development or not of a nation.

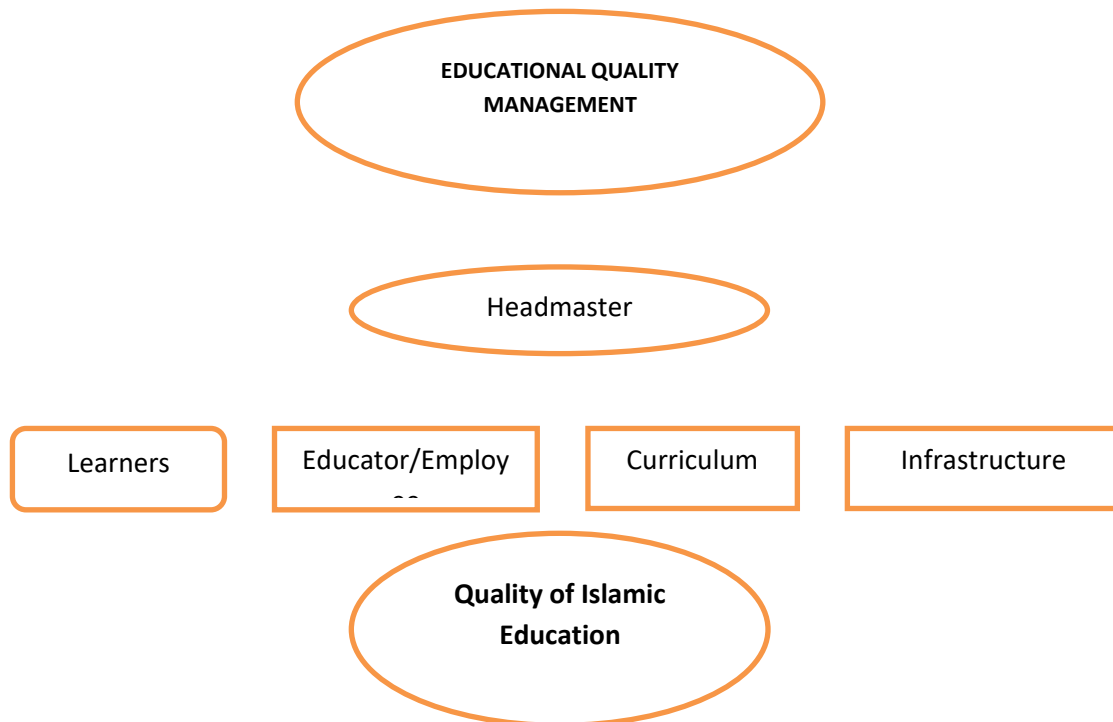
The quality and quality of learning and student activities are influenced by the development of the era and the very strong current of globalization. The success of the quality of learning is very dependent on the success of the teaching and learning process which is a synergy of educational components, both curriculum, educational staff, facilities and infrastructure, management systems, and in the form of natural and social environmental factors, with students as the subject. The teaching and learning process as a system is influenced by various factors. One of them is the teacher who is the main implementer of education in the field. The quality of teachers, both academic and non-academic, also affects the quality of learning.

In improving the quality of education in schools, it is inseparable from what is called strategic management, which is a systematic approach to a management responsibility, conditioning the organization to a position that is certain to achieve the company (school) guaranteeing or securing a surprising format. A systematic approach to making changes is important in strategic management, and through a strategic management approach it must be ensured that the goals will be achieved. In the context of education, a school is qualified if it is able to carry out a learning process in accordance with the designs jointly determined between the school and the school committee, achieve targets as planned, and also in accordance with the expectations of parents of students, the government, students, users of graduates both schools or colleges where students continue their studies, and the world of work. In this journal the author discusses the variables that influence Islamic education, namely paradigm variables, and thinking variables, and systematics.

The Influence of Education Quality Management on Islamic Education

Educational Quality Management is very influential in Islamic Education to; accelerate the implementation, student planning, the implementation of Quality Education can run effectively and efficiently; provide services in the field of education as well as possible; create a pleasant, orderly atmosphere both outside of school and in the classroom, and is expected to develop students' personalities; facilitate reporting activities in the field of Educational Quality. In the context above, educational quality management is considered to be able to run well if it pays attention to several principles, namely;

1. The role of teachers or educators is expected to be responsive in determining various policies on Education Quality in order to achieve educational goals. Therefore, the role of the principal and teachers is considered necessary to involve parents of students,
2. Educational Quality Services must be based on the needs of the students concerned, such as undisciplined behavior and student character,
3. Educational Quality Management can essentially create a good learning situation, orderly and enjoyable so that the personality of students can grow and continue to develop,
4. Effective Education Quality Management certainly requires funds and facilities,
5. Good Educational Quality Management is a management solution that utilizes all components available in Islamic educational institutions.³⁸



Structure 1.Islamic Education Quality Management at MI Bahrul Ulum Rangkap II

The Influence of Paradigms on Islamic Education

After the author conducted a review and analyzed relevant research from the following research articles, it can be stated that the paradigm influences Islamic education. Here it can be explained that the paradigm of Islamic education that has been built since the Middle Ages (Islamic period) by studying and learning religious texts with memorization methods, is mechanical, prioritizes material enrichment, must be abandoned to move towards a new paradigm

³⁸ AlfianTri Kuntoro, "Manajemen Mutu Pendidikan Islam," *Jurnal Kependidikan* 7, no. 1 (2019): 84–97, <https://doi.org/https://doi.org/10.24090/jk.v7i1.2928>.

of Islamic education. Teaching and education in Islam are not only activities to simply pass on cultural treasures from generation to generation that are likely to be receptive, passive, and simply accept them. However, Islamic education must be able to develop and train students to be more directive, encourage them to always strive to progress, be creative and have a constructive spirit.³⁹

The Islamic paradigm should be oriented towards development and renewal, intellectuality, development of creativity, reasoning skills, skills, which are based on moral and personality nobility, so that Islamic education will be able to maintain its relevance amidst the current pace of development and paradigm renewal, so that Islamic education will produce people who continue to learn (long life education), innovative, disciplined, independent, open, able to solve and resolve various life problems and are useful for their own lives and society. In addition, open in a plural society, and able to face and resolve problems in the era of globalization based on moral elegance and ethics. This is done within the framework of efforts to build quality humans and society for life in Indonesian civil society.⁴⁰

Table 3. Islamic Education Paradigm of MI Bahrul Ulum

No	Types of Islamic Education Paradigms	Islamic Education Values	Data source
1.	Spiritual Education	Morals, Character, Morals, Islamic Insight	Al Quran and Al Hadith, Ijtihad, Ihtilad
2.	physical education	Physical Health, Fitness, Self Confidence	Sports Guidebook.

1. Physical Education

The target of education according to the Qur'an is the child (aulad jama of walad). It has been explained before that every child has physical potential, namely the body, and this physical potential must be educated so that it grows and develops as much as possible to reach maturity. Physical education according to the Qur'an begins with physical education by breastfeeding the child.⁴¹ Then this physical education was expanded again by 'Umar ibn al-Khaththâb ra. by learning to swim; horse riding and throwing arrows. It

³⁹ Tatang Hidayat and Toto, "Paradigma Pendidikan Islam Untuk Pendidikan Indonesia," *Pendidikan Islam Indonesia* 3 (2018), <https://ojs.pps-ibrahimy.ac.id/index.php/jpii/article/view/89/50>.

⁴⁰ Ibid

⁴¹ Naning Yuliani and Ida Zahiroh, "Tindakan Memukul dalam Mendidik Anak (Studi Analisa Kitab Tarbiyatul Aulad Fil Islam Tentang Hadits Riwayat Imam Abu Dawud Nomor 494)," *At-Thufuly: Jurnal Pendidikan Anak Usia Dini* 1, no. 1 (2020): 10.

cannot be denied that this physical education is very closely related to spiritual education as the hukama said, that "in a healthy body there is a sane mind"

2. Spiritual Education

In addition to physical potential, children also have psychological potential that must be educated as well as physical potential. This psychological potential of children includes religious potential (QS 7: 171) and intellectual potential (QS 31: 12). Both of these potentials of children must be educated so that they do not deviate from their nature. Children's religious potential can be developed through religious education which includes monotheism education (QS 31: 12; 13; 15); worship education (QS 31: 17), and moral education (QS 31: 18; 19). Meanwhile, children's intellectual potential can be developed through religious knowledge and general knowledge.⁴²

The Influence of Systems Thinking on Islamic Education

After the author conducted a review and analyzed relevant research from the following research articles. then it can be stated that systemic thinking has an effect on Islamic education. The fundamental thing that distinguishes humans from animals is the blessing of reason bestowed by Allah SWT. to humans and the ability to think that allows humans to study and research various matters and events, and are able to draw conclusions inductively, as well as make conclusions deductively. The ability possessed by humans to think is what makes them responsible as taklif to obey all the commands and prohibitions of Allah SWT. and bear the responsibility and hold the mandate that Allah has given and become a caliph on the surface of this earth.⁴³

Humans are born into this world with no knowledge at all. However, humans are equipped with intermediaries or have a means to seek knowledge and understanding, namely with reason (al 'aql), hearing (al sam'), and sight (bashar). All of these intermediaries are given to humans with the aim of being able to know the truth (al haq) and make it evidence for their arguments in thinking. The truth that is understood can function as a tool to control oneself so as not to fall into error (bâthil). To know the truths and various evidences and arguments, the correct way of thinking (tafakkur) is also needed. If the way of thinking is wrong, then the objects and results (natîjah) that are understood will also be wrong.

⁴² Delaxita Clara Welan et al., "Integrasi Pendidikan Rohani: Pengaruh Membaca Firman Terhadap Kesehatan Mental," *Journal on Education* 06, no. 01 (2023): 7858–67.

⁴³ K. Sukmawati, E., Ali, H., & Anwar Us, "Struktur Sistem Terhadap Pendidikan Islam (Literature Review Manajemen Pendidikan Islam)," *Jurnal Ilmu Hukum, Humaniora Dan Politik* 2, no. 2 (2022): 122–31.

Table 4. Systems Thinking at MI Bahrul Ulum Rangkap II

No	Systems Thinking	Strategic Aspects
1	Planning from the time dimension	Long term planning
2	Planning from a spatial dimension	national, regional, spatial planning and land use planning
3	Planning from the technical planning level dimension	macro planning, micro planning, sectoral planning, regional planning, project planning
4	Type dimension planning	top down planning), bottom up planning, diagonal planning, (horizontal planning.

The Influence of Government Policy on Islamic Education

After the author conducted a review and analyzed relevant research from the following research articles, it can be stated that government policies have an impact on Islamic education. Every policy on a national scale, especially in areas related to the interests of society, always has implications both in the short term and in the long term. Article 56 of Law Number 20 of 2003 concerning the National Education System states:

1. The community plays a role in improving the quality of educational services, including planning, supervision and evaluation of educational programs through education councils and school/madrasa committees.
2. The education council as an independent institution is formed and plays a role in improving the quality of education services by providing considerations, direction and support for personnel, facilities and infrastructure, as well as supervision of education at the national, provincial and district/city levels that do not have a hierarchical relationship.
3. School/madrasah committees, as independent institutions, are formed and play a role in improving the quality of service by providing considerations, direction, and support for personnel, facilities and infrastructure, and supervision of education at the educational unit level. Educational policy is an assessment of the value system and situational needs factors that are operated in an institution as a general plan for guidance in making decisions so that the desired educational goals can be achieved. Thus, government policy has a very important influence on Islamic education. The existence of government policy

is very helpful in carrying out and implementing the management function of Islamic education itself.⁴⁴

Table 5. Government policy in Islamic Education at MI Bahrul Ulum Rangkap II

No	Government Policy in Islamic Education
1	Public
2	Board of Education
3	School/madrasa committee

CONCLUSION AND SUGGESTIONS

Based on the results of observations and reviews of several articles, results and discussions that are studied and discussed in this journal, it can be concluded that: Educational Quality Management can be understood as planning, management, organizing and evaluation to recruit students, enliven the learning atmosphere in the classroom and develop the potential of students, in accordance with the objectives of Islamic educational organizations, institutions. The paradigm of Islamic education influences Islamic education. Islamic thought must continue to be developed through education to reclaim leadership in terms of science and technology, as in the golden age before, the paradigm in Islamic education starts from the concept of humans according to Islam, the Islamic view of science and technology, and after that the concept or system of Islamic education is formulated as a whole.

Systems Thinking influences Islamic education. With the existence of thinking methods and if applied in Islamic education, then through these methods, whether done alternatively or in an integrated manner, it can not only touch on the issues of *hablu min Allah* and *hablu min al-'alam*, but will also add to *hablm min an-nas* or social issues in Islamic education. So systems thinking is very important for various actors both at the global level, such as policy makers, government, researchers, and companies, and at the individual level. Government Policy (X3) Islamic Education (Y) Systems Thinking (X2) Paradigm (X1) Figure 1: Conceptual Framework Volume 2, Issue 1 E-ISSN: 2747-1993, P-ISSN: 2747-2000 Available Online: <https://dinastirev.org/JIHHP> Page 35. Government policy influences Islamic education. Thus, government policy has a very important influence on Islamic education. The existence of government policies is very helpful in carrying out and implementing the management function of Islamic education itself.

⁴⁴ Ahmad Darlis, "Analisis Terhadap Kebijakan Pemerintah Tentang Pendidikan Agama dan Keagamaan (Melacak Dampaknya Terhadap Pendidikan Islam)," *Jurnal Tarbiyah* 25, no. 2 (2018), <https://doi.org/10.30829/tar.v25i2.320>.

Based on the discussion and conclusion above, the suggestion in this article is that there are still many other factors that influence Islamic education apart from the paradigm, systemic thinking and government policies such as management factors, resource factors, financing factors, and other factors at all types and levels of Islamic educational institutions that can influence it. Therefore, further studies are still needed to find other factors that can influence Islamic education apart from this Journal.

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