

RESPONSIBILITIES OF ISLAMIC EDUCATION INSTITUTIONS

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ABSTRACT

Abstrak: Lembaga pendidikan Islam memainkan peran penting dalam membentuk individu secara moral dan intelektual, yang bertujuan untuk memberi manfaat bagi diri mereka sendiri, masyarakat, dan lingkungan sesuai kebutuhan. Penelitian ini mengeksplorasi peran dan tanggung jawab dari tiga jenis lembaga pendidikan Islam di Indonesia: formal, non-formal, dan informal. Penelitian ini menekankan bahwa pendidikan Islam melampaui aspek akademis dengan memasukkan dimensi moral dan spiritual, yang membedakannya dari sistem pendidikan lainnya. Penelitian ini bertujuan untuk memahami bagaimana setiap jenis lembaga memenuhi tanggung jawabnya terhadap siswa dan masyarakat, mengidentifikasi tantangan dan peluang dalam mengintegrasikan nilai-nilai Islam ke dalam pendidikan modern. Penelitian ini menggunakan metode deskriptif kualitatif, dengan fokus pada tinjauan literatur. Data dari buku, jurnal, dan sumber-sumber yang relevan menggambarkan peran dan tanggung jawab lembaga-lembaga tersebut, yang menunjukkan bahwa lembaga-lembaga formal seperti sekolah dan universitas Islam menyediakan pendidikan terstruktur yang mencakup akademik, karakter, dan pemahaman agama. Lembaga non-formal menawarkan pendidikan yang fleksibel bagi mereka yang tidak dapat mengikuti pendidikan formal secara penuh waktu, sementara lembaga informal memperkuat nilai-nilai agama dan sosial dalam lingkungan keluarga atau masyarakat.

Kata Kunci: *Tanggung Jawab; Pendidikan Islam; Lembaga Pendidikan*

Abstract: Islamic educational institutions play an important role in shaping individuals morally and intellectually, aiming to benefit themselves, society and the environment as needed. This research explores the roles and responsibilities of three types of Islamic education institutions in Indonesia: formal, non-formal and informal. It emphasizes that Islamic education goes beyond academics to include moral and spiritual dimensions, which distinguish it from other education systems. The research aims to understand how each type of institution fulfills its responsibilities towards students and society, identifying challenges and opportunities in integrating Islamic values into modern education. This research uses a qualitative descriptive method, focusing on a literature review. Data from books, journals and relevant sources describe the roles and responsibilities of the institutions, showing that formal institutions such as Islamic schools and universities provide structured education that includes academics, character and religious understanding. Non-formal institutions offer flexible education for those who cannot attend formal education full-time, while informal institutions reinforce religious and social values in a family or community setting.

Keywords: *Responsibility; Islamic Education; Educational Institutions*



Article History:

Received : 25-06-2024

Accepted : 16-08-2024

Published : 30-09-2024



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A. INTRODUCTION

Islamic education is a continuous effort in changing individual morals through the teaching process, with the aim of achieving goodness for oneself, society, and the surrounding environment, in accordance with the needs of society (Syaibany & Al Toumy, 1979). Etymologically, institution refers to a body or organization that has a specific purpose in conducting scientific investigations or certain activities, as defined by the Big Indonesian Dictionary. Educational institutions are responsible for the education of students in accordance with the mission they carry out, also seen as a place where the educational process is carried out to change individual behavior in a better direction through interaction with the surrounding environment. Islamic educational institutions, such as schools or madrasahs, have a great responsibility in creating an environment that supports education in accordance with Islamic principles. They not only emphasize academic learning, but also moral and spiritual, which makes them unique compared to other education systems. Islamic boarding schools, madrasahs and universities have adapted to the changing times without sacrificing fundamental Islamic principles.

In his research, Ibrahim Bafadhol, a lecturer from the Islamic Education Study Program at STAI Al Hidayah Bogor, identified that there are three main types of Islamic educational institutions. First, formal educational institutions are structured educational pathways that include primary, secondary and higher education. Second, non-formal educational institutions are educational pathways outside the formal system that are organized in a structured and tiered manner, providing opportunities for individuals who cannot attend formal education at a certain level. Third, informal education institutions are education that focuses more on teaching in the family and community environment (Bafadhol, 2017). Based on the review of the types of educational institutions, this research focuses on the study of the duties or responsibilities of the three types of Islamic educational institutions: formal, non-formal, and informal. Formal educational institutions such as Islamic schools and universities play an important role in providing structured education that includes academic aspects, character building, and religious understanding. Non-formal educational institutions provide flexible access to education for those who cannot attend full formal education, while informal educational institutions, such as religious instruction in the family or community, play a role in reinforcing religious and social values. This research aims to understand how each Islamic education institution carries out their responsibilities towards learners and society in more depth.

There are several other previous studies that have also raised the topic of Islamic Education Institutions in their research. The first study by (Adelia & Mitra, 2021) identified several major problems in Islamic education in Madrasahs, such as weak student morals, lack of contribution in spreading Islamic teachings, reduced student interest, and the tendency to switch to

public schools. They also dissected the internal and external problems faced by Madrasahs, including constraints in management by the community. Meanwhile, the second research by (Salabi, 2021) highlights the development of Islamic educational institutions in strengthening character education, which is integrated in the National Movement for Mental Revolution (GNRM). One of the main focuses is to explore character values such as religion, nationalism, independence, cooperation, and integrity, which are to be instilled through the national education system. In the context of this research, these two previous studies provide different but complementary perspectives. The first study describes the challenges faced by Madrasahs in carrying out the function of Islamic education, while the second study offers a solution through character development in Islamic education as part of the national mental revolution. This research itself aims to investigate how Islamic educational institutions carry out their responsibilities towards learners and society in depth.

This research will focus on three main types of Islamic educational institutions: formal, non-formal and informal. Formal educational institutions such as Islamic schools and universities play an important role in providing structured education that covers academics, character building and religious understanding. In addition, non-formal educational institutions provide flexible access to education for those who cannot attend full formal education, while informal educational institutions play a role in strengthening religious and social values in the family or community environment. This research aims to understand in depth how each Islamic education institution carries out their responsibilities towards learners and society, and to identify the challenges and opportunities in integrating Islamic values in modern education.

B. METHODS

A research method is a scientific way to obtain data with specific purposes and uses (Sugiyono, 2018). This research uses a descriptive qualitative method with a focus on literature study to understand the responsibilities of three types of Islamic education institutions: formal, non-formal and informal. Data were collected from books, journals and other relevant sources on Islamic education institutions. The literature study involved collecting data, reading, recording and processing research materials as well as exploring reference books and previous research results. This research method follows a descriptive qualitative approach with four main stages: equipment preparation, bibliographic preparation, time management, and reading and recording research materials (Zed, 2008). Data was collected from various sources such as the internet, scientific journals, and books. The data collection process involves reading and recording important information from relevant literature. Data analysis was conducted by carefully examining books, literature, notes, and reports relevant to the research problem (Nazir,

2003). This qualitative approach was used to identify patterns, themes and issues related to the responsibilities of Islamic educational institutions. The results of the analysis are expected to provide in-depth insight into the roles and responsibilities of Islamic education institutions.

C. RESULT AND DISSCUSION

1. Definition and Concept of Responsibility

Responsibility is the moral obligation to face the consequences of every action with full awareness and determination. According to Abu and Munawar, this includes awareness of the difference between right and wrong, knowledge of what is allowed and what is not, as well as an understanding of the expected behavior and what should be avoided (Andi, 2017). Responsible individuals also have the ability to avoid negative impacts and are committed to always acting positively, unaffected by external pressures.

Wiyoto's explains that responsibility involves the ability to make appropriate decisions, in accordance with prevailing social norms, with the aim of strengthening positive relationships between individuals and supporting personal success and well-being (Siregar & Siregar, 2020). An effective response, as proposed by Schiller & Bryan, means providing responses that help individuals achieve their goals, ultimately increasing their self-esteem (Musbikin, 2021). Mudjiono's perspective describes responsibility as an attitude related to the fulfillment of promises and obligations in accordance with the values, norms, and customs of society (Nurhadi Et Al., 2020). Burhanudin adds that responsibility involves the ability to take responsibility for actions taken, as well as being ready to accept the risks of the consequences that arise (Djafri, 2017).

Islamic educational institutions have played an important role in shaping the character and knowledge of Muslims since the early days of Islam until today. Islamic education focuses not only on academic aspects, but also on moral and spiritual formation, which makes it unique compared to other education systems. Islamic educational institutions, such as Islamic boarding schools, madrasas and universities, have developed rapidly and adapted to the changing times without abandoning the basic principles of Islam. The history of Islamic educational institutions shows significant contributions to the development of science and civilization. During the heyday of Islam, institutions such as Baitul Hikmah in Baghdad became centers of learning that attracted scholars from all over the world. Today, Islamic educational institutions continue to strive to produce graduates who are not only intellectually intelligent, but also have good morals and a deep understanding of religion (Rachman, 2021). Based on explanations from various sources or the views of each figure above, it can be understood that responsibility is an obligation to face all the consequences of actions carried out with full awareness and seriousness.

In addition to the definition, there are various forms of responsibility, each of which reflects an important aspect of an individual's life and his or her relationship with others and God.

- 1) Responsibility towards oneself involves accepting the consequences of one's actions, which often arises from conscience. This includes deep remorse when one realizes that one's actions were wrong. When one is able to take responsibility for oneself, one is able to recognize mistakes and strive to improve, demonstrating a high degree of maturity and self-awareness.
- 2) Responsibility to society means accepting and abiding by social rules. This includes accepting sanctions such as censure or punishment from society when one violates social norms. This form of responsibility shows that one values social order and strives to live harmoniously within one's community. By obeying social rules, one shows concern for the welfare of others and participates in creating a safe and orderly environment.
- 3) Responsibility to God includes adherence to religious principles. A religiously responsible person observes the commands and avoids the prohibitions set forth by his or her religious beliefs. This form of responsibility shows loyalty and submission to God, as well as a commitment to live in accordance with the teachings of their religion. Through this obedience, individuals find deeper meaning and purpose in life.

A person who has a responsible nature has several characteristics that are reflected in the main characteristics contained in his nature and attitude as expressed by Mustari (2011: 25), responsibility has several main characteristics that reflect a person's integrity and commitment. These characteristics include choosing the right path, constantly striving to improve, maintaining a good reputation, remaining vigilant, committing to duty, carrying out tasks with high standards, taking responsibility for all actions, keeping promises, and being ready to face the risks of their actions and words (Aisyah et al., 2014).

Choosing the right path means making decisions based on good moral values and high ethics. Continuously striving for self-improvement indicates that one is always looking for ways to become a better person through self-reflection and continuous learning. Maintaining a good reputation signifies that one acts in a way that maintains and enhances one's honor and the trust of others.

Remaining vigilant means maintaining awareness and alertness to one's actions and possible consequences. Commitment to duty indicates a high level of dedication to one's assigned responsibilities. Performing tasks to a high standard signifies that one does everything to the highest quality in accordance with the standards that have been set. Being responsible for one's actions involves recognizing and accepting the consequences of one's actions. Keeping promises demonstrates honesty and reliability. Being ready to face

the risks of one's actions and words means being willing to accept and face all the risks and consequences of one's actions and words.

2. The Concept of Educational Institutions and Islamic Educational Institutions

Islamic educational institutions have an important role in educating the younger generation with Islamic values. In general, institution refers to a body or organization, and according to the Big Indonesian Dictionary, an institution is a body that has the purpose of conducting scientific investigations or running a business (Bafadhol, 2017). Some people define educational institutions as places where the educational process takes place, with the aim of changing individual behavior for the better through interaction with the surrounding environment.

Broadly speaking, there are three types of educational institutions: formal, non-formal and informal.

- 1) Formal educational institutions, according to Law No. 20/2003 on the National Education System, are educational channels that have structures and levels, including primary education, secondary education, and higher education. Formal education includes preschool, primary (SD/SMP), secondary (SMA/SMK) and higher education institutions. Formal educational institutions focus on the development of the individual as a whole with several characteristics such as the educational process in the classroom provided by the institution, teachers who are officially appointed by the educational institution, a structured administration and management system, age restrictions according to the level of education, and a formally structured curriculum.
- 2) Non-formal education institutions, also based on Law No. 20/2003, are education channels organized outside the formal education system and implemented in a structured and tiered manner. This non-formal education institution is intended for people who do not have the opportunity to follow or complete education at a certain level in formal education channels. Non-formal education is growing due to the increasing need for skills to obtain the desired job (Bafadhol, 2017).

Non-formal education programs that are equivalent to formal education include pursuing packages A, B, and C. These programs are organized by various community organizations such as the Ministry of Education and Culture. These programs are organized by various community organizations such as religious, social, arts, sports and scouts. Non-formal education is designed for community members who need educational services as a substitute, supplement or complement to formal education, to support the concept of lifelong education. Non-formal education providers include various entities such as playgroups (KB), daycare centers (TPA), special institutions, studios, training institutions, study groups, community learning activity centers, assemblies of taklim, and skills and training institutions. Each of these institutions plays a role

in providing access to education that is flexible and suited to the needs of the community at large, without following the formal school format but still supporting meaningful learning.

- 3) Informal education institutions, as mentioned in Law No. 20/2003, are educational channels that occur within the family and the environment. Informal educational institutions emphasize education that is more directed at families and communities. Education in the family is considered the first and main education because babies or children first interact with their environment and receive guidance from family members. This first education is considered a foundation for further development and has an important role in individual development (Bafadhol, 2017).

Islamic Education Institutions were first established in Indonesia in the form of Islamic boarding schools characterized by religious orientation. This *pesantren* succeeded in forming a strong foundation for Islamic religious education, where students were taught about Islamic teachings and empowered to spread and defend Islam. The arrival of the secular education model had a negative impact on Muslims at that time, causing a division between religious science (Islam) and secular science (general science and worldly science). These two opposing education models prompted the emergence of an education reform movement in the early 20th century with the aim of integrating the secular education system into the *pesantren* environment. This educational model spread rapidly, not only in Java but also outside Java, and gave birth to the concept of *madrasah*.

Madrasah as an Islamic educational institution in Indonesia emerged later than *pesantren*, born in the 20th century through *Madrasah Manba'ul Ulum* in Surakarta Palace in 1905 and *Sekolah Adabiyah* by Sheikh Abdullah Ahmad in West Sumatra in 1909. The establishment of these *madrasahs* was the result of initiatives to reform the existing Islamic education system, including efforts to modernize the *pesantren* education system, adjustments to Western education, and efforts to bring together traditional *pesantren* education with Western education. Today, *madrasahs* are recognized as part of the national education system. The establishment of the Joint Ministerial Decree of three ministers (Minister of Religious Affairs, Minister of Education and Culture, and Minister of Home Affairs) shows that the position of *madrasahs* is getting stronger in line with public schools. This step is considered a positive effort to improve the quality of *madrasahs*, both in terms of status, certificates, and curriculum. One of the considerations in the SKB is the need for measures to improve the quality of education in *madrasah* so that *madrasah* graduates can continue or switch to public schools from primary to tertiary levels (Yaqin, 2016).

According to Sidi Gazalba, cited by Bukhari Umar, Islamic educational institutions have their own obligations in implementing education, which can

be grouped into three main types: family, school, and community (Dayanti, 2019).

- 1) The family is the first educational institution that provides primary education to children, through the guidance of parents, relatives, and the surrounding environment.
- 2) The school, or madrasah, acts as a secondary educational institution that provides structured learning from kindergarten to university level, with teachers as professional educators.
- 3) Communities, through various entities such as mosques, Islamic boarding schools, scouts and other associations, also contribute to tertiary education that is permanent, influenced by local culture, customs and social atmosphere.

Each of these educational institutions not only provides knowledge but also shapes individual character in accordance with the values upheld in an Islamic or secular educational environment, which is reflected in the activities and interactions between community members in it.

3. Responsibilities of Educators in Every Islamic Education Institution

Educators are not only limited to teachers, but also include parents and communities that can influence children's learning process. Children's behavior is influenced by the environment around them, although today children's education is often considered the sole responsibility of educators, even though the first education starts from the family environment. According to Ki Hajar Dewantara, the educational environment can be divided into three main parts called Trisentra, namely family, school and community. Each environment has a specific role that differs from one another. Families are responsible for educating children's emotional intelligence, while schools focus on intellectual development and thinking. On the other hand, the community provides opportunities for children to apply their knowledge and skills in everyday life in the midst of society.

Fatkhur Rohman in his research underlines that the responsibility of Islamic education for children lies not only with teachers as educators in schools, but also with parents as the main educators (Rohman, 2020). Education begins in the womb, continues from birth, childhood, adolescence, until reaching independence and the ability to apply the education received in one's present and future life. In addition to the role of parents and teachers at school, collaboration with the surrounding environment, community, government, and other institutions involved in education is also very important. This is necessary to achieve the goals of Islamic education which include education of faith (tawhid), morals (character), reason (ratio), physical, psychological, and social comprehensively. Thus, students will be equipped to face a better life, supported by strong faith, good character, broad knowledge, optimal physical and mental health, and readiness to take on future responsibilities.

1) Parental or Family Responsibility

The family plays the most important role among all social institutions in children's education. Usually, religious values are instilled in the family environment to shape children's behavior. Religious education in the family is very important because it helps children understand the limits of good and bad in everyday life. The Quran in QS. At-Tahrim (66): 6 emphasizes the vital role of the family as an educational institution:

اللَّهُ يَغْضُوبُ لَا دُّشِدَا ظَّ عَلَا مَلَكَةً عَلَيَا رَهْ لُجْبَا وَاسْ النَّا وَفُودَهَا رَا نَا هَلِينَكُمُ وَأَنْتُسَكُمُ فُؤَا أَمْنُوا الَّذِينَ يُهَيَا يَا
يُؤْمَرُونَ مَا وَيَفْعَلُونَ أَمْرَهُمْ مَا

Meaning: "O you who believe! Protect yourselves and your families from the Fire, whose fuel is man and stone; its guardians are the angels, harsh and hard, who do not disobey Allah in what He commands them and always do what is commanded."

This emphasizes that the family is the first place where religious and moral education begins in Islam, highlighting the great responsibility of parents in educating children in an Islamic manner. This responsibility includes the protection, education and upbringing of children in material and spiritual aspects such as education and religion.

Children's first experiences in childhood occur in the family environment, where they begin to understand life. The family environment plays an important role in a child's personal development until they become independent from family ties. The family also creates a safe and loving emotional atmosphere, essential for the emotional and character development of children. Educating morals and providing basic social education are the main foundations instilled in the family. This includes not only moral and religious values, but also social values such as mutual cooperation and cooperation. Childhood is an ideal time to introduce children to the basics of religious and social life through the family context.

Al-Ghazali suggests a basic pattern in the development of children's faith, including reciting the sentence of monotheism, instilling love for Allah and the Messenger of Allah, teaching the Quran, as well as the values of sacrifice and struggle. All of this reflects the importance of the family as a decisive early educational institution in shaping children's character and faith. In addition to providing spiritual education, the family also organizes economic roles, with the father responsible for earning a living and the mother maintaining the household and educating the children. Children, as a result of nature and affection, have an obligation to obey their parents. All these responsibilities are driven by parents' instincts and desire to see their children thrive and succeed in life. Basically, the overall responsibility of parents in educating their children is not only driven by nature but also by their personal interest in the future and success of their children. The success of the child is considered the success of the parents as a whole, confirming that the family is the main foundation in building a strong and civilized society.

The role of the family in education can be described as follows: First, the family is the first and main educational institution where humans are born, grow, and develop into adults. The education received in the family has a major impact on the development of character, morals and personality of each individual. Second, the family is like the first school for children, being the center where habits, knowledge, and experiences are first acquired and developed. Third, the family also acts as an intermediary to build the child's thinking ability and both parents are responsible for directing and developing the child's intelligence. Parents' attitudes, behaviors and actions are always a major concern for children in their learning process.

2) Teacher Responsibility or School Environment

The school is an educational institution that becomes important after the family in helping to meet the growing educational needs of children as they grow up. Parents, due to their limitations, hand over some of the educational responsibilities to schools. At school, education is deliberate, organized and planned. The educational process in schools is systematic, tiered and divided into levels of education ranging from kindergarten to university.

Teachers and school leaders have duties that include providing ethical and religious education, as well as the basics of science. Ethical and religious education at school should complement what has been given in the family, at least not contradicting the values taught at home. In addition, schools also have an important role in developing character in general, not just in developing knowledge and skills. Thus, schools function as institutions that not only provide academic lessons, but also foster strong character in every individual who attends school in them.

A teacher's responsibility is not limited to teaching in the school where they work. They also have an important role in inviting the surrounding community to participate in advancing education in their area. According to Al-Ghazali as quoted by Abdul Mujib et al, the main purpose of an educator in Islamic education is to perfect, clean, and purify human resources to get closer to Allah SWT. This shows the relationship between knowledge and righteous deeds. Furthermore, the task of an educator has developed not only as a teacher who indoctrinates knowledge to students, but also as an educator who directs the development of personality in accordance with divine purposes. They also act as leaders who manage various aspects of education and deal with the community.

A professional teacher can be recognized by their expertise in teaching materials and methods. Their responsibilities include intellectual, professional, social, spiritual and personal aspects. They must master a wide range of learning materials, plan and evaluate learning, and interact effectively with students, fellow teachers and the surrounding community. In addition, they are also expected to practice religious and moral teachings consistently in their daily lives. Thus, the responsibility of a teacher is not only limited to the classroom, but includes a broad role in educating the

younger generation to become individuals with noble character and maximum potential in society.

3) Responsibility of the Community Environment

Society has a significant role in taking responsibility for education, being the third institution after family and school. Society is defined as a collection of individuals and groups bound together by national, cultural and religious unity. The leaders or rulers in society influence the education of children in a big way.

Education in society begins in childhood and takes place a few hours after education from family and school. The various forms of education in the community include habit formation, knowledge, attitude, morality and religion. Some community education institutions include mosques, Islamic boarding schools, scouting (scouts), sports associations, youth and youth, congregational opportunities such as Fridays, tabligh events, to economic associations such as cooperatives and religious associations.

According to (Nata, 2009), the environment in which Islamic education can be effectively organized is an environment that shows adequate Islamic characteristics. Society, as an informal educational institution, plays an important role in the educational process even though it is not bound by strict rules. In the context of Islamic education, the community has a significant responsibility in guiding the younger generation living in its vicinity. As the third educational institution after family and school, society has different characteristics and functions with boundaries that are not always clear and diverse in social life and various cultures that exist. This diversity affects the education of learners in various aspects of their lives, including religious values and practices.

Mosques and Islamic boarding schools are two Islamic educational institutions that have a major role in society. In mosques, Islamic education includes the values of faith, love of science, social awareness (*ukhuwwah Islamiyyah*), and obedience to Allah and His Messenger. Meanwhile, *pesantren* have the role of producing scholars who master religious knowledge, educating Muslims in the implementation of religious law, and equipping students with basic skills relevant to building a religious society. Activities and interactions in community educational institutions have a major influence on the development of the personality of its members, which is reflected in the values instilled in the environment. Thus, the community not only acts as a place where students live, but also as a teaching provider that complements formal education in schools and *pesantren*, and enriches their overall educational experience.

D. CONCLUSION

From the research on responsibility and Islamic educational institutions, it can be concluded that these institutions have a very important role in educating a generation of Muslims who have a strong religious understanding

and skills relevant to modern times. Responsibility includes the moral obligation to face the consequences of actions with awareness and determination, directed at oneself, society, and God. Pesantren and madrassas do not only focus on academics but also on the moral and spiritual, adapting to the times without abandoning Islamic principles. Collaboration between parents, teachers and the community is important in the holistic education of children. To increase effectiveness, it is necessary to strengthen the curriculum that combines religion and modern skills, use innovative teaching methods, provide continuous training for educators, involve parents and the community, and develop a systematic evaluation program. These steps are expected to make Islamic education institutions more effective in facing global challenges.

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