

Improving The Quality of Human Resources Through Islamic Education

Aris¹, Mohammad Irfan Rosviana²

¹² Universitas Islam Negeri (UIN) Siber Syekh Nurjati Cirebon, Indonesia

Email: Arissuherman60@gmail.com

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Abstract

Education Is the interaction between humans and their environment, including the natural environment and human environment. In this interaction humans are not only the result of interaction with nature and with fellow humans, but the results of the development of optimal human potential in accordance with a room that is open for the development of innovation and creativity. Islamic education is expected to be more developed so that Islamic Education Institutions have their own attraction, because it has a more outward and global dimension. The process of improving the quality of human resources requires a variety of prerequisites in their implementation, including the environment of human life should provide opportunities for the development of students to develop in accordance with the potential available to them. Islamic education, in spiritual and moral growth will be able to help individuals strengthen their faith, creed and recognition of Allah SWT, through law, morals and religious teachings, thus students in carrying out the guidance of faith in God and a deep understanding of the teachings of religion and its value in life in its behavior, and its relationship with God with fellow human beings and all creatures, will reinforce the importance of moral education and spirituality in facing globalization.

Keywords: *Quality of HR, Islamic Education*

INTRODUCTION

In this era of global competition, the Education trend is experiencing a shift in orientation that places complete human development through education and training with a variety of types, levels, properties and forms. Whole human education is idealized to be the culmination of the achievement of Education which until now has been the desire of all nations. The idolized personal figure has not yet been produced, so the Educational Institution is made an alternative expectation, as the main instrument of the humanitarian and humanitarian process, which is to respect and give freedom of opinion and expression. Such appreciation is the seed that begins to grow, and as a process of freedom is continually fought for (Mahmud, 2005).

How can it possibly be a real human being, if in reality Islamic education as a subsystem is considered to be still dry from the pedagogical aspects, and is more mechanistic in carrying out its functions so that it appears to only give birth

to dwarfed students because they do not have their own world. According to Ma'arif (2007) the concept of Education has been forced to comply with the concept of elaborated capitalist development in such a way as to meet the needs of industrialization, so that education which should be a medium of empowerment instead becomes a means of systematic duping, creation of intellectual robots that are marathonly terrorized. and monotonous.

Islamic education today, has truly become one of the most costly areas. Education which in essence is for all (education for all), as an individual right of citizens and also citizens of the world have the right to obtain education fairly. Apparently, what should have been a right is now replaced by Education as a merchandise. Education has become a rite of fooling society. Even education is the cause of injustice, because people who are able to go to school are the wealthy elite while those who cannot afford school are the poor.

On the other hand, according to Dawn (2006) the lack of people to choose Islamic Education Institutions is actually not because there has been a shift in values or religious ties that are starting to fade, but because most Islamic Education Institutions that exist are less promising for the future and less responsive to demands and current and future requests. In fact, there are at least three things that are considered by the community in selecting Educational Institutions, namely the value (religion) of social status and ideals. An educated society will be increasingly diverse in its consideration in choosing Education for their children.

The phenomenon as described above, in choosing educational institutions to send their children to school is also very rational and prospective in the future. Those who have the opportunity to choose will determine the choice of the Educational Institution which is seen as ideal. Educational Institutions that are considered ideal are Institutions that are able to develop the spiritual and moral potential of students, who are able to develop intellectual aspects, which are usually measured by the acquisition of values, and Educational Institutions that are able to develop social potential and the skills of their students. The ideal type of institution is usually contested by people, so the cost becomes expensive, following the laws of the market, namely supply and demand.

Such community demands have been responded by many parties including religious education institutions, among them Islamic Education Institutions by bringing up integrative educational institutions, or integrated madrassas, madrasa models, or other leading forms of madrasas, which prioritize quality (Suprayogo, 2007). By using the integrative term, it is expected that the graduates will achieve complete personality maturity, namely spiritual adults, intellectual adults, social adults and adult life skills.

By paying attention to the above reality, then the substance of the problem is the task of Education does not experience a shift in value, namely educating students, while the cost cannot be used as a measure of quality or not Education. The idea of cheap education for the sake of achieving equitable education is an idea in favor of the community who are unable to get quality education. While the dual roles of Education are: 1) Education functions to foster humanity

(human being), meaning that Education is ultimately to develop the entire human person, including preparing humans as members of their community, good citizens, and a sense of unity. 2) Education functions as the development of human resources (human resources), which is developing their ability to enter a new era of life. Based on the background of the above problems, we will discuss the problems faced by Islamic Education and efforts to empower Islamic Education to prepare superior human resources in facing the challenges of their times.

RESEARCH METHOD

This study employed a qualitative approach with a descriptive design, aiming to explore and deeply analyze the implementation of student management in enhancing student discipline at *Islamic Senior High School*, Islamic Centre, Cirebon Regency. The qualitative paradigm was selected to facilitate a comprehensive understanding of social phenomena as experienced by individuals in their natural settings (Lim, 2025). Through this approach, researchers sought to uncover nuanced insights from direct interactions with the research subjects, enabling holistic interpretation grounded in field-based realities.

Data sources were purposively selected to ensure relevance and depth, comprising key informants involved in both policy formulation and implementation. Data were collected using triangulated techniques: participant observation, semi-structured interviews, and documentation analysis. Observations were conducted in naturalistic settings to capture authentic behavioral patterns; interviews provided subjective perspectives and experiences, while documentation (e.g., disciplinary records, school rules, and student activity programs) enriched the contextual understanding of student management practices.

For data analysis, this study applied the interactive model of Huberman & Miles (2002), consisting of four interconnected stages: (1) data collection, where empirical evidence is gathered from multiple sources; (2) data reduction, which involves filtering and simplifying the data to highlight the most relevant information; (3) data display, where data are organized visually or narratively to facilitate pattern recognition and interpretation; and (4) conclusion drawing and verification, ensuring findings are grounded, consistent, and credible.

RESULTS AND DISCUSSION

Results

Human Resource Development

Investment in developing human resources is always long-term. This long-term development program prepares educated people who have knowledge and are of high quality, namely people of national and international caliber. The symptoms of unemployment of educated humans today need to get serious attention. For example, a review of the contents and direction of the Education curriculum is not necessary to be in line with development needs. It is

necessary to develop an Education paradigm that positions independent individuals, learners and strives for development and empowers the potential to make themselves the Caliphs of fi al-ardh.

Efforts to review the curriculum must be accompanied by changes in the behavior of educators so far that emphasize the oppression of students. Punishment takes precedence and is developed over reward and appreciation. Though the ideal education and can develop their own potential to be independent is education that prioritizes rewards and appreciation for students rather than punishment and oppression that actually dwarfs the souls of students, making them uncreative and not independent.

The resilience of a community is determined by three elements, namely its natural resources, quality human resources and cultural resources and its history (Tilaar, 2002). Only members of a civilized society, that is, who have pride in their society and culture, will be productive human resources in the era of globaliasis. Humans who are not cultured will drown in the current of globalization and he has no identity. Globalization greatly affects developing countries, including Indonesia with a Muslim majority population. Such influence will also be experienced by its citizens, their human resources. Therefore, the readiness of the Indonesian people to face the era of globalization is a matter of increasing human resources fully, namely the quality of human beings with a balance of material aspects and spiritual aspects of religious values.

Investment in human resources as a member of the community that is needed is to have the following characteristics: 1) Humans with character, that is honest and have social capital: can be trusted, like hard work, honest and innovative. In other terms, an ethical man obediently follows his religious teachings. 2) Competent and intelligent, this intelligence must be developed according to what is owned by each individual. 3) Entrepreneurial entrepreneur, the attitude of the entrepreneur is not only in economics and business but also for all aspects of life, because the ability of entrepreneurs tends to be innovative and not bound to something fixed, so they do not know the term unemployed. 4) Competitive, human resources needed are those who have competitive quality in an open world life to always achieve more value and increase in growth since in the family and also at every level of formal education. Islamic Education As a National Education Subsystem

Islamic education as a national education subsystem. As a subsystem, Islamic Education has specific objectives that must be achieved and the achievement of these objectives will support the achievement of the overall national education goals which become its suprasystem (Purchan, 2004). The vision of Islamic education is certainly in line with the vision of national education. The vision of national education is to realize Indonesian people who are pious and productive as members of a diverse Indonesian society. While the mission of Islamic Education as a manifestation of that vision is to realize Islamic values in the formation of Indonesian people. The aspired Indonesian man is a pious and productive human being. This is in line with 21st century life trends, religion and intellect will meet one another (Tilaar, 2004).

With this mission Islamic education becomes alternative education. If education held by or other private institutions tends to be skular or has other unique features, then Islamic education wants to embody values to Islam. These characteristics are precisely formulated by Zarkowi Soeyoeti. According to him what is called Islamic Education has the following three characteristics: 1) An education system that was established because it was driven by a desire to embody Islamic values, 2) A system that teaches Islamic teachings and, 3) An Islamic education system which includes both of these (Fajar, 2006).

With the understanding given by the zarkowi, it can be better understood that the existence of Islamic education is not only related to the question of special characteristics, but more fundamental, namely the goals that are desired and believed to be the most ideal. The aim at the same time emphasized that the mission and responsibilities carried by Islamic Education were even heavier. All three have been growing and developing in Indonesia and have become an inseparable part of history and national education policy. It is not even an exaggeration to say that its presence and presence are part of the Muslim community's contribution to the struggle and to independence.

Discussion

In Indonesia, Islamic education appears in a variety of forms, namely Islamic religious education which is a constituent of the religious education system in the national curriculum, education in madrasas and Islamic public schools which are subsystems of the public education system (formal), pesantren education which is a subsystem in non-formal education.

Profile of Islamic Education Graduates Islamic education is required to formulate the profile expected by the education system when dealing with globalization. The formulation is very important because the description of the output profile that is relevant to the context of globalization can be the basis for the realization of the ideal goals that are expected according to the challenges of the times. Of course, the formulation of the expected profile of Islamic Education is not as simple as the images and dreams of parents when entering their children into madrassas and boarding schools, namely so that after graduation they are able to become mosque priests, lead tahlil, behave politely and be able to read Arabic books, while they are blind to the development of the outside world. Even this profile is good, but it will be better if it is changed to adjust to the demands of the objective conditions and dynamics of the community, namely by integrating intellectual scholars or intellectual scholars. Ulama are Muslim scientists who study religious knowledge and gain moral credibility from the community because of their consistency in the knowledge found and the mission entailed. Whereas intellectuals, in Language, are those who obtain the power of intellect, the power of thinking and analyzing. In this sense the scholarship equates the understanding of scholars and intellect (Mas'ud, 2003).

The figure of graduates expected by Islamic Education is at least a scholar of scholars, with the following characteristics: 1) Sensitive to the problem. Because such sensitivity is a creative step to start a job, 2) Work without strings attached. In scientific scholarship, this selfless work means being objective,

loving and critical, 3) Being wise. Policy implies the existence of a reciprocal relationship between knowledge and action, between theoretical understanding and ethical practical understanding as appropriate, 4) Responsibility. A scientist is obliged to search for, find and utilize knowledge for the benefit of humanity's life, while also being responsible for what happens next.

Thus, superior human figures generated from Islamic Education are those who are intelligent, creative and civilized. With physical, intellectual, social, emotional and spiritual intelligence it is believed that they will be able to face globalization and all its challenges, they are pious people, human beings, with various skills and abilities and are independent to become God's servants as well as God's caliphate on earth. The term khalifah which means representative, messenger, representative is further explored by M. Iqbal in *The Reconstruction of Religious Thought in Islam* which explains that Islam emphasizes the individuality and uniqueness of humans (Mas'ud, 2003). The consequence of human uniqueness is that it is not possible for an individual to bear the burden of others, humans only bear what has been done.

The Islamic Education Policy that must be prioritized is to help each student develop optimally, namely by: 1) Providing professional teachers, who devote all their time to becoming educators, 2) Providing school facilities that enable students to learn with great pleasure with adequate sports facilities and play spaces, 3) Providing rich learning media, enabling students to continuously learn through reading books, references and completeness of the laboratory and library and, 4) Continuous evaluation that is comprehensive and objective.

Application of IQ, EQ and SQ in Islamic Education

Intellectual intelligence. Basically, humans are blessed by God various kinds of intelligence and responsibility Education is to pay attention and direct the intelligence to be able to develop optimally and balanced. No balance in handling will cause problems later on.

In humans there is intelligence which is called intellectual intelligence (intelligence Quotient / IQ). Smart kids, who are therefore deemed successful in life, are those who have good report cards or above average grades. Wilhelm Stern, a German psychologist, often refers to the intelligence theory of Alfred Binnet and Theodore Simon calls IQ a measure of intelligence. As a result, the emphasis of Education in Indonesia which adheres to the theory of intelligence is only to provide opportunities for developing the left brain, leaving the right brain dormant. Final semester exams, only able to measure the left brain of students whose results are not a complete picture of the intelligence of students (Pasiak, 2003).

Islamic education is tasked with enhancing, developing and fostering the willingness, talents, interests and abilities of the learner's mind and giving him necessary knowledge and skills in his life. Islamic education is based on a comprehensive view of humans. Because the location of human specialness is thinking and intelligent beings, then education has the duty and responsibility of encouraging people to know and understand. It is with his reason that humans make it possible to think, feel and believe in order to be able to determine

decisions and actions and responsibility for all the problems they face.

Given the intellectual urgency of human life, it is not an exaggeration if Islam highly values humans who have intellectual intelligence. If intellectual intelligence is out of control can lead to arrogance and neglect the function of the rules, and if not developed makes someone stupid. Islam provides direction so that intellectual intelligence is developed proportionally and placed in a position of wisdom. It is this nature of wisdom that gives rise to the ability to think, be smart and be responsive to developments that occur (Ma'arif, 2007).

In order for Islamic Education to actualize IQ optimally, students need to think critically about themselves. Because critical thinking is an essential way of thinking for humans. In a way students are given the opportunity to think about something in advance through an investigation and not just accept an idea or ideas without real evidence, do not rush to draw conclusions that generally apply. In this way students are accustomed to investigating the truth of others' opinions and checking the truth of his personal opinions.

The success of the teaching and learning process of Islamic religious education material, is very much determined by the teacher's success. For this reason, teachers are required to have professional competence in addition to carrying out their duties in a pleasant and effective atmosphere.

Emotional intelligence. Phenomena that occur lately such as looting, arson, robbery, murder, kidnapping, rape, brawl, acts of violence and cruelty committed by the children of the nation that colored the world stage Education in the country is truly heartbreaking and shameful. A nation known as a friendly, caring, smiling nation turned into a frightening and frightening nation of another nation is one proof of error Education is only oriented to mere intellectual intelligence. Emotional Quotient (EQ) or emotional intelligence also determines success in life, not just IQ. Many things are logically correct but feelings state that it is not true, because that is often in need of intelligence intelligence skills in addition to emotional intelligence. Emotional intelligence is different from intellectual intelligence, because emotional intelligence is the ability to manage, control emotions, use intuition, senses, sensitivity that does not involve human reasoning power.

If intellectual intelligence is measured by IQ, emotional intelligence is a non cognitive ability. IQ does not make a person unique, but the feelings that exist in a child and how children respond to their feelings is what makes children unique. However, between IQ and EQ is not a conflicting ability, but a slightly separate ability.

Emotional intelligence is "The inner rudder", the power from within, is natural and can be developed with strength through various accumulations of long and varied experiences. There are five main areas of EQ, namely: Recognizing your emotions, controlling your emotions, motivating yourself, recognizing other people's emotions and building relationships with others. Optimizing and positive thinking has beneficial effects on human biological conditions (Pasiak, 2003).

During this time there is the possibility of learning in the class quickly

brings boredom and boredom because there is no emotional involvement in it. The teacher only follows instructions from books that contain teaching instructions and what material will be taught sequentially. Again, there is another opportunity for the teacher to relate learning material to the deepest life of the teacher, especially with the diverse lives of students. For example, Islamic religious education teachers teach content about satisfaction, while what is taught is only the understanding of fasting, conditions, harmony and who cancel fasting, which does not touch the deepest emotions of everyone. Indeed it is important for students to know but there are more important things like knowing the wisdom and benefits of fasting for life. This is important, because fasting which radiates wisdom is not only needed for coaching to individual piety, but also increasing to social piety.

Spiritual intelligence. The life of secular society has shifted toward materialists and edonists. Global developments can have a positive, but also a negative impact. The positive impact, the progress of science and technology can help humans to access various information quickly about events in the world to progress their lives, but the negative impact of incoming information can be the root cause of the fracture of national unity and unity, even can eliminate national identity itself.

It is important to realize that the era of globalization is a product of scientific and technological progress, so improving the quality of Muslim human resources is a prerequisite for achieving progress in the fields of science and technology. Here is the challenge for Islamic Education and its thinkers. So that Islamic Education, on the one hand is able to convey the message of Islam in relation to the demands of human resources quality and reclaim the glory of science and technology, on the other hand is able to produce high-quality human resources, namely humans who have high IQ and have spiritual intelligence (SQ).

Islamic education in spiritual and moral growth must be able to help the individual strengthen his faith, creed and knowledge of his god and with the laws, teachings and morality of his religion. Spiritual education, which has a human dimension like that, must be instilled in students through Islamic Education. This important spiritual role for human life is that Islamic Education must be based on the Philosophy that Education is a process towards perfection with various potentials given by God for humans to be able to carry out their mission as caliphs on earth.

Spiritual education as a conscious effort to deliver students has a very strong relationship between the human spirit and the creator. So as such, humans can achieve spiritual recognition. Only with that spiritual knowledge can humans get spiritualisation which will elevate them to the purity and beauty of human beings, which makes all their life activities more meaningful.

The spiritual aspect that needs to be instilled in Islamic Education is spirituality which is not only a method for the search for meaning, but also a foundation for the search itself. Therefore, mastery, development and utilization of science and technology which is not accompanied by moral nobility will be

able to bring people to suffering and even destruction. Therefore mastery, development and utilization of science and technology must always be in the path of noble human values and morals.

If Western leaders generally design secular education for students, Islam since the seventh century has socialized religious teachings. John Locke's opinion actually ten centuries earlier can be found in the hadith of the prophet who taught, "Every child is born in a pure white, fitroh state, until his parents designate him as a Jew, Christian or majus". (Hadith Bukhari, Juz 1: 1292). The Prophet was followed by major figures in Islamic Education such as Ibn mis kawaih (941-1030 AD), Ibn Hazm (W. 1054 AD), Imam Al Ghazali (W. 1111 AD), who wrote extensively on morals and education.

In the context of Education, Islam places children in a very important position. Because this sacred duty includes fardhu'Ain for every parent, it is a grave sin for those who do not pay attention to children's religious education. Prophet Muhammad (PBUH) taught that those who do not love their children are not included in their group. Threats are harder for those who do not pay attention to the orphans. The curse of the prophet and Allah will always afflict him and get a despicable status of "Liar of Religion". How important is children's religious education as an effort to instill spiritual intelligence, so the prophet reminded that a prospective father should have thought about the prospective child since he selected his future mother. Because according to the prophet the blood of the mother and father will flow to the child's body and greatly affect his future.

Islamic education from the beginning emphasized faith. Looking at the story of Ibrahim in searching for his god, through a combination of using the senses and his mind at once. The search for the essence of God by using the senses and reason was not found, even though it was done by Ibrahim as a human who bears the title of lover of God. Although the search did not bring results but was done as a door to obtain guidance from God. This story gives a clue that the senses and reason can still be used to wander and struggle to find the god (suprayogo, 2007).

CONCLUSION

1. Islamic education can provide solutions to the problems faced by humans, given the view of humans who become objects and subjects of education that is comprehensive and the aim is perfection and excellence that reaches out to life now and the hereafter later.
2. Profile of graduates of Islamic education is the result of the synthesis of scholars and intellectuals with the following characteristics: A) Sensitive to the problem. Because such sensitivity is a creative step to starting a job, B) Selfless work. In the scientific tradition, love of truth and criticism, C) Being wise, D) Responsibility. A scientist is obliged to seek, find and utilize knowledge for the benefit of human life, while also being responsible for what happens next.

3. Integrating IQ, EQ and SQ in the learning process by developing the potential of students in an optimal and balanced way to prepare students as God's khali'af on earth who are intelligent, independent and creative and responsible to Allah SWT.

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