

Islamic Education Management in the Digital Era

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Abstract: Managing the Management of Islamic Higher Education is a breakthrough. It is important how the direction of the development of Islamic Higher Education will be developed. Therefore, in order to develop the infrastructure of Management in Islamic Higher Education, the function is very important for Campus Development, lecturers, practitioners, scholars, and prospective future thinkers of the nation who will pursue and become a pillar in developing the mission and Vision of Islamic Higher Education for achieving quality education goals in an increasingly sophisticated and modern era of life. For that the Problem of Higher Education in the Digital Era is very complex. Because the demands of this era of life are fast-paced, for the Campus, for lecturers and practitioners must master IT technology in order to develop learning models with systems built in the digital era today. Just imagine if the management of education is destroyed, it will have an impact on campus stakeholders. Therefore, the study of the management of Islamic Higher Education in this digital era according to researchers, that higher education institutions without accountable management, and transparent, then sooner or later the educational institution will be abandoned by its students. So the important message in this paper is how to organize the management of Islamic higher education can be better and more modern towards change towards an advanced era.

1 BASIC THOUGHT MANAGEMENT OF ISLAMIC EDUCATION DIGITAL ERA

In language, management comes from the word manage, which means managing, managing, implementing, managing. Meanwhile, according to Asnawir, management comes from the word managio which means management or managiare which means training in managing steps. If viewed in language that management implies responsible active work, not just to organize themselves, but also contains social elements to provide management education to others, especially to their subordinates.

From the meaning of the language can be understood that management is active work, the opponent is passive. Thus, management is an active activity to achieve something. If in an organization there is no continuous and directed active movement, then the organization does not have good management. Therefore, managing good management in an Islamic university is a necessity, and is a good breakthrough. Mujammil Qomar in his book which is entitled "Management of Islamic Education" said that to handle a college can be good

and professional, if in managing The college focuses on good and serious aspects of management in managing it, if it wants the quality of a tertiary institution to become a quality university, (Mujammil Qomar: 2007: 100).

Furthermore, in mobilizing an organization it will be difficult to materialize, if in managing the organization without seriousness and without hard work, in this vast and vast universe of nature, of course there are those who regulate it, if no one regulates it is impossible that nature will run regularly, directed, neatly arranged. The existence of nature moving regularly and neatly arranged must have moved and compiled and controlled it. The one who regulates and controls it is the Most Arranging and the Most Terrible, namely Allah Almighty. And Allah, there is no God but He who lives eternally continually takes care of (His creatures); not sleepy and not sleeping. His is what is in the heavens and what is on the earth. No one can give the faith in Allah's side without His permission? Allah knows what is before them and behind them, and they know nothing of the knowledge of Allah but what He wants. God's seat covers the heavens and the earth. and God does not feel heavy caring for both, and Allah is Most High, Most Great.

Furthermore, the notion of management according to many terms is put forward by several opinions, namely according to Hersey and Blanchard that management is cooperation through people or groups to achieve goals. From the quotation, it can be understood that management is a team work that strives to realize shared dreams and ideals, shared ideals and dreams are realized through cooperation in teams that support each other in the same organization.

As for Ramayulis' view, management is a process of utilizing all resources through other people by collaborating. From this understanding it can be observed that management always needs other people in the process of achieving a common goal, meaning that in management requires others in achieving the goals. Thus, management requires the cooperation of more than one person in the framework of the process of achieving common desires.

From the description it can be understood that management is a process of active activities with each other in an organization, an institution in order to realize the common desires and goals in achieving goals. Thus the management of higher education is a process of active cooperation in a higher education institution in order to achieve the goals of the educational institution. The collaboration is based on faith in God, as well as cooperation to reach the pleasure of Allah, so that all active efforts together to achieve the goals are carried out and directed in the frame of faith. Because basically God tells us to cooperate in goodness and help you in doing good and piety, and do not help in committing sins and transgressions, and fear you with Allah. Verily Allah is very heavy in His punishment, (Al-Maidah: 5: 2).

From the description of the verse, it can be taken the idea that management in Islamic Higher Education prioritizes active collaboration with other people, both in educational institutions and outside institutions. The collaboration was framed with the spirit of God's pleasure, the spirit of teamwork to achieve the goal of Islamic Education with nuances of divinity. So, Islamic Education Management in that sense distinguishes it from other management, because management in Islamic education is based on the Al-Quran and the Hadith of the Prophet Muhammad in conducting its operations.

Furthermore, Islamic Higher Education Management is based on Al-Quran and Hadith. This basis is a differentiator from other management, management outside the institution of Islamic Education is only based on the thinking of the management leaders and the ideology of the country where the institution is located. While Islamic

Education management is not related to state ideology. The irrelevance of Islamic education management with state ideology because basically the management of Islamic Education has no direct connection, because the management of Islamic Education merges with the values of the teachings of Islam itself which are based on the teachings of the Qur'an and Al Hadith.

Thus, the basis of Islamic Education management will never mix with other management ideologies, because of the spirit of Islamic Education management based on the Koran and the Hadith of the Prophet Muhammad. On the other hand, the management of Islamic Education prioritizes mutually beneficial cooperation to achieve a common goal, because the cooperation is based on the values of goodness which barometer is the pleasure of Allah, then it will give birth to the final value of all the goals of cooperation is none other than the value of piety on the side Allah SWT. (Hadi Nur Miftah, et.al: <http://barassayin.blogspot.com>).

Then in the era of globalization today or called the Age of Now, which is marked by various advances in the field of information technology, and communication that encourage various changes both in the world of education and in the world of management of educational institutions. Macro changes have driven the acceleration of the democratization process and equity in learning.

In relation to the development of technology and the swift flow of information and technology, it will affect teachers or lecturers who are teaching staff who are no longer the only source in the learning process. Nature that is stretched designed or not designed can be a source of knowledge that is at all times ready to present whatever students want, or students. With the advancement of Information and Communication Technology, there are several things that we get, namely: First, the faster access to information, second, communication with various people not dependent on geography, and third, can internalize an idea or thought in the form of text, graphic sounds and images via media e-mail, twitter, WhatsApp, Instagram, and so on. Looking at the phenomenon above, education is no longer defined as a process of transferring knowledge from educators to students. This definition is very personals (contact between adults and children is a limit to the meaning of education), and has now been abandoned by many people. Education is revolutionized by learning technology. Where students have flexibility in learning, whenever they have to learn, what material must be learned, with what help they must learn. All are presented like

mineral water outlets along the way. Likewise with Islamic education, now there is an era where education is no longer centered on people or educators, but more than that we are experiencing what is called the era of digitalization of education. The following article tries to give a few snippets where education has penetrated the digital era that has been present in front of us. Moreover, how do we bring our respective universities that have challenges not getting lighter, but increasingly heavy, because the challenge is how we manage it with well.

In connection with the above in this global era, Muslims live in a modern era filled with challenges and obstacles. In this era, Muslims are required to have superior skills, knowledge and experience in order to compete to seize opportunities. Muslims are challenged to have a creative, innovative, dynamic, open, democratic attitude, a high work ethic and a strong spiritual. Living in this Era, the importance of equipping yourself with knowledge, skills, IT management, hard work, diligence and based on literacy and strong data to develop universities in order to showcase creativity, collide university management, so that universities will be able to compete in the middle of a global life that is fast and responsive to the situation and conditions in the millennial and digital era.

To change the direction of progress, there is a series of activities in the form of management processes of PT. in a collaborative effort of a group of people who are members of the educational organization, to achieve the educational goals that have been set beforehand, in order to achieve the objectives of an effective and efficient Education Management (<http://dictionbahasaindonesia.org/management>: March 3, 2016).

The Mujamil Qomar interpreted the management of Islamic education as a process of managing Islamic education institutions by dealing with learning resources and other matters related to achieving the objectives of Islamic education effectively and efficiently (Mujamil Qomar, 2007: 10). This understanding is specifically specified by Muhaimin that Islamic education at least breathes two important things, namely an educational activity held with an intention that has manifestations of Islamic teachings and values and an educational system developed from and encouraged or imbued by teachings and values. Islamic values. The hallmark of Islamic education as seen by Abuddin Nata is education that bases all of its learning activities on the realm of *ketauhidan* (Abuddin Nata, 2012: 198).

One of the weaknesses of Muslims, even scholars are the habit of stopping at normative concepts, so that they seem to have been satisfied only memorizing the arguments of the Koran and Al Hatih. So it is only natural that in recent times there has been a dearth of creative works, as a generator of Islamic civilization in this era. In addition, Islamic education serves to prepare humans as leaders who represent God on earth. Humans who orient their lives not only for the benefit of the world, but transcendently link all worldly activities as provisions to trace a more eternal life, namely the afterlife.

Furthermore, the problematic management of Islamic Education means that all problems related to the management of Islamic education include management of leadership, personnel, students, curriculum, finance, and management of facilities and infrastructure. In the study of Dawn explained ", *Al-Thariqahahammu min al-maddahwalakinna al-almudarrisahammu min al-thariqah* (method is more important than material, but teacher is more important than method), meaning the role of HR is important in order to organize the management of Islamic Higher Education, (Mujamil Qomar, 2007: 129) In Mulyasa's view, he said that Islamic Education personnel management aims to achieve power that is effective and efficient in order to achieve optimal results, but still in conditions that are fun in any situation and condition, (Mujamil Qomar, 2007: 130). For that the methodology we use is in conducting studies this is a study that uses a description of a phenomenon in the location of the researcher tian. Whereas in compiling this study, researchers used qualitative methods by presenting descriptive data. Because, the data collected in this study is in the form of words, not numbers. The procedure for analysis is interpretation, not statistical or quantitative. As expressed by Bogdan and Tylor, which was cited by Lexy J. Moleong, that qualitative methodology is a research procedure that produces descriptive data in the form of written or verbal words from people or observed behavior, (Lexy J. Moleong: 2009: 4)

2 BASIC PRINCIPLES IN ISLAMIC HIGHER EDUCATION MANAGEMENT

According to Ramayulis the principles of education management are sincere, honesty, trustworthy, fair, responsible, dynamic, practical, and flexible. For

details, a number of Al-Quran propositions will be presented which underlie the principles of Islamic Education management as follows:

First, Ikhlas attitude, the principle of sincerity in the management of Islamic Education should be the most important part of the leader and the one he leads. If sincerity does not exist, then there will be chaos in carrying out the task, the task they do not consider as worship. Without sincerity, all his actions in order to achieve common goals in educational organizations and institutions will remain in vain because they are carried out by force or other than Allah.

Second, the Principle of Honesty, that God commands every Muslim to act and be with honest people. "O ye who believe, fear Allah, and be with those who are righteous." In the verse it is implied that when a believer in togetherness in a group or in an institution or in an organization should be in the line of honest people. If in the management of Islamic education there are many honest people, God will give a reward for the truth and honesty.

Third, this Amanah Principle should be owned by every Muslim, when the mandate has been owned, then in carrying out any task will be responsible, will be mandated by the task given to him. Because basically God tells people to convey the mandate to those who are entitled.

Fourth, Prinsip al-is, in the management of Islamic Education the decision to be taken should pay attention to the values of justice, so that the decision does not harm other parties. The principle of justice should be applied in all aspects of management, so that there is no gap to commit tyranny against others.

Fifth, the principle of the sense of responsibility, that every component of management should have a responsible person, so that in carrying out the task is not just to be done, but to dare to be responsible for all decisions, all actions in order to achieve common goals. In Islamic education management, the answer is not only to stop at the hands of the manager, but also before Allah. The same thing was also expressed by Ramayulis that all actions taken by managers will be held accountable, both activities, policies taken will be held accountable, both before humans and before Allah.

Sixth, the dynamic principle, management of Islamic education should always be dynamic, in the sense of making changes that may need to be changed, and trying not to be static in doing managerial in Islamic education, and all dynamics should be directed and adapted to Islamic education itself. In the study of this journal article, the author attempts to describe

the reviews based on field observations, where the results of this paper illustrate how many Islamic higher education institutions require serious, and in-depth handling in order to become a healthy university with a ratio of students, lecturers, facilities, human resources and all its needs. From various studies in various regions, the authors compiled an article of this research using qualitative meanings.

3 MAIN FUNCTIONS IN ISLAMIC HIGHER EDUCATION MANAGEMENT

3.1 Planning Function

Planning is a process carried out by a manager in determining goals and taking steps to ensure that these goals can be achieved. Meanwhile, according to Ramayulis planning is the first step that must be considered by managers and managers of Islamic education. planning is an important thing that should exist in the management of Islamic education. Planning in Islamic education institutions is not only to meet the target of Islamic education goals in a certain range, but the planning of Islamic education goes beyond worldly limits. The point is that Islamic education planning is directed to achieve happiness in the world and the world. This is reinforced by the opinion of Ramayulis, that the planning of Islamic education is not only directed to achieve the perfection of world happiness, but also happiness, meaning that in planning Islamic education needs to consider the balance between the goals of the world and the world. , not much different from managing the management of the institution outside of a high level of struggle. But the difference between managing PT. Is much heavier and more complicated, because it manages PT. Must be ready for everything.

Asnawir stated that the steps in planning are as follows:

- a) Determine and formulate the objectives to be achieved.
- b) Examine the problems or work that will be carried out.
- c) Problems or information needed.
- d) Determine the stages or sequence of actions.
- e) Formulate how the problems will be solved and how the work must be completed thoroughly.

- f) Determine who will do what influences the implementation of the action.
- g) Determine how to make changes in the preparation of plans.

3.2 Organizing

Asnawir stated that organizing is a formulation activity, the formation of working relationships between people so as to realize a business entity in achieving the stated goals. Ramayulis states organizing in management as an effort to determine the structure of roles by making concepts of activities needed to achieve goals. This further clarifies the position of the organizer in management, the concept of organizing clearly provides an illustration that in management there are efforts to carry out different roles in order to realize a common goal, even though they vary in roles, but all these roles and activities lead to one the goal is to achieve previously agreed targets. The achievement of these targets is the actualization of the concepts previously planned. This gives an understanding that there is a kind of active and continuous movement of various elements within institutions, organizations and institutions to conduct various activities that are structured and neatly arranged, so that interrelated relationships are established to achieve the end result, the end result is the goal.

3.3 Movement

Management has a scaling function, the scaling done by managers allows the organization to run and planning is carried out. Thus scaling is carried out by important managers in management. Managers who are able to move their subordinates certainly have certain tips, such as giving motivation, giving motivation is an attempt to arouse, the business of awakening is one of Allah's asthma namely Al-Ba'its which means to awaken. Based on Allah's Asma, the manager should have these characteristics, so that it is expected that in his managerial he is able to arouse the work spirit of his subordinates.

3.4 Supervision

Supervision is an effort to supervise or observe so that the implementation does not deviate from the planned plan. According to Ramayulis, supervision is an attempt to observe the implementation of operational activities in order to ensure that activities run in accordance with the stipulated provisions. Based on Ramayulis' opinion, supervision is an

effort to control so that the implementation does not deviate from the agreed terms. According to Ramayulis supervision in Islamic education has the following characteristics: supervision is material and spiritual, monitoring is not only the manager, but also Allah SWT, using humane methods that uphold human dignity. With these characteristics it can be understood that the implementers of various plans that have been agreed upon will be accountable to their managers and Allah as the most knowledgeable supervisor. On the other hand, supervision in the concept of Islam prioritizes using a humane approach, an approach imbued with Islamic values. As for what we find is dil

4 NEW CHALLENGES MANAGEMENT OF ISLAMIC HIGHER EDUCATION INSTITUTIONS IN THE DIGITAL ERA

In MujammilQomar's view in his book entitled "Management of Islamic Education, 2007: 106), he said" that the party most responsible for managing Perguraun high is the Chancellor or High School Leader, because building a university is building human-intellectual professionalism in order to be able to get along in the midst of a global community dynamically, creatively, and innovatively. Therefore, globalization is often translated "worldwide". An entity, however, anywhere, anytime, quickly spreads to all corners of the world, in the form of ideas, ideas, data, information, production, development, rebellion, and so on, once conveyed, at that time everyone in the world knew. The development of globalization in general rests on the advancement of science and technology, especially in the field of information and new innovations in technology that facilitate human life, the existence of free trade that is supported by the advancement of science and technology, the ease of regional and international cooperation that has united life together from nations without knowing national borders, and increasing awareness of human rights and human obligations in common life, and in line with that the increasing awareness of common in the realm of democracy. The advancement of science and technology which is accompanied by the increasingly fast globalization of the world brings its own impact to the world of education. For example, various levels of education ranging from high school to public and private tertiary institutions open

international class programs, giving rise to problems in Islamic education institutions, which no longer respond to market needs for quality labor. This raises several problems from the development of globalization which can be detailed as follows. The flow of globalization has an influence on the development of the world of Islamic Higher Education.

Because of that the space of globalization which is characterized by various kinds of advances in the field of information technology, and communication has led to various changes in both the world of education and learning. Macro changes have driven the acceleration of the democratization process and equity in learning. Teachers, lecturers, and teaching staff are no longer the only sources in the learning process. Actually, learning resources can be obtained from a variety of sources, including one that is nature that is stretched designed or not designed can be a source of knowledge that at all times is ready to present whatever students want for their learning resources depending on their hard will. With the advancement of Information and communication technology there are several things we get, namely: a) The faster access to information, b) Communication with various kinds of people is not dependent on geography, and c) Can internalize an idea or thought in the form of text, graphics, sound and picture. Looking at the phenomenon above, education is no longer defined as a process of transfer of knowledge, transfer of knowledge), from educators to students. This definition is very personalism (contact between adults and children is a limit to the meaning of education), and has now been abandoned by many people. Education is revolutionized by learning technology. Where students have the freedom to learn, how come he must learn, what material must be learned, with what help he must learn. All are presented like mineral water outlets along the way. Likewise with Islamic education, now there is an era where education is no longer centered on people or educators, but more than that we are experiencing what is called the era of digitalization of education. The following article tries to give some footage where education has penetrated the digital era that has been present before us. Whatever we want we can access, it depends on how we use this digital age technology to add insight into our knowledge. In order to create quality education and be able to be accessed by anyone, technology management is a direction to develop the world of education today.

Changes are very clear before our eyes. Then the period and era that always goes forward so quickly,

has brought various kinds of changes from various points of view of human life. Not only in the pattern of life but more specifically it can be said to have influenced the way of thinking and the ethics of thinking. This has presented the progress of the field of science and technology, which demands humanity to follow its development if it wants the continuation of its life in this modern world. While the most important thing for the achievement of progress and civilization, can not escape from an educational process that can lead to achieving an integral thought process for the changes and development of applied science and technology. Because what is happening now is, who controls science, technology and information, they will be able to influence and determine the direction of society in this digital era. So, whatever you want to achieve, Muslims can strive and realize it through the ability of high quality Muslims, so that they have the ability to interact and communicate healthily in the global pluralism of cultural society in this digital era. Globalization currents which are often referred to as free markets and at the same time free competition, have opened many lines of communication between humans through electronic media, and have shifted the agents of human socialization that took place traditionally. The progress of the information sector will ultimately affect the psyche and personality of the community. So that only those who are forward-oriented can survive, and who are able to turn knowledge into policy and those who have the characteristics of modern society. In these circumstances, the existence of a nation with another nation has become one, both in the social, cultural, economic, and even management settings of the world of education, let alone those dealing with managing Islamic education should not be left behind with education other than Islamic education.

Then from the point of view above, education is an important role holder in the process of developing thought and culture, and human lifestyle both directly and indirectly. For that reason, the change should start from the institutional side, educational material, teacher, lecturer as the implementer of learning, methods, facilities, and so on from all aspects and supporting factors of the educational process, must be able to look carefully and be able to build a new paradigm in the form of new culture regarding education in a global era that is full of challenges, so that it can provide new space for several opportunities that can provide new insights and contribute to the development of the global world. One example to build a culture of discipline in higher education, for example PT. apply the

Finger Print system, to encourage discipline of lecturers in order to improve campus work ethic. Therefore, according to A. Qodri Azizy, offers four kinds of concepts to develop the management of Islamic Higher Education. First, Morality Commitment, both building system and Climate, third building lecturer culture, fourth building staff and leadership, (Mujammil Qomar: 2007: 118 -119) While the challenge to bring religious colleges in the future is not easy. At the very least, first, it must be supported by strong institutional human resources. Secondly, supported by adequate higher education funding. Third, the availability of adequate infrastructure. Fourth, supported by a conducive environment. The fifth is supported by a conducive, stable and good climate. . Well, on average, why are many of our colleges still weak, because the five devices are inadequate, eventually experiencing a weakness in the field. In the writer's observation, in East Java we still find many universities whose management is mediocre in managing their respective universities, in Gresik there may be three, Surabaya, there are three, Sidoarjo there are two, poor there is one, Ponorogo one and the other are actually also we still find a lot.

5 CONCLUSIONS

From the explanation of the article above, it can be concluded that etymologically management comes from the word manage which means taking care of, regulating, implementing, managing. Then in terms of Islamic education management is a process of active cooperation in an educational institution in order to achieve the goals of educational institutions. The collaboration is based on faith in God, as well as cooperation to achieve God's blessing. In order to make Higher Education advanced and in demand, the best effort would be to improve the management system of the Higher Education institution thoroughly and work hard. Human resources are important, strong sources of funding, adequate infrastructure, a conducive environment, a strong institutional structure.

The principles in Islamic education management are based on sincerity to God, honesty, trustworthiness, fairness, responsibility, dynamic, flexible. While aspects of management in Islamic education are institutional, structural, personnel, information, engineering and environmental aspects. Then the management function of Islamic education is a function of planning, organizing, scaling and supervision. The most prominent difference in the

management of Islamic education with secular management or other management lies in its basic principle, namely the Al-Quran and Hadith, on the other hand supervision is comprehensive, not only involves the manager in supervision but there is a higher supervisor namely Allah SWT.

To develop PTI, it is necessary to identify the major problems faced by PTI, namely, First, low productivity; secondly, limited capacity; third limitation of developing ability; fourth, the imbalance between various universities; and fifth, unbalanced distribution in the fields of science provided by universities, especially between the social sciences and the humanities with the exact sciences. To overcome these weaknesses, programs need to be as follows: First, increase the productivity of universities; second, increased capacity; third, improving service to the community; fourth, improvement of scientific sciences or science and technology; fifth, increased ability to develop. All exposures, discussions, solutions, and findings need to be used as important inputs for the advancement of the management of higher education which is increasingly a challenge in this digital era, including educators or lecturers in all universities. Therefore, in the future Competition, Management, Preparation of HR, Infrastructure preparation is absolutely indispensable, Supervision is very necessary, because the more modern the management of Universities, the more costs incurred by Higher Education. Then all PTI. Not being able to manage universities with capital as they are, but need to make new innovations that are able to become competitive for the progress of the college.

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