



## BASED EDUCATIONAL MANAGEMENT ISLAMIC AESTHETHICS

Zuhairansyah Arifin<sup>1</sup>, Tuti Andriani<sup>2</sup>, Umar Faruq<sup>3</sup>

<sup>1,2,3</sup>Universitas Sultan Syarif Kasim Riau

Email: zuhairansyah.arifin@uin-suska.ac.id<sup>1</sup>, tutiandriani@uin-suska.ac.id<sup>2</sup>,  
umarfaruqtarbiyah@gmail.com<sup>3</sup>

### Abstract:

Islamic aesthetics-based education management is an approach to education management that is oriented towards Islamic aesthetic values. The Islamic aesthetic values referred to include beauty, harmony, balance and harmony. This approach emphasizes the importance of creating an educational environment that is beautiful, harmonious and comfortable for all parties involved in the educational process. Islamic aesthetics-based education management has several advantages, including: Can improve the quality of education, because a beautiful and comfortable educational environment can motivate students to study harder. Can create an atmosphere that is conducive to the teaching and learning process, because students will be more comfortable and at home studying in a beautiful and comfortable environment. Can form positive student characters, because a beautiful and comfortable educational environment can foster a sense of love and beauty in students. This approach can be applied at all levels of education, from early childhood education to higher education. Implementation can be done in various ways, including: Creating beautiful and comfortable building designs and educational facilities. Create a clean, neat and well-organized learning environment. Creating a conducive learning atmosphere by implementing good classroom management. Using interesting and innovative learning media. Organizing aesthetic activities, such as art, music and drama. Education management based on Islamic aesthetics is one approach that can be used to improve the quality of education in Indonesia. This approach can have a positive impact on students, educators and the educational environment.

**Keywords:** *education management, Islamic aesthetics, beauty, harmony, balance, harmony*

### INTRODUCTION

Education is an effort to build and improve the quality of human resources towards an era of globalization which is full of challenges so that it is realized that education is something that is very fundamental for every individual, therefore educational activities cannot be ignored, especially in entering an era of increasingly fierce competition. , sharp, heavy in the current era of industrial revolution 5.0.

Education is a conscious effort that shapes character and behavior in a systematic, planned and directed manner. According to Soegarda Poerbakawatja, education is "all the actions or efforts of the older generation to transfer their knowledge, experience, abilities and skills to the younger generation, as an effort to prepare them to fulfill their life functions both physically and spiritually.

Good education should be managed well. Management or education management has various functions. Management can be interpreted as management, management, stewardship, and a number of other similar meanings, of course in an

organizational context. So it is not a deviation, if management is defined as governance. Apart from developing in the business world, this term is also used in various fields. The terms development management, government, offices, hospitals, offices, conflict and so on have long been known, including education management in Islamic boarding schools. Regarding management, Islamic boarding schools with their diversity are unique educational institutions or organizations. Among other things, because in Islamic boarding schools there are Kiai figures who have extraordinary roles and authority, so that from a management science perspective things are often contradictory or not in accordance with their code of ethics. For example, related to the delegation of duties and authority, levels of power, intervention issues, and so on. However, specifically in Riau Province, there are Islamic boarding schools that implement modern management well, such as Dar-el Hikmah Islamic Boarding School in Pekanbaru, Al-Faruqi Islamic Boarding School in Kampar Regency, and Nurul Hidayah Islamic Boarding School, Bengkalis Regency, which are research locations in reveal and bring up some of the study topics discussing Islamic Aesthetics-based Education Management.

By implementing modern governance in accordance with knowledge, it turns out that the three Islamic boarding schools have experienced very rapid progress, regardless of whether they agree or not with the content of their respective education. However, it cannot be denied that most Islamic boarding schools in Riau have not implemented modern management of Islamic boarding schools based on Islamic Aesthetics, but the study to find a formulation for Islamic Aesthetics based education becomes interesting when you want to express the questions: 1. How is the management of Islamic Aesthetics based education in modern Islamic boarding schools; 2. What is the Islamic Aesthetics-based education management program in modern Islamic boarding schools; 3. What is the strategy for implementing Islamic Aesthetics-based education in modern Islamic boarding schools?

## **RESEARCH METHODS**

This discussion uses descriptive qualitative methods

## **RESULTS AND DISCUSSION**

### **Educational Management**

Management is the process of using resources effectively to achieve targets. (Ali, 1997) Management is also synonymous with working with people to achieve organizational goals by implementing the functions of planning, organizing, preparing personnel or staffing ( staffing), direction and leadership (leading), and supervision (controlling)" (Samudin). Asnawir, stated that the word management comes from the word "managiare" which means training in managing steps. (Asnawir, 2005) According to him, management is often interpreted as knowledge, tips and profession. It is said to be a science because management is seen as a field of knowledge that systematically seeks to understand why and how people work together. G.R. Terry, as quoted by Syahrizal, defines management as preparing plans, moving activities and achieving desired results through the involvement and utilization of human resources. (Syahrizal, 15) This management concept emphasizes carrying out certain activities using other people's energy. Thus, it can be said that management is the ability or power to manage a business, and is responsible for the success and failure of that business.

Management is a collaborative process to achieve common goals. Even though the Koran does not specifically mention the term management, it alludes to the term management using the phrase yudabbiru, which means directing, carrying out, carrying out, controlling, arranging, managing well, coordinating, making predetermined plans. (Kencana, 2000) Thus, what is meant by management is the process of achieving organizational goals through arranging other people to carry out the various jobs required, therefore management requires humans everywhere to work together (organization) to achieve predetermined goals. , such as school organizations, sports groups, music, military or companies. (Handoko, 1989).

Meanwhile, education (Arabic, al-tarbiyah. French, education. English,

education, culture. Latin, *educatio*) is the development of psychic functions through practice so that they achieve perfection little by little. (Shaliba, 1978) John S. Brubacher stated, education is a reciprocal process of each individual with other individuals in order to adapt themselves to the universe. Education is also the organized development of human abilities from all their potential, both moral, intellectual and physical, which are expected to be able to accumulate activities towards the end of life. (Brubacher, 1958). William McGucken, as quoted by M. Arifin, provides a definition of education "as the development and completeness of human abilities, both moral, intellectual and physical, which are organized, with or for individual or social interests and directed towards activities in unity with their creator. as the final goal." (Arifin, 1987)

In a similar direction, Van Cleve Morris stated that education is a philosophical study, because it is basically not just a social tool to transfer a way of life as a whole to each generation, but it is also an agent (institution) that serves the conscience of society in the struggle to achieve a better future. (Morris, 1963). Judging from the concept of John S. Brubacher and Gucken, the core of their opinion agrees that education is the process of growth of a human being, through comprehensively organized moral, physical and spiritual development in order to achieve the ultimate goal of life. Meanwhile, Morris wants education to be able to serve the social activities of society in an effort to achieve a more promising future, even towards the most enjoyable goals.

### **Islamic Aesthetics**

Islamic Aesthetics is a combination of two words "Islamic and Aesthetics", with the meaning of Islamic beauty. These two words are paired with the research title to become "Islamic Aesthetics-Based Education Management."

Sahman in his book *Aesthetics: Systemic and Historical Studies*, explains that:

Aesthetic education is a type of education that is no different from other types of education in general. This means that education also requires various aspects such as affective, psychomotor and cognitive aspects. The prominent difference between aesthetic education and other types of education is that aesthetic education emphasizes affective and psychomotor aspects to obtain what is called aesthetic experience. Clearly, aesthetic education is education that prioritizes obtaining aesthetic experiences through the artistic process. (Sahman, 1993).

Islamic comes from the word Islam, etymologically it means submission. (Zakariya, 1994) The word Islam comes from "salima" which means safe. From this word, "aslama" is formed, which means surrender or submit and obey, as in the Qur'an:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"In fact, whoever surrenders himself to Allah, while he is doing good deeds, his reward will be with his Lord and there is no worry for them nor (nor) will they grieve."

From this word *aslama*, the word Islam is formed. Its adherents are called Muslims. People who embrace Islam mean surrendering themselves to Allah and are ready to obey His teachings, in the view of Mahmud Syaltout, Islam in terms is "the religion of Allah SWT which was given with His teachings as contained in the principles and Shari'a to the Prophet Muhammad SAW and obliges to him to convey it to all mankind and invite them to embrace him." (Rapar, 2000). Aesthetic which comes from Aisthesis (Greek) means the application of the senses, intellectual understanding, or spiritual observation. Djelantik stated that aesthetics is a branch of philosophy that questions art and studies everything related to beauty. (Djelantik, 1999) James Hastings as quoted by Djefrin, the first figure to use the word aesthetics was Alexander Gottlieb Baumgarten, which he defined as knowledge of beauty and thus became a philosophy of beauty (James, 2018) Aesthetics is also a science that studies human behavior and experiences in creating art , enjoy and understand art and the influence of art on it. (David, 1972)

From the various opinions above, it is understood that when someone always looks at beautiful things, it can bring knowledge, can increase insight, and can bring calm and peace to the heart, so that Sayyed Hossen Nasr's statement is not wrong, that beauty

is: 1) Source intelligence, and 2) Beauty of moral sources. This is in line with the hadith:

عن أبي سعيد الخدري ، رضي الله عنه ، قال : قال رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ : إن الله جميل يحب الجمال

“From Abi Sa'id al-Khudry ra. said that the Messenger of Allah said: Allah is beautiful and loves beauty.”

Based on Nasr's statement which said that beauty is the source of intelligence and beauty is the source of morals, in essence beauty will have an impact on the ability to acquire knowledge. (Sayed, 1987) from the phenomena and aesthetics of the universe, therefore art and beauty are an integral unity, incarnated in al-nafs (human soul) which is manifested in various creative forms captured by human sensory organs which bring a feeling of satisfaction, calm, pleasing to the eye and in the end he reflects on the Absolute in order and the order of infinity in the inner sense and mystery and demands perfection. (Hulawa, p. 45) The absolute referred to by Nasr is his relationship with God as the owner of the highest art and aesthetics in the world. What underlies the relationship between aesthetics and education is that it focuses more on the "predicate" of beauty given to artistic results, as revealed by Randall and Buchler, there are three interpretations of the nature of art, namely: 1. Art as penetration into reality other than experience; 2. Art as a means of enjoyment; 3. Art as a true expression of experience. (Prajā, 1997) Thus, it is hoped that in the world of education, aesthetics will be able to create and shape creative and moral personalities in accordance with noble values that are upheld with all the proprieties of beauty and art so that The aim of education is to form quality human beings that will be realized well in accordance with the ideal concept. Likewise, during the educational process in the Islamic boarding school world, the teacher educates with love, combines various educational approaches well, is orchestrated with interludes of methods and beautiful music, (Nasr, 1987) then enters into the material presented in an interesting way, of course he is able to arouse students' appetites for listening, praising and practicing the material presented by educators. So in the educational process, teachers must be able to make teaching plans, organize various approaches, actuate in designing the learning atmosphere, and control which has a positive effect on the progress and outstanding achievements of students.

Judging from the aspect of the educational curriculum, all things related to the progress of Islamic boarding school education, starting from the building, the condition of educators, the condition of students, the orderliness of roads, gardens, libraries, computers, facilities and infrastructure, costs and all aspects inside and outside Islamic boarding schools that are able to create student achievement are an integral part of the curriculum itself. In relation to the management of Islamic education in Islamic boarding schools, of course the duties of leaders and educators are absolutely necessary as the spearhead of creating management of Islamic education based on Islamic Aesthetics, namely managing and planning learning according to the curriculum, organizing the division of tasks for all educational staff, mobilizing educational personnel in order to achieve the vision. and the mission of the Islamic boarding school, as well as controlling the implementation of educational programs so that irregularities do not occur. These four aspects of management, when managed well, will become a beauty with an atmosphere of Islamic teachings that also encourages beauty.

### **Islamic boarding school**

Islamic boarding schools, or often abbreviated as cottages or Islamic boarding schools, are traditional educational dormitories, where the students all live together and study under the guidance of teachers who are better known as Kiai and have dormitories for the students to stay. Santri are in a complex which also provides a mosque for worship, space for study, and other religious activities. This complex is usually surrounded by walls to monitor the entry and exit of students in accordance with applicable regulations. (Dhoffer, 1983). Islamic boarding school are two terms that convey one meaning. According to its basic definition, Islamic boarding school is a place for students to study, while cottage means a house or simple residence made of bamboo with a thatched roof. The word hut probably comes from the Arabic language Funduq

which means dormitory or hotel. In Java, including Sunda and Madura, the terms Pondok and Pesantren are generally used, while in Aceh it is known as Dayah or Rangkang or Menuasa, while in Minangkabau it is called surau. (Madjid, 1997) Islamic boarding schools can also be understood as institutions of religious education and teaching, generally by means of non-classical, where a kiai teaches Islamic religious knowledge to students based on books written in Arabic by medieval scholars, and the students usually live in huts (dormitories) in Islamic boarding schools. (Prasodjo, 1982) Generally, an Islamic boarding school begins with a kyai in one place, then students come to him who want to study religion. At that time, the Kyai did not pay attention to the places where the students lived, which were generally very small and simple. They occupy a building or small house that they built themselves around the cleric's house. The more students there are, the more huts are built. The students then popularized the existence of the Islamic boarding school, so that it became famous everywhere, for example the boarding schools that appeared during the Walisongo era. (Wahab, 2004)

Based on existing records, religious education activities in the archipelago began in 1596. These religious activities became known as Islamic Boarding Schools. Even in the notes of Howard M. Federspiel - one of the Islamic scholars in Indonesia, towards the 12th century there were study centers in Aceh (Islamic boarding schools were called Dayah in Aceh) and Palembang (Sumatra), in East Java and in Gowa (Sulawesi) has produced important writings and has attracted students to study. (Helmi, 2000) According to historical experts, things related to the development of the arrival of Islam in Indonesia were at the beginning of the first century AD when foreign traders such as China, India and Arabs began to sail through Indonesian shipping. Then, after Islam was born and developed in Arabia, it finally entered Indonesia in the seventh century AD. Islam first entered Indonesia in the Sumatra area brought by Persian traders, India, and also representatives from the Arabs. According to M. Ridwan Nasir, there are five classifications of Islamic boarding schools, namely: 1. Classical Salaf Islamic boarding schools, namely Islamic boarding schools in which there is a Salaf system (weton and sorongan) and a classical system (madrasah). 2. Semi-developed Islamic boarding schools, namely Islamic boarding schools in which there is an education system (weton and salaf sorongan) and a private classical system (madrasah) with a curriculum that is 90% religious and 10% general. 3. Modern Islamic boarding schools are like developing Islamic boarding schools, only they have more complete educational institutions.

Generally, an Islamic boarding school begins with a kyai in one place, then students come to him who want to study religion. At that time, the Kyai did not pay attention to the places where the students lived, which were generally very small and simple. They occupy a building or small house that they built themselves around the cleric's house. The more students there are, the more huts are built. The students then popularized the existence of the Islamic boarding school, so that it became famous everywhere, for example the boarding schools that appeared during the Walisongo era. (Wahab, 2004). Based on existing records, religious education activities in the archipelago began in 1596. These religious activities became known as Islamic Boarding Schools. Even in the notes of Howard M. Federspiel - one of the Islamic scholars in Indonesia, towards the 12th century there were study centers in Aceh (Islamic boarding schools were called Dayah in Aceh) and Palembang (Sumatra), in East Java and in Gowa (Sulawesi) has produced important writings and has attracted students to study. (Helmi, 2000)

According to historical experts, things related to the development of the arrival of Islam in Indonesia were at the beginning of the first century AD when foreign traders such as China, India and Arabs began to sail through Indonesian shipping. Then, after Islam was born and developed in Arabia, it finally entered Indonesia in the seventh century AD. Islam first entered Indonesia in the Sumatra area brought by Persian traders, India, and also representatives from the Arabs.

According to M. Ridwan Nasir, there are five classifications of Islamic boarding schools, namely: 1. Classical Salaf Islamic boarding schools, namely Islamic boarding schools in which there is a Salaf system (weton and sorongan) and a classical system (madrasah).

2. Semi-developed Islamic boarding schools, namely Islamic boarding schools in which there is an education system (weton and salaf sorongan) and a private classical system (madrasah) with a curriculum that is 90% religious and 10% general. 3. Modern Islamic boarding schools are like developing Islamic boarding schools, only they have more complete educational institutions.

### **Dar el-Hikmah Pekanbaru Modern Islamic Boarding School**

The history of the Dar el-Hikmah Islamic Boarding School cannot be separated from the history of the establishment of the Darel Hikmah Islamic Boarding School (PPDH), founded in 1987, with the founders being Mr. H. Abdullah (Waqif), Dr. H. Satria Efendi M. Zein, (Postgraduate Lecturer at UIN Syahid Jakarta/ Deceased), Drs. KH. Mahrus Amin as head of the Darun Najah Islamic Boarding School, Jakarta. At the meeting on April 20 1991, it was decided and agreed that this Islamic boarding school would be named "Pondok Pesantren Dar el-Hikmah", after going through the operational permit process, the regional office of the Riau Province Department of Religion gave approval for the establishment of the Dar el-Hikmah Islamic Boarding School with letter number: WD /6-0/pp. 03.2-1991 dated 12 June 1991 and permitted to accept MTs students in the 1991-1992 academic year, then on 8 August 1991 the Dar el-Hikmah Islamic Boarding School as well as MTs Darul Hikmah was introduced to the public and officially opened for operation by the Mayor of the Municipality, the regional head. level II Pekanbaru. (Fatoni, 2022).

The characteristics or indicators of the Dar el-Hikmah Islamic Boarding School are (a). Instilling the value of ritual piety (b). Instilling the value of social piety (c) Knowledgeable and intelligent (d) Excelling in achievement (e) Have faith and devotion to Allah SWT (f) Independent. The mission of the Dar el-Hikmah Pekanbaru Islamic Boarding School is: (a) Instill the meaning of Islamic education in a kaffah manner through a continuous process (b) Instilling the spirit of fastabiiqul khairaat, especially in religious education, science and technology (c) Improving the quality of teaching staff as uswatun hasanah for students/santri (d) Development of extracurricular areas (e) Providing representative facilities and means (f) Involving the entire madrasa academic community in improving the quality of education (g) Providing rewards and punishment as a form of competitive spirit

Judging from the mission of the Dar el-Hikmah Pekanbaru Islamic Boarding School, it always links the importance of educational values in order to achieve superior quality, have faith and piety, be competitive with the outside world and have a good personality. The mission of the Dar el-Hikmah Islamic boarding school contains the importance of Islamic aesthetics because the cultivation of Islamic beauty in the Islamic boarding school environment becomes a selling point that cannot be obtained in general educational institutions.

### **Al-Faruqi Modern Islamic Boarding School, Kampar Regency**

Al-Faruqi Islamic Boarding School is an educational institution at junior high and vocational school levels under the auspices of the Al-Afkar Islamic Foundation which was established on April 21 2011 based on the Decree of the Minister of Law and Human Rights of the Republic of Indonesia No. AHU-2123.AH.01.04. Al-Faruqi Islamic Boarding School was built on waqf land from Buya H. Ahmad Roni and his wife Umi Hj. Firdaus Haroyan with a land area of 24,320 m2, located on Jl. Kubang Raya No. 27 Kualu Village, Tambang District, Kampar Regency, Riau Province. Al-Faruqi Vocational School was established on April 22 2016 based on the Decree of the Head of the Kampar Regency Education & Culture Service No. 421/P and K/4119, and began operating in the 2017/2018 academic year, and has been accredited A. Meanwhile, Al-Faruqi Middle School was established on December 11 2017, according to the Decree of the Head of the Kampar Regency Education, Youth and Sports Service Number 421/KPTS/Dikpora-Sekr/10134, and started operating in the 2018/2019 academic year, it has also been accredited A. Construction of the Middle School Building -Al-Faruqi Vocational School, was built with foundation funds and assistance from the central government through the Directorate of Middle School Development, the Ministry of Education and Culture of the Republic of Indonesia, as well as non-binding donors.

The vision of the Al-Faruqi Modern Islamic Boarding School is: "The realization of educational institutions that produce a superior, leading and noble Indonesian golden generation by 2025."

The mission of the Al-Faruqi Modern Islamic Boarding School is: (1.) Preparing Indonesia's golden generation through transformative education based on religion, culture and environmental insight. (2.) Implement educational, teaching and community service programs at the junior high and vocational school levels with modern technology and an entrepreneurial spirit (3.) Providing educational services to the community, especially gender-responsive economic, health and religious empowerment programs. (4.) Providing religious tourism destination services with training, reforestation and arts and culture programs. (5.) Implementing educational programs based on faith and piety to form the character of a generation with morals

From the vision above, it can be seen that students will be led to become Indonesia's superior and leading golden generation in 2025. In the vision, it can be understood that the Al-Faruqi Islamic boarding school has a foresight that is able to read the demands of the times. It is natural that the mission in point 5 is directed towards providing religious tourism destination services with training, reforestation and arts and culture programs. This means that the mission in point 5 is directed towards the values of beauty (Islamic aesthetics) and Islamic arts that are in accordance with Islamic teachings. In mission point 6, we are led towards faith and piety to form a generation with morals. This point also highlights the importance of implementing Islamic aesthetics in educational management in Islamic boarding schools.

### **Nurul Hidayah Modern Islamic Boarding School, Bengkalis Regency**

Madrasah Tsanawiyah Nurul Hidayah is an Islamic educational institution that educates generations of people, both sons and daughters, founded on January 1 1989 by the people of Bantan Tua at the initiative of community leaders. Located in Bantan Tua Village, Bantan District, Bengkalis Regency, approximately 12 Km from Bengkalis City. Occupying more than two hectares of Islamic waqf land in Kampung Tengah Bantan Tua, it was developed by the at-Tarbiyah al-Islamiyah Nurul Hidayah Foundation with Notarial Deed No. 07-02-1992. The Madrasah Statistics Number is 121.2.14.03.0024, with the establishment decree Kd.04.03/04/PP.00/028/2010, having the address at Jl. Rajimun Pasiran Village, Bantan District, Bengkalis Regency, Riau Province. Madrasah status Accreditation A, school area 35,503 M<sup>2</sup>, status owned by a foundation.

Developments throughout life such as developments in science and technology, very rapid globalization, the era of reform, as well as increasingly changing public and parent awareness of the world of education must be responded to wisely and judiciously. This also triggers schools to respond to the challenges above as well as opportunities for MTs. Nurul Hidayah Bantan Tua as a basic education institution has future aspirations which are outlined in the school's vision, namely: MTs' vision is "Excellence in learning achievement based on science and technology as well as faith and piety." This vision reflects the ideals of a school that is future oriented by paying attention to the potential that exists in the school in accordance with community norms and expectations. To make this happen, the school determines strategic steps stated in the mission. The mission of MTs Nurul Hidayah Bengkalis Regency is: (a.) Implementing effective learning (b.) Implement school discipline. (c.) Developing skills and sports (d.) Creating a safe and peaceful school environment (e.) MTs objectives. Nurul Hidayah Bantan Tua.

The goal of madrasahs is part of the national education goal, namely to lay the foundation of intelligence, knowledge, personality, noble morals and skills for living independently and following further education referring to the educational goals above, MTs. Nurul Hidayah Bantan Tua set the goal of the madrasah, namely: "To form students who have balanced general and religious knowledge, have knowledge of technology and have noble character." This goal is followed up with an implementation strategy that must be implemented by the school community, namely: 1) Providing guidance to students and teachers; 2) Holding additional hours for certain lessons; 3) Holding muhadoroh activities, scouting, congregational prayers, express Islamic boarding schools, commemoration of Islamic holidays; 4) Procurement of main and supporting

books; 5) Procurement of computers; 6) Procurement of labor; 7) Organizing English, Arabic, Indonesian and sports contests; 8) Carrying out self-development activities; 9) Agricultural practical activities; 10) Greening the school environment. Meanwhile, the vision of Madrasah Aliyah Nurul Hidayah Bengkalis Regency is: "To create an institution that produces students who have faith, have noble character and master science and technology." The mission is: (a.) Instilling faith in every madrasah resident (b.) Implementing effective education (c.) Forming competent alumni in society (d.) Fostering and cultivating noble morals (e.) Fostering and developing science and technology

From the vision and mission of Madrasah Aliyah Nurul Hidayah, it can be seen that there are efforts to lead students to noble moral behavior. Even with environmental greening activities, self-development activities are an effort to lead students to the importance of cultivating beautiful values in all aspects of life.

### **E. Islamic Aesthetics-based Education Management**

Dar el-Hikmah Pekanbaru Modern Islamic Boarding School

From the planning aspect based on Islamic Aesthetics at the Dar el-Hikmah Pekanbaru Modern Islamic Boarding School, it can be seen from the madrasah profile, infrastructure, conducive climate; Islamic arts and sports, practicing Arabic and English and creating a child-friendly environment. Organizing is the process of ensuring the human and physical needs of every resource are available to carry out plans and achieve goals related to the organization. The profile of MTs and Madrasah Aliyah Dar el-Hikmah Pekanbaru was prepared together with the leaders and teachers. Infrastructure is part and responsibility of the head and deputy head of the madrasah together with the treasurer. A conducive climate is the responsibility of teachers and students and all personnel in Islamic boarding schools. Islamic arts and sports are entrusted to teachers who are experts in the field of arts and sports are the responsibility of sports teachers. Conditioning a child-friendly environment is entrusted to teacher personnel who have been appointed in collaboration with all educators, security and students.

Actuating is actuation, namely activities that move people to work according to their respective tasks to achieve set goals. Actuating aspects at the Dar el-Hikmah Pekanbaru Islamic Boarding School include: In realizing Islamic Aesthetics-based education management, especially at Madrasah Tsanawiyah, a new breakthrough has been made by modifying the Madrasah Tsanawiyah logo by adding calligraphy with the words Dar el-Hikmah below the logo. If the madrasah logo so far still seems simple, then beautify it by providing Arabic calligraphy with the words "Dar el-Hikmah" with the Tsuluts khat, looking at the Tsuluts khat calligraphy will make the eye deepen the meanings behind the logo presented. The head of Madrasah Tsanawiyah said that the logo had been designed so that it tended to have green and orange, so everything in the Islamic boarding school was always identical to these two colors. The Madrasah Tsanawiyah text (مدرسة الثانوية) is written in the Riq'ah style, so it pampers the eye to understand more deeply the reading printed on the logo.

MTs vision and mission. Dar el-Hikmah is led to several Islamic Aesthetics values such as: instilling the value of ritual piety, instilling the value of social piety, having faith and being devoted to Allah SWT is a reflection of the values of beauty, because instilling the value of ritual piety means that the students are nurtured, educated and formed so that become pious children both in terms of religious deeds and aspects of social piety. By offering devotion to the Creator, teachers will lead students to the mission they will achieve, namely to understand the meanings of the material being taught. At Madrasah Aliyah Dar el-Hikmah, the vision is to "Create Madrasah Aliyah Dar el-Hikmah Pekanbaru with quality in the field of religion and excellence in the field of academics and good morals". The vision contains the impression of Islamic Aesthetics, because it is led to implement Islamic-oriented learning, integrate state and Islamic boarding school curricula, make students behave in a commendable and religious manner based on the Koran and hadith, and make students have good relationships with fellow humans and the Creator. Meanwhile, in the vision and mission of Madrasah Aliyah, the content of Islamic Aesthetics is very visible, leading students to akhlakul karimah, where the



cultivation of moral values will ultimately become the seeds of beautiful values that are imprinted in the students' chests so that whatever they do in their daily lives, The day, whether at the cottage or outside the cottage, will always refer to the beautiful values of Islamic teachings. It is natural that Sayyid Houssein Nasr said: "every seeing something beautiful will bring knowledge, every seeing something beautiful will bring insight." (Nasr, 1987)

In terms of the educational curriculum, Madrasah Tsanawiyah and Madrasah Aliyah implement the 2013 curriculum. In implementing this curriculum, Islamic boarding schools have specifically collaborated with the Tanoto Foundation. The Tanono Foundation program was essentially born from RAPP as part of a collaboration with the Dar el-Hikmah Pekanbaru Islamic Boarding School. What is done in the Tanoto Program is to train teachers to become professional educators in designing educational models and approaches. Training is carried out in hotels, teachers are provided with knowledge and insight into designing lessons, then transportation is provided. The teachers are very enthusiastic about taking part in training and practicing various educational strategies and approaches with student. Dar el-Hikmah Islamic Boarding School also prepares students to be able to compete towards proficiency in various subjects. Then, all the infrastructure that is considered to contain Islamic Aesthetic values include: a) The appearance of the wall boards that have been refurbished, designing them with a color concept that seems to blend with the colors of the Islamic boarding school building; b) Engraved notice boards and Malay flower carvings that are identical in green and orange following the logo colors; c) The color of the clothes of teachers and students cannot be separated from green and orange; d) Live flowers that grow in bloom around the office. The big hope for the Dar el-Hikmah Modern Islamic Boarding School in the future is that there will be advanced technology and widespread literacy monitors for teachers and students, a sound system connected to all school buildings and dormitories, that is, automatically connected so that all information is easy to hear and know. The Dar el-Hikmah Islamic boarding school has become a connected and integrated campus.

Typical Islamic arts and sports also contain Islamic Aesthetics, such as the art of memorizing the Koran, calligraphy, hadrah and marawis; and sports, such as Tapak Suci. Rasulullah saw said:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ حُبِّ نَبِيِّكُمْ ، وَحُبِّ آلِ بَيْتِهِ وَتِلَاوَةِ الْقُرْآنِ ، فَإِنَّ حَمَلَةَ الْقُرْآنِ فِي ظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ.

"Educate your children in three things: loving your prophet, loving the people of his temple and reading the Koran. Because those who keep the Koran will be under the protection of Allah's throne on a day when there will be no protection other than the protection of Him and His prophets and holy people."

The art of calligraphy is taught officially in the boarding school curriculum and is written in the boarding school's report card. Students who want to practice their skills in calligraphy are also given extra-curricular time outside the boarding school, studying and practicing with the ponok calligraphy teacher who has also competed in National MTQ events in the field of calligraphy. (Tabrani, 2022) In the field of Hadrah arts, which is intended only for female students, training is held which is included in extra-curricular activities. Hadrah Pondok can be invited by outside parties if needed. Meanwhile, Marawis art is intended for male students, and can be invited by outside parties if needed at wedding parties, circumcisions and any other form of event held.

The Child-Friendly Islamic Boarding School Environment Program has been implemented in Islamic boarding schools since 2019, but due to the Covid 19 outbreak, the child-friendly environment finally stopped suddenly because the students were sent home and online learning began, lasting around 3 (three) semesters. After the Covid 19 pandemic began to slow down, guidance and counseling teachers, homeroom teachers and leaders began to reiterate the importance of a child-friendly environment as well as collaboration with the Ministry of Religion of the Republic of Indonesia.

An important point of a child-friendly program is providing the best services for students and involving students in all aspects of life in the boarding school. In order to support child-friendly Islamic boarding school programs, policies made by the

leadership include sticking banners or logos, short readings that are easy to read, understand and soothe the eyes when looking at them. At the Dar el-Hikmah Islamic Boarding School, you can see many shady trees which make the air very fresh. Flowers hang in front of the office, in front of the class which are watered every day by the students in turn. The view of the Islamic boarding school is very aesthetic and makes the environment look beautiful. In various directions you can see symbols such as "Child-friendly Islamic boarding school", the attractive symbol or logo of the boarding school also looks beautiful, the small huts as a place for the students' parents to hang out when visiting are a special attraction.

Activities realized within the framework of a child-friendly environment include: a. welcoming students from room to class, teachers lined up to welcome students; b. Activities to provide motivation to students and teachers, by inviting famous preachers such as Ustadz Abdul Somad, ustadz from Islamic boarding schools and also sheikhs who were deliberately invited. (Maimunurohmah, 2022) The tausiyah material presented is in the form of motivation that leads to improvements in charity worship, filial piety to parents, and various motivations for the importance of Islamic education in carrying out all activities in the lives of students. Controlling is supervision, namely the process of observing the implementation of all organizational activities to ensure that work can run according to predetermined plans. Supervision at the Dar el-Hikmah Pekanbaru Modern Islamic Boarding School is carried out by the head of the madrasa and the deputy heads of the madrasa, overseeing all planned programs and ensuring that programs related to management based on Islamic Aesthetics run well.

#### **Al-Faruqi Modern Islamic Boarding School, Kampar Regency**

The planning contained in the Al-Faruqi Islamic Boarding School which contains Islamic aesthetics is: 1) The profile of the boarding school which is related to the vision and mission, logo, curriculum, teacher-student clothing, facilities and infrastructure; 2) Motivation for Santri; 3) Islamic Arts and Sports; 4) Cottage Climate; 5) Language practice; 6) Cooking; 7) Friday blessing; 8) Productive Ramadan. (Syahputra, 2022)

In the division of work (organizing) in order to carry out plans and achieve goals related to the organization, the division of work is of course in accordance with each job description. The Principal of Al-Faruqi Middle School is responsible for all teachers in the Middle School. The Head brings together their respective work areas in carrying out the teaching and learning process. Likewise, the Principal of Al-Faruqi Vocational School is responsible for distributing work to teachers and employees in his area. A conducive climate, a beautiful, neat and clean atmosphere is the responsibility of the teachers and students and all personnel at the Islamic boarding school. Islamic arts and sports are entrusted to teachers who are experts in the fields of arts and sports, specifically horse riding, archery and swimming, there are reliable and professional trainers. The art of hadrah, barzanji is also the duty of the ustadzah who have been appointed to carry out their functions. To make the flower garden look beautiful, there are 4 garden officers who are paid more than the minimum wage.

Actuating is actuation, namely activities that move people to work according to their respective tasks to achieve plans that have been planned. The forms of Islamic boarding school planning implemented are: There are sewing tools intended for students to practice the art of sewing which is part of the apostle's recommendation to teach girls to spin thread/sewing. When the students have finished sewing, they are encouraged to read the Koran and study. On the other hand, the boarding school also often invites ulama, habibs and ustadz to provide enlightenment to the students of the Al-Faruqi Modern Islamic Boarding School, for example bringing in: a. Habib Muhammad bin Haidar Shahab, gave a study on "Apostle's Morals"; b. Dr. Musthafa Umar, gave a study on Ukhuwah Islamiyah; c. Zulkifli Muhammad Ali, Lc., M.A, provided a study about women.

كن عالماً أو متعلماً أو مستمعاً أو محبباً ولا تكن الخامسة فتهلك

"Be an alim (knowledgeable/teacher), or mut'allim (one who seeks knowledge) or a listener, or a loyal follower and don't be the fifth person, namely someone who doesn't choose one of the four."

this hadith it is understood that the highest level of human position in the sight of Allah SWT is to be a teacher, the second level is seeking knowledge, the third level is a listener, the fourth level is a sympathizer, and do not become the fifth level, that is, none of these levels are included.

At the Al-Faruqi Islamic Boarding School, Islamic arts and sports are also taught, such as Sunnah sports: swimming, archery and horse riding. This is in accordance with the words of the apostle:

الْخَيْلُ وَرُكُوبُهَا وَالرَّمَايَةُ السَّبَّاحَةُ أَوْلَادَكُمْ عَلِّمُوا

Umar bin Khattab said: Teach your children swimming, archery and horse riding. At the Al-Faruqi Islamic Boarding School, Kampar Regency, on certain days, a swimming pool has been booked which is located at Kubang MG Pool, all students can learn to swim as much as they like, without worrying about men and women mixing. The swimming sports coach has been appointed by a Ustadzah who is already an expert in swimming. So there are no male sports instructors because at Al-Faruqi Middle School and Vocational School, the Culinary Department is specifically for female students.

In the sport of archery, there is a special field available at the Pondok which is used as a location for archery practice and practice, the instructor or teacher of which is also an ustadzah. Every student can spend their days off practicing archery. In equestrian sports, it has been allocated to the cottage, there is a horse which was purchased by the foundation for Rp. 25,000,000 and will buy another one for Rp. 40,000,000. All the students have ridden horses and can do it many times with their ustadzah guide too. Apart from sunnah sports, there is table tennis provided at the boarding school. Students who like table tennis can practice according to the learning holiday schedule.

The atmosphere and climate of the cottage are as conducive as possible. Flower arrangements and cleanliness are the responsibility of the students as a whole. The cottage environment is clean, beautiful, comfortable to look at, all the cleaning duties of the students, including room cleanliness, school yard cleanliness, mosque yard cleanliness, and cleanliness of eating areas are well organized. Al-Faruqi Vocational School has two majors, namely culinary arts and fashion design. Catering deals with food, while fashion deals with sewing, designing and designing clothes and all handicrafts. The relationship between culinary and fashion when related to Islamic aesthetics turns out to be very closely related to the arts of Islamic beauty. In vocational schools majoring in culinary arts, chefs from hotels are often invited to teach students to make and design food so that it is beautiful and looks delicious. When the food is cooked, the students will be encouraged to decorate the cake or food so that it looks beautiful and appetizing

The fashion department is also directed at how to sew clothes, design colorful clothes so that they are attractive and of high quality. Students are also taught to make Islamic wedding dresses which cost millions of rupiah. Students are taught to make and design souvenirs that will be sold to the wider community, in the form of prayer mats, wall hangings, tissue holders, children's clothing, Islamic clothing for teenagers and parents. All clothing designs are geared towards Islamic clothing designs, it is natural that middle school and vocational school students always receive sewing practice at the Al-Faruqi Islamic boarding school. The task of controlling all activities and activities of students and teachers is supervised by the foundation. Teacher activities are controlled by the Head of the Middle School and the Head of the Al-Faruqi Islamic Boarding School. Every month there is a report that is accounted for in a joint meeting starting from the lodge, foundation, leadership.

### **Nurul Hidayah Modern Islamic Boarding School, Bengkalis Regency**

From the planning aspect based on Islamic Aesthetics at the Nurul Hidayah Bengkalis Modern Islamic Boarding School, it can be seen from the madrasa profile, infrastructure, conducive climate; Studying the Book; Equipping Santri with Leadership Competencies, Islamic arts and sports. The profile of the Nurul Hidayah Islamic Boarding School was prepared together with the leaders and teachers. Infrastructure is part and responsibility of the head and deputy head of the madrasah together with the treasurer. A conducive climate is the responsibility of teachers and students and all

personnel in Islamic boarding schools. Islamic arts and sports are entrusted to teachers who are competent in the field of arts and sports are the responsibility of sports teachers. Conditioning a child-friendly environment is entrusted to designated teacher personnel in collaboration with all educators, security officers and students.

Actuating aspects at the Nurul Hidayah Bengkalis Modern Islamic Boarding School include: In realizing Islamic Aesthetics-based education management at Madrasah Tsanawiyah and Madrasah Aliyah, new breakthroughs have been made with the vision, mission and goals of Islamic Aesthetics values such as: laying the foundation of intelligence, knowledge, personality, morals noble and have the skills to live independently and participate in education, so the aim of education at Pondok Nurul Hidayah is to form students who have balanced general and religious knowledge, have knowledge of technology and have noble character. Infrastructure is everything that is the main support for the implementation of a process. Infrastructure that is considered to contain Islamic Aesthetic values is the availability of multi-purpose buildings, cottage cars, football fields and large yards.

The Nurul Hidayah Bengkalis modern Islamic boarding school is one of the Islamic boarding schools with a conducive climate. Characterized by a beautiful and cool cottage atmosphere, a stable weather climate and still far from air pollution because it is in a maintained environment and far from vehicle noise. Just like an Islamic boarding school, of course the Islamic boarding school also carries out the study of the Yellow Book. The superior subject of the book is "At-Tarbiyyah". Apart from that, students are introduced to character which includes the realm of child psychology, namely stimulating children's interests and talents (classes 3, 4, 5 and 6). This direction of interest and talent contains aesthetic values (Islamic aesthetics). In the final 5th grade, when the book at-Tarbiyah (Usu attarbiyah wa ta'lim) is taught, the students are also provided with school management knowledge which is part of the hidden curriculum. Apart from books, it also equips students with leadership competencies, starting from: guiding, supervising and developing strong personalities and mentality in carrying out boarding school activities. This leadership competency is a soft skill that is instilled, where students in class 4 (Madrasah Aliyah Class) are able to develop and guide their younger students, familiarizing them with the responsibilities of a leader. Madrasah Aliyah students are also expected to be able to become *uswatun hasanah* (exemplars of character) and be able to stimulate the interests and talents of their younger siblings so that they are strong and stable in their pursuit of knowledge.

In the field of Islamic arts and sports, students are provided with *hadrah*, *muhadarah*, calligraphy, *Tapak Suci* martial arts, boxer, and annual religious tourism such as visiting religious tourism in neighboring Malaysia, the UKM campus as well as comparative studies. Other arts taught are sewing skills, student cadres in the art of scouting, and a myriad of art performances that have been held.

Armed with leadership competence and mastery of *Attarbiyyah* subjects for the students, all supervision is in the hands of the teacher. All components are taught to students, the teacher is the one who controls the implementation of activities. The various activities of the boarding school are designed in such a way as to involve teachers, leaders, students and the foundation to make each activity a success as well as being the controller of every activity carried out.

## CONCLUSION

In general, education management based on Islamic aesthetics has been reflected in the three modern Islamic boarding schools, both the Dar el-Hikmah Pekanbaru Islamic Boarding School, the Al-Faruqi Modern Islamic Boarding School, Kampar Regency and the Nurul Hidayah Modern Islamic Boarding School, Bengkalis Regency. Aesthetic (beauty) values appear in the description of the institution's vision and mission, which generally illustrates that all learning is always guided by the concepts of the Koran and Hadith. In all three Islamic boarding schools there are mottos or proverbs as an effort to motivate students to study. For example: 1. What are you looking for in an Islamic boarding school?; 2. Child-friendly Islamic boarding school; 3. Come on, be

devoted to honoring mothers; 4. Smile at your brother; 5. Dear, have compassion; 6. Do good; 7. Women who are missed by heaven, and there are many rules and regulations that lead to etiquette in carrying out work. For example, writings on etiquette for entering the toilet, etiquette for eating in the canteen, etiquette in the bathroom and various life mottos that are included in Islamic aesthetics. Specifically, the findings in Islamic boarding schools are: Dar el-Hikmah Pekanbaru Modern Islamic Boarding School has a child-friendly environmental program, the boarding house designs live flowers around the boarding school and has a green campus, there are small pavilions where you can relax when there is a visit from the student's guardian. The Arabic and English language practice program is running well, there is also a tahfiz al-Qur'an program for MTs. Tahfiz and Madrasah Aliyah who want to continue their memorization. Calligraphy lessons are also taught in the form of official subjects during class hours, so that it is not uncommon for students to become champions when there is MTQ, both khattil qur'an, tahfidz al-Qur'an and fahm al-Qur'an.

the Al-Fa'uqi Modern Islamic Boarding School, Kampar Regency, has sunnah sports such as swimming, archery and horse riding and table tennis is available. Al-Faruqi Islamic Boarding School, especially vocational school, has majors in culinary and fashion design. In its implementation, the teachers educate and train students by designing Islamic clothing and cooking various kinds of beautifully carved food. The Nurul Hidayah Modern Islamic Boarding School, Bengkalis Regency is almost the same as the Dar el-Hikmah Islamic boarding school, in this boarding school they teach polite manners, independence in all work, providing leadership competencies, namely: guiding, supervising and developing students independently. In class 4 (Class 1 Madrasah Aliyah), students are able to develop and guide their younger classmates, familiarizing themselves with the responsibilities of a leader. The superior subject is "At-Tarbiyyah". Apart from that, students have been introduced to various characters including the realm of child psychology, namely stimulating children's interests and talents to where they want to be directed. The sport at the cottage is tread holy, in addition to training and calligraphy competitions, the winners of the calligraphy competition are tasked with painting the walls of the cottage with beautiful calligraphy art.

## REFERENCES

- A.A.M. Djelantik. 1999. *Estetika: Sebuah Pengantar*. Bandung: Masyarakat Seni Pertunjukan Indonesia
- Abbas Syahrizal. T.th, *Manajemen Perguruan Tinggi*, (Jakarta : Prenada Media Group
- Abu Al-Husain Ahmad ibn Faris ibn Zakariya. 1994. *Mu'jam Al-Maqâ'yîs Al-Lughah*. Beirut: Dar al-Fikr, Cet ke-1
- Abu Na'im Ahmad bin Abdulah bin Ahmad bin Ishaq. 1996. *Al-Musnad al-Mustakhrij ala Shahih Imam Muslim*. Bab al-Diin al-Nashihah. Juz 1. Lubnan: Dar al-Kutb 'Ilmiyah
- Achmadi. 1992. *Islam sebagai Paradigma Ilmu Pendidikan*. Yogyakarta: Aditya Media
- Ahmad bin Abi Bakr bin Ismail al-Busiry. tt. *Ittihaf al-Khiyarah al-Maharah Bizawaaid al-Masaanid al-Asyarah*. Bab Kitab al-Nikah. Hadis No. 478 Juz IV
- Ahmad D. Marimba. 1989. *Pengantar Filsafat Pendidikan*. Bandung: Al-Ma'arif
- Asnawir. 2005. *Manajemen Pendidikan*. Padang: IAIN IB PRESS
- Brosur Visi-misi Madrasah Aliyah Dar el-Hikmah Pekanbaru Tahun 2022
- Buku Panduan Pondok Pesantren Al-Faruqi (SMP-SMK) Tahun Akademik 2022-2023
- David I. Sills. 1972. *International Encyclopedia of The Social Sciences*. London: The Macmillan Company & The Free Press. Vol. 1 and 2

- Depdikbud. 1995. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka. hlm. 392
- Djefrin E. Hulawa. 2018. *Menyerap Estetika Rabbani Membangun Etika Insani: Menelusuri Pemikiran Sayyed Hossein Nasr Refleksi Moral dalam Ruang Estetik*. Pekanbaru: Cahaya Firdaus
- Hani Handoko. 1989. *Manajemen*, Edisi II. Yogyakarta: BPF. Cet. II
- Imam Bawani. T.th. *Tradisionalisme dalam Pendidikan Islam*. Surabaya: Al-Ikhlâs
- Inu Kencana. 2000. *Alquran dan Ilmu Administrasi*. Jakarta: Rineka Cipta
- Irfan Helmi. 2000. *Wacana Islam*. Ciamis: Pusat Informasi Pesantren
- Ismail SM, dkk (ed). 2002. *Dinamika Pesantren dan Madrasah*. Yogyakarta: Pustaka Pelajar
- James Hastings. tt., *Encyclopedia of Religion and Ethics*, vol. 1. New York
- Jamil Shaliba. 1978. *Mu"jam al-Falsafi*. Kairo: Dâr al-Kitab al-Lubnaini
- John Dewey. 1916. *Democracy and Education*. New York: The McMillan Co
- John Hendrik Rapar. 2000. *Pengantar Filsafat*. Yogyakarta: Kanisius
- John S. Brubacher. 1958. *Modern Filoshofis of Education in Cultural Perspective*. New York: The Dryden Press
- Juhaya S. Praja. 1997. *Aliran-aliran Filsafat dan Etika*. Bandung: Yayasan Piara
- Lorens Bagus. 1996. *Kamus Filsafat*. Jakarta: Gramedia Pustaka Utama
- Lukman Ali, dkk. 1997. *Kamus Lengkap Bahasa Indonesia*. Jakarta: Balai Pustaka. Cet. V. Edisi ke-2
- M. Arifin. 1987. *Filsafat Pendidikan Islam*. Jakarta: Bina Aksara
- M. Arifin. 1976. *Hubungan Timbal Balik Pendidikan Agama*. Jakarta: Bulan Bintang
- M. Athiyah al-Abrasyi. 1977. *Dasar-Dasar Pokok Pendidikan Islam*. Jakarta: Bulan Bintang
- M. Manullang. 1983. *Dasar-Dasar Manajemen*. Jakarta: Ghalia Indonesia. Cet. 10
- Mahmud Syaltout. 1996. *Al-Islam Aqidah Wa Syar"iah*. Mesir: Dar al-Qalam. Cet.III
- Martin van Bruinessen. 1994. "Pesantren and Kitab Kuning: Maintenance and Continuation of a Tradition of Religious Learning" in Wolfgang Marschall (ed.), *Texts from the Islands: Oral and written traditions of Indonesia and the Malay world: Ethnologica Bernica*, Berne: University of Berne
- Mizan Khairusani. "Seni Budaya sebagai Upaya Pembelajaran Pendidikan Agama Islam bernilai Estetika" dalam *Jurnal Pendidikan Agama Islam Ta"dibuna*. Master Program of Islamic Education. Faculty of Islamic Studies. Universitas Islam Sultan Agung (UNISSULA) Indonesia. P-ISSN 2614- 2740 E-ISSN 2614-1396. Vol 3 No. 2 (2020)
- Nanang Fattah. 2000. *Landasan Manajemen Pendidikan*. Bandung: Remaja Rosdakarya. Cet. 3
- Nurcholis Madjid. 1997. *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*. Jakarta: Paramadina
- Profil MTs. Nurul Hidayah Kabupaten Bengkalis, Tahun 2022
- Riza Zahriyal Falah. 2019. "Nilai-nilai Estetika dalam Penataan Lingkungan Pendidikan Anak Usia Dini di Kabupaten Kudus". dalam *Jurnal Inovasi Pendidikan Guru Raudhatul Athfal ThufuLA*. Program Studi Pendidikan Anak Usia Dini Fakultas Tarbiyah IAIN Kudus. ISSN: 2355-0163 EISSN 2502-3845 Vol 7 No. 1
- Rochidin Wahab. 2004. *Sejarah Pendidikan Islam di Indonesia*. Bandung: Alfabeta
- Sahman. 1993. *Estetika: Telaah Sistemik dan Historik*. Semarang: IKIP Semarang Press
- Seyyed Hossein Nasr. 1987. *Islamic Art and Spritually* (terj. Sutejo). Bandung: Mizan
- Seyyed Hossein Nasr. 1997. *Pengetahuan dan Kesucian*. Yogyakarta: Pustaka Pelajar
- Soegarda Poerbakawatja.et.al. 1981. *Ensiklopedi Pendidikan*. Jakarta: Gunung Agung

- Soetjipto Wirosardjono. *The Impact of Pesantren in Education and Community Development in Indonesia*. Berlin: Fredrich-Naumann Stiftung, Indonesian society for Pesantren and community Development (P3M) and Technical University Berlin
- Sudjono Prasadjo. 1982. *Profil Pesantren*. Jakarta: LP3S
- Sugiono. 2006. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, R & D)*, Bandung: Alfabeta
- Tohirin. 2012., *Metode Penelitian Kualitatif dalam Pendidikan dan Bimbingan dan Konseling*. Jakarta: Raja Grafindo Persada
- Van Cleve Morris. 1963. *Philosophy of Education; in Becoming an Educator*. Boston: Houghton Mifflin Company
- Winardi. 1983. *Asas-Asas Manajemen*. Bandung: Alumni
- Zamakhsyari Dhofier. 1983. *Tradisi Pesantren Studi tentang Pandangan Hidup Kyai*. Jakarta: LP3S