

THE ROLE OF THE MADRASAH COMMITTEE IN ACHIEVING ISLAMIC EDUCATION GOALS AT MADRASAH TSANAWIYAH AS'ADIYAH

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Article Info

Article history:

Received October 12, 2022
Revised December 08, 2022
Accepted December 17, 2022

Keywords:

Madrasah Committee
Islamic Education
Educational Goals
Ethical Behavior
Religious Practices

ABSTRACT

This study explores the role of the Madrasah Committee in achieving the goals of Islamic Education at Madrasah Tsanawiyah As'adiyah No. 3 Atapange. The research examines the committee's involvement in policy-making, providing intellectual and financial support, overseeing ethical programs, and facilitating students' needs. It also investigates the level of achievement of Islamic education goals, which include fostering moral behavior towards Allah SWT, fellow humans, oneself, and the environment. The study employs a qualitative approach with sociological and psychological methods, utilizing observation, interviews, and documentation to gather data. The findings reveal that the Madrasah Committee plays a significant role in supporting Islamic education, particularly in guiding students' religious practices, ethical conduct, discipline, and environmental awareness. These contributions are integral to achieving the intended educational outcomes, including the development of students' religious and ethical values. The research emphasizes the importance of the Madrasah Committee's active participation in the educational process, highlighting their impact on the success of Islamic education at the institution.

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1. INTRODUCTION

Education is one of the pillars of a nation's life. The future of a nation can be gauged by the commitment of its people, society, or state in implementing national education. Therefore, education becomes a determining factor for the future of a nation. The goal of national education, as stated in Article 3 of the Law of the Republic of Indonesia No. 20 of 2003, is to develop the potential of students to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens (Undang-Undang Republik Indonesia No. 20 Tahun 2003).

Efforts to improve education, especially Islamic Education in Indonesia, are ongoing and never complete. New concepts and perspectives will continue to emerge as knowledge and technology develop. These new concepts are expected to improve the quality of human resources to compete globally. Therefore, the issue of improving the quality of education needs to be studied and pursued (Daryanto, 2011).

The improvement of educational goals in every educational institution is a shared aspiration for all involved in the field of education. This cannot be achieved by the involvement of only one or two parties but must involve various stakeholders such as the government, educational institutions, school principals, educators, the teaching process, parents, and the community (Suprijono, 2013).

Education should not be seen merely as an obligation, but we must also be able to plan, organize, package, implement, evaluate, and follow up on educational processes carried out in a synergistic and continuous manner. In educational institutions, there are several people who must work together to achieve a common goal. One of the issues faced by society today, especially in educational institutions, is the very low quality of education at each level. This problem arises because the community is not sufficiently involved in the educational process. Even though schools have made efforts, their involvement remains limited to financial support. The community is one of the key parties that determines and is expected to contribute significantly to improving the quality of education (Suryani, 2012). This contribution can be seen in the School Committee, which represents the community and parents of students.

The school committee is an independent body that facilitates community participation to improve the quality, equity, and efficiency of educational management in both formal and informal educational settings. The naming of the body varies according to regional conditions, such as school committees, madrasa councils, kindergarten committees, or other agreed-upon names (Suryadi, 2011). The formation of a school committee at every level of education is intended to create a community organization with commitment and loyalty, concerned about improving the quality of education. The school committee also represents the parents or guardians of students, with the expectation that it will implement the concept of education in Islam, where parents still have a role in their children's education, even after their children enter an educational institution (Arifin, 2007).

The formation of the madrasa committee aims to increase the sense of community responsibility in the implementation of programs and participate in all programs offered by the madrasa, as community involvement is crucial for improving educational quality (Mulyasa, 2007). The community's role here is not limited to financial support; they are also expected to help provide ideas and thoughts to improve the quality of education. The presence of the committee helps the madrasa in ensuring that its programs run as expected, with support from the community. Islam strongly encourages mutual assistance in doing good deeds.

As stated in the Quran, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (Q.S. Al-Maidah /5:2). This verse highlights the importance of cooperation in goodness, which includes education, particularly Islamic Education. Abdul Majid (2009) states that Islamic Education is a conscious effort made by educators to prepare students to believe, understand, and practice Islamic teachings through guidance, teaching, or training designed to achieve set objectives. Muhaimin (2011) emphasizes that the overall goal of Islamic Education is to enhance students' faith, understanding, experience, and practice of Islam, thus fostering individuals who are devout and have noble character in personal, social, national, and state life.

The existence of the school committee is also in line with the Law No. 25 of 2000 on the National Development Program (Propenas) 2000-2004, which encourages community empowerment and participation in the education system. This aligns with the concept of educational decentralization at both the district and school levels. The decree of the Minister of National Education No. 004/U/2002, dated April 2, outlines the role of the education council and school committees.

According to this decree, the role of the school committee includes advisory, supporting, controlling, and mediating functions, all of which are crucial in enhancing the quality of education. The committee serves as an important element in school management and development, acting as a bridge between stakeholders and fostering collaboration among them.

However, the reality on the ground shows that the role of madrasa committees is often seen as a formality, with parents or guardians not fully understanding their responsibilities. As a result, madrasa committees may not feel accountable and may lack concern for the quality of education provided. This issue is not solely the fault of the committee but also reflects the failure to socialize the committee's role and involve them in key decisions made by the madrasa.

Madrasah Tsanawiyah As'adiyah No. 3 Atapange, established in 1979, is one of the secondary schools in Atapange Village, Majauleng District, Wajo Regency. This madrasah has formed a committee that has carried out some of its duties and functions. However, initial observations have revealed some issues with the committee's performance, such as insufficient communication between the committee and parents/guardians of students. This research aims to investigate the role of the madrasa committee in achieving the objectives of Islamic Education at Madrasah Tsanawiyah As'adiyah No. 3 Atapange.

2. METHOD

This research employs a qualitative approach, using field research to examine the role of the madrasa committee in achieving the goals of Islamic Religious Education at Madrasah Tsanawiyah As'adiyah No. 3 Atapange. The qualitative approach is suitable as it focuses on understanding natural settings, with data gathered through interviews and observations (Sugiyono, 2021). The research location was chosen due to its accessibility, the researcher's prior involvement with the madrasa, and the lack of previous studies on this topic, making it an ideal setting for the research (Anggito & Setiawan, 2018).

The study applies both psychological and sociological approaches. The psychological approach examines how religious experiences are connected to psychological processes, influencing individuals' understanding of religion (Dradjat, 2017). The sociological approach, on the other hand, focuses on social dynamics, particularly the interaction between the madrasa committee and the community in supporting educational goals (Soemarjan & Soemardi, 2022). These approaches guide the analysis of the research data.

Data for the research is gathered from both primary and secondary sources. Primary data is obtained through in-depth interviews with teachers, madrasa committee members, and students. Secondary data, which supplements the primary data, includes books and documents related to the madrasa's educational activities (Fatimah et al., 2019; Danil, 2018). Data collection techniques include direct observation, interviews, and documentation. Observations provide insights into behaviors and events, while interviews gather detailed perceptions from informants. Documentation serves to verify the data and provide context.

Data analysis involves categorizing, reducing, and presenting the collected data, followed by drawing conclusions. The analysis includes reducing the data to focus on key points, organizing the data for clarity, and drawing conclusions that reveal relationships and patterns. To ensure data validity, triangulation is used, comparing data from multiple sources to confirm its credibility and reliability. This approach strengthens the findings and ensures the research's dependability and confirmability (Sugiyono, 2021; Fatimah et al., 2019).

3. RESULTS AND DISCUSSION

3.1. Results

a. *The Role of the School Committee at Madrasah Tsanawiyah As'adiyah No. 3 Atapange*

According to the National Minister of Education Decree (Kepmendiknas) No. 044/U/2022, the school committee serves as an advisory agency, assisting the school principal in making decisions regarding policies and future plans. At Madrasah Tsanawiyah As'adiyah No. 3 Atapange, the committee actively participates in meetings related to key school matters, such as student enrollment, graduation ceremonies, infrastructure development, and budget planning (RAPBM).

Roles and Functions of the Committee, as follows:

1) Advisory Agency

The committee provides advice and recommendations to support effective decision-making in the madrasah. Key functions include:

- a) Offering feedback and suggestions during meetings to ensure policies and programs align with parents' expectations.
- b) Providing input on religious and moral development activities, such as joint prayers, Quran recitations, and ethical guidance.
- c) Collaborating with the principal, teachers, and staff to align programs with the madrasah's goals.

2) Supporting Agency

The committee contributes resources and manpower to enhance educational quality. Key contributions include:

- a) Proposing solutions to issues like teacher shortages and facility improvements (e.g., paving blocks and WCs).
- b) Financial support through monthly fees, personal donations for infrastructure, and fundraising activities.
- c) Participating in physical development projects, such as constructing dormitories and sports fields.

3) Controlling Agency

The committee ensures transparency and accountability in the madrasah's operations by:

- a) Monitoring policy implementation and program execution through formal and informal meetings.
- b) Overseeing the preparation and use of the madrasah budget (RAPBM) to ensure proper allocation and accountability.
- c) Reviewing educational programs, including religious and moral development activities, to ensure they meet objectives.

4) Mediator

As a bridge between parents, the community, and the madrasah, the committee facilitates communication and collaboration. This includes:

- a) Ensuring parents' expectations align with the madrasah's objectives, particularly in fostering religious habits and moral values.
- b) Conveying community concerns and suggestions to the madrasah leadership.

By fulfilling these roles, the school committee significantly enhances the quality, transparency, and collaboration in madrasah operations.

b. Achievement Levels of Islamic Religious Education Objectives at Madrasah Tsanawiyah As'adiyah No. 3 Atapange

Islamic Religious Education (PAI) aims to enhance students' faith, understanding, appreciation, and practice of Islam, shaping them into individuals who are devoted to Allah SWT and possess noble character in personal, social, national, and global life. The objectives of PAI, as outlined in Permendikbud No. 21 of 2016 on Content Standards, emphasize balancing Iman (faith), Islam (practice), and Ihsan (excellence), manifested in four key relationships:

1) Human Relationship with Allah SWT

The education focuses on nurturing faith and devotion to Allah SWT. At Madrasah Tsanawiyah As'adiyah No. 3 Atapange, this is evident through activities like:

- a) Prayers before and after lessons: Students are accustomed to beginning and ending each activity with prayers, fostering humility and gratitude to Allah SWT.
- b) Collective dhikr and Quran recitation: These daily activities reinforce spiritual values.
- c) Congregational Dhuhr prayer: Held daily at the Nurul Yaqin Mosque, even while construction of the school prayer facility is ongoing. This habitual practice encourages consistency in worship, extending beyond school into their homes.

2) Human Relationship with Themselves

Students are taught self-discipline rooted in faith and devotion through:

- a) Punctuality: Strict adherence to school schedules ensures effective time management.
- b) Dress code compliance: Students are required to wear uniforms as designated for specific days, reinforcing responsibility and neatness. Non-compliance is addressed with guidance and, when necessary, sanctions.
- c) Classroom behavior: Teachers monitor and encourage active participation in learning, fostering self-motivation.

3) Human Relationship with Others

Fostering respect, collaboration, and empathy, students are:

- a) Assigned group projects to promote teamwork and mutual assistance.
- b) Encouraged to show respect to peers and teachers, including maintaining cultural etiquette like "Mattabe-tabe" (a traditional act of politeness).
- c) Taught manners such as speaking courteously to teachers, asking permission respectfully, and following proper dining etiquette. While there are areas for improvement, most students adhere to these values.

4) Human Relationship with the Environment

Students are trained to care for their surroundings, as seen in:

- a) Daily cleanliness routines: Before entering class, students pick up litter and maintain classroom cleanliness through assigned duties.
- b) Environmental conservation: Students care for plants and flowers around the school, promoting sustainability and aesthetic appreciation.
- c) These practices demonstrate the school's commitment to achieving the holistic objectives of Islamic Religious Education by integrating spiritual, personal, social, and environmental values into daily student life.

c. The Role of the Madrasah Committee in Achieving the Goals of Islamic Education at Madrasah Tsanawiyah As'adiyah No. 3 Atapange

The role of the Madrasah Committee in supporting the goals of Islamic Education at Madrasah Tsanawiyah As'adiyah No. 3 Atapange is reflected in the following aspects:

1) Providing Input on Policy and Program Development

At the start of every semester or academic year, meetings are held to discuss policies and develop madrasah programs, with the committee actively involved. The committee often proposes that teachers focus on the expectations of parents, particularly emphasizing religious practices like congregational prayers, Qur'anic recitation, group dhikr, and proper behavior. Additionally, the committee encourages collaboration between the madrasah head, teachers, and staff to ensure the development of religiously committed students.

2) Providing Financial Support for Educational Facilities

The committee has contributed to the construction of facilities such as the mushalla (prayer room). Despite the proximity of the nearby mosque, the madrasah and the committee decided to build a mushalla for students' worship and educational needs. The committee also provided financial support and manpower for the construction of dormitories, which will serve as a place to nurture good habits among the students. The contributions included both personal donations and efforts to gather additional funds from relatives and parents.

3) Supervising Character-Based Programs

The committee actively monitors programs focused on the students' character development, especially those related to religious practices. They observe issues such as students being noisy during prayers, arriving late for congregational prayers, or leaving without participating in the subsequent dhikr and supplications. The committee reports these issues to the madrasah head and teachers to address them.

Regarding student discipline, the committee also takes note of instances where students, on market days, are seen wearing the madrasah uniform outside of class hours. The committee has recommended issuing ID cards for students granted permission to visit the market, ensuring better management of student activities.

4) Facilitating Student Needs

The committee serves as a mediator between parents and the madrasah, helping to address student-related concerns. For example, when a student was reluctant to attend school, the committee intervened by working with the madrasah to find a solution, ultimately encouraging the student to return to class. Additionally, the committee facilitated a solution for students wishing to memorize the Qur'an at a tahfiz institution, ensuring they could continue their studies at the madrasah without interruption, except for exams.

These actions demonstrate the committee's critical role in fostering communication between parents and the madrasah, ensuring that both parties are aligned in their efforts to support the students' academic and religious development.

3.2. Discussion

The role of the Madrasah Committee at Madrasah Tsanawiyah As'adiyah No. 3 Atapange plays a pivotal role in shaping the achievement of Islamic Religious Education (PAI) objectives. Through its involvement in advising, supporting, controlling, and mediating, the committee significantly contributes to achieving the goals of faith, moral development, and academic success within the madrasah.

a. The Role of the School Committee at Madrasah Tsanawiyah As'adiyah No. 3 Atapange

The Madrasah Committee operates according to the National Minister of Education Decree (Kepmendiknas) No. 044/U/2022, which designates the committee as an advisory body for school management and decision-making. This role includes providing strategic input on matters like policy formulation, educational programs, and financial planning. As

observed at Madrasah Tsanawiyah As'adiyah No. 3 Atapange, the committee's role is multifaceted. It acts as a supporting agency by contributing resources and collaborating on infrastructure development projects such as dormitories and the mushalla (prayer room), which align with the values of Islamic education. The controlling agency function ensures the proper execution of the madrasah's budget and activities, holding the institution accountable to both parents and the broader community (Sutrisno, 2020).

Through regular meetings and feedback, the committee influences decisions around the prioritization of religious education, emphasizing Islamic values such as prayer, Qur'anic recitation, and character building. This participation is vital in ensuring that educational programs align with both the religious and academic needs of the students (Suharsimi, 2014).

b. Achievement Levels of Islamic Religious Education Objectives

The objectives of Islamic Religious Education (PAI) at Madrasah Tsanawiyah As'adiyah No. 3 Atapange focus on balancing faith (Iman), practice (Islam), and excellence (Ihsan), which are core values within Islamic pedagogy. These objectives align with the content standards outlined in Permendikbud No. 21 of 2016. The madrasah emphasizes the relationship between humans and Allah SWT, which is nurtured through regular religious practices like prayer and Qur'anic recitation. Such practices contribute to the internalization of Islamic beliefs, fostering a consistent devotional lifestyle in students.

Moreover, the relationship between students and themselves (self-discipline) is reflected in their commitment to punctuality, dress codes, and class conduct. These behaviors are directly tied to Islamic principles of responsibility and self-respect, as discussed by the scholars of Islamic educational philosophy (Al-Qarafi, 2011).

The relationship between students and others is strengthened through social interaction and collaborative activities. By promoting respect, empathy, and manners, the madrasah encourages students to embody the values of adab (etiquette), as outlined by Al-Ghazali in his teachings on moral education. In terms of the human-environment relationship, the school integrates environmental stewardship through activities such as caring for plants and maintaining cleanliness, which reflect the Islamic principle of stewardship of the earth (Ibrahim, 2007).

c. The Role of the Madrasah Committee in Achieving the Goals of Islamic Education

The committee's involvement in shaping and implementing educational policies significantly impacts the achievement of PAI objectives. By advising the madrasah on the development of religious programs, such as collective prayers and Qur'anic recitation, the committee ensures that the educational framework aligns with the needs of students and expectations of parents (Huda, 2012). The committee also plays a vital role in providing financial and logistical support for the construction of facilities, such as the mushalla and dormitories, which directly contribute to the religious and character-building environment for students.

Supervision by the committee ensures that programs focusing on religious education are well-executed. By monitoring attendance at prayers, dhikr, and student discipline, the committee helps ensure that students remain engaged in religious activities both inside and outside the classroom (Ahmad, 2014). This function also extends to maintaining proper dress codes and observing the students' behavior, particularly in relation to their interaction with the school community and environment.

Finally, the committee acts as a mediator between the school and parents, resolving issues such as absenteeism or students' desires to attend additional religious programs. This communication is crucial in aligning the objectives of the madrasah with the educational goals of the parents, ensuring that both parties work together in fostering the academic and religious growth of the students (Mulyasa, 2017).

The Madrasah Committee at Madrasah Tsanawiyah As'adiyah No. 3 Atapange plays an essential role in ensuring the achievement of the Islamic Religious Education objectives. Through its advisory, supporting, controlling, and mediating functions, the committee helps to maintain a balance between spiritual development and academic achievement. By actively participating in policy formation, resource allocation, and program implementation, the committee contributes to the creation of an environment conducive to holistic education that integrates faith, practice, and excellence.

4. CONCLUSION

The role of the school committee at Madrasah Tsanawiyah As'adiyah No. 3 Atapange is multifaceted, encompassing advisory, supportive, controlling, and mediatory functions. The committee plays a crucial role in conveying the expectations of parents and guardians to the madrasah, ensuring that educational policies and programs align with these expectations. Additionally, the committee contributes to the madrasah's development by providing financial support, human resources, and participating in infrastructure projects. Furthermore, the committee ensures the proper implementation of educational programs, particularly those related to student discipline and religious practices, by monitoring their progress and effectiveness.

The achievement of Islamic Religious Education (PAI) objectives at Madrasah Tsanawiyah As'adiyah No. 3 Atapange is evident through various activities designed to foster students' spiritual, moral, and social development. Students engage in practices such as congregational prayers, Qur'anic recitation, and dhikr, which strengthen their relationship with Allah SWT. They are also encouraged to uphold discipline in their personal habits, such as punctuality and adherence to the dress code, as well as in their interactions with others, demonstrating respect and cooperation. The madrasah also emphasizes environmental stewardship, with students participating in cleanliness routines and caring for the surrounding plants.

The Madrasah Committee plays a vital role in supporting the achievement of Islamic Education goals by advising on policy and program development, ensuring that religious practices and character development are prioritized. The committee also contributes financially to the improvement of educational facilities and supervises programs focused on students' moral and religious growth. Moreover, the committee facilitates communication between parents and the madrasah, helping address any issues that arise and ensuring that students receive the support they need to succeed both academically and spiritually.

ACKNOWLEDGEMENTS

The researcher would like to express deep gratitude to all those who have contributed to the successful completion of this research. First and foremost, heartfelt thanks go to the leaders, faculty members, and staff of Islamic Institute of As'adiyah Sengkang for their continuous support and encouragement throughout the research process.

A special note of thanks is extended to the participants, particularly the school committee members and educators from Madrasah Tsanawiyah As'adiyah No. 3 Atapange, whose insights and cooperation made this study possible. Their willingness to share their time and experiences provided valuable information that greatly enriched this research.

Finally, the researcher would like to acknowledge the guidance, feedback, and advice of colleagues and mentors who have provided insightful suggestions and assistance, helping to shape and refine the study.

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