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MODEL OF EDUCATION MANAGEMENT AT PRIVATE SD RAHMAH MULIA MEDAN JABAL

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1 pesan

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Kepada: Mesiono <mesiono@uinsu.ac.id>

Hello,

Mesiono has submitted the manuscript, "MODEL OF EDUCATION MANAGEMENT USING QUALITATIVE RESEARCH METHODS AT A PRIVATE SCHOOL IN MEDAN" to Educational Administration: Theory and Practice.

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Educational Administration: Theory and Practice

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Reviewer Comments

2 pesan

Educational Administration: Theory and Practice <editor@kuey.net>
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1 Agustus 2022 09.11

Editor's Note

To Author: Thank you for the opportunity to read your paper. This is an interesting topic in an area of growing significance that is relevant to the Model of Education Management using Qualitative Research Methods at a Private School in Medan . I have a few suggestions that you may consider as you develop the paper further:
ABSTRACT In the abstract, talk more about your conclusion.

INTRODUCTION Paragraph 1, with no references, explaining the context of the research. Paragraph 2, with references, explaining very generally what we know about the topic introduced in Paragraph 1. Paragraph 3 explaining what we need to find out. Paragraph 4 explaining briefly what this paper will do to find out, method etc. Paragraph 5, with no references, explaining the structure of this paper.

LITERATURE REVIEW. Theoretical literature has not been considered and reviewed. It's better to observe the connection between the contents. Try to explain everything except the topics to establish the necessary coherence. Theoretical Development: The literature review must engage in the constructs of your analytical framing in a meaningful way. The literature review section could be improved by being more analytical. In other words, building on the existing literature to highlight what is missing and what is yet to be done and in so doing outline the theoretical puzzles or debates to which this work contributes. I have concerns related to theoretical development and note the need for a more rigorous critique of the literature to help deepen the theoretical underpinnings of the study. Long paragraphs are written without reference. It is better to be more concise. referenced sentences are personal statements of authors that have no scientific validity. Discussion and contributions. Findings and Conclusions Do not show the difference between this article and previous studies. How your research results can be used in other articles? What suggestions do you have for other researchers to continue your work? What components should be emphasized more? Which areas do you think should do more research in this area? What are the limitations of this research? Write suggestions for future research. What are the theoretical and practical implications of your study

REFERENCES References should be modified according to the journal format. The references used in the theoretical literature are old and authors should use references (2019-2020-2021).

Result this paper: Major revision

Reviewer A:

Paper length::

Quite long

Originality::

Acceptable

Scope of paper::

Relevant to Educational Administration: Theory and Practice

Related work::

Acceptable

Language::

needs tighter editing. several grammatical errors found, incorrect spacings, and incoherent sentences/paragraph. There are parts that are too repetitive. And redundant words in the same paragraph.

References::

There is an adequate number of references. However, some in-text citations do not follow the APA format. Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.: The design was not clear enough. An operational framework could have been presented where the variables and steps in the study are shown and applied to the 4D model. Please consider coming up with a framework of the methodology. The researcher did not adequately explained the sampling procedures, how many students and parents were involved in the study, the timeline, and the composition of the experts. Need more details about the research subjects and the data collection technique. What procedures were followed, and analysis procedures for the qualitative data

Reviewer E:

Paper length::

Originality::

Scope of paper::

Related work::

Language::

References::

Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.:

Reviewer K

Paper length::

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Originality::

Acceptable

Scope of paper::

Relevant to Educational Administration: Theory and Practice

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Acceptable

Language::

The paper must be improved in the use of English. It is tough to understand.

References::

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mesiono mesiono <mesiono@uinsu.ac.id>

Kepada: editor@kuey-journal.net

1 Agutsus 2022 09.11

Dear Editor. I will revise my article as soon as possible and send it to you. Thank you for your consideration and time

Hopefully will published later

Warm Regards

Mesiono

Pada tanggal Sen, 1 Agustus 2022 pukul 09.11 <editor@kuey.net> menulis:

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1 **MODEL OF EDUCATION MANAGEMENT AT PRIVATE SD RAHMAH**
2 **MULIA MEDAN JABAL**

3
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8

9
10
11 **ABSTRACT**

12
13
14 The purpose of this research is to identify the model of education management at Jabal
15 Rahmah Mulia Private Elementary School Medan. This study employs qualitative research
16 methods, with data gathered through observation (participant observation), interviews
17 (interviews), and document analysis (document study). With data analysis, data reduction,
18 display, and conclusion are used. Findings from the Study The Community based
19 Education Management Model is used at the Jabal Rahmah Mulia Private Elementary
20 School in Medan to manage education. The community-based model is used by the school
21 to establish good relationships with the community as well as to pay attention to and accept
22 community aspirations. The mosque-based education management model is implemented
23 through the 1) Tahfizh Qur'an program, which is a mandatory lesson for all students, in this
24 case all students in grades 1–6 are required to memorize the Qur'an, and 2) Tahsin Quran:
25 Unlike Tahfiz Quran, this tahsin lesson is only given to students in grades 1 - 4. This is due
26 to the target students' ability to read the Koran and recite it at a grade 4 level. 3) SD's
27 distinguishing feature is the ability to translate the Quran. Jabal Rahmah is a special lesson
28 that teaches students the fundamentals of translating the Koran. This lesson is only given
29 to grade 5 and 6 students who can read the Koran. 4) Hadith Introduction - Hadith The next
30 flagship program at SD Plus Jabal Rahmah Mulia is instilling moral values in students,
31 which will become ingrained in their daily lives. Furthermore, the instillation of values is
32 accompanied by the introduction of hadiths to aid in the development of moral cultivation
33 in children. 5) Performing the obligatory Duha, Zuhur, and Asr prayers in congregation.

34
35 **Keywords: Model, Education, Management**
36
37

38 **1. INTRODUCTION**

39 In the application of education management, there is a fundamental issue.
40 Specifically, the inability of educational institutions to utilize resources and
41 collaborate with the environment (society and other institutions) that have interests, in
42 addition to running without regard to the principles and functions of education
43 management. Organizing education that pays less attention to systematic and
44 inconsistent functions in using and implementing education management principles,
45 even ironically, that educational institution pays less attention to the environment as
46 the basis for developing the management of its educational institutions, despite the
47 fact that at the theoretical level, education management is stated to be a process of
48 utilizing all available resources (Muslims, educational institutions). Utilization is
49 accomplished through effective, efficient, and productive collaboration with other
50 people in order to achieve happiness and prosperity in this world and the next.
51 Similarly, Mujamil Qomar's viewpoint explains that education management is the
52 process of managing educational institutions in an manner by dealing with learning
53 resources and other related matters in order to effectively and efficiently achieve the
54 goals of education. If Education Institutions are capable of analyzing the potential
55 of the environment, the potential of the environment will serve as the foundation for
56 the development of an education management model.

57

58 **2. THEORITICAL REVIEW**

59

60 **2.1 The Characteristics of Education Administration**

61 According to the above definition, education management is a process of
62 structuring or managing educational institutions that involve Muslim human
63 resources and move them to achieve the goals of education effectively and
64 efficiently. According to Muhaimin, education management is management
65 that is used in the development of education. In a sense, it is the art and science
66 of effectively and efficiently managing educational resources in order to achieve
67 the goals of education. Educational management is more general in nature and
68 applies to all educational activities in general, whereas education management
69 is more specific to the management used in the development of education.
70 Another definition provided by Qomar in his work Management of education is
71 that " education management is a process of managing educational institutions
72 in an manner by devising learning resources and other related matters to achieve
73 the goals of education effectively and efficiently."

74

75 **2.2 Principles of Education Management**

76 There are management principles in education management. These
77 principles distinguish general education management from education
78 management. Many education experts have different perspectives on the
79 principles of education management, including the belief that the principles of
80 education management include eight principles, including sincerity, honesty,
81 trustworthiness, fairness, responsibility, dynamic, practical, and flexibility.
82 According to Hasan Langgulung, there are seven types of education
83 management principles, which include faith and morality, justice and equality,
84 deliberations, division of labor and duties, adherence to management functions,
85 association, and sincerity. Management of education also includes a number of
86 general principles that are adaptable in order to be in line with good progress and
87 development. As a result, education management can be defined as "a process
88 of structuring / managing educational institutions that involves Muslim and non-
89 human human resources in moving them to achieve education goals effectively
90 and efficiently."

91 In a practical and effective sense, the application of education
92 management principles becomes a requirement, which means that Educational
93 Institutions must follow the principles of education management and principles
94 in general when working on educational programs that are planned on the basis
95 of management functions. The intersection of these two principles must be a
96 major concern for education actors, particularly educational institution leaders
97 such as school/madrasah principals.
98

99 2.3 Model of Education Management

100 education management emerges as a new paradigm for the development
101 of education that is oriented to the needs of schools and each region. This process
102 is a critical component of building the capacity of schools and regions to
103 implement bottom-up planning policies, i.e. education policies initiated by each
104 school and region. Furthermore, effective management is management that adds
105 value. As a result, it is necessary for the school to understand the education
106 management model that must be used. In theory, there are three (three)
107 Education Management Models, namely: A Nuanced Management Model for
108 Entrepreneurship.

109 This model requires educational institutions (institutions) to develop
110 educational activities in a long-term program using an entrepreneurial spirit in
111 order to have food security and/or financial security (financial).

112 To develop this model, educational institution managers must be open to
113 and enjoy changes and differences with other educational institutions. Personally,
114 I enjoy novelty and standing out from the crowd. According to Rhenald Kasali in
115 "Paulus Winarto asserts that an entrepreneur is someone who likes change, makes
116 various discoveries that distinguish himself from others," an entrepreneur creates
117 added value and benefits himself and others. Institutionally, the educational
118 process must be entrepreneurial, as well as capable of managing food security
119 through financial management. Institutions that can survive, thrive, and grow.
120 This indicates that food security is strong and expanding. According to Muhibb,
121 the Prophet Yusuf exemplified the entrepreneur-based education management
122 model with the development of food security management as follows: 1) Be
123 thankful and make the best use of natural resources. 2) educational institution
124 organizers, 3) The farming and food production ethos. 4) The principle of long-
125 term food self-sufficiency (at least seven years). 5) Focused on the future.

126 2.4 Model of Community-Based Management (Management Based Society)

127 This is a model in which the institution is able to establish good relations
128 with the community, as well as coordinate and accept the community's
129 aspirations. People who are able to do charitable work are, of course, empowered
130 in proportion. The ability to utilize the community's potential has become a
131 requirement in the management of education, returning to the community if you
132 want to develop and advance their educational institutions. The main source of
133 strength for education management is society. There are several educational
134 institutions with a Board of Governors, such as McGill University Canada. This
135 institution is mostly made up of people from outside the university and has the
136 same duties and roles as Stanford University's Board of Trustees. The charitable
137 spirit of the community has contributed to the growth of this institution. This
138 means that the spirit of charity exists not only in material form, but also in energy
139 and thoughts. The most basic is how to reconstruct the spirit of charity based on
140 the spirit of charity. According to Syafaruddin, efforts to rebuild this charitable
141 spirit in developing education can be accomplished through the following
142

143 means: 1) the establishment of an institution such as the Board of Trustees or a
144 type of Majlis Wali Amanah whose members are community representatives with
145 high integrity and commitment to education. 2) It is necessary to rekindle the
146 fighting spirit (jihad), as well as the work ethic of all internal stakeholders, as a
147 form of genuine charity (deed). 3) In order to implement education, integrated
148 quality management (total quality management) must be used.

149 150 2.5 Management Model Based on Mosques (Mosque Based Management)

151 The mosque-based management model is an institution that creates a
152 model for implementing nuanced activity programs with spiritual or religious
153 content in the spirit of sincerity and Allah's pleasure. An integrative learning
154 process is required in the context of learning by instilling religious values as well
155 as direct practice of religious experience through habituation of sunnah prayers,
156 congregational midday prayers, and congregational Asr prayers.

157 Almost every educational institution has a mosque or prayer room as an
158 excellent spiritual center, as well as a center for religious activities. Why is this
159 so? According to Dr. Muhib Abdul Wahab, MA, who was quoted in the
160 *Republika Online* daily, the reason is that "the mosque is the center and source of
161 inspiration in all things, because in the mosque all Muslims only serve and ask
162 for help from Allah SWT" (Surah Al-Fatihah [1]: 5). This verse is interpreted by
163 commentators, among others, as the verse of human liberation from reliance on
164 creatures toward true monotheism. Congregational prayers in mosques represent
165 more than just unity and togetherness; they also represent equality,
166 egalitarianism, and anti-discrimination. Based on the three models of education
167 management discussed above, it can be stated that the effectiveness of the
168 education management model is determined by how well it elaborates and
169 integrates the three models into a modern cross-model of management while
170 recognizing the contribution of the traditional system. This condition is also
171 relevant to the findings of Ibrahim Aşlamac and Recep Kaymakcan's research on
172 A model for education from Turkey: the Imam-Hatip schools, which was
173 published in the *British Journal of Religious Education* and states that the
174 characteristic model of education in Turkey is under state supervision, and that
175 since the end of the Ottoman period, these schools have been revitalized and
176 adapted to the conditions of c The foundation of these schools is a concept of
177 reconciliation between the 'traditional' and the 'modern.' In a different context, the
178 findings of the preceding study were expanded upon by David Weir, who
179 conducted research on *Some Sociological, Philosophical, and Ethical*
180 *Underpinnings of an Management Model*. Routledge London published the
181 *Journal of Management, Spirituality, and Religion*. This explains why we, and
182 our ethnocentric perspectives in business education, tend to assume that these are
183 based on Western capitalism. However, just as there is a diversity of cultures and
184 differing norms of behavior in the global world of management, there is more
185 than one "culture of management." Little consideration has been given to the
186 ethical and philosophical foundations of paradigms other than those with which
187 we are familiar. When other philosophical and ethical systems are encountered,
188 they are frequently dismissed with derogatory terminology such as
189 "traditionalism" or "underdevelopment," or they are stigmatized as incompatible
190 with the demands of business efficiency. Despite the fact that many of these
191 ethical systems are embodied in older cultural traditions, these traditions are
192 evolving radically in contemporary societies, perhaps toward, perhaps away from
193 those of western capitalism.
194

195 **3. METHODOLOGY OF RESEARCH**

196

197

198 This study employs qualitative research methods, with data gathered through
199 observation (participant observation), interviews (interviews), and document review
200 (document study). The data is then analyzed by compiling it, connecting it, reducing
201 it, presenting it, and concluding it. The validity or level of confidence of the data
202 provided is then examined by testing the level of confidence (credibility),
203 transferability (transferability), dependence (dependability), and certainty
204 (confirmability). Adpun The study will take place at Jabal Rahmah Mulia Private
205 Elementary School in Medan.

206

207

208 **4. RESULTS AND DISCUSSION**

209

210 Jabal Rahmah Mulia Private Elementary School, located on Jalan Balai Desa
211 No. 24 H Sunggal Village, Medan Sunggal District, is a private elementary school
212 with several advantages, including the use of an approach in its teaching system.
213 Based on the findings of interviews and observations at SD Plus Jabal Rahmah Mulia,
214 community and mosque-based education management models are being
215 implemented.

216

217

218 The existence of a superior program of educational activities at SD Plus Jabal
219 Rahmah Mulia indicates the existence of a community-based education management
220 model, which is based on the school's ability to establish good relations with the
221 community and pay attention to and accept the community's aspirations. This is
222 demonstrated by the existence of regular community meetings and scheduled school
223 visits to community homes, as well as joint activities with the community. The
224 existence of superior activity programs in the form of: The mosque-based education
225 management model at SD Plus Jabal Rahmah Mulia is demonstrated by the existence
226 of superior activity programs in the form of:

227

228

229 **4.1 . Qur'an Tahfizh**

230

231 Tahfiz Qur'an is a required subject for all students; in this case, students in
232 grades 1 through 6 must memorize the Qur'an. This Tahfizh lesson is taught to
233 students at the start of their learning activities, which are from 07.30 a.m. to 10
234 a.m. Monday through Friday. Tahfizh Quran is taught in his learning activities by
235 qualified tahfizh teachers with a large number of memorization of 30 Juz, who are
236 alumni from various tahfizh houses both in the city of Medan and even from
237 abroad, with up to three teachers on duty in one class. The target for student
238 memorization is 5 Juz of the Quran, which students will memorize from grades 1–
239 6, but many students exceed this target, and some students can memorize up to 12
240 Juz when they finish elementary school. This Al Quran memorization activity is
241 also inseparable from parental support; in this case, the school directs parents to
242 always accompany the child for murojaah/repeating memorization activities
243 carried out at home, in order to maintain students' memorization. Furthermore,
244 each student is required to submit their memorization to each tahfizh teacher. Every
245 year, the school will hold tahfizh graduation activities to award and recognize
246 students who have memorized the Al-Quran according to the target.

247

248

249

250 **4.2 Quran Tahsin**

251

252 The tahsin program is also a mandatory lesson for Jabal Rahmah Mulia
253 Elementary School students, but it differs from tahfizh Quran in that it is only given
254 to students in grades 1–4. In grade 4 SD, and if there are students who are unable
255

248 to read the Koran well, learning assistance will be provided through intensive
249 tahsin activities. The goal of tahsin Quran lessons is for students to not only
250 memorize the Koran but also to be able to read it well, while also learning the
251 fundamentals of tajwid. The Al – Hiro method is used for learning tahsin.

252

253 4.3 Quran translation

254

255 SD Jabal Rahmah is unique in that there are special lessons to teach
256 students the basics of translating the Qur'an, and this lesson is only given to grade
257 5 and 6 students who can read the Qur'an, as well as the basics of tajwid. This
258 Quran translation lesson is accompanied by Arabic lessons that are included in the
259 Quran translation.

259

260 4.4 Hadiths: An Introduction

261

262 The instillation of moral values in students, which will become habits in everyday
263 life, is the next flagship program at SD Plus Jabal Rahmah Mulia. In addition, the
264 instillation of values is accompanied by the use of hadiths to support the
265 strengthening of moral inculcation in children. For example, when a teacher
266 introduces children to eating and drinking while sitting, the child must be taught
267 the hadith that underpins this understanding.

267

268 4.5 Consistency of Dhuha, Zhuhur, and Asr Prayers

269

270 Duha prayer activities are mandatory, and zuhur and asr prayers are held
271 in congregation. God willing, in 2022, SD Plus Jabal Rahmah Mulia will print their
272 own Al Quran, which students will use as the Koran to memorize in collaboration
273 with the ministry of religion and the SUMUT regional office.

273

274

275 5. CONCLUSION

276

277 The education management model used at Jabal Rahmah Mulia Private
278 Elementary School Medan is a community and mosque-based education management
279 model that implements the 1) Tahfizh Qur'an program, which is a mandatory lesson
280 for all students, in this case all students in grades 1–6 are required to memorize the
281 Qur'an, 2) Tahsin Quran is not the same as tahfiz Quran, so this tahsin lesson is only
282 given to students in grades 1–4. This is due to the target students' ability to read the Al
283 Quran well, as well as their recitation reaching grade 4. 3) Translating the Quran, what
284 makes SD Jabal Rahmah unique is that there are special lessons that teach students the
285 fundamentals of translating the Qur'an, and this lesson is only given to grade 5 and 6
286 students who can read the Qur'an. 4) An Overview of Hadith The instillation of moral
287 values in students, which will become a habit in everyday life, is the next flagship
288 program at SD Plus Jabal Rahmah Mulia. Furthermore, the instillation of values is
289 accompanied by the introduction of hadiths to aid in the development of moral
290 cultivation in children. 5) Performing the obligatory Duha, Zuhur, and Asr prayers in
291 congregation.

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