

Implementation of Surah As-Sajdah Verse 5 in Primary Education Institutions

Nur Huda

STAI Muhammadiyah Tulungagung

Email: hudatrenggalek1981@gmail.com

Abstract : *Islamic education is actually an effort to realize the spirit of Islam, as an effort to create a life that is imbued with Islamic values. Then, with this Islamic spirit, the joints of life in society are built. The purpose of Islamic education is the formation of noble morals, preparation for the life of the world and the hereafter, cultivating a scientific spirit in lessons, preparing professional students as well as maintaining spirituality and religion. The author interprets the letter as-Sajdah verse 5, that in fact the essence of management is regularity. Everything has been arranged by Allah according to its level, however humans do not just stand idly by. Because the essence of this regular is how all people play their part in life. There are many things a person can do in his life to achieve his life goals. In the process of getting to the goal, there will be interactions among humans. The manager in an Islamic education institution is the principal of the school. The principal has the role and responsibility to plan and manage all activities in the school. The management is carried out by involving all educators and education staff, so that the learning process can be maximized. This action involves all educators and education personnel in schools, in accordance with their respective main tasks and functions. There is no easy achievement without going through the stages of management.*

Keywords: *Surah As-Sajdah Verse 5, Primary Education Institutions, Islamic Educational Management.*

Introduction

Islamic education is actually an effort to realize the spirit of Islam, as an effort to create a life that is imbued with Islamic values. Then, with this Islamic spirit, the joints of life in society are built. Koran is a guide for Muslims as a whole, in which it regulates the ways of life and society. In accordance with one of its functions in the letter al-Isra 'verse 4, it is stated that the Koran is a guide to the straight path.¹

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَنَّ لَهُمْ أَجْرًا كَبِيرًا

In fact this Koran gives directions to a more straight (path) and gives good news to the people of the Mu'min who do righteous deeds that for them there is a great reward.

All organizations, whether in the form of private business entities, public bodies or social social institutions, of course have one purpose of their own. Which is the motivation for its establishment.² This is what underlies someone in managing the organization. There is no precise term that can be used as a basis or purpose for management. Even so, there are several things that need to be considered related to the things that underlie management.

George Terry defines management as "an act or deed of a person who has the right to order other people to do something, while the responsibility remains in the hands that govern".³ Ramayulis stated that the same definition as the essence of management is al-tadbîr (arrangement).⁴ This word is a derivation of the word dabbara (regulate) which is widely found in the Koran as Allah says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ بِمِثْلِ
تَعْدُونِ

¹ Al-Qur'an dan Terjemah, Surat al-Isra' Ayat 4

² Zainul Arifin, *Dasar-Dasar Manajemen Bank Syariah*, (Tangerang: Kelompok Pustaka Alvabet, 2009), 106

³ George R. Terry, *Principles of Management*, (New York: Irwin, 1956), 6.

⁴ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2008), 362

*He governs the affairs of the heavens to the earth, then (affairs) it ascends to Him in one day whose level is a thousand years according to your calculations. (Q.S: as-Sajdah: 5)*⁵

Talking about management in the Koran and *Hadith*, many works of scientists have tried to discuss it. However, the majority of existing works focus more on management discussions in the Koran and make the hadiths only as a secondary explanation, where it only includes the core material (matan hadith) that is in accordance with the discussion without explaining the sequence of narrations (sanad hadith) as well. the quality of each of these traditions. In fact, sometimes these hadiths are less relevant when it comes to management theories, especially Islamic education management.⁶

Management as we know it today is western individualist and capitalist management. The public interest can be suspended for its own sake. This is because they have left religious values based on the relationship of responsibility between humans and their God. So what becomes the basis of management itself is actually the need for human nature.⁷

The high level of complexity in *'ulûm al-hadîts* compared to *'ulûm at-tafsîr* or *'ulûm al-Qur'ân* both in terms of how to study it and to apply it to a study is the biggest possible cause of the scarcity of research on hadiths about education management. Besides that, the verses of the Koran have guaranteed the validity of their narrations (*mutawatir*) so that many scholars allow everyone to interpret the Koran, even if they do not really master the knowledge. Whereas the traditions of the hundreds of thousands, no one dared to guarantee its authenticity, so the scholars gave very strict guidelines regarding the research of a hadith.⁸

Research Method

This research uses literacy studies from various reference sources. The author uses the Koran and its interpretation as the main

⁵ Al-Qur'an dan Terjemah, Surat as-Sajdah ayat 5

⁶ Miftahul Khaer, Tesis *Konsep Manajemen Pendidikan Islam Perspektif Al-Qur'an Dan Hadis Kutub At-Tis'ah Serta Relevansinya Dengan Teori Manajemen Pendidikan Modern*, (Cirebon, IAIN Syeh Nurjati: 2012), 6

⁷ Ibid, 107

⁸ Khaer, Tesis, 6

reference. Then it will be combined with other references as material for study and comparison.

Result and Discussion

Interpretation Surah as-Sajdah verse 5

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

*He arranges affairs from heaven to earth, then (affairs) it goes up to Him in one day whose level is a thousand years according to your calculation. (Q.S : as-Sajdah : 5)*⁹

According to Ibn Kathir: (يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ)

(إِلَيْهِ) "He arranges affairs from heaven to earth, then (affairs) it goes up to Him," He lowers His affairs from the highest heavens to the seventh most shallow part of the earth's crust. Meanwhile, the deeds raised to His diwan above the world sky. dah and adh-Dhahak said: He descended from the angels at a distance of 500 years and ascended at a distance of 500 years, but it took him in the blink of an eye.¹⁰

While in the interpretation of Jalalain it is mentioned: (He arranges affairs from heaven to earth) as long as the world still exists (then ascends) the affairs and arrangements (to Him in a day that is a thousand years according to your reckoning) in the world. And in surah Al-Ma'arij verse 4 it is mentioned that the period of time is fifty thousand years. The meaning is that on the Day of Judgment for the infidels it feels so long because it is very horrible. In contrast to the believer, he feels as if it is only a moment and even the time feels shorter than an obligatory prayer he performs in the world. That is according to the evidence explained in the hadith.¹¹

For that Allah said: (فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ) "in one day whose level (duration) is a thousand years according to your calculations"

⁹ Al-Qur'an Dan Terjemah, Surat As-Sajdah Ayat 5

¹⁰ Abdullah Bin Muhammad, *Luubabut Tafsir Min Ibn Katsir*, (Kairo, Muassah Daar Al-Hilaal: 1994) Terj. *Tafsir Ibnu Katsir* Jilid 6, 423

¹¹ Jalaluddin Al-Mahalli dan Jalaludin As-Suyuthi, *Tafsir Jalalain*, Terj. Indonesia, 263

(ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ). Such is the One who knows the unseen and the real, the One Who Manages all the affairs. And He is the Witness of the deeds of His servants who are raised up to Him, the noble and the humble and the small and the great. He is Almighty over all things, and then forces and dominates him and the servants and slaves are subject to Him. He is Most Merciful to His believing servants. He is the Almighty in His mercy and the Most Merciful in His might and this is His perfection. Mighty with love and love with might. And He is the Most Merciful without humiliation.¹²

The verse above explains that Allah swt. Is a natural manager. The order of the universe is proof of the greatness of Allah in managing this universe. However, because man has been made caliph on earth, he must govern and manage the earth as best as possible as Allah has governed the universe. Managerial every human being, both in general concept, namely being a caliph on earth as in the above verse, as well as in a special concept, namely managing an organization, all in the end must be held accountable before Allah Almighty and towards fellow humans.

Rosululloh saw. said:

عن معقل بن يسار رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: (مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ)

"Whoever a servant who is held accountable by Allah for his leadership when he dies on the day of his death while he is a liar in his leadership, then Allah forbids himself from heaven". (HR. Muslim).

The success of the educational process also depends on the management pattern of educational institutions, as explained by Muhammad Abduh above. Even though today Islamic educational institutions have started to develop the quality of their education, especially in terms of management, it will still be recognized that these efforts are still in the form of patchwork or in other words adopting the model adopted by general education institutions. This means a

¹² Abdullah Bin Muhammad, *Luubabut Tafsir Min Ibn Katsir*, Jilid 6, 423

feeling of self-respect that what can be done by general education institutions can also be done by Islamic education institutions.¹³

Basic and Purpose of Islamic Education Management

Humans consist of physical and spiritual elements equipped with a mind and heart. These elements have their respective needs. Humans have bodies that are subject to physical laws and are therefore subject to their physicality. In order to survive, humans need to eat, drink, and protect themselves.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O son of Adam, wear your beautiful clothes in every (enter) mosque, eat and drink, and do not exaggerate. Surely Allah does not like people who are extravagant (Q.S. al-A'raf:31)¹⁴

Humans are also moral spiritual beings distinguishing between goodness and have an innate urge to achieve reality beyond the understanding of reason. This moral spiritual function is played by the heart. The heart functions to give consideration to lust, whether the type of need it wants is lawful or haram, how to get it is feasible or not to be risked and implemented.¹⁵

There are many verses in the Koran which can be the basis for management in Islam. These verses can be understood after conducting an in-depth study. Among the verses in the Koran which can be used as the basis for management of Islamic education are as follows:¹⁶

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And those who believe should not all go (battlefield). Why do some of each of them not go to deepen their religious knowledge to warn their

¹³ Khaer, Tesis, 6

¹⁴ Al-Qur'an Dan Terjemah, Surat Al-A'raf ayat 31

¹⁵ Arifin, Dasar-Dasar, 108

¹⁶ Al-Qur'an Dan Terjemah, Surat Al-Taubah: 122

people when they have returned, so that they can take care of themselves. (Q.S. at-Taubah:122)

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا.

And let them fear Allah - those who, when they leave behind a weak generation, they fear for their fate '. Therefore let them fear Allah and let them say the truth. (Q.S. an-Nisa':9)

The verses of the Koran, *hadith* and *atsar* above when studied carefully and in depth show the existence of management values in Islam. Management in Islam is very necessary, especially in the aspect of education. Islamic education that is well managed and organized will certainly produce satisfactory results. On the other hand, education that is not well managed will of course produce unpredictable goods as well.

The management objectives in Islamic education certainly cannot be separated from the goals of Islamic education. According to Athiyah Al-Abrasyi as quoted by Oemar Muhammad At-Thoumy al-Syabani said that the objectives of Islamic education are as follows.¹⁷

1. The formation of noble morals.
2. Preparation for the life of this world and the hereafter.
3. Cultivate a scientific spirit in the lesson.
4. Preparing professional students in addition to maintaining spirituality and religion.
5. Prepare students to seek sustenance and maintenance of the aspects of benefit in accordance with the objectives of Islamic education above.

In accordance with the objectives of Islamic education above, based on the notion of management, the goal of management in Islamic education is to increase the productivity of achieving maximum results in Islamic education in various aspects, physical, spiritual, world and hereafter.

The Purpose of Human Life as a Management Goal

¹⁷ Oemar Muhammad at-Thoumy al-Syabany, *Falsafah Pendidikan Islam*, (Jakarta, Bulan Bintang, 1979), 399

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create jinn and humans but so that they could serve Me (Q.S. adz-Dzariyat:56)

From the above verse, it can be seen that the purpose of human creation was none other than to worship. According to Ibn Kathir's interpretation,¹⁸ Then Allah said: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) that is, I created them with the aim of telling them to worship Me, not because I needed them. Regarding the word of Allah Ta'ala : إِلَّا لِيَعْبُدُونِ (Except that they may worship Me) Ali ibn Abi Thalhah narrated from Ibn 'Abbas: "It means except that they want to submit to worship Me, both voluntarily and compulsively." And that is what Ibn Jarir chose. While Ibn Juraij said: "That is, so that they know Me."

And still concerning His word: إِلَّا لِيَعْبُدُونِ ("Except that they may worship Me") ar-Rabi 'bin Anas submitted: "The meaning is none other than to worship." As-Suddi stated: "Among the acts of worship are some that are beneficial and some that are not beneficial."

The purpose of creating the next human being is as a caliph. Mentioned in the Koran¹⁹ :

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

That is, Allah has made you prosperous earth from generation to generation, from one time to another, the next generation after the previous generation. This was stated by Ibn Zaid and other scholars. It is the same as His word which means: "And that makes you (humans) as caliphs on earth." (QS. An-Naml: 62).²⁰

From the interpretation of the two verses above, the writer draws the conclusion that:

1. Management objectives are carried out solely with the intention of worshipping Allah
2. In the management implementation process, like it or not, if it becomes the job disc, it must be done.

¹⁸ Abdullah Bin Muhammad, *Luubabut Tafsir Min Ibn Katsir*, Jilid 7, 546

¹⁹ *Al-Qur'an Dan Terjemah*, Surat Al-'An'am ayat 165

²⁰ Abdullah Bin Muhammad, *Luubabut Tafsir Min Ibn Katsir*, Jilid 3, 344

3. Management is carried out to prosper humans
4. In management, it is not possible to achieve immediate results, but requires regular and calculated steps

Implementation of Surah as-Sajdah verse 5 in Primary Education Institutions

Based on the letter as Sajdah verse 5, it can be concluded that in every arrangement that occurs in this world, a manager is needed. The manager in an Islamic education institution is the principal of the school. The principal has the role and responsibility to plan and manage all activities in the school. The management is carried out by involving all educators and education staff, so that the learning process can be maximized.

Principal is a teacher who is assigned to lead and manage Kindergarten / TKLB or other equivalent, Elementary School / Special Elementary School (SD / SDLB) or other equivalent form. , Junior High School / Special Secondary School (SMP / SMPLB) or other equivalent, Senior High School / Vocational High School / Special High School (SMA / SMK / SMALB) or other equivalent, or Indonesian School Abroad (SILN).²¹

Qualifications for Primary School Principals referring to the Ministerial Regulation are as follows:²²

1. Status as an Primary school teacher;
2. Has an educator certificate as an Primary school teacher; and
3. Has a certificate for the principal of an Primary school issued by an institution established by the government.

The main duties and functions of the principal based on the ministerial regulation are as follows:²³

1. The workload of the Principal is fully to carry out managerial main tasks, entrepreneurial development, and supervision of teachers and education personnel.

²¹ Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 15 Tahun 2018 Tentang Pemenuhan Beban Kerja Guru, Kepala Sekolah, Dan Pengawas Sekolah

²² Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 13 Tahun 2007 Tentang Standar Kepala Sekolah/Madrasah

²³ Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 6 Tahun 2018 Tentang Penugasan Guru Sebagai Kepala Sekolah pasal 15

2. The workload of the principal as intended is aimed at developing schools and improving school quality based on 8 (eight) national education standards.
3. In the event of a shortage of teachers in the education unit, the Principal can carry out learning or guidance tasks so that the learning or guidance process continues at the relevant education unit.
4. The principal who carries out the learning or guidance task as intended, the learning or guidance task is an additional task outside of his main task.
5. The workload for school principals who are placed in SILN in addition to carrying out the workload as referred to also carries out the promotion of Indonesian culture.

According to E. Mulyasa, the Principal has the following roles and duties: Educator, Manager, Administrator, Innovator, Motivator, Supervisor and Leader.²⁴ In detail, it can be explained as follows :

1. Principal as Educator
 - a. Guiding teachers in terms of developing and implementing teaching programs, evaluating learning outcomes and implementing teaching and remedial programs.
 - b. Guiding employees in preparing work programs and carrying out daily tasks.
 - c. Guiding students in extra-curricular activities, student council and participating in competitions outside of school.
 - d. Developing staff through education / training, through meetings, seminars and discussions, providing reading material, paying attention to promotions, proposing promotions through the selection of prospective school principals.
 - e. Keep up with science and technology developments through education / training, meetings, seminars, discussions and materials.
2. Principal as Manager
 - a. Managing the administration of learning activities and counseling guidance by having complete administrative data for teaching and learning activities and administrative completeness of counseling guidance.

²⁴ E. Mulyasa, *Menjadi Kepala Sekolah Profesional dalam Konteks Menyukseskan MBS dan KBK*, (Bandung: Remaja Rosdakarya, 2004), hlm. 100-115.

- b. Manage student administration by having complete student administration data and extra-curricular activities.
 - c. Manage workforce administration by having administrative data for teachers and administration.
 - d. Manage routine financial administration, BOS, and Committees.
 - e. Manage the administration of facilities / infrastructure both building / room administration, water furniture, laboratory equipment, library.
3. Principal as Administrative Manager
 - a. Develop work programs, both short, medium and long term.
 - b. Arranging workforce organizations in schools, including the Deputy Principal, Assistant Principal, homeroom teacher, Head of Administration, Treasurer, and Supporting Personnel, for example library supervisors, scouts, student council, sports. Temporary activity personnel, such as the Examination Committee, commemoration of national or religious holidays and so on.
 - c. Mobilizing staff / teachers / employees by providing direction and coordinating task implementation.
 - d. Optimizing human resources optimally, optimally utilizing facilities/ infrastructure and maintaining school-owned infrastructure.
 4. Principal as Supervisor
 - a. Develop a class supervision program, monitoring and evaluation of learning.
 - b. Implement the supervision program.
 - c. Make use of the results of supervision to improve teacher / employee performance and for school development.
 5. Principal as a Leader
 - a. Have a strong personality, are honest, confident, responsible, dare to take risks and have a big spirit.
 - b. Understand the conditions of teachers, employees and students.
 - c. Have a vision and understand the mission of the school that is carried out.
 - d. Able to make decisions on both internal and external affairs.

- e. Able to communicate both orally and in writing.
- 6. The Principal as a Reformer
 - a. Able to seek, discover and adopt new ideas from other parties.
 - b. Able to make updates in the teaching and learning activities and counseling, procurement and coaching of teachers and employees. Extra-curricular activities and able to make reforms in exploring human resources in the Committee and the community.
- 7. The Principal as a Motivator
 - a. Able to organize the work environment.
 - b. Able to regulate the implementation of an adequate work atmosphere.
 - e. Able to apply the principle of giving rewards and punishments in accordance with applicable regulations.

Conclusion

From the letter as-Sajdah verse 5, the author provides an analysis that the real essence of management is order. Everything has been arranged by Allah according to its level, however humans do not just stand idly by. Because the essence of this order is how all people play their part in life. There are many things a person can do in his life to achieve his life goals. In the process of getting to the goal, there will be interactions among humans. Regulations in educational institutions are the responsibility of the school principal. This arrangement begins with a planning process which then becomes a joint action. This joint action involves all educators and education personnel in schools, in accordance with their respective main tasks and functions. There is no easy achievement without going through the stages of management.

Bibliography

Al-Qur'an dan Terjemah

al-Syabany, Oemar Muhammad at-Toumy, *Falsafah Pendidikan Islam*, Jakarta, Bulan Bintang, 1979

Arifin, Zainul *Dasar-Dasar Manajemen Bank Syari'ah*, Tangerang: Kelompok Pustaka Alvabet, 2009

- at-Toumy, Oemar Muhammad al-Syabany, *Falsafah Pendidikan Islam*, Jakarta, Bulan Bintang, 1979
- Bafadal, Ibrahim *Manajemen Perlengkapan Sekolah Teori dan Aplikasi*, Jakarta: Bumi Aksara, 2004
- Jalaluddin Al-Mahalli dan Jalaludin As-Suyuthi, *Tafsir Jalalain*, Terj. Indonesia
- Kartajaya, Hermawan dan Sula, M. Syakir, *Syariah Marketing*, Jakarta: Mizan Pustaka, 2003
- Khaer, Miftahul, Tesis *Konsep Manajemen Pendidikan Islam Perspektif Al-Qur'an Dan Hadis Kutub At-Tis'ah Serta Relevansinya Dengan Teori Manajemen Pendidikan Modern*, Cirebon, IAIN Syeh Nurjati: 2012
- Manulang, M, *Dasar-Dasar Manajemen*, Jakarta : Ghalia Indonesia, 1996
- Muchtarom, Zaini, *Dasar-Dasar Manajemen Dakwah*. Yogyakarta: Al-Amin, 1996
- Muhammad, Abdullah Bin, *Luubabut Tafsir Min Ibn Katsir*, Kairo, Muassaah Daar Al-Hilaal: 1994, Terj. *Tafsir Ibnu Katsir*
- Mulyasa, E, *Manajemen Berbasis Sekolah*, Bandung: PT. Remaja Rosdakarya, 2007
- Mulyasa, E. *Menjadi Kepala Sekolah Profesional dalam Konteks Menyukkseskan MBS dan KBK*, Bandung: Remaja Rosdakarya, 2004
- Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 15 Tahun 2018 Tentang Pemenuhan Beban Kerja Guru, Kepala Sekolah, Dan Pengawas Sekolah
- Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 6 Tahun 2018 Tentang Penugasan Guru Sebagai Kepala Sekolah pasal 15
- Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 13 Tahun 2007 Tentang Standar Kepala Sekolah/Madrasah
- Ramayulis, *Ilmu Pendidikan Islam*, Jakarta: Kalam Mulia, 2008
- Susilo, Muhammad Joko, *Kurikulum Tingkat Satuan Pendidikan:Manajemen Pelaksanaan dan Kesiapan Sekolah Menyongsongnya*. Yogyakarta: Pustaka Pelajar, 2008
- Terry, George R. *Principles of Management*, New York: Irwin, 1956

Widjaya, Amin Tunggal, *Audit Pemasaran: Marketing Audit*, Jakarta: Rineka Cipta, 1999