

THE ROLE OF ISLAMIC EDUCATION MANAGEMENT IN REALIZING QUALITY EDUCATIONAL INSTITUTIONS

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Abstrak : Peran Manajemen Pendidikan Islam dalam Mewujudkan Lembaga Pendidikan yang Bermutu. Tulisan ini menganalisis peran manajemen pendidikan Islam dalam mewujudkan lembaga pendidikan yang bermutu. Manajemen Pendidikan Islam adalah suatu proses pengelolaan lembaga pendidikan secara islami dengan cara menyiasati sumber-sumber belajar dan hal-hal lain yang terkait untuk mencapai tujuan pendidikan Islam secara efektif dan efisien. Pendidikan Islam dengan berbagai jalur, jenjang, dan bentuk yang ada seperti pada jalur pendidikan formal dan jalur pendidikan non formal. Kesemuanya itu perlu pengelolaan atau manajemen yang sebaik-baiknya, sebab jika tidak, maka gambaran negatif tentang pendidikan Islam yang ada pada masyarakat akan tetap melekat dan sulit dihilangkan. Oleh karena itu manajemen pendidikan Islam punya peran penting dalam perubahan dan pembaruan lembaga pendidikan Islam yang dapat ditempuh melalui: a) restrukturisasi dan refungsionalisasi organisasi; b) sosialisasi budaya organisasi moderen; dan c) reformulasi strategi organisasi dalam mengelola perubahan dan pembaruan.

Abstract : This paper analyzes the role of Islamic education management in realizing quality educational institutions. Management of Islamic Education is a process of managing Islamic educational institutions by way of dealing with learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently. Islamic education with various paths, levels, and existing forms, such as formal education and non-formal education channels. All of which need management or management as well as possible. If not, then the gloomy picture of Islamic education in society will remain attached and difficult to remove. Therefore the management of Islamic education has an essential role in the change and renewal of Islamic education institutions, which can be pursued through a) organizational restructuring and functionalization; b) socialization of modern organizational culture; and c) reformulation of the organizational strategy in managing change and reform.

Kata Kunci: Pembaharuan Pendidikan, Manajemen, Pendidikan Islam

Introduction

Since the 70-80s decade, along with the birth of the New Order government policy on development (PELITA), there has been an atmosphere of change and renewal in various sectors, including the education sector. In the body of Islamic education institutions, it is marked by the issuance of an SKB of three ministers (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs) concerning the Improvement of Education Quality in Madrasas. For IAIN, the issuance of a policy of the Minister of Religion regarding quality improvement in reviving the scientific atmosphere, grouping branch faculties, seminars and symposiums, research, foreign languages, postgraduate studies, and doctoral projects. Meanwhile, for Islamic boarding schools, it is in the form of education and skills training.¹

These changes and reforms indirectly provide a new perspective on the management of Islamic educational institutions. This means opening up and demanding relevant performance with new ideas within the management framework at all Islamic education institutions. In this case, the management of change and renewal of Islamic education institutions is pursued through three interventions, namely a) organizational restructuring and functionalization; b) socialization of modern organizational culture; and c) reformulation of the organizational strategy in managing change and reform.

Organizational restructuring and functionalization in Islamic educational institutions are intended to reformulate organizational patterns or structures and relationships between units and systems or mechanisms within the organization by re-creating clear work procedures and procedures so that functions within the organization can run efficiently and effectively. Meanwhile, the socialization of modern organizational culture is pursued through an open and democratic leadership model. The organizational strategy's reformulation is followed by refreshing and sharpening the vision, mission, and action (steps) towards the goals of change and renewal.²

Change and renewal of Islamic educational institutions are inevitable imperative and must be anticipated. But the implementation is not done once but needs integrated stages, which summarize the philosophical aspects, input, process, and output. Each step that is passed needs to be evaluated and criticized. The function and role of change management and renewal of Islamic educational institutions are essential and determines its future continuity. In this case, the principles that must be referred to are shiddiq, amanah, fathanah, and tabligh. These four characteristics are inherent in the Prophet. Meanwhile, the operation relates to changes and renewal by the development of science and technology. Education is essentially about the future, human civilization, and the process of humanization (humanizing humans), so management is a must that must be applied and implemented in all institutions, including educational institutions.

¹ A.Malik Fadjar, *Tinta Yang Tidak Pernah Habis*, (Jakarta: INTI, 2008), h. 191

² A.Malik Fadjar, *Tinta Yang Tidak Pernah Habis*, h. 191-192

Islamic Education Management.

Management is generally understood as a process to achieve a series of ideals and goals of an organization through joint activities by mobilizing, mobilizing, or activating all spiritual and material human resources to continue to advance business and get added value that has a broad impact. This achievement will be characterized by effectiveness, efficiency, innovation, and a responsible role holder. This also implies the art of working together to achieve mutually formulated and agreed goals.³

Management, in principle, is managing. Management is not only a science but also an art in dealing with educational problems. Education is very dynamic, which continues to experience growth, change, and also demands renewal of its systems, abilities, and survival (its continuity). On that basis, in managing education policy, it must be based on the geographical, socio-cultural, economic, tradition, religious environment, and so on.

Improvements in education management are directed at empowering schools as the front line implementation unit in schools' teaching and learning activities. This is intended so that schools are more independent and have a creative attitude, develop a competitive climate between schools in their regions, and are responsible for education stakeholders, especially parents and communities who will become school boards in this era of autonomy. In its implementation, education management must be more open, accountable, optimize the participation of parents and the community, and manage all available resources in schools and their environment to be used as widely as possible for improving student achievement and the quality of education in general. According to A. Malik Fadjar, in running educational institutions, several things need to be considered, namely: 1) Good intentions and good management starting from planning, organizing, and so on. 2). Hard work, and 3). Capital or funds.⁴

Efforts to organize and advance education (quantity and quality) require professionalism and networking on an ongoing basis, both "inside" and "outside." This means that it demands applying "management principles" capable of mobilizing and utilizing all sources and managing them to become a real force to revitalize Islamic education. All owned and external sources are compiled into a positive "synergy" by referring to a productive, profitable, and promising networking system for various parties. Human creativity is needed to fight passive and routine tendencies. Steps that are accompanied by the hope that they will penetrate and produce things that are far from what was planned or predicted. This is done, among others, by implementing a planning, organizing, and leadership system that is oriented to the spirit and spirit of entrepreneurship, the environment, and progress..⁵

Management of Islamic education in the context of professionalism and internal and external networking requires solid footholds that refer to a) Philosophical values, which lay out the aspirations and goals to be achieved, in the short term, medium and long. b) Input values,

³ A.Malik Fadjar, *Tinta Yang Tidak Pernah Habis*, (Jakarta: INTI, 2008), h. 41-42

⁴ Wawancara dengan A.Malik Fadjar di Sekolah Pascasarjana UIN, tanggal 14 Maret 2008

⁵ A.Malik Fadjar, "Profesionalisme dan *Networking*: Upaya Revitalisasi Pendidikan Muhammadiyah, dalam Said Tuhuleley dan M. Afnan (Peny.), *Mencari Format Baru Pengembangan Perguruan Tinggi Muhammadiyah*, (Jakarta: Majelis Diktilitbang PP.Muhammadiyah, 2003), h.90

where software and hardware are available, including curricula and approaches that need to be developed and adhered to professionally and driven through collaborative networks. c) The output value, where the relevant educational outcomes are measured and able to support the educator movement.⁶

Management education cannot fully adopt the theory of management of other goods or services industries but has its characteristics and characteristics.⁷ The resulting element is human resources in certain qualities. Teamwork is an egalitarian teacher, tends to be independent. However, it must be accountable; the work partners are parents, government, or community leaders who only share views, opinions, and ideas and make strategic decisions. After that, they left the school and let the principal and his team organize the implementation of their decision.⁸

Even so, the school must be managed professionally, namely the principal and other leadership elements must have technical skills in education and have managerial skills so that they can provide the best service for their clients, especially in the context of improving school performance, which is not enough by boosting physical facilities. A good curriculum concept must also be balanced with proactive, innovative, and continuous management in gradual improvement towards ideal quality.⁹

The importance of effective management in educational organizations is getting recognition from various parties. Schools and colleges will be more effective in providing good education to students or students if appropriately managed. The quality of leadership and management is one of the essential variables to distinguish between successful and unsuccessful schools.¹⁰

Most universities now admit that continuous quality improvement is essential to survive and succeed. The implementation of integrated quality management supports this success. Integrated quality is a philosophy with practical implementation tools and processes to achieve a culture of continuous improvement driven by all the workers of an organization to satisfy customers..¹¹

The main implications of quality management are:

1. Emphasis on totality, which includes support staff, teaching staff, and lecturers
2. There is a shared understanding of the values and their implications for leadership and management types

⁶A.Malik Fadjar, "Profesionalisme dan *Networking*: Upaya Revitalisasi Pendidikan Muhammadiyah, dalam Said Tuhuleley dan M. Afnan (Peny.), *Mencari Format Baru Pengembangan Perguruan Tinggi Muhammadiyah*, h.90

⁷ Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan*, (Jakarta: Kencana, 2007), h. 223

⁸ Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan*, h. 224

⁹ Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan*, h. 224-225

¹⁰ Tony Bush dan Marianne Coleman, *Ladership and Strategic Management in Education*, (T.t, t.pn, t.th), h. 15-16

¹¹ Tony Bush dan Marianne Coleman, *Ladership and Strategic Management in Education*, h.191-192

3. There is a planning process that leads to practical implementation
4. Tools and processes that include monitoring and evaluation that emphasize prevention rather than inspection
5. Attention is given to customers rather than the needs of service providers. Customers consist of external customers, namely students and parents, and internal customers, namely staff.¹²

Islamic education is not a simple job because it requires planning in an integrated and comprehensive manner. In this case, planning functions to help focus on objectives, allocation, and continuity. And as a thought process to determine what you want to achieve, how to achieve it, who wants to hold it, and when it will be carried out, planning also needs clarity about the future you want to achieve and in the face of it. Therefore in planning, there is a motto: luck is the result of good planning, and good planning is the result of information will Apply.¹³

Therefore, if we look at the future of Islamic education in Indonesia, which can play a strategic role and be calculated as choices, it is necessary to have honest insight and courage in solving problems fundamentally and thoroughly, such as those related to tell me the operational steps. Second, empowerment (empowering) existing institutions by restructuring the system. Third, repair, update, and development of its management system or management. With these steps, it is hoped that Islamic education can play a more articulate role in the future.¹⁴

Educational institutions, especially Islamic tertiary institutions, are not just higher education institutions labeled Islam, such as Muhammadiyah, Nahdatul Ulama, Al-Irsyad, or those who identify with Islamic figures such as KH Achmad Dahlan, KH Hasyim Asy'ari, Ibnu Khaldun, etc. Nor is it just a higher education institution in which it presents studies of Islam.

More than that, apart from being labeled Islam and presenting the study of Islam, the college in its steps and breath is always inspired by the spirit and values that emanate from Islamic teachings-for example, using fair and honest management, filling positions according to the person's ability or professionalism. It is based on the words of the Prophet Muhammad. if an affair is left to someone who is not an expert, then wait for the destruction (*fantadzirussya'ah*).¹⁵

For example, management that brings change and renewal is what A. Malik Fadjar had done when he became the Rector of UMN, namely determining his staff personnel; then, he chooses his cabinet (assistant rector). This is necessary because it will be challenging to build without the freedom to form a reliable work team. When he started to become Chancellor, this college's condition was unfortunate even though it was almost 20 years old. "Life doesn't want to die," said A. Malik Fadjar, describing the situation of UMM at that time. Many nicknames are not friendly to UMM because they are interpreted as messy universities and universities that go back and forth, which illustrates that this university is not representative, both in its academic and management processes. With this condition, it made A. Malik Fadjar was more challenged and wanted to immediately improve and build UMM to be aligned with other universities that were

¹² Tony Bush dan Marianne Coleman, *Ladership and Strategic Management in Education*, h.192

¹³ A. Malik Fadjar, *Holistika Pemikiran Pendidikan*, (Jakarta: Raja Grafindo Persada, 2005), h. 9

¹⁴ A. Malik Fadjar, *Holistika Pemikiran Pendidikan*, h. 11

¹⁵ Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 93

already good. As part of his sacrifice, A. Malik Fadjar pledged his land certificate and diploma to the bank to get a loan for UMM. His good intentions and determination in advancing UMM were motivations that kept him pumping his enthusiasm to continue to strive to make UMM a right high role as said by Iin Nurmarini (second son of A. Malik Fadjar), in Anwar Hudijono, "The Blood of Muhammadiyah Blood Teachers" that you wanted UMM to be significant. You have an obsession with UMM to be like California State University, where you studied. Big ideas are bound to be met with formidable challenges and obstacles. And when it is passed, it makes people healthier and more significant.

The steps taken were formulating ideas or big goals with far-future dimensions regarding the issue of where to take UMM. The management built by A. Malik Fadjar in building UMM was to do the following:

1. Three Aspects of Consolidation

After obtaining an adequate picture of the direction and aspirations to be achieved by UMM, then the stages in managing this college were carried out, namely the consolidation stage, physical development, and academic development. This consolidation stage is an effort to organize and build intentions and thoughts and concentrate all potential and eliminate all challenges and obstacles to achieve the desired goals. The consolidation stage includes three aspects, namely, ideal, structural, and personal consolidation.

The ideal consolidation is A. Malik Fadjar's effort to raise awareness with the UMM academic community, especially its leaders, to unite views, determination, aspirations, insights, and an integrated agreement on its meaning Muhammadiyah higher education as a higher education institution and Muhammadiyah business charity. Ideal consolidation also means developing and restructuring the struggle strategy so that the policies taken are always strategic, effective, and efficient. Structural consolidation involves streamlining the organization so that it runs smoothly. Posts that are a formality and extend the bureaucratic chain that can waste energy and funds must be trimmed.

Meanwhile, personal consolidation mainly concerns the formation of discipline, work ethic, and commitment of the managers at all levels. The merger of these three fundamental aspects was followed by policing the academic, financial, and operational administration fields. Including bringing together single management from campuses I and II, which previously stood alone. Of course, at first, A. Malik Fadjar faced severe challenges. But with A. Malik Fadjar's skill, he finally managed to get through this critical period. The consolidation of these three aspects must be carried out from time to time, especially during the first period of his leadership in 1983 1986.¹⁶

2. Flexible, Dialogical, and Decisive

As the Chancellor, A. Malik Fadjar in leading UMM developed a leadership style typology that was flexible, dialogic, and eliminated bureaucratic barriers, but he could also be challenging (firm) to protect broad interests and safety. Imam Suprayogo stated

¹⁶ Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 103

that A. Malik Fadjar was very harsh on dishonest people because, according to him, UMM had to be built on honesty. Breakdown in an organization or movement often stems from dishonesty. If the leaders are not honest, the people will not trust the institution they lead. The same thing was stated by Syafi'i Ma'arif, who said that A. Malik Fadjar also sometimes acted harshly, even to being authoritarian. But because it worked, so it didn't get criticized.¹⁷

3. Accelerate Growth

After successfully conducting the consolidation stage of the three aspects above, the next step is to spur UMM's growth by carrying out physical construction starting from the appearance of a magnificent building, a comfortable lecture atmosphere, the status of the department or study program to be the main attraction for prospective new students. Then for UMM to have academic authority, a lecturer quality improvement program was created by recruiting permanent lecturers, massive hunting of permanent lecturers through the TID (Service Association Allowance) route.

4. Build Image

Physical and academic development does have a significant meaning for the growth of UMM. But the task that is no less strategic is to build a positive image (image building) for the existence of UMM so that this university becomes a calculation in the discussion of private and Islamic universities. To support the formation of a positive image, it is necessary to have a stable atmosphere within UMM itself, namely avoiding intrigue and conflict that will destroy the Image of UMM, built with difficulty and hard work. Muhadjir Effendy stated that A. Malik Fadjar always insisted that every criticism be answered with real work results. No need to respond verbally. That way, we build a work culture.¹⁸

5. Integrated Campus

The UMM development strategy implemented by A. Malik Fadjar is on the right path. His work was fruitful. The proof is that the number of students has jumped sharply from around 500 to 3,000 people for only three years. He saw that all of that was a mandate and a significant asset for UMM to move forward, to realize its big dream, namely to make UMM a university that carries a dual mission of Islam and science.

On that basis, to support these goals, in 1988, Campus III was built. This campus is very representative of lectures. Lecture facilities and facilities are adequate. However, the physical splendor that UMM has with its Campus III has no meaning if the existing academic community does not uphold the scientific culture because it is only a mere formality and far from the common goal of UMM becoming The Real University.¹⁹

¹⁷ Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 105

¹⁸ Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 113

¹⁹ Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 216

A. Malik Fadjar that the management model built in developing UMM was by carrying out three things simultaneously, namely: 1. ideological movement to build future aspirations, 2. organization and structure to be improved, 3. personnel giving clear PT future. I often say that good intention is not enough without good Management. So Management is here in a broad sense. An essential management model is to mobilize all existing potential, both human resources and material resources.²⁰

Judging from the UNDP assessment or the UN development program, it provides data that "Indonesia's human development index ranks 102 out of 164 in the world. Indonesia is among African countries such as Somalia, Uganda, and Asian countries such as Cambodia and Myanmar."²¹

This data shows the deterioration and decline that afflicts national education. Even the human resources in Indonesia are inadequate; therefore, it needs adequate budget support through a healthy system in developing science nationally and its practical application in technology. The deterioration and decline of this nation's education cannot be separated from the social conditions that influence it. Among them are: First, the unfinished economic crisis. Second, national education is still oriented towards equity and the eradication of illiteracy. Third, the federal education budget allocation is still minimal.²²

Education management's improvement is broadly directed towards empowering educational institutions as the leading implementation unit in teaching and learning activities. This is intended so that Islamic education institutions are more independent and have a creative attitude, can develop a competitive climate among educational institutions in their regions, and are responsible for education stakeholders, especially parents and communities, who in this era of autonomy will become control of the educational development process. In its implementation, educational management must be more open, accountable, optimize parental and community participation, and manage all available resources in schools and their environment to be used as widely as possible for improving student achievement and the quality of education in general.

In line with the above idea, Islamic educational institutions in several countries must become "independent management." This change in education policy and administration reflects a repositioning of power from higher (central) to lower (schools) authority in terms of curriculum, budget and resource allocation, staff and students, and assessment. An emerging theme for school-based management reform is the demonstrated ability to produce various kinds of qualitative improvements for more effective education.²³ Therefore, decentralization must provide: a) Increasing the effectiveness of education policy decisions, both at the school and system level, b) Improved school management and educational leadership. c) Provisions for more efficient use of resources. d). Improved teaching quality. e) Development of a curriculum that is

²⁰ Konsultasi/wawancara dengan A.Malik Fadjar di SPs UIN Jakarta, tanggal 22 April 2008

²¹ Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 248

²² Anwar Hudijono dan Anshari Thayib, *Darah Guru Darah Muhammadiyah*, h. 256

²³ Muh. Idris, *Manajemen Berbasis Sekolah*, Jurnal Iqra' Vol. 3. Tahun 2007

more in line with future social and workforce demands. f). Produces improved student outcomes.²⁴

Cultivating a college is building people. Therefore, modern and futuristic management is a fundamental requirement in leading lecturers and students towards life change and a more decent life. This is because building higher education institutions in developing intellectual-professional people to get along during a dynamic, creative, and innovative global community. Managing humans requires truly sustainable work, not instantaneously, and in a short period. Finally, management is the primary key to the human self and social success.

Towards a prestigious tertiary institution requires a more modern management system and models. What is often called a computerized system that supports the development of information and management systems (MIS) and network systems inevitably needs to be initiated to advance education, both qualitatively and quantitatively. This modern management model also requires a significant understanding of the meaning of education as human capital, which is calculated economically (rate of return), which demands full professionalism.²⁵

According to Sutjipto, education management is the same as mosque management. The mosque management model can be adopted to regulate education and schools. In mosque management, issues and plans are discussed with the community so that everyone feels involved. The organization voluntarily gave donations because they felt sure that the assistance provided was really for the benefit of the mosque's construction. Without hesitation, the community reached out because the management of the mosque was believed to be by what was planned. The donations and assistance they distribute are in the direction they want to go. There is transparency, there is accountability, and there is accountability.²⁶

Conclusion

These changes and reforms indirectly provide a new perspective on the management of Islamic education institutions. This means opening up and demanding relevant performance with new ideas within the management framework at all Islamic education institutions. In this case, the management of change and renewal of Islamic education institutions is pursued through three variables, namely a) organizational restructuring and functionalization; b) socialization of modern corporate culture; and c) reformulation of the organizational strategy in managing change and reform. Organizational restructuring and functionalization in Islamic educational institutions are intended to reformulate organizational patterns or structures and relationships between units and systems or mechanisms within the organization by re-creating clear work procedures and procedures so that functions within the organization can run efficiently and effectively. Meanwhile, the socialization of modern organizational culture is pursued through an open and democratic leadership model. The organizational strategy's reformulation is followed by refreshing and sharpening the vision, mission, and action (steps) towards the goals of change and renewal.

²⁴Ibtisam Abu Duhou, *School-Based Management*, diterjemah Noryamin Aini, dkk, *Manajemen Berbasis Sekolah*, (Jakarta: Logos Wacana Ilmu dan Pemikiran, 2002), h. 127-128

²⁵ A. Malik Fadjar, *Holistika Pemikiran Pendidikan*, h.43.

²⁶ Sutjipto, *Kesaksian Seorang Rektor: Siapa Menyuruh Mahasiswa Turun Ke Jalan (Bunga Rampai Sketsa Pendidikan)*, (Jakarta: PT Global Mahardika NETama & UNJ, 2004), h. 94

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