

Educational Communication in the Perspective of Islamic Educational Leadership

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Abstract: This article discusses the concept of educational communication especially the principle of communication in the milieu of educational organization, its function, urgency and how a teachers, education leaders should communicate in the scope of educational organizations viewed from the perspective of Islamic educational leadership. This article is a literature review that relies on a variety of literature that discusses communication in education and educational leadership. Some theoretical findings that need to be further developed are the conceptual framework related to educational communication and communication for educational leaders in an Islamic perspective. Furthermore, these findings are expected to be used practically for education leaders how to communicate.

1 INTRODUCTION

One of the competencies and skills that must be possessed by educational leaders is human interaction skill. As an education leader, an education director, school principal, chancellor, dean and so on, he must interact with a variety of different human abilities, skills, abilities, inclinations, motivations, orientations, ways of thinking and ways of interacting. Therefore, an educational leader needs some interaction skills with the one they lead according to the context, situation and personal differences they lead. Knowledge and skills to the conditions of subordinates help educational leaders in leading, managing, and directing subordinates to work together in realizing organizational goals. A communication network is a formal and/or informal series of systems by which people can communicate at ease. These networks can include horizontal relationships within a hierarchical structure. In order to maintain effective and robust communication in school, and to make sure all employees are kept informed of events in the school, these networks need to be managed and maintained properly.

Communication in school involves director-teacher, teacher-teacher, and teacher-student

relationships; outside of school, school-family communication is also important. This paper only discusses general principles about education communication and how education leaders should communicate based on the teachings of the Qur'an and the Hadits from the Prophet Muhammad pbuh.

The method used to conduct the study was by following the working principles of descriptive qualitative research design. The study also employs library research based on literature review that relies on a variety of literature that discusses on communication leadership, educational communication and educational leader communication.

2 RESULT

2.1 Principal's Social Competence

In the context of educational leadership, one of the competencies that must be possessed by a school principal in order to be able to carry out his responsibilities and duties effectively is social competence. Principal's social competencies include:

(1) skills to cooperate with various other parties on the basis of the principle of mutual benefit and benefit the school, which falls into this category is in collaboration with superiors, teachers and staff, students, other schools and other institutions (2) the ability to participate in social activities in the community, the indicator is being able to play an active role in informal activities, social organizations, religion, arts, sports (3) have a social sensitivity to other people or groups, the indicators include acting as problem finders in school environments, creative and able offer solutions, involve religious leaders, the community and government, be objective in resolving internal conflicts, able to be sympathetic towards others and able to be empathetic to others (Tendik Org.2009).

(Mulyasa, 2007) added that there are seven social competencies that must be possessed by educational leaders in order to be able to communicate and socialize effectively and efficiently with their work environment, namely (1) having knowledge of both social and religious customs (2) having knowledge of culture and tradition (3) have knowledge about the core of democracy (4) have knowledge about aesthetics (5) have knowledge about appreciation and social awareness (6) have the right attitude towards knowledge and work (7) have loyalty to human dignity. These seven social competencies are important, so that someone can carry out two functions in school, namely: (a) the function of preservation and inheritance of social values and (b) the function of agents of change. Schools function to maintain the preservation of positive social values so that the inheritance of these values can run well. In addition, the school also functions as an institution that can drive changes in values and traditions towards the progress and demands of life and national development.

2.2 The Function of Communication in Education Institution

In educational organizations, communication between educational leaders and their colleagues is very important in order to convey information, regulations, persuasion, and in maintaining organizational integration. The four functions of communication in educational leadership, according to (Syarif, 2014) can be explained as follows:

1) Informative function: Educational organization as a work system whose function is as information processing system. It is through this systematic way of working that all members in an organization can obtain more, better and

timely information so that each member of the organization can carry out his work with more certainty. Basically, information is a need for all people in an organization. The difference is that people at managerial level need information to make an organizational policy or to resolve conflicts that occur within the organization. While employees (subordinates) need information about security guarantees, social security and health, leave permits and so on.

2) Regulative Function: this means that an organizational communication is the conveyance and understanding of information relating to work procedures and regulations in force in an organization by all members of the organization. There are at least two parties that influence this regulative function, namely: Firstly, people who are in the management level, namely those who have the authority to control all information submitted. Besides that they also have the authority to give instructions or orders, so that in the organizational structure they may be placed in the upper layer position of authority so that the orders are carried out as they should. Second, the content of information or messages contained in that information. Regulative messages are basically work oriented. That is, subordinates need certainty about the rules of the work that can and may not be carried out.

3) Persuasive function: This function like a strategy used by a leader in giving instructions to subordinates. Persuasive strategy is often more effective than commanding instructions. Colleagues and subordinates generally prefer to be treated persuasively. They will carry out the work voluntarily. With persuasive communication, the level of participation and concern of colleagues and employees is usually increased than if the leader shows his power and authority.

4) Integrative function: There are formal and informal channels of communication within an organization. Formal communication channels are usually in the form of publications such as newsletters, bulletins and organizational progress reports; whereas informal communication channels usually take the form of interpersonal conversations during work breaks, sporting events or field trips. The implementation of this activity will foster a greater desire to participate in employees towards the organization.

2.3 Educational Communication

Educational communication is a form of communication that takes place in an atmosphere and in an educational environment. Thus, educational communication is the process of traveling messages or transferring information that penetrates the field or events of education. The learning process is also included in the education communication category. The term communication education has not been as popular as the terms of political communication, business communication, marketing communication, organizational communication, intercultural communication and others. When in fact education communication has an important and strategic role as an object of study in the realm of communication science and education science as well as practical skills in the educational process itself. Communication education needs attention and is very important for two reasons:

First, that the world of education really needs a holistic, comprehensive, fundamental and systematic understanding of the use of communication in the implementation of education including teaching and learning activities. Without a good spirit of communication, education will lose the way and orientation in building the expected output quality. In this context, educational communication can be aligned with teaching methodology, education management and others.

Second, educational communication will show the direction of the process of social construction of the reality of education. Educational communication as a form of communication that occurs in an educational setting must be controlled and conditioned for educational purposes (Naway, 2017).

Communication in educational organization can be in the form of internal communication, namely communication that is established between the principal and the teacher accompanied by an exchange of ideas horizontally and vertically in the school environment. This internal communication has a vertical dimension, namely communication from leaders, principals, chancellors and directors of educational institutions to teachers, lecturers and staff in a reciprocal way. And the horizontal dimension is horizontal communication between teachers, lecturers and staff and staff members that take place informally. As well as the diagonal dimension, namely communication that exists between the leadership elements in an educational organization. The second form of communication in

educational organizations is in the form of external communication, namely communication between leaders of educational organizations of stakeholders outside the organization such as with students' parents, school committees, village heads where the school is located and other parties outside the school component.

Communication expert suggest several communication models that can be used in educational communication including: 1) Mechanistic model, which is a communication model consisting of one-way communication and two-way communication. Also commonly referred to as the lecture method in the learning process. 2) Interactional model, i.e. communication that produces feedback. This communication takes place in two directions and there is dialogue, in which each participant has a dual role, in the sense that at one time acting as a communicator, at the other time acting as a communicant. 3) Psychological communication model, namely that in the communication process there is attention to the psychological aspects of each individual involved in the communication process. 4) The pragmatic model that is the communication model related to time complexity. The pragmatic model has two directions which are considered very important elements, namely: The actions or behavior of individuals as the 'Locus' of communication, and the time element which is seen as a dimension of a series of continuous events (Naway, 2017).

The objective of the communication in educational organization such as a school, that is undertaken by school leaders must be directed for the following purposes: 1) To be understood - to get something across to some so that he/she knows exactly what the leaders means. 2) To understand others - to get to know their exact meanings and intentions. 3) To gain acceptance for yourself and/or for your ideas. 4) To produce action - to get the other person or group to understand what is expected when it is needed, why it is necessary and, sometimes, how to do it. The four destinations as stated by (Plunkeet, 1975) above is very important for educational leaders in an effort to realize what has been planned and wanted to be achieved by school organizations through cooperation and interaction with people who are members of their organizations (Suryana, 2010) & (Gaffar, et.all., 1997).

Communication is very meaningful in order to realize the goals to be achieved by the school, the effectiveness of the implementation of school work programs and in order to alleviating the work loads.

During the communication process it is possible to have responses to the goals of reorganization and the incorporation the parts of the school organization. There will even be a deepening of the principle of consistency in carrying out the tasks. Tn this way school can realize efficiency and effectiveness.

The following figure will provide an explanation of the importance of communication on work effectiveness and organizational performance. Adapted from (al-Hariri, 2008)

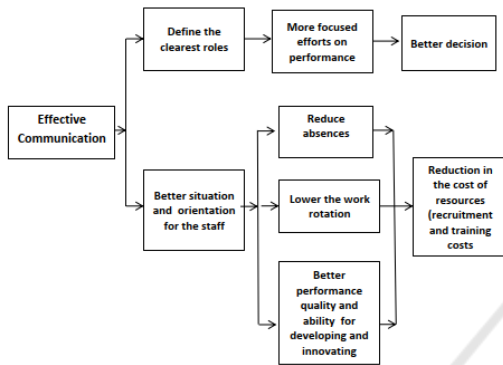


Figure 1: effective communication in educational organization

The communication that generally takes place within the educational administration environment into two kinds: first, formal communication which are contains down ward communication, upward communication, lateral communication and diagonal communication. Second, informal communication. (al-Hariri, 2008)

Official communication must be precise and clear, its objective clear and specific, and must be understood by the future so that it can have more than one explanation. To clarify how the description of this formal communication work relationship patterns can be seen in the following figure.

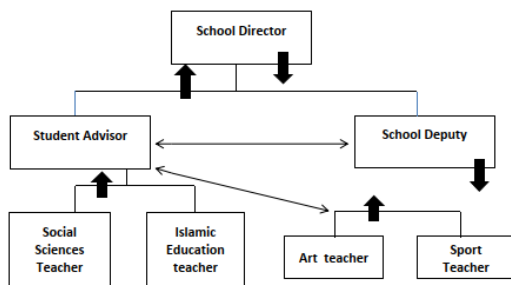


Figure 2: formal communication patterns

2.4 Communication in the Perspective of Islam

Below will be described about the principal and the ethics of the communication in the perspective of Alquran and Hadits of prophet Muhammad saw.

2.4.1 Principles Communication in Alquran

According to Alquran we can conclude that the term *qawl* (قول) is synonymous with *communication*. The word *qawl* is the key word coming from the verbal root *Qaaf-waaw-laam* ق و ل q-w-l which means ‘speech, talk, to say, to speak, to tell, a word, saying, utterance, remark, statement, declaration, report, account, doctrine, teaching’. *Qawl* is a verbal noun in Arabic (Ali, t.th) & (Amrizal, 2013)

Here we will describe six principles regarding the communication concluded from Alquran:

- 1) *Qaulan Sadida*: In the Alquran, term *qaulan sadida* comes in two places: a) while talking to people in normal day to day life as in Q.s al-Ahzab 33: 70. While talking with people, don’t act smart or beat around the bush but come to the point and be straightforward in your expression. Use apt words and speak directly. Don’t play with words. Also one should draw a clear line between being straightforward and being rude. b) in Q.s 4:9: At the time of property division. The gurdians and the executors of property, at the time of property division, are commanded to say *qawlan sadida* nice and appropriate words of kindness to the weak off spring who are left behind. Appropriate means to hit the target, corresponding to be achieved, and also in line with the circumstances. Good fit with the values, moral values, people rise and godlike. While unfair means in accordance with the proper content of the conversation, not biased or impartial.
- 2) *Qaulan ma’rufa*: in Q.s An-Nisa: 5 and 8; Q.s Al-Baqarah: 235; Q.s Al-Anfal: 32. *Ma’rufa* it means kind, well, and received by values prevailing in society. *Qawlan ma’rufa* is honourable word, a good speech that is accepted as something good in view of the speakers. The command to say *qawlan ma’rufa* is issued in: a) Q.s 2:23, while proposing a woman in marriage, a muslim man must address her in honourable way; b) Q.s. 4:5, while treating and dealing with children, woman and those under one’s care, muslim are enjoined to speak to them in goodly way using word of kindness and justice; c) Q.s. 4:8, while executing properly division if there are

other relatives, poor or needy present, muslim are told to speak to them in an honourable way; d) in Q.s. 33: 32, while addressing the noble wives of prophet Muhammad, the wives were commanded to talk appropriately when they happen to converse with men.

- 3) *Qaulan Baligha* in Q.s An-Nisa: 63. *Qaulan baligha* interpreted as an eloquent speech or the right, the meaning is clear, bright, and reveals exactly what she want sorcan also be interpreted as saying that in terms of words correct. And when viewed in terms of goals or domains it touches can be interpreted as an effective speech.
- 4) *Qaulan maysura* in Q.s Al-Isra: 28. *Qaulan maysura* means an easy word. It is mean that as a greeting that makes other people feel easy, soft tone, beautiful, fun, smooth, gentle and good, as well as provide a sense of optimism for people to talk to. Easy means of communicative language that is understandable and contains words that encourage others to continue to have hope. Soft words are words that use the phrase and say with reasonable or feasible. While that is gentle and refined good speech that did not make other people upset tau offended.
- 5) *Qaulan layyina* in Q.s Thaha: 44. This term means gently speech which touch the heart and pull to receive religious proselytizing. Ibnu Katsir said *layyinan* is satire words. Al-Zuhaily said "Then say to him (Pharaoh) by gently speech (fraternal) and sweet to hear, did not show the violence and encourage him with gentleness words in order to more interested because he will feel afraid with the God punishment through his tongue". The purpose of this is Moses and Harun leave coarse attitude. The order to say by gently also written in al-Hujurat: 2, Luqman: 19 and an-Nisaa: 158. Shortly, the prohibition to say loudly words, the prohibition to say bad words, and the command to say soft words. With gentleness that there will be a communication that will impact the contents absorbed by people saying they're talking to so that it will happen not only information but nevertheless arrival will change the views, attitudes and behaviors of people who talk to.
- 6) *Qaulan Karima* in Q.s al-Isra: 23. *Qaulan karima* means noble word. A noble word is a word which gives respect and honor to the person who we talk to. "Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age In Thy life, say not to them a word of

contempt, nor repel them, but address them In terms of honor". (QS. Al-Isra: 23)

- 7) In this case to say "ah" to parents is prohibited by religion, moreover say the words or treated them more harshly than that. From above definitions, the characteristic of polite language according to six principles are the words that have a value: 1) the truth, 2) fairness, honesty, 3) justice, 4) good, 5) straight, 6) smooth, 7) polite, 8) deserve, 9) awards, 10) solemn, 11) optimistic, 12) beautiful, 13) fun, 14) logical, 15) eloquently, 16) light, 17) right, 18) touches the heart, 19) aligned, 20) is impressive, 21) quiet, 22) effectively, 23) soft, 24) philanthropist, 25) the meek, 26) humility.

2.4.2 Prophetic Model of Communication

Prophet Muhammad p.b.u.h. in communication with his companions r.a. applying communication styles which should be followed by each individual who intent to guide others to become useful human in this world and the afterlife (Jaafar & Tamuri, 2012). The Prophetic communication styles, namely to cite the general before the specific, deliver lessons clearly, smoothly and completely, insert a word of advice, make the analogy and comparison, inserting humour, use the non-verbal communication and call others with respectable calling (Ghuddah, 2001; (Ulwan, 1968); (al-Hammadi, 1987); (al-Suwaid, 1988); (Jasmi & Tamuri, 2007); (al-Nahlawi, 1979); (Saaran, 2010).

- 1) Citing the general before the specific: this method is known as the deductive style. It is more widely used in the classical or traditional knowledge compared with modern knowledge which use more inductive style. The Prophet p.b.u.h. also uses this method during his preachings and teachings to his companions. Hadith narrated by al-Hakim (al-Mustadrak, 1990, hadith number 7846) that the Prophet p.b.u.h. states which means "*Grab five things before five things to come: our youthful time before our old days, our healthy moment before our sick days, our rich time before our poor days, our leisure time before our busy schedules and our existence before our death*". Thus, educational leader should start communication with his colleague by relating the outline of what will be discuss, and later to decide in sequence the content according to the outline given to collegeau earlier. This style also helps the mind to process the data to be received so that audiences can understand and remember what is

- addressed. Other benefit is that this style is able to arouse the interest and curiosity of listener to what will be presented.
- 2) Delivering instruction clearly, smoothly and completely: School leaders should to deliver their instruction clearly and smoothly so that all components of the school can easily accept and understand the command and. Saidatina Aisyah r.a. describes the style of the Prophet's speech, as narrated by al-Bukhari (1987, hadith number 3374) which means "Indeed when the Prophet utters his speech if anyone were to count his words certainly they would be able to do so". In other hadith, as narrated by al-Bukhari (1987, number hadith 3375) Saidatina Aishah r.a. illustrates that the Prophet p.b.u.h. speaks clearly, visibly and slowly, "Indeed the Prophet p.b.u.h. does not haste and rash in speech".
 - 3) Inserting advice in communication: For example hadith narrated by al-Bukhari (1987, hadith number 4570) that when any of his companions were sitting with the Prophet p.b.u.h. see the full moon, thus he would insert advice saying which means "*Indeed you shall see God soon as you see this moon. You're not going to crowd to see the Almighty if you are able to perform the prayer before the rising of the sun and before it sets, then perform the prayers*".
 - 4) Using analogy and comparisons in communication: The use of simile and comparison of communication is one of the techniques to beautify the style of delivery the content of knowledge (Ulwan, 1968). Besides beautifying style, according to (Saari, 1993) use of parables and teaching comparative would be able to provide a better understanding than just using plain text. In addition, the use of comparison according to (Razali,2010) provides an opportunity for students to make judgments between good and bad motivating and creating positive competitiveness among students. Prophet p.b.u.h. using comparisons in distinguishing between a charity and a beggar, as narrated by Ahmad (n.y., hadith number 4474) that the Messenger of Allah said which means "The hand above is better than the one below". Thus, teacher as murabbi must be wise in using parables and comparisons, especially those described in the Quran and the Hadith of the Messenger p.b.u.h. This is to attract students and ease their understanding about the content of knowledge that is delivered.
 - 5) Inserting humour in communication: Prophet p.b.u.h. sometimes joke around with his companions r.a.on only real thing. In one incident as narrated by (al-Tarmizi, 1999, hadith number 1991) that a man seeking from the prophet p.b.u.h. to ride a camel and the Prophet p.b.u.h. said which means "*I will take you up on the child camel, thus the man said: O Messenger of Allah what can I do with this child camel? Then He p.b.u.h. said: Is not that great camel also derived from the mother camel*". While humour helps to attract and direct the students, (Razali, 2010) pointed out that the teacher must recognize the character of the students first. This is because there are some who are not fond of teacher joking with them. The act might offend pupils. In addition, teacher should avoid joking about sensitive matters such as religion, ethnicity, race, physical traits, capability and other individuals who could conceivably cause uneasy feelings among students (al-Syas, 2006). This is made more clear by (Basri,2009) that the teacher should avoid humour in the form of sarcasm, insults or anything that annoys students as this will leave revenge and hatred among students towards teachers. In order to ensure that the humour in teaching would guarantee to attract the interest and attention of students, teacher must be aware of the background of the targets, adapts to the situation and ensure that the humour is related to the fact that is taught.
 - 6) Using non-verbal communication: non-verbal communication refers to communication that is not of message communication. It could possibly be a communication to support, assert, and contradict communication messages (Hassan & Ainon, 2006). Some examples of non-verbal communication is the intonation of voice, body posture, head nod and shake of a head, hand gestures, eye contact, facial, touch and distance (Hidea, 1972). In educating the companions r.a., the Prophet p.b.u.h. combine verbal and non-verbal communication that simultaneously provide information while using hand signals to reinforce the message. This is as reported by (al-Bukhari, 1987) hadith number 4498) that the Prophet said which means "*Me and those who defend the orphan are like this. While he is showing two fingers that is the index finger and middle finger, and distancing between them*". Body language is not only important to provide insight to students, but also demonstrates the seriousness of teacher in imparting knowledge to the students as well as providing suggestion that reminds students of what is taught (al-Nahlawi, 1979; Rahman, 2007). Thus, teacher will need to

use non-verbal communication or body language to communication with students so it does not seem stiff and boring.

3 DISCUSSION

In the context of educational leadership, if an educational leader, ie. school leader, wants to succeed in his leadership role then it becomes a necessity for him to prepare himself and develop his competence and improve his skill in communication. These two things become prerequisites for educational leaders in carrying out their leadership role as the principal and personally as a teacher. This social competence and communication skill are needed by the principal in situations when he/she has to make decisions immediately, resolve conflict that occurs at school, to develop a network of cooperation with various related institutions, private or government, in order to develop schools and student achievement. Thus it can be said that communication that must be built by an educational leader is inward and outgoing.

In educational organizations, communication between educational leaders and their colleagues is very important in order to convey information, regulations, persuasion, and in maintaining organizational integration.

As stated above that communication education even it is not as popular as the other kind of communications, in fact most of interactions in educational milieu using communication verbal or nonverbal. It means that educational communication has an important and strategic role as an object of study in the realm of communication science and education science as well as practical skills in the educational process itself. As the object of study, educational communication still gets little attention and, in the future, it needs more attention from the communication experts and learners.

Even if necessary, educational communication can be developed as subject (courses) that must be taken not only for students in management education program but also for all students of teacher educational department.

4 CONCLUSIONS

Communication principles derived from the holy Alquran as described above are expected to inspire and become a reference value especially for Islamic

education leaders in Indonesia. The six principles and ethics of communication described above, although not directly related to the world of education, can be used as a value reference.

The concrete examples of how a leader, a teacher should treat his followers and his students can be seen from the method that prophet Muhammad saw has exemplified as a leader and murabbi who has been so successful in educating a superior generation.

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