

Curriculum Administration: Systemic Foundations for the Effectiveness of Islamic Education in the Modern Era

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Abstract

Islamic education plays a strategic role in forming a generation of Muslims who are faithful, knowledgeable, and have noble character. To achieve this goal, curriculum administration is a crucial component that must be managed professionally and systematically. In the midst of globalization and the rapid development of technology, Islamic educational institutions are required to continue to innovate in order to remain relevant and competitive. Unfortunately, curriculum administration is often overlooked, even though it has a significant role in determining the effectiveness and quality of education. This article aims to explore the urgency of curriculum administration in the development of effective and quality Islamic education. This research uses the literature study method by analyzing various literature sources, such as books, scientific journals, articles, and relevant policy documents. The results of the study show that curriculum administration in Islamic education must be able to integrate Islamic values holistically into all aspects of learning. In addition, continuous evaluation of the development of learners' *soft skills* is an important part of ensuring that religious knowledge can be implemented in real life. With good curriculum administration management, Islamic education has the potential to produce graduates who are not only intellectually intelligent, but also superior in morality and readiness to face the challenges of the times.

Abstrak

Pendidikan Islam memegang peran strategis dalam membentuk generasi Muslim yang beriman, berilmu, dan berakhlak mulia. Untuk mencapai tujuan tersebut, administrasi kurikulum merupakan komponen krusial yang harus dikelola secara profesional dan sistematis. Di tengah arus globalisasi dan pesatnya perkembangan teknologi, lembaga-lembaga pendidikan Islam dituntut untuk terus berinovasi agar tetap relevan dan kompetitif. Sayangnya, aspek administrasi kurikulum sering kali terabaikan, padahal ia memiliki peran signifikan dalam menentukan efektivitas dan kualitas pendidikan. Artikel ini bertujuan untuk

mengeksplorasi urgensi administrasi kurikulum dalam pengembangan pendidikan Islam yang efektif dan berkualitas. Penelitian ini menggunakan metode studi pustaka dengan menganalisis berbagai sumber literatur, seperti buku, jurnal ilmiah, artikel, dan dokumen kebijakan yang relevan. Hasil kajian menunjukkan bahwa administrasi kurikulum dalam pendidikan Islam harus mampu mengintegrasikan nilai-nilai keislaman secara holistik ke dalam seluruh aspek pembelajaran. Selain itu, evaluasi berkelanjutan terhadap perkembangan keterampilan non-akademik (*soft skills*) peserta didik menjadi bagian penting dalam memastikan bahwa pengetahuan agama dapat diimplementasikan dalam kehidupan nyata. Dengan pengelolaan administrasi kurikulum yang baik, pendidikan Islam berpotensi menghasilkan lulusan yang tidak hanya cerdas secara intelektual, tetapi juga unggul dalam moralitas dan kesiapan menghadapi tantangan zaman

Keywords: Administration, curriculum administration, Islamic education

INTRODUCTION

Islamic education has a central role in forming a generation of Muslims who are not only faithful and pious, but also knowledgeable, noble, and able to answer the challenges of the times (Khoeruddin, 2018) . In the midst of the dynamics of globalization, technological disruption, and growing social complexity, Islamic education is faced with the demand to be more adaptive and quality, without losing its identity and fundamental values (Julaeha, 2019). One element that greatly determines the direction and quality of Islamic education is curriculum administration. Curriculum administration is not just the management of documents or learning schedules, but is a comprehensive process that includes planning, organizing, implementing, and evaluating the curriculum systematically and continuously (Hamalik, 2001, 2007) .

The urgency of strengthening curriculum administration in the context of Islamic education is increasingly urgent along with the increasing need for an education system that is not only academically effective, but also able to internalize Islamic values in all aspects of the educational process (Ramadhan et al., 2021) . In this case, curriculum administration functions as a strategic instrument that bridges the idealism of Islamic teachings and the reality of the needs of the times (Muhaimin, 2005) . In other words, well-managed curriculum administration will encourage the creation of a relevant, contextual, and transformative Islamic education ecosystem (Englehardt & Pritchard, 2018) .

A number of previous studies have underlined the importance of curriculum administration in the development of Islamic education. For example, the focus on curriculum planning (Aulia et al., 2022) , evaluation

of curriculum development (Fathurrohman, 2024) , standardization of Islamic education curriculum (Supri, 2021) , and the correlation between administrative quality and effectiveness of Islamic learning (Arifin, 2018) . These studies generally show that a good curriculum administration system can improve the quality of education, strengthen students' Islamic understanding, and prepare them to face the challenges of modern life.

However, there is still an important gap that has not been widely explored, namely how the implementation of effective curriculum administration can be carried out concretely in the context of Islamic education, and how such administration can directly contribute to the development of learners' soft skills - such as leadership, communication, empathy and integrity - based on religious values (Aly, 2017) . In fact, soft skills are an important part of the expected graduate profile in 21st century education, especially in the framework of holistic and integrative Islamic education (Susilawati, 2021) .

Therefore, this article aims to fill this void by critically and deeply examining the role and implementation of curriculum administration in shaping Islamic education that is not only effective in academic achievement, but also quality in strengthening the character and soft skills of students. This research is expected to make theoretical and practical contributions to the development of Islamic education management that is more progressive, relevant and meaningful.

METHODS

This research uses a qualitative approach with a library research method, which is a data collection method carried out through the review of various relevant and credible literature sources. This approach was chosen because it allows researchers to gain a deep understanding of complex social phenomena through analyzing theories, previous research results, and supporting scientific documents (Creswell & Plano, 2017) . The focus of this study is to explore the urgency and implementation of curriculum administration in the development of effective and quality Islamic education.

Data were collected from various published written sources, including reference books, academic journals, scholarly articles, as well as policy documents related to the topic of curriculum administration and Islamic education. One of the main references used in this study is Syahrul Fauzi and Fajrin's (2022) article which discusses the role of Islamic education management in the development of educational institutions and communities.

Data analysis was conducted through content analysis techniques, with the following steps: identifying main themes, classifying information based on relevance and linkage to the research focus, and extracting the

substance of the various findings. This approach allows researchers to build a complete conceptual synthesis of curriculum administration issues in Islamic education, including challenges, implementation strategies, and determinants of success. Thus, this method is not only descriptive, but also analytical and reflective of the dynamics that occur in contemporary Islamic education practices.

RESULTS AND DISCUSSION

Islamic Education Curriculum Administration and its Scope

Curriculum administration is one of the strategic components in the education system that functions to manage, organize, and evaluate all processes related to curriculum implementation in a directed and systematic manner. In general, curriculum administration includes activities such as planning, distribution of teaching materials, monitoring the implementation of learning, scheduling, curriculum development, and continuous evaluation. In the context of Islamic education, curriculum administration is not only oriented towards technical efficiency, but also towards the integration of Islamic values in all aspects of education.

According to Al-Syaibany(1979) , the Islamic education curriculum must reflect the spirit of Islam as a whole system of life (*syumuliyah*), and aims to form a complete Muslim personality - faith, knowledge, and morals. Thus, Islamic education curriculum administration can be understood as a systematic process for designing, implementing and evaluating a curriculum that is in line with the principles of sharia, and answers contemporary educational challenges holistically. This process must ensure that all educational activities refer to the formation of a complete human being in the spiritual, intellectual, emotional and social dimensions.

In practice, the successful implementation of curriculum administration is largely determined by the competence and professional awareness of educators. Teachers are not only in charge of delivering material, but also become important actors in planning and implementing a contextual, adaptive and valuable curriculum. Efforts that can be made include a deep understanding of the content and structure of the curriculum, the development of contextual and integrated teaching materials, the application of innovative and transformative learning methods, the utilization of learning technology, and comprehensive evaluation - covering cognitive, affective, and psychomotor aspects, including morals and spirituality.

Scope of Islamic Education Curriculum Administration

Curriculum administration in Islamic education includes a number of important aspects that are interrelated and support the achievement of comprehensive educational goals:

First, administrative management. Involves the process of planning, organizing, controlling, and coordinating to direct educational institutions to achieve their goals (Lei, 2017) . In the context of Islamic education, administrative management must be able to translate the Islamic vision and mission in every policy and strategic decision.

Second, operative management. Related to the implementation of daily operational activities in educational institutions, including the management of learning, the duties of teachers, and support for the entire teaching and learning process. The focus is on the effectiveness of task implementation in accordance with the principles of Islamic professionalism.

Third, the field of student personnel. This includes services aimed at supporting the overall development of students: student organization, health and welfare of students, guidance and counseling, and evaluation of learning progress. All of these activities are directed at shaping students' personalities that are physically, mentally and socially healthy.

Fourth, educational curriculum planning. It is the process of formulating a curriculum based on Islamic values and sharia objectives. According to Abuddin Nata(2008) , the Islamic education curriculum must integrate general science with religious science in a balanced manner, in accordance with the principle of tawhid and the concept of unity of knowledge in Islam. This planning should also be responsive to the needs of the times without losing its Islamic identity.

Fifth, curriculum evaluation. Evaluation in Islamic education should not be limited to cognitive aspects, but should include affective and spiritual dimensions. Nilna Farah Adibah & Nur Kholifatul Hikmawati (2022) asserts that the evaluation of Islamic education must touch the understanding, appreciation, and practice of Islamic values in real life. Effective curriculum evaluation must be able to measure the success of education in shaping noble morals, social responsibility, and moral awareness of students.

Curriculum administration in Islamic education is a comprehensive and strategic managerial process, which aims to integrate Islamic values into all dimensions of education. This includes administrative and operative management, services for students, sharia-based curriculum planning, and evaluation that is holistic and oriented towards Islamic character building. In the current era of disruption, the role of curriculum administration is becoming increasingly important to ensure that Islamic education is not only relevant, but also transformative, forming a generation of Muslims who are superior, moderate, and globally competitive.

Implementation of Effective and Quality Curriculum Administration in Islamic Education

The implementation of effective and quality curriculum administration in Islamic education is a fundamental aspect in realizing an education system that is academically superior and firmly rooted in Islamic values. This process cannot be done partially or incidentally, but requires a comprehensive, structured, and sustainability-oriented approach. In the context of Islamic education, curriculum administration does not only aim to achieve academic success standards, but also to shape the character and noble character of students, as is the core of the vision of Islamic education: to produce a person *kamil* who has faith, knowledge and morals.

The first step in this implementation is careful and integrative curriculum planning. Planning must simultaneously consider the objectives of Islamic education, the characteristics of students, the relevance of the material to contemporary social dynamics, and the development of science and technology. A good curriculum not only contains religious teaching content, but also infuses Islamic values into the learning of science, technology, language and other fields in an integrated manner (integrated curriculum). This kind of planning will ensure harmony between academic competence and student spirituality.

The next stage is the implementation of an adaptive and collaborative curriculum. Curriculum implementation requires the support of qualified human resources, including competent and professional teachers. Teachers must be given continuous training so that they are able to understand the substance of the curriculum, apply contextual learning strategies, and optimally utilize educational technology. Active and participatory learning approaches such as project-based learning, group discussions, value simulations, and integration of digital technology have been proven to increase the effectiveness of learning and internalization of Islamic values (Fathurrochman, 2017).

In addition, strengthening the education ecosystem through multi-stakeholder involvement is an important element. Parents, communities and religious institutions need to be actively involved in supporting curriculum implementation. Parental involvement, for example, can encourage continuity between education at home and at school. Collaboration with higher education institutions or religious organizations can broaden learners' horizons and enrich the curriculum with character building programs, skills training and religious social activities.

In today's digital era, information technology plays a strategic role in supporting curriculum administration. The utilization of Learning Management System (LMS) allows for an efficient administration process, flexible access to learning, and a real-time and accountable evaluation system. Digital platforms also open up space for the integration of broader

and contextualized learning resources, which is crucial in enriching teaching materials and increasing student engagement.

Periodic evaluation of the effectiveness of curriculum implementation is an important step to ensure that the designed objectives and the achieved outcomes are aligned. This can be done through classroom observations, teacher performance assessments, analysis of learning outcomes and student satisfaction surveys. This evaluation should not only be administrative or academic in nature, but also touch on the moral, social and spiritual aspects that are the main indicators of the success of Islamic education. In line with the quality assurance approach, reflection and feedback from the evaluation process should be the basis for continuous improvement and innovation in curriculum management.

Continuous improvement efforts should be an integral part of the implementation of curriculum administration. This includes updating learning methods, increasing the capacity of educators, developing infrastructure, and developing internal policies that are responsive to changing times. Without a commitment to renewal and innovation, curriculum administration will be trapped in a bureaucratic routine that does not address the real needs of today's education.

With the implementation of effective and quality curriculum administration, Islamic education will be able to produce graduates who not only excel in academics, but also have moral integrity, social sensitivity, and readiness to face global challenges wisely and Islamically. This is the real contribution of Islamic education in building a civilization based on knowledge, faith, and noble morals (Syukur & Setiawan, 2021).

The Strategic Role of Curriculum Administration in the Development of Soft Skills in Religious Education

Curriculum administration has a strategic role in supporting the formation of student soft skills, especially in the context of religious education which not only emphasizes cognitive aspects, but also value and character transformation. Religious education, if managed effectively through a planned and integrated curriculum administration system, has great potential to become a means of fostering students' holistic personalities-that is, individuals who are not only religiously knowledgeable, but also have mature interpersonal, emotional, and social abilities.

According to Siti Halimah(2017) , religious values can and should be integrated into the formulation of learning outcomes in all dimensions: attitudes, knowledge and skills. In other words, curriculum administration must be designed not only as an instrument for organizing material, but also as a means of transforming values into real and meaningful educational practices.

One important element in strengthening soft skills through curriculum administration is the application of interactive, reflective and contextual learning methods. Methods such as group discussions, value-based case studies, service learning, role simulations, and community-based social projects encourage students to internalize religious teachings practically in the dynamics of life. Sarpandi's research(2022) shows that core soft skills such as independence, teamwork, and work ethic can be significantly fostered through experiential learning approaches in religious education. This shows the importance of curriculum planning and implementation that opens up participatory and collaborative spaces for students in undergoing the learning process.

Furthermore, curriculum administration should also pay serious attention to the evaluation of learners' soft skills development. Assessment in religious education should not only be limited to the mastery of teaching materials, but should also reflect the extent to which students are able to apply these values in their daily lives. For this reason, evaluation instruments that are authentic and comprehensive are needed, such as portfolios, performative assessments, behavioral observations, and personal reflections. Marfuah and Febriza(2019) emphasize that the use of authentic assessment in religious education will provide a more comprehensive picture of students' personality and character development.

Equally important, multi-stakeholder collaboration is an essential requirement for successful soft skills development through curriculum administration. Teachers, principals, parents, religious leaders and local communities need to be actively involved in the process of curriculum development, implementation and evaluation. Mahmudi and Rifa'i Subhi(2023) assert that a collaborative approach in religious education curriculum administration not only increases the relevance of the curriculum to students' needs, but also encourages students' emotional and social involvement in the learning process. By involving the community as part of the learning environment, students not only learn about values, but learn from real-life practices.

Thus, curriculum administration that is designed in an integrative, participatory and reflective manner is an important key in developing soft skills based on religious values. Through strengthening in planning, implementation, evaluation, and cross-stakeholder collaboration, religious education is not only a vehicle for transmitting teachings, but also a living laboratory to foster a strong, socially intelligent, and benefit-oriented Islamic personality.

Evaluation of the Effectiveness of Curriculum Administration in Achieving Islamic Education Goals

Evaluation of the effectiveness of curriculum administration is an essential part in ensuring the achievement of optimal Islamic education goals. This evaluation functions not only as an administrative measuring

tool, but as a reflective and strategic instrument to assess the alignment between planning, implementation, and educational outcomes with basic Islamic values. The evaluation stage begins with the establishment of clear Islamic education goals and indicators of their achievement, as the main benchmark in assessing the success of curriculum implementation. These goals must reflect the ideals of Islamic education, such as the formation of noble morals, mastery of integrative knowledge, and the formation of a complete Muslim personality.

The next step is the systematic collection of data from various aspects of curriculum implementation. This data includes the implementation of learning in the classroom, student learning outcomes, and feedback from various stakeholders such as teachers, parents, students and institutional managers. This process aims to obtain a comprehensive picture of the extent to which the curriculum administration process has run as expected. Evaluation is not only carried out on the technical aspects of implementation, but also on the substance of the curriculum, to assess the extent to which the material content, teaching methods, and evaluative approaches used truly reflect Islamic values and support the achievement of students' Islamic character.

One important aspect of this evaluation is the analysis of the compatibility between the designed curriculum and the Islamic principles on which it is based. This evaluation includes an assessment of the relevance of the subject matter to Islamic values, as well as the effectiveness of teaching methods in instilling a deep and applicable understanding of Islamic teachings in real life. Evaluation is also carried out on the achievement of student learning outcomes, not only from the cognitive side, but also from the affective and psychomotor sides. This includes observing students' attitudes, behaviors and abilities in applying Islamic values in their daily lives, both in the school environment and the community.

Furthermore, the evaluation also includes identifying obstacles faced during the curriculum implementation process, both in terms of human resources, infrastructure, teacher readiness, and limited policy support. From the results of the evaluation, the preparation of recommendations for improvement is an important step in designing strategies to improve the quality of curriculum administration in the future. These recommendations should not only be technical in nature, but also touch on the pedagogical, spiritual and managerial dimensions in an integrated manner.

Follow-up to the evaluation results is a crucial step in ensuring a continuous process of renewal and quality improvement. Evaluation that only stops at the report level without being followed up will lose its transformational function. Therefore, evaluation results should be the basis for designing new curriculum interventions, teacher training,

improving school management, and drafting more responsive institutional policies.

Through comprehensive and continuous evaluation, Islamic education institutions can assess the effectiveness of curriculum administration objectively and progressively. This evaluation ultimately allows the institution to continue to maintain the relevance of education to the times without leaving the Islamic foundation. Thus, Islamic education not only produces graduates who are academically competent, but also have moral integrity, social responsibility, and spiritual readiness to contribute to social life in a positive and civilized manner (Arikunto, 1988; Rhahimi, 2019).

Analysis

Curriculum administration in Islamic education is not only a technical tool that regulates the planning and implementation of learning, but is a strategic instrument to form a generation that is rahmatan lil 'alamin - that is, people who are knowledgeable, have character, and contribute positively to society. Thus, curriculum administration needs to be positioned as the heart of an Islamic education system that is able to answer the challenges of the times without losing its root values.

Theoretically, the Islamic education curriculum cannot be separated from the vision of tawhid, the unity of knowledge, and the formation of good character. Curriculum administration serves to translate these values into educational structures and operations. This includes planning that unites religious knowledge and modern science, organizing resources that are value-oriented, and evaluation that is holistic: not only assessing the cognitive aspects, but also the morals and spirituality of students. This concept expands the meaning of the curriculum as a tool for social and spiritual transformation, not just a bureaucratic instrument.

In terms of implementation, the success of curriculum administration depends on the collective awareness of all stakeholders, especially teachers, as the main implementers in the field. The quality of teachers, understanding of the curriculum, the learning methods used, and community involvement determine the creation of a healthy educational ecosystem. Interactive and applicable learning strategies have been proven to strengthen the integration of Islamic values into students' soft skills, such as leadership, cooperation, empathy and social responsibility. This is relevant considering that the crisis of education today is not merely in the weak academic aspects, but mainly in the decline of morals and character.

Evaluation of curriculum administration occupies a crucial position in maintaining the sustainability of the quality of Islamic education. Evaluations that are only formal and administrative in nature tend to fail to capture the dynamics and essence of Islamic education. Therefore, the evaluation approach must be comprehensive, evidence-based, reflective, and encourage continuous improvement. Evaluation should also prioritize

the principle of quality assurance that not only evaluates results, but also processes and contexts.

One aspect that is often overlooked in evaluation is the link between the curriculum and the formation of students' soft skills. In fact, Islamic education is actually revelation-based character education. Therefore, the success of the curriculum is not simply measured by the achievement of academic grades, but also by the ability of students to internalize and practice Islamic values in their social reality. In this context, good curriculum administration will facilitate meaningful learning-both spiritually and socially.

Practically speaking, all elements of the education system should be geared towards supporting the flexibility and adaptability of curriculum administration. Social changes, technological developments and the challenges of globalization demand a curriculum administration system that is not rigid, but is able to adjust without sacrificing basic values. This is the meeting point between professionalism and spirituality in the management of Islamic education.

The above discussion shows that curriculum administration in Islamic education must be seen as a transformative engine, not just a technical tool. It must be able to bridge ideal values with real practice, integrate knowledge and faith, and be the main driver in the formation of a competent and moral Muslim person. Effective curriculum administration is not enough to just 'run according to procedure', but it must be soulful - bringing Islamic values to life in the structure, process and outcomes of education.

CONCLUSION

Curriculum administration in Islamic education is a strategic process that aims to integrate Islamic values into all dimensions of education, both in the aspects of planning, implementation, and evaluation of learning. This finding confirms that effective and quality curriculum administration is the main prerequisite for the implementation of Islamic education that is able to produce young people who are not only academically superior, but also have noble character and social competence relevant to the needs of the times.

The success of curriculum administration is determined by a number of key factors, including systematic planning, professional implementation, active involvement of various stakeholders, and the use of information technology as a supporting instrument for curriculum management. In addition, attention to the development of students' soft skills through a reflective and value-based approach is an important component in ensuring the meaningfulness of Islamic education in real life.

Continuous evaluation of the process and results of curriculum administration needs to be carried out thoroughly to ensure the achievement of the objectives of Islamic education which is holistic - covering cognitive, affective and psychomotor dimensions. Thus, curriculum administration not only acts as a managerial instrument, but also as a transformative medium in realizing Islamic education that contributes to the formation of a civilized, just and broad-minded society.

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CONFLICT OF INTERESTS

The authors assert the absence of any conflict of interest. We affirm that the manuscript is original and is not presently under review by any other publisher.

ETHICAL CONSIDERATIONS

The literature sources for this study—articles, research papers, research articles, and scientific forum proceedings—are all free from copyright infringement.

DISCLAIMER

The views and assumptions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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