THE STRATEGY OF LIVING QUR'AN CURRICULUM DEVELOPMENT AT DARUL QUR'AN AL-KARIM KINDERGARTEN KARANGTENGAH BATURRADEN BANYUMAS

THESIS
Compiled and submitted to the Postgraduate
State Islamic University Professor Kiai Haji Saifuddin Zuhri Purwokerto to Fulfil
Some Requirements for Obtaining a Master of Education (M.Pd.)

ADE CAHYA NINGSIH
SN. 224120700008

EARLY CHILDHOOD ISLAMIC EDUCATION STUDY PROGRAM
POSTGRADUATE
STATE ISLAMIC UNIVERSITY
PROFESSOR KIAI HAJJ SAIFUDDIN ZUHRI
PURWOKERTO
2024

PENGESAHAN

Nomor 1631 Tahun 2024

Direktur Pascasarjana Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto mengesahkan Tesis mahasiswa:

Nama	:	Ade Cahya Ningsih
NIM	:	224120700008
Program Studi	:	Pendidikan Islam Anak Usia Dini
Judul	:	The Strategy of Living Qur'an Curriculum Development at Darul Qur'an Al-Karim Kindergarten Karangtengah Baturraden Banyumas

Telah disidangkan pada tanggal **11 Juli 2024** dan dinyatakan telah memenuhi syarat untuk memperoleh gelar **Magister Pendidikan (M.Pd.)** oleh Sidang Dewan Penguji Tesis.

Purwokerto, 22 Juli 2024
Direktur,

Prof. Dr. H. Moh. Roqib, M.Ag.
NIP. 19680816 199403 1 004

ii

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO
PASCASARJANA
Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126 Telp : 0281-635624, 628250, Fax : 0281-636553
Website : www.pps.uinsaizu.ac.id Email : pps@uinsaizu.ac.id

PENGESAHAN TESIS

Nama Peserta Ujian	:	ADE CAHYA NINGSIH
NIM	:	224120700008
Program Studi	:	Magister Pendidikan Islam Anak Usia Dini (MPIAUD)
Judul Tesis	:	The Strategy of Living Qur'an Curriculum Development at Darul Qur'an Al-Karim Kindergarten Karangtengah Baturraden Banyumas

No	Tim Penguji	Tanda Tangan	Tanggal
1	Dr. Atabik, M.Ag. NIP. 19651205 199303 1 004 Ketua Sidang/ Penguji		17/7 24
2	Dr. Heru Kurniawan, M.A. NIP. 19810322 200501 1 002 Sekretaris/ Penguji		17/07 2024
3	Dr. Novan Ardy Wiyani, M.Pd.I. NIP. 19850525 201503 1 004 Pembimbing/ Penguji		17/7 -2024
4	Dr. Ali Muhdi, M.S.I. NIP. 19770225 200801 1 007 Penguji Utama		17/07/2024
5	Dr. Enjang Burhanuddin Yusuf, M.Pd. NIP. 19840809 201503 1 003 Penguji Utama		17/7 24

Purwokerto, 17 Juli 2024
Mengetahui,
Ketua Program Studi

Dr. Heru Kurniawan, M.A.
NIP. 19810322 200501 1 002

iii

OFFICIAL MEMORANDUM OF SUPERVISOR

Subject : Thesis Exam Submission

Dear:

Director of Postgraduate UIN Prof. K. H. Saifuddin Zuhri

in Purwokerto

Assalamu'alaikum wr. wb.

After reading, checking, and making corrections, as well as improvements as necessary, I hereby submit the student manuscript:

Name	:	ADE CAHYA NINGSIH
Student Number	:	224120700008
Study Program	:	Magister Pendidikan Islam Anak Usia Dini (MPIAUD)
Thesis Title	:	The Strategy of Living Qur'an Curriculum Development at Darul Qur'an Al-Karim Kindergarten Karangtengah Baturraden Banyumas

Hereby, please request that the student's thesis mentioned above can be heard in the thesis examination.

Thus this service memorandum was delivered. For your attention, thank you.

Wassalamu'alaikum wr. wb.

Purwokerto, 31st May 2024
Supervisor

Dr. Novan Ardy Wiyani, M.Pd.I.
NIP. 19850525 201503 1 004

ORIGINALITY STATEMENT

I state in fact that my thesis, entitled: "Strategy for Living Qur'an Curriculum Development at Darul Qur'an Al-Karim Karangtengah Baturraden Banyumas Kindergarten", is entirely my own work.

Certain parts of thesis writing that I quote from other people's work are written clearly in accordance with the norms, rules, and ethics of writing.

If in the future it is found that all or part of this thesis is not my own work or plagiarism in certain parts, I am willing to accept the sanctions of revocation of my academic degree and other sanctions in accordance with applicable laws and regulations.

Thus this statement letter was made actually and without coercion from anyone.

Purwokerto, 31ˢᵗ May 2024

Which States,

Ade Cahya Ningsih
SN. 224120700008

THE STRATEGY OF LIVING QUR'AN CURRICULUM DEVELOPMENT AT DARUL QUR'AN AL-KARIM KINDERGARTEN KARANGTENGAH BATURRADEN BANYUMAS

ADE CAHYA NINGSIH
SN. 224120700008

Email: aozorayanin@gmail.com
Early Childhood Islamic Education Study Program
State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto

ABSTRACT

The early childhood education curriculum is very important in the world of education so it requires a special strategy in order to develop the quality of the educational curriculum. One form of early childhood education curriculum development strategy is living Qur'an which is practiced by the Darul Qur'an Al Karim Kindergarten institution, Karangtengah, Baturraden. The purpose of this study is to describe and analyze the strategy of developing a living Qur'an-based curriculum in the institution. The author uses a qualitative research approach that is descriptive with a phenomenological type of research. Data collection techniques carried out by the author are interviews, observations, and documentation. In data analysis, the author uses the Miles and Huberman model which consists of three stages, namely data collection, data reduction, and data display. At the stage of testing the validity of the data, the author uses triangulation techniques, namely techniques, time, and research sources. The results of the study describe that the strategy of developing the living Qur'an curriculum in the institution is carried out through four stages, namely (1) environmental observation, (2) strategy formulation, (3) strategy implementation, and (4) strategy assessment. The results of this study also analyze that there are several implications due to the stages of the curriculum development strategy, namely (1) the avoidance of institutions in making wrong decisions, (2) the creation of the scope or boundaries of the institution, (3) the achievement of the objectives of the institution, and (4) the creation of continuous improvement.

Keywords: strategic management, curriculum development, living Qur'an

STRATEGI PENGEMBANGAN KURIKULUM *LIVING* QUR'AN DI TAMAN KANAK-KANAK DARUL QUR'AN AL-KARIM KARANGTENGAH BATURRADEN BANYUMAS

ADE CAHYA NINGSIH
NIM. 224120700008

Email: aozorayanin@gmail.com
Program Studi Magister Pendidikan Islam Anak Usia Dini
Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto

ABSTRAK

Kurikulum pendidikan anak usia dini merupakan hal yang sangat penting dalam dunia pendidikan sehingga memerlukan adanya sebuah strategi khusus dalam rangka mengembangkan kualitas kurikulum pendidikan tersebut. Salah satu bentuk strategi pengembangan kurikulum pendidikan anak usia dini yaitu *living* Qur'an yang dipraktikkan oleh lembaga Taman-Kanak-kanak Darul Qur'an Al Karim, Karangtengah, Baturraden. Tujuan penelitian ini adalah mendeskripsikan dan menganalisis strategi pengembangan kurikulum berbasis *living* Qur'an yang ada di lembaga tersebut. Penulis menggunakan pendekatan penelitian kualitatif yang bersifat deskriptif dengan jenis penelitian fenomenologi. Teknik pengumpulan data yang dilakukan oleh penulis yaitu wawancara, observasi, dan dokumentasi. Pada analisis data penulis menggunakan model Miles dan Huberman yang terdiri atas tiga tahapan yaitu *data collection*, *data reduction*, dan *data display*. Pada tahap pengujian keabsahan data penulis menggunakan teknik triangulasi yaitu teknik, waktu, dan sumber penelitian. Hasil penelitian mendeskripsikan bahwa strategi pengembangan kurikulum *living* Qur'an di lembaga tersebut dilaksanakan melalui empat tahapan, yakni (1) pengamatan lingkungan, (2) perumusan strategi, (3) pelaksanaan strategi, dan (4) penilaian strategi. Hasil penelitian ini juga menganalisis bahwa terdapat beberapa implikasi akibat adanya tahapan strategi pengembangan kurikulum tersebut, yaitu (1) terhindarnya lembaga dalam mengambil keputusan yang salah, (2) terciptanya ruang lingkup atau batasan lembaga, (3) tercapainya tujuan lembaga, dan (4) terciptanya perbaikan berkelanjutan.

Kata kunci: *manajemen strategi, pengembangan kurikulum, living Qur'an*

GUIDELINE OF INDONESIA-ARABIC TRANSLITERATION

Transliteration of Arabic words used id thesis writing refers to Joint Decree between Minister of Religion and Minister of Education and Culture, the Republic of Indonesia, Numb. 158/1987 and Numb. 0453b/U/1987.

Arabic Alphabets	Name	Latin Alphabets	Name
ا	alif	non symbolized	non symbolized
ب	ba'	b	be
ت	ta'	t	te
ث	sa	s	es (with dot above)
ج	jim	j	je
ح	h	h	ha (with dot above)
خ	kha	kh	ka and ha
د	dal	d	de
ذ	zal	z	ze (with dot above)
ر	ra	r	er
ز	zai	z	zet
س	sin	s	es
ش	syin	sy	es and ye
ص	sad	s	es (with dot below)
ض	dad	d	de (with dot below)
ط	ta	t	te (with dot below)
ظ	za	z	ze (with dot below)
ع	'ain	'	inverted comma above
غ	gain	g	ge
ف	fa'	f	ef
ق	qaf	q	qi
ك	kaf	k	ka
ل	lam	l	'el

م	mim	m	'em
ن	waw	w	w
ه	ha'	h	ha
ء	hamzah	'	apostrophe
ي	ya'	y	ye

Double consonants because of *syaddah* are written double

متعددة	written	*muta'adah*
عدة	written	*'iddah*

Ta' marbutah* the end of word, if it is in word-final, will be written *h

حكمة	written	*hikmah*
جزية	written	*jizyah*

(This stipulation is not applied in the words that have been absorbed in Indonesian, such as zakat, salat, etc., except if they are intended to their original spelling).

a. If *Ta' Marbutah* is followed by article *"al"* and the second word is separated, it is written with *h*.

كرامة الأولياء	written	*karamah al-auliya*

b. If *Ta' Marbutah* is uttered or with harakat, *fathah* or *kasrah* or *d'ammah* is written *t*.

زكاة الفطر	written	*zakat al-fitr*

Short Vowel

--------	fathah	written	a
--------	kasrah	written	i
--------	d'ammah	written	u

ix

Long Vowel

1.	fathah + alif	written	a
	جا هلي	written	*jahiliyah*
2.	fathah + unuttered ya'	written	a
	تنسى	written	*tansa*
3.	kasrah + unuttered ya'	written	i
	كريم	written	*karim*
4.	d'ammah unuttered wawu	written	u
	فروض	written	*furud'*

Diphthong

1.	fathah + unuttered ya'	written	ai
	بينكم	written	*bainakum*
2.	fathah + unuttered wawu	written	au
	قول	written	*qaul*

Short vowel which is in chronological order is separated with apostrophe

أأنتم	written	*a'antum*
أعدت	written	*u'iddat*
لئن شكرتم	written	*la'insyakartum*

Article Alif + Lam

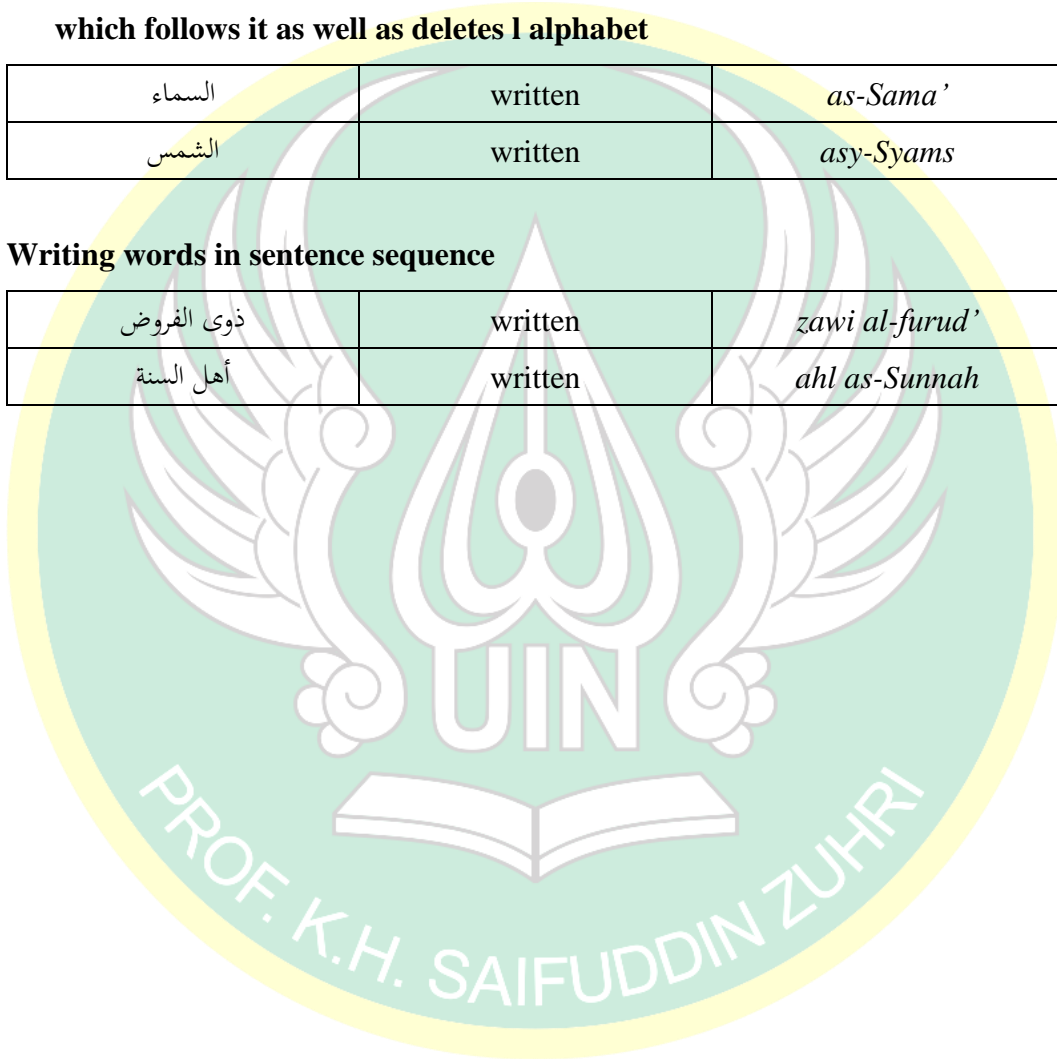a. **If followed by *Qomariyyah* alphabets**

القرآن	written	al-Qur'an
القياس	written	al-Qiyas

b. **If followed by *Syamsiyyah* alphabets, it is written with *Syamsiyyah* alphabet which follows it as well as deletes l alphabet**

السماء	written	*as-Sama'*
الشمس	written	*asy-Syams*

Writing words in sentence sequence

ذوى الفروض	written	*zawi al-furud'*
أهل السنة	written	*ahl as-Sunnah*

MOTTO

Allah doesn't burden a person, except according to her ability.

(Al-Baqarah: 286)

DEDICATION

Sincerely, I dedicate this thesis to:

My beloved parents, Arga and Tugiyem who always support my life journey.

May Allah SWT always give happiness and blessings in their lives.

Aamiin.

ACKNOWLEDGEMENTS

The author realizes that the preparation of this thesis is far from perfect, therefore constructive criticism and suggestions from readers are needed for improvement in future research. Hopefully this thesis is useful for readers in providing studies on educational curriculum development strategies, especially for academics and practitioners in the field of early childhood education. Aamiin.

Purwokerto, 31st May 2024

Writer,

Ade Cahya Ningsih

TABLE OF CONTENTS

xvii

BIBLIOGRAPHY

APPENDIXES

CURRICULUM VITAE

LIST OF TABLES

LIST OF APPENDIXES

CHAPTER I
INTRODUCTION

A. Background of The Problem

In line with the rapid development of technology, there is no time to relax for children. This is because the emergence of a significant impact of these technological developments has fostered continuous competition with one another.[1] Children are forced to adapt to the developments and needs of the times they will face in the future. This makes all forms of education provided must always be considered so that children avoid the eroding of the times and grow into individualistic, hedonic, and consumptive individuals.[2] This will only be a nightmare for the future quality of a nation, especially for Indonesia, which incidentally is still in the developing country stage.

Currently, the awareness of parents to provide the best education is starting to grow. Many parents are willing to pay dearly just to send their children to the best schools. This is because it is common knowledge that children are the main heir and success generation of the nation. Today's children are tomorrow's leaders. Every parent certainly expects these children to grow up to be a generation that is moral, intelligent, skilled, healthy, independent, and achieves according to their respective potentials. Forming the character of early childhood is an important goal in implementing early childhood education.[3] This statement is in line with the opinion expressed by Montessori that children are the determinants of adults. Montessori considered that adult character is formed slowly from all the habits instilled since the child was at an early age.[4]

---

[1] Rusmin Husain and Anton Kaharu, "Menghadapi Era Abad 21: Tantangan Guru Pendidikan Anak Usia Dini Di Kabupaten Bone Bolango," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): 85, https://doi.org/10.31004/obsesi.v5i1.527.

[2] Yhesa Rooselia Listiana, "Dampak Globalisasi Terhadap Karakter Peserta Didik Dan Kualitas Pendidikan Di Indonesia," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 1544–50.

[3] Asep Habib Idrus Alawi, "Pendidikan Penguatan Karakter Melalui Pembiasaan Akhlak Mulia (Studi SD IT Asy Syifa Kota Bandung)," *Jurnal Qiro'ah* 9, no. 1 (2019): 17–29.

[4] Maria Montessori, *The Absorbent Mind, Pikiran Yang Mudah Menyerap* (Yogyakarta: Pustaka Pelajar, 2017).

Responding to the above phenomenon, it is appropriate for an educational institution to offer the best education system for children. Efforts to maximize the implementation of early childhood education for each institution are an obligation as well as an unavoidable need. Early childhood education is the most basic level of education that determines the quality of children at the next level. The Republic of Indonesia Law Number 20 of 2003 states that Early Childhood Education (PAUD) is a coaching effort aimed at children aged 0-6 years which is carried out by providing educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter education next level. Early childhood needs services and guidance in the process of child growth and development. Stimulation and interaction of children with the environment will be very influential in the growth and development of children, conditioning of the learning environment is also very necessary so that children are maximally assisted.[5]

The management of PAUD institutions must be oriented towards the needs of the child and based on the development of the child's interests, needs, and abilities or potential. Good management of PAUD institutions must be owned by each institution so that it can support all children's activities and the talents and interests of each child.[6] One aspect that must be managed as much as possible is the curriculum. In fact, the curriculum is the main point in the implementation of early childhood education. The PAUD curriculum is a set of plans and arrangements regarding objectives, content, learning materials, habituation, and parenting as well as the methods used as guidelines for the implementation of PAUD service activities to achieve PAUD goals.[7] In other words, the PAUD curriculum is a guideline for organizing PAUD learning for an institution.

---

[5] Yulis Setyo Wati, *Implementasi Merdeka Belajar Di PAUD* (Yogyakarta: Gava Media, 2021).

[6] Febriyanti and Erick Dwi Saputra, "Pengelolaan Program Pendidikan Anak Usia Dini Di Paud Al-Ikhwan Palembang," *Raudhatul Athfal Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2017): 45–65.

[7] Novan Ardy Wiyani, *Dasar-Dasar Manajemen PAUD: Konsep, Karakteristik, Dan Implementasi Manajemen PAUD* (Yogyakarta: Ar-Ruzz Media, 2021).

Early childhood learning cannot only involve the academic values, skills, and intellectual intelligence of children but also instills spiritual and emotional values.[8] Currently, there are many PAUD institutions that are trying to offer the best learning concept so that their foster children grow into high-achieving, qualified and competitive individuals in the face of technological developments. However, it is still rare to find PAUD institutions that also always foster religious values in the child. In fact, moral and moral values that shape a child's personality are very intense with the inculcation of religious values.[9] Especially for early childhood who are in their golden age, of course, this is very important to note for PAUD practitioners and academics.

In general, religious values are indeed instilled in children through non-formal education in Al-Qur'an Education Parks (TPA) or Islamic boarding schools. This is in accordance with the function of the TPA, which is to prepare the younger generation so that there will be no decline in religion in the future.[10] However, sometimes not all TPA institutions can accommodate early childhood. There are still limited teaching staff and a lack of facilities so the teaching process at TPA is only limited to aborting obligations without paying attention to the achievement standards of the learning process in a clear and systematic way.[11] The same problem is found in the boarding school world. Regardless of the contribution made by the boarding school world, in fact, there are still many children who are reluctant to be included in the boarding school environment and prefer to only receive formal education.[12] Of course, this is a big homework

---

[8] Irnah Latipah, Amilda, and Ali Mortopo, "Penanaman Nilai-Nilai Agama Islam Pada Anak Usia Dini Di PAUD KB Tunas Mulya Semende Darat Ulu Muara Enim," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 1, no. 3 (2022): 275, http://ulilalbabinstitute.com/index.php/JIM/article/view/92.

[9] Yenni Fitra Surya, "Penggunaan Model Pembelajaran Pendidikan Karakter Abad 21 Pada Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 1, no. 1 (2017): 42, https://doi.org/10.31004/obsesi.v1i1.30.

[10] Desi Nurjayanti, Adriani Rahma Pudyaningtyas, and Nurul Kusuma Dewi, "Penerapan Program Taman Pendidikan Alquran (Tpa) Untuk Anak Usia Dini," *Kumara Cendekia* 8, no. 2 (2020): 183, https://doi.org/10.20961/kc.v8i2.34631.

[11] Dinda Zulaikha et al., "Standar Mutu Pendidikan Al-Qur'an," *Journal on Education* 5, no. 2 (2023): 2333–44, https://doi.org/10.31004/joe.v5i2.889.

[12] Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61.

for formal institutions, especially PAUD institutions, to be able to accommodate these children and find the best solutions so that they can continue to inculcate religious values while learning other general knowledge.

One of the hot issues in the world of Islamic education is the presence of a phenomenon living Qur'an. This term has various meanings depending on the point of view and context used. Until now, it is actually true living Qur'an is still something dynamic and developing over time. In terms of words, Qur'an can be interpreted as the book of the Qur'an that lives in society. The life referred to in this case is of course in a broad and varied context. The various contexts of meaning can be categorized into three, namely (1) the Al-Qur'an which is passively brought to life by the subject, namely the surrounding community, (2) the Al-Qur'an which will continue to live actively even though it is not connected directly with the subject or society, and (3) The Qur'an which has active and passive characteristics at the same time.[13] Despite the differences in these three meanings, basically, all three discuss the influence of the existence of the Al-Qur'an which cannot be separated in life.

Darul Qur'an Al-Karim Kindergarten (TK), Karangtengah, Baturraden, Banyumas is an institution that offers strategic management concepts by developing a unique curriculum based on the living Qur'an. The strategic management concept adopted by the institution of course considers certain reasons that have been carefully thought out beforehand. One reason is that the Qur'an is a holy book that cannot be separated from human life. Concrete evidence that the Al-Qur'an cannot be separated from life is the emergence of various educational institutions, especially early childhood education, which are based on Al-Qur'an values, such as the Darul Qur'an Al-Karim Kindergarten, Karangtengah, Baturraden.

After the author interviewed the head of Darul Qur'an Al-Karim Kindergarten, data was found that during the implementation of the curriculum at this institution, children were instilled with religious values from an early age,

---

[13] Islah Gusmian et al., *Living Qur'an: Teks, Praktik, Dan Idealitas Dalam Performasi Al-Qur'an*, ed. Ahmad Rafiq (Yogyakarta: Lembaga Ladang Kata, 2020).

starting from instilling the values of the Al-Qur'an itself by learning *tartili,
talaqqi, ziyadah* and *muraja'ah* Al-Qur'an and also instilling the habit of
worshiping the Almighty by prayer *duha* together. This is useful in forming the
child's religious character from an early age. All forms of behavioral deviations
will be resolved as early as possible because children already have religious
provisions and know the Al-Qur'an as part of their daily lives.[14]

After looking at the description above, it is clear that the development of
PAUD institutions is not enough just to rely on well-accepted learning methods.
More than that, the strategic management aspect of PAUD institutions,
especially in terms of curriculum development, is highly demanded.[15] Many
PAUD institutions try to optimize aspects of learning so that they are optimal,
but it is still rare to find PAUD institutions that dare to create their curriculum
without ignoring the instillation of religious values. Darul Qur'an Al-Karim
Kindergarten, Karangtengah, Baturraden, Banyumas can be an example of the
importance of building an innovative and religious PAUD curriculum
development strategy.

B. Limitations and Problem Formulation

1. Limitation of The Problem

Research on the strategy for developing the living Qur'an curriculum
in Kindergarten Darul Qur'an Al-Karim, Karangtengah, Baturraden,
Banyumas has many possibilities; to limit the problem, the authors provide
the following limitations:

a. Curriculum

A curriculum is a set of guidelines used in the implementation of
learning in an institution.[16] The learning curriculum provides directions
taken by teachers and students in the learning process including several

---

[14] Wati, *Implementasi Merdeka Belajar Di PAUD*.

[15] Ulpah Maspupah, "Pengembangan Kurikulum Di Lembaga Pendidikan Anak Usia Dini,"
YINYANG: Jurnal Studi Islam, Gender Dan Anak 13, no. 1 (2018): 133–35,
https://doi.org/10.24090/yinyang.v13i1.2018.pp133-135.

[16] Putu Yulia Angga Dewi et al., *Telaah Kurikulum Dan Perencanaan PAUD* (Pidie: Yayasan
Penerbit Muhammad Zaini, 2021).

elements, namely learning materials or materials, learning media, learning methods, learning support facilities, and infrastructure, to the method chosen in learning evaluation. In this study, the authors focused on the curriculum that was practiced in early childhood education institutions. The early childhood education curriculum provides a frame of reference for interested parties in the implementation of learning.

b. Strategic Management

Strategic management is defined as a series of fundamental decisions and actions made by top management and implemented by all parties within the organization in order to achieve predetermined goals.[17] J. David Hunger and Thomas L. Wheelen also stated that the important thing about strategic management is the existence of managerial decisions that will become a reference for an institution in the long term.[18] Based on this understanding, several components that must exist are a series of leadership decisions that will be used as a basis, efforts to achieve the goals that have been set, and the use of decisions in the long term.

c. Curriculum Development

Curriculum development is an activity to produce the curriculum itself through the process of associating one component with other components in order to produce a better curriculum.[19] The author provides limitations on curriculum development carried out in PAUD institutions. Curriculum development is aimed at maximizing curriculum implementation and holistic self-development of children. There is a fundamental difference between curriculum development and curriculum innovation. Curriculum development is the process of developing the quality of the existing curriculum to be better. Meanwhile, curriculum innovation is the process of creating a new curriculum design that did not exist before in order to provide a new colour in learning.

---

[17] Sondang P. Siagian, *Manajemen Strategik* (Jakarta: Bumi Aksara, 1998).

[18] J. David Hunger and Thomas L. Wheelen, *Manajemen Strategis* (Yogyakarta: Andi, 2003).

[19] Ulpah Maspupah, *Manajemen Pengembangan Kurikulum PAUD: Teori Dan Aplikasi*, 1st ed. (Yogyakarta: Ar-Ruzz Media, 2019).

d. Living Qur'an

The term living Qur'an in language can be interpreted as bringing the Qur'an to life. There is also the understanding of the living Qur'an according to several figures such as M. Mansur who argues that basically the living Qur'an actually originates from the phenomenon of the Qur'an in everyday life, namely the meaning and function of the Qur'an which is actually understood and experienced by the Muslim community.[20] In this study, the authors interpret the living Qur'an curriculum in question as a curriculum that seeks to instil the values of the Qur'an from an early age in children in everyday life. This spiritual-based curriculum practice has the aim that children have a personality with a religious character in the future.

Based on the four limitations of the problem above, author focuses on the scope of discussion on observing the environment, planning curriculum development strategies, implementing curriculum development strategies, and the controlling curriculum development strategies.

2. Problem Formulation

Based on the background of the problems and limitations above, the researcher finally formulated a research problem with a question, namely "How is the strategy for developing the living Qur'an curriculum in Darul Qur'an Al-Karim Kindergarten, Karangtengah, Baturraden, Banyumas?" While the sub formulation of the problem includes:

a. How is the process of observing the environment in order to develop the curriculum Living Qur'an at the Darul Qur'an Al-Karim Karangtengah Kindergarten, Baturraden, Banyumas?

b. How is the strategic planning process in order to develop the curriculum Qur'an at the Darul Qur'an Al-Karim Karangtengah Kindergarten, Baturraden, Banyumas?

---

[20] Ahmad "Ubaydi Hasbillah, *Ilmu Living Qur'an Hadis* (Tangerang: Yayasan Wakaf Darus-Sunah, 2019).

c. How is the strategic implementation in order to develop the curriculum Qur'an at the Darul Qur'an Al-Karim Karangtengah Kindergarten, Baturraden, Banyumas?

d. How is the strategic assessment in order to develop the curriculum Qur'an at the Darul Qur'an Al-Karim Karangtengah Kindergarten, Baturraden, Banyumas?

C. Research Objective

1. General Purpose

   The general aim of this research is to describe and analyze the strategy of Living Qur'an curriculum development at the Darul Qur'an Al-Karim Karangtengah Kindergarten (TK), Baturraden, Banyumas.

2. Specific Purpose

   The specific aim of this research is to describe and analyze the strategic management stages of curriculum development Living Qur'an which consists of the process of environmental observation, strategic planning, strategic implementation, strategic implementation, and strategic assessment carried out at the Darul Qur'an Al-Karim Karangtengah Kindergarten (TK), Baturraden, Banyumas.

D. Research Significance

1. Theoretically

   This research is useful in providing insights and alternative thoughts in education, especially in the area of the strategic management of curriculum development for PAUD institutions based on the living Qur'an.

2. Practically

   a. For Early Childhood Educators

      This research can be used as a model for educators in other institutions to develop an Islamic-based curriculum. Meanwhile, for special educators at Darul Qur'an Al-Karim Kindergarten, it is possible to find new ideas in the framework of developing an advanced Living Qur'an curriculum.

b. For Parents Who Have Early Childhood

This research can provide parents with alternative ideas in choosing Islamic-based educational institutions. In addition, parents' awareness of the importance of educating children with Islamic character can be instilled from an early age.

c. For the Head of Early Childhood Education

This research can be a source of inspiration for other PAUD heads, especially in terms of curriculum development innovation. For the Principal of Darul Qur'an Kindergarten, this research is useful in an effort to introduce curriculum development innovations that are practiced by the institution and evaluate existing deficiencies for continuous improvement.

d. For Managers of Early Childhood Education Foundations

Especially for PAUD administrators, this research can be used to increase support in curriculum development implemented in educational units under the auspices of the foundation. Managers can create several new special programs regarding early childhood curriculum development.

e. For Other Researchers

This paper is useful for other researchers in providing ideas and descriptions regarding the process of researching PAUD institutions that focus on developing strategies for the living Qur'an curriculum. It is also possible for other researchers to find gaps in this research so that they can develop and perfect similar research in the future.

D. Systematic of Writing

The systematics of writing is the framework of the research which provides guidance on the main points to be discussed in the research. The author arranges this research into five chapters, each of which has different sections and subject matter. The first chapter is the introduction. This section discusses the background of the problem, the limitations and formulation of the problem, the research objectives, the benefits of the research, and the systematics of writing. The second chapter is the theoretical basis. This

section discusses about a curriculum, strategic management, living Qur'an, relevant research, and frameworks. The third chapter, research methods. This section discusses the paradigm, type, and research approach, place and time of research, data and data sources, data collection techniques, and checking the validity of the data. The fourth chapter, research results, and discussion. This section discusses the description of the Darul Qur'an Al-Karim Kindergarten Institute, the strategic management processes, and also the impacts from the strategic management. The fifth chapter, conclusions, implications, and suggestions. This section contains a description of the conclusions, implications, and suggestions.

CHAPTER II
BASIC THEORY

A. Curriculum

1. Definition of Curriculum

The curriculum comes from the Greek, *curir* which means runner, and *curere* which means a place to race. This relates to the world of sports during the Ancient Roman era and means a distance that must be covered when running from the starting line to the finish line.[21] There is also a mention of the curriculum in Arabic, namely *manhaj*, which means the path traversed by humans in various fields of life. The term *manhaj al-dirasah* in the educational dictionary can be interpreted as a plan or media used by an educational institution in order to achieve learning objectives.[22] Both in the original language and Arabic, the notion of curriculum refers to a distance or in this case are the requirements that must be passed by all parties related to the teaching and learning process.

Understanding the term curriculum has various meanings. Some experts argue about the notion of curriculum in education, including Chekley as quoted by Suratno, et al., argued about the notion of curriculum, namely a plan to support learning.[23] Meanwhile, according to Schubert, as quoted by Wulandari, et al., stated that the curriculum is a number of subjects, planned learning activity programs, expected learning outcomes, cultural reproduction, and development of life skills.[24] Basically, these various opinions reveal everything related to the world of education. So that in

---

[21] Novan Ardy Wiyani, *Inovasi Kurikulum Dan Pembelajaran PAI SMA Berbasis Pendidikan Karakter* (Yogyakarta: Ar-Ruzz Media, 2017).

[22] Manpan Drajat, "Re-Orientasi Kurikulum Pendidikan Islam," *Al-Afkar, Journal For Islamic Studies* 3, no. 2 SE- (2020): 172–85, https://al-afkar.com/index.php/Afkar_Journal/article/view/130.

[23] Joko Suratno, Diah Prawitha Sari, and Asmar Bani, "Kurikulum Dan Model-Model Pengembangannya," *Jurnal Pendidikan Guru Matematika* 2, no. 1 (2022): 67–75, https://ejournal.unkhair.ac.id/index.php/matematika/article/view/4129/2669.

[24] Retno Wulandari et al., "Pengelolaan Manajemen Kurikulum Anak Usia Disi Di Kelompok Bermain Bunda Rosa Desa Langkan 1 Banyuasin III," *Jurnal Multidisipliner Bharasumba* 1, no. 1 (2022): 164–74.

general, the curriculum can also be interpreted as a circle of teaching that involves teachers and students.[25]

2. **Curriculum Objectives and Functions**

The curriculum regarding the implementation of Early Childhood Education (PAUD) has several objectives and functions. The purpose of implementing the PAUD curriculum is to prepare early childhood so they are ready to take the next level of education. In addition, the development of the potential of the child as a whole is the thing that underlies the design of the educational curriculum.[26] Basically, the objectives of the curriculum must be in line with the provisions designed by the government contained in Law Number 23 of 2003 concerning the National Education System. However, the curriculum also has a dynamic nature so that development can be carried out in line with the needs of the community.

Some of the functions of the curriculum are, (1) as a guide to the implementation of learning, (2) as a medium to provide new experiences for students according to the stage of development, (3) as an educational tool that provides convenience to all parties involved in it.[27] In other words, the function of the curriculum is to support the implementation of learning and can be used to provide new experiences and facilitate every activity related to learning for both students, teachers, principals, and even the community.

3. **Curriculum Components**

Curriculum components are elements that must be present in a curriculum and form a unity that is closely related and cannot be separated. The curriculum has five main components, namely (1) objectives; (2) material; (3) learning strategies; (4) curriculum implementation; and (5) evaluation.

---

[25] Wiyani, *Inovasi Kurikulum Dan Pembelajaran PAI SMA Berbasis Pendidikan Karakter*.

[26] Wulandari et al., "Pengelolaan Manajemen Kurikulum Anak Usia Disi Di Kelompok Bermain Bunda Rosa Desa Langkan 1 Banyuasin III."

[27] Wulandari et al.

a. Objectives

Objectives are one of the main components that must be met in designing a curriculum. Goals are targets or visions that must be achieved by an educational institution in the long term. In Law no. 20 of 2003 concerning the National Education System, stated in article 3 regarding the objectives of national education, namely as follows:

National education functions to develop abilities and shape the character and civilization of a dignified nation to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The goals of national education as mentioned above are goals at the macroscopic level, which are then translated into institutional goals down to the school level or certain educational units. [28] Educational objectives are something that must be included in a curriculum. The goals of national education as mentioned previously are the goals of education in general. As for the educational objectives in each educational institution unit, they can be adjusted to suit individual needs as long as they are within the corridor of national educational objectives.

b. Material

Material is material that will be presented in the curriculum. Usually in the form of lessons that are designed and determined in such a way.[29] In determining the material better known as teaching materials, it cannot be separated from the educational philosophy and theory that is adopted and developed. Differences in the concept of curriculum material are very possible considering the differences in philosophy and theories adhered to

---

[28] Sarinah, *Pengantar Kurikulum* (Yogyakarta: Deepublish, 2015), 32–33.

[29] Robiatul Awwaliyah, "Pendekatan Pengelolaan Kurikulum Dalam Menciptakan Sekolah Unggul," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 24, no. 1 (2019): 35–52, https://doi.org/10.24090/insania.v24i1.2219.

by educators. Therefore, when formulating learning materials, it is necessary to pay attention to the following things:

1) Validity and correctness of the material outlined in the curriculum.

2) The importance of the material that is needed by students.

3) Usefulness of the material academically and non-academically.

4) Pay attention to the level of difficulty of each level of education.

5) Attract interest and motivate students to learn further.[30]

    c. Learning Strategies

        Learning strategies are methods or steps that must be taken to achieve learning goals or curricula.[31] Likewise, curriculum objectives and materials are influenced by the philosophical views and theories held by each teacher. For example, for teachers who adhere to classical philosophy and have a learning goal of mastering information (intellectual), the learning strategies used tend to be teacher-centered (teacher-centered learning). The teacher is a central figure in the learning process and is considered the center of information and knowledge. Meanwhile, students tend to passively accept the information provided by the teacher. This is different from the student-centered learning model adopted by the progressivism philosophy. Students actively determine the material and learning objectives according to their interests and needs, as well as the most appropriate ways to obtain material and knowledge (student center learning). Meanwhile, teachers act as facilitators, not as sources of information or knowledge.[32]

    d. Curriculum Implementation

        The process of implementing the curriculum must show the existence of learning activities, namely the teacher's efforts for student learning, both at school through face-to-face learning, and outside school

---

[30] Sarinah, *Pengantar Kurikulum*, 40–42.

[31] Novita Eka Anggraeni, "Strategi Pembelajaran Dengan Model Pendekatan Pada Peserta Didik Agar Tercapainya Tujuan Pendidikan Di Era Globalisasi," *ScienceEdu*, no. April (2019): 72, https://doi.org/10.19184/se.v2i1.11796.

[32] Sarinah, *Pengantar Kurikulum*, 43.

through structured and independent activities.[33] In implementing this curriculum, teachers are required to master the material that has been prepared and have the ability to deliver the material well. Generally, the implementation of the curriculum is structured in such a way as to form a systematic schedule. Regarding the learning duration and learning load for each level, it is adjusted in such a way as to suit the attention span of each level of student.

e. Evaluation

Curriculum evaluation is a component to see the effectiveness of achieving goals.[34] valuation functions as an assessment of the success of the curriculum that has been implemented. In educational units, evaluations are usually carried out periodically, either daily (after the lesson ends), trimester, or semester. Assessment can also be called an assessment. Assessment is the process of collecting information to determine students' learning needs, development, and learning outcomes.[35]

B. Strategic Management

1. Definition of Strategic Management

Strategic management consists of two words, namely management and strategic. Management means a process of managing an institution in order to achieve organizational goals. The management of the institution in question consists of work of a managerial nature as well as work of a technical or operational nature so that it requires special and organized expertise in implementing it.[36] In management science, management activities are divided into several stages, namely planning, organizing, implementing, and

---

[33] Elfin Nazri, Azmar Azmar, and Neliwati Neliwati, "Komponen-Komponen Kurikulum Sekolah Dasar," *Edukatif : Jurnal Ilmu Pendidikan* 4, no. 1 (2022): 1289–98, https://doi.org/10.31004/edukatif.v4i1.2160.

[34] Nazri, Azmar, and Neliwati.

[35] Ardiansyah, Fitri Sagita Mawaddah, and Juanda, "Assesmen Dalam Kurikulum Merdeka Belajar," *Jurnal Literasi Dan Pembelajaran Indonesia* 3, no. 1 (2023): 8–13.

[36] Muhammad Najib, Novan Ardy Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini* (Yogyakarta: Gava Media, 2016), 9–10.

controlling. [37] Meanwhile, strategic in language means careful planning of activities to achieve specific targets. This plan can be in the form of a special tactic or tip that an institution has. This tactic is designed by top management or the leadership of the institution concerned. The aim of strategic procurement is that an institution can compete with other institutions.[38]

The opinion of Fred R. David & Forest R. David quoted by Arifin, et al., reveals that strategic management is the art of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its goals.[39] J. David Hunger and Thomas L. Wheelen also stated that strategic management is a series of managerial decisions that will become a reference or basis for institutional management in the long term.[40] Meanwhile, Sondang P. Siagian stated that strategic management is a series of fundamental decisions and actions carried out by all levels of an organization to achieve the organization's goals. [41]

Based on several definitions of strategic management according to the experts above, the author concludes that strategic management is all managerial aspects that are formulated by an organization and used as a reference in managing the organization in the long term to achieve previously set goals.

2. **Characteristics and Principles of Strategic Management**

J. David Hunger and Thomas L. Wheelen in their book explain that one thing that is a special characteristic of strategic management is the emphasis on strategic decision-making. These strategic decisions are different from other decisions because they are closely related to the future of the

---

[37] Muh. Hizbul Muflihin, *Administrasi Manajemen Pendidikan* (Klaten: Gema Nusa, 2017).

[38] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 15–16.

[39] Muhammad Arifin, Zahruddin Zahruddin, and Maftuhah Maftuhah, "Optimalisasi Model Manajemen Strategik Untuk Peningkatan Kualitas Pendidikan Islam," *Al-Fikr: Jurnal Pendidikan Islam* 7, no. 2 (2021): 97–103, https://doi.org/10.32489/alfikr.v7i2.224.

[40] Hunger and Wheelen, *Manajemen Strategis*.

[41] Siagian, *Manajemen Strategik*, 15.

organization as a whole in the long term and have three main characteristics, namely:

a. Rare: namely in the form of strategic decisions that are unusual and special, and cannot be imitated.

b. Consequential: namely in the form of decisions that involve important resources and require a lot of commitment.

c. Directive: namely various strategic decisions that determine that new decisions can be used as examples to be imitated in other decisions or actions in the future for the organization as a whole. [42]

Based on the definition of strategic management according to experts and the characteristics of strategic management above, it can be concluded that strategic management has the following characteristics:

a. Strategic management is designed by leaders as top management.

b. Strategic management is implemented by staff.

c. Encourage synergistic cooperation between leadership and staff to achieve organizational goals.

d. Organizational goals in the context of strategic management include short-term and long-term goals.

e. Strategic management is devoted to achieving organizational goals by winning business competition with various other organizations by formulating strategic steps.

f. Several strategic steps produced in the strategic management process are taken after going through the environmental analysis and decision-making process.

g. Environmental analysis and decision-making are carried out by considering organizational resources and the existence of organizations that act as competitors.

h. The decisions produced in strategic management will be satisfactory for every member of the organization.

---

[42] Hunger and Wheelen, *Manajemen Strategis*, 3–4.

i. Resources are one of the most important things in an organization as well as something that differentiates it from other organizations.

j. In the context of strategic management, the development of an organization is very dependent on organizational resources when competing with other organizational resources. That's why an organization should have valuable resources and unique or rare and not found in other areas (rare).[43]

Based on the description of the characteristics of strategic management above, in its implementation strategic management also has several principles that must be considered. The four principles of strategic management according to Sampurno as quoted by Novan Ardy Wiyani in his book, namely:

a. Strategic management must be directed directly at all organizational goals and objectives.

b. Strategic management must involve various stakeholders in decision-making.

c. Strategic management requires the incorporation of short-term and long-term perspectives.

d. Strategic management suspects a trade-off between effectiveness and efficiency. [44]

3. Strategic Management Process

According to J. David Hunger and Thomas L. Wheelen, the strategic management process includes four basic elements, namely (1) environmental observation, (2) strategy formulation, (3) strategy implementation, and (4) evaluation and control.[45] The explanation of the four stages is as follows:

---

[43] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 21–22.

[44] Najib, Wiyani, and Sholichin, 22–23.

[45] Hunger and Wheelen, *Manajemen Strategis*, 9.

a. Environmental Observation

Environmental observation is the earliest stage before an organization makes a strategy formulation. Environmental observation can be interpreted as a process of monitoring, evaluating, and disseminating information from the organization's external and internal environment.[46] This stage must be carried out to know and understand the environmental conditions that occur so that the decisions that will be formulated can be right on target according to the environmental needs of the organization. The environment is all the parts or components contained in an organizational area that can influence the success of the organization concerned.

At the environmental observation stage, there are two types of environmental analysis carried out, namely external environmental analysis (ALE) and internal environmental analysis (ALI). [47] External environmental analysis is an activity to investigate elements that come from outside the organization and cannot be fully controlled by the organization, for example the conditions of the work environment and the social environment. On the other hand, internal environmental analysis is an activity to investigate elements that originate from within the organization and can be fully controlled by the organization, for example organizational structure, organizational culture, and organizational resources. [48]

In its implementation, certain techniques are needed that can make it easier for someone to observe the environment. Many techniques can be used to conduct environmental observations, one of which is SWOT analysis (Strength, Weakness, Opportunity, Treatment). First, analyze by looking at the elements of strength and weaknesses related to internal

---

[46] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 24.

[47] Muhammad Zamroji, "Analisis Strategi Dan Kunci Keberhasilan Lembaga Pendidikan Islam," *Awwaliyah: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah* 2, no. 2 (2019): 124–43, https://doi.org/10.36835/au.v2i1.302.

[48] Hunger and Wheelen, *Manajemen Strategis*, 9–12.

elements of the organization (SW). The results of the analysis are then formulated in KAFI (Internal Factor Analysis Conclusion). Second, analyze by looking at the element of opportunity, and threats which relate to external elements of the organization (OT). The results of the external analysis were finally concluded in KAFE (External Factor Analysis Conclusion).[49]

b. Strategy Formulation

The strategy formulation stage is often referred to as strategic planning. Strategic planning is a stage that an organization must take after carrying out ALE and ALI at the environmental observation stage. This stage includes the process of selecting organizational goals, determining strategies, policies, and strategic programs needed for these goals, and implementing the necessary methods to guarantee that the strategies and policies have been implemented optimally. Here are several reasons why it is important to formulate a strategic plan:

1) Providing a basic framework for further plans to improve the quality of organizational services and organizational resources

2) Strategic planning is used as a starting point in the assessment of the activities of organizational managers.

3) Strategic planning helps organizations think strategically and develop more effective strategies in the future.

4) Clarify the future direction of the organization.

5) Creating a priority within the organization.

6) Make decisions now by always keeping in mind and relating future consequences.

7) Develop a solid and coherent basis for decision-making.

8) Use maximum freedom in each organizational work unit to achieve planned activity targets.

9) Make decisions that cut across levels and functions.

---

[49] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 36.

10) Solving organizational problems.

11) As a tool to improve organizational performance.

12) Handle rapidly changing circumstances effectively.[50]

The first step that must be taken in formulating a strategy is determining the vision, mission, values, goals, and objectives of the organization by community needs. In short, this step is determining the goals that the organization wants to achieve in the long term in the future. The second step is to determine quality standards and guarantee the quality of the organization's products or services. This is a decision made by the organization to support the achievement of the vision and mission that have been previously formulated. The third step is determining the evaluation instrument. Evaluation instruments are used as a tool to measure the achievement of product quality standards (in this case students and teachers) or programs that have been designed.[51]

c. Strategy Implementation

J. David Hunger dan Thomas L. Wheelen stated that three things must be considered in strategic implementation, namely as follows:

1) Program

Programs are activities or steps required to complete a one-time plan.[52] In its implementation, program development must be carried out by creating programs that support the goals and objectives of the organization. The aim of making a program is to make the strategy implementable in the form of action *(action-oriented).* If an organization's goals and objectives are left without a program, the goals can't be achieved. Therefore, there is a need for appropriate

---

[50] Rika Maria and Hadiyanto Hadiyanto, "Urgensi Perencanaan Strategis Dalam Meningkatkan Pengembangan Dan Mutu Pendidikan," *Edukatif : Jurnal Ilmu Pendidikan* 3, no. 5 (2021): 2012–24, https://edukatif.org/index.php/edukatif/article/view/742.

[51] Edward Sallis, *Total Quality Management in Education* (New York: Routledge, 2002), 213–15.

[52] Hunger and Wheelen, *Manajemen Strategis*, 17.

collaboration between the programs, goals, and objectives of the organization concerned.[53]

2) Budget

A budget is a program expressed in terms of monetary units. Each program will be expressed in detail in terms of costs, which can be used by management for planning and control.[54] The budget is prepared after the program has been formulated to estimate the amount of costs required to support the implementation of the proposed program. The budget can also be used as a checking stage carried out by managers regarding the feasibility of the strategy chosen in implementing the program being carried out.[55]

3) Procedure

Procedures are systems of sequential steps or techniques that describe in detail how a task or job is completed.[56] Therefore, procedures are closely related to organizational structure. The organizational structure assigns different rights and obligations to each unit. Due to the differences in rights and obligations, procedures are usually divided based on job descriptions each. In the organizational world, it is often referred to as SOP (Standard Operational Procedure). The SOP contains various activities that must be carried out by each unit to complete a program that has been prepared.[57]

d. Evaluation and Control

Evaluation and control are the process of monitoring the work results of company activities (in this case educational institutions) and comparing actual performance with desired performance.[58] Evaluation and

---

[53] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 49.

[54] Hunger and Wheelen, *Manajemen Strategis*, 18.

[55] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 49.

[56] Hunger and Wheelen, *Manajemen Strategis*, 18.

[57] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 50.

[58] Hunger and Wheelen, *Manajemen Strategis*, 19.

control can also be called strategic assessment. Strategy assessment is carried out to measure the success of various programs implemented with the formulated strategy. After going through the assessment stage, the institution can assess and determine the level of achievement of the goals and objectives that were formulated at the beginning of the organization's formation. Assessment functions to monitor the results of organizational performance. Apart from that, the assessment can also be used as an evaluation of the obstacles or problems that have occurred so that they do not happen again. Three questions will be answered through the assessment process, namely (1) whether the results achieved exceed expectations and targets; (2) whether the results achieved are the same as expectations and targets; and (3) whether the results achieved are less than expectations and targets.[59]

C. Living Qur'an

1. History of Living Qur'an

Initially, the Al-Qur'an was a holy book that was only understood textually. So far, the textual approach has been taken by *fiqh* experts and has not yet reflected the actual text. Because the perspective they use is still limited to the view that legal verses are *'ainiyyah* verses and cannot be changed. So, it often results in laws that tend to be less in line with current developments.[60] Finally, as time went by, contextual studies of the Qur'an began to develop rapidly. Understanding the Qur'an tends to be more open and flexible without ignoring the original meaning of the existing verses of the Qur'an.

Historically, the study of living Qur'an has been widely researched. One of them was carried out by Farid Esack as quoted by Saepul Rahman and Wely Dozan, in his work he talked about the interaction of Muslims in Africa

---

[59] Najib, Wiyani, and Sholichin, *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*, 52–53.

[60] Hukmiah and Masri Saad, "Al- Qur'an Antara Teks Dan Konteks," *Dirasat Islamiah: Jurnal Kajian Keislaman* 1 (2020): 1–15, https://doi.org/10.59638/dirasatislamiah.v1i1.2.

with the Al-Qur'an. In Africa, the Koran is memorized, read, and revered. Farid also mentioned that when his mother was cooking, it was always accompanied by the humming of verses from the Qur'an. His mother believed that this way the results of her cooking would be more delicious. In addition, most African Muslim homes are decorated with calligraphic ornaments from verses of the Qur'an. This is so that they are protected and protected from interference by bad people. [61]

There are lots of other similar studies, especially in Indonesia which is a Muslim-majority country. For example, research conducted by Abd. Basid and Lailatul Fitriyah Hadi explained the use of verses from the Qur'an as a traditional healing method for people in the Probolinggo area, East Java. Some verses that are often read for treatment are Q.S. Al-Baqarah (2): 102, Q.S. As-Syu'ara (26): 51, Q.S. Al-Fatihah (1): 1-7, Q.S. Yunus (10): 81, Q.S. Jin (72): 3, and Q.S. al-Hasyr (59): 21.[62] These studies increasingly prove that people consider the Qur'an to be a "living" part of their lives and cannot be separated. Since then, the term living Qur'an began to emerge and become known in the academic world and it continues to develop to this day.

2. The Meaning of Living Qur'an

Ahmad Rafiq put forward the phrase living Qur'an which is directed at socio-cultural phenomena where humans receive and interact with the Al-Qur'an. In other words, the living Qur'an brings together the phenomenon of the text with the phenomenon of the reader in the process of receiving the Qur'an. The Qur'an is a text that is both passive in receiving action and active in offering meaning. For this reason, this can be studied with various approaches that can explain the limitations of each approach.[63]

---

[61] Wely Dozan and Saepul Rahman, "The Living Quran: Tradisi Free Lunch Setelah Shalat Jumat Di Masjid Jogokariyan Yogyakarta," *REVELATIA: Jurnal Ilmu Al-Qur`an Dan Tafsir* 2, no. 2 (2021): 194–205, https://doi.org/10.19105/revelatia.v2i2.5121.

[62] Abd. Basid and Lailatul Fitriyah Hadi, "Al-Qur'an Dan Pengobatan Tradisional: Studi Living Qur'an Pada Masyarakat Probolinggo Jawa Timur," *Jurnal Ulunnuha* 11, no. 1 (2022): 74–102, https://doi.org/10.15548/ju.v11i2.4902.

[63] Gusmian et al., *Living Qur'an: Teks, Praktik, Dan Idealitas Dalam Performasi Al-Qur'an*.

Heddy Shri Ahisma Putra classifies three meanings of the living Qur'an. First, is the true figure of the Prophet Muhammad SAW, this is based on information from Siti Aisyah when asked about the morals of the Prophet Muhammad SAW, she answered that the morals of the Prophet Muhammad SAW, were the Qur'an. Thus, the Prophet Muhammad SAW is the living Qur'an or the living Qur'an itself. Second, is the living Qur'an which refers to a society whose daily life uses the Qur'an as its reference book. Third, the living Qur'an can also be interpreted that the Qur'an is not just a book, but a living book that is embodied in everyday life so that it is felt and real and varies, depending on one's life[64] The link between the living Qur'an and the implementation of the early childhood education curriculum can be interpreted in all aspects of education based on religious values or the Qur'an. These values are instilled in children from an early age so that they are able to form individuals with a religious character in the future.

D. Relevant Research Results

Literature review or literature review, namely presenting theories or research that is relevant to the problems being studied or studies about whether or not there are studies or research that have relevance to the object of study that the author compiled. After searching, the authors found several studies that discussed the strategy for developing a living Qur'an curriculum in PAUD institutions or the like and had relevance to the research conducted by the authors as follows:

First, research written by Kholis, et al., suggests the culture of living the Qur'an in educational institutions and is divided into two types of discussion, namely an overview of the implementation of the culture of living Qur'an in schools, and an analysis of the values that underlie the development of a culture

---

[64] Didi Junaedi, "Living Qur ' an : Sebuah Pendekatan Baru Dalam Kajian Al-Qur ' a n (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa," *Journal of Qur'an and Hadith Studiesadiath Studies* 4, no. 2 (2015): 169–90.

of living. Qur'an at school.[65] The similarities with the author's research are on the object of study of the living Qur'an. However, the research conducted by Nur Kholis, et al., did not discuss the culture of living the Qur'an which was carried out in the PAUD realm as the author examined, but in the realms of Elementary Schools (SD) and Junior High Schools (SMP).

Second, research written by Marlina, et al., suggests an analysis of the Islamic education curriculum implemented in an early childhood education institution. The results of this study indicate that the PAUD institution in question has a curriculum objective, namely developing faith and piety to Allah SWT, as well as growing and instilling awareness in early childhood in the practice of Islamic values in life. The curriculum material provided also directs the institution to achieve the vision that has been set.[66] This research generally has the same discussion as the research that the author did. However, the author focuses more on the curriculum development strategy for PAUD institutions with the existence of superior programs based on the Koran which are rarely found in other institutions.

Third, research conducted by Merlina, et al., discusses Al-Qur'an-based curriculum management in an early childhood education institution. The results of this study revealed that the Al-Qur'an-based curriculum management process that the institution went through was carried out through several stages of the management function, namely planning, implementation, and evaluation. This research has similarities with the object of research conducted by the author, namely the Qur'an-based curriculum at an early childhood education institution.[67] However, this study did not discuss the existence of a specific strategy in developing the curriculum that was implemented and was only

---

[65] Nur Kholis, Nuril Mufidah, and Lilik Indriharta, "Implementation of Living Quran Culture in School," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 125–34, https://doi.org/10.32729/edukasi.v17i2.535.

[66] Serli Marlina, Rismareni Pransiska, and Zahratul Qalbi, "Analisis Kurikulum Pendidikan Islam Di Taman Kanak-Kanak Aisyiyah Bustanul Athfal Padang," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (2021): 844–55, https://doi.org/10.31004/obsesi.v6i2.1143.

[67] Merlina et al., "Manajemen Kurikulum Berbasis Al-Qur'an Di Lembaga Pendidikan Anak Usia Dini," *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 8, no. 2 (2022): 131–42.

limited to the description of the management or management cycle carried out by the institution concerned.

Fourth, research conducted by Novita, et al., discusses curriculum development implemented in a Kindergarten (TK) institution in Jambi, Indonesia. The research revealed that the institution is developing curriculum by implementing the 2013 Curriculum based on the Qur'an Science, Technology, Engineering, Art, and Mathematics (STEAM).[68] This research discusses the existence of a curriculum development strategy as the author examines. Even though they have the same object of research study, the setting in which the research is carried out is clearly different. The research that the authors did also did not discuss STEAM-based curriculum development strategies, but instead focused on procuring superior programs implemented in PAUD institutions.

Fifth, research written by Latipah, et al., discusses the inculcation of Islamic religious values in early childhood in a Play Group (KB) which is carried out using several methods, namely role models, family, habituation, and good environmental conditioning.[69] The object of study in this study is similar to the author, but there are differences in the focus taken by the author, namely on curriculum development strategies. The research conducted by Latipah, et al., only suggested the form of inculcating Islamic religious values as a separate discussion from the curriculum. The author collaborates the two so as to provide novelty in the curriculum development strategy for PAUD institutions.

Sixth, research conducted by Fanny, discusses the development of curriculum for early childhood education institutions based on Islamic values.[70] This departs from the background of the needs and demands of the surrounding community for the need to prioritize the cultivation of commendable moral values in children. The way out offered in the article is through the provision of

---

[68] Cut Citra Novita et al., "Pengembangan Kurikulum Berbasis Nilai-Nilai Islam di TK Islam Darul Arifin Jambi," *SALIHA: Jurnal Pendidikan & Agama Islam* 5, no. 1 (2022): 1–16, https://doi.org/10.54396/saliha.v5i1.178.

[69] Latipah, Amilda, and Mortopo, "Penanaman Nilai-Nilai Agama Islam Pada Anak Usia Dini Di PAUD KB Tunas Mulya Semende Darat Ulu Muara Enim."

[70] N Fanny, "Pengembangan Kurikulum Paud Islami Di Aceh," *Jurnal Buah Hati* 9, no. 1 (2022): 10–26, https://ejournal.bbg.ac.id/buahhati/article/view/1802.

education by developing a curriculum based on Islamic Religious Education (PAI). This research has an object of study that is similar to what the author examines, namely about the development of the curriculum for PAUD institutions. The basic difference is in the aspect of management and the focus on developing the values of the Qur'an which is used as the main guideline for curriculum development.

Seventh, research conducted by Sukandar, et al., discusses the strategy for developing the Islamic Religious Education curriculum implemented at the Prima Husada Midwifery Academy, Bogor City. The research focuses on three discussions, namely curriculum implementation models, curriculum development strategies, as well as supporting and inhibiting factors for curriculum development.[71] The similarities with the research conducted by the author are on the object of study on curriculum development strategies based on Islamic values. Even so, a very fundamental difference was found in the author's research, namely in the setting of places at PAUD institutions, as well as detailed discussions on management aspects including planning, implementation, and control.

Eighth, research conducted by Inawati on strategies for developing moral and religious values for early childhood. Basically, the purpose of this research is to suggest various strategies that are implemented in order to support the formation of good morals and religion in children.[72] The similarities with the research that the author did are in the setting of early childhood education institutions and discussions on curriculum development strategies. The difference in the research that the authors conducted was in the discussion of aspects of strategic management which were correlated with the development of a Qur'an-based curriculum.

---

[71] A Sukandar et al., "Strategi Implementasi Pengembangan Kurikulum Pendidikan Agama Islam Di Akademi Kebidanan Prima Husada Kota Bogor," *Jurnal Dirosah Islamiyah* 5 (2023): 642–52, https://doi.org/10.17467/jdi.v5i3.3360.

[72] Inawati Asti, "Strategi Pengembangan Moral Dan Nilai Agama Untuk Anak Usia Dini," *Jurnal Pendidikan Anak* 3, no. 1 (2017): 51–64.

Ninth, research conducted by Susilawati Sj., et al., discusses the strategy for developing Islamic Religious Education learning programs in a school. In this study, it was stated that management aspects were the main focus of the discussion which included three stages, namely planning, implementing, and controlling the development of learning programs.[73] The similarities with the research that the author did are in the discussion of management aspects which are divided into three sections, namely planning, implementation, and control. Even so, the object of study that the author is doing is more detailed and focused on the PAUD curriculum which is based on the values of the Qur'an.

Tenth, research conducted by Rauf, discusses strategic management in Islamic religious education in the framework of children's moral development. This research revealed several important points, namely the efforts made by teachers in the context of developing children's morals, teaching methods carried out by teachers, factors that support moral teaching to children, and factors that hinder moral teaching to children.[74] This research does not focus on developing a learning curriculum based on the Qur'an as the research conducted by the author. The management aspect is also a prominent difference in the author's research which is not discussed in his research. The similarities between the two lies in the discussion of the strategy for developing the Islamic religious education curriculum in general.

Eleventh, research conducted by Yang and Li, discusses the strategy for developing an educational curriculum for an early childhood institution in Hong Kong. In this study, the curriculum development strategy was based on the local culture prevailing in the area concerned.[75] The similarities with the research

---

[73] Diana Susilawati Sj, Muhammad Anas Maarif, and Afif Zamroni, "Strategi Pengembangan Program Pembelajaran Pendidikan Agama Islam Sekolah," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (2021): 20–40, https://doi.org/10.31538/tijie.v2i1.21.

[74] Abdul Rauf, "Management Strategy Islamic Religious Education Teacher in the Development of Student Morality," *Proceedings of the International Conference on Education Universitas PGRI Palembang (INCoEPP 2021)* 565, no. INCoEPP (2021): 1478–81, https://doi.org/10.2991/assehr.k.210716.295.

[75] Weipeng Yang and Hui Li, "The Role of Culture in Early Childhood Curriculum Development: A Case Study of Curriculum Innovations in Hong Kong Kindergartens," *Contemporary Issues in Early Childhood* 23, no. 1 (2022): 48–67, https://doi.org/10.1177/1463949119900359.

conducted by the author are in the discussion of strategies for developing early childhood education curricula. However, the author focuses in detail on the management aspects of curriculum development based on the values of the Qur'an. This was not found in the research conducted by Yang and Li which argued more about the process of integrating local content material into the children's education curriculum.

Twelfth, research conducted by Su and Zhong on strategies for developing early childhood education curriculum based on artificial intelligence technology as an educational innovation in the future.[76] The research jointly examines one form of curriculum development for early childhood education. While the very prominent difference is in the basis or guidelines used by each institution. The authors take the Al-Qur'an as the basis for curriculum development, while the two authors take artificial intelligence technology as the center of learning curriculum development.

Thirteenth, research conducted by Najiburrahman, et al., discusses the *tahfiz* program held by an early childhood education institution in the Probolinggo area. The *tahfiz* program has the goal of instilling character values in early childhood which include religious values, discipline, patience, and *istiqomah*.[77] Although this research examines the development of children's education curricula which is manifested through the procurement of the *tahfiz* program, this research does not look at the strategic management aspects of the institution as the research conducted by the authors.

Fourteenth, research conducted by Yunita and Suryana reveals the importance of developing the curriculum of PAUD institutions. The article explains the theory of curriculum development including objectives,

---

[76] Jiahong Su and Yuchun Zhong, "Artificial Intelligence (AI) in Early Childhood Education: Curriculum Design and Future Directions," *Computers and Education: Artificial Intelligence* 3, no. February (2022): 100072, https://doi.org/10.1016/j.caeai.2022.100072.

[77] Najiburrahman Najiburrahman et al., "Implementation of the Tahfidz Quran Program in Developing Islamic Character," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 3546–99, https://doi.org/10.31004/obsesi.v6i4.2077.

components, principles, and the basis for developing the PAUD curriculum.[78] The similarities with the research that the authors did were on the object of study of the curriculum development of PAUD institutions. However, the explanation given by the author is more focused on developing a curriculum based on Al-Qur'an values and the management aspects involved in it.

Fifteenth, research conducted by Maulidina, et al., suggests the development of monotheism-based early childhood learning curricula which consists of teaching the concept of monotheism education, applying the concept of monotheism education, planning monotheistic learning, and implementing tauhid-based learning.[79] This research has similarities with research conducted by the author, namely curriculum development. However, this development is focused on aspects of monotheism, this is different from the research conducted by the author which focuses more on discussing Al-Qur'an-based curriculum development strategies in early childhood education institutions.

E. Thinking Framework

The author starts the framework of thinking from the concept of strategic management theory raised by J. David Hunger and Thomas L. Wheelen, the strategic management process includes four basic stages, namely (1) environmental observation, (2) strategy formulation, (3) strategy implementation, and (4) evaluation and control. Strategic management process based on living Qur'an curriculum development which is implemented by the Darul Qur'an Al-Karim Kindergarten institution through these four stages. At the environmental observation stage, it is divided into two parts, namely external environmental analysis (ALE) and internal environmental analysis (ALI). This observation process was carried out using the SWOT analysis technique. Then the second stage, namely strategy formulation or planning. At this stage, the vision and mission of the institution, the quality assurance of graduates, the

---

[78] Lisa Yunita and Dadan Suryana, "Pentingnya Pengembangan Kurikulum Pendidikan Anak Usia Dini," *Pendidikan Tambusai* 6 (2022): 12526–27.

[79] Junita Maulidina et al., "Pengembangan Kurikulum Pembelajaran AUD Berbasis Tauhid," *Islamic EduKids* 2, no. 1 (2020): 50–57, https://doi.org/10.20414/iek.v2i1.2275.

programs to be implemented, and the evaluation instruments to be used are determined. Next, the implementation or strategic implementation stage is by compiling and implementing an activity schedule as well as compiling and implementing program SOPs. The final stage is evaluation and control also called curriculum assessment. Assessments include assessments carried out daily, weekly, and semesterly.

These four stages are integrated to form a strategic management flow that is implemented at Darul Qur'an Al-Karim Kindergarten, especially in developing a curriculum based on living Qur'an. Finally, the strategic management cycle found by the institution is reviewed to further determine the impact or influence that arises, especially impacts related to other stakeholders in the world of education.
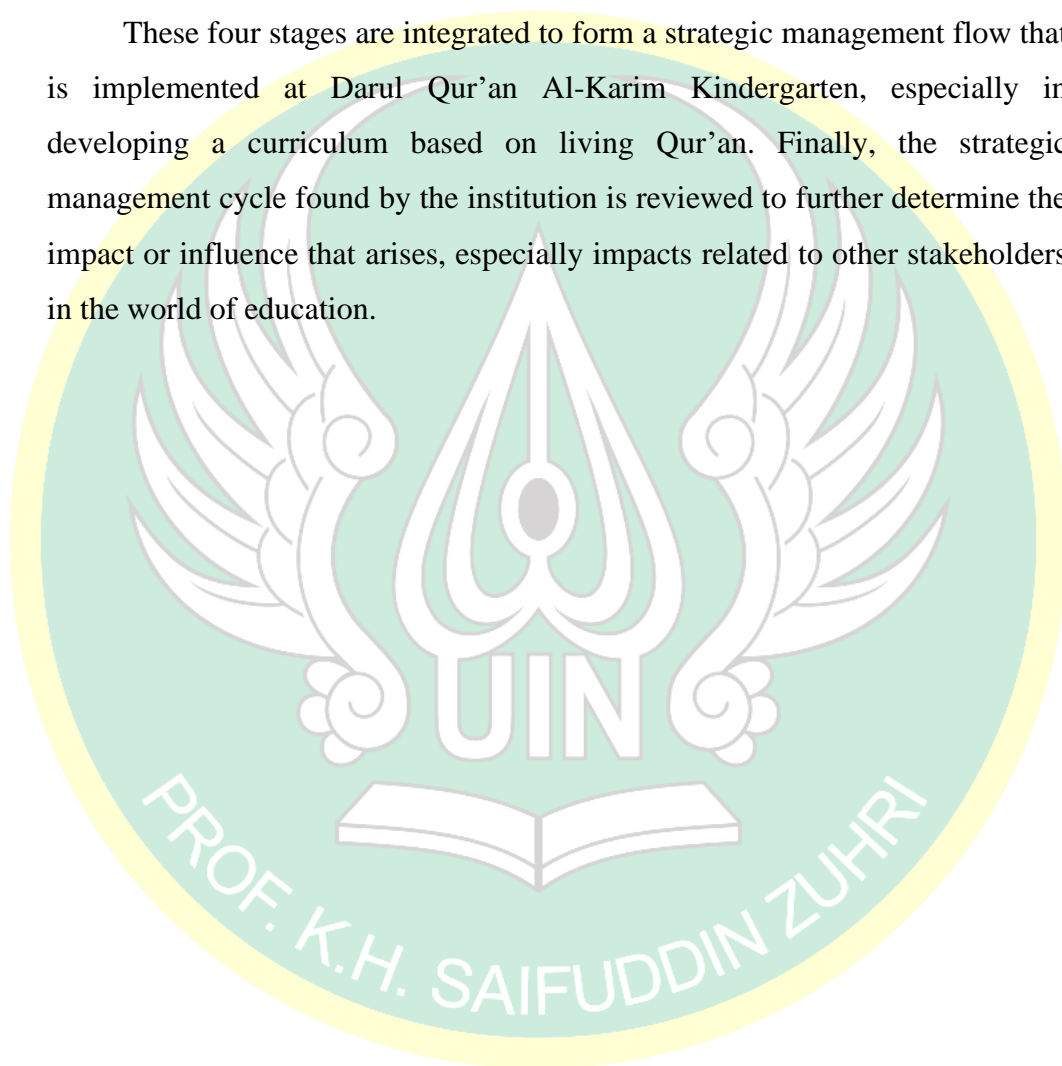
CHAPTER III

RESEARCH METHOD

1. Paradigm, Types, and Research Approaches

1. Research Paradigm

The researcher takes a research paradigm in the field of education with a focus on studies in the field of early childhood Islamic education which is studied based on the post-positivism research stream. The post-positivism research paradigm is a philosophical view that seeks to overcome the weaknesses found in the previous positivism research paradigm.[80] The flow of post-positivism is a modification and refinement of the flow of positivism. This research paradigm emphasizes explanations that are descriptive, subjective, dynamic, and complex so that they cannot be seen only from a visual perspective. This school observes reality according to reality in accordance with natural laws that are universal and general, so that it is not possible for research to be seen for its truth only by a human or researcher, but involves many parties and aspects of life.[81]

2. Types and Research Approaches

The research method or approach used in this research is qualitative. Qualitative research methods are research conducted in an effort to present the social world and its perspectives in the world in terms of concepts, behavior, and human problems studied.[82] In this study, the authors used a type of phenomenological research. Phenomenology is research on systematic behavior and events and aims to find an explanation of the meaning or essence

---

[80] Hendrianto Sundaro, "Positivisme Dan Post Positivisme: Refleksi Atas Perkembangan Ilmu Pengetahuan Dan Perencanaan Kota Dalam Tinjauan Filsafat Ilmu Dan Metodologi Penelitian," *Modul* 22, no. 1 (2022): 21–30, https://doi.org/10.14710/mdl.22.1.2022.21-30.

[81] Dini Irawati, Nanat Fatah Natsir, and Erni Haryanti, "Positivisme, Pospositivisme, Teori Kritis, Dan Konstruktivisme Dalam Perspektif 'Epistemologi Islam,'" *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 8 (2021): 870–80, https://doi.org/10.54371/jiip.v4i8.358.

[82] Lexy J. Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi* (Bandung: Remaja Rosdakarya, 2016).

of a phenomenon and generate knowledge through human life.[83] In other words, phenomenology begins with a phenomenon or admiration for something, in this case, the curriculum development strategy carried out by the Darul Qur'an Al-Karim Kindergarten, Karangtengah, Baturraden, Banyumas.

2. Time and Place of Research

1. Place of Research

   The research was carried out at the Darul Qur'an Al-Karim Kindergarten (TK) institution, which is located at Jalan Raya Baturraden West Route, RT 03/04, Karangtengah Village, Baturraden District, Banyumas Regency.

2. Time of Researh

   This research was carried out from 9th October 2023 to March 2024. The research time was divided into two parts, namely the interview and observation stages of the internal and external environment from 9th October 2023 to 31st January 2024. Meanwhile, the interview and observation stages of the learning program were carried out from the beginning of January 2024 until the end of March 2024.

3. Data and Data Sources

1. Data

   The data in this research are the results of observations, interviews, and documentation carried out by the author regarding the research object of living Qur'an curriculum development strategies which was held at Darul Qur'an Al-Karim Kindergarten, Karangtengah, Baturraden.

2. Data Sources

   a. The headmaster of Darul Qur'an Al-Karim Kindergarten, namely Mrs. Sumiyati

---

[83] Zul Azmi, Abdillah Arif Nasution, and Wardayani Wardayani, "Memahami Penelitian Kualitatif Dalam Akuntansi," *Akuntabilitas* 11, no. 1 (2018): 159–68, https://doi.org/10.15408/akt.v11i1.6338.

b. The teacher of Darul Qur'an Al-Karim Kindergarten, namely Ms. Cindy.

c. The students of Darul Qur'an Al-Karim Kindergarten, grade A and B.

d. The parents of students, the selection of target data sources is done by purposive sampling.

4. Data Collection Technique

1. Interview

The interview is basically a conversation by asking questions by the interviewer and finally getting a response from the source to get a certain purpose that has been planned beforehand.[84] The interviews conducted by the author consisted of structured and unstructured interviews with predetermined research subjects. Interviews conducted by researchers are carried out regularly either directly or indirectly. Interviews in this case are to seek data regarding the four basic elements of strategic management which include environmental observation, strategy formulation, strategy implementation, and strategy assessment.

2. Observation

Observation allows researchers to draw conclusions based on the opportunities they get to carry out in-depth observations in order to produce real information from a real condition or situation as well.[85] In accordance with this statement, the technique of collecting data is by directly observing the facts that occur in the field. In-depth observation is the essence of observation. The observation process is usually carried out periodically and simultaneously so that even small data can be clearly observed.[86] In this study, the authors used non-participant observation, namely observing a reality that occurs without having to involve themselves as research subjects. The author makes observations several times until it reaches a saturation point and produces complete data.

---

[84] Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi*.

[85] Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education* (London: RoutledgeFalmer, 2000).

[86] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 2nd ed. (Bandung: Alfabeta, 2019).

The author observes the data needed to build arguments regarding each strategic management flow carried out by the institution. At the environmental observation stage, the data sought are external and internal environmental conditions. At the strategic planning stage, the data sought is regarding the institution's vision and mission, quality standards and quality assurance, as well as plans for evaluation instruments that will be used. At the strategy implementation stage, the data sought is the program development process, budget creation, and the program preparation and implementation process. At the assessment stage, we will look for indicators of the success of the program that has been implemented by the institution.

3. Documentation

Documentation is recording past events in the form of writing, drawing, or someone's monumental work.[87] Examples of documentation are report notes, archives, or photos of activities owned by the Darul Qur'an Kindergarten, Karangtengah, Baturraden, Banyumas, which will be a source of research material. In this case, it is very important to examine whether these documents must really reflect equivalent primary information obtained from the person or situation being studied.[88] This documentation technique is useful for supporting the results of interview data acquisition and observations that have been made. Documentation owned by Darul Qur'an Kindergarten includes activity reports, photos, lists of students and teachers, as well as various other supporting documents.

5. Data Analysis Technique

In qualitative data analysis, Susan Stainback argues that the process of data analysis is a process of criticizing the research process in order to gain an in-depth understanding of the relationship or concept of the data that has been obtained. The author will get an idea or ideas that are correct and can be further

---

[87] Sugiyono.

[88] John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Method Approaches* (California: SAGE Publications, 2009).

developed or evaluated.[89] Basically, the process of data analysis is the process of pursuing data into an idea or research idea that can be scientifically accounted for. The process of data analysis is needed because it functions to find the core of research, namely the results of research. The author uses the data analysis technique of the Miles and Huberman model. In this analysis model, there are three stages of analysis, namely data collection, data reduction, and data display.[90]

6. **Data Validity Test**

The next step is to test the validity of the data with the triangulation technique. Triangulation is done to test the validity of the data, namely by exploring the truth of certain information using a variety of different data sources to enrich views and support ideas or ideas.[91] The author uses a triangulation of research techniques, time, and sources. Triangulation in the research techniques used is by using observation, interviews, and documentation. Triangulation at the time of research is carried out continuously from 9th October 2023 to the end of March 2024. Meanwhile, triangulation of research sources was carried out on several related parties such as school principals, foundation advisor, and teachers.

---

[89] Creswell.

[90] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*.

[91] Andarusni Alfansyur and Mariyani, "Seni Mengelola Data : Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial," *Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah* 5, no. 2 (2020): 146–50.

CHAPTER IV
RESEARCH RESULTS AND DISCUSSION

A. Description of the Darul Qur'an Al-Karim Kindergarten Institution

1. History of Establishment

The founder of the Darul Qur'an Al-Karim Kindergarten, namely the Darul Qur'an Al-Karim Islamic Boarding School Foundation, pays attention to the importance of Early Childhood Education (PAUD) and at the same time wants to develop the potential and Human Resources (HR) of the Karangtengah Village community and its surroundings, so it is necessary establishing a formal kindergarten (TK) educational institution. Moreover, kindergarten institutions are considered to be rarely found in this area, so there is a gap between the community's need for PAUD institutions and the availability of PAUD institutions themselves. This causes many preschool-age children not to receive formal education in kindergarten.

Based on the description above, the foundation realizes that the existence of PAUD institutions in the form of kindergartens is absolutely a necessity. Apart from the lack of kindergarten educational institutions in the Karangtengah area, the distance between people who want to send their children to kindergartens in other areas is a strong reason for the foundation to establish a strategic kindergarten institution that is easily accessible to the community. On this basis, the Darul Qur'an Al-Karim Islamic Boarding School Foundation took the initiative to establish a PAUD institution as a kindergarten.[92]

The foundation believes that to form a generation that loves the Qur'an and has *al-karimah* character, it must start from an early age as an initial formation for provisions when they grow up. Darul Qur'an Al-Karim Kindergarten was finally established on May 18, 2015 under the auspices of Prof. Dr. K.H. Suwito, M.Ag. as chairman of the foundation. Since 2015, the

---

[92] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

kindergarten has opened registration for young children in the Karangtengah area and outside the area to produce a generation of memorizers of the Al-Qur'an. Efforts to improve the quality of education and progress of kindergartens are carried out continuously over time, for example by applying for official permission from the government so that the operations of Darul Qur'an Al-Karim Kindergarten can run smoothly.[93]

2. **Geographical Location**

Darul Qur'an Al-Karim Kindergarten is located on Jalan Baturraden West Route RT 03 RW 04, Karangtengah Village, Baturraden District, Banyumas Regency. This location is close to the Baturraden natural tourist area so the environment is still very beautiful. This location is also the location of other educational units such as elementary and middle schools which are under the auspices of the Darul Qur'an Al-Karim Islamic Boarding School Foundation. This makes the location of the Darul Qur'an Al-Karim Kindergarten strategic because it is an educational center area that is close to public access such as public transportation.

3. **Vision, Mission, and Goals of the Institution**

a. Vision of Darul Qur'an Al-Karim Kindergarten

Darul Qur'an Al-Karim Kindergarten (TK) in 2025 will become the leading center for early childhood education based on the Qur'an in the Banyumas Regency area.

b. Mission of Darul Qur'an Al-Karim Kindergarten

1) Organizing early childhood education based on the Qur'an.

2) Socialize Qur'anic parenting to society.

Explanation:

a) *Qur'anic parenting* is a concept of parenting that is extracted from the Al-Qur'an, both referring to literature and conceptualizing oneself.

---

[93] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

b) The community in question includes at least guardians *(wali)* of students, both from Darul Qur'an Al-Karim Kindergarten and surrounding kindergartens up to the limit stated in the vision.

3) Carry out the initial stages of transforming society towards a Qur'anic society.

Explanation:

a) The transformation of the community that the kindergarten organization is trying to achieve is focused on the cultivation of faith, the development of morals, and the learning of the Qur'an.

b) This transformation is interconnected, involving the kindergarten institution, the Darul Qur'an Al-Karim Foundation, units under the Darul Qur'an Al-Karim Foundation, student guardians, as well as similar institutions around the Darul Qur'an Al-Karim Kindergarten.

c) The targeted Qur'anic society is a society that at least reflects Islamic morals, which is manifested by increasing awareness of carrying out religious obligations and studying the Qur'an.[94]

c. Goals of Darul Qur'an Al-Karim Kindergarten

1) Cultivating the love of Darul Qur'an Al-Karim Kindergarten students for the Qur'an.

2) Instilling faith, as well as guiding Darul Qur'an Al-Karim Kindergarten students to uphold Islamic ethical values.

3) Changing society's paradigm towards the interconnection of the three pillars of education, namely administrators, parents, and students.

4) Changing people's understanding from the classical model of child care to the concept of child care according to the Qur'an.

5) Create healthy competition *(Musabaqah fi al-Khairat)* between kindergarten institutions towards improving the quality of learning in each institution.

---

[94] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

6) Together with related parties, help build a society that is responsive to the Qur'an.[95]

4. Featured Program

The featured program at Darul Qur'an Al-Karim Kindergarten is *tahfiz* or memorize *juz* 30. Children who go to school at this institution are designed to memorize *juz* 30 after receiving two years of education at Kindergarten A and Kindergarten B levels. The target for memorizing half a *juz* in one year, so that children who are forced to only study for one year will still have memorized at least half a *juz*. The school strongly recommends parents who send their children to kindergarten to send their sons and daughters to school completely for up to two years so that the target of memorizing is also achieved. In its implementation, this memorization program requires cooperation from various parties, especially teachers, children, and parents. Teachers are tasked with assisting the child's memorization and deposit process when at school, children are tasked with following a series of memorized activities and carrying them out as best as possible, while parents are tasked with helping children maintain memorization and preparing new memorization when the child is at home.

5. Data on the Condition of Teachers and Employees

Teachers and employees are subjects who have a great influence on the running of an institution. Darul Qur'an Al-Karim Kindergarten has a principal and eight teachers. Teachers at this school are divided into two, namely *tahfiz* teachers and accompanying teachers so that each class will have two teachers. This school also has an administrative staff. The list of teachers and employees at Darul Qur'an Al-Karim Kindergarten can be seen in the table below:

---

[95] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

Table 1. List of Teachers and Employees[96]

No.	Name	Place and Date of Birth	Education	Department
1.	Sumiyati, S.Pd.AUD.	Banyumas, 16th April 1975	S1 PAUD	Head Master
2.	Cahya Dwi Winarti	Banyumas, 28th June 1987	Senior High School	Teacher of TK A
3.	Siti Nur Izzati, S.Pd.	Balai Karangan, 13th Mei 1994	S1 PAUD	Teacher of TK B3
4.	Dina Arum W., S.E.	Banyumas, 2nd Februari 1987	S1 Economics	Administration
5.	Diet Thamara D., S.Psi.	Jaya Pura, 6th September 1986	S1 Psychology	Teacher of TK B3
6.	Cyndi Desta P., S.Sos.	Cilacap, 9th Desember 1997	S1 BKI	Teacher of TK B1
7.	Nur Isnaeni Y., S.Pd.	Banyumas, 28th Juni 1998	S1 PAI	Teacher of TK B2
8.	Siti Fatimah, S.Pust.	Banyumas, 15th November 1992	S1 Library	Teacher of TK B2
9.	Anisa Arifatun	Bengkulu Utara, 8th Agustus 2002	S1 PAUD	Teacher of TK B1
10.	Arif Syahfrudin, S.Pd.	Purbalingga, 10th April 2001	S1 PAI	Teacher of TK A

6. Data on the Condition of Student

Students are the main implementing element of programs in schools. The distribution of students at Darul Qur'an Al-Karim Kindergarten can be divided based on several categories, namely gender, age-range, and class as listed in the following table:

Table 2. Data on Number of Students Based on Gender[97]

No.	Gender	Amount
1.	Male	55
2.	Female	35
	Total	90

Table 3. Data on Number of Students Based on Age Range[98]

No.	Age Range	Amount
1.	4-5 Years	21
2.	5-6 Years	69
	Total	90

---

[96] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

[97] Documentation of Darul Qur'an Al-Karim Kindergarten on Friday, March 8, 2024.

[98] Siti Nur Izzati, Class B3 Teacher, interview on Wednesday, March 20, 2024.

Table 4. Data on Number of Students by Class[99]

No.	Class	Amount
1.	A (Ali bin Abi Thalib)	21
2.	B1 (Utsman bin Affan)	22
3.	B2 (Umar bin Khattab)	24
4.	B3 (Abu Bakar Ash-Shiddiq)	23
	Total	90

7. Data on the Condition of Facilities and Infrastructure

Facilities and infrastructure are important things that must exist in an institution, especially educational institutions. The availability of complete infrastructure will support operational learning activities. So, the better the infrastructure, the better the quality of the institution's services. The various facilities and infrastructure owned by Darul Qur'an Al-Karim Kindergarten can be seen in the following table:

Table 5. Facilities and Infrastructure Data[100]

No.	Item	Quantity	Unit	Condition
Room/Area				
1.	Classroom	4	Room	Good
2.	Teacher's Room	1	Room	Good
3.	School Health Unit	1	Room	Good
4.	Warehouse	1	Room	Good
5.	Toilet	2	Room	Good
Infrastructure				
6.	Front Fence	1	Set	Good
7.	Side Fence	1	Set	Good
8.	Flagpole	1	Piece	Good
9.	Trash Bin	2	Piece	Good
10.	Aqueducts	1	Set	Good
11.	Schoolyard	1	Piece	Good
Water and Electricity Sources				
12.	Lamp	15	Piece	Good
13.	Fan	1	Piece	Good
14.	Stop Contact	8	Piece	Good
15.	Electrical Installation	1	Set	Good
16.	Refrigerator	1	Piece	Good

---

[99] Siti Nur Izzati, Class B3 Teacher, interview on Wednesday, March 20, 2024.
[100] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

	Office Stationery			
17.	Computer/Laptop	5	Piece	4 Good, 1 Fair
18.	Printer	3	Piece	Good
	Toys			
19.	Beam	200	Piece	Good
20.	Puzzle	20	Piece	Good
21.	Art Play Tools	1	Piece	Good
22.	Balls of Various Sizes	100	Piece	Good
23.	Literacy Play Tools	3	Set	Good
24.	Role Playing Tools	2	Set	Good
25.	Sensorimotor Play Tools	2	Set	Good
26.	Weight Measuring Tool	2	Piece	Good
27.	Body Height Measuring Tool	2	Piece	Good
28.	Hand Washing Equipment	5	Piece	Good
	Books			
29.	Illustrated Story Book	60	Piece	Good
30.	Learning Manual	1	Piece	Good
31.	Learning Facilities Program Manual	1	Piece	Good
32	A Guidebook for Organizing and Managing Kindergartens	1	Piece	Good
33.	Kindergarten Personnel Administration Manual	7	Piece	Good
34.	Technical Guidebook for Teaching and Learning Processes	1	Piece	Good
35.	Standard Book for Supervision and Evaluation of Kindergarten Education	2	Piece	Good
36.	Book Of Religious Hymns	1	Piece	Good
37.	Learning Model Curriculum Book	1	Piece	Good
38.	A Special Methodical Book in The Field of Development	2	Piece	Good

B. Results of Living Qur'an Curriculum Development Strategy Research Data

1. Environmental Observation

a. External Environmental Analysis (ALE)

External environmental analysis was carried out on elements outside the Darul Qur'an Al-Karim Kindergarten institution including socio-cultural religious, educational, economic, political, and legal conditions, and the demographic current of the local community. The research results show that at the time the institution was established most of the policies taken took these elements into account. This analysis process is used to find out initial information to determine further policies that will be taken by the institution to minimize the possibility of making wrong decisions.

The results of the analysis of the socio-cultural and religious conditions of the people of Karangtengah Village still belong to an area that is unfamiliar with the deepening of religious knowledge, especially Islam. So, the average person in this environment only knows Islam in a basic and rudimentary way. This is as stated by Mr. Sofwan Mubarir as caretaker of the Darul Qur'an Modern Islamic Boarding School Foundation:

> *"Kalau dari segi latar belakangnya itu orang bilang lebih ke abangannya. Abangan itu ya dia mengenal agamanya sangat dasar sekali. Iya, sehingga kita berharap nanti dari anak-anak TK itulah yang nanti muncul generasi-generasi yang waktu Romadhon ya puasa full, Qur'an menjadi bacaan sepanjang hari hingga akhir hayat."[101]*

His statement shows that the non-religious background condition is the right reason to establish an educational institution based on the Al-Qur'an or what is hereafter known as the curriculum of living Qur'an. Especially Early Childhood Education (PAUD) institutions as an effort to produce a young generation of Qur'ani. A similar statement was also

---

[101] Sofwan Mubarir, Advisor of Pondok Pesantren Modern Darul Qur'an Al-Karim Foundation, interview on Wednesday, January 24, 2024.

expressed by Mrs. Sumiyati as head of the Darul Qur'an Al-Karim Kindergarten:

> *"Kondisi sosio-kulturalnya awam, kalau di lingkungan desanya maksudnya loh, ya. Kalau di pondoknya sih memang tujuannya supaya memberi magnet kepada masyarakat biar mereka itu lebih mendalami agama terutama Al-Qur'an."[102]*

The results of the analysis of educational and economic conditions show that the residents of Karangtengah Village have heterogeneous educational backgrounds and are classified as middle to lower economic levels. The average village community has an educational history ranging from elementary school, middle school, and high school, to a bachelor's degree. The jobs held by the majority of the population are farmers, laborers, and traders. The results of this analysis help the kindergarten to provide an idea of the costs that will apply when children attend kindergarten. The hope is that the resulting costs will not be a burden on prospective parents and will follow the economic capacity of the Karangtengah community and its surroundings.

The results of the analysis of political and legal conditions, especially from the Karangtengah Village Government, are classified as neutral. Mrs. Sumiyati, as the head of the kindergarten, admitted that the village government in general did not limit or make it difficult for the establishment of the Darul Qur'an Al-Karim Kindergarten or any form of implementation of the programs within it. The village government actively provides support in the form of Education Operational Assistance (BOP) funds to kindergartens. The existence of these aid funds is very helpful for the TK in financing its daily operational activities.

The results of the analysis of demographic conditions show that Karangtengah Village is also densely populated and has many young children, thus supporting the establishment of the Darul Qur'an Al-Karim Kindergarten institution. Mrs. Sumiyarti admitted that there were many

---

[102] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 5, 2024.

parents from the Karangtengah area who wanted to send their children to the Darul Qur'an Al-Karim Kindergarten. However, because in this environment there is not only the Darul Qur'an Al-Karim Kindergarten institution, but also other PAUD institutions, the kindergarten took the initiative to limit the number of prospective students from Karangtengah to a maximum of 25 children. This is intended to maintain the continuity of other kindergartens.

The process of analyzing the external environment above is carried out in a flowing manner. So basically, there are no patent provisions that regulate this matter. However, in general, the analysis process carried out by Mrs. Sumiyati as the school principal is by observing the conditions and needs of the community and coordinating between advisor, teachers, parents, and other interested parties (stakeholders) such as government agencies, religious leaders and the surrounding community if some things or policies need to be formulated.

PAUD service users at Darul Qur'an Al-Karim Kindergarten consist of the people of Karangtengah and several surrounding areas such as Sumbang, Kedungbanteng, Purwokerto, Melung, and Kutaliman. As mentioned above, the Darul Qur'an Al-Karim Kindergarten does limit the number of students from Karangtengah, but this does not mean that the kindergarten cannot develop itself in terms of student quantity. What is happening is the opposite, the kindergarten is increasingly active in expanding outside the Karangtengah area. For this reason, the kindergarten provides as wide an opportunity as possible for young children in other villages to attend school at this institution. Every year, Darul Qur'an Al-Karim Kindergarten can accommodate up to 90 students, consisting of 25 children from Karangtengah and the rest from other villages.[103]

Prospective parents who want to enroll their children in the Darul Qur'an Al-Karim Kindergarten are usually interviewed and their

---

[103] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 5, 2024.

background is checked first. This is to determine the readiness of prospective student parents in terms of funding and existing programs at Darul Qur'an Al-Karim Kindergarten, especially the Al-Qur'an program. So, the hope is that prospective parents will truly understand their rights and obligations while sending their children to school at this institution. This is very important to do because most of the programs at Darul Qur'an Al-Karim Kindergarten require solid cooperation between parents and teachers or schools.

The featured program at Darul Qur'an Al-Karim Kindergarten is the *juz* 30 memorization program which is rarely found in other institutions and is the only one in Karangtengah Village. Apart from that, the learning curriculum of living Qur'an is designed in such a way that it emphasizes learning based on the Qur'an. As stated by Mrs. Sumiyati in her answer when interviewed about the advantages of the institution: *"InsyaAllah punya, karena di sini kan memang keunggulannya itu ada hafalan juz 30. Kalau TK lain memang mungkin ada, tapi biasanya cuma surat-surat pendek aja."*[104] She added that the existence of the *juz* 30 memorization program was the main attraction for people from both Karangtengah and outside the area to send their children to the Darul Qur'an Al-Karim Kindergarten.

According to Mrs. Sumiyati, she has not found any kindergarten in the Karangtengah or Baturraden area that has similar advantages and deserves to be considered a competitor to the Darul Qur'an Al-Karim Kindergarten. However, she mentioned that one of the kindergartens in the Kedungbanteng area is Al-Izzah Kindergarten. She said that Al-Izzah Kindergarten has a curriculum that focuses on memorizing the Al-Qur'an and uses the Ummi method in teaching the Al-Qur'an. This institution has similarities in the programs and methods used by Darul Qur'an Al-Karim Kindergarten. What makes Al-Izzah Kindergarten superior is that it has a

---

[104] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 5, 2024.

patented Ummi teaching model and there is clear cooperation or MoU between the school and the Ummi method teaching institution based in Jogjakarta. Meanwhile, Darul Qur'an Al-Karim Kindergarten only uses the Ummi method as a development and training effort for its teachers which is held routinely once every week through the *tahfiz* coordinator appointed by the foundation. As the results of an interview with Mrs. Sumiyati:

> *".... Jadi, di sana (TK Al-Izzah) memang hafalannya bagus. Karena di sana pakainya metode Ummi dan sudah MoU dengan yang punya Ummi itu sendiri. Jadi ya ada jaminannya gitu, ada hitam di atas putih. Kalau di sini kan memang ada guru yang mengajar Ummi cuma belum ada MoU."*[105]

Mrs. Sumiyati said that the positive impact of the existence of these competing institutions made teachers maximize their abilities to provide quality Al-Quran teaching. Moreover, the wishes of parents who send their children to Darul Qur'an Al-Karim Kindergarten is that their children can recite the Al-Qur'an well and correctly, even memorizing *juz* 30, so that the teachers at the school must try to reach these expectations. All parties at Darul Qur'an Al-Karim Kindergarten do not consider these competitors as competitors but as partners. They think that they can learn from the advantages that Al-Izzah Kindergarten has so that the Darul Qur'an Al-Karim Kindergarten institution can imitate it and be even better in the future. This statement is reinforced by the answer given by Mr. Sofwan Mubarir as foundation advisor:

> *"Sebetulnya yang kita inginkan bukan persaingan tapi kerja sama. Iya kerja sama saling mengisi potensi-potensi yang ada. Banyak TK-TK yang datang dan kita punya perkumpulan namanya Satuan Guru TK yang di Baturraden itu kita sering memberikan kepada mereka untuk bisa mencari inovasi bersama. Saya berprinsip bahwa orang Islam itu seperti lima jari tangan ini. Jadi tidak ada persaingan di dalamnya tapi berusaha saling mem-back-up. ...."*[106]

---

[105] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 5, 2024.

[106] Sofwan Mubarir, Advisor of Pondok Pesantren Modern Darul Qur'an Al-Karim Foundation, interview on Wednesday, January 24, 2024.

Based on the data described above, it can be seen that Darul Qur'an Al-Karim Kindergarten has various opportunities to develop the curriculum of living Qur'an for early childhood including:

1) It has a strategic environment because it is densely populated and close to the Islamic boarding school environment.

2) Allows it to continue to expand and become better known to the wider community.

3) There are no *ahlusunnah* kindergartens yet in Baturraden that implement the curriculum living Qur'an except TK Darul Qur'an Al-Karim.

4) Global community awareness of the importance of teaching the Al-Qur'an is increasing.

Based on the description of the data above, it can be seen that the various threats faced by Darul Qur'an Al-Karim Kindergarten in developing the curriculum of living Qur'an for early childhood include:

1) The background of the local community is not steeped in religion, which sometimes makes it difficult and less cooperative with the kindergarten.

2) It is possible that there is a feeling of dissatisfaction among the people of Karangtengah Village who want to send their children to kindergarten because of the implementation of the quota system.

b. **Internal Environmental Analysis (ALI)**

Based on the results of interviews conducted by the author, Mrs. Sumiyati said that there are two resource elements in Darul Qur'an Al-Karim Kindergarten, namely human resource elements (HR) and non-human resource elements (non-HR).[107] Human resources in these institutions such as school principals, *tahfiz* teachers, accompanying teachers, and staff or employees. Meanwhile, non-human resources

---

[107] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

include curriculum, facilities, and infrastructure. These two resource elements are related to each other in providing the best service to students, especially in implementing the curriculum of living Qur'an.[108] Various abilities that must be possessed by each human resource at Darul Qur'an Al-Karim Kindergarten include:

1) Head of Kindergarten

    a) Experienced in the world of early childhood education

    b) Have skills in leading and coordinating with members

    c) Have skills for public speaking

    d) Have skills in solving problems and finding solutions

2) *Tahfiz* Teachers

    a) Have a good ability to read the Qur'an

    b) Prioritize having memorized *juz* 30

    c) Have skills in educating early childhood

    d) Knowing the movements of the sentence to be read

3) Accompanying Teachers

    a) Understand the teaching material that will be given

    b) Priority is given to having experience in the world of early childhood

    c) Have skills in creating learning innovations

    d) Able to accompany *tahfiz* teachers and collaborate in teaching and learning activities

4) Administrative Staff (Operator)

    a) Understanding the world of technology

    b) Able to operate Microsoft Word and Excel applications

5) Cleaning Service

    a) Have skills in maintaining school cleanliness

    b) Responsible for maintaining hygiene tools

In practice, human resources are most often involved in curriculum living Qur'an development is a teacher. The teachers at Darul Qur'an Al-

---

[108] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

Karim Kindergarten are divided into two parts based on the focus of the material taught, namely the *tahfiz* teachers and accompanying teachers. *Tahfiz* teacher is a teacher who specifically teaches memorizing *juz* 30 to young children. Because the Al-Qur'an program is the institution's main program, the *tahfiz* teacher recruitment process tends to be tighter than the recruitment of regular teachers or accompanying teachers. This is to ensure the quality of *tahfiz* teachers who will teach later. Meanwhile, accompanying teachers are teachers who are tasked with delivering material beyond memorization and accompanying the *tahfiz* teachers in conditioning children in the classroom. There is cooperation and division of tasks between *tahfiz* teachers with accompanying teachers makes the learning process more focused, and conducive and makes it easier for students to achieve learning targets. This is what becomes the *tahfiz* teacher's advantage and also accompanying teachers as the main human resources for Darul Qur'an Al-Karim Kindergarten.[109]

Based on the research results, it must be acknowledged that there are also shortcomings that *tahfiz* teachers have in the Darul Qur'an Al-Karim Kindergarten, it turns out that not all the *tahfiz* teachers have memorization of *juz* 30 full. This fact can be a very urgent weakness for schools. This is because the main school program is memorizing *juz* 30, so it is appropriate for teachers to also have the minimum qualifications to memorize *juz* 30. However, in reality, it is not easy to find *tahfiz* teachers' qualifications who are also skilled in early childhood. If you are looking for someone who only memorizes *juz* 30, then it is not certain that the prospective teacher is capable and accustomed to educating early childhood children. This is very different when compared to the Al-Qur'an Education Park (TPQ) institutions which are often found in the community. Usually, children who study at TPQ are elementary school age (SD) or above. Meanwhile, early childhood is those aged 0 to 6 years. Prospective teachers must have

---

[109] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

extra ability and patience in teaching memorizing the Al-Qur'an. For this reason, school principals and foundations also implement two teachers in one class, namely *tahfiz* teachers and accompanying teachers. The hope is that the two of them can work together to create a conducive classroom atmosphere in implementing the *tahfiz* curriculum and general.

Mrs. Sumiyati, as the principal, said that it was a requirement to become a *tahfiz* teacher it is to read the Qur'an well and correctly. Meanwhile, the criteria for having memorized *juz* 30 is an added value and priority. Moreover, as time goes by, the teacher will be carried away by memorizing *juz* 30 by himself because he is forced to teach it. The most important thing is that the teacher has the basic ability to read the Qur'an well and has the will to continue to increase his memorization. For this reason, the foundation prioritizes improving the quality of kindergarten teachers' reading of the Qur'an rather than improving their memorization. To support these ideals, the foundation regularly provides Al-Qur'an training to all kindergarten teachers to maintain the quality of the teachers' Al-Qur'an reading.[110]

One difficulty that *tahfiz* teachers often encounter is that teachers often forget the movements they want to teach. Darul Qur'an Al-Karim Kindergarten Institute is an institution that teaches *tahfiz* methods using hand movements. This method is called the Memorize as Easy as a Smile (Master) method. This hand movement is adjusted to the meaning of the verse that is being memorized. This aims to make it easier for children to memorize. However, because there are so many verses to memorize, teachers often forget the movements they have taught, so it sometimes confuses students because of the differences in movements. Apart from that, when the *tahfiz* teacher is absent, the class will lack a teacher to handle the memorization. To overcome this, Mrs. Sumiyati, as the head of the kindergarten, will usually come in to fill classes that lack teachers.

---

[110] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

Mrs. Sumiyati admitted that the existence of human resources at Darul Qur'an Al-Karim Kindergarten had supported the implementation of a curriculum development strategy based on the living Qur'an. The strategy she uses to maximize the potential of each human resource is to ensure that teachers carry out their duties according to their portion. She also always invites teachers to take part in training programs held by the foundation to develop each teacher's abilities. However, she also said that there are human resources that schools do not yet have, namely operators. She wants an operator who specifically handles administrative tasks without having to simultaneously manage learning in the classroom, including in this case the student affairs and curriculum sections. Currently, she is working to immediately close the personnel shortage.[111]

Next is regarding the elements of non-human resources in Darul Qur'an Al-Karim Kindergarten, namely:

1) Curriculum

The curriculum used at Darul Qur'an Al-Karim Kindergarten is two curriculum models, namely the general curriculum and the *tahfiz* curriculum. There are several basic differences between the two curriculum models, including:

a) The general curriculum in question is an independent curriculum that comes from the government, while the *tahfiz* curriculum is a special curriculum designed in such a way by the foundation to implement learning *living* Qur'an.

b) The general curriculum contains children's play center activities where every day children will get a different theme or topic to study, while in the *tahfiz* curriculum, children focus on the memorization program for *juz* 30 which includes activities of *talaqqi, tartili, ziyadah,* and *muraja'ah.*

---

[111] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

c) The general curriculum aims to develop children's skills and knowledge regarding certain topics according to the child's developmental age, while the *tahfiz* curriculum aims to make children memorize *juz* 30, have skills in reading *hijaiyah* letters, and instill a love for the Qur'an from an early age.

2) Facilities and Infrastructure

The facilities and infrastructure at Darul Qur'an Al-Karim Kindergarten function to support teaching and learning activities and the implementation of the daily Kindergarten program. The list of facilities and infrastructure available at Darul Qur'an Al-Karim Kindergarten can be seen as listed in Table 5.

3) Finance

There are three financial sources at Darul Qur'an Al-Karim Kindergarten:

a) Education Operational Assistance (BOP)

BOP is assistance routinely provided by the village government to Darul Qur'an Al-Karim Kindergarten to assist the institution's operational activities. The allocation of BOP funds is determined by the government so that in its implementation it must not violate these provisions. BOP funds are received and used by the institution, then the institution is obliged to prepare an accountability report (LPJ) for one period of use of BOP funds.

b) *Swadaya* and Monthly Education Development Contributions (SPP)

Swadaya and SPP are funds obtained by the school through parents or guardians of students who send their children to the Darul Qur'an Al-Karim Kindergarten.[112] *Swadaya* is only paid when a child first enters and studies at school and is included in the New Student Registration Fee (PPDB), while SPP is paid by parents

---

[112] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

regularly every month. Details of the self-help fees that must be paid by parents are shown in the following table:

Table 6. Details of New Student Registration Fees[113]

No.	Usage Details	Cost	
1.	Registration	Rp.	100.000
2.	SPP	Rp.	130.000
3.	Building Maintenance	Rp.	250.000
4.	Stationery	Rp.	130.000
5.	Uniforms and Attributes	Rp.	650.000
6.	Report Cards, Photos, Diplomas, Folders	Rp.	135.000
7.	Cottage Activities	Rp.	100.000
8.	*Porseni* & Photo Printing	Rp.	120.000
9.	End of Year Activities	Rp.	125.000
10.	Magazine	Rp.	75.000
11.	A Year Activities	Rp.	250.000
Total		Rp.	2.065.000

Regarding the SPP fees that parents or guardians of students must pay, the Darul Qur'an Al-Karim Kindergarten has set it at IDR. 130,000 every month. The tuition fees are adjusted to the local community's average economic capacity and the school's programs. SPP functions to support the implementation of learning activities, in this case, the *tahfiz* program existing in that institution. Darul Qur'an Al-Karim Kindergarten applies low-cost financing so that it does not burden parents or guardians *(wali)* of students. This is because the vision of the institution is not that of a profit-oriented institution, but it wants to instill the values of the Qur'an in the child, the teacher, as well as the parents, and even the surrounding community.[114]

---

[113] Documentation of Darul Qur'an Al-Karim Kindergarten on March 5, 2024.
[114] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

c) Donors or *Muhsinin*

Donors or *muhsinin* are parties who voluntarily participate in helping provide funds for the foundation's operations, including the operations of the Darul Qur'an Al-Karim Kindergarten. The parties in question include entrepreneurs, doctors, and government employees who are always ready to support the continuity of the institution. The existence of these donors is closely related to the history of the establishment of the institution which initially wanted to practice religious knowledge voluntarily without expecting anything in return.[115]

The *tahfiz* curriculum that Darul Qur'an Al-Karim Kindergarten has is a special curriculum that other institutions don't have. There are *tahfiz* curriculum achievement targets. The clear and conducive environment makes people interested in sending their children to this institution. Moreover, reality has shown that the flow of globalization is accelerating and causing many children to experience moral degradation. Therefore, learning morals in educational institutions is given priority, including in this case learning the Al-Qur'an. The existence of a *tahfiz* curriculum is the main advantage that Darul Qur'an Al-Karim Kindergarten has compared to other PAUD institutions.[116]

Tahfiz curriculum is the main advantage of Darul Qur'an Al-Karim Kindergarten and has been designed to the maximum extent possible. However, there will still be shortcomings. The existence of a *tahfiz* curriculum This dominant and overly idealistic attitude also sometimes makes things difficult for teachers and students who encounter obstacles when learning takes place. As is known, the ultimate goal of the *tahfiz* curriculum is to produce children who memorize *juz* 30 during the learning period. If there are children who do not achieve this target, it automatically

[115] Sofwan Mubarir, Advisor of Pondok Pesantren Modern Darul Qur'an Al-Karim Foundation, interview on Wednesday, January 24, 2024.

[116] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

means that the curriculum objectives have not been fully achieved. Moreover, children have various abilities. In the case of children who tend to be slow in their ability to memorize, this will make things difficult for teachers.[117] Apart from that, there is a lack of teacher innovation when implementing the *tahfiz* program is also one of the factors hampering the achievement of *tahfiz* curriculum objectives. Teachers should be able to provide innovation during the memorization process so that children do not get bored and increase their enthusiasm for memorizing.

Based on the data description above, it can be seen that the various strengths that Darul Qur'an Al-Karim Kindergarten has in implementing living Qur'an curriculum development strategies include:

1) Have a branding strategy that is strong and clear as a PAUD institution that concentrates on the field of the Al-Qur'an.

2) It is very possible to improve the quality of reading and memorizing the Al-Qur'an by both students and teachers who teach it because they continue to memorize *juz* 30 over and over again.

3) Having a supportive foundation advisor in providing Al-Qur'an development training to all teachers.

4) There is a positive image of the foundation's advisor as a respected figure in society as well as an expert in the fields of the Qur'an and religious knowledge.

5) Has a kindergarten head who is experienced in the field of PAUD as well as skilled in the field of the Qur'an.

6) Has relatively stable finances because it is supported by donors from foundations.

Based on the description above, it can also be seen about the weaknesses of Darul Qur'an Al-Karim Kindergarten in implementing living Qur'an curriculum development strategies include:

---

[117] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

1) Some teachers have not fully memorized *juz* 30.

2) Lack of innovation in *tahfiz* learning so that children don't get bored

3) Many units must be managed by foundations other than kindergarten institutions.

4) There is a possibility that foundation donors may disband due to death, retirement, or other unavoidable reasons.

2. Strategy Formulation

The second process in the living Qur'an curriculum development strategy is strategy formulation. This process is carried out after the environmental observation process including external environmental analysis (ALE) and internal environmental analysis (ALI). Based on the results of interviews and documentation conducted by the author, data was obtained regarding the strategic planning process for living Qur'an curriculum development at Darul Qur'an Al-Karim Kindergarten. In the process of determining the vision and mission of the institution as well as the goals and objectives of the institution, several considerations for using the living Qur'an at the institution, including:

a. Looking at the background of the local community that is still rare with religion.

Even after research was carried out, it was discovered that in the Karangtengah area, there is a Christian theological institution that is active in teaching local people to become pastors. So, it is feared that people who are unfamiliar with the Islamic religion will be affected by this. Therefore, it is necessary to have an institution that focuses on instilling the basic values of the Islamic religion, especially the Al-Qur'an as the main guide for Muslims. The hope is that society will have strong Islamic religious principles and not be easily influenced by other religions. This statement is following the answer given by Mr. Sofwan Mubarir in an interview conducted by the author, namely:

> *"Melihat latar belakang masyarakat yang masih awam dengan agama, bahkan ada lembaga teologis Kristen besar di sekitar*

lingkungan itu yang mengajarkan cara menjadi pastor sehingga perlu adanya pembelajaran mengenai agama Islam untuk memunculkan kader-kader Qur'ani. Apalagi Baturraden merupakan daerah wisata alam sehingga jika alamnya saja sudah bagus maka selanjutnya adalah wisata Rohani yaitu dengan Al-Qur'an. Jika Qur'annya bagus maka yang lain akan ikut bagus."[118]

b. The Qur'an is the main guide for humans and must be taught to children as early as possible.

The author explained previously, that teaching the Al-Qur'an, especially to early childhood, is very important. By studying the Qur'an, children will automatically learn all the values contained in it. Apart from that, this is done as a strategy to bring the local community closer to the Qur'an. The most appropriate initial effort is to teach it first to young children before teaching it to parents and the surrounding community. Mr. Sofwan Mubarir expressed this in his answer, *"Sebetulnya kita lebih kepada pemanfaatan potensi yang ada di daerah itu. Daripada sulit mengajak kakeknya kan kalau cucunya salat nanti kakeknya ikut salat."[119]*

Next is about the values of the Qur'an contained in the living Qur'an curriculum and taught to young children at the Darul Qur'an Al-Karim Kindergarten, namely:

a. Love for the Qur'an

b. Faith in Allah SWT

c. Good morals are following the Qur'an[120]

Love for the Al-Qur'an is used as the main value taught because the school assumes that if a child has a love for the Al-Qur'an embedded in him then other values will automatically be carried over as well, including the value of faith and moral quality. the child. Apart from that, there is a correlation with changing times which means that children must have the

---

[118] Sofwan Mubarir, Advisor of Pondok Pesantren Modern Darul Qur'an Al-Karim Foundation, interview on Wednesday, January 24, 2024.

[119] Sofwan Mubarir, Advisor of Pondok Pesantren Modern Darul Qur'an Al-Karim Foundation, interview on Wednesday, January 24, 2024.

[120] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

principle of love for the Qur'an from an early age so that they will not fall into the negative influences that develop around them.

Next is regarding determining quality standards and guaranteeing the quality of graduates. The quality standard at Darul Qur'an Al-Karim Kindergarten is that children memorize *juz* 30 and have the three values of the Al-Qur'an as explained above. As for efforts to achieve these quality standards, it is necessary to have indicators that children must achieve during the learning process. This indicator is a guarantee of the quality of graduates which shows the level of children's achievements towards the values taught. The guarantees for the quality of graduates at Darul Qur'an Al-Karim Kindergarten include:

a. *Tartili*

   1) Achievement Indicators Volume I

      a) Recognize or know and be able to read the letters by the correct *makharijjul*.

      b) Recognize and know the reading patterns of 1 letter, 2 letters, and 3 letters.

      c) Recognize and know and be able to read short categories quickly.

   2) Achievement Indicators Volume II

      a) Recognize or know and be able to read chained letters correctly.

      b) Recognize or know and be able to read short and fast categories.

      c) Recognize or know Arabic numbers 1-10.

Table 7. Achievement *Tartili* Targets[121]

No.	Group	Target	Achievements
1.	A	Volume	I
2.	B	Volume	I and II

---

[121] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

b. *Tahfiz*

    1) Able to complete deposits fluently.

    2) Able to read correctly.

    3) Able to sort letters correctly.

Table 8. Achievement *Tahfiz* Targets[122]

No.	Class	Target		Juz
		Semester 1	Semester 2	
1.	A	Al-Fatihah, An-Naba up to Al-Infithar	Al-Muthaffifin up to Al-Fajr	30
2.	B	Al-Fatihah, An-Naba up to Al-Infithar	Al-Muthaffifin up to Al-Fajr	30

    The process of determining quality standards and quality assurance is carried out by holding discussions with related parties such as foundations, teachers, and parents. The next process is immediately formulated and determined together to finish the final results obtained. The strategy implemented by the institution to realize the agreed quality standards and quality assurance is by implementing the living Qur'an curriculum as much as possible on sustainability for students, teachers, parents, and the surrounding community.

    Lastly is the process of determining evaluation instruments to measure the achievement of quality standards for Darul Qur'an Al-Karim Kindergarten graduates. After the quality standards have been prepared, an assessment must of course be carried out regarding the achievement of these quality standards. The instruments used by teachers to evaluate children are *tartili* cards and *tahfiz* book.[123]

---

[122] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

[123] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Thursday, January 11, 2024.

3. Strategy Implementation

The process of implementing the strategy was carried out after the Darul Qur'an Al-Karim Kindergarten formulated the strategy. In other words, after formulating a living Qur'an curriculum development strategy in this institution, the next step is the execution or application of the results of the formulation that has been agreed upon previously. The implementation carried out by the institution is structured systematically into a program or activity that is routinely carried out. Various activities are carried out in the context of living Qur'an curriculum development at Darul Qur'an Al-Karim Kindergarten, especially for students, including:

a. *Muraja'ah* Activity

Muraja'ah is an activity of repeating the memorizing verses from the Al-Qur'an that children have learned. This activity is very important to do to maintain children's memorization so they don't forget in the future. In its implementation, *muraja'ah* is routinely done twice a day, when the children gather together in the yard before class begins, and before *talaqqi* activities of new verses begin. Before class starts, children will be gathered in the schoolyard together with other classes to read *asmaul husna* and *muraja'ah* together. This also increases the child's interaction with other children. *Muraja'ah* can be done anywhere and anytime. Therefore, there is also a one-time *muraja'ah* that is not scheduled in a structured manner that children do when they are at home with their parents or guardians. As for the time, the school frees up for the time children and parents.[124]

b. Prayer *Duha* Activity

At the Darul Qur'an Al-Karim Kindergarten, children are also habituated to praying *jama'ah* every day. This activity aims to introduce readings and prayer movements, familiarize children with worship as early as possible, and instill devotion to Allah SWT. This also trains children's leadership, especially for boys who are appointed as priests. Usually, the

---

[124] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 19, 2024.

prayer leader is rotated by the teacher so that all the boys in the class will feel like they are the prayer leader. When the prayer process takes place, the teacher also accompanies the children in reciting the prayer readings. Occasionally teachers also correct children's wrong movements, for example, the position of their legs when sitting and so on. Usually, when the prayer is going on, children will also sound out the letters they have memorized together. This activity also functions *muraja'ah* so that children do not forget the verses that have been memorized.

c. *Talaqqi* Activity

Talaqqi is an activity to guide children to imitate the verses they want to memorize. Usually, in a day children will memorize three new verses together in class. This activity is carried out after prayer *duha* activities and *muraja'ah* are finished in class. In practice, the teacher takes a sitting position in a circle with the children in the class. Then, the teacher begins to read the verse that he wants to memorize while explaining the meaning to the child. After the child knows the meaning of the verse to be memorized, the teacher then begins to read the verse while repeatedly demonstrating movements that reflect the meaning of the verse. The child then imitates both the pronunciation of the verse and the movements of both hands. Usually, if the verse being memorized is long, the teacher will divide it into several verses so that the child can easily memorize it.[125]

d. *Tartili* Activity

Tartili is a letter recognition activity *hijaiyah* to the child. This activity starts right after the deposit of the new memorization activity is completed. Technical implementation of *tartili* that is, the children will move forward one by one in turns to start reading the *hijaiyah* letters that are in the book. When *tartili* progresses, children who wait their turn to come forward can eat *snacks* that they brought from home. This makes the atmosphere of waiting for your turn in class not boring. Children can also

---

[125] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 19, 2024.

talk to friends or prepare their reading. Be aware that coming forward for *tartili* is determined voluntarily or freely so that ready children will be given priority. In one week, *tartili* is usually done for two days. Meanwhile, the other two days will be filled with introducing the letters of the alphabet. Teachers are free to determine the teaching days of *hijaiyah* or alphabet, the most important thing is that each person's quota is two meetings per week.

e. *Ziyadah* Activity

     Ziyadah better known as deposit, is the activity of depositing new verses memorized by children every day. *Ziyadah* takes place at the same time as *tartili*. So that children can freely choose to go forward *tartili* or for *ziyadah* depending on individual readiness. The most important thing is that each child must come forward to follow *tartili* and *ziyadah* although not in direct sequence. *Ziyadah* must be held by the *tahfiz* teacher, whereas *tartili* is held by the accompanying teacher. During the *ziyadah* process, children can deposit verses that have been memorized on the last day. Usually, children will deposit memorization that has been prepared at home. Of course, it won't be enough if you just rely on the time when children memorize verses in class with the teacher. Therefore, there is a need for strong cooperation between parents and children to guide children in memorizing new verses every day.[126]

     For every activity carried out by the school, there must be an implementer or person in charge so that the activity runs smoothly and under control, including the various activities at Darul Qur'an Al-Karim Kindergarten which have been explained previously. The list of *tahfiz* teachers and accompanying teachers whose role is as implementer and person in charge of each class in the institution include:

---

[126] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 19, 2024.

Table 9. List of Tahfiz Teachers and Accompanying Teachers[127]

No.	Class	*Tahfiz* Teacher/ Homeroom	Accompanying Teachers
1.	Ali bin Abi Thalib	Utsh. Cahya Dwi W.	Ust. Arif Syahfrudin
2.	Abu Bakar As-Shiddiq	Usth. Siti Nur Izzati	Usth. Diet Thamara D.
3.	Umar bin Khattab	Usth. Nur Isnaeni Y.	Usth. Siti Fatimah
4.	Usman bin Affan	Usth. Cyndi Desta P.	Usth. Anisa Arifatun

The tasks that each teacher must carry out include:

a. *Tahfiz* Teacher or Homeroom

1) Make a daily activity plan (RKH)

2) Arrange the division of tasks with accompanying teachers

3) Attend class and lead the learning process

4) Compiling *tahfiz* and *sentra* learning SOPs

5) Ensure that all children have obtained *tahfiz* books and *tahfiz* cards

6) Prepare *tahfiz* learning devices and centers

7) Guiding and instructing children in *muraja'ah*, *talaqqi*, and *ziyadah* activities

8) Recapture the results of children's memorization and *muraja'ah* with parents at home

9) Identify and provide special guidance to children who experience problems in class, including in *tahfiz* and center activities

10) Communicate with parents or guardians regarding children's memorization acquisition and further improvement efforts

11) Conduct assessments on *tahfiz* and center activities

b. Accompanying Teachers

1) Helping *tahfiz* teachers/ homeroom in preparing the RKH

2) Accompany the *tahfiz* teachers/ homeroom teacher during the *tahfiz* hour and the *sentra* learning takes place

3) Helping *tahfiz* teachers/ homeroom in preparing learning devices

---

[127] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

4) Helping with class conditioning during learning

5) Help receive *tartili* deposits

6) Attend children in each *tahfiz* activity and *sentra* learning

7) Record children's learning outcomes in *tahfiz* activities and *sentra* learning

8) Assist with *tartili* assessment and *sentra* learning[128]

Learning schedules are also prepared in order to make it easier for teachers to control the course of learning to be systematic. The detailed learning sequence can be seen in the daily learning schedule as follows:

Table 10. School Learning Schedule[129]

No.	Time	Activity
1.	07.30 – 07.50	Ice Breaking
2.	08.00 – 08.10	Prayer Duha
3.	08.10 – 08.30	*Murojaah* and *Talaqqi*
4.	08.30 – 08.45	Rest (Snack)
5.	08.45– 09.30	Morning Actvity; *Ziyadah* Phonics/*Tartili*
6.	09.30 – 11.00	*Sentra*

When learning is carried out, the teacher also arranges Standard Operating Procedures (SOPs) so that learning can be carried out well and directed. The SOPs in Darul Qur'an Al-Karim Kindergarten are more applicable to students so that they can participate in learning in a conducive manner. The SOPs in kindergarten mostly consist of certain rules. These rules include:

a. Pre-Learning Rules

1) Children take off their shoes before entering class

2) Children arrange shoes on the shoe rack

3) Children enter the classroom in an orderly manner

4) The child puts the bag in the place that has been prepared

---

[128] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 19, 2024.

[129] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

b. *Duha* Prayer Rules

    1) Children take a line position as if they were going to pray

    2) Children imitate prayer movements calmly

    3) Children sing together when the priest reads the letter and other prayer movements

    4) Children do not play around during prayer

c. Rules During *Tahfiz* Learning

    1) *Muraja'ah* Activity

        a) Children sit in a circle in the classroom in an orderly manner

        b) Children don't play when *muraja'ah*

        c) Children sound out the memorized verses together

    2) *Talaqqi* Activity

        a) Children listen when the teacher reads a new verse

        b) Children pay attention when the teacher explains the meaning of the verse they are memorizing

        c) Children pay attention to the hand movements made by the teacher

        d) Children imitate the verses that the teacher has read together while imitating hand movements

        e) Children repeat the sentences that are being memorized with the teacher

    3) *Tartili* Activity

        a) Children move forward one by one towards the *tartili* table

        b) Children carrying a *tartili* card

        c) Children read *hijaiyah* letters indicated by the teacher

        d) Children are free to choose *tartili* or *ziyadah* first

        e) Children must queue and advance in order

        f) Children can finish their food while waiting in line

        g) Children can play outside the room so as not to disturb the *tartili* activities after advancing[130]

---

[130] Siti Nur Izzati, Class B3 Teacher, interview on Wednesday, March 20, 2024.

4) *Ziyadah* Activity

   a) Children move forward one by one towards the *ziyadah* table

   b) Child brings *tahfiz* book

   c) Children submit the verses that have been prepared

   d) Children are free to choose *tartili* or *ziyadah* first

   e) Children must queue and advance in order

   f) Children can finish their food while waiting in line

   g) Children can play outside the room so as not to disturb the *tartili* activities after advancing[131]

4. **Strategy Assessment**

The strategy assessment process is carried out when the institution has finished implementing the strategy. The main targets assessed by Darul Qur'an Al-Karim Kindergarten are students. This is because students are the main object in implementing the living Qur'an curriculum. Therefore, the success of institutions in implementing living Qur'an curriculum development strategies through various pre-designed activity programs can be seen through the successes achieved by students. This statement follows the answer given by Mrs. Sumiyati as the school principal:

> *"Sasaran utamanya itu ya siswa. Tujuannya ya pastinya untuk melihat perkembangan anak dari kegiatan satu, kegiatan dua, dan selanjutnya itu ada peningkatannya nggak? Dalam arti misalkan anak mau menyelesaikan tugas sampai selesai. Yang tadinya males-malesan tapi ternyata mau menyelesaikan tugas sampai selesai. Terus yang (awalnya) mau menyelesaikan tugas sampai selesai tapi ternyata hasilnya tidak sesuai harapan ya ada. Yang sebetulnya anaknya bagus tapi kurang telaten kan ada. Jadi (tujuan penilaian program tahfiz) itu untuk mengukur perkembangan siswa."[132]*

Mrs. Sumiyati appointed teachers who taught in class to carry out assessments of their students. This is done because of the class teacher, which in this case includes *tahfiz* teachers and accompanying teachers who have

---

[131] Siti Nur Izzati, Class B3 Teacher, interview on Wednesday, March 20, 2024.

[132] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 19, 2024.

direct contact with the students. Teachers spend more interaction with students so they better understand students' characters and the various developments or obstacles children face during learning. *Tahfiz* teachers who are in TK Darul Qur'an Al-Karim are usually designated as class teachers so that they hold more authority over everything in learning including student evaluation. But in learning assessment, *tahfiz* teachers can also share tasks with accompanying teachers, especially when assessing *sentra* learning.

The student assessment process requires an assessment instrument to facilitate the assessment process. The assessment instruments commonly used in Darul Qur'an Al-Karim Kindergarten are *tartili/tahfiz* cards and parental control books. There is also a child's attitude notebook which will later be documented in the child's report book and reported regularly to the student's parents or *wali* every semester. Apart from that, children's learning outcomes are also reported to the foundation once a learning year through an end-of-year accountability report (LPJ). Through the report book, parents or *wali* of students can see the child's development, including the child's memorization and attitudes, as well as find out what obstacles the child encounters during the learning process. Meanwhile, LPJ provides an overview to the foundation regarding the quality of program implementation which is designed for one year and in the context of continuous improvement.[133]

As mentioned previously, the main assessment of the *tahfiz* program in Darul Qur'an Al-Karim kindergarten is *tartili* and memorization or *tahfiz* itself. The assessment techniques carried out include:

a. *Tartili*

The standard increase in volume is a maximum of 3 (three) times assistance on one page. The *tartili* assessment format as stated on the *tartili* card are as follows:

---

[133] Sumiyati, head of Darul Qur'an Al-Karim Kindergarten, interview on Friday, January 19, 2024.

Table 11. *Tartili* Card[134]

Date	Volume/Page	Note	Signature

b. *Tahfiz*

The standard for continuing to memorize the next letter is at least 70% of each letter memorized (categorized as fluent). The scores used in the *tahfiz* program are as follows:

Table 12. Use of *Tahfiz* Scores Value[135]

Mark	Score	Error	Notes
SM	60-100	0	Continue/Continue with Notes
BM	10-50	1-2	Repeated

Information:

SM : It Has Appeared

BM : It Hasn't Appeared Yet

C. **Analysis of Living Qur'an Curriculum Development Strategy Research Data**

1. **Environmental Observation Stage**

a. **External Environmental Analysis (ALE)**

After conducting research, the author revealed the first finding, that the external environmental analysis process carried out by Darul Qur'an Al-Karim Kindergarten was carried out through the following stages:

1) Analyze the religious conditions of the local community

2) Analyze the educational background of the local community

3) Analyze the employment and economic conditions of local communities

4) Analyze local government political support

5) Analyze the demographic current of local communities

6) Analyzing PAUD service users

---

[134] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.
[135] Documentation of Darul Qur'an Al-Karim Kindergarten on Tuesday, March 5, 2024.

7) Analyze the advantages of the institution

8) Analyze the possibility of collaboration with other institutions

The external environmental analysis process carried out by Darul Qur'an Al-Karim Kindergarten produced output there are detailed opportunities and threats that the institution has, including:

Table 13. Institution's Opportunities and Threats

Opportunity	Threat
It has a strategic environment because it is densely populated and close to the Islamic boarding school environment.	The background of the local community is not steeped in religion, which sometimes makes it difficult and less cooperative with the kindergarten.
Allows it to continue to expand and become better known to the wider community.	There may be a feeling of dissatisfaction among the people of Karangtengah Village who want to send their children to kindergarten because of the implementation of the quota system.
There are no *ahlusunnah* kindergartens yet in Baturraden that implement the living Qur'an curriculum except Darul Qur'an Al-Karim Kindergarten.	N/A
Global community awareness of the importance of teaching the Al-Qur'an is increasing.	N/A

b. Internal Environmental Analysis (ALI)

The second finding was that the internal environmental analysis process carried out by Darul Qur'an Al-Karim Kindergarten was carried out through the following stages:

1) Analyze the elements of institutional resources

2) Analyze the capabilities that each human resource must have

3) Analyze the weaknesses and strengths of *tahfiz* teachers

4) Analyze the difficulties experienced by *tahfiz* teachers and to solve it

5) Analyzing non-human resource elements

6) Analyze the advantages and disadvantages of the *tahfiz* curriculum owned by the institution

The internal environmental analysis process carried out by Darul Qur'an Al-Karim Kindergarten produced output results there are detailed strengths and weaknesses of the institution, including:

Table 14. Institution's Strengths and Weaknesses

Strength	Weakness
Have a branding strategy that is strong and clear as a PAUD institution that concentrates in the field of the Al-Qur'an.	Some teachers have not memorized the full of *juz* 30.
It is very possible to improve the quality of reading and memorizing the Al-Qur'an by both students and teachers who teach it because they continue to memorize *juz* 30 over and over again.	Lack of innovation in *tahfiz* learning so that children don't get bored.
Having a supportive foundation advisor in providing Al-Qur'an development training to all teachers.	Many units must be managed by foundations other than kindergarten institutions.
There is a positive image of the foundation's advisor as a respected figure in society as well as an expert in the fields of the Qur'an and religious knowledge.	There is a possibility that foundation donors may disband due to death, retirement, or other unavoidable reasons.
Has a headmaster who is experienced in the field of PAUD as well as skilled in the field of the Qur'an.	N/A
Has relatively stable finances because it is supported by donors from foundations.	N/A

2. Strategy Formulation

The third finding is that the strategy formulation process carried out by Darul Qur'an Al-Karim Kindergarten through the following stages:

a. Formulate various reasons for considering curriculum living Qur'an determination.

b. Summarizing the values of the Qur'an to be taught to children.

c. Formulate indicators that children must achieve during learning.

d. Formulate a plan for assessment instruments that will be used by the institution.

The strategy formulation process carried out by the Darul Qur'an Al-Karim Kindergarten produced output results there are various planning instruments used by institutions. These instruments include the existence of a vision and mission as well as the goals of the institution, indicators of learning success, as well as plans for assessment instruments that will be used.

3. Strategy Implementation

The fourth finding is that the process of implementing the strategy carried out by Darul Qur'an Al-Karim Kindergarten was carried out through the following stages:

a. Carry out various activities related to the living Qur'an curriculum included *muraja'ah,* prayer *duha*, *talaqqi, tartili,* and *ziyadah.*

b. Sharing the list of *tahfiz* teachers and accompanying teachers as executors and persons responsible for implementing the program.

c. Ensure a list of tasks that must be done by the teacher.

d. Carry out activities according to the determined learning schedule.

e. Practicing the rules regarding various learning activities.

The process of implementing the strategy carried out by the Darul Qur'an Al-Karim Kindergarten produced output results some various activities and documents supporting curriculum implementation. These supporting activities are *muraja'ah,* prayer *duha*, *talaqqi, tartili,* and *ziyadah.* The supporting documents produced include a list of *tahfiz* teachers and accompanying teachers, a teacher's task list, a learning schedule, and rules during learning.

4. Strategy Evaluation

The fifth finding was that the strategy assessment process carried out by Darul Qur'an Al-Karim Kindergarten was carried out through the following stages:

a. Carrying out the assessment preparation stage, namely determining the assessment targets and implementing the assessment.

b. Carry out student assessments using *tartili/tahfiz* card assessment instruments and parental control book.

c. Reporting assessment results to parents per semester through report cards and annual LPJ at the foundation.

d. Review the success of programs that have been implemented and formulate improvement efforts in the future.

The strategy assessment process carried out by Darul Qur'an Al-Karim Kindergarten produced output results there is data on the targets and implementers of the assessment, assessment instrument files, assessment results, as well as reporting documents to parents via report cards and LPJ at the foundation.

D. Implications of Living Qur'an Curriculum Development Strategy

1. Environmental Observation

a. External Environmental Analysis (ALE)

The process of analysing the external environment which involves investigating the background outside the Darul Qur'an Al-Karim Kindergarten institution including the religious, educational, economic, political, and demographic conditions of the population of Karangtengah and its surroundings produces output in the form of information The opportunities and threats that the institution has are as listed in Table 11. The implications of the detailed opportunities and threats include:

1) Assisting the Darul Qur'an Al-Karim Kindergarten institution in understanding existing external interests.

2) Assisting the Darul Qur'an Al-Karim Kindergarten institution in adapting and determining the direction of the institution's vision, mission, and goals so that they suit the desired needs and can be a solution for the community to the problems being faced.

3) Focusing the Darul Qur'an Al-Karim Kindergarten institution on maximizing the potential that exists in the Karangtengah environment and its surroundings, namely early childhood children as the main users of services.

b. Internal Environmental Analysis (ALI)

The internal environmental analysis process involves an investigation into the existing elements of the Darul Qur'an Al-Karim Kindergarten institution including the availability of human and non-human resources, the capabilities of each resource, the weaknesses and

strengths of the resources, as well as the difficulties encountered by resource. This process produces output in the form of information the strengths and weaknesses of the institution are listed in Table 12. The implications of the detailed strengths and weaknesses include:

1) Helping Darul Qur'an Al-Karim Kindergarten to recognize the state and condition of the institution itself.

2) Making it easier for Darul Qur'an Al-Karim Kindergarten to determine the right strategy for developing the institution by utilizing existing strengths.

3) Enables continuous improvement for Darul Qur'an Al-Karim Kindergarten after knowing the various weaknesses it has.

2. Strategy Formulation

The formulation of existing strategies at Darul Qur'an Al-Karim Kindergarten was carried out through various stages which resulted in the output of various instruments will be used by institutions. These instruments include the existence of the vision and mission as well as the goals of the institution, indicators of learning success, as well as plans for assessment instruments that will be used. The implications of the presence of these various instruments include:

a. Make it easier for Darul Qur'an Al-Karim Kindergarten to determine further steps after obtaining the relevant instruments.

b. Becomes a limitation or norm in implementing operational activities at Darul Qur'an Al-Karim Kindergarten.

c. Creating systematic and orderly learning activities at Darul Qur'an Al-Karim Kindergarten.

d. Increase public confidence in the quality and commitment of the Darul Qur'an Al-Karim Kindergarten institution in providing the best service.

3. Strategy Implementation

The implementation of the strategy by Darul Qur'an Al-Karim Kindergarten is carried out through several stages as previously explained. This process produces output in the form of various activities and documents that support living Qur'an curriculum implementation. The implications of the various activities and implementation documents include:

a. Encouraging the achievement of the Darul Qur'an Al-Karim Kindergarten institution's goal as a center for Al-Qur'an education.

b. Makes it easier for teachers to remember responsibilities and tasks during learning.

c. Increase students' interest in learning by creating a conducive and comfortable learning atmosphere.

d. Proving to the community that the Darul Qur'an Al-Karim Kindergarten wants to achieve the institution's goals.

4. Strategy Evaluation

Strategy evaluation done by Darul Qur'an Al-Karim Kindergarten is carried out through various stages which the author has explained previously. This process produces output data on targets and assessment implementers, assessment instrument files, assessment results, as well as reporting documents for parents and foundations. The implications of the various documents produced include:

a. Make it easier for the Darul Qur'an Al-Karim Kindergarten assessment process to be carried out in a structured and systematic manner.

b. Knowing the successes and shortcomings found in program implementation.

c. Make it easier for the Darul Qur'an Al-Karim Kindergarten institution to prepare a resolution plan for the deficiencies found.

d. Enables reciprocity from parents and foundations to increase sustainable institutional improvements.

CHAPTER V
CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS

A. Conclusions

The strategy of living Qur'an curriculum development in Darul Qur'an Al-Karim Kindergarten is implemented through several stages of the process, namely (1) environmental observation, (2) strategy formulation, (3) strategy implementation, and (4) strategy evaluation. All stages consist of several steps taken by the institution and produce output results as follows:

First, the environmental observation which is consists of two parts, namely External Environmental Analysis (ALE) and Internal Environmental Analysis (ALI). External Environmental Analysis (ALE) the steps taken include analyze the religious conditions of the local community, analyze the educational background of the local community, analyze the employment and economic conditions of local communities, analyze local government political support, analyze the demographic current of local communities, analyzing PAUD service users, analyze the advantages of the institution, and analyze the possibility of collaboration with other institutions. Internal Environmental Analysis (ALI) the steps taken include analyze the elements of institutional resources, analyze the capabilities that each human resource must have, analyze the weaknesses and strengths of *tahfiz* teachers, analyze the difficulties experienced by *tahfiz* teachers and to solve it, analyzing non-human resource elements, analyze the advantages and disadvantages of the *tahfiz* curriculum owned by the institution. This environmental observation stages produced the detail of strength, weakness, opportunities, and threats that the institution have.

Second, the strategy formulation. The steps taken include formulate various reasons for considering curriculum living Qur'an determination, summarizing the values of the Qur'an to be taught to children, formulate indicators that children must achieve during learning, formulate a plan for assessment instruments that will be used by the institution. The strategy formulation produced the existence of the vision and mission as well as the goals

of the institution, indicators of learning success, as well as plans for assessment instruments that will be used by the institution.

Third, the strategy implementation. The steps taken include carry out various activities related to the living Qur'an curriculum included *muraja'ah,* prayer *duha*, *talaqqi, tartili,* and *ziyadah,* sharing the list of *tahfiz* teachers and accompanying teachers as executors and persons responsible for implementing the program, ensure a list of tasks that must be done by the teacher, carry out activities according to the determined learning schedule, and practicing the rules regarding various learning activities. The strategy implementation produced the form of various activities and documents that support living Qur'an curriculum implementation.

Fourth, the strategy evaluation. The steps taken including the carry out the assessment preparation stage, namely determining the assessment targets and implementing the assessment, carry out student assessments using *tartili/tahfiz* card assessment instruments and parental control book, reporting assessment results to parents per semester through report cards and annual LPJ at the foundation, review the success of programs that have been implemented and formulate improvement efforts in the future. The strategy evaluation produced output data on targets and assessment implementers, assessment instrument files, assessment results, as well as reporting documents for parents and foundations.

B. Implications

The strategy of living Qur'an curriculum development process in Darul Qur'an Al-Karim Kindergarten provides several implications as follows:

1. Avoiding Institutions from Making Wrong Decisions

Darul Qur'an Al-Karim Kindergarten through the environmental observation process obtained information on opportunities and threats as well as the strengths and weaknesses of the institution. The implication of an institution knowing various important information about itself, such as the Darul Qur'an Al-Karim Kindergarten, is that the institution can make the right decisions and avoid making various decisions that are not following the interests of the institution and the needs that exist in society. The existence of

information on opportunities and threats allows Darul Qur'an Al-Karim Kindergarten to read the interests that exist in society, while information about strengths and weaknesses can help maximize the potential of the institution.

2. Creation of Institutional Scope or Boundaries

In the strategy formulation process, Darul Qur'an Al-Karim Kindergarten produces various instruments that the institution will use including the vision and mission as well as the goals of the institution, indicators of learning success, as well as plans for assessment instruments that will be used. The implication of the existence of these various instruments is to provide boundaries or scope for Darul Qur'an Al-Karim Kindergarten regarding the goals to be achieved, how to realize these goals, various criteria for achieving goals, and how to assess the achievement of the goals in question. In other words, Darul Qur'an Al-Karim Kindergarten will have special guidelines or rules that regulate the various activities that will be carried out so that the institution can focus on the initial goals that have been determined.

3. Achievement of Institutional Goals

In the strategy implementation process, Darul Qur'an Al-Karim Kindergarten produces various activities that support living Qur'an curriculum implementation like an activity *muraja'ah,* prayer *duha, talaqqi, tartili,* and *ziyadah.* These various activities imply that the institution becomes closer to realizing the various goals that have been formulated. This is because these various activities are designed in such a way as to achieve goals. The public will also have more confidence in the institution that the various visions and missions it has are not just labels but can be proven in real terms through various daily learning activities.

4. Achieving Continuous Improvement

The final aim of the strategy assessment carried out by Darul Qur'an Al-Karim Kindergarten is none other than to determine the level of success of the program that has been implemented. Institutions can also find out about

what things need to be improved in the future to improve the institution towards a better direction. The implication of strategic assessment is the creation of sustainable improvements for the institution. As with Darul Qur'an Al-Karim Kindergarten, without continuous improvement, the institution will not be able to develop in the future.

C. Suggestions

1. For the Foundation
    a. The foundation should pay more attention to the needs of kindergarten facilities and infrastructure in implementing the living Qur'an curriculum.
    b. It is best for the foundation to have close communication with the kindergarten administrators so that they can maximize the solutions or reciprocity they wish to provide.
2. For School Principals
    a. The school principal should ensure that communication from the top (foundation) and the bottom (teachers and employees) is always well established.
    b. It is best for school principals to be able to become pioneers for teachers and other employees in improving the quality of kindergarten services.
    c. It would be better for the school principal to increase relations with other kindergartens who have the potential to collaborate.
3. For Teachers
    a. Teachers should always improve their abilities in reading the Al-Qur'an and memorizing juz 30.
    b. Teachers should be able to create educational props in *tahfiz* learning activities.
    c. It is best for teachers to regularly motivate children about the importance of learning the Qur'an.

d. For Students

    a. It is best for children to always maximize their potential.

    b. Children should not feel inferior if the memorization target has not been achieved.

e. For Parents

    a. Parents should always spend time helping their children memorize the process at home.

    b. Parents should be actively involved in all kindergarten activities.

    c. Parents should provide the best support to their children in the learning process.
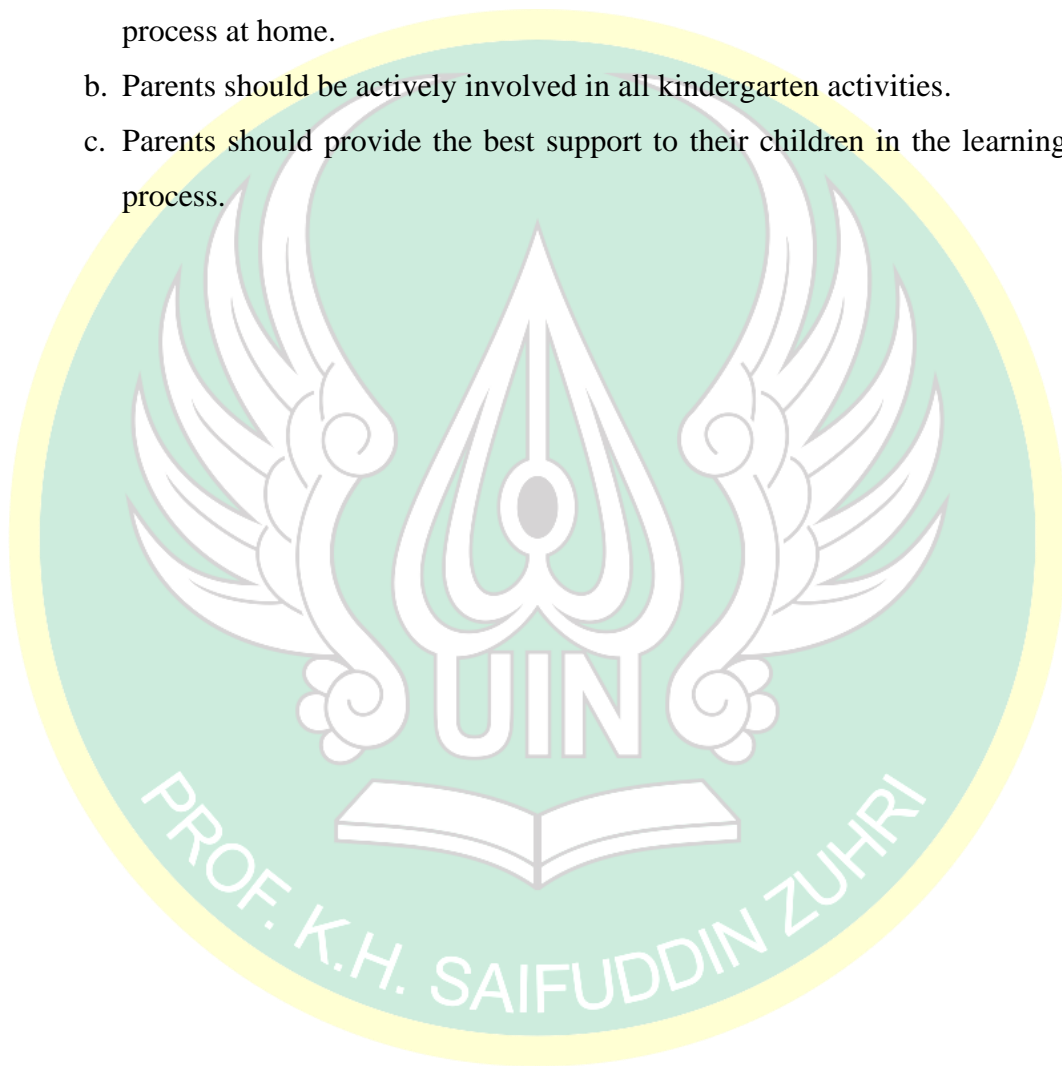
BIBLIOGRAPHY

Alawi, Asep Habib Idrus. "Pendidikan Penguatan Karakter Melalui Pembiasaan Akhlak Mulia (Studi SD IT Asy Syifa Kota Bandung)." *Jurnal Qiro'ah* 9, no. 1 (2019): 17–29.

Alfansyur, Andarusni, and Mariyani. "Seni Mengelola Data : Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial." *Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah* 5, no. 2 (2020): 146–50.

Anggraeni, Novita Eka. "Strategi Pembelajaran Dengan Model Pendekatan Pada Peserta Didik Agar Tercapainya Tujuan Pendidikan Di Era Globalisasi." *ScienceEdu*, no. April (2019): 72. https://doi.org/10.19184/se.v2i1.11796.

Ardiansyah, Fitri Sagita Mawaddah, and Juanda. "Assesmen Dalam Kurikulum Merdeka Belajar." *Jurnal Literasi Dan Pembelajaran Indonesia* 3, no. 1 (2023): 8–13.

Arifin, Muhammad, Zahruddin Zahruddin, and Maftuhah Maftuhah. "Optimalisasi Model Manajemen Strategik Untuk Peningkatan Kualitas Pendidikan Islam." *Al-Fikr: Jurnal Pendidikan Islam* 7, no. 2 (2021): 97–103. https://doi.org/10.32489/alfikr.v7i2.224.

Asti, Inawati. "Strategi Pengembangan Moral Dan Nilai Agama Untuk Anak Usia Dini." *Jurnal Pendidikan Anak* 3, no. 1 (2017): 51–64.

Awwaliyah, Robiatul. "Pendekatan Pengelolaan Kurikulum Dalam Menciptakan Sekolah Unggul." *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 24, no. 1 (2019): 35–52. https://doi.org/10.24090/insania.v24i1.2219.

Azmi, Zul, Abdillah Arif Nasution, and Wardayani Wardayani. "Memahami Penelitian Kualitatif Dalam Akuntansi." *Akuntabilitas* 11, no. 1 (2018): 159–68. https://doi.org/10.15408/akt.v11i1.6338.

Basid, Abd., and Lailatul Fitriyah Hadi. "Al-Qur'an Dan Pengobatan Tradisional: Studi Living Qur'an Pada Masyarakat Probolinggo Jawa Timur." *Jurnal Ulunnuha* 11, no. 1 (2022): 74–102. https://doi.org/10.15548/ju.v11i2.4902.

Cohen, Louis, Lawrence Manion, and Keith Morrison. *Research Methods in*

Education. London: RoutledgeFalmer, 2000.

Creswell, John W. *Research Design Qualitative, Quantitative, and Mixed Method Approaches*. California: SAGE Publications, 2009.

Dewi, Putu Yulia Angga, Sera Yuliantini, Novita Sariani, Annisa Wahyuni, Fitriana, Riyas Rahmawati, Liah Rosdiani Nasution, Yenda Puspita, and Yulinda Erma Suryani. *Telaah Kurikulum Dan Perencanaan PAUD*. Pidie: Yayasan Penerbit Muhammad Zaini, 2021.

Didi Junaedi. "Living Qur ' an : Sebuah Pendekatan Baru Dalam Kajian Al-Qur ' a n (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa." *Journal of Qur'an and Hadith Studiesadiath Studies* 4, no. 2 (2015): 169–90.

Dozan, Wely, and Saepul Rahman. "The Living Quran: Tradisi Free Lunch Setelah Shalat Jumat Di Masjid Jogokariyan Yogyakarta." *REVELATIA: Jurnal Ilmu Al-Qur`an Dan Tafsir* 2, no. 2 (2021): 194–205. https://doi.org/10.19105/revelatia.v2i2.5121.

Drajat, Manpan. "Re-Orientasi Kurikulum Pendidikan Islam." *Al-Afkar, Journal For Islamic Studies* 3, no. 2 SE- (2020): 172–85. https://al-afkar.com/index.php/Afkar_Journal/article/view/130.

Fanny, N. "Pengembangan Kurikulum Paud Islami Di Aceh." *Jurnal Buah Hati* 9, no. 1 (2022): 10–26. https://ejournal.bbg.ac.id/buahhati/article/view/1802.

Febriyanti, and Erick Dwi Saputra. "Pengelolaan Program Pendidikan Anak Usia Dini Di Paud Al-Ikhwan Palembang." *Raudhatul Athfal Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2017): 45–65.

Gusmian, Islah, Achmad Yafik Mursyid, Mamluatun Nafisah, Novizal Wendry, Aida Hidayah, Althaf Husein Muzakky, Nazifatul Ummy Al Amin, et al. *Living Qur'an: Teks, Praktik, Dan Idealitas Dalam Performasi Al-Qur'an*. Edited by Ahmad Rafiq. Yogyakarta: Lembaga Ladang Kata, 2020.

Hasbillah, Ahmad "Ubaydi. *Ilmu Living Qur'an Hadis*. Tangerang: Yayasan Wakaf Darus-Sunah, 2019.

Hukmiah, and Masri Saad. "Al- Qur'an Antara Teks Dan Konteks." *Dirasat Islamiah: Jurnal Kajian Keislaman* 1 (2020): 1–15. https://doi.org/10.59638/dirasatislamiah.v1i1.2.

Hunger, J. David, and Thomas L. Wheelen. *Manajemen Strategis*. Yogyakarta: Andi, 2003.

Husain, Rusmin, and Anton Kaharu. "Menghadapi Era Abad 21: Tantangan Guru Pendidikan Anak Usia Dini Di Kabupaten Bone Bolango." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): 85. https://doi.org/10.31004/obsesi.v5i1.527.

Irawati, Dini, Nanat Fatah Natsir, and Erni Haryanti. "Positivisme, Pospositivisme, Teori Kritis, Dan Konstruktivisme Dalam Perspektif 'Epistemologi Islam.'" *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 8 (2021): 870–80. https://doi.org/10.54371/jiip.v4i8.358.

Kholis, Nur, Nuril Mufidah, and Lilik Indriharta. "Implementation of Living Quran Culture in School." *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 125–34. https://doi.org/10.32729/edukasi.v17i2.535.

Latipah, Irnah, Amilda, and Ali Mortopo. "Penanaman Nilai-Nilai Agama Islam Pada Anak Usia Dini Di PAUD KB Tunas Mulya Semende Darat Ulu Muara Enim." *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 1, no. 3 (2022): 275. http://ulilalbabinstitute.com/index.php/JIM/article/view/92.

Listiana, Yhesa Rooselia. "Dampak Globalisasi Terhadap Karakter Peserta Didik Dan Kualitas Pendidikan Di Indonesia." *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 1544–50.

Maria, Rika, and Hadiyanto Hadiyanto. "Urgensi Perencanaan Strategis Dalam Meningkatkan Pengembangan Dan Mutu Pendidikan." *Edukatif : Jurnal Ilmu Pendidikan* 3, no. 5 (2021): 2012–24. https://edukatif.org/index.php/edukatif/article/view/742.

Marlina, Serli, Rismareni Pransiska, and Zahratul Qalbi. "Analisis Kurikulum Pendidikan Islam Di Taman Kanak-Kanak Aisyiyah Bustanul Athfal Padang." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (2021): 844–55. https://doi.org/10.31004/obsesi.v6i2.1143.

Maspupah, Ulpah. "Pengembangan Kurikulum Di Lembaga Pendidikan Anak Usia Dini." *YINYANG: Jurnal Studi Islam, Gender Dan Anak* 13, no. 1 (2018): 133–

35. https://doi.org/10.24090/yinyang.v13i1.2018.pp133-135.

Maulidina, Junita, Nur Aini, Riskiyanti Riskiyanti, and Sri Wahyuni. "Pengembangan Kurikulum Pembelajaran AUD Berbasis Tauhid." *Islamic EduKids* 2, no. 1 (2020): 50–57. https://doi.org/10.20414/iek.v2i1.2275.

Merlina, Achmad Ruslan Afendi, Siti Nor Asiah, Gusti Asiyani, Hasnun Dahliana, and Livita Magfiratul Laili. "Manajemen Kurikulum Berbasis Al-Qur'an Di Lembaga Pendidikan Anak Usia Dini." *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 8, no. 2 (2022): 131–42.

Moleong, Lexy J. *Metodologi Penelitian Kualitatif Edisi Revisi*. Bandung: Remaja Rosdakarya, 2016.

Montessori, Maria. *The Absorbent Mind, Pikiran Yang Mudah Menyerap*. Yogyakarta: Pustaka Pelajar, 2017.

Muflihin, Muh. Hizbul. *Administrasi Manajemen Pendidikan*. Klaten: Gema Nusa, 2017.

Najib, Muhammad, Novan Ardy Wiyani, and Sholichin. *Manajemen Strategik Pendidikan Karakter Bagi Anak Usia Dini*. Yogyakarta: Gava Media, 2016.

Najiburrahman, Najiburrahman, Yunita Noor Azizah, Jazilurrahman Jazilurrahman, Wafiq Azizah, and Nur Aisyatul Jannah. "Implementation of the Tahfidz Quran Program in Developing Islamic Character." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 3546–99. https://doi.org/10.31004/obsesi.v6i4.2077.

Nazri, Elfin, Azmar Azmar, and Neliwati Neliwati. "Komponen-Komponen Kurikulum Sekolah Dasar." *Edukatif : Jurnal Ilmu Pendidikan* 4, no. 1 (2022): 1289–98. https://doi.org/10.31004/edukatif.v4i1.2160.

Novita, Cut Citra, Neti Familiani, Muhammad Fachdir Saputra, and Sukiman. "Pengembangan Kurikulum Berbasis Nilai-Nilai Islam di TK Islam Darul Arifin Jambi." *SALIHA: Jurnal Pendidikan & Agama Islam* 5, no. 1 (2022): 1–16. https://doi.org/10.54396/saliha.v5i1.178.

Nurjayanti, Desi, Adriani Rahma Pudyaningtyas, and Nurul Kusuma Dewi. "Penerapan Program Taman Pendidikan Alquran (Tpa) Untuk Anak Usia Dini." *Kumara Cendekia* 8, no. 2 (2020): 183.

https://doi.org/10.20961/kc.v8i2.34631.

Rauf, Abdul. "Management Strategy Islamic Religious Education Teacher in the Development of Student Morality." *Proceedings of the International Conference on Education Universitas PGRI Palembang (INCoEPP 2021)* 565, no. INCoEPP (2021): 1478–81. https://doi.org/10.2991/assehr.k.210716.295.

Sallis, Edward. *Total Quality Management in Education*. New York: Routledge, 2002.

Sarinah. *Pengantar Kurikulum*. Yogyakarta: Deepublish, 2015.

Siagian, Sondang P. *Manajemen Strategik*. Jakarta: Bumi Aksara, 1998.

Su, Jiahong, and Yuchun Zhong. "Artificial Intelligence (AI) in Early Childhood Education: Curriculum Design and Future Directions." *Computers and Education: Artificial Intelligence* 3, no. February (2022): 100072. https://doi.org/10.1016/j.caeai.2022.100072.

Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. 2nd ed. Bandung: Alfabeta, 2019.

Sukandar, A, R Rohendi, M F Ghifari, and ... "Strategi Implementasi Pengembangan Kurikulum Pendidikan Agama Islam Di Akademi Kebidanan Prima Husada Kota Bogor." *Jurnal Dirosah Islamiyah* 5 (2023): 642–52. https://doi.org/10.17467/jdi.v5i3.3360.

Sundaro, Hendrianto. "Positivisme Dan Post Positivisme: Refleksi Atas Perkembangan Ilmu Pengetahuan Dan Perencanaan Kota Dalam Tinjauan Filsafat Ilmu Dan Metodologi Penelitian." *Modul* 22, no. 1 (2022): 21–30. https://doi.org/10.14710/mdl.22.1.2022.21-30.

Suratno, Joko, Diah Prawitha Sari, and Asmar Bani. "Kurikulum Dan Model-Model Pengembangannya." *Jurnal Pendidikan Guru Matematika* 2, no. 1 (2022): 67–75. https://ejournal.unkhair.ac.id/index.php/matematika/article/view/4129/2669.

Surya, Yenni Fitra. "Penggunaan Model Pembelajaran Pendidikan Karakter Abad 21 Pada Anak Usia Dini." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 1, no. 1 (2017): 42. https://doi.org/10.31004/obsesi.v1i1.30.

Susilawati Sj, Diana, Muhammad Anas Maarif, and Afif Zamroni. "Strategi Pengembangan Program Pembelajaran Pendidikan Agama Islam Sekolah." *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (2021): 20–40. https://doi.org/10.31538/tijie.v2i1.21.

Syafe'i, Imam. "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61.

Wati, Yulis Setyo. *Implementasi Merdeka Belajar Di PAUD*. Yogyakarta: Gava Media, 2021.

Wiyani, Novan Ardy. *Dasar-Dasar Manajemen PAUD: Konsep, Karakteristik, Dan Implementasi Manajemen PAUD*. Yogyakarta: Ar-Ruzz Media, 2021.

———. *Inovasi Kurikulum Dan Pembelajaran PAI SMA Berbasis Pendidikan Karakter*. Yogyakarta: Ar-Ruzz Media, 2017.

Wulandari, Retno, Febra Mayora Choirun'nisa, Nurjihan Rohadatul Aisy, and Riduan. "Pengelolaan Manajemen Kurikulum Anak Usia Disi Di Kelompok Bermain Bunda Rosa Desa Langkan 1 Banyuasin III." *Jurnal Multidisipliner Bharasumba* 1, no. 1 (2022): 164–74.

Yang, Weipeng, and Hui Li. "The Role of Culture in Early Childhood Curriculum Development: A Case Study of Curriculum Innovations in Hong Kong Kindergartens." *Contemporary Issues in Early Childhood* 23, no. 1 (2022): 48–67. https://doi.org/10.1177/1463949119900359.

Yunita, Lisa, and Dadan Suryana. "Pentingnya Pengembangan Kurikulum Pendidikan Anak Usia Dini." *Pendidikan Tambusai* 6 (2022): 12526–27.

Zamroji, Muhammad. "Analisis Strategi Dan Kunci Keberhasilan Lembaga Pendidikan Islam." *Awwaliyah: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah* 2, no. 2 (2019): 124–43. https://doi.org/10.36835/au.v2i1.302.

Zulaikha, Dinda, Pilma Sindy Arizka, Ahmad Darlis, Winda Nurul Azizah, and Chici Paramitha Harahap. "Standar Mutu Pendidikan Al-Qur'an." *Journal on Education* 5, no. 2 (2023): 2333–44. https://doi.org/10.31004/joe.v5i2.889.