

Qur'anic Education Curriculum Management to Enhance Early Childhood Learning in Indonesia

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ABSTRACT

This study aims to analyze the implementation of the Al-Quran education curriculum management in optimizing early childhood learning at Aisyiyah Bustanul Athfal (ABA) I Kindergarten, Aek Kanopan Timur, North Labuhanbatu. This study uses a qualitative approach with a case study type, involving the principal, teachers, students, and parents as informants. Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation, while data analysis used data condensation techniques that included selecting, focusing, and simplifying data to draw conclusions. The results of the study indicate that the implementation of curriculum management has been carried out regularly through planning (annual, semester, and weekly programs), the implementation of play-based learning approaches with varied methods, and continuous authentic evaluation. This implementation has a positive impact on improving the ability to read hijayah letters, memorize short verses, and children's interest and love for the Al-Quran. However, there are obstacles in the form of differences in children's abilities, limited infrastructure, and suboptimal parental support. Therefore, this study recommends strengthening collaboration between schools and parents, improving teacher competency, and developing innovative media and technology-based learning methods to support the optimization of Qur'an learning in early childhood.

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INTRODUCTION

Early childhood education (PAUD) is a fundamental phase in forming the foundation of children's cognitive, affective, and spiritual development (Aziz, Napitupulu, & Windari, 2025). At this stage, the internalization of Islamic values, especially through Qur'anic education, is crucial in building religious character from an early age (Aziz, Napitupulu, & Khairani, 2025). However, the phenomenon in the field shows that the implementation of Qur'anic learning in PAUD institutions is often not managed systematically through planned and integrated curriculum management. Many institutions still place Qur'anic learning as an additional activity, not as a core part of a professionally managed curriculum. This condition is an important issue because without good curriculum management, the objectives of Qur'anic learning will not be achieved optimally, both in terms of the ability to read, memorize, and appreciate the values of the Qur'an in children's lives.

Several previous studies have examined curriculum management in early childhood education based on the Quran. Research by Merlina et al. (2022) shows that curriculum planning at the Ar-Raudhah Al-Quran PAUD has been structured through annual, semester, and weekly programs integrated with religious values (Merlina et al., 2022). Meanwhile, Ali and Pirman (2023) found that curriculum implementation at the Al-Fath Islamic Kindergarten uses the 2013 Curriculum combined with a Quran memorization program, such as daily prayers and

memorizing Juz 30 (Ali & Pirman, 2023) . Another study by Patria and Zulkarnaen (2023) revealed that curriculum management at the Integrated Al-Quran Kindergarten has involved planning, implementation, and evaluation, although there are still weaknesses in aspects of teacher creativity and evaluation consistency (Patria & Zulkarnaen, 2023).

Furthermore, research by Zakariya and Zamroni (2025) shows the successful implementation of tahfidz curriculum management at the Madrasah Ibtidaiyah level which is influenced by teacher competence, facilities, and parental support (Zakariya & Zamroni, 2025). On the other hand, Kulsum et al. (2024) emphasizes the importance of integrative curriculum management between worldly and afterlife knowledge to produce holistic education (Kulsum, Munirom, Sayuti, & Waluyo, 2024). However, these studies still have limitations, especially in examining the implementation of comprehensive Al-Qur'an education curriculum management in the context of PAUD, especially those that focus on aspects of optimizing learning as a whole.

Based on this review, there is a research *gap* that has not been widely studied, namely how the implementation of the Al-Qur'an education curriculum management is not only at the planning and implementation stages, but also in optimizing the entire learning process for early childhood systematically and contextually. In addition, there are not many studies that specifically examine the implementation practices in the local context of certain institutions, such as TK Aisyiyah Bustanul Athfal (ABA) which has a unique Islamic curriculum characteristic. Thus, this study has novelty *in* integrating curriculum management analysis with efforts to optimize Al-Qur'an learning for early childhood holistically.

The specific objective of this study is to describe and analyze the implementation of the Al-Qur'an education curriculum management in optimizing early childhood learning at Aisyiyah Bustanul Athfal (ABA) I Kindergarten, Aek Kanopan Timur, North Labuhanbatu. This study focuses on three main aspects: curriculum planning, learning implementation, and evaluation of the Al-Qur'an education curriculum. Unlike previous studies, this study not only describes the managerial process but also emphasizes its contribution to significantly improving the quality of children's learning.

Furthermore, this study seeks to test and prove that the implementation of a structured, integrative, and contextual Quranic education curriculum can optimize early childhood learning, from a cognitive, affective, and spiritual perspective. Therefore, the results of this study are expected to provide theoretical contributions to the development of Islamic education curriculum management, as well as practical contributions to early childhood education institutions in managing Quranic learning more effectively and sustainably.

RESEARCH METHODS

This research uses a qualitative approach with a case study type that aims to understand in depth the implementation of the Al-Qur'an education curriculum management in optimizing early childhood learning at TK Aisyiyah Bustanul Athfal (ABA) I Aek Kanopan Timur Labuhanbatu Utara. The research subjects include the principal, teachers, and students as key informants, as well as parents as supporting informants. This approach was chosen because it is able to explore phenomena contextually and holistically according to real conditions in the field, especially related to the process of planning, implementing, and evaluating the Al-Qur'an education curriculum.

Data collection techniques were conducted through in-depth interviews, participant observation, and documentation. Interviews were used to obtain information related to

curriculum management policies and practices from the principal and teachers. Observations were conducted to directly observe the Qur'an learning process in the classroom, teacher-child interactions, and the implementation of the curriculum in daily activities. Documentation was used to supplement the data in the form of learning tools such as annual programs (PROTA), semester programs (PROMES), weekly activity plans (RKM), and daily activity plans (RKH). The development of research instruments was carried out flexibly by referring to interview and observation grids that were compiled based on the research focus, then developed dynamically according to findings in the field.

The data analysis in this study employed data condensation techniques, which involve selecting, focusing, simplifying, and transforming raw data obtained from the field. The condensed data were then presented in descriptive narrative form, facilitating the researcher's drawing of conclusions. Furthermore, conclusions were drawn in stages by identifying patterns, relationships, and meanings within the analyzed data. To maintain data validity, this study employed source and method triangulation techniques, ensuring a high level of validity and credibility.

RESULTS AND DISCUSSION

Results

The results of the study indicate that the implementation of the Al-Qur'an education curriculum management at Aisyiyah Bustanul Athfal (ABA) I Kindergarten, Aek Kanopan Timur, North Labuhanbatu has been carried out systematically through planning, implementation, and evaluation stages that are integrated with the characteristics of early childhood. Based on the results of interviews with the principal, the curriculum management concept applied is integrated and value-based, where Al-Qur'an learning is not only taught as a separate material, but is integrated into children's daily activities. The main focus of the curriculum is the formation of noble morals, introduction of hijaiyah letters, and understanding short verses that are adapted to the child's developmental stage.

In terms of planning, the curriculum is structured in stages, starting from annual programs, semester programs, and weekly programs. The annual program includes general objectives, core materials such as the introduction of the hijaiyah letters, daily prayers, and annual religious activities. The semester program is designed with a division of material focus, namely the first semester on the introduction of the hijaiyah letters and the second semester on the recitation of short verses in Juz Amma. Meanwhile, the weekly program is designed to be more operational with a division of specific daily activities, such as the introduction of new letters, writing exercises, listening to Al-Qur'an stories, to reading practice and the habituation of Islamic values. This curriculum planning involves various parties, including the principal, teachers, the school committee, and the Aisyiyah organization as supporters of curriculum development.

In terms of implementation, Quranic learning is carried out using approaches appropriate to the characteristics of early childhood, namely play-based learning, a simple scientific approach, and a contextual approach. Teachers apply various methods such as games, stories, demonstrations, and habituation. Observations show that learning activities take place in three stages: initial, core, and closing activities. In the initial activities, teachers begin with a prayer, an Islamic song, or a short story to build children's interest. In the core activities, teachers introduce the material through a variety of media and methods and provide opportunities for children to

practice individually or in groups. In the closing activities, material is reinforced through summaries, appreciation, and light tasks involving parents at home.



Picture of Students Getting Used to Reading the Qur'an Every Morning Reading Selected Surahs

Field findings indicate that the habit of reciting the Quran every morning through the recitation of selected surahs has become a structured routine at Aisyiyah Bustanul Athfal (ABA) I Kindergarten, Aek Kanopan Timur, North Labuhanbatu. This activity is carried out before starting core lessons, beginning with a group prayer and continuing with repeated reading of short surahs under teacher guidance. The methods used are simple and fun, such as reading together, imitating the teacher's reading, and accompanied by movements or gestures to help children's memory. The surahs chosen are generally short, easy-to-memorize surahs, such as Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas. This habit not only trains reading and memorization skills, but also instills discipline and a religious atmosphere from the beginning of learning activities.

The impact of this habituation is seen in the children's increasingly improved spiritual development, marked by an increase in their ability to memorize short surahs and the emergence of a habit of reciting prayers and Quranic verses independently. Furthermore, children become calmer and more prepared to participate in learning after the activity, as the classroom atmosphere becomes more conducive and focused. Parents also acknowledge positive changes, with children beginning to review their memorization at home and showing interest in Quranic reading. These findings indicate that the habit of reciting the Quran every morning serves not only as a routine activity but also as an effective strategy for instilling spiritual values and shaping children's religious character from an early age.

Interviews with teachers indicate that learning is supported by engaging media, such as colorful hijaiyah letter cards, picture books, and educational games. Teachers also adapt learning to children's characteristics by setting short learning durations (15–20 minutes), using simple language, and providing opportunities for exploration and movement. Specific strategies used to introduce the hijaiyah letters include the use of colorful visuals, associating letter shapes with specific objects, and practicing writing through engaging media such as sand or a large whiteboard. This demonstrates that curriculum implementation is not only oriented toward

cognitive achievement, but also considers the psychological and developmental aspects of children.

In terms of evaluation, research results indicate that evaluation is conducted continuously and does not create stress for children. Process evaluation is conducted through observations of children's letter recognition, participation, and value application. Outcome evaluation is conducted at the end of the semester through oral tests, performance observations, and documentation of child development portfolios. Furthermore, an overall curriculum evaluation is conducted at the end of each school year through meetings with teachers and the school committee, involving input from parents. Interviews with teachers also indicate that evaluation is conducted in a fun manner, such as through games and simple questions and answers, so that children remain comfortable in the learning process.

In terms of impact, interviews with parents showed improvements in children's ability to read the hijaiyah letters, memorize short verses, and increase their interest in learning the Quran at home. Children also demonstrated active involvement, such as asking to learn, practicing independently, and showing interest in activities related to the Quran. This was reinforced by interviews with students who stated that they enjoyed learning the Quran because it used interesting media and enjoyable methods. Children also admitted to learning not only at school but also with their parents at home, demonstrating a synergy between school and family.

However, the research also revealed several obstacles in curriculum implementation, including differences in children's abilities, limited facilities and infrastructure, lack of parental support, and the need to improve teacher competency. To overcome these obstacles, the school and teachers have undertaken various efforts, such as small-group or individual-based learning, developing simple learning media, improving communication with parents through meetings and online media, and participating in training to improve teacher competency. Thus, the results of this study indicate that the implementation of the Al-Qur'an education curriculum management at ABA I Kindergarten, Aek Kanopan Timur has been carried out in a structured and adaptive manner, although it still requires strengthening in several supporting aspects.

DISCUSSION

The discussion of this research focuses on the analysis of the implementation of the Al-Qur'an education curriculum management in optimizing early childhood learning at TK Aisyiyah Bustanul Athfal (ABA) I Aek Kanopan Timur Labuhanbatu Utara. The research findings show that the implementation of the curriculum has been carried out through three main stages, namely planning, implementation, and evaluation, which will then be analyzed in a theoretical perspective and compared with previous research to find suitability, differences, and contributions of *novelty*.

The implementation of the Al-Qur'an education curriculum is carried out through three main interrelated stages, namely planning, implementation, and evaluation. In the planning stage, schools systematically prepare learning programs ranging from annual, semester, to weekly programs that include objectives, materials, methods, and learning activities according to the characteristics of early childhood (Andriani, Maya, & Sarifudin, 2019). The implementation stage is carried out by applying various fun approaches and methods, such as playing while learning, stories, demonstrations, and habituation, so that children can learn the Al-Qur'an actively and contextually (Aziz, Napitupulu, & Windari, 2025). Meanwhile, the evaluation stage is carried out continuously and authentically through observation, oral tests, and documentation of children's

development to determine learning achievements and as a basis for curriculum improvement. These three stages show that curriculum implementation is not only administrative, but also practical and oriented towards optimizing children's development holistically.

In terms of planning, the research findings indicate that the Quranic education curriculum is systematically designed through annual, semester, and weekly programs integrated with Islamic values. This finding aligns with curriculum management theory put forward by educational experts, stating that planning is the initial stage that determines the success of curriculum implementation. Good curriculum planning must include objectives, materials, strategies, and evaluations that are systematically and sustainably designed (Hasanah, Syafira, Oktaviani, & ..., 2023). In the context of Islamic education, curriculum planning is not only oriented towards cognitive aspects, but also towards the formation of students' morals and spirituality (Aziz, Napitupulu, & Pasaribu, 2025). This is reflected in the research findings, which show that the main objectives of Quranic learning at this institution include the introduction of the hijaiyah letters, character building, and the instilling of Islamic values.

When compared to the research by Merlina et al. (2022), there are similarities in the development of annual, semester, and weekly programs integrated with religious values (Merlina et al., 2022). However, this study demonstrates strengthening the integration of children's daily activities with Quranic learning, which has not been discussed in depth in previous research. This indicates the development of an integrated curriculum concept that is not only administrative but also contextual in daily learning practices. Thus, these findings reinforce the concept that effective curriculum management must be able to connect formal planning with actual implementation in the classroom.

The integration of children's daily activities with Qur'anic learning in early childhood education is carried out through habits that are integrated into daily routines, so that Qur'anic values are not only taught theoretically but also practiced directly (Sholichah, 2022). Activities such as praying before and after studying, memorizing short surahs, saying greetings, and getting used to honest, patient, and sharing behavior are part of the implementation of Qur'anic values in children's lives (Aziz, Ashshiddiqi, & Mahdiana, 2025). Teachers play an important role in linking each activity with the moral messages of the Qur'an in a simple and contextual way, for example through stories of the prophets or short verses that are relevant to daily behavior (Aziz, Napitupulu, & Siregar, 2025). With this approach, children not only know the Qur'an as reading, but also as a guide for life that forms positive character and habits from an early age.

Furthermore, the involvement of various parties in curriculum planning, such as the principal, teachers, school committee, and Aisyiyah organization, demonstrates a collaborative approach to curriculum management (Putikadyanto, Amin, & Wachidah, 2024). This aligns with participatory management theory, which emphasizes the importance of multi-stakeholder involvement in educational decision-making. Parental involvement in school committees also demonstrates efforts to build synergy between schools and families, a crucial factor in the success of early childhood education (Yufarika, Supriyatno, & Zuhriyah, 2025).

In terms of implementation, research results indicate that Quranic learning is carried out using approaches appropriate to the characteristics of early childhood, namely a play approach, a simple scientific approach, and a contextual approach (Qodariyah & Rizaldi, 2021). These findings align with early childhood learning theory, which emphasizes that children learn through play. A play approach allows children to learn naturally, enjoyably, and without pressure, thereby

increasing their motivation and engagement in the learning process (Hutahean, Setiawan, Setiawan, Tanasyah, & Putrawan, 2024).

Qur'anic learning for early childhood is carried out using an approach adapted to their developmental characteristics, namely learning through play, imitation, and direct experience (Nurachadijat & Selvia, 2023). Teachers use fun and interactive methods such as singing, telling stories of the prophets, educational games, and simple memorization repetition to make it easier for children to understand and remember (Maksuroh & Agustin, 2025). In addition, the use of visual media and movement also helps children recognize the hijaiyah letters and recite verses correctly (Fitriani, Latifah, & Tarlam, 2026). This approach emphasizes a learning atmosphere that is non-pressurizing, full of affection, and gradual according to the child's abilities, so that learning the Qur'an can be well received and foster a love for the Qur'an in children from an early age.

The methods used, such as games, stories, demonstrations, and familiarization, also align with the principles of constructivist learning, which emphasizes that children construct knowledge through direct experience (Nurachadijat & Selvia, 2023). In the context of Qur'anic learning, the storytelling method is highly effective in instilling moral and spiritual values, while the demonstration method helps children understand how to read letters and verses correctly. The familiarization method, on the other hand, plays a role in shaping children's character and religious habits through repeated practice.

Compared to Ali and Pirman's (2023) research, which showed that Qur'anic learning focused primarily on memorization, this study demonstrates a more varied and holistic approach (Ali & Pirman, 2023). Learning is not solely oriented toward memorization, but also toward understanding, experience, and internalization of values. This demonstrates innovation in curriculum implementation that better aligns with the principles of early childhood development. Therefore, this research contributes to developing a more adaptive and enjoyable Qur'anic learning model for children.

The use of varied learning media, such as colored hijaiyah letter cards, picture books, and educational games, also demonstrates the application of multisensory learning theory (Fitriani et al., 2026). This theory states that children learn more effectively when engaging multiple senses, such as visual, auditory, and kinesthetic. Research results show that the use of engaging media can increase children's interest and engagement in learning, which ultimately improves their ability to read and memorize the Quran.

In terms of evaluation, research results indicate that evaluation is conducted continuously through observation, oral tests, and portfolios. Evaluation focuses not only on outcomes but also on the learning process (Denico, 2024). This aligns with authentic evaluation theory, which emphasizes the importance of comprehensively assessing children's abilities through various techniques tailored to their characteristics. Evaluations conducted in a fun and non-pressurizing manner also demonstrate the application of humanistic early childhood education principles that are oriented toward child development (Mutholingah, 2024).

Compared to Patria and Zulkarnaen's (2023) study, which found weaknesses in evaluation consistency, this study demonstrates more systematic and sustainable evaluation practices (Patria & Zulkarnaen, 2023). Furthermore, the comprehensive curriculum evaluation through annual meetings and parent involvement demonstrates a mechanism for continuous reflection and improvement. This is a strength in the implementation of curriculum management at this institution.

In terms of impact, the research results showed an increase in children's Quran reading ability, memorization of short verses, and interest in learning. These findings align with research by Zakariya and Zamroni (2025), which showed that the success of a tahfidz program is influenced by various factors, such as teacher competence, facilities, and parental support (Zakariya & Zamroni, 2025). In this study, parental involvement in supporting learning at home is a crucial factor in strengthening learning outcomes at school.

However, this study also revealed obstacles to curriculum implementation, such as differences in student abilities, limited resources, and lack of parental support. These findings align with educational management theory, which states that curriculum implementation is inseparable from various internal and external factors that can influence its success. School efforts, such as individualized learning, improved facilities, and teacher training, demonstrate adaptive strategies for overcoming these obstacles.

When linked to the research of Kulsum et al. (2024), which emphasizes the importance of integration between worldly and afterlife knowledge, this study demonstrates the concrete implementation of this concept in the context of early childhood education (Kulsum et al., 2024). Quranic learning not only focuses on the religious aspect but is also linked to the child's daily life, thus forming individuals who are intellectually and spiritually balanced.

Thus, this discussion shows that the implementation of the Al-Qur'an education curriculum management at ABA I Kindergarten, Aek Kanopan Timur, has been running in accordance with theoretical principles and supported by innovative and contextual practices. This research contributes to developing a curriculum management model that is not only oriented towards administrative planning, but also towards optimizing learning holistically. The novelty of this research lies in the integration between curriculum management and a learning approach that is adaptive to the characteristics of early childhood, as well as an emphasis on optimizing learning as the main objective of curriculum implementation.

Overall, the results and discussion of this study reinforce the importance of structured, flexible, and collaborative curriculum management in improving the quality of Quranic learning in early childhood. This study also opens up opportunities for further research to further explore the development of more innovative, technology-based Quranic curriculum models in the context of early childhood education.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the implementation of the Al-Qur'an education curriculum management at Aisyiyah Bustanul Athfal (ABA) I Kindergarten, Aek Kanopan Timur, North Labuhanbatu has been carried out systematically through the stages of planning, implementation, and evaluation that are integrated with the characteristics of early childhood. Curriculum planning is arranged in stages and involves various parties, the implementation of learning uses a play approach and varied methods, and evaluation is carried out authentically and continuously. This implementation has been proven to be able to optimize children's learning, marked by increased ability to read hijaiyah letters, memorization of short verses, and the growth of children's interest and love for the Al-Qur'an. However, there are still obstacles such as differences in children's abilities, limited facilities, and less than optimal parental support.

As a reflection, this study emphasizes the importance of structured, flexible, and collaborative curriculum management in improving the quality of Quranic learning in early

childhood. Therefore, further research is recommended to develop more innovative curriculum models, including the use of digital technology and strengthening the role of families in home learning. Going forward, the implementation of sustainable and adaptive curriculum management is predicted to have a significant impact on shaping a generation that not only excels academically but also possesses strong religious character and noble morals.

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