ISLAMIC EDUCATION MANAGEMENT: INTEGRATION OF HOLISTIC APPROACHES IN FORMAL AND NON-FORMAL EDUCATION

Muhammad Nuryahman*[1], Muhammad Kashif Majeed[2], Dewi Zulaiha[3]
[1]UIN Raden Mas Said Surakarta, Indonesia, [2]International Islamic University Malaysia, [3]UIN Raden Mas Said Surakarta, Indonesia

Corresponding author: nuryahman@staff.uinsaid.ac.id

Abstract

Every educational institution requires effective management in its operations. Good management ensures that the institution achieves success and is capable of delivering optimal educational quality. This study discusses factors that affect the implementation of Islamic Education management across various educational levels, particularly in both formal and non-formal education. The research employs a qualitative approach by combining various methodologies and data sources to provide a deeper understanding of Islamic Education management, utilizing descriptive analysis. The findings indicate several factors that influence the success of Islamic Education management, including leadership, human resources (HR), infrastructure, curriculum, and stakeholders. Meanwhile, non-formal education plays a significant role in the overall education system, particularly in meeting the needs of communities that are not reached by formal education. Formal and non-formal education complement each other in shaping competent and qualified individuals. Although both differ in structure, curriculum, and implementation methods, they share the same goal: to enhance the potential of individuals and society.
Keywords: Islamic Education Management; Holistic Approach; Formal Education; Non-formal Education; Qualitative Research.

Abstrak

Setiap lembaga pendidikan memerlukan manajemen yang efektif dalam operasionalnya. Manajemen yang baik akan menjamin keberhasilan lembaga dan mampu memberikan mutu pendidikan yang optimal. Penelitian ini membahas faktor-faktor yang mempengaruhi penerapan manajemen Pendidikan Islam di berbagai jenjang pendidikan, khususnya pada pendidikan formal dan nonformal.

Penelitian ini menggunakan pendekatan kualitatif dengan menggabungkan berbagai metodologi dan sumber data untuk memberikan pemahaman yang lebih mendalam tentang manajemen Pendidikan Islam, dengan menggunakan analisis deskriptif. Hasil penelitian menunjukkan beberapa faktor yang mempengaruhi keberhasilan manajemen Pendidikan Islam, antara lain kepemimpinan, sumber daya manusia (SDM), sarana prasarana, kurikulum, dan pemangku kepentingan. Sementara itu, pendidikan nonformal memegang peranan penting dalam sistem pendidikan secara keseluruhan, khususnya dalam memenuhi kebutuhan masyarakat yang tidak terjangkau oleh pendidikan formal. Pendidikan formal dan nonformal saling melengkapi dalam membentuk individu yang kompeten dan berkualitas. Meskipun keduanya berbeda dalam struktur, kurikulum, dan metode pelaksanaan, keduanya memiliki tujuan yang sama, yaitu meningkatkan potensi individu dan masyarakat.
Kata Kunci: Manajemen Pendidikan Islam; Pendekatan Holistik; Pendidikan Formal; Pendidikan Nonformal; Penelitian Kualitatif.

A. INTRODUCTION

Education plays a fundamental role in the development of individuals and society, functioning as the main instrument to optimize human potential, strengthen intellectual capacity, and support socio-economic progress (Darma Sabri, Utami, & Harmen, 2024). In this context, education focuses not only on knowledge transfer, but also on the development of cognitive, affective, and social skills that are crucial for an individual's success in facing life's challenges. In addition, education contributes to improving the quality of human resources, which in turn plays a role in strengthening a country's economic competitiveness through innovation and productivity (Azizah, Rofiqoh, & Romdhoni, 2023). By providing equal access to knowledge and skills, education helps to reduce socio-economic disparities and create more inclusive social mobility. At the global level, education plays a strategic role in shaping critical, creative, and responsible individuals, as well as having a global awareness to confront complex issues such as climate change, inequality, and world peace (Kusumawati et al., 2023). Therefore, education not only serves as the basis for the formation of personal character and competence, but also as the main driver for the progress of civilization and sustainable development.

Islamic religious education in the framework of education as a whole cannot be separated from efforts to build human beings who are not only intellectually intelligent, but also solid in moral and spiritual aspects (Setiyadi, 2012). Islamic religious education serves as a deep ethical foundation, shaping individual character with universal values such as honesty, justice, and social responsibility, which are in line with the principles of humanity and social justice taught in Islamic teachings (Awalita, 2024; Nanda, 2024). In the face of increasingly complex global challenges, including moral crises, social conflicts, and inequality, Islamic religious education serves as a balancing mechanism that provides a

holistic guideline for living integrating the mundane and *ukhrawi* dimensions capable of guiding individuals in making ethical decisions and contributing to the development of a just and peaceful society. More than just the transfer of religious knowledge, Islamic religious education provides a solid foundation for the formation of individuals who are not only professionally competent, but also socially and spiritually responsible (Handoko, 2023; Yusuf, Hafidhuddin, Husaini, & Nur, 2023). Therefore, the integration of Islamic religious education in the modern education system is very urgent, to create a generation that has a balance between scientific knowledge and deep moral understanding, and is able to answer the challenges of the times with a constructive and sustainable perspective.

Educational management in the context of Islamic religious education has a crucial role to ensure the effectiveness, efficiency, and sustainability of the educational process that is balanced between the development of religious knowledge and the formation of students' moral character (Hilmin, 2024). Through well-structured management, Islamic religious education can be designed with a holistic approach, which not only includes the management of human resources, infrastructure, and curriculum, but also strategic planning to integrate Islamic values in daily life. Effective education management allows for optimal utilization of competent educators, relevant teaching materials, and continuous evaluation to monitor the achievement of Islamic religious education goals. Thus, the management of Islamic religious education serves as a tool to create individuals who are not only superior in intellectual aspects, but also have solid moral and spiritual integrity, and are able to apply Islamic teachings in a relevant way in facing social and global challenges. Within this framework, a well-managed Islamic religious education will produce a generation that has a balance between science, noble morals, and social skills, which are urgently needed in the context of an increasingly complex and dynamic society.

Although a number of previous studies have discussed the management of Islamic education (Budiman & Suparjo, 2021; Fahyuni & Wahyuni, 2021; Hilmin, 2024; Nurhayati et al., 2022; Rahardjo, 2017; Yansyah, Harahap, & Murtafiah, 2023), most of these studies tend to focus on the analysis of Islamic education management in one sector only, both formal and non-formal education. Research that discusses Islamic education management in the context of integration between formal and non-formal education is still very limited. Many studies have reviewed separately the factors that affect management effectiveness in these two sectors, but few have examined how they can be complementary and coordinated within an integrated managerial framework.

In addition, existing research has more often focused on specific aspects such as leadership, curriculum, or human resource management separately, without highlighting the interaction between these factors in the context of integration between formal and non-formal education. In fact, it is still rare to find

a study that provides a thorough analysis of the role of each sector in creating a more comprehensive and mutually supportive education system.

Thus, the existing research gap lies in the lack of studies that connect and integrate Islamic education management in the two sectors as a whole, as well as how internal factors such as leadership, human resources, curriculum, infrastructure, and stakeholder involvement play a role in improving the quality of Islamic education based on an integrated approach. This research aims to fill this gap by offering a new, more holistic perspective on Islamic education management that integrates formal and non-formal education in an efficient and mutually supportive system.

This study offers a new contribution by examining in depth the factors influencing Islamic education management through an integrative approach between formal and non-formal education, which has not been widely discussed in previous studies. Although there is research that addresses the management of Islamic education in the formal or non-formal sectors separately, this research highlights how these two sectors can complement and integrate each other to create a more holistic and effective education system. By using qualitative methods and descriptive analysis, this study introduces a deeper understanding of the influence of internal factors such as leadership, human resources (HR), curriculum, facilities and infrastructure, as well as stakeholder involvement in managing integrated Islamic education.

The main novelty of this study lies in the analysis of the synergy between formal and non-formal education in achieving the same goal: to produce individuals who are not only intellectually intelligent but also have noble character and ethics, in accordance with Islamic values. With a focus on the integration of these two education systems, this research provides new insights into how the two can collaborate to maximize educational outcomes that are sustainable and based on authentic Islamic values.

B. RESEARCH METHOD

This study uses a qualitative approach with analytical descriptive methods to analyze the factors that affect the application of Islamic education management to formal and non-formal education. The qualitative approach was chosen because it allows researchers to deeply explore the dynamics that occur in the management of Islamic education as well as to understand the broader perspectives of various parties involved in the education system.

In data collection, this study uses triangulation techniques by combining various relevant data sources, both in the form of in-depth interviews with policy makers, managers of educational institutions, and teachers in formal and non-formal educational institutions, as well as documentation that includes curriculum planning, organizational structure, and evaluation reports of educational institutions. This interview was conducted with parties who have in-depth

knowledge related to Islamic education management, including school principals, Islamic boarding school caregivers, educators, and other relevant stakeholders.

The data obtained were then analyzed using a descriptive analytical approach, namely by identifying and classifying factors that affect success in Islamic education management, such as leadership, human resources (HR), facilities and infrastructure, curriculum, and stakeholder involvement. This study also analyzes how these factors interact with each other in the context of integration between formal and non-formal education, as well as the role of each sector in shaping competent and qualified individuals.

Furthermore, the results of the analysis will be presented systematically to describe the conditions of Islamic education management that occur in the field, as well as to formulate recommendations that can be used to improve the quality and effectiveness of a more integrated and complementary Islamic education system. With this approach, the research is expected to provide new insights into the implementation of comprehensive Islamic education management and can adapt to social dynamics and community needs.

C. RESULTS AND DISCUSSION
1. The Importance of Effective Management in Islamic Education

Effective management has a crucial role in achieving the operational success of Islamic educational institutions. As a key element in institutional management, management functions to coordinate various resources—both human, financial, and material—so that they can work synergistically and productively (Pananrangi & SH, 2017). In Islamic educational institutions, good management is not only tasked with ensuring the smooth day-to-day operations, but also plays a role in achieving the long-term vision of education, such as improving academic quality and developing the character of students (Irwanto, Susrianingsih, Habibi, & Ardat, 2023)(Irwanto et al., 2023). In this context, education managers play the role of leaders who can direct institutions to be in line with the goals of Islamic education, which are not only oriented to intellectual intelligence, but also to the formation of morals and moral values in accordance with Islamic teachings.

Good management in Islamic educational institutions greatly contributes to the achievement of optimal quality of education both in the formal and non-formal education sectors (Noor & Islamiya, 2023). In formal education, well-planned management will ensure that the learning process takes place in accordance with the established curriculum standards, with efficient management of time, teaching materials, and evaluation (Puspitasari, 2017). On the other hand, in the non-formal education sector such as Islamic boarding schools and other religious education institutions, effective management can facilitate the delivery of comprehensive religious materials, while ensuring more flexible and student-based learning (Harsanti, 2017). Thus, formal and non-formal education has its

own challenges, but coordinated management can maximize the potential of each sector and ensure the achievement of the goals of Islamic education as a whole.

The role of education managers in directing and managing various aspects of education is also very important in achieving management effectiveness. As the main manager of an educational institution, managers are responsible for making strategic policies related to curriculum management, human resource development, and procurement and maintenance of facilities and infrastructure (Zulkarnain, Warlizasusi, Apriani, Karolina, & Sihombing, 2024). In terms of curriculum, Islamic education managers must be able to compile teaching materials that are not only relevant to the development of science, but also integrate religious and moral values that are in accordance with Islamic principles.

Effective human resource management includes the selection, training, and development of teaching skills so that they have the ability to transfer Islamic knowledge and values well (Sholehah & Suwadi, 2024). In addition, education managers must also ensure that physical facilities such as classrooms, libraries, laboratories, and digital infrastructure are met with standards that support the success of the teaching and learning process. By managing these aspects in a structured and planned manner, Islamic education managers can create a conducive educational environment and produce quality educational output.

2. Factors Affecting the Success of Islamic Education Management

According to some experts, there are several determining factors for success in Islamic education management (Darmansyah & Us, 2022; Hambali & Mu'alimin, 2020; Ismail, Haris, Jumira, Budiyanto, & Julaiha, 2021; Na'Im et al., 2021; Qomar, 2016; Sahlan, 2010), including:

First, Leadership. Effective leadership plays an important role in determining the direction and quality of education in Islamic educational institutions. An education leader, such as a school principal or caregiver of a boarding school, must have a clear vision and the right strategy to implement educational policies that are in line with Islamic values. Visionary leadership will be able to motivate all components of the institution, from educators to students, to work towards a common goal. In addition, leadership also plays a role in the effective management of human resources (HR). A good leader can design a professional development program for educators, create a conducive working atmosphere, and ensure good communication between all parties involved in the educational process. In the context of Islamic education, leaders are also expected to be role models in carrying out Islamic moral and ethical principles, which will be reflected in attitudes and behaviors in the educational institution environment.

Second, Human Resources (HR). The quality of Islamic education is greatly influenced by the competence and professionalism of the educators who manage it. Therefore, good human resource management is the main factor in the success of Islamic education management. Educators who have a deep understanding of Islamic religious teachings, as well as qualified pedagogic skills, will be able to

deliver material in an effective and meaningful way for students. The development of human resource capacity through continuous training, both in academic aspects and managerial skills, is very important to ensure that educators can keep up with the times, both in terms of teaching methods and in the use of educational technology. In addition, HR management also includes the selection of competent and dedicated educators, their career development, and objective performance assessments to improve the quality of teaching. With quality human resources, Islamic educational institutions will be able to produce graduates who are not only intellectually intelligent but also have a strong character in accordance with Islamic teachings.

Third, Facilities and Infrastructure. Effective and efficient management of facilities and infrastructure is an important factor in supporting a quality learning process. Adequate physical facilities, such as comfortable classrooms, complete libraries, laboratories, and sports facilities, as well as digital facilities such as computer devices and the internet, are indispensable to create an environment that is conducive to the teaching and learning process. In this digital era, the use of technology in Islamic education is also very important (Nugroho, Triana, & Zulaiha, 2022). The use of technology-based learning media, such as e-learning, learning applications, and other digital resources, can increase student engagement and provide wider access to teaching materials (Zulaiha & Triana, 2023). Therefore, the management of educational facilities and infrastructure must be carried out in a sustainable and planned manner, taking into account academic needs and technological developments, in order to ensure that the available facilities can support a more effective and efficient learning process.

Fourth, Curriculum. The curriculum is one of the main components in the management of Islamic education that must be well integrated between Islamic religious education and general education. A carefully designed and relevant curriculum will ensure that learners not only acquire in-depth religious knowledge, but also practical skills needed in daily life. The integration between the religious and general curriculum must pay attention to the needs of students and the demands of the times, so that they can develop their potential optimally. In addition, a good curriculum must include learning that is not only cognitive, but also affective and psychomotor, with an emphasis on character building based on Islamic values. In the context of Islamic education, the curriculum must be able to teach students to become individuals who are not only intelligent in science, but also have good morals and are able to apply Islamic principles in their lives.

Fifth, Stakeholders. The success of Islamic education management is also influenced by the involvement of various stakeholders, such as parents, the community, the government, and private institutions. Stakeholders have a very important role in supporting the smooth operation and development of Islamic educational institutions. Parents, as the main partners in education, must play an active role in supporting the academic and moral development of students, both at home and in extracurricular activities. The community also has a responsibility

to create an environment that supports education, through the provision of facilities and social support. The government, through policies and regulations, must provide support in the form of funding, facilities, and curriculum development that is relevant to the needs of the times. In addition, private institutions also play an important role in the provision of funds, the management of educational institutions, and the development of innovations in the field of education. This close collaboration between all stakeholders will create a more sustainable, inclusive, and quality Islamic education system, and be able to answer global challenges in the modern era.

Thus, the success of Islamic education management is highly dependent on the synergy between internal factors such as leadership, human resources, curriculum, and infrastructure, as well as the active role of external stakeholders. All of these factors must be managed in a planned and integrated manner to create an effective education system and be able to produce graduates who are competent and have character, in accordance with universal Islamic values.

3. The Role of Formal Education in the Islamic Education System

Formal education in Islam has a very important role in shaping individuals with character, knowledge, and noble character. In Islam, education not only focuses on the academic aspect, but also on character building and spiritual development (Purnamasari, Rahmawati, Noviani, & Hilmin, 2023). The goal is to create *Insan Kamil*, that is, human beings who are balanced in the worldly and *ukhrawi* aspects. Formal education in the Islamic system combines worldly and *ukhrawi* knowledge, emphasizing the importance of the knowledge taught in the Qur'an and hadith, as well as good morals as the foundation of life. Through educational institutions such as madrasas, Islamic boarding schools, and schools, formal education serves to systematically transmit Islamic values and equip individuals with relevant knowledge for life. Thus, a curriculum that integrates religious science and general science aims to produce a generation that is not only intelligent in academics, but also has high spiritual awareness.

The impact of formal education in Islam is significant both at the individual and societal levels. At the individual level, this education forms a character based on Islamic values, creating a person who is not only smart but also has noble character. Meanwhile, at the community level, formal education plays a role in social and economic development, by creating a fairer, more prosperous, and harmonious society. Nonetheless, formal education in Islam faces several challenges, especially in terms of the balance between the religious and general science curriculums, as well as the quality of teaching that needs to be improved. However, there is great hope that this education system will continue to develop, integrate modern science with Islamic teachings, and give birth to a generation that is not only ready to face the challenges of the times, but also able to practice religious teachings in daily life. With innovations based on Islamic principles,

formal education is expected to produce quality individuals and strengthen a better society.

4. The Role of Non-Formal Education in the Islamic Education System

Non-formal education has a very important role in expanding access to education, especially for people who are not reached by the formal education system. In many countries, including Indonesia, there are still segments of society that have difficulty accessing formal education due to geographical, economic, or social limitations. Non-formal education, with its flexible nature and not bound by formal rules, can be an effective solution to overcome this problem. Through non-formal institutions such as Islamic boarding schools, madrasas *diniyah*, religious courses, and community education institutions, marginalized people or those who cannot access formal education can still obtain useful education. Non-formal education also provides a space for individuals to acquire practical skills, vocational expertise, and religious knowledge relevant to local needs (Mildawati & Tangngareng, 2023). Therefore, non-formal education not only serves as an alternative for those who cannot continue formal education, but also as a means to improve the quality of life and competitiveness of individuals in society.

One of the main examples of non-formal education in the Islamic education system is *pesantren*, which has a very important historical and cultural role in shaping the character and morality of society. Islamic boarding schools and other religious institutions offer a more holistic approach to education, which not only focuses on intellectual achievement, but also on the formation of students' morals and spirituality. Education in Islamic boarding schools often involves the teaching of in-depth religious sciences, including the Qur'an, hadith, fiqh, and Sufism, which aims to form individuals who are not only academically intelligent but also pious in living their daily lives. In addition, *pesantren* also teaches the values of independence, discipline, and togetherness through various daily activities, such as recitation, *tafakur*, and participation in social and community activities. Thus, non-formal education organized by Islamic boarding schools plays an important role in instilling the moral and spiritual values necessary to form individuals who have integrity, honesty, and a high sense of responsibility.

Non-formal education can play a very valuable role in formal education in forming a generation that is not only intellectually intelligent but also has good character and social competence. Formal education provides learners with the academic skills necessary to succeed in the world of work and continue their education to a higher level (Rifa'i & Triana, 2024). However, formal education often lacks emphasis on the formation of character and moral values that can guide students in living a meaningful life. This is where the role of non-formal education becomes very relevant. Through a more personal and religious values-based approach, non-formal education can teach students about the importance of morality, honesty, and social responsibility, as well as develop their ability to manage personal and social life. In addition, non-formal education also offers a

variety of extracurricular activities that can hone practical skills, such as leadership, entrepreneurship, as well as the ability to communicate and work together in groups (Riyadi & Sari, 2023). Thus, non-formal education plays a complementary role that enriches students' educational experience, creates a balance between intellectual intelligence and character development, and produces individuals who are competent, have noble ethics, and are ready to face global challenges.

Overall, non-formal education in the Islamic education system has a very strategic function in increasing access to education, shaping the character and morality of students, and complementing formal education that focuses more on academic aspects. Through non-formal education, Islamic values can be taught and applied directly in daily life, having a significant impact on the formation of individuals who are not only knowledgeable but also of noble character. Therefore, it is important to ensure that these two education sectors—formal and non-formal—are managed synergistically, supporting each other, and collaborating in creating the next generation of intelligent, competent, and ethical successors.

5. Integration of Formal and Non-Formal Education in Islamic Education Management

a. The Role of Each Sector (Formal and Nonformal) in the Islamic Education System. Formal and non-formal education each has an important role in shaping competent individuals with noble character in the context of Islamic education. Formal education, which is held in schools from elementary to tertiary level, focuses on achieving educational goals that are academic and structured through a curriculum that has been set by the government. Formal education provides a strong scientific foundation in various fields of science, including religious science, which is important for shaping students' intellectual understanding (Awwaliyah & Baharun, 2019).

On the other hand, non-formal education that includes institutions such as Islamic boarding schools, *taklim* councils, and religious courses has a more flexible role in shaping the character and morality of students. This non-formal education provides space for the development of spirituality, moral development, and the application of Islamic values in daily life, which are often not fully covered in the formal education curriculum (Daulay, 2014). Thus, these two sectors complement each other to form individuals who are not only academically intelligent, but also have noble character and ethics according to Islamic teachings.

b. Advantages and Differences between Formal and Non-Formal Education in Curriculum, Methods, and Educational Goals. Although both aim to form quality individuals, there are fundamental differences between formal and non-formal education, both in terms of curriculum, methods, and educational goals. The formal education curriculum is more structured and systematic, with an emphasis on achieving academic competence in various fields of science, such as

mathematics, science, and social sciences, as well as Islamic religious education as part of the subjects. The methods used in formal education are generally based on theoretical approaches and classroom-based teaching, which prioritizes classroom teaching and exam-based evaluation.

In contrast, the non-formal education curriculum is more flexible and based on local needs and the social context of the community. Non-formal education often uses more contextual, participatory, and hands-on experiential methods, such as teaching through extracurricular activities, recitations, or learning outside the formal classroom. The purpose of non-formal education is more focused on character building, improving emotional intelligence, and understanding religion more deeply. These differences show that although these two sectors of education differ in approach, they have a very important contribution to shaping a balanced individual, both in cognitive, emotional and spiritual aspects.

c. The Importance of Collaboration and Integration between the Two Sectors to Produce Intelligent and Virtuous Individuals. Collaboration and integration between formal and non-formal education is essential to produce individuals who not only excel in academic aspects but also have strong morality and character. In the Islamic education system, intellectual intelligence alone is not enough; Individuals must also have spiritual depth and moral awareness to be able to apply the knowledge gained in daily life. Formal education provides a strong foundation of knowledge, while non-formal education teaches moral and spiritual values that enable students to become responsible individuals and side with the good.

Collaboration between these two sectors can be carried out through various ways, such as integrating Islamic values in the formal education curriculum, or involving religious education in various non-formal education programs. For example, formal education can organize special classes that teach life skills based on Islamic values, while non-formal education can lead to programs based on the application of these values in daily life. Through this collaboration, it is hoped that students can gain a balance between intellectual intelligence and moral strength in their efforts to become better individuals in this world and the hereafter.

d. Challenges in Creating an Education Management System that Unifies Formal and Non-Formal Education in One Complementary Framework. Although the integration between formal and non-formal education is highly desirable, there are several challenges in creating an effective management system to bring the two together. One of the main challenges is the differences in structure, curriculum, and methodology between the two sectors. Formal education tends to be more standardized and regulated by the government, while non-formal education is more flexible and is often organized by religious institutions or local communities with more liberal policies. This can make it difficult to develop a program that can integrate the two sectors in one coherent framework. Another

challenge is the difference in the evaluation and measurement of educational outcomes between the two sectors.

Formal education uses academic-based examinations and assessments, while non-formal education prioritizes a practical and character development-based approach. To overcome this challenge, policies that support the integration of the two education sectors are needed, both in terms of regulations, curriculum, and evaluation. In addition, closer cooperation between formal and non-formal education managers, as well as active participation from various stakeholders, is needed to create an education system that truly complements and supports the development of students as a whole.

Thus, despite the challenges in integrating formal and non-formal education, collaboration between these two sectors is essential to create a holistic Islamic education system, which not only develops the intellectual potential of learners but also shapes their character and morality in accordance with Islamic principles.

6. Integrated Approach in Islamic Education Management

a. The Need for an Integrated Approach in Islamic Education Management to Create Synergy between Formal and Non-Formal Education. In the context of Islamic education, the importance of an integrated approach in education management cannot be underestimated. Formal and non-formal education, although different in structure and implementation, have the same ultimate goal: to advance the potential of individuals and societies in accordance with Islamic values. An integrated approach in Islamic education management is needed to create synergies between these two sectors, considering that they are complementary and can enrich the learning process.

Formal education, with a more systematic and standardized curriculum, focuses on developing academic skills and broader knowledge. Meanwhile, non-formal education, which is more flexible, has the ability to teach moral, spiritual, and local wisdom values that can shape the character of students. If the two are combined in an effective way, the result is an education that not only produces intelligent and skilled individuals, but also has noble ethics and is ready to contribute positively to society. Therefore, a management that integrates these two sectors will be better able to provide a comprehensive education, in accordance with the goal of comprehensive Islamic education.

b. An Analysis of How These Two Types of Education, Despite Differences in Structure, Curriculum, and Implementation Methods, Can Support Each Other to Achieve the Same Goal. Although formal and non-formal education in the Islamic education system have significant differences, especially in terms of structure, curriculum, and implementation methods, they can still support each other to achieve the same goal, which is to advance the potential of individuals and society. Formal education has a structured curriculum with predetermined

subjects, and teaching methods that are more instructional and based on standardized examinations and evaluations (Astuti, Ismail, Triana, & Rifa'i, 2024).

Non-formal education, on the other hand, focuses more on more contextual and practical learning, often through an experiential approach, which allows learners to more easily apply the knowledge they have acquired in everyday life. Although the formal education curriculum tends to be more centered on the academic and scientific fields, non-formal education emphasizes more on moral development, morals, and strengthening spiritual aspects. Within the framework of Islamic education, these two types of education not only have room to play separate roles, but they can also collaborate to achieve a larger goal: to create individuals who are not only skilled and intelligent, but also have good character and understand religious values. With an integrated approach, formal education can accommodate the practical and moral aspects emphasized in non-formal education, while non-formal education can enrich the learning process in formal education with teaching that is more based on Islamic values and real life.

c. Islamic Education Management Model that Integrates the Two Sectors to Produce a More Efficient and Holistic Education System. To realize the synergy between formal and non-formal education in the Islamic education system, a management model that is able to integrate these two sectors effectively is needed. One model that can be applied is through institutional collaboration between formal and non-formal educational institutions, both at the management and curriculum levels. At the managerial level, this can involve the formulation of policies that support cooperation between schools, Islamic boarding schools, community educational institutions, and religious organizations.

This coordinated management ensures that resources, whether in the form of facilities, teaching staff, or funds, can be optimally utilized to support common goals. In terms of curriculum, this integration can be realized by incorporating components of non-formal education based on morals and religious values into the formal education curriculum, or conversely, introducing learning approaches from formal education in non-formal educational institutions, such as technology-based learning methods and the use of more modern teaching aids.

This integrated management model also includes the development of professionalism of educators who not only master academic subject matter, but also have a deep understanding of religious values and skills in guiding students morally and spiritually. For example, the development of a curriculum that integrates religious science and general knowledge holistically will provide opportunities for students to learn about the world and religion at the same time. In addition, evaluation methods that combine academic measurements (such as exams) with assessments of attitudes, character, and faith can also be used to assess educational success more comprehensively. With an integrated management model, the two education sectors—formal and non-formal—can run together, complementing and enriching each other, creating a more efficient,

holistic, and human-oriented education system that balances intellectual, moral, and spiritual intelligence.

Overall, an integrated approach in Islamic education management that integrates formal and non-formal education will result in a more complete and comprehensive education system. The synergy between these two sectors will not only create a generation that is more competent in various fields, but also ensure that the individual has strong character qualities, in accordance with Islamic religious and cultural values. Thus, Islamic education does not only produce individuals who are smart, but also who are responsible, have good ethics, and are ready to contribute positively to society and the world as a whole.

D. CONCLUSION

Based on the results of the research, it can be concluded that effective Islamic education management plays a crucial role in achieving optimal quality education, both in formal and non-formal educational institutions. Some of the main factors that affect the success of Islamic education management include visionary leadership, quality human resource (HR) management, adequate educational facilities, relevant curriculum, and proactive stakeholder involvement. Although formal and non-formal education have differences in structure, curriculum, and implementation methods, they have similar goals in developing the potential of individuals and society as a whole. Therefore, better integration between formal and non-formal education is essential to create a comprehensive and complementary education system. The role of non-formal education, especially in reaching out to people who are not accessible by formal education, is also vital in shaping individuals who are not only academically intelligent but also have strong morality and character.

Based on the findings of this study, there are several suggestions that need to be considered to improve the effectiveness of Islamic education management. First, strengthening leadership in Islamic educational institutions should be a priority, with a focus on developing managerial skills, a clear leadership vision, and the ability to manage change effectively. Second, improving the quality of human resources through continuous training and improving welfare for educators is urgently needed to ensure better teaching quality. Furthermore, the management of educational facilities and infrastructure, including technology and other supporting facilities, must be improved to support a more effective learning process. In addition, there needs to be an effort to integrate the formal and non-formal education curriculum in a more holistic and complementary education model. Finally, to strengthen the Islamic education system, the participation of stakeholders, including parents, the community, and the government, needs to be maximized in supporting policies, funding, and the development of better educational facilities. With the implementation of this recommendation, it is hoped that Islamic education management can be improved, producing a more qualified generation and ready to face future challenges.

REFERENCES

Astuti, M., Ismail, F., Triana, Y., & Rifa'i, A. A. (2024). Impact of Islamic-Based Services Provided by Lecturers and Staff on Students' Perceptions of Religiosity. *International Journal of Learning, Teaching and Educational Research*, *23*(4), 141–160. https://doi.org/10.26803/ijlter.23.4.8

Awalita, S. N. (2024). Nilai-Nilai Moderasi Beragama dalam Kurikulum Pendidikan Agama Islam Rahmatan lil'alamin tingkat Madrasah Ibtida'iyah. *Journal of Contemporary Islamic Education*, *4*(1), 1–12.

Awwaliyah, R., & Baharun, H. (2019). Pendidikan Islam dalam sistem pendidikan nasional (Telaah epistemologi terhadap problematika pendidikan Islam). *Jurnal Ilmiah DIDAKTIKA*, *19*(1), 34–49.

Azizah, K., Rofiqoh, A., & Romdhoni, I. (2023). Manajemen Pendidikan Keluarga Dalam Mengembangkan Kemandirian Anak. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, *4*(2), 124–138. https://doi.org/10.32478/leadership.v4i2.1725

Budiman, S., & Suparjo, S. (2021). Manajemen Strategik Pendidikan Islam. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, *5*(3).

Darma Sabri, M. A., Utami, S., & Harmen, H. (2024). *Manajemen Sumber Daya Manusia Dalam Konteks Perencanaan Pembangunan*. Syiah Kuala University Press.

Darmansyah, R., & Us, K. A. (2022). Faktor Faktor yang Mempengaruhi Manajemen Pendidikan Islam: Sistem Pendidikan, Pengelolaan Pendidikan, Tenaga Pendidikan. *Jurnal Ilmu Manajemen Terapan*, *3*(4), 354–364.

Daulay, H. P. (2014). *Pendidikan Islam dalam perspektif filsafat*. Kencana.

Fahyuni, E. F., & Wahyuni, A. (2021). *Penelitian Manajemen Pendidikan Islam*.

Hambali, M., & Mu'alimin, M. P. I. (2020). *Manajemen Pendidikan Islam Kontemporer*. IRCiSoD.

Handoko, Y. H. Y. (2023). Disiplin dan nilai-nilai religius dalam membentuk perilaku tagguh dan tanggung jawab. *Injire*, *1*(2), 201–212.

Harsanti, N. R. (2017). *Implementasi Pilar-Pilar Manajemen Mutu Terpadu Sekolah Berbasis Pesantren Di Smp Vip Al Huda Kebumen*. IAIN Purwokerto.

Hilmin, H. (2024). Internalisasi Nilai-Nilai Moderasi Beragama dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam. *Muaddib: Islamic Education Journal*, *7*(1), 37–45.

Irwanto, I., Susrianingsih, S., Habibi, H., & Ardat, A. (2023). Manajemen lembaga pendidikan Islam di madrasah: analisis tentang model dan implementasinya. *Fitrah: Journal of Islamic Education*, *4*(1), 162–174.

Ismail, F., Haris, M., Jumira, W., Budiyanto, C., & Julaiha, S. (2021). *Manajemen Pendidikan Islam*.

Kusumawati, I., Lestari, N. C., Sihombing, C., Purnawanti, F., Soemarsono, D. W. P., Kamadi, L., … Hanafi, S. (2023). *Pengantar Pendidikan*. CV Rey Media Grafika.

Mildawati, T., & Tangngareng, T. (2023). Jenis-Jenis Pendidikan (Formal,

Nonformal Dan Informal) Dalam Perspektif Islam. *Vifada Journal of Education*, *1*(2), 1–28.

Na'Im, Z., Yulistiyono, A., Arifudin, O., Irwanto, I., Latifah, E., Indra, I., … Ahmad, S. (2021). *Manajemen Pendidikan Islam*.

Nanda, G. A. (2024). The Role of Teachers to Enhance Students' Learning Motivation: Challenges and Solutions. *Journal of Islamic Studies and Education*, *3*(1 SE-Education), 33–40. Retrieved from https://journal.presscience.org/index.php/jise/article/view/43

Noor, T. R., & Islamiya, I. (2023). Analisis Faktor Manajemen Peningkatan Mutu Lembaga Pendidikan Islam. *EDUSIANA Jurnal Manajemen Dan Pendidikan Islam*, *10*(2), 124–138.

Nugroho, A., Triana, Y., & Zulaiha, D. (2022). Digital teaching awareness and practice: Narratives from Indonesian ESP teachers. *ELT Echo: The Journal of English Language Teaching in Foreign Language Context*, *7*(1), 1.

Nurhayati, N., Nasir, M., Mukti, A., Safri, A., Hasibuan, L., & Anwar, K. (2022). Manajemen pembiayaan pendidikan dalam meningkatkan mutu lembaga pendidikan Islam. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, *3*(2), 594–601.

Pananrangi, H. A. R., & SH, M. P. (2017). *Manajemen pendidikan* (Vol. 1). Celebes media perkasa.

Purnamasari, I., Rahmawati, R., Noviani, D., & Hilmin, H. (2023). Pendidikan Islam Transformatif. *IHSANIKA: Jurnal Pendidikan Agama Islam*, *1*(4), 13–22.

Puspitasari, H. (2017). Standar proses pembelajaran sebagai sistem penjaminan mutu internal di sekolah. *Muslim Heritage*, *2*(2), 339–368.

Qomar, M. (2016). *Manajemen pendidikan islam*.

Rahardjo, M. (2017). *Penelitian manajemen pendidikan Islam: Sebuah pencarian metodologik*.

Rifa'i, A. A., & Triana, Y. (2024). The Impact of Online Learning Service Quality on Student Satisfaction in Higher Education. *Journal of Educators Online*, *21*(3), 1–14. https://doi.org/10.9743/JEO.2024.21.3.16

Riyadi, I., & Sari, D. N. (2023). The Role of the School Principal In Improving Teacher Discipline at the Madrasah Aliyah in Indonesia. *Journal of Islamic Studies and Education*, *2*(3 SE-Education), 131–137. Retrieved from https://journal.presscience.org/index.php/jise/article/view/24

Sahlan, A. (2010). *Manajemen Pendidikan Islam*. Ar-Ruzz Media.

Setiyadi, A. C. (2012). Pendidikan Islam Dalam Lingkaran Globalisasi. *At-Ta'dib*, *7*(2).

Sholehah, N. R., & Suwadi. (2024, June 22). Pendekatan Kepemimpinan Dalam Meningkatkan Moral Santri Di Pesantren. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, Vol. 5, pp. 176–191. https://doi.org/10.32478/leadership.v5i2.2402

Yansyah, D., Harahap, N., & Murtafiah, N. H. (2023). Implementasi Manajemen Pendidikan Islam pada Lembaga Pendidikan di Era Globalisasi. *Journal on

Education, *5*(4), 17097–17103.

Yusuf, E., Hafidhuddin, D., Husaini, A., & Nur, M. A. (2023). The Concept of Character Education Based on Marhamah in Tafsir Al-Azhar by Buya Hamka. *Journal of Islamic Studies and Education*, *3*(2 SE-Islamic Studies), 45–57. Retrieved from https://journal.presscience.org/index.php/jise/article/view/63

Zulaiha, D., & Triana, Y. (2023). Students' perception toward the use of open educational resources to improve writing skills. *Studies in English Language and Education*, *10*(1), 174–196.

Zulkarnain, Z., Warlizasusi, J., Apriani, E., Karolina, A., & Sihombing, S. W. (2024). Perencanaan Strategis Dalam Meningkatkan Mutu Pendidikan Madrasah Melalui Analisis Swot. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, *5*(2), 147–159. https://doi.org/10.32478/leadership.v5i2.2399