

Educational Management of Special Sports Classes: An Integration of Religious Knowledge and Physical Education at NU Al Ma'ruf Senior High School, Kudus

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Abstract. This article aims to strengthen the discourse on integrated curriculum systems within Islamic education. The integration system in question incorporates physical education into the well-established pesantren (Islamic boarding school) framework. As a result of this integration, a Special Sports Class referred to as Kelas Khusus Olahraga (KKO) has emerged. KKO represents an innovative breakthrough initiated by NU Al Ma'ruf Senior High School in Kudus to provide education that aligns with contemporary needs, addressing the era's demands while accommodating students' interests and talents. KKO serves as an alternative response to the current challenges faced by Islamic educational institutions. Employing a library research method, this study explores how NU Al Ma'ruf Senior High School has developed an integrated curriculum model that aligns with Islamic teachings, embraces modern developments, and preserves cultural heritage. The integration model presented in this study constitutes a form of renewal in Islamic education, illustrating how institutions traditionally perceived as conservative are undergoing significant transformation to meet present-day educational needs. The aim of this study is to explore an integrated management model between Islamic religious education and physical education within the Special Sports Class.

Keywords: Special Sports Class (KKO), NU Al Ma'ruf Senior High School, Integrated Curriculum, Curriculum Development, Islamic Education

1 Introduction

In recent years, the development of schools has expanded significantly, especially following the implementation of the Merdeka Curriculum introduced by the Ministry of Education. One of the outcomes of this educational reform is the emergence of specialized schools that cater to students' individual interests and talents. Among these is the Special Sports Class (Kelas Khusus Olahraga, or KKO). This type of school is designed to prioritize and cultivate students' talents specifically in the field

of sports (Kumalasari 2019). Therefore, effective management is essential for implementing the Special Sports Class (KKO) program at the senior high school level or its equivalent.

The need to nurture students' innate talents and interests is a natural disposition (fitrah) bestowed by Allah SWT, which must not be neglected. Fitrah refers to the inherent potential embedded within every human being from birth, serving as a driving force and determinant for the development of one's personality toward a better direction. (Firdaus, Awaliyah F, and Erihadiana 2022). Therefore, the fitrah that humans carry from birth must be developed holistically and appropriately through the educational process, so that both physical and spiritual needs can be fulfilled in a balanced manner. When these two aspects are nurtured properly and harmoniously, they contribute to the formation of individuals with an Islamic character.

Islamic education aims to nurture individuals who are spiritually connected to Allah (SWT) and oriented toward holistic well-being, encompassing both worldly and eternal happiness. (Nurhayati and Imron Rosadi 2022) Islamic education is founded on Islamic values and takes the Qur'an as its primary source of instruction, serving as a core element of the Islamic educational system. Imam Al-Ghazali, known as Hujjatul Islam, emphasized that the educational process can be actualized through obedience in worship, the acquisition of broad knowledge, and the development of noble character. Accordingly, the scope of knowledge in Islamic education should not be limited to Islamic studies alone, but must involve continuous renewal and integration between Islamic sciences and modern scientific disciplines. (Abdullah 2015)

Islamic educational institutions must be able to demonstrate their relevance and competitiveness in the global era, becoming institutions that attract stakeholders due to their responsiveness to broad societal demands and needs. (Hazin and Laila 2022) To achieve this, Islamic educational institutions must urgently reform themselves to become excellent and effective institutions, capable of embodying their Islamic identity while adapting to educational advancements and user expectations—particularly in the realm of Islamic education. In order to be competitive and widely preferred, these institutions must be oriented toward global demands without losing their Islamic essence and distinctiveness. (Listiwaty 2020)

Furthermore, Islamic educational institutions face significant challenges in improving educational quality in line with the current growth of science and technology. (Ariani and Syahrani 2022; Adipratama, Sumarsono, and Ulfatin 2018; Aminuddin 2010) This rapid development has led to intense competition in all aspects of societal life. Consequently, Islamic schools must no longer be managed in a traditional manner, but require strategic capabilities to ensure that their graduates meet the demands of both national and international communities.

In this context, the management of Islamic educational institutions becomes a critical factor, where institutional growth and development depend largely on the manager's ability to scan the external environment, analyze institutional competitors, assess internal competencies, and formulate effective strategies to achieve competitive advantage—without compromising the essence of education itself. The institution must be capable of delivering high-quality education that meets the expectations of its stakeholders.

Therefore, an integrated management model is essential within the school structure. This study aims to explore the integration framework between religious education and sports science at SMA NU Al Ma'ruf Kudus in order to enhance the school's competitiveness and to prove that pesantren-based schools can excel in sports education through the establishment of SKO (Special Sports Schools). This presents a unique challenge in building competitiveness, thus requiring a strong and well-aligned management system that adheres to proper guidance.

Several studies have previously addressed the concept of SKO (Special Sports Schools), including works by Jaka Tumuruna, Dian Rachmati and Dian Handayati, Agus Trimulad Santoso and Setya Rahayu, Muhammad Bambang Hermanto et al., and Rahmad Khodari (Rahmad Khodari, 2017) (Bambang Hermanto, 2016) (Agus Trimulad Santoso and Setya Rahayu, 2023) (Tri Handayani, 2017) (Tumuruna 2021). However, none of these studies have yet addressed how an integrated curriculum can be designed to balance religious and sports education in alignment with students' interests and talents to support their future aspirations. Although numerous studies have examined the integration of Islamic curriculum, few have specifically addressed its implementation in special sports classes, particularly the KKO program. This study fills that gap by presenting a management model that aligns athletic excellence with religious values.

2 Research methods

This study employs a field research design with a critical, descriptive, and exploratory qualitative approach. The research is grounded in objective and anticipatory observation of events or social phenomena that develop within institutions, communities, or specific societal groups. The aim of the research is to construct a clearer and more concrete depiction of the studied phenomenon, while data is collected and its components examined using appropriate techniques. (Ahmad Tanzeh, 2009).

The data collection methods used in this study include commonly applied techniques in scientific research, namely observation, interviews, and documentation. Interviews were conducted with the principal and vice principal of NU Al Ma'ruf Senior High School. Data analysis in this qualitative research was carried out before entering the field, during fieldwork, and after fieldwork was completed. However, in this particular study, data analysis is primarily focused during the fieldwork phase, concurrently with the data collection process.

3 Results and Discussion

3.1 Overview of the Special Sports Class (KKO) at SMA NU Al Ma'ruf Kudus

The academic and non-academic achievements of SMA NU Al Ma'ruf Kudus have shown remarkable progress, particularly in the field of sports. Numerous medals and championship trophies have been won by the school's student-athletes across a wide

range of sports, including athletics, football, volleyball, futsal, sepak takraw, martial arts, and table tennis. These accomplishments are the result of the dedication and hard work of the athletes, coaches, mentors, and the full support of the school, which has collectively enabled the school to reach such impressive levels of success.

However, these efforts could be even more optimized if student-athletes were managed more professionally, similar to athletes in formal training centers. This includes structured management of training schedules, the types of physical training, implementation of a tailored sports curriculum, and the enforcement of discipline. Such professional management is crucial to realizing the full potential of these athletes and achieving optimal performance outcomes.

To implement this vision and establish an effective sports management system, there is a need for a dedicated platform that can accommodate and nurture the athletic talents of students. This platform takes the form of a Special Sports Class (KKO), which enables talented students to develop their athletic abilities to the fullest. This initiative aligns with the fundamental goals of education—to provide an environment where students can optimally explore and cultivate their talents and potentials. Furthermore, this program is in accordance with Law No. 20 of 2003 on the National Education System, specifically Article 5, Paragraph 4, which states: “Citizens who possess exceptional intelligence and talents have the right to receive special education.”

The Special Sports Class (KKO) is designed for students with exceptional talent in specific sports disciplines within an educational setting. The objectives of the KKO program are as follows:

1. To serve as a development platform for student-athletes with the potential to achieve high-level performance, including at the international level.
2. To educate students with athletic potential in a way that maximizes their sports achievements without neglecting their academic performance.

The curriculum implemented in the Special Sports Class (KKO) program is academically identical to that of the regular class, including the subjects taught. However, one of the main distinctions lies in the special coaching and development provided to KKO students based on their individual talents and interests.

In addition, KKO students receive specific privileges from the school, such as schedule dispensations to accommodate regular training sessions or participation in competitions. As such, KKO students attend academic classes as regular students until the sixth period, or approximately 12:00 PM. Afterward, they return to their dormitories or boarding facilities to prepare for sports training sessions, which begin at 2:30 PM. KKO students then undergo practical sports training according to the schedule set by their respective coaches for each sport discipline.

To measure students' skills and mastery of the training material, an assessment process is conducted. This evaluation is carried out by the coaches, based on the targets and specific training load of each sports discipline. Assessments are conducted periodically and culminate in the end-of-semester evaluation. Coaches are provided with a standardized assessment format by the school administration. The evaluation criteria include aspects such as discipline and student progress during training. The

scores provided by the coaches are recorded on a separate assessment sheet, which is included in the students' academic report card.

3.2 Islamic Education

Education is a purposeful process aimed at achieving specific objectives, as any activity without a clear goal often results in uncertainty and disorientation. This is especially true in education, which targets the psychological development of learners who are still undergoing critical stages of growth. Therefore, having clearly defined goals is a vital element of the educational process (Riskal Fitri 2022). It is through these objectives that the content, methods, and teaching strategies gain direction, meaning, and potential aligned with the ideals they aim to achieve.

Islamic education is a form of education in which all components and aspects are based on Islamic teachings. These include the vision, mission, objectives, teaching and learning processes, educators, learners, educator–learner relationships, curriculum, instructional materials, facilities, institutional management, environment, and other educational elements—each rooted in Islamic values (Abudin Nata, 1997). The aims of Islamic education encompass a specific set of values drawn from the Islamic worldview, which must be realized through a deliberate and consistent process utilizing both physical and non-physical means that align with those values (Nabila 2021).

Islamic education covers a wide spectrum of life dimensions, including religious, moral, social, and intellectual aspects. At its core, Islamic education seeks to guide individuals to live in accordance with Islamic principles while developing their full human potential. It is delivered across multiple levels, from formal institutions such as madrasahs and pesantrens, to informal educational settings within communities. The scope includes the study of the Qur'an, Hadith, fiqh (Islamic jurisprudence), aqidah (Islamic theology), and various other disciplines relevant to Islamic teachings.

From an Islamic perspective, education plays a fundamental role as a means of shaping a complete human being—someone whose soul is embedded with Islamic values. Education is not merely the transmission of knowledge, which may lead to secularism, but rather, it is a means of cultivating virtuous human beings. As stated by the Prophet Muhammad (peace be upon him), "I was sent to perfect noble character." Noble character (akhlaq) represents morality, which is the manifestation of the ideal human personality in Islam.

The ideal objectives of Islamic education encompass Islamic values that are gradually instilled throughout the educational process. The aim is to internalize and manifest these values in the learner's character by the end of the educational journey. Islamic education, therefore, does not solely prioritize academic achievement but also strongly emphasizes moral and character development. Principles such as justice, equality, and compassion are integral components of Islamic pedagogy. (Achmad Sudaryo 2023)

In other words, the objective of Islamic education is to form individuals who embody Islamic values—achieved through an educational process led by qualified Muslim educators. The expected outcomes are individuals with strong Islamic character: faithful and devoted to God Almighty, morally upright, healthy, knowledgeable,

competent, creative, independent, democratic, and responsible citizens. They are expected to grow into devout servants of Allah with a balanced mastery of both worldly and spiritual knowledge. Ultimately, the goal is to cultivate insan kamil (a complete human being) who lives in total trust and surrender (tawakkul) to Allah SWT (Budiman and Suparjo 2021).

3.3 Islamic Education Management

Learning is an urgent and essential component in the educational process because it involves numerous integrated components that function as a system (Ahmad Khoirudin et al. 2023). Effective and quality learning aligns with the needs of global society and the demands of the times. Therefore, creativity and innovation in education are necessary to support the development of a better future generation. Innovations in learning can be managed effectively and efficiently by paying attention to four main aspects: planning, implementation, supervision, and evaluation (Syukri 2021).

Considering these four components, learning requires continuous improvements to enhance the quality of Islamic education for students. Students, as part of society, greatly need education that supports their future development, especially in light of increasing global competition. The quality of education must be maintained to meet market demands. Good management will certainly undertake evaluations and improvements to face global challenges, particularly those posed by the digital era (Susyanto 2022).

Currently, management of Islamic educational institutions is recognized as one of the most crucial components in the field of education. This phenomenon arises because educational management has evolved into a foundation that strengthens educational quality and serves as a benchmark or indicator of the quality itself. Although educational management is not the core of the educational process, the quality of education is often assessed based on the implementation of educational management. Therefore, educational management is pursued as a strategic effort to improve the quality of education.

In the current context, educational management practices require revitalization. This situation arises because educational management, as an applied discipline derived from general management, originated within the business sector. Although grounded in business contexts, the norms and ethics governing management as a discipline remain closely tied to economic factors, human interactions, and organizational components. Nevertheless, it is apparent that there are fundamental elements in education that cannot be adequately addressed through business-oriented approaches alone. Furthermore, following general trends in Western scientific knowledge, issues of morality and ethics are often neglected in the development of management science itself (Wirabhakti 2003).

3.4 Integrated Management of Religious and Sports Education

The integration of religious knowledge and physical education at SMA NU Al Ma'ruf Kudus is implemented through a well-structured extracurricular program. This program is designed to cultivate holistic student development in accordance with the Profil Pelajar Pancasila (Pancasila Student Profile), encompassing spiritual, intellectual, physical, and social dimensions. Below is a summary of the extracurricular activities offered, their focus areas, and the expected student competencies:

Table 1. Summary of Extracurricular Activities Offered

No	Extracurricular Activity	Sub-Programs	Pancasila Student Profile Competencies	Description
1	Islamic Spirituality	a. Classical Islamic Book Reading (Kitab Salaf) b. Da'wah Guidance c. Qur'anic Recitation (Tilawah) d. Qur'an Literacy (Reading and Writing)	- Faith in God Almighty and noble character - Global diversity awareness	Focuses on strengthening religious values, communication skills in da'wah, and proficiency in Islamic literacy.
2	Science and Research	a. Scientific Writing Club (KIR) b. National Science Olympiad (OSN) c. English and Foreign Language Competitions (FEC)	- Critical thinking - Creativity - Independence	Aims to foster scientific reasoning and innovation among students through research and competition.
3	Sports	a. Football b. Volleyball c. Athletics d. Futsal e. Sepak Takraw f. Basketball g. Pencak Silat h. Table Tennis	- Independence - Collaboration - Global diversity awareness	Enhances physical fitness, discipline, teamwork, and sportsmanship in a competitive yet educational environment.
4	Journalism	- Journalism	- Faith in God	Develops

		Club	and noble character - Collaboration - Critical thinking - Creativity - Independence	students' analytical, communication, and writing skills through media and reporting activities.
5	Arts	a. Marching Band b. Theater c. Music d. Choir e. Calligraphy	-Collaboration - Global diversity awareness - Creativity	Encourages aesthetic expression, cultural appreciation, and teamwork through various artistic media.
6	Leadership	a. Scouting b. Red Cross Youth (PMR) c. Marching and Discipline Training (PBB)	- Faith and piety - Noble character - Independence - Global diversity awareness - Collaboration	Builds leadership skills, discipline, and social responsibility aligned with Islamic and national values.

In response to the demands of students' interests and talents, SMA NU Al Ma'ruf Kudus continuously strives to enhance the integration of its curriculum, particularly within the Special Sports Class (KKO). The goal is not only to support students in pursuing their interests and talents in sports but also to enable them to become competitive at both national and international levels. The school envisions consistent and increasing achievements, made possible through the total commitment of all student-athletes, coaches, and program mentors. With this unified effort, the aspiration for international recognition becomes attainable.

This can be clearly observed in the daily curriculum pattern, which is implemented from Monday to Thursday and again on Saturday and Sunday. In each Special Sports Class, students typically begin their learning by reciting verses from the Holy Qur'an, in accordance with Islamic tradition, before the lesson starts. This practice is intended to ensure that students receive a holistic form of education. As stated by the principal of NU Al Ma'ruf Senior High School, Anas Ma'ruf, the purpose of establishing the Special Sports Class is to provide students with a comprehensive and holistic educational experience (Anas Ma'ruf 2025).

In the intracurricular learning process, instructional models applied emphasize literacy-based learning and higher-order thinking skills (HOTS). These models are aimed at fostering students' ability to search for, analyze, present, and apply data and

information in problem-solving contexts. To realize these strategies, SMA NU Al Ma'ruf Kudus adopts several innovative learning models, including Discovery Learning, Inquiry-Based Learning, and Problem-Based Learning.

Local content curriculum (*muatan lokal*) refers to a set of instructional plans and content developed by educational institutions tailored to the unique potential, characteristics, and needs of a given region or community. It serves as a guideline for organizing teaching and learning activities to achieve specific educational objectives contextualized within local realities. The delivery of this curriculum is based on the natural, social, and cultural environments of the region, ensuring relevance and practicality.

The local content curriculum is both curricular and extracurricular in nature. It is designed to develop competencies in alignment with regional strengths and identities, especially where the material does not fall under existing subject classifications. It is part of the curriculum structure defined in the national education content standards, forming an essential element in the School-Based Curriculum (KTSP).

The religious local content curriculum is a specialized subset of local content rooted in religious values and teachings. The term derives from the word "agama", meaning a belief system involving devotion to God and moral obligations. As a structured plan, this curriculum consists of content, methods, and materials aimed at guiding teaching and learning activities based on religious principles. The content is determined by regional needs and contexts.

In the context of Islamic education, religious local content includes teachings and values from three core domains: Aqidah (Faith or Tauhid): focusing on strengthening belief in Allah. Fiqh (Islamic Law/Syari'ah): focusing on practical religious observances. Akhlaq (Ethics): focusing on moral behavior and character development. The religious local content curriculum plays a crucial role in preserving the Islamic educational heritage of *pesantren*, and serves as a defining feature of the school's identity. Its objectives include:

1. Introducing and familiarizing students with an Islamic social and cultural environment.
2. Equipping students with the skills, knowledge, and attitudes necessary for religious life and societal engagement.
3. Instilling behaviors aligned with Islamic values and principles, while preserving and promoting local cultural wisdom as part of national development efforts.
4. Enhancing students' awareness of societal and environmental issues and enabling them to actively participate in solving these problems.

3.5 Flagship Programs at SMA NU Al Ma'ruf Kudus

The following table outlines the flagship programs implemented at SMA NU Al Ma'ruf Kudus, each designed to cultivate specific competencies in alignment with the

Pancasila Student Profile. These programs are intended to develop students’ academic abilities, creativity, collaborative skills, and global awareness, while also strengthening their religious and moral character.

Table 2. Excellent Programs Implemented at SMA NU Al Ma'ruf Kudus

No	Flagship Program	Pancasila Student Profile Competencies	Description
1	Scientific Research	<ul style="list-style-type: none">- Faith in God Almighty and noble character- Critical thinking- Creativity- Collaboration- Global diversity awareness	Develops students' skills in scientific inquiry and research methodology through project-based learning.
2	Graphic Design	<ul style="list-style-type: none">- Creativity- Collaboration	Enhances students' digital literacy and visual communication skills through hands-on design projects.
3	Cinematography	<ul style="list-style-type: none">- Creativity- Collaboration- Global diversity awareness	Encourages storytelling, digital media production, and teamwork in filmmaking and video editing.
4	Culinary Arts	<ul style="list-style-type: none">- Critical thinking- Creativity- Collaboration	Provides practical skills in food preparation, presentation, and entrepreneurship in the culinary field.
5	Special Sports Class	<ul style="list-style-type: none">- Faith in God and noble character- Critical thinking- Creativity- Collaboration- Global diversity awareness	Focuses on athletic excellence while maintaining strong religious values and academic competence.

Based on the data presented above, the concept of integration in education plays a crucial role in developing students’ interests and talents. This was also emphasized by Srimulyanti, the student affairs coordinator, who explained that the integration model (as shown in the table above) is designed to foster students' creativity so they can be competitive at both the national and international levels, while still remaining grounded in their fitrah as Muslim learners (Sri Mulyanti 2025). Based on the aforementioned data, the concept of curriculum integration is essential in the effort to develop

students' interests and talents. This development is key to equipping students with relevant soft skills aligned with their individual potentials and future needs. Therefore, SMA NU Al Ma'ruf Kudus must establish a curriculum management system that responds not only to student needs but also to the dynamics of contemporary education. This commitment is reflected in the school's implementation of a locally-based curriculum integration model, which incorporates regional values, religious education, and global competencies.

4 Conclusion

SMA NU Al Ma'ruf Kudus has pioneered a unique program that sets it apart from other pesantren-based schools by launching a flagship initiative called KKO (Special Sports Class). This program is designed specifically for students who are committed to pursuing excellence in sports while simultaneously maintaining a strong foundation in Islamic religious education. The KKO program represents a bold innovation in aligning Islamic values with the demands of modern education. The school recognizes the growing opportunities within the field of sports and seeks to position its students not only for success at the national level but also on the international stage.

This has naturally led to the formation of a hybrid management model that integrates two main dimensions—spiritual and physical—facilitated by a structured schedule, institutional support, and a fitrah-based learning approach. As such, the development and implementation of this program require a well-structured and integrated curriculum that harmonizes religious values with physical and intellectual development. Through this integrative approach, SMA NU Al Ma'ruf Kudus demonstrates its responsiveness to the changing educational landscape and its dedication to nurturing well-rounded, competitive, and morally grounded students.

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