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Islamic Education Budget Management in the Time of The Prophet Muhammad SAW

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Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana pengelolaan pembiayaan pendidikan Islam pada masa Nabi Muhammad SAW. Metode penelitian yang digunakan adalah studi pustaka dengan mencari hasil penelitian terdahulu pada artikel dan buku, kemudian menganalisis dan menemukan konsep baru dalam memahami manajemen pembiayaan pendidikan pada masa Nabi Muhammad SAW. Berdasarkan analisis hasil studi Literatur diketahui bahwa pengendalian anggaran pendidikan Islam pada masa Nabi Muhammad dilakukan dengan sangat baik dan tertata. Pengelolaan anggaran pendidikan Islam pada saat itu didasarkan pada prinsip keadilan, transparansi, dan akuntabilitas. Dana dikelola dengan sangat baik dan transparan, serta dana tidak disalahgunakan. Pendidikan agama Islam dilaksanakan dengan cara mengajar langsung kepada peserta didik secara tatap muka atau secara klasikal, dan pengelolaan anggaran pendidikan dilakukan secara terencana dan terstruktur. Prinsip-prinsip tersebut dapat menjadi contoh yang baik dari anggaran pendidikan Islam saat ini. Dengan menerapkan prinsip keadilan, transparansi, dan akuntabilitas, serta dengan cara mengajar siswa secara tatap muka atau secara klasikal, diharapkan kualitas pendidikan Islam akan meningkat. Oleh karena itu, pengelolaan anggaran pendidikan Islam pada masa Nabi Muhammad SAW dapat menjadi acuan bagi pengambil kebijakan dan pendidik dalam pengendalian anggaran pendidikan Islam saat ini.

Kata Kunci: Manajemen Pembiayaan, Pendidikan Islam, Nabi Muhammad SAW

Abstract

This study aimed to determine how Islamic education financing was managed during the time of the Prophet Muhammad SAW. The research method used was a literature review by looking for previous research results in articles and books, then analyzing and finding new concepts in understanding education financing management during the Prophet Muhammad SAW. Based on the analysis of the results of the Literature study, it is known that the control of the Islamic education budget during the time of the Prophet Muhammad was carried out very well and was organized. The management of the Islamic education budget at that time was based on the principles of fairness, transparency, and accountability. Funds are managed very well and transparently, and funds are not misused. Islamic religious education is carried out by direct teaching students face-to-face or classically, and the management of the education budget is well-planned and structured. These principles can be good examples of Islamic education budgets today. By applying the principles of fairness, transparency, and accountability, as well as by teaching students face-to-face or classically, it is hoped that the quality of Islamic education will increase. Therefore, the Islamic education budget management during the Prophet Muhammad SAW can be a reference for policymakers and educators in today's control of the Islamic education budget.

Keywords: Financing Management, Islamic Education, Prophet Muhammad SAW

INTRODUCTION

Islamic education budget management refers to managing and using funds for Islamic education activities in formal and non-formal education environments (Nur Hidayah, 2021). Managing the Islamic education budget becomes critical to ensure that the available funds are used effectively and efficiently to achieve the desired Islamic education goals (Renny & Shopiana, and Toni, 2018). Several aspects must be considered in managing the Islamic education budget, such as budget planning, implementation, supervision, and evaluation (Mujayaroh & Rohmat, 2020). It aims to ensure that the Budget used can meet the current needs of Islamic education and provide optimal benefits for students and the general public.

Managing the Islamic education budget also requires good cooperation between all parties involved, including the government, Islamic educational institutions, teachers, parents of students, and local communities (Nursobah, 2022). With good cooperation, it is hoped that more transparent, accountable, and beneficial budget management can be created for all parties involved in the education process. Islam (Kurniawan, D., 2018). The control of the Islamic education budget during the time of the Prophet Muhammad SAW was an example of excellent and effective budget management in meeting the needs of Islamic education at that time (Suningsih et al., 2022).(Suningsih et al., 2022)

At the time of the Prophet Muhammad SAW, the funds used for Islamic education came from zakat, almsgiving, and waqf. Prophet Muhammad SAW was very concerned about Islamic

education for children and adults. He also prioritized education as part of the main task of the companions and motivated them companions to learn and teach Islam (Chaeruddin B., 2013). In addition, Prophet Muhammad SAW also built a Madrasa of the Qur'an and selected several companions to teach Islam to his followers. Prophet Muhammad SAW also placed a teacher teaching in the mosque (Abdullah, 2019). This shows how vital Islamic education was to Prophet Muhammad SAW and Muslims.

In managing the Islamic education budget during Prophet Muhammad SAW, the funds collected were used wisely and effectively (Munir, 2013). The funds are used to finance the procurement of religious books, pay teachers, and build educational facilities such as the Madrasah al-Qur'an. In this regard, Prophet Muhammad SAW also ensured that the management of the Islamic education budget was carried out in a transparent and accountable manner (Rojii et al., 2020). In conclusion, controlling the Islamic education budget during the time of the Prophet Muhammad SAW was an example of excellent and effective budget management in meeting the needs of Islamic education. The management of the Budget is carried out wisely and transparently so that it can provide optimal benefits for students and the general public.

RESEARCH METHODS

A literature review is a research method that uses written sources to collect information and data relevant to the research topic (Sukardi, 2013). This method involves analyzing and synthesizing literature, journals, books, and other sources related to the topic under study. A literature review can be carried out at the initial research stage as a form of data and information collection. It can also be carried out at the final research stage to validate research findings (Sari & Asmendri, 2018). In the literature review, researchers need to carry out several locations, including 1) Identification of sources relevant to the research topic; 2) Collection of sources and selection of sources most relevant to the research topic; 3) Evaluation of the quality of the sources collected; 4) Analysis and synthesis of data from the collected sources; 5) Writing a literature review report that includes a summary of the results of the analysis and synthesis carried out

A literature review is a research method that is very useful in research in various fields, including the field of Islamic education. Researchers can obtain relevant and valid information and data by conducting a literature review to support the research. In addition, literature reviews can also help researchers understand the latest developments in Islamic education and identify weaknesses or shortcomings in previously conducted research (Suryana, 2010).

In conducting literature reviews on the management of Islamic education budgets during the time of Prophet Muhammad SAW, researchers can collect relevant sources, such as hadith books, life histories of Prophet Muhammad SAW, and other literature that discusses Islamic education at that time. In addition, researchers can also collect literature related to budget management at that time, such as interpretations of the Qur'an and fiqh books. Once the relevant sources have been collected, the researcher can perform analysis and synthesis of the data that has been collected. This analysis and synthesis were conducted to identify the practice of managing Islamic education budgets during the Prophet Muhammad SAW and understand the budget management principles.

In conducting literature reviews, researchers need to criticize the sources collected and assess the credibility of those sources. Researchers must also present data objectively and be unbiased in conducting analysis and synthesis. Overall, the literature review is an effective research method for obtaining relevant and valid information and data on managing the Islamic education budget during the Prophet Muhammad SAW.

RESULTS AND DISCUSSION

Education Budget Management

It has been stated in Law number 20 of 2003 that education funds are all expenses in the form of resources (inputs), both in the form of goods and in the form of money intended to support teaching and learning process activities (Pratiwi, 2016). In school administration, it is essential to have an education budget because an education cost is one of the critical instrumental components (instrumental input). According to Mulyasa, "Finance and financing are one of the resources that directly support the efficiency and effectiveness of education management" (Mulyasa, 2004).

The definition of cost, according to Supriyono costs is an economic sacrifice made to obtain goods or services. Linguistically, costs can be interpreted as expenses. In financial terms, the cost of expenditures can be money or other monetary forms. Dedi Supriadi, in his book, defines costs as all types of expenses related to the implementation of education in the form of money, goods, and energy (which can be rewarded with cash) (Monita, 2020).

Meanwhile, according to Harsono, "The cost of education is all expenses that have a direct relationship with the implementation of education." The cost of education has several types. The following costs of education, according to the source, can be classified into four classes, namely 1) Tuition fees from the government; 2) Tuition fees from the parent/guardian community students; 3) Tuition fees from the community, not parents/guardians of students,

for example, sponsorship of financial institutions and companies; 4) The educational institution itself (Melati, 2019).

From the Islamic perspective, education financing can maintain one of the maqis as sharia (the purpose of Shari'a), namely *hifdzul aql* (keeping reason), and facilities for the whole community. Ahmad Tafsir also mentioned in his book Islamic education that funds are for school equipment in the form of hardware, such as buildings, schools, and laboratory tools or software, such as curricula, educational methods, and administration (Firdaus Al amien et al., 2021).

Several opinions have been presented; according to some of the views above, the speaker can conclude that the management of the education budget is a planning activity, implementation, and evaluation of the allocation of expenditures in an open, independent, accountable, cooperation, and participation that can determine the performance of the character education process by utilizing resources that exist, whether in the form of money or not money that has been stated in the RKAS and RKS to achieve the goals of education that have been set.

Definition of Islamic Education Budget

From the Islamic perspective, students should not have to spend money on a learning process. Still, it is the State that ensures the continuity of the teaching and learning process in all institutions of education through an institution called Baitul Mall which was formed during the time of caliph Umar Bin Khattab on the basis that a State must give three main things to society, namely education, health, and security. Therefore the State must provide rights to the people (Firdaus Al amien et al., 2021).

In the Islamic view, the education budget is the government's and society's responsibility in general. So it is not surprising that in the Islamic system of government, institutions have developed, such as Baitul Maal, whose one function is to fund or finance the implementation of education for the Ummah. Islam (Musa & Sawaluddin, 2020). Aaron nation divides the four periods of the history of education; the time of the Prophet lived (571-632 AD), the phase of caliphate four (632-661 AD), the degree of Umawiyah power in Damsik (661-750 AD), the step of Abbasyiah power in Baghdad (750-1250 AD), the face of the fall of Islamic rule in Baghdad until now. All experienced a slump in every phase, and in essence, when Islam came to power in its day, the government bore the educational aspect. However, this situation can be seen from the prosperity and dexterity of the State in its Menagandi (Yusnadi & Fakhrurrazi, 2020).

The evidence that the government highly regarded the educational aspect at that time was when Islam was in the middle ages, namely the age of advanced knowledge in Islam. Al-Abrasyi (1974;134), for example, reported that the Al-Muntashiriyah Madrasa in Baghdad,

founded by the Al Muntashir caliphate, which was the largest School at the time cost the very large Darul I-Im in Cairo founded by Al- Haki Biamrillah in 1004 AD, consumes approximately 257 dinars annually. Then at the Nizam Al Mulk madrasa, which spent an enormous budget to finance education, he spent 600,000 dinars to finance the entire State-run madrasa, and the cost of an amount of 60,000 dinars was used to fund the Nidzamiyyah madrasa in Baghdad alone. That means that Muslims in ancient times understood how essential education costs were, but it all depended on the financial power possessed by the State. Therefore, when the Islamic economy is progressing, Muslims do not hesitate to allocate their budgets for the benefit of religion and the welfare of Muslims. This happens because it is driven by Islamic teachings that value the function of education for the advancement of faith and the State. This encourages them to compete to provide wealth to implement education (Firdaus Al amien et al., 2021).

Mulyadi posits that the cost is the sacrifice of an economical source measured in units of money that have happened or are likely to occur for a specific purpose. In a narrow sense, it can be interpreted as sacrificing economic resources to acquire assets (wealth owned). Costs are the entirety of expenses, both money and non-money. From some of the definitions of costs above, it can be concluded that cost is the amount of money or services allocated and used or spent to carry out various functions or activities to achieve a predetermined goal and goals. The incoming fee will benefit the learners and all school components (Artini et al., 2022).

Costs in education include *direct costs* and indirect costs. Direct costs consist of costs incurred for implementing teaching and student learning activities, including purchasing tools that support and simplify the learning process, learning facilities, and teachers' salaries issued by the government, parents, and students. Meanwhile, indirect costs are lost profits that students sacrifice during their studies. An education budget allocates resources to activities or programs to implement educational operations or teaching and to learn in the classroom. This includes planning, implementing, accounting, and accounting for education finances and examining and supervising education budgets.

Budget is funding one other party provides to support planned investments by themselves or institutions. The education budget is an amount of money that is generated and spent on various educational purposes that include teacher salaries, professional improvement of teachers, procurement of learning room facilities, space repair, equipment procurement, procurement of tools and textbooks, office stationery (ATK), extracurricular activities, educational management activities, and supervision education. Based on the above understanding, the speaker can interpret this Islamic education budget as complementary and an impetus to facilitate all compounds in an educational institution. This Budget is to achieve

something that will undoubtedly be useful for an educational institution.

Budget Management for Islamic Education During the Time of the Prophet Muhammad SAW

At the beginning of the classical Islamic period (around the VII century, the time of the Prophet Muhammad SAW and Khulafaur Rasyidin), a study group was established in the house of Arqam bin Abi al-Arqam which was then continued in the mosque with its as-Suffah system. Kuttab, as a primary education and allegedly existed since pre-Islamic times, was used to teach literacy of the Qur'an as a core lesson. The management of education funds during the time of the Prophet Muhammad SAW was carried out in two ways, namely:

1. Centralized

Centralization means that education funds are planned and managed by bureaucrats (power authority holders), not the educational institutions concerned. According to the history of Islamic education, formal educational institutions funded by the State do not have the Authority to regulate financial resources that they do not have. The government will meet all academic needs through the state treasury or Baitul Maal. Therefore, educational institutions depend mainly on the government's policy towards the educational sector or the attention of the caliph or ruler to academic and scientific institutions in general.

Dar al-Hikmi in Cairo was founded by Al-Hakim ibn Amrillah in 1004 AD. They are spending approximately 257 dinars annually from the state treasury for various purposes beyond the salaries of teachers and employees. The funds are used to buy paper, mats, library leaders' wages, water, errand salaries, the needs of teachers/clerics, cloth repairs, doors, binding books, bought the tapestry, While Ahmad, king of Idzadj, divided his country's tax proceeds into three parts, one-third of which were reserved for financing education and teaching in the corners of mosques and schools. Waqaf, which is used as a funding model for various Islamic educational institutions, is also inseparable from the centralized system (centralization). The waqf giver often determines the pattern of management of his waqf property and the clear division of the waqif's property in the waqf document without considering the possible situations and needs of the educational institution in the back of the day. In addition, they often determine themselves or their heirs as the person managing the waqf property.

2. Decentralization

This decentralized system is more flexible and participatory than the centralization system. The decentralized system of education finance is a pattern of financial management of educational institutions that is not only oriented to the real needs of the institution in all its changes, but also its leadership has no absolute authority. This pattern of decentralization can be divided into two forms: First, traditional. In this classic pattern, the funds obtained are usually

used without precise planning. Various educational and operational needs will be met when there is income from sources of funds, such as parents, students, philanthropists, and teachers. But when the source of funds is empty, all educational needs are delayed, waiting after there is another source of funds.

Many non-formal educational institutions use this traditional pattern of decentralized management. One example is *kuttab*, which is widely spread in various locations, many of which are held simply without government interference, with bread as an income for education funds. Plus, a little money during the qur'anic khatam period. The scholars who made their homes places of study never managed voluntary input in their hands with targeted planning and management. The clerics would only meet their educational needs with available funds, supplemented by funds from their pockets or additional donations sought. Second, Non-traditional. This pattern is the antithesis of the traditional way, and the organizers of the educational institution manage the incoming funds through a directed plan according to the situation and conditions institutions in question. The waqf system can be an example of this pattern. In his waqf document, the waqf giver does not identify himself, his family, or particular persons outside the educational institution's management as the property waqf's manager. In the document, waqf madrasah Asy-Syamiyah al-jawwaniyyah clearly stated the materials of the wealth of the waqf, the needs of the riel to be fulfilled, and the way of managing the treasure. As for the goods that are represented for the cost of building fees, the fuqaha and students and other necessities are all the villages of "Bazinah," all the parts obtained from the plantation "Jirmana," i.e., 11.5 parts of 24 pieces, all aspects obtained from the village of "A-Tinah," that is, 14 plus 7 parts of 24 elements, half of the town "Majidal As-Suwaida," as well as the whole village "Majidal AlQarjah, while the financing of this School is: Priority for School buildings.

For the *ustad*, a sack of wheat, verses, and 130 dirhams of Nashiriyyah silver money was distributed. One-tenth of the rest is for the honor of the superintendent (Nazhir) waqf. Three hundred dirhams of Nashiriyyah silver money were used for groceries and pastries for *nisfu syakban*, in the opinion of Nazhir waqf. The rest is given to the fuqaha, students, muezzins, and servants in the principal's opinion or not get them.

Several principles are at hand in the management of educational funds in Islam. This principle is as follows: First, the focus is on sincerity. This principle, among others, can be seen in the funds derived from the abovementioned waqf. Second, the principle of responsibility to God. This principle, among others, is seen in the funds that come from the parents. They spend funds based on the obligation to educate a child ruled by God, financing the child's education. Third, the principle is voluntary. This principle, among others, is seen in the funds derived from

individual grants classified as capable and like the progress of Islam. Fourth is the halal principle. This principle is seen in all funds used for education that come from halal funds and according to Islamic law. Fifth is the principle of adequacy. This principle, among others, is seen in the government funds from the state treasury. Sixth, the focus is on sustainability. This principle, among others, is seen in the funds derived from the waqf, which confirms that the source (principal) of the funds must not be lost or transferred to others who are causing the loss of proceeds from the principal fund. Seventh, the principle of balance and proportion. This principle, among others, can be seen in the allocation of funds for all activities related to the implementation of education.

In Islam, financing education for all levels is entirely the responsibility of the State. All education financing, both regarding the salaries of teachers/lecturers, as well as regarding infrastructure and educational facilities and infrastructure, is entirely the obligation of the State. In summary, in Islam, education is provided free of charge by the State. Why is that? Because the State is obliged to guarantee the three basic needs of the community, namely education, health, and security. In contrast to the basic needs of individuals, namely clothing, food, and shelter, where the State provides indirect guarantees.

Meanwhile, state guarantees are direct regarding education, health, and security. These three needs are obtained free of charge as the people's right to the State. The Prophet SAW said: "The priest is like a shepherd, and he is the one who is responsible for his shepherding." Moreover, after the battle of Badr, some of the captives who could not redeem their release were required to teach literacy to ten children of Medina in exchange for the ransom. This shows the attention of Islamic leaders to the issue of the education of Muslims.

At the time of the Prophet Muhammad SAW, the management of the Islamic education budget was carried out very well and regularly. Prophet Muhammad SAW himself was very concerned with education and put the importance of education above all else. Therefore, managing the Islamic education budget was also very organized and well-planned. The management of the Islamic education budget during the time of the Prophet Muhammad SAW was based on fundamental principles such as fairness, transparency, and accountability. This is evidenced by *zakat*, *infak*, and alms funds used to help Islamic education then. This fund is managed very well and transparently, so there is no misappropriation or use of funds that are not on target.

In addition, at that time, Islamic education was carried out by teaching directly to its students in a face-to-face or classical way. Prophet Muhammad SAW strongly emphasized the importance of education, especially religious education, so he often invited his friends to learn

and understand Islam better. The management of the Islamic education budget during the time of the Prophet Muhammad SAW was also very planned and well structured. Prophet Muhammad SAW divided *zakat*, *infak*, and *sadaqah* funds into several categories, such as the construction of mosques, the purchase of books, and the payment of teachers. This makes it easier to manage funds and ensures that the funds are used on the target.

Several conclusions regarding managing the Islamic education budget during the Prophet Muhammad SAW can be drawn. First, working the Islamic education budget at that time was well organized. Second, the management of the Islamic education budget at that time was based on the principles of fairness, transparency, and accountability. Third, Islamic education at that time was carried out by teaching directly to its students in a face-to-face or classical way. Fourth, managing the Islamic education budget at that time was very planned and well-structured.

Overall, the Islamic education budget management during the Prophet Muhammad SAW can be an excellent example of today's control of the Islamic education budget. By applying the principles of fairness, transparency, and accountability in budget management, as well as by teaching directly to students in a face-to-face or classical way, it is hoped that it can improve the quality of Islamic education today.

CONCLUSION

In conclusion, the management of the Islamic education budget during the time of Prophet Muhammad SAW was carried out very well and organized. Prophet Muhammad emphasized the importance of education, and he placed it above all else. The management of the Islamic education budget at that time was based on the principles of fairness, transparency, and accountability. Funds are managed very well and transparently, and funds are not misused. Islamic religious education is carried out by direct teaching students face-to-face or classically, and the management of the education budget is well-planned and structured. These principles can be good examples of Islamic education budgets today. By applying the principles of fairness, transparency, and accountability, as well as direct teaching to students face to face or classically, it is hoped that the quality of Islamic education will increase. Therefore, the Islamic education budget management during the Prophet Muhammad SAW can be a reference for policymakers and educators in today's control of the Islamic education budget.

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