

Development of A Holistic Curriculum For Islamic Education at The State Madrasah Ibtidaiyah (MIN) 1 Berau

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ABSTRACT

This research aims to understand the holistic curriculum and analyze the Development and implementation of a holistic curriculum in Islamic Education at MIN 1 Berau. This study uses a qualitative approach with a case study research type and data collection techniques using observation and interviews. The research results obtained are First, a holistic curriculum is a comprehensive curriculum that seeks to balance all aspects of life to foster awareness of the relationship with the environment and God, which is the ultimate goal of life. Second, the purpose of Islamic Education is to prepare students to carry out the mission given by Allah, namely as caliphs and servants of Allah, so there must be an effort to balance material and spiritual life, individual and social, knowledge and morals, which is by holistic Education for balancing all the potential that exists in life. Third, implementing the Holistic Curriculum at MIN 1 Berau has not been carried out comprehensively because only develops knowledge and has yet to develop skills and student attitudes.

Keywords: Curriculum, Holistic, Islamic Education

A. INTRODUCTION

Education has a very important role in life. This is because Education has a direct effect on all aspects of life. Such Education can be obtained through formal, non-formal and informal channels. Of the three pathways, the difference lies in the learning process; formal education has a written curriculum, formal education has a written curriculum, and formal education Education has a written curriculum. In contrast, non-formal and informal education do not because education flows naturally. In formal Education, the curriculum is an educational plan with a fairly central position in all educational activities (Indy et al., 2019; Sukmadinata, 2019; Sulfasyah & Arifin, 2017).

Education must be able to shape the characteristics of students to become better people and understand their environment. Therefore, the educational process must include 1) the Development of faith and devotion, 2) the Development of national knowledge, mastery of science and technology, 3) the Development, appreciation, appreciation and expression of art and 4) the Formation of human beings who are physically and mentally healthy (Depdiknas, 2005; Omeri, 2015).

The essence of Education is the expected formation of humans and the same is the case with Islamic Education is the process of forming humans to be better according to what is aspired to. Looking at the process of Islamic educational activities in Indonesia, it can be ascertained that Islamic Education has its role in creating the nation's intelligence (Wajiyah & Hudaidah, 2021). In the international education system, Islamic Education has been acknowledged, which is divided into three aspects, namely Islamic Education as an institution, subject matter and value (Eri Aspahani, 2019).

Curriculum and learning are very related things. This is because every learning process carried out by the teacher in the classroom will always be guided by the curriculum that has been set. Thus, the teacher has an important role in implementing the curriculum in design and action (Syam, 2017). The curriculum referred to in this study is a set of plans and arrangements regarding content and learning materials to support the teaching course. It is supervised by an educational institution (Masykur, 2019). Recently, there has been a holistic education movement as a responsive form of modern society (Kurniawan, 2020).

Holistic Education has the goal of forming a holistic human being, that is, a human being who can develop all the potential that exists within him either in the form of academic potential, physical potential, social potential, creative potential, emotional potential, as well as spiritual potential (Megawangi, 2005).

Based on the description above, it can be seen that the holistic curriculum is a curriculum that seeks to unite all human potential, with the hope that it will produce students who can balance all potentials to get happiness in the world and the hereafter. From this, the holistic curriculum is closely related to spiritual education. One of the spiritual Education in Indonesia is Islamic education.

Madrasah Ibtidaiyah Negeri 1 Berau is an Islamic-based formal school that has a goal in line with a holistic education, namely to form a holistic human being, whereas in Islam, what is known as *insan kamil* is a human being who can develop all aspects of his life to achieve happiness in this world and the hereafter. Therefore, this article aims to understand the holistic curriculum, develop a holistic curriculum in Islamic education learning, and implement a holistic curriculum in Islamic Education at Berau State Islamic Elementary School.

B. LITERATURE REVIEW

1. Holistic Curriculum

holistic curriculum development originates from a holistic view of the perennial philosophy, which believes that everything in nature is a part and is interrelated in a unified whole. The basic concept explained by Miller (2019) is that holistic education focuses on relationships: linear thinking and intuition, mind and body, among various domains of knowledge, the individual and community, the knowledge, and the self. In the holistic curriculum, the student examines these relationships to gain an awareness of them and the skills necessary to transform the relationship where it is lapsed proprietorship.

The point is that the holistic curriculum is based on the relationship between parts, and between parts and the whole, such as; relations between linear/logical and intuitive thinking, relations between mind and body, relations between various fields of knowledge, relations between individuals and society, and relations between self and self. In line with terms, students test these relationships to increase the skills needed to transform these relationships when necessary (Salamah, 2015).

In short, a holistic curriculum is an education that forms as a whole by developing all human potential, including social-emotional, intellectual, moral or character potential, creative and spiritual (Aspahani, 2019).

According to Illeris (2010), Holistic Curriculum can be described in terms of three integrated and interrelated dimensions: content, incentive, and interaction. The physical dimension relates to knowledge, attitudes, and skills that Education must develop. The

incentive dimension is related to motivation, emotion, and students' psychological will or psychology, which must be considered in Islamic education. The interactional dimension relates to action, communication, and cooperation (Widyastono, 2012).

Rubiyanto & Haryanto (2010) explain that holistic education aims to give freedom and facilitate students to develop all their potential of the students, to able to create generations of wards who are characterized, proud, and able to elevate the dignity of the Indonesian nation. As Ki Hadjar Dewantara, Father of National Education, states, "Integrated and independent human beings, namely human beings whose lives are not dependent on others but rely on their strength". Thus, holistic Education focuses on developing one's potential to create a strong character to elevate the dignity of the Indonesian nation for the better.

According to Schreiner (2010) in Widyastono (2012), The principles of holistic education, namely: 1) focus on God who creates and regulates life 2) education for transformation; 3) discussing individual Development in a society; 4) appreciating individual and social characteristics and creativity based on mutual need; 5) Growing active participation in society; 6) strengthening spirituality as the core of Education and life 7) proposing a praxis of knowing, teaching, and learning; 8) relate and interact in society.

From this, it can be seen that through holistic education, it is hoped that students can become themselves. tudents can get psychological freedom, make good decisions, learn according to their characteristics, socialize well, and develop their character and emotions. Because of that, holistic Education strives for a complete and balanced character of students in all aspects, including spiritual and moral. Intellectual, cultural, aesthetic, emotional and physical, which direct all these aspects towards achieving an awareness of their relationship with God, the ultimate goal of all life in the world (Latifah & Hernawati, 2009). In short, holistic Education aims to form a holistic human being, or in Islam, known as human being, perfect in appearance and knowledge (Megawangi, 2005).

In addition, Jeremy Henzell-Thomas also explained that holistic Education is an effort to create balanced students in all aspects of learning, which leads to awareness of human relations with God, the ultimate goal of all life in the world (Kurniawan, 2020). The holistic curriculum is a philosophy of Education that departs from the idea that every individual can find identity, meaning, and purpose through their relationship with society, the natural environment and spiritual values (Yusuf, 2013).

Based on some explanations above, the holistic curriculum is comprehensive, not partial, limited, and rigid. This curriculum seeks to balance all aspects of life, worldly life and the afterlife.

2. Islamic Education

Islamic Education is an effort and process of continuously instilling something (Education) between teachers and students, with *akhlakul karimah* as the ultimate goal. Its main characteristics are instilling Islamic values in the soul, taste and thought, and harmony and balance (Firmansyah, 2019).

Islamic Education is an education system that can provide a person's ability to lead his life by Islamic ideals because Islamic values animate and colour his personality. This means that Muslim people who have received Islamic Education must be able to live in peace and prosperity as expected by Islamic ideals (Rusmaini, 2014).

From the definitions of Islamic religious Education above, the authors conclude that it is an effort to prepare students to believe in, understand, and practice Islamic religious teachings to become human beings who believe and fear Allah and have a noble character in life.

C. METHOD

This research approach uses qualitative research with a case study type. The data collection technique uses observation and interviews. , Sugiyono (2016) states that qualitative research is high quality if the data is complete. The complete data is in the form of primary data and secondary data. Primary data is data in verbal form or words spoken verbally, gestures or behaviour carried out by informants that are by the research variables. In this case, the informant was an Islamic education teacher at Madrasah Ibtidaiyah Negeri 1 Berau. Meanwhile, secondary data is additional or complementary data obtained from research-related documents, photographs, video recordings, objects, and others that can enrich the primary data.

D. RESULT AND DISCUSSION

1. Content of Results and Discussion

Madrasah is a formal education unit within the Ministry of Religion that organizes general and vocational Education with Islamic religious characteristics, which include Raudhatul 'Athfal, Madrasah Ibtidaiyah, Madrasah Aliyah, Madrasah Aliyah and Madrasah Aliyah Vocational (Kementrian Agama, 2013).

Likewise, Madrasah Ibtidaiyah Negeri (IMIN) 11 in Berau Regency is an elementary school with a vision, namely the realization of human beings with excellent character and environmental awareness. The mission is to apply the 5s (smile, greet, greet, polite and relaxed) to all madrasah residents, carry out Dhuha and midday prayers in congregation, cultivate queuing by lining up before entering class, read prayers every time you start and end activities, get used to eating and drinking while sitting, Classroom suggestions are equipped with InFocus, educators with bachelor's and master's degrees, use the Religion and National Education curriculum, learning based on environmental learning resources, creating a clean, safe and beautiful environment, and participating in social actions that care for the environment.

Based on the results of an interview by Mrs Wahidah, S. Pd, who is a teacher and homeroom teacher for first grade at MIN 1 Berau on Wednesday, March 8 2023, at 13.00, she said that the curriculum used by MIN 1 Berau is curriculum 13 as a whole, but for religion-based lessons using the curriculum set by the Ministry of Religion as stated in the mission of MIN 1 Berau. Lessons generally follow the National Education curriculum; for religious lessons, use the Religion curriculum.

The Madrasa education system seeks to combine the general school system with the pesantren education system. In this case, the distinctive feature of Madrasahs is the collaboration between religious material and general subject matter, which makes the difference between Islamic boarding schools and public schools. In the madrasah curriculum, religious subjects consist of; Koran l Hadith, Aqidah Akhlak, Jurisprudence, Historical Islamic Culture and l Arabic Language (Daulay, 2012).

Furthermore, the discussion regarding Islamic education curricula in madrasahs is regulated by a Decree of the Minister of Religion, which explains that Islamic Education must be able to develop an educational mindset centred on the learner. The teacher only facilitates and strengthens interactive learning resources, networked learning patterns, and active learning. Seek the importance of independent and group learning to train good cooperation in a team and media-based learning (Kementrian Agama, 2019).

This is also being developed at MIN 1 Berau, namely that all learning strives for students to play an active role in the learning process, and the teacher only acts as a facilitator. In the learning process, before starting the lesson, students pray and read the Qur'an together first. After that, the teacher opens the lesson and delivers the material briefly. After finishing, the teacher gives questions and answers to students directly and then gives them assignments. In the question and answer, the teacher will ask about implementing today's learning for everyday life so that children play an active role in the learning process.

In the 2013 curriculum, there was a change in policy regarding Islamic Education and the Arabic language, which was caused by various factors, among the internal factors, namely, the subject matter of Islamic Education had not been optimally achieved, which the formation of good moral character and appreciation for Allah SWT had not been able to be applied in everyday life. , just a theory in class, From this, it is hoped that the learning of Islamic Education will be able to give students a broad perspective, high tolerance and a holistic religious attitude that is oriented towards not only worldly happiness but also happiness in the hereafter which is based on Pancasila, the 1945 Constitution and Unity in Diversity (Unity in Diversity) (Kementrian Agama, 2019).

As for the characteristics that must be possessed in the Islamic education curriculum, namely that there is a balance between spiritual attitudes, knowledge and skills, must be able to develop the potential of students in understanding Islamic education material and its application in life, madrasas as a means of learning for society, being able to develop an attitude of spirituality, knowledge and skills that collaborate the roles of the family, madrasah and the community, developing core competencies and basic competencies, namely core competencies at the class level which are arranged in detail as well as basic competencies at the class level, paying attention to the accumulative principles, mutually reinforcing and enriching the eyes Lessons, as well as maximizing learning in Islamic Education, namely not only focusing on a subject matter theory in class, but on how Islamic Education can be embedded in the hearts of students, so that the theory in the class can be applied in everyday life (Kementrian Agama, 2019).

Furthermore, the vision of Islamic Education is so that the values of Islamic Education given to students can be applied and become the character of the students themselves. Thus, it can become a characteristic of humans that can be expected by wards (Abdul Majid, 2012). This is by the vision and missiles carried out by the students at MIN 1 Berau to create students who have character, good morals, and care about their environment.

2. Development of a Holistic Curriculum for Islamic Education

Holistic Education in Islam normatively can be found in various verses of the Qur'an, such as Al-Baqarah [2]: 208:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O you who believe, enter into Islam as a whole and do not follow the steps of satan. Indeed he is a real enemy to you."

The word kaaffah, which means the whole in verse, contains the meaning of Islamic teachings, namely the dimensions of faith, worship, muamalah, or the dimension of faith, Islam and ihsan, or the theological, ritual and philosophical dimensions. Besides the word kaaffah, the term insan discusses human beings in the Qur'an. The word human, besides meaning the process of human events, also discusses humans as beings who have intellectual, spiritual and emotional intelligence (Primarni & Khairunnas, 2013). This is in line with the intention of holistic Education to develop all the potential in humans (Nurul Fahmi, 2017). Hence, Islamic Education and holistic Education have a relationship.

The main goal of Islamic Education is to prepare students to carry out Allah's mission, namely as caliphs and servants of Allah (Azizah & Raini, 2018). The mission is a unit that cannot be separated and must be achieved together. For this mission to be carried out, education must balance and harmonize material and spiritual, individual and social life, rights and obligations, knowledge and morals, which are integrated into wider life (Al-Attas, 1999). Education is a process organized to help develop the personality of a Muslim to become a better person (Al-Aroosi, 1980). If you want the goals of Islamic Education to be carried out well, then the curriculum used is by the characteristics of the objectives (Baderiah, 2018).

Suppose you look at the concept of Islamic Education. In that case, the holistic curriculum model introduced by Miller in 1996 seems relevant to be developed in Islamic Education because it sees the reality on the ground that the current curriculum has not been able to create a generation that is faithful, pious, and has noble character according to the ideals. - aspire to this nation. On the other hand, the current curriculum makes individuals strangers to themselves and their environment.

In addition, Education that is developing in the community places more emphasis on cognitive abilities than other skills, causing many intelligent people to lack empathy, responsibility and integrity. Then, the tendency of spiritual Education is judged by what is seen or verbally, which causes people to only like things that are purely ceremonial that

people can observe, even though the real life that exists within them is inversely proportional to the spirit of spirituality shown at a glance (Salamah, 2015).

If the aim is to develop holistic Education from an Islamic perspective, it must develop four elements, namely the spiritual element as the foundation, then intellectual, physical and emotional. Thus, there are educational standards that must at least be met the requirements, namely spiritual requirements, having an Islamic worldview, academic requirements, having specific academic abilities by the educational background occupied and being able to develop them, physical requirements, healthy and fit, and emotional requirements who have emotional stability, and intelligence in managing emotions (Primarni, 2014).

Thus the Development of a holistic curriculum in Islamic Education is very important to do, because a holistic curriculum and Islamic Education have the same goal of developing all intelligence in humans, including spiritual intelligence, to balance knowledge of the world and the hereafter (Sari & Ghazal, 2018). This is because the education curriculum, especially Islamic education, which is currently developing, is still in the form of knowledge only, while attitudes and skills still need to be improved.

3. Implementation of PAI Holistic Curriculum at MIN 1 Berau

According to Pemdikbud Number 69 of 2013 concerning Basic Framework and Structural Curriculum, explained that the purpose of the 2013 curriculum is to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative and effective and able to contribute to the life of society, nation, state and world civilization (Permendikbud, 2014).

The objectives of Islamic education, namely First, are to develop and create the attitude of pious and obedient students to the commands of Allah and the Prophet. Second, realize that your knowledge is a way to achieve the pleasure of Allah SWT. You are Third, developing students to understand religion correctly and practice it in everyday life (Firmansyah, 2019).

Meanwhile, a holistic curriculum is a curriculum that seeks to balance all aspects of life, starting from social-emotional, intellectual, moral or character aspects and creativity to spiritual aspects so that they can balance worldly life and the hereafter (Muamanah, 2020).

Based on this description regarding the preparation of the curriculum and the implementation of learning in MIN 1 Berau, it can be concluded that:

- a. The educational curriculum of MIN 1 Berau, in essence, already contains holistic education;

- b. The implementation of holistic Education in learning Islamic Education can be done using an active student-learning approach, where the focus of learning is on students and teachers only as facilitators so that students can explore all of their capabilities (Widyastono, 2012).

However, in the implementation of the learning process, deviations often occur. Teachers tend to only develop knowledge by telling students, not students who find out; only a little has developed attitudes and skills. Moreover, for Islamic education teachers, most still use the lecture method (Tambak, 2014), where students tend to listen and are treated to material directly, which makes students tend to be bored and not active in participating in learning. This is exactly what happened at MIN 1 Berau.

Especially for children of Madrasah Ibtidaiyah or Elementary School age, it is still difficult to be asked to find out for themselves and play an active role in the learning process. In addition, the facilities and infrastructure that are owned also need to be improved. She still has to provide much guidance, not just be a facilitator in the learning process.

Thus, holistic Education has not been implemented comprehensively in learning Islamic Education at MIN 1 Berau because it is still in the form of curriculum documents that essentially aim to contain a holistic curriculum. Still, its implementation has yet to run completely by the holistic curriculum. Learning has just developed the realm of knowledge; not much has developed the realm of skills and student attitude.

Developing the realm of skills and attitudes is no less important than the realm of knowledge. They were developing the realm of knowledge for students to create individuals who master science, technology, art, and culture who are broad-minded. Meanwhile, developing students' skill areas is expected to create individuals who can think and act effectively and creatively. Likewise, with the Development of domains, students' attitudes are expected to be able to become individuals who have faith, have a noble character, are self-confident, and are responsible in interacting with their environment (Kemendikbud, 2012).

Education should be able to develop all student potential in a balanced and integrated manner, including intellectual, emotional, physical, social, aesthetic and spiritual potential, in everyday life. Keep intellectual abilities from developing much more than other aspects. This is because a human being who can develop all aspects of his potential is a holistic human being or a natural human being, namely a genuine human learner who is always aware that he is part of a comprehensive system of life, so he always wants to make a positive and best contribution to his environment.

E. CONCLUSION

The holistic curriculum is a comprehensive educational curriculum, not partial, limited, and rigid parts. This curriculum seeks to balance all aspects of life, including spiritual aspects, to balance life in the world and the hereafter.

Islamic Education has the main objective of preparing students to carry out the missions given by Allah, namely as caliphs and servants of Allah. His function as caliph and servant of Allah is a unity that cannot be separated, so it must be achieved together. In carrying out this mission, education must balance and harmonize material and spiritual, individual and social life, rights and obligations, knowledge and morals, which are integrated into a holistic framework in wider life. In this case, holistic Education is deemed appropriate for Islamic Education to balance all existing potentials to carry out the mission Allah gave.

Whereas the implementation stage of the Holistic Curriculum at MIN 1 Berau has not been carried out comprehensively in learning Islamic Education because it is still in the form of curriculum documents which essentially aim to contain a holistic curriculum, but its implementation has not yet gone completely according to the holistic curriculum. New learning develops the realm of knowledge but has yet to develop the realm of skills and student attitudes.

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