

IMPLEMENTATION OF INTEGRAL-HOLISTIC EDUCATION FOR STUDENTS AT SMAIT DARUL QUR'AN BOGOR¹*Arina Maemanah, ²Imron Rossidy^{1,2}UIN Maulana Malik Ibrahim Malang; Indonesia

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¹Arinamhyn07@gmail.com, ²imron@pai.uin-malang.ac.id**Abstrak**

Pendidikan Islam pada era kontemporer dihadapkan pada tantangan pemisahan antara ilmu keagamaan dan ilmu pengetahuan umum, sekaligus tuntutan penguasaan kompetensi abad ke-21. Kondisi tersebut menuntut adanya model pendidikan yang mampu mengintegrasikan seluruh aspek perkembangan peserta didik secara menyeluruh. Penelitian ini bertujuan untuk mengkaji pelaksanaan serta dampak penerapan pendidikan integral-holistik di SMAIT Darul Qur'an Bogor terhadap perkembangan akademik, spiritual, sosial, dan pembentukan karakter siswa. Penelitian ini menggunakan pendekatan kualitatif dengan rancangan studi kasus. Data dikumpulkan melalui wawancara dengan kepala sekolah, wakil kepala sekolah bidang kurikulum, serta guru, disertai dengan telaah dokumen kelembagaan. Data yang diperoleh selanjutnya dianalisis interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa pendidikan integral-holistik di SMAIT Darul Qur'an Bogor diimplementasikan melalui penerapan kurikulum terpadu, penggunaan metode pembelajaran tematik berbasis Al-Qur'an, integrasi teknologi dalam proses pembelajaran, serta penguatan budaya sekolah yang berlandaskan nilai-nilai Islam. Implementasi strategi tersebut terbukti memberikan dampak positif terhadap peningkatan prestasi akademik siswa, pengembangan karakter, dan kedisiplinan, serta kesiapan lulusan untuk melanjutkan pendidikan ke perguruan tinggi baik ditingkat nasional maupun internasional. Dengan demikian, penelitian menyimpulkan bahwa pendidikan integral-holistik efektif dalam membentuk peserta didik yang unggul secara akademik, spiritual, dan sosial, serta berpotensi menjadi model pengembangan pendidikan Islam yang responsive terhadap tantangan global.

Kata Kunci: Pendidikan Integral-Holistik, Prestasi Akademik

Abstract

Islamic education in the contemporary era is faced with the challenge of separating religious and general sciences, as well as the demands of mastering competencies in the 21st century. This condition requires an educational model that is able to integrate all aspects of student development as a whole. This study aims to examine the implementation and impact of the implementation of integral-holistic education at SMAIT Darul Qur'an Bogor on the academic, spiritual, social, and character development of students. This study uses a qualitative approach with a case study design. Data was collected through interviews with school principals, vice principals for curriculum, and teachers, accompanied by an examination of institutional documents. The data obtained was then analyzed interactively by Miles, Huberman, and Saldana. The results of the study show that integral-holistic education at SMAIT Darul Qur'an Bogor is implemented through the implementation of an integrated curriculum, the use of thematic learning methods based on the Qur'an, the integration of technology in the learning process, and the strengthening of school culture based on Islamic values. The implementation of this strategy has been proven to have a positive impact on improving students' academic achievement, character development, and discipline, as well as the readiness of graduates to continue their education to higher education both at the national and international levels. Thus, the study concludes that integral-holistic education is effective in forming students who excel academically, spiritually, and socially, and has the potential to become a model for the development of Islamic education that is responsive to global challenges.

Keywords: Integral-Holistic Education, Academic Achievement

Introduction

Education in Islam is one of the fundamental aspects of human life that not only functions as a means of transferring knowledge, but also as a process of forming character, morals, values, and culture. Indonesia as one of the countries with the largest Muslim majority in the world certainly has more concentration on the concept of education that comes from Islam itself. As evidenced by the increase in Islamic boarding schools in 2023, there are approximately 36,000 Islamic boarding schools throughout Indonesia with the number of students reaching 4 million students and continuing to grow to this day (Mukromin, 2024) However, as time goes by, the problems that occur in society continue to change according to the times. The National Education System is often considered incapable of answering the needs and challenges of civilization, especially those related to moral aspects and the advancement of science and technology. In addition, the birth of the scientific dichotomy, namely the separation between general science and religious science, fosters public concern about Islamic education, so that the concept of *integral-holistic education is needed*.

Integral-holistic education is an educational approach that does not only emphasize the academic aspect; but rather integrates all dimensions of humanity. This concept emphasizes the importance of developing physical, intellectual, emotional, social, cultural, and spiritual potential in a harmonious state (Sinha, 2025). This educational paradigm seeks to develop individuals who are not only academically intelligent, but also have character, self-awareness, and the ability to adapt to changing situations (Farid et al., 2025) This approach is in line with the vision and mission of SMAIT Darul Qur'an Mulia, an integrated Islamic boarding school, which has sought to apply these principles in its educational practices. The integration of Islamic values with modern science and technology in schools is an important part of building a balanced vision and mission of education between spiritual, intellectual, and social aspects. Evidence of this phenomenon can be seen in the implementation of one of the Smartclass programs, which utilizes iPad technology in learning activities. This integration aims to increase student engagement and create a fun learning environment. In addition, students are allowed to choose their respective majors according to their individual interests and talents, thus facilitating the optimization of their potential.

So far, there have been several studies that have been conducted to examine the effectiveness and implications of *integral-holistic* education on student development. A study conducted by Syukri et al, at the Sukahaji Ciamis Nature School states that *integral-holistic education* has succeeded in creating a learning environment that supports the overall growth of students (Widodo et al., 2024) Then, Hithna, revealed that *integral-holistic* education can produce a balance in student development on cognitive, affective, psychomotor, and spiritual aspects (Aisyi et al., 2025)

Therefore, Nur Syahid emphasized that this holistic approach is relevant to answer the challenges of the education system that only focuses on one domain of knowledge (Syahid, 2024) Thus, the researcher will examine more deeply the extent of the application and impact of *integral-holistic* education in the Bogor Integrated Islamic Senior High School institution. The reason the researcher chose the school as the object of research is because there is no Qur'anic-based secondary institution education that applies *integral-holistic*.

This study aims to examine in depth how integral-holistic education is applied at SMAIT Darul Qur'an Bogor, as well as the extent to which this model contributes to the academic, spiritual, social, and character development of students. The main focus of this research includes the identification of modes of integration in the curriculum, pedagogical approaches, and school culture. It also involves analyzing the direct and indirect impacts of these educational methods. In addition, this study seeks to identify barriers that arise during the implementation phase and school strategies in overcoming these barriers. This study seeks to answer the following key questions, which are based on the aforementioned focuses. The questions asked are, First, how is integral-holistic education implemented at SMAIT Darul Qur'an Bogor? Second, what is the impact of this educational approach on student development? The findings of this study are expected to make an empirical contribution to the development of comprehensive education models that are relevant to national education needs.

Research Methods

This study uses a qualitative approach with a case study design to allow an in-depth study of the phenomena that occur at SMAIT Darul Qur'an Bogor (Rashid et al., 2019) The selection of this approach is based on its ability to provide a comprehensive, systematic, and contextual understanding of a case (Grenier, 2023) This method was chosen to thoroughly explore the complexity of the education system implemented in the school, the impact it causes, and the strategies used in its implementation, including various obstacles that affect student development.

The research was carried out at SMAIT Darul Qur'an Bogor which is located in Gunung Sindur District, Bogor Regency, West Java Province. This location was chosen because it has distinctive characteristics as an educational institution that integrates scientific and religious values in the learning process. This integration is reflected through the implementation of an integrated curriculum and the use of thematic learning approaches based on the Qur'an. The research took place during the period from October to December 2025 by involving active interviews with relevant parties.

Data collection was carried out through interview and documentation techniques. Interviews were conducted with school principals, curriculum supervisors, and classroom teachers at SMAIT Darul Qur'an Bogor. Meanwhile, the documentation study includes the review of various institutional documents, such as curriculum, learning planning, and student social development reports. The data obtained through these two techniques is an important basis in the analysis process, both for decision-making, policy formulation, and theoretical framework development (Dalglish et al., 2020)

The data analysis in this study uses an interactive analysis model proposed by Miles, Huberman, and Saldana, which includes the stages of data condensation, data presentation, and conclusion drawn. At the data condensation stage, the researcher carried out the process of selection, focusing, simplification, abstraction, and transformation of data sourced from field notes, interview transcripts, documents, and various empirical findings. Furthermore, the reduced data is presented in the form of descriptive narratives, summary tables, and thematic groupings to facilitate understanding of the relationships between data. The presentation of this data aims to assist researchers in identifying the main patterns, categories, and findings related to the implementation of integral-holistic education at SMAIT Darul Qur'an.

In the final stage, the analysis in the form of drawing conclusions is carried out by examining the regularity of the data, cause-and-effect relationships, and patterns that emerge from the overall research findings (Wanto, 2017) The conclusions produced are provisional and subsequently verified through checking consistency with field data, triangulating data sources involving principals and teachers, and conformity with official school documents. This verification process aims to increase the validity of the findings and ensure that the final conclusion reflects the real conditions of the implementation of integral-holistic education at SMAIT Darul Qur'an.

Research Findings and Discussion

SMAIT Darul Qur'an School Profile

SMAIT Darul Qur'an is one of the modern Islamic boarding schools at the private high school level located in the Gunung Sindur sub-district, Bogor Regency, West Java. SMAIT Darul Qur'an was established on April 20, 2009.¹ The school is managed by the Darul Qur'an Mulia foundation and was officially operational in 2012. The Darul Qur'an Foundation was founded by K.H. Abdul Hasib Hasan, Lc in 1997. The reason for the establishment of the foundation was because he had a vision to align general education with Islamic values.

Forms of *Implementation of Integral-Holistic Education* at SMAIT Darul Qur'an Bogor Integrated Curriculum

An integralistic curriculum is a solution in the midst of the rapid flow of secularism in the world of education that seeks to separate *the intellectual aspect* from the spiritual aspect, which has a bad impact on the world of education. Curriculum integration comes from the word "integration" which means updating until it becomes a complete unit. In the context of education, curriculum integration is an effort to connect and unite two or more materials, approaches, or values in one learning system so that they are not separated from each other and can work together to achieve educational goals (Dalimunthe & Daulay, 2023)

SMAIT Darul Qur'an Bogor Regency as one of the modern Islamic boarding schools has been able to implement this by implementing the concept of integration in an integrated curriculum system, which combines National, International, and Ulum syar'i curricula as well as technology. In addition, SMAIT Darul Qur'an provides an educational space according to the interests and talents of students. So there are six majors in the school, namely Mathematics and Natural Sciences, Engineering, Social Sciences, EKBIS, Health and Social Humanities. However, in each of these majors, religious learning is not spared from religious learning such as tahfidz, Arabic, nahwu shorof, fiqh muamalah, contemporary fiqh, moral creed and sirah. The representative for curriculum, Mrs. Sa'adah, emphasized this:

"The implementation of a curriculum like this is able to make students more superior, accomplished, creative and innovative. Students are not only superior in intellectual matters but also remain based on spiritual aspects so that they do not consider that general science and religion are separate but the Qur'an remains a reference in all fields of science." (Interview, Principal, October 13, 2025)

This perspective is in line with the views of H.M. Arifin, who emphasizes the importance of integrating religious and rational dimensions in the educational curriculum. Arifin emphasized that the curriculum must form individuals who are spiritually and intellectually balanced, so that they are able to do critical thinking without sacrificing their Islamic identity (Sabana & Siregar, 2025) Ibn Khaldun also emphasized the importance of an education that is free from materialism, emphasizing an integrated curriculum and holistic learning methods. He emphasized the importance of achieving a balance between temporal and spiritual happiness, as well as the need to integrate scientific principles with religious values (Nasution, 2020) As a result, the educational curriculum at these institutions emphasizes the fulfillment of students' intellectual and spiritual needs. KH. Sahal Mahfudz emphasized the need for an integrative approach in Islamic education, highlighting its openness to change, its ability to promote interdisciplinary thinking, and its role in innovatively

combining tradition and modernity. He rejected the separation of religious knowledge from the social and scientific context, and encouraged the revitalization of the curriculum to be relevant to the times (Irham, 2022)

Learning Methods

Integration in learning is defined as the process of connecting or integrating different subjects, forms of activities, or outlines of learning content so that students gain a holistic and unified understanding of the world. The purpose of this initiative is to build connections between knowledge, increase motivation, develop interdisciplinary competencies, and equip students to face real-world challenges (Saribaylı, 2025) SMAIT Darul Qur'an applies the thematic approach of the Qur'an in learning, integrating general lessons with verses of the Qur'an. This statement is supported by Roisatul Chumaidah, a biology teacher, who states:

"Every process that occurs on this earth is the will of Allah and of course the Qur'an as a guide to life, for example material about ecosystems and the environment, I will try to relate it to the Qur'anic verse about the concept of *caliph fil ardh* so that children do not forget the role and function of the Qur'an as Al-Huda." (Interview, Biology Teacher, October 13, 2025).

In addition, the learning process at SMAIT Darul Qur'an is supported by the use of technology as a learning tool. The institution built the Smart Classroom program as a form of answer to the problems faced in the 21st century regarding the importance of knowledge about technology. Therefore, SMAIT Darul Qur'an uses 9th generation Ipad facilities and smart TV as a means of learning. Learning materials and outcomes are managed online (cloud storage). Mahmud Yunus, an Indonesian Islamic education figure, emphasized the importance of integration between religious education and general knowledge, including the use of technology. He argues that Islamic education must adapt to the times, including in learning methods and media, so that it remains relevant and able to shape students' character and skills holistically (Manti et al., 2016) Thus, the use of technology as a means of learning makes students able to keep up with the needs of the times and becomes a solution to the concerns of some people who consider that the pesantren environment has the potential to make students lag behind the development of modern technology.

School Culture

School culture is an invisible foundation that shapes identity, behavior, and interaction in the school environment. School culture is defined by a set of values, norms, and traditions that are collectively embraced by the entire school community. This forms the identity of the school and becomes a reference for daily behavior and interaction (Wanti & Darmawan, 2024) Teachers and school leaders have an important role in exemplifying positive attitudes, such as mutual respect and integrity, confidence and good behavior (Putra et al., 2025) In addition, clear, fair rules that are

applied consistently in institutions will be able to create a sense of security and positive behavior for students (Asih et al., 2025) SMAIT Darul Qur'an applies this in daily activities including, congregational prayers, tahajjud and congregational dhuha, deposit and murojaah memorization of the Qur'an, 5S program (Smile, Greeting, Greeting, Politeness and Manners) as well as the study of Islamic character development week. The institution applies that schools are not only a place for the transfer of knowledge, but also a center for the formation of a culture that reflects moral, spiritual, social, and national values. As stated by the Principal of SMAIT Darul Qur'an that:

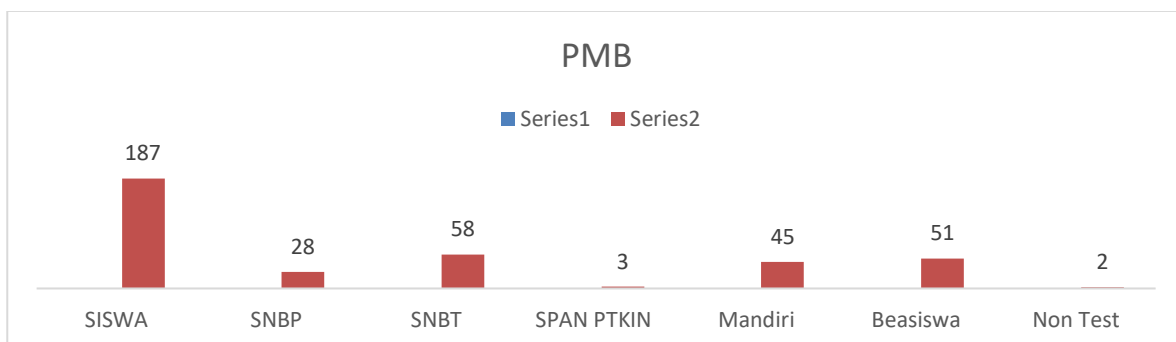
"In general, the spiritual, moral and moral aspects of the students continue to develop in a good direction. They are used to maintaining worship, tahajjud prayers, congregational prayers in mosques, sunnah fasting, interacting with polite manners, and trying to apply Qur'anic values in their daily lives. Of course, there is still continuous coaching, but overall it is in line with the school's vision, which is to create students who are pious and love the Qur'an." (Interview, Principal, October 14, 2025)

All activities carried out are guided and fostered directly by teachers in schools and dormitories. SMAIT Darul Qur'an collaborates between school and dormitory activities so that activities can be carried out properly. In addition, the school involves parents or guardians of students so that they can know all activities and children's growth and development at the pesantren. The involvement of parents in the educational process at the institution reflects the concept of holistic integral adherence. In the weekly report program, including academic development, the development of Qur'an memorization to the development of activity in the dormitory became the routine of the teachers to the guardians of the students. So that synergy is created between schools and parents in forming a cohesive learning ecosystem.

The Impact of *Integral-Holistic* Education of SMAIT Darul Qur'an

The implementation of integral-holistic education at SMAIT Darul Qur'an is designed to foster the full potential of students through synergy between academic aspects, character, spirituality, and competence in the 21st century. The effectiveness of this educational model is empirically validated through the following new student admission data:

Figure 1 About PMB



Based on the distribution data of universities for the 2025 academic year, it shows the consistency of graduates' ability to continue their studies at various levels, including State Universities (PTN), private universities (PTS), and foreign universities. This distribution not only reflects solid academic achievements, but also verifies students' study interests. In the PTN cluster, the majority of graduates have managed to penetrate top-tier institutions such as UI, ITB, IPB, UPI, UIN Jakarta. and UPN Jakarta. The success of penetrating these institutions confirms the high competitiveness of graduates in facing strict national selection, both through achievement paths and tests. In parallel, the quality of graduates is also proven in the Non-PTN category by their acceptance in various prestigious institutions, both domestic such as Telkom University, BINUS, UMY, and international such as Al-Azhar Cairo, Xiamen Malaysia, and *the University of Western Australia*. The wide range of admissions proves that graduates have adaptive competencies that are able to meet the qualification standards of educational institutions at the national and global levels.

This success cannot be separated from the holistic support of stakeholders. The role of teachers is very significant in instilling moral values and competencies of students (ANISAH & PANGGABEAN, 2024) which is strengthened by psychological support and open communication from parents (Puspita & Waroh, 2024) as well as access to learning facilities by the community environment (Hafisah et al., 2024). The synergy of this initiative creates an educational climate that spurs the development of students as a whole. Consequently, the success of graduates in penetrating prestigious universities at home and abroad is a reliable indicator of the success of the implementation of integral-holistic education. These findings reinforce the urgency of alignment between curriculum relevance, learning quality, and cross-sectoral collaboration in producing graduates who are adaptive and ready to contribute on a national and international scale.

Even though it has a comprehensive program design, the implementation of education at SMAIT Darul Qur'an is inseparable from a number of challenges. Significant obstacles arise in the aspect of the ability of educators, especially general subject teachers, to integrate learning technology with the thematic approach of the Qur'an in a relevant and pedagogical manner. In order to mitigate these obstacles, the school implements a strategy to increase human resource capacity through intensive training managed by the Curriculum and Training Department under the supervision of the DQM Foundation. This step is strengthened by a quality assurance mechanism through a systematic evaluation that includes academic, tahfiz, and character dimensions, coordinated by the Department of Academic Supervision and Teacher Performance Assessment. This series of strategies is expected to be able to maintain the consistency of the integral-holistic education model while increasing teachers' adaptability to modern learning dynamics.

Conclusion

This study confirms that the integral-holistic education model at SMAIT Darul Qur'an Bogor offers a comprehensive framework for student development. This is achieved through the harmonization of spiritual, moral, intellectual, social, and technological dimensions in one complete education system. In this approach, the values of the Qur'an are placed as the main foundation of character formation, which goes hand in hand with the development of rationality, creativity, and competence in the 21st century. Its implementation is supported by an integrated curriculum, thematic pedagogical methods based on the Qur'an, and optimization of digital technology in learning.

Through the synergy between religious, academic, and adaptive skills aspects, the integral-holistic education model has proven effective in producing high-achieving graduates. This success was empirically validated by the data of 178 graduates, of which 133 students managed to penetrate leading universities at home and abroad through the achievement path (report card), while 45 other students passed through the independent selection route. Furthermore, this model provides a fundamental impact that goes beyond just cognitive advantage; It shapes individuals with personality maturity, solid ethical principles, and the ability to respond to social dynamics and scientific progress in a balanced manner.

These findings make a significant contribution to the treasure trove of contemporary Islamic education by proving that the synthesis between spiritual values and modern competencies can be realized without being trapped in the scientific dichotomy (dualism of religious and general knowledge). This comprehensive and contextual strategy addresses pressing global challenges—such as the secularization of education, moral decadence, and the urgency of digital literacy—by offering a relevant and adaptive model of education. Furthermore, this research contributes practically by presenting an institutional model that has high academic competitiveness without sacrificing its Islamic identity. Therefore, this model deserves to be a strategic reference for other educational institutions that are balanced and oriented towards strengthening character.

Therefore, there is a need to expand the spectrum of research on integral-holistic education through an interdisciplinary perspective, especially in responding to contemporary issues such as the digitalization of learning, character dynamics, in the era of social media, inclusivity, and the readiness of graduates in the modern work ecosystem. Further studies are expected to be able to explore the conceptual dialectic between the Qur'anic educational model and modern educational theory and progressive pedagogy. This is crucial to strengthen the normative and practical foundation of Islamic education so that it remains adaptive to the changing times. In addition, the

application of a critical hermeneutic approach in the analysis of the integration of Qur'anic values and modern teaching has the potential to improve our understanding of the relationship between spirituality, rationality, and moral formation in the context of contemporary society.

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