

Holistic Education Integration in Religious Programs at a Pesantren-Based Madrasah Aliyah

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ABSTRACT

This study examines the concept, implementation, and implications of holistic education integration within religious programs at Madrasah Aliyah Al-Fatah Putri 01 Temboro, Magetan. Using a qualitative case study approach, data were collected through observations, in-depth interviews, and document analysis involving seven student informants selected purposively based on their active participation and experience in the religious and boarding-school programs. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, with trustworthiness established through source and technique triangulation, member checking, and an audit trail. The findings show that holistic education integration is structured as a pesantren-based educational ecosystem connecting the madrasah and pesantren curricula, religious programs, religious culture, worship habituation, and student mentoring. Its implementation operates through habituation, role modeling, continuous mentoring, and adaptive coordination, linking classroom learning with twenty-four-hour boarding-school experiences. The findings further indicate developments in religious character, academic and spiritual competencies, social and leadership skills, and personal competencies as Muslim women, reflected in worship consistency, discipline and adab, application of knowledge, cooperation, responsibility, confidence, self-management, and understanding of women's Islamic jurisprudence and self-care. *Nisā'iyah* education contextualizes holistic education by connecting religious knowledge with the personal and developmental needs of female students. Rather than establishing causal effects, the study identifies these developments through participants' perceptions, observations, and institutional documentation. Theoretically, the study extends holistic Islamic education beyond curriculum integration by proposing an interconnected-system perspective, in which knowledge, religious practice, habituation, mentoring, and lived boarding-school experiences jointly facilitate the internalization of Islamic values and the development of students' competencies.

1. INTRODUCTION

Islamic education in the era of globalization faces the challenge of producing students who not only have a good understanding of religion but are also adaptive, competitive, and possess intellectual, social, spiritual, and life skills. The development of science, technology, and the dynamics of global society demand that Islamic education be able to integrate Islamic values with the needs of modern life without losing its identity (Azra, 2012; Marjuni, 2022; Baidarus et al., 2025). The challenge becomes even more complex because the practice of Islamic education still faces a dichotomy between religious knowledge and general knowledge, which causes the educational process to tend to occur partially (Farhan et al., 2021). Therefore, an educational approach is needed that views students as a whole through the integration of spiritual, intellectual, emotional, social, and life skills dimensions (Miller, 2007; Musfah, 2015).

In Islamic education, a holistic approach is relevant to the goal of forming a kamil person, that is, a person who develops in a balanced manner in faith, knowledge, and deeds (Al-Attas, 1999). In pesantren-based madrasahs, holistic education can be developed through the integration of formal learning with the pesantren system and an educational environment that allows Islamic values to be continuously internalized. The integration not only takes place in the curriculum but also through religious culture, habituation of worship, exemplary behavior, mentoring, dormitory life, and various programs for developing students' competencies. The state of the art in the last five years shows an increasing focus on the integration of Islamic education and a holistic approach. Farhan et al. (2021) show that the integration of religion and science can be developed through the unification of madrasah and pesantren curricula, bilingual programs, and supportive learning environments. Choeroni et al. (2021) found that the integration of religious education, science, and Quran memorization can build a balance between mastery of Islamic jurisprudence, science and technology, foreign language proficiency, and religious character. Choeroni et al. (2023) further developed the STEM approach, which connects science learning with the values of the Qur'an. Research by Pratama et al. (2024) and Baidarus et al. (2025) shows that holistic Islamic education through curriculum integration and character formation can strengthen student development more comprehensively. Meanwhile, the studies by Manaf et al. (2025), Madjid (2025), and Ma'arif and Arif (2026) show that character formation in pesantren is largely understood through pesantren culture, hidden curriculum, and learning strategies. The research by Sugiyanto and Arifin (2026) also emphasizes that the integration of Islamic values in learning contributes to the strengthening of both academic competencies and the religious character of students.

Although these studies have demonstrated the importance of integrating religion, science, curriculum, pesantren culture, and character education, their research still tends to place these components in a partial manner. There are still not many empirical studies that explain how the madrasah curriculum, pesantren system, religious programs, religious culture, worship habituation, student mentoring, and dormitory life work together as a unified mechanism of holistic education, especially in the context of pesantren-based madrasah aliyah for girls. Thus, the research gap in this study lies in the limited explanation regarding the mechanism of interconnection between these components in shaping the character of Muslim women as well as the competencies of the students. The context is found at Madrasah Aliyah Al-Fatah Putri 01 Temboro Magetan, which is part of Pondok Pesantren Al-Fatah Temboro and provides formal education within a pesantren environment for twenty-four hours. Education at this madrasah combines classroom learning with pesantren programs, religious activities, worship practices, Quran memorization, character development, foreign language development, preaching, and student mentoring (Anwar et al., 2025). The pesantren environment allows the educational process to take place not only through formal learning but also through exemplary behavior, religious culture, social interaction, and the daily life of the students (Haidar, Baharuddin, & Syaifuddin, 2025). These characteristics make MA Al-Fatah Putri 01 Temboro a strategic empirical context for studying holistic education based on pesantren.

This research does not view the curriculum, religious programs, religious culture, worship habits, mentoring, and dormitory life as standalone components, but rather as part of an interconnected system within the educational process. The focus of the research is directed toward how these interconnections are designed, implemented, and result in changes in the character and competencies of the students. With this perspective, this research is expected to explain the mechanism of integrating holistic education into religious programs, rather than merely describing the existence of various educational programs in pesantren. The novelty of the research lies in the empirical construction regarding the relationship between educational components in shaping the character of Muslim women and the competencies of students in pesantren-based madrasah aliyah. Based on the description, this research is directed to answer three questions: (1) how is the concept

of holistic education integration in the religious program at Madrasah Aliyah Al-Fatah Putri 01 Temboro Magetan; (2) how is the implementation of holistic education integration in the religious program; and (3) what are the implications of this integration on the character and competence development of the students? This research aims to analyze the concept, implementation, and implications of integrating holistic education into religious programs while constructing an understanding of pesantren-based holistic education as a system that connects madrasah curriculum, pesantren activities, religious culture, worship habits, mentoring, and character formation. Theoretically, this research is expected to enrich the study of pesantren-based holistic Islamic education, while practically, the research results can serve as a reference for developing madrasah education management that balances academic achievement, character, and student competence.

2. METHODS

This research uses a qualitative approach with a case study design to gain an in-depth understanding of the integration of holistic education in religious programs at Madrasah Aliyah Al-Fatah Putri 01 Temboro Magetan. The qualitative approach is used because the research focuses on understanding the experiences, practices, and perspectives of educational actors in a natural context, while the case study is used to intensively examine a program and educational system in a real context (Moleong, 2017; Yin, 2018). The research was conducted at Madrasah Aliyah Al-Fatah Putri 01 Temboro, Temboro Village, Karas District, Magetan Regency, East Java, in the even semester of the 2025/2026 academic year, from February to July 2026. The location was purposively selected because the madrasah is a pesantren-based educational institution that integrates formal education with the pesantren system through religious programs, worship habits, moral development, Quran memorization, kitab learning, foreign language development, and religious culture in the students' lives. The sources of research data consist of primary and secondary data. Primary data were obtained through in-depth interviews with the head of the madrasah, curriculum deputy, teachers, musyrifah, and 7 students selected using purposive sampling techniques based on their involvement and understanding of the implementation of holistic education integration in religious programs (Sugiyono, 2022).

Secondary data were obtained from curriculum documents, religious program documents, activity schedules, teaching materials, regulations, and other supporting documents. Data were collected through observation, semi-structured interviews, and documentation (Creswell & Poth, 2018; Sugiyono, 2022). Observations were conducted non-participatively from February to July 2026, focusing on learning, religious programs, worship habits, religious culture, and student activities. Interviews were conducted in stages during the research period, with a duration of approximately 30–60 minutes per session, and recorded with the informants' consent. Data is collected until sufficient information is reached, which is when no new substantive information is found. Data analysis uses the interactive model of Miles, Huberman, and Saldaña (2014), which includes data condensation, data presentation, and conclusion drawing and verification. Data is analyzed inductively through coding, categorization, and theme development, then compared across sources to find patterns and relationships between themes. The validity of the data is ensured through source and technique triangulation, and member checking (Lincoln & Guba, 1985). The identities of the informants are protected using the codes KM-1, WKM-1, G-1–G-3, M-1–M-2, and S-1–S-7. All informants were provided with an explanation of the research objectives and their right to participate voluntarily.

3. RESULTS AND DISCUSSION

The Concept of Integrating Holistic Education in Religious Programs at MA Al-Fatah Putri 01 Temboro

The research results show that the concept of holistic education integration at MA Al-Fatah Putri 01 Temboro is built as a pesantren-based educational ecosystem that connects the madrasah curriculum, religious programs, religious culture, worship habituation, and student mentoring. The five components do not operate separately, but rather strengthen each other in the educational life over twenty-four hours. The religious program serves as a link between learning, pesantren experiences, and the character development of students. The integration is evident in the coherence of the madrasah and pesantren curricula, which include the study of general and religious sciences, Quran memorization, kitab studies, Arabic and English language, as well as da'wah activities. The Head of the Madrasah stated, "We have integrated the madrasah and pesantren curricula into a single unit." There is no separation between religious knowledge and general knowledge because everything is directed toward shaping the character of the students" (KM-1). The Deputy Head of the Madrasah added that planning is done together to ensure that academic targets, memorization, worship, and pesantren activities run in balance (WKM-1). These findings indicate that integration is not only at the curriculum structure level but is also translated into the learning experiences of the students.

Religious programs then become a mechanism that connects knowledge with practice. Tahfiz Al-Qur'an, kitab studies, lectures, preaching, and language habituation provide space for students to develop knowledge as well as communication skills, discipline, responsibility, and self-confidence. The teacher conveyed, "Children learn religion not only in the classroom, but also through tahfiz, kitab studies, muhadarah, da'wah practice, and daily language habituation" (G-1). Thus, the religious program serves as a bridge between intellectual, spiritual, social dimensions, and life skills. Subsequent findings indicate that the values obtained through the program are internalized through religious culture and the habituation of worship. Congregational prayers, recitation of the Quran, remembrance of God, nite prayers, voluntary fasting, review of memorized texts, character building, and discipline are carried out regularly in the life of the pesantren. Musyrifah explained, "The culture of the pesantren is built through daily habituation." Students observe, imitate, and eventually become accustomed to practicing manners and discipline" (M-1). A student also stated that at first, various activities felt burdensome, but after getting used to them, they became more disciplined and closer to the Qur'an (S-3). These findings indicate a process from habituation to the internalization of values, not merely compliance with rules. This process is reinforced by the guidance of teachers and dormitory supervisors, as well as the boarding school life. Guidance not only serves to supervise students' compliance with rules but also helps them develop self-regulation skills, problem-solving abilities, interaction with others, and gradually take on responsibilities. Thus, institutional supervision can develop into self-regulation when values and habits begin to become personal awareness. However, the research also found that the integration process faces obstacles such as schedule congestion, differences in the adaptation abilities of new students, coordination of academic and pesantren agendas, and a limited number of musyrifah. These obstacles were overcome through schedule adjustments, mentoring, and coordination between teachers and musyrifah.

Conceptually, the findings show that holistic education at MA Al-Fatah Putri 01 Temboro operates through a chain of integration: the curriculum provides educational direction, religious programs translate values into learning experiences, religious culture and habituation internalize values, while mentoring and dormitory life reinforce these practices until they develop into student independence. This pattern expands the understanding of holistic education by Miller (2007) and Musfah (2015), which emphasizes the comprehensive development of students in the intellectual,

spiritual, emotional, and social dimensions. In the context of Islamic education, this integration is also in line with Al-Attas's (1999) idea of forming civilized individuals through the integration of faith, knowledge, and action. The uniqueness of integration at MA Al-Fatah Putri 01 Temboro is also evident in women's education. Women's fiqh, book studies, halaqah, character building, Islamic reproductive health education, and life skills are incorporated into the educational experience of female students. The program connects religious knowledge with the needs of personal development and women's social life. Thus, holistic education at this madrasah is not only directed toward mastery of knowledge and the formation of religious character but also toward the readiness of students to carry out social roles responsibly. Based on these findings, the concept of holistic education integration at MA Al-Fatah Putri 01 Temboro can be understood not merely as the unification of madrasah and pesantren curricula, but as an educational ecosystem that integrates knowledge, religious practices, habituation, social relations, mentoring, and dormitory life into a single process of student formation. The success of the integration lies in the relationship between these components in developing spiritual, intellectual, emotional, social dimensions, and life skills sustainably.

Implementation of Holistic Education Integration in Religious Programs

The research results show that the integration of holistic education at MA Al-Fatah Putri 01 Temboro is implemented through three main mechanisms, namely habituation, exemplary behavior, and continuous mentoring in the life of the madrasah and pesantren. These three mechanisms are the primary ways to translate the concept of holistic education integration into daily educational practices. At the planning stage, integration is carried out through coordination between the madrasah and the pesantren. The academic calendar and the pesantren agenda are aligned so that learning, religious programs, and dormitory activities can proceed without compromising academic targets or religious guidance. The Deputy Head of the Madrasah explained, "Planning is done together so that academic targets, memorization targets, worship guidance, and pesantren activities run in balance" (WKM-1). The academic calendar documents and activity schedules show adjustments to the agenda as a form of coordination between the two educational systems. At the implementation stage, the values designed in the educational program are translated through habituation in daily activities. Students participate in a series of activities ranging from qiyamul lail, congregational prayers, recitation, learning, memorization, book study, public speaking, to evening activities. A student stated, "At the beginning, I often felt tired because I wasn't used to participating in activities from before dawn until nite" (S-3). This finding shows that integration occurs through repeated and consistent experiences, allowing students to gradually adapt to the rhythm of pesantren education.

The habituation is reinforced by the exemplary behavior of the teachers and musyrifah. The values conveyed in learning and religious programs are demonstrated through the educators' behavior in performing worship, maintaining etiquette, discipline, and fulfilling responsibilities. Thus, the educational process does not only take place through instruction, but also through observation and imitation of the educator's behavior. This mechanism makes the pesantren environment a learning space that allows Islamic values to be practiced directly. The implementation is also supported by continuous mentoring. Teachers and musyrifah monitor the development of students, assist in the adaptation process, provide guidance when facing difficulties, and coordinate in handling academic and daily life issues (G-3; M-2). The guidance shows that supervision is not only directed at compliance with rules but also at the development of students' abilities to self-regulate and carry out responsibilities independently. Specifically in women's education, this mechanism is applied through the study of women's jurisprudence, Islamic reproductive health, character building, and life skills linked to the daily practices of female students. The integration of knowledge and practice enables students to understand Islamic values while also actualizing them in self-management and social interactions. The implementation of integration does not proceed without adjustments. The density

of activities and the varying adaptability of students necessitate that the madrasah adjust schedules and provide support, especially during exam periods or major pesantren activities. The teacher stated, "Sometimes the academic schedule and the pesantren activities need to be realigned so that all learning targets are still achieved" (G-2). Routine evaluation and coordination between teachers and musyrifah become adaptive mechanisms to maintain program integration.

The findings indicate that the implementation of holistic education is not merely the simultaneous execution of various programs, but rather a process of translating values into educational experiences through habituation, exemplification, mentoring, and adaptive evaluation. This pattern aligns with the views of Miller (2007) and Musfah (2015) that holistic education demands learning experiences that develop students comprehensively. In the context of Islamic education, this finding shows that the integration becomes effective when the values taught have space to be practiced, exemplified, accompanied, and evaluated in daily life. Thus, if in the previous section the integration of holistic education is understood as the interconnection between educational components, then in the implementation stage, this interconnection is realized through the mechanisms of habituation, exemplification, accompaniment, and adaptive evaluation. It is this mechanism that allows academic, spiritual, social, and life skills values to not stop at the program level, but to become a continuous educational experience.

Implications of Holistic Education Integration on the Formation of Character and Competence of Students

The research results show the development of character and competencies of the students identified through interviews, observations, and documentation after participating in an integrated educational process. The findings include religious character, academic, spiritual, social, leadership, and personal competencies as Muslim women. In this study, implications are understood as developments that are visible and perceived in the educational process, not as cause-and-effect relationships measured quantitatively. Religious character is evident in the consistency of worship, discipline, manners toward teachers and friends, as well as the increased awareness in carrying out religious activities. A student stated, "Before staying at the boarding school, I was not used to praying in congregation and reading the Quran every day." "Now, if I don't participate in the activities, I feel like something is missing" (S-4). The findings indicate a shift in the practice of worship due to the demands of regulations toward more conscious involvement. Documentation of the prayer monitoring book and pesantren regulations also shows that aspects of worship, etiquette, and discipline are part of the students' development. Academic and spiritual competencies develop through the connection between formal learning and pesantren experiences. Indicators of academic competence are seen in the ability to understand and connect material with practice through the study of religious texts, memorization, and preaching activities. The teacher stated, "Students do not only learn theory, but also directly practice it" (G-1). Meanwhile, spiritual competence is evident in involvement in qiyamul lail, congregational prayers, recitation, revision, dhikr, and an increased awareness of performing worship. Musyrifah explained that the students gradually engage in worship activities out of their own awareness (M-1).

Social and leadership competencies develop through communal living and participation in group activities. The indicators include the ability to cooperate, share responsibilities, communicate, solve problems, and take roles in group activities. The teacher explained, "Living together makes students learn to help each other, share tasks, respect friends, and solve problems together" (G-3). Leadership competence is evident through experiences such as being an organization manager, leading prayers, being an imam, participating in discussions, and carrying out specific tasks. A student stated, "I used to be afraid of speaking in public." "After frequently participating in discussions, I became more confident" (S-7). The findings indicate that leadership develops through

the gradual provision of opportunities to take on responsibilities. Personal competence as a Muslim woman is evident in the understanding of women's jurisprudence, the ability to maintain personal cleanliness and health, manners, independence, and the ability to apply Islamic values in personal life. Nisā'iyyah education provides a specific context for the development of these competencies through the study of women's fiqh, Islamic reproductive health, etiquette training, and life skills. Thus, personal competence is not only related to knowledge about women from an Islamic perspective but also the ability to apply that knowledge in self-care and daily life. The findings indicate that character and competency development do not arise from a single program in isolation. Learning provides knowledge, religious programs offer practical experience, habituation strengthens behavioral consistency, while exemplary behavior and mentoring help students develop awareness and independence. This pattern explains the relationship between the integration of holistic education and the development of students in a more concrete manner. This is in line with Miller (2007) and Musfah (2015), who view holistic education as a process of integrated development of various dimensions of learners, as well as with Al-Attas (1999), who emphasizes the integration of faith, knowledge, and action in the formation of civilized individuals. Overall, the indicators found show that the integration of holistic education at MA Al-Fatah Putri 01 Temboro is related to the development of (1) religious character through worship, manners, and discipline; (2) academic competence through understanding and application of knowledge; (3) spiritual competence through awareness and consistency in worship; (4) social competence through cooperation and responsibility; (5) leadership through the courage to take roles and lead; and (6) personal competence as a Muslimah through the ability to maintain oneself, understand women's jurisprudence, apply manners, and develop independence. However, because this research uses a qualitative case study approach, the findings indicate development patterns within the context of MA Al-Fatah Putri 01 Temboro and are not intended as evidence of causal relationships or measures of effectiveness that can be generalized.

4. CONCLUSION

This research shows that holistic education at MA Al-Fatah Putri 01 Temboro is not built merely through the unification of the curriculum, but through a pesantren-based educational ecosystem that connects the curriculum, religious programs, habituation, religious culture, dormitory life, and mentoring. The religious program serves as a link between knowledge and practice, while habituation, exemplary behavior, and mentoring become mechanisms that allow these values to be internalized in daily life. In the context of girls' madrasahs, nisā'iyyah education expands this process by connecting religious education, manners, personal health and hygiene, independence, and personal readiness as Muslim women. Theoretically, the findings of this research expand the concept of holistic education from a component-based approach to an inter-component connectivity-based approach. If previous studies have largely discussed the integration of the curriculum, character education, pesantren culture, or religious learning separately, this research shows that the character and competencies of students develop through continuous interaction between knowledge, religious practices, habituation, mentoring, and value internalization. Thus, the contribution of this research is not merely to confirm that pesantren education supports holistic education, but to offer an understanding of the integration mechanisms that explain how various educational components work as a single system. This research also enriches the concept of holistic education in the context of Islamic education by demonstrating that the specific needs and experiences of female students through nisā'iyyah education can be an integral part of holistic competence development, rather than just an additional program.

The research findings also indicate the development of religious character as well as academic, spiritual, social, leadership, and personal competencies as Muslim women. However, from the perspective of a qualitative case study, this development is understood based on the informants' perceptions as well as observational and documentary evidence, and thus is not interpreted as a cause-and-effect relationship or an effectiveness measure that can be generalized. Overall, this research offers an understanding that holistic education based on female pesantren is an ecosystem that integrates knowledge, faith, deeds, manners, life experiences, and the development of independence through mechanisms of habituation, exemplary behavior, and continuous mentoring.

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