

Transforming Learning in Madrasah Ibtidaiyah through the Implementation of Character-Based Holistic Education (CBHE)

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Abstract

This research is motivated by the fact that character education in Indonesia has not yet achieved its desired success. The reality is that the rate of criminal acts committed by students continues to rise, and the moral degradation occurring in elementary school environments indicates that character education has not been fully and effectively implemented. This study employs a qualitative approach with a case study design. Data were collected through interviews, observations, documentation, and field notes. The data analysis involved data condensation, data display, and drawing conclusions. The research was conducted at Madrasah Ibtidaiyah Takhasus Subulussalam 1. The findings indicate that the implementation of Character-Based Holistic Education (CBHE) at Madrasah Ibtidaiyah Takhasus Subulussalam 1 consists of three stages. First, the planning stage begins with a work meeting before the start of the academic year, involving all school stakeholders and providing guidance for educators to participate in training. Second, the implementation stage takes place from Monday to Friday. The learning activities apply the CBHE model developed by the Indonesia Heritage Foundation (IHF) and include additional flagship programs such as Qur'an memorization (tahfiz), English classes, as well as extracurricular activities like hadrah (Islamic percussion), Qur'anic recitation (tilawah), and calligraphy. Third, the evaluation stage is carried out through direct observation, anecdotal records, and meetings with students' parents or guardians.

Kata kunci:

Character-Based
Holistic Education
(CBHE), Pendidikan
Karakter, Madrasah
Ibtidaiyah,
Implementasi
Pendidikan

Abstrak

Penelitian ini dilatarbelakangi oleh fakta bahwa pendidikan karakter di Indonesia belum mencapai hasil yang optimal. Realitas yang terjadi menunjukkan bahwa tingkat kriminalitas yang dilakukan oleh pelajar terus meningkat, dan degradasi moral yang terjadi di lingkungan sekolah dasar menjadi indikator bahwa pendidikan karakter belum sepenuhnya berhasil diterapkan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Data diperoleh melalui wawancara, observasi, dokumentasi, dan catatan lapangan. Analisis data dilakukan melalui proses kondensasi data, penyajian data, dan penarikan kesimpulan. Penelitian ini dilaksanakan di Madrasah Ibtidaiyah Takhasus Subulussalam 1. Hasil penelitian menunjukkan bahwa implementasi Pendidikan Holistik Berbasis Karakter (PHBK) di madrasah tersebut dilakukan melalui tiga tahapan. Pertama, tahap perencanaan diawali dengan rapat kerja sebelum tahun ajaran dimulai yang melibatkan seluruh pemangku kepentingan sekolah, serta memberikan arahan kepada para pendidik untuk mengikuti pelatihan. Kedua, tahap pelaksanaan dilakukan dari hari Senin hingga Jumat. Kegiatan pembelajaran menggunakan model PHBK yang dikembangkan oleh Indonesia Heritage Foundation (IHF), serta ditunjang dengan program unggulan seperti tahfiz, kelas bahasa Inggris, dan kegiatan ekstrakurikuler seperti hadrah, tilawah, dan kaligrafi. Ketiga, tahap evaluasi dilakukan melalui pengamatan langsung, pencatatan anekdot (anecdotal record), dan pertemuan dengan wali siswa.

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INTRODUCTION

In Indonesia, the implementation of character education has not been fully successful. Various obstacles are still encountered in the application of character education. Synchronization between educators and parents in implementing character education requires continuous collaboration and improvement so that the learning process can run effectively. There is a need for regular evaluation involving teachers, schools, and, of course, the government (Fatkul Arifin, Edwita, Zuleha M.S., Gusti Yarmi, 2022). In reality, many issues still persist in Indonesia's national education environment, as evidenced by the increasing rate of criminal acts committed by students.

Fundamentally, education is meant to develop human capabilities in a comprehensive and holistic manner. However, in practice, education tends to emphasize only the cognitive aspect, leading students to lack self-confidence and fail to truly understand the essence of education itself (Subakat, 2022). Moral degradation is frequently found in elementary schools. Students are often found to be dishonest, lacking politeness when speaking to teachers and peers, and overly engaged in social media. Moral degradation at the elementary level has become increasingly alarming, as shown by data indicating that 68% of elementary school students have accessed pornographic content (Zubaidah, 2013). Producing intelligent and competitive educational outcomes is a core goal of national education in Indonesia. An intelligent individual is one who possesses comprehensive intelligence—not only cognitive, but also affective, psychomotor, and kinesthetic—and is capable of being competitive (Fauziah, n.d.).

Therefore, education in Indonesia must focus on character formation. However, in reality, corruption continues to occur in government institutions. Ironically, many of those involved in corrupt practices are well-educated individuals, yet they engage in unethical behaviors, both privately and publicly, whether individually or systematically. Moreover, the increasing prevalence of promiscuity within educational settings further proves that education has yet to succeed in fulfilling its role in character building. Educational institutions are empowered to implement curricula that are aligned with the school's potential and needs. The productivity level of a program is understood as the effectiveness and efficiency of the processes in achieving educational goals (Purwadhi, 2019). The curriculum holds a specific meaning it includes all planned school programs, both classroom activities and experiences outside of class (Hamalik, 2017).

The holistic education model is one that focuses on and addresses students' needs comprehensively. In implementing the holistic education model, students are taught to develop all of their potential and various abilities by connecting different types of knowledge and applying them in real-life situations. As a result, students gradually come to understand the importance of knowledge and are better able to grasp what is being taught (Astivan, 2013). The curriculum is one of the most crucial factors in

managing an educational institution. According to Law No. 20 of 2003 concerning the National Education System, the curriculum is defined as a set of plans and arrangements regarding objectives, content, teaching materials, and methods used as guidelines for learning activities to achieve educational goals (Nasional, 2003).

Therefore, the curriculum serves as the foundation for implementing teaching and learning activities in schools. Through education, the success of student development can be predicted. A good curriculum is one that can adapt to the times and evolving societal needs. The introduction of the Merdeka Curriculum by Minister of Education and Culture Nadiem Makarim in 2019 was a response to this need. The Merdeka Curriculum offers a learning approach that allows students to learn calmly and enjoyably, free from stress and pressure, so that their talents can naturally emerge (Rahayu, R., Rosita, R., Rahayuningsih, Y. S., Hernawan, A. H., 2022). Madrasah Ibtidaiyah Takhasus Subulussalam 1 is part of the Subulussalam Foundation in East OKU. Formerly known as MI Subulussalam 1, the school was established in 1997. Over time, it added special classes with different learning systems. Madrasah Ibtidaiyah Takhasus Subulussalam 1 adopted the Character-Based Holistic Education (CBHE) model developed by the Indonesia Heritage Foundation (IHF). As part of its reform efforts, the school introduced several Islamic flagship programs that all students are required to follow, such as the Qur'an memorization (tahfiz) program, English classes, and extracurricular activities including Qur'anic recitation (tilawah), Islamic percussion (hadrah), and calligraphy.

Due to the importance of curriculum implementation, the author was interested in conducting research on curriculum implementation covering planning, implementation, and evaluation at Madrasah Ibtidaiyah Takhasus Subulussalam 1, which adopts the CBHE model and integrates the IHF character-based school curriculum, along with various supporting programs aimed at strengthening students' Islamic religious knowledge.

RESEARCH METHODS

This study employs a qualitative approach as a research strategy that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2015). The type of research used is a case study. This type was chosen because the researcher aims to explore and investigate in depth a program, event, activity, process, or group of individuals that is bounded by time and activity, and to gather comprehensive information using systematic data collection procedures (Creswell, 2009).

The data collection techniques used in this study include interviews, observations, and relevant documentation related to the implementation of Character-Based Holistic Education (CBHE). The primary data sources were the principal and teachers of Madrasah Ibtidaiyah Takhasus Subulussalam 1, while documents served as supporting data sources. The data analysis in this study refers to the theory proposed by Miles, Huberman, and Saldana, which includes data condensation, data display, and drawing

conclusions. To obtain relevant data, this research applied triangulation. Through the triangulation technique, the researcher could examine several findings and compare them with various sources, methods, or theories (Rukhayati, 2020).

RESEARCH RESULTS AND DISCUSSION

Planning Stage

Planning is a crucial initial step in the implementation process of the Holistic Character-Based Education (PHBK) at Madrasah Ibtidaiyah Takhasus Subulussalam 1. The school designs a comprehensive learning program during an annual work meeting involving various parties, including teachers and representatives of students' parents.

The head of the madrasah stated:

"We involve teachers and parents in the annual work meeting to develop the program. The hope is that learning can be aligned between the needs at school and at home." (Interview, 2025)

A 4th-grade teacher emphasized the importance of discussions among teachers in designing weekly lessons:

"Every week, we hold a peer discussion among teachers of the same grade level to discuss lesson plans, weekly materials, and thematic activities to make them more organized and targeted." (Interview, 2025)

One parent expressed appreciation for being included in the planning:

"I feel happy to be involved, so I can share my child's character and needs at home so they can be aligned with the learning at school." (Interview, 2025)

Meanwhile, the tahfiz teacher highlighted the importance of understanding the learning modules:

"Before teaching, we must truly understand the content of the modules, because many of the methods are project-based, and that requires preparing the necessary tools and materials in advance." (Interview, 2025)

A member of the curriculum team added:

"We encourage teachers to attend training from IHF or other institutions so they can stay updated and make the learning process more effective and enjoyable." (Interview, 2025)

Based on the informants' statements, it can be concluded that the planning stage of PHBK implementation at Madrasah Ibtidaiyah Takhasus Subulussalam 1 is conducted collaboratively and systematically by involving all school elements, from the principal, teachers, curriculum team, to parents. The planning is not only focused on compiling learning documents but also considers the holistic needs of the students through routine discussions, thorough understanding of modules, and continuous teacher development. This effort reflects a collective awareness to create a learning environment that is relevant, contextual, and aligned with the students' characteristics.

Implementation Stage

The learning process at Madrasah Ibtidaiyah Takhasus Subulussalam 1 takes place from Monday to Friday. Morning activities begin with the Dhuha prayer, followed by

motivational sessions, Qur'an memorization review (murojaah), and the core lessons, which start with the nine character pillars from IHF.

A Grade 1 teacher explained the morning routine:

"In the morning, students pray Dhuha together, then we give motivation and review memorization. This becomes a moment to create a calm and spiritual learning atmosphere." (Interview, 2025)

Character education is delivered in various engaging ways. One teacher stated:

"We present the nine character pillars using videos, role plays, discussions, and fun projects. The children find it easier to grasp the meaning of each character trait." (Interview, 2025)

At certain times, students also carry out thematic projects. A Grade 5 teacher shared:

"We create projects like market day. The children make healthy food and sell it. From that, they learn responsibility, teamwork, and self-confidence." (Interview, 2025)

Traditional games are also used as part of the character-building strategy. A physical education teacher mentioned:

"The students are introduced to and invited to play traditional games like engklek or gobak sodor. This builds teamwork and sportsmanship." (Interview, 2025)

A parent who supports their child at home also observed its impact:

"My child has become more polite and independent since studying here. They love to tell stories about school activities, especially project work and memorization." (Interview, 2025)

From the descriptions above, it can be concluded that the implementation of PHBK at Madrasah Ibtidaiyah Takhasus Subulussalam 1 is carried out in a structured and holistic manner, combining spiritual, intellectual, and social aspects. The learning process emphasizes not only academic content but also character reinforcement through projects, traditional games, and religious routines. The use of diverse and contextual methods makes learning more meaningful and positively influences students' development.

Evaluation Stage

The evaluation is carried out comprehensively by observing the cognitive, affective, and psychomotor aspects of students. This process does not take place only at school but also involves parents through interviews and home visits.

A Grade 6 teacher explained the evaluation method:

"We conduct direct observations and record the results in the form of anecdotal records. This way, we can monitor students' development every day." (Interview, 2025)

Furthermore, cooperation with parents is a key part of the process. The vice principal shared:

“Every month we hold meetings with parents, and there are even home visits to understand the child's condition more thoroughly.” (Interview, 2025)

Parents also appreciate this approach:

“The school often contacts us for updates on our child’s development, so we feel involved in their education.” (Interview, 2025)

The Islamic Education teacher added that reflection and advice are also part of the daily evaluation:

“At the end of the lesson, we invite students to reflect, give them motivation and advice so they can keep improving every day.” (Interview, 2025)

An extracurricular teacher mentioned that evaluation also takes place through students’ interests and talents:

“We monitor students’ development through extracurricular activities like hadrah, calligraphy, or Quran recitation. This shows that their non-academic side is also growing.” (Interview, 2025)

The evaluation stage in the implementation of Holistic Character-Based Education at Madrasah Ibtidaiyah Takhasus Subulussalam 1 is conducted continuously and comprehensively. It covers both academic and non-academic dimensions and involves strong collaboration between teachers and parents. Through daily observations, reflection sessions, and monitoring of extracurricular activities, the evaluation process not only assesses but also nurtures and guides students' character development consistently.

Discussion

Implementation Process

Implementation is a process of effort or application carried out by educators in teaching and learning activities, where plans, ideas, and programs that have been prepared can be actualized. Through implementation, it is expected that positive changes will occur in students by integrating the stages of planning, implementation, and evaluation (Sari, 2019). The researcher found that the implementation of Holistic Character-Based Education at Madrasah Ibtidaiyah Takhasus Subulussalam 1 includes the stages of planning, implementation, and evaluation.

Planning Process

In preparing learning activities systematically, a planning process is essential. With good planning, learning objectives can be effectively achieved. The preparation involves organizing the components of the lesson plan. At this school, the general planning is carried out annually during a work meeting agenda held before the start of the new academic year. At this stage, Madrasah Ibtidaiyah Takhasus Subulussalam 1 involves all school stakeholders managed by the foundation, namely the principal, teachers, and several parent representatives. This is done so that the school, especially teachers, can understand the students' abilities and needs from the parents' perspective,

ensuring that the curriculum and learning plans align and are continuous with the students' developmental aspects.

Furthermore, the learning plan is discussed in meetings with homeroom teachers of the same grade level. At this stage, they discuss the learning plan in more detail and specifically for each weekly meeting. This aligns with research by Dewi Siswanti (2022), who states that lesson planning is arranged weekly so that educators can continuously understand the development and character of students, aligning them with the school's vision and mission.

Before the learning process begins, teachers must prepare the necessary teaching materials and tools to support the delivery of the content. Teachers are also expected to thoroughly understand the content of the modules and materials to be taught. Since the modules sometimes require project-based learning methods, necessary supplies must be prepared beforehand. The dynamic development of science and technology also encourages educators at Madrasah Ibtidaiyah Takhasus Subulussalam 1 to continue learning by attending various training sessions, whether provided by the Indonesia Heritage Foundation (IHF) or others. The knowledge gained from such training is expected to help teachers conduct learning more effectively and enjoyably.

Implementation Process

Learning activities take place from Monday to Friday. The day begins at 07:15 with congregational Dhuha prayer, followed by class-opening activities, including a pre-study prayer, attendance, teacher's motivational talk and advice, and murojaah (Qur'an memorization), continuing until 08:00. The core learning starts at 08:00, beginning with the nine character pillars material. Madrasah Ibtidaiyah Takhasus Subulussalam 1 uses the Holistic Character-Based Education (PHBK) module developed by the Indonesia Heritage Foundation (IHF), which provides systematic character education by instilling nine character pillars, namely:

1. Love of God and all His creations,
2. Independence, discipline, and responsibility,
3. Honesty, trustworthiness, and wise speech,
4. Respect, politeness, and being a good listener,
5. Generosity, helpfulness, and cooperation,
6. Confidence, creativity, and perseverance,
7. Fair and good leadership,
8. Kindness and humility,
9. Tolerance, peace, and unity (Foundation, 2023), and is supplemented with the K4 values: Cleanliness, Neatness, Safety, and Health. The delivery of these pillars can be done through videos, discussions, acting, images, and fun projects.

Learning continues at 08:15 with thematic lessons. The teaching methods used include brain-based learning, student active learning, contextual learning, cooperative learning, and inquiry-based learning. In practice, educators are expected to connect each subject with the six dimensions of the Pancasila student profile, namely: having faith in

God and noble character, global diversity, cooperation, independence, critical thinking, and creativity (Mudzakiroh and Arif; 2022). In every theme, educators assign projects to students to encourage the practical application of their knowledge. An example is a market day or bazaar activity as a project on nutritious food and drinks. In this activity, each class is divided into several groups to create healthy food and beverage products. Through this, students are expected to develop responsibility, cooperation, independence, and creativity.

Another activity involves introducing traditional games. Students are shown several traditional games and encouraged to play them in groups. This activity fosters confidence, resilience, and appreciation for cultural diversity. At 09:15, students take a break, followed by English and tahfiz classes until 11:00. In addition to the holistic character-based approach, Madrasah Ibtidaiyah Takhasus Subulussalam 1 also incorporates specialized learning in English and tahfiz daily. Learning resumes at 11:00 with thematic content, and at 12:00 students break for Dhuhur prayer and lunch. At 12:40, the day continues with Islamic Religious Education (PAI) lessons, which include four subjects taught on different days: Aqidah on Monday, Fiqh on Tuesday, Qur'an on Wednesday, and Arabic on Thursday. This structure differentiates Madrasah Ibtidaiyah Takhasus Subulussalam 1 from the IHF system, as the school adds its own distinctive activities.

The final learning session, at 13:50, includes teacher reflections, motivational talks, and closing prayers. The school also provides opportunities to develop students' talents and interests through extracurricular activities such as hadrah, calligraphy, drumband, and Qur'anic recitation (tilawah), held every Friday after mandatory scouting activities. The series of learning activities at Madrasah Ibtidaiyah Takhasus Subulussalam 1 is based on its mission to optimize the teaching and learning process, foster religious values to form noble character, and produce graduates who are high-achieving, devout, and of good character. The development of student character and morals is realized through learning activities that emphasize role models and worship habits in accordance with Islamic principles, acquiring scientific knowledge, and fostering positive social interactions with peers, teachers, and other school community members.

Evaluation Process

Evaluation involves collecting, examining, and describing various data about children after a period of training (Hani, 2019; Maarif, 2016; 2020). At Madrasah Ibtidaiyah Takhasus Subulussalam 1, student assessment is conducted through direct observation and the use of anecdotal records. After the lesson, teachers document student development and progress to understand how far students have grown in affective, cognitive, and psychomotor domains (Ismail, 2021; Arif, M, 2023; 2023). In addition, the school involves parents in the evaluation process through monthly interviews, meetings, and home visits. This approach aims to detect the child's development at home, ensuring that not only in-school learning but also home-based development receives appropriate attention from the school.

CONCLUSION

The combination of planning, implementation, and evaluation activities represents the stages within the implementation process. This aligns with the learning implementation at Madrasah Ibtidaiyah Takhasus Subulussalam 1, which applies the Holistic Character-Based Education (PHBK) approach, consisting of three main stages. First, the planning stage includes a work meeting held before the academic year begins, involving all school stakeholders to ensure that the institution understands the students' needs and their developmental capacities. Second, the implementation stage runs from Monday to Friday, using the PHBK model developed by the Indonesia Heritage Foundation (IHF). As part of its innovation, Madrasah Ibtidaiyah Takhasus Subulussalam 1 has enhanced the program with additional key components such as tahfiz (Qur'an memorization), English language classes, and extracurricular activities like hadrah (Islamic music), tilawah (Qur'an recitation), and calligraphy. Third, the evaluation stage involves direct observation and anecdotal records, as well as regular meetings with students' parents. This reflects a school evaluation approach that focuses not only on in-school activities but also considers the child's development at home.

Theoretical implications of this study suggest that the implementation of holistic character-based education is not only feasible but also effective in integrating cognitive, affective, and psychomotor development in elementary Islamic education settings. This model supports the concept of whole-child development and aligns with contemporary constructivist and humanistic educational theories. The strength of this approach lies in its integrated curriculum that combines religious values, character education, academic learning, and life skills, all supported by active parental involvement. Additionally, the presence of culturally relevant extracurricular programs enriches students' learning experiences.

However, one limitation observed is the need for ongoing teacher training and professional development to maintain consistency in the delivery of PHBK, especially as the model demands a high level of teacher competence and creativity. Another challenge includes the potential disparity in student development when home support is limited or inconsistent. Future research should explore the long-term impact of PHBK on student outcomes, especially in moral and social behavior, and investigate its adaptability in different educational contexts. Comparative studies between schools implementing PHBK and those using conventional models could also provide deeper insights into its effectiveness and scalability.

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