

Holistic Learning in Islamic Education for Grade XII at Kesatrian 2 Health School

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Abstract:

This research is motivated by the implementation of Islamic Religious Education which tends to be partial and places more emphasis on academic aspects, resulting in a lack of holistic development of students' potential. The purpose of this study is to examine the implementation of holistic learning in Islamic Religious Education and Character Development for Grade XII students at Kesatrian 2 Purwokerto Health Vocational School. This research employs a field study method with a qualitative descriptive approach. The findings show that holistic learning has been implemented in a balanced manner, encompassing the development of students' academic, spiritual, emotional, social, creative, and physical aspects. The holistic approach in Islamic Religious Education has proven effective in promoting comprehensive learning and significantly contributes to the optimal development of students' potential.

Keywords: Holistic, Learning, Islamic Religious Education

INTRODUCTION

Education is a systematic process of transferring knowledge, skills, values, and attitudes to individuals in order to help them grow and develop into better individuals. This aligns with Maklonia's view, which states that education is a conscious effort to guide children toward maturity and help them develop their potential to the fullest. The potential in question includes physical, emotional, social, attitudinal, moral, cognitive, and skill-based aspects (Moto, 2019).

In the context of education in Indonesia, there are three main domains that must be developed: cognitive, affective, and psychomotor. The cognitive domain relates to thinking abilities and knowledge, the affective domain involves feelings, attitudes, and emotions, while the psychomotor domain encompasses students' skills. These three aspects form the foundation for achieving the goals of national education as stated in Law Number 20 of 2003 on the National Education System, namely to develop students who have faith in and devotion to God Almighty, possess noble character, are healthy, knowledgeable, creative, independent, and responsible as democratic citizens (Okra & Novera, 2019).

Effective learning is learning that accommodates all three domains. One relevant approach is holistic learning, which is an educational method that considers the overall development of students including intellectual, socio-emotional, moral, creative, and spiritual aspects (Miller, 2005). Through holistic learning, educators not only transfer knowledge but also shape students' character and personality, helping them become balanced individuals who are ready to contribute to society.

However, the reality in the field shows that the implementation of this approach is still far from expectations. Some educators still predominantly use the lecture method, which focuses mainly on the cognitive domain. A study by Citrawati et al. at SDN Telang 1 revealed that the use of the lecture method led to suboptimal learning outcomes, with only 65% of students achieving the minimum mastery criteria. Additionally, a study by Shofia at SMA Al Azhar Mandiri Palu found that teachers remained focused on textbook-based instruction, which hindered exploration, creativity, and the development of affective and critical thinking skills among students (Alanur, Nawing, Septiwiharti, Syuaib, & Jamaludin, 2022).

This situation contradicts the spirit of national education, which emphasizes not only academic achievement but also the formation of character and the holistic development of students. Likewise, in the subject of Islamic Religious Education, the core objective is to cultivate faith and piety through a meaningful and integrated learning experience. This context calls for a reorientation of instructional models to better respond to the developmental needs of students.

Holistic learning is considered a relevant response to these challenges. At Kesatrian 2 Purwokerto Health Vocational School, Islamic Religious Education teachers have begun implementing a holistic approach that addresses the cognitive, socio-emotional, spiritual, and physical dimensions of student development. Learning activities extend beyond lectures, incorporating various media such as images, videos, and digital resources. Teachers act as facilitators and motivators who integrate moral and spiritual values into the learning process while encouraging active student engagement.

Despite these efforts, the researcher observed that most previous studies on holistic learning have concentrated on the cognitive and character domains, and have largely been conducted at the primary or lower secondary education levels. These studies often aim to improve academic outcomes or foster general moral development without thoroughly integrating all dimensions of student potential. Furthermore, there is limited research exploring the implementation of holistic learning in vocational school settings, especially in the context of Islamic Religious Education and Character Development.

Based on these observations, a research gap has been identified in the lack of studies that explore comprehensive and integrated holistic learning models within Islamic Religious Education, especially at the vocational school level, which tends to focus more on practical skills and job readiness. There is a need for further research that examines how holistic learning covering cognitive, affective, socio-emotional, moral, spiritual, creative, and physical aspects can be effectively implemented in Islamic Religious Education and Character Development to support the full potential of vocational students.

RESEARCH METHOD

This study is a field research employing a descriptive qualitative approach. Data collection techniques were carried out through non participant observation, structured interviews, and documentation. Observations were

conducted during Islamic Religious Education learning in Grade XII LPK 3 and LPK C at Kesatrian 2 Purwokerto Health Vocational School, with a focus on the topics of *mawaris* (Islamic inheritance law) and *munakahat* (marriage). Interviews were conducted with the Islamic Religious Education learning teacher and several students. The data in this study were analyzed through three main stages: data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, focusing, simplifying, and organizing raw data obtained from observations, interviews, and documentation to make it more directed and meaningful. The condensed data were then presented in descriptive narratives or visual formats such as tables and charts to facilitate understanding of relationships among the information. The final stage was drawing and verifying conclusions, which involved formulating findings from thoroughly analyzed data and ensuring their validity by comparing information from various sources and techniques to credibly address the research questions.

FINDINGS AND DISCUSSION

1. Implementation of Holistic Learning in Islamic Religious Education and Character Education on Mawaris Material

The mawaris material discusses inheritance distribution based on Islamic principles and sharia. The theme of the mawaris topic is "inheritance and wisdom in Islam." This material covers the definition of Islamic inheritance law, legal provisions, categories of heirs, methods of inheritance distribution, and the wisdom behind inheritance division. In class XII LPK C and XII LPK 3, teachers implemented the mawaris material through holistic education by developing students' full potential, including cognitive, social, emotional, spiritual, creative, and physical aspects.

a. Development of Cognitive Potential

Cognitive potential was developed through material exploration and discussion methods. The material exploration was an initial learning stage where students independently searched for references from various sources such as the internet, YouTube, and textbooks to deepen their understanding. This activity was initiated with a stimulating question from the teacher about the definition, purpose, and conditions of inheritance (*mawaris*).

By exploring various sources, students are encouraged to actively engage in logical thinking to filter relevant information and develop higher-order thinking skills that help them gain a deeper understanding of the concepts. Teacher guidance during the exploration process assists students in identifying credible and accurate sources of material. This aligns with the opinion of Siti Mayang Sari, who states that teachers are responsible for facilitating students to think creatively and critically in analyzing and solving problems. In addition, teachers are also responsible for providing feedback and validation through various learning resources based on the students' exploration results (Sari, Mahlia, Sari, & Jalaluddin, 2022).



Figure 1. Summarizing Activity Before Learning

After the exploration, students were asked to create summaries that were then discussed through a Q&A session, with the teacher actively guiding the process. In addition, the discussion method was intensively used to stimulate students' critical thinking. The teacher raised current issues relevant to the topic, such as the division of inheritance between men and women (Observation in Class XII LPK 3 and XII LPK C on November 11, 14, and 18, 2024). This is in line with an interview with Mr. Tgh on how to develop students' critical thinking: *"I train students to think critically by connecting the lesson material with relevant events or phenomena in their environment, and then we discuss them together."* (Interview with Mr. Tgh, Islamic Education Teacher, November 11, 2024).

Teacher guidance in exploration helps students find credible and accurate sources of material. This aligns with Siti Mayang Sari's view that teachers are responsible for facilitating students to think creatively and critically in analyzing and solving problems. In addition, teachers are also tasked with providing feedback and confirmation through various learning resources based on the students' exploration results (Sari et al., 2022).

After conducting exploration activities, the teacher facilitated discussions to further develop students' thinking abilities. During the discussions, the teacher posed questions related to real-life events that were relevant to the lesson material as a basis for discussion. This approach made the learning process more contextual, as students were able to see the connection between the subject matter and real-life situations. Students who responded to the questions by referring to available sources and their exploration results were, in effect, practicing logical thinking skills, enabling them to critically analyze each question presented.

According to Alisa, the discussion method can equip students with logical and critical thinking skills to achieve learning objectives (Alisa & Pratama, 2021). Discussions facilitate students' understanding of the material. This process also encourages students to think critically, collaborate, and develop communication skills that support holistic learning. This statement is in line with the results of an interview with ME: *"Mr. TGH connected the material with real-life phenomena and then discussed it through class discussions. For example, in the mawaris topic, we talked about the difference in inheritance portions received by men and women. We then discussed it together as a group. This kind of learning helped me understand the topic better than just having*

the material explained".

Based on the interview and observation findings, the implementation of the discussion method in the teaching of *mawaris* in classes XII LPK 3 and XII LPK C reflects how discussions encourage students to think deeply, connect theory to real-life situations, and provide space for them to consider different perspectives.

Discussions on inheritance distribution based on social responsibilities and gender roles also demonstrated students' engagement in critical thinking, particularly when a student questioned the fairness of inheritance division based on the responsibility of caring for parents. Through this open dialogue, the teacher provided affirmation and explanations that clarified the legal position of *mawaris*, teaching students to consider aspects of justice within social and legal contexts.

Through this process, the teacher played a role in organizing and leading the course of the discussion. This aligns with Hadija's opinion that teachers are responsible for managing discussions so that they run smoothly, responding to students' questions by redirecting them to others, and offering solutions to ensure the conversation remains focused on the main topic (Hadija, Kapile, & Juraid, 2018).

b. Development of Social Potential

Students' social potential was developed through group learning and collective responsibility in academic tasks. In the *mawaris* lesson, the teacher divided students into small groups of 5–6 members to summarize the material into PowerPoint presentations using Canva. Each group member had a specific role, from gathering materials to designing the presentation (Observation in Class XII LPK C and XII LPK 3 on November 14 and 18, 2024). Observations showed that this method not only improved understanding of the material but also strengthened communication, cooperation, and mutual respect among group members. Students reported feeling more open, confident in expressing opinions, and able to build new social relationships during the learning process. Additionally, the teacher motivated and fostered character development by delivering inspirational quotes at the end of lessons, such as "*Remember, we are pioneers, not inheritors,*" which aimed to instill a sense of responsibility and moral awareness. This cultivated values like honesty, trustworthiness, and patience, as reflected in students' responses that they felt motivated to do good and understood the importance of inheritance law as a social and spiritual responsibility.

Based on the results of the observations and interviews, the researcher can analyze that students are able to develop their social potential, as stated by Ratna Megawangi, including enjoying their work, working in teams, being socially skilled, and being responsible (Megawangi, Ratna, Melly Latifah, 2011). During the implementation of the tasks, students learned to enjoy their work because each of them was assigned a role that matched their interests or expertise.

In addition, through group collaboration, students were trained to work in teams. They learned to listen to one another, express their opinions, and communicate their ideas in a constructive manner. The development of social skills was also clearly visible, especially when students shared information and helped classmates who were struggling with certain parts of the task. This activity trained students to adapt to new environments through interaction and exchanging ideas with their peers. It also fostered a sense of responsibility, as each student had a specific task to complete within a given timeframe.

c. Development of Emotional Potential

The mawaris material also aimed to develop students' emotional potential, particularly in instilling values of justice and empathy based on Islamic teachings. In explaining the difference in inheritance distribution between men and women, the teacher referred to QS. An-Nisa verse 11 and provided social context to explain the different responsibilities between the two. Through illustrations and guided discussion, students were encouraged to understand that these provisions are not discriminatory but represent justice that considers financial responsibilities (Observation in Class XII LPK 3 on November 11, 2024).

The teacher also fostered empathy by presenting a case of a daughter caring for her mother, and how this could morally justify a son voluntarily sharing inheritance through the concept of sadaqah. This approach enriched students' emotional understanding of justice, care, and family solidarity, and taught that sharia law can be contextualized with humanitarian values without violating its core principles.

d. Development of Spiritual Potential

The spiritual dimension of the mawaris lesson was developed through reflective activities at the end of the lesson. The teacher encouraged students to contemplate the values contained in Islamic inheritance law, especially the perfect justice of Allah in determining each individual's share. This reflection nurtured attitudes of sincerity, gratitude, and awareness that wealth is a trust from Allah that must be distributed and managed fairly. This reflection helped students apply positive attitudes, as expressed by OL, a student of Class XII LPK C: *"That really helped me develop a positive attitude, as Mr. TGH always motivated us to be grateful in every situation. Through the mawaris topic, I also learned how to be fair and wise in making decisions and in other aspects of life"* (Interview with OL, Student of Class XII LPK C, November 14, 2024).

Through self-reflection, teachers can create opportunities for those involved to improve or develop aspects that are natural to the learning process and to the students (Maulana, Rasyid, Hasibuan, Siahaan, & Amiruddin, 2023). One form of reflection carried out by the teacher is on the topic of *mawaris* (Islamic inheritance law), which illustrates the perfect justice of Allah. Every individual receives a portion in accordance with their rights, without anyone being left out or feeling disadvantaged. This teaches us to sincerely accept all of Allah's decrees, understanding that Allah is the Most

Just in all of His laws.

e. Development of Creative Potential

Using Canva to create PowerPoint presentations on mawaris material was an effective strategy to develop students' creativity. The teacher gave students the freedom to design materials, choose attractive templates, and organize information visually and systematically. This process encouraged students to think creatively, express ideas, and present information in an engaging and understandable way.

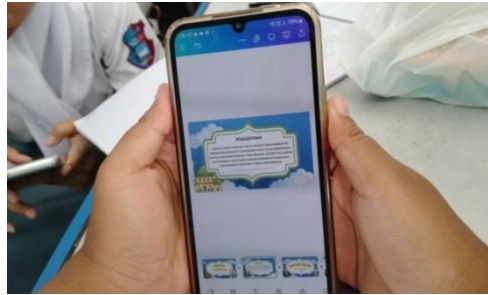


Figure 2. PowerPoint Creation Activity

“Mr. TGH trained us to be more creative by assigning us to create a PowerPoint presentation on the topic of mawaris. I felt free to summarize and highlight the key points using attractive templates. This improved my visual awareness and allowed me to be creative using modern technology” (Interview with OL, Student of Class XII LPK C, November 14, 2024). In addition to developing visual design skills, this activity also enhanced students' digital and communication abilities. Canva enabled students to understand the mawaris concept through infographics and diagrams, such as inheritance divisions ($1/2$, $1/3$, $1/6$) and visualize the heir structure according to faraid law. Collaborative presentation design trained them to integrate ideas, respect peers' opinions, and produce innovative work collectively.

f. Development of Physical Potential

The development of students' physical potential aims to improve health, fitness, and motor skills. According to Hurlock, as cited by Hendro Widodo, motor development is the progression of physical movement control through the coordinated activity of the nervous system, nerves, and muscles (Hendro Widodo, 2019).

Although the mawaris material is primarily cognitive, the learning process also contributed to the development of students' physical potential, particularly fine motor skills. Activities such as writing summaries, typing in Canva, and moving for group discussions involved light physical movements that trained finger dexterity, improved focus, and helped maintain mild physical fitness during learning.

2. The Implementation of Holistic Learning in Islamic Religious Education and Character Education on the Topic of Munakahat

The theme of the marriage topic is “Marriage in Islam.” This topic covers the objectives of marriage, simulations, and the wisdom behind marriage. In

classes XII LPK C and XII LPK 3, teachers implement the topic of marriage through holistic learning by developing all aspects of students' potential, including cognitive, social, emotional, spiritual, creative, and physical abilities. The learning process is conducted interactively while considering students' needs so that their potentials can be developed optimally.

a. Development of Cognitive Potential

The teaching of marriage material in Islamic Religious Education (PAI) in classes XII LPK 3 and XII LPK C is designed to develop students' cognitive potential through material exploration and discussion. Students are given the freedom to explore the material using various learning resources such as textbooks, the internet, and educational videos. This approach aims to equip students with comprehensive knowledge and foster independence in managing their learning processes, including skills in seeking information, time management, and decision-making.

In addition to training students' critical and logical thinking through material exploration, teachers also engage students in discussions. According to Alisa, the discussion method can equip students with logical and critical thinking skills to achieve learning objectives (Alisa & Pratama, 2021). Class discussions begin with thought-provoking questions about students' plans after graduation, which are then directed toward understanding marriage as a completion of one's faith. Questions such as, "How can a household be maintained to remain harmonious?" encourage students to think critically and express their opinions. Observations and interviews indicate that the discussion method is effective in enhancing critical thinking, self-confidence, and deep understanding of the marriage topic in Islam. Students feel valued and are provided with space to express their thoughts, which contributes to the development of analytical and logical skills.

b. Development of Social Potential

To develop students' social potential, teachers assign the task of creating a wedding simulation video as part of the PAI and Qur'anic Recitation (BTQ) curriculum. In classes XII LPK 3 and XII LPK C, students are given group assignments as part of BTQ and Islamic Religious Education. Each group consists of 10 students, with each member taking on roles such as master of ceremonies (MC), Qur'an reciter, officiant, bride's guardian, groom, bride, witnesses, prayer leader, and supporting roles. Each member is responsible for preparing the requirements for their respective roles, fostering a sense of responsibility and teamwork (Observation in Classes XII LPK 3 and LPK C on November 21 and 25, 2024).

This group work model serves as an effective cooperative learning approach to train social skills such as communication, collaboration, and tolerance. *"Group assignments significantly influence my interaction and communication with classmates. They greatly help me socialize in class, as group work involves support and contributions from other group members. I also feel that I am given the space to express my ideas and respond to others' opinions."* (Interview with AN, a student of class XII LPK 3, November 25, 2024). The

interview reveals that group assignments enhance peer interaction and communication, provide space for idea expression, and strengthen the sense of togetherness. According to Saputri, cooperative learning emphasizes activities and interactions among students to motivate one another, take mutual responsibility for both individual and group tasks, and support each other in mastering the learning material in order to achieve optimal academic performance (Saputri, 2023).

c. Development of Emotional Potential

The development of students' emotional potential is carried out through confidence-building exercises by presenting marriage simulations in front of the class. Students are trained to speak in public, manage their emotions, and face pressure or nervousness. Each group member plays a specific role in the simulation, and before video production, they are given time to practice their roles in class. This exercise provides real experience in handling formal situations with confidence and professionalism. From a psychological perspective, this activity helps students manage anxiety and build emotional resilience.

d. Development of Spiritual Potential

Spiritual development in the teaching of marriage material is reflected through the wedding simulation activities, especially in the recitation of the marriage sermon (*khutbah nikah*) and Qur'anic verses such as Surah Ar-Rum, verse 21. The marriage sermon conveys moral, social, and religious messages aimed at instilling piety to Allah as the foundation of household life. It emphasizes the importance of responsibility, trust, and commitment in building a family that is *sakinah*, *mawaddah*, and *rahmah* (peaceful, loving, and compassionate).

The recitation of Surah Ar-Rum verse 21 during the wedding ceremony delivers a profound spiritual message. The verse reads: "*And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought*" (Mushaf Standar Indonesia Kementerian Agama RI, 2014). Meanwhile, the recitation of Surah Ar-Rum verse 21 reinforces the spiritual understanding that marriage is one of the signs of Allah's greatness, containing tranquility, affection, and mercy. This verse reminds students that household happiness does not merely come from material wealth but from spiritual strength and piety that unite the couple. In this learning context, the simulation of the marriage sermon not only introduces the procedures of the marriage contract but also serves as a medium of *dakwah* that strengthens Islamic values in family life. Students are encouraged to internalize these values so they are prepared both technically and spiritually for future marital life.

e. Development of Creative Potential

The process of applying creativity requires discovering inspiration, intuition, and incubation from various inspiring sources (Wulandari, Muhammad Vikry Sakia, Intan Siregar, Yanto, & Supriyanto, 2023). The

teaching of marriage material also provides space for the development of students' creative potential. Through the assignment of creating wedding simulation videos, students are encouraged to express their ideas creatively. This process begins with group formation and role assignment such as MC, officiant, prayer reader, and bride/groom, followed by script writing, property preparation, video shooting, editing, and reflection. Each stage requires technical and non-technical skills, including scriptwriting, costume arrangement, use of recording equipment, teamwork, and time management.



Figure 3. Wedding Simulation Video Production

f. Development of Physical Potential

The development of students' physical potential aims to improve health, fitness, and motor skills. According to Hurlock, as cited by Hendro Widodo, motor development is the progression of physical movement control through the coordinated activities of the nervous system, nerves, and muscles (Hendro Widodo, 2019). The wedding simulation also contributes to the development of students' physical potential. The activities involved in the simulation require bodily movements, both fine and gross motor skills. Roles such as MC and officiant require coordination between hand gestures, facial expressions, and voice modulation to effectively deliver messages. Activities like handshakes, contract signing, decorating, and standing for extended periods enhance motor skills and train stamina and physical endurance.

In addition, involvement in setting up the shooting location and managing props also strengthens teamwork and coordination among group members. These activities train endurance, body balance, and energy management so that students can complete the task optimally. In this context, physical activities are not merely supplementary but play an essential role in fostering discipline, responsibility, and interpersonal skills.

CONCLUSION

The implementation of holistic learning in Islamic Religious Education and Character Education in classes XII LPK 3 and XII LPK C at SMK Kesehatan Kesatrian 2 Purwokerto has successfully optimized students' potential in a comprehensive manner. The teacher integrates the development of cognitive, social, emotional, spiritual, creative, and physical aspects in a balanced way. This study examines the subject of Islamic Religious Education within the scope

of *fiqh*, specifically regarding marriage (*munakahat*) and inheritance (*mawaris*). Cognitive potential is developed through material exploration and discussion. Social potential is fostered through group learning, motivational activities, and character building. Emotional potential is honed by instilling the values of justice and empathy in the *mawaris* topic and building self-confidence in the marriage topic. Spiritual potential is developed through reflections of gratitude in the *mawaris* topic and the internalization of the meaning of the marriage sermon (*khutbah nikah*) and the recitation of Surah Ar-Rum verse 21 in the marriage topic. Teachers also encourage students' creativity through the creation of summaries in the form of PowerPoint presentations and wedding simulation videos. Physical potential is reflected through writing activities, presentation preparation, and physical engagement in video production. Through this approach, students' potential is optimally developed, shaping them into intelligent, strong-charactered, and adaptive individuals.

The findings of this study suggest that holistic learning can be a highly effective pedagogical approach in Islamic Religious Education. Teachers are encouraged to integrate various domains of student development intellectual, emotional, social, spiritual, and physical into their instructional design. Learning activities such as simulations, discussions, collaborative projects, and creative media production not only enhance understanding but also cultivate essential life skills. This model of learning may also be adapted across other educational contexts and subjects to promote character building and well-rounded personal development. Future studies may explore the long-term impact of holistic learning on students' religious attitudes, personal growth, and readiness for real life challenges. It is also recommended that similar research be conducted in different schools and educational levels to compare outcomes and strengthen generalizability. Further research may also examine the role of parental involvement and community collaboration in supporting holistic education, as well as the development of assessment tools specifically designed to measure holistic learning outcomes.

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