Implementing a Holistic Islamic Religious Education Curriculum Based on Multicultural Values

Miranti Anggraini[1], Nadlir[2], Enisa Made[3]

[1]Universitas Negeri Sunan Ampel, Indonesia
[2]Universitas Negeri Sunan Ampel, Indonesia
[3]*Bahcesehir University, Istanbul, Turkey*

Email: mirantianggraini.11072000@gmail.com[1,] nadlir@uinsa.ac.id[2],
enisa.made@es.bau.edu.tr[3]

Abstract: *This study examines the integration of a holistic approach in the development of an Islamic Religious Education (PAI) curriculum that incorporates Islamic multicultural values. Utilizing a qualitative, literature-based methodology, the research analyzes key educational frameworks and proposes a comprehensive curriculum that integrates spiritual, intellectual, social, and practical dimensions. The findings highlight the necessity for a PAI curriculum that balances cognitive, affective, and psychomotor aspects, while promoting inclusive, contextual, and student-centered learning. The core of the proposed curriculum is grounded in Islamic multicultural values, emphasizing tolerance, respect for diversity, and the promotion of social harmony. Key implementation strategies include the formulation of transformative learning objectives, the adoption of active-reflective teaching methods, and the incorporation of character-based assessments. However, challenges such as limited resources, a lack of teacher preparedness, and insufficient parental involvement are identified as barriers to successful implementation. The study concludes that fostering collaboration among educational stakeholders and enhancing teacher competencies are critical steps toward realizing a holistic PAI curriculum that reflects the values of Islamic multiculturalism, compassion, and social transformation.*

Keywords: *Islamic Religious Education (PAI), Holistic Curriculum, Islamic Multicultural Values, Character Education, Transformative Learning.*

Introduction

Islamic Religious Education (PAI) plays a fundamental role in shaping students' character and identity, particularly in Indonesia, where religious and cultural diversity are central to the nation's identity. As the world becomes increasingly globalized and interconnected, students face complex challenges that impact their moral, social, spiritual, and intellectual development. Issues such as moral degradation, intolerance, and the erosion of humanitarian values have become increasingly urgent, requiring immediate attention from the education sector, particularly in the realm of religious education (Solikhun 2021).

Traditional approaches to PAI often focus on cognitive aspects, such as memorization of Qur'anic verses, Islamic law (fiqh), and the formal teachings of Islam. Although these aspects are essential, they often fail to address the affective and psychomotor dimensions of students' development. As a result, there exists a significant gap between acquiring religious knowledge and applying Islamic values in real-world contexts (Azzahra, Sholihah, and Asy'ari 2023). This limitation underscores the need for a more comprehensive and integrated approach to education—one that nurtures the intellectual, moral, and social growth of students.

Recent studies highlight the importance of adopting a holistic approach to PAI that goes beyond knowledge transfer to also include character formation and the cultivation of a balanced worldview (Rahman 2019; Widyastono 2012). However, while holistic education has been advocated in educational theories, its practical application within PAI remains underexplored. (Abdul Fattah Nasution et al. 2024) There is a notable lack of research that effectively integrates Islamic multicultural values into PAI curricula, despite these values being essential for promoting tolerance, inclusivity, and social harmony ((Qamariah and Anwar 2025).

The Islamic multicultural concept, rooted in the idea of Islam as Rahmatan lil 'Alamin (a mercy to all of creation), emphasizes values such as tolerance, respect for diversity, and social justice. These principles are crucial in fostering peaceful coexistence in a multicultural society like Indonesia, where students of various ethnicities, religions, and cultures coexist. This concept provides a powerful foundation for a holistic PAI curriculum that not only enhances cognitive and spiritual development but also promotes inclusive, global citizenship (Sari Narulita et al. 2024). Despite the significance of these values, their integration into PAI curricula remains insufficient, and there is a lack of actionable frameworks to implement them in educational settings (Enda Lestari Boru Purba 2024).

While previous studies have explored various aspects of Islamic Religious Education (PAI), there is a notable gap in research regarding the integration of Islamic multicultural values within the holistic development framework of PAI. Existing literature often focuses on cognitive aspects of PAI, such as memorization and understanding of religious texts, but overlooks the integration of affective and psychomotor domains, as well as the role of multicultural values such as tolerance, social justice, and respect for diversity. This study addresses this gap by proposing a holistic approach that incorporates these multicultural values into PAI curricula. The research contributes to advancing Islamic education by providing a comprehensive framework that blends cognitive, emotional, and practical learning with core Islamic values aimed at fostering a more inclusive and socially responsible student body.

Therefore, the aim of this research is to explore how the Islamic multicultural concept can be integrated into the development of a holistic PAI curriculum. This study will investigate how to incorporate the cognitive, spiritual, and social dimensions of learning while promoting the values of tolerance, respect, and inclusivity that are central to Islamic multiculturalism. Additionally, it will examine the barriers to implementing such a curriculum and propose practical solutions for overcoming these challenges. By doing so, this research aims to contribute to the development of an inclusive and transformative PAI curriculum that embodies the multicultural and compassionate spirit of Islam.

Method

This research uses a qualitative approach with the library research method (Swandari and Jemani 2023). This approach was chosen because the research aims to examine and understand the concept of implementing a holistic approach in the development of the Islamic Religious Education (PAI) curriculum based on Islamic values Rahmatan lil 'Alamin in depth and comprehensively. Literature study is a method that relies on data and information sourced from written literature, such as educational textbooks, scientific journal articles, and curriculum documents. The sources were selected based on their credibility, relevance, and contribution to the development of a holistic Islamic educational discourse and the values of universal grace in Islam (Ali Wafa 2023).

The study employed thematic analysis to identify and categories key themes after collecting relevant literature. Literature was selected through a systematic search of academic sources, including books, journal articles, and curriculum documents related to Islamic education, multiculturalism, and holistic learning. The selection focused on credible, relevant, and impactful studies. In the analysis, key passages were extracted and coded using both inductive and deductive coding methods, allowing for the identification of themes such as holistic education, Islamic multiculturalism, curriculum integration, and student-centered learning. These themes were examined to understand their application in previous research and to inform the development of an integrated curriculum. The study then synthesized these themes, connecting the principles of holistic education with Islamic multicultural values, and explored ways to effectively incorporate these concepts into a curriculum that supports the spiritual, intellectual, and social development of students in diverse educational contexts.

Based on the synthesis, a framework for integrating Islamic multicultural values into the PAI curriculum is then developed. The framework includes strategic recommendations for curriculum design, teaching methods, and assessment techniques, as well as suggestions for fostering inclusivity and promoting diversity within the classroom setting. This framework aims to provide practical insights for educators and curriculum designers who wish to implement a more comprehensive and inclusive PAI curriculum. Finally, the research addresses potential barriers to implementation. These challenges may include limitations in teacher training, resource constraints, and cultural or institutional resistance to changes in traditional curriculum structures. Identifying these barriers is crucial for developing strategies to overcome them and ensure the successful integration of Islamic multicultural values into the PAI curriculum.
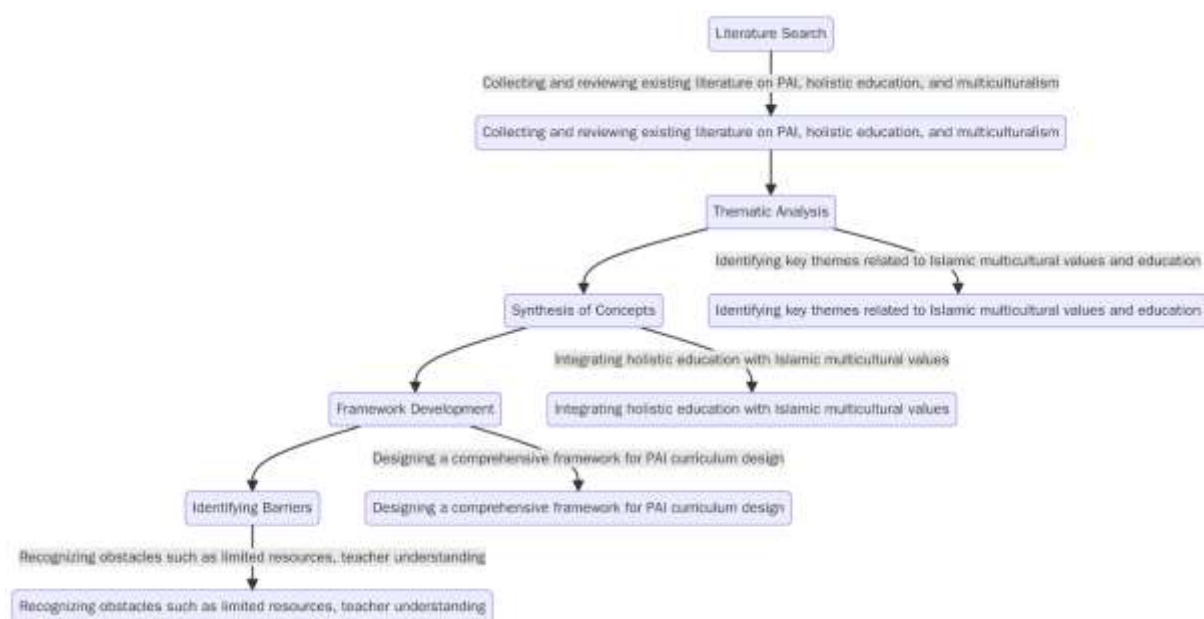
Figure 1: Research Methodology Process

The diagram above illustrates the step-by-step flow of the research process, from the collection and review of literature to the identification of barriers that could hinder the implementation of a holistic and inclusive curriculum. Each step is interconnected, showing how the literature analysis feeds into the creation of a practical and comprehensive framework.

Result and Discussion

This research identified several key findings through thematic analysis of relevant literature on holistic approaches in Islamic Religious Education (PAI) and Islamic multicultural values. Some of the central themes that emerged from the literature are: holistic approach in Islamic Education curriculum, Islamic multicultural values, and integration of social character in the curriculum. Each of these themes provides important insights into how holistic approaches and Islamic values can be incorporated more systematically in Islamic Education curricula that are more inclusive and focused on the holistic development of students.

Below is a summary of the key findings from the study, presented in a table format for clarity.

Table 1. summary of the key findings

Theme	Description	Key Findings
Holistic Approach in PAI	Integration of cognitive, affective, and psychomotor domains in education.	Encourages the development of critical thinking, character building, and community service.
Islamic Multicultural Values	Importance of tolerance, social justice, and respect for diversity.	Promotes peaceful coexistence and inclusivity among diverse groups.
Barriers to Implementation	Challenges related to teacher preparedness, resource	Requires professional development for teachers,

limitations, and institutional resistance.	adequate resource allocation, and strong policy support.

Holistic Approach in PAI

The holistic approach in Islamic Religious Education (PAI) is a framework that aims to develop students in multiple dimensions—cognitive, affective, and psychomotor—thereby fostering intellectual, moral, and practical development. This approach is not just about imparting knowledge but also about developing the individual as a whole. In PAI, this means integrating religious knowledge with emotional intelligence, practical skills, and ethical behavior, all framed within the teachings of Islam. The holistic approach has been widely advocated by various scholars, and it is essential for preparing students to navigate complex social and moral issues in the modern world.

The cognitive domain in PAI primarily involves the acquisition of religious knowledge. This includes understanding the Qur'an, Hadith, and Islamic jurisprudence (fiqh). According to Rahman (2019), cognitive learning in Islamic education forms the foundation for students' understanding of religious concepts, including the principles of tawhid (oneness of God), shariah (Islamic law), and akhlak (Islamic ethics). However, as Widyastono (2012) points out, it is not sufficient for students to simply memorize and recall religious texts. Instead, they must be encouraged to engage critically with the material and reflect on its relevance to their daily lives. Ali Wafa (2023) further argues that Islamic education should not only focus on religious knowledge but should also cultivate students' ability to engage with contemporary issues such as technology, science, and environmental ethics, aligning with the core values of Islamic worldview.

The holistic approach in Islamic Religious Education (PAI) develops students in the cognitive, affective, and psychomotor domains. The following table summarizes the key components of the holistic approach in PAI:

Table 2: The holistic approach in Islamic Religious Education

Domain	Description	Key References
Cognitive	Religious knowledge, critical thinking, and academic skills. Includes Qur'anic studies, Hadith, and Islamic jurisprudence.	Rahman (2019), Widyastono (2012)
Affective	Character development, emotional intelligence, and moral growth. Focus on values like patience, honesty, and compassion.	Azzahra, Sholihah, and Asy'ari (2023)
Psychomotor	Practical application of knowledge through community service and social engagement.	Purba (2024)

In this context, the holistic approach stresses that Islamic education must foster critical thinking and problem-solving skills. As Anati Rahila and Khozin (2024) state, Islamic education should encourage students to approach religious texts with an analytical mindset, recognizing that Islamic teachings are dynamic and applicable in different social contexts. Ali Wafa (2023) also supports this idea, advocating for a curriculum that merges religious education with the advancements in science and technology to make students well-rounded individuals capable of addressing contemporary challenges while remaining grounded in their faith.

The affective domain is central to the holistic approach in PAI, as it focuses on the emotional development and moral character of students. Azzahra, Sholihah, and Asy'ari (2023) assert that an effective Islamic educational framework must prioritize character development, as Islam places significant emphasis on personal conduct and moral integrity. This aligns with the teachings of Prophet Muhammad (PBUH), who is considered the ideal model of morality. In the PAI curriculum, the affective dimension involves nurturing Islamic values such as honesty, patience, compassion, and justice. According to Shah & Mustafa (2019), integrating these values within the curriculum helps students navigate social and emotional challenges in their personal and public lives.

Incorporating emotional intelligence into the PAI curriculum is essential for developing individuals who can engage empathetically with others. Husna (2017) notes that emotional intelligence in Islamic education encourages students to develop the self-awareness necessary for understanding and regulating their emotions, which in turn helps them build better relationships with others. Moreover, Islamic emotional intelligence is essential for managing interpersonal relationships, enabling students to respond to conflict or adversity with patience and wisdom, as Islamic teachings emphasize forgiveness and reconciliation (Solikhun, 2021).

Incorporating character education into PAI ensures that students internalize the ethical teachings of Islam and apply them in their interactions with others. This type of education is not limited to theoretical knowledge but encourages students to live by Islamic principles and engage in acts of compassionate service to others. As Muchlas Samani (2017) and Rahman (2019) argue, the affective domain plays a pivotal role in developing students who are not only intellectually competent but also socially responsible and morally upright.

The psychomotor domain refers to the practical application of knowledge, which is crucial for implementing the principles of Islamic education in real-world contexts. This dimension includes activities such as community service, volunteering, and engaging in charitable acts, where students can practice the values, they have learned in the classroom. Purba (2024) emphasizes that Islamic education should encourage students to serve their communities, participate in social justice initiatives, and engage in environmental stewardship, thereby fostering a sense of social responsibility. These activities bridge the gap between theoretical knowledge and practical action, allowing students to see the real-world impact of their education.

Moreover, Habib Zainuri et al. (2024) discuss how Islamic education should prioritize active learning by engaging students in hands-on activities such as organizing charity events, cleaning local communities, or working in interfaith dialogues. This approach enhances the psychomotor development of students, ensuring that they do not just understand Islamic principles but also live by them through action. This dimension encourages students to embody the values of Islam, such as tolerance, compassion, and social justice, in their everyday actions.

To effectively integrate the holistic approach into the PAI curriculum, several strategies should be adopted. Nurlaila et al. (2023) propose that the curriculum should move away from being exclusively knowledge-based and instead incorporate methods that allow students to engage in active learning through both theoretical and practical activities. This could involve service-learning projects, where students learn by doing, as well as group discussions, where they are encouraged to reflect on Islamic teachings and apply them to solve real-world issues.

Furthermore, Anati Rahila & Khozin (2024) advocate for an educational approach that integrates both Islamic content and skills-based learning. This type of curriculum helps students acquire the competencies necessary for both academic success and personal development. The skills-based learning approach enables students to become critical thinkers, problem solvers, and responsible citizens, which is essential in the modern world. For instance, students can be taught to engage with complex social issues, such as poverty, environmental sustainability, and human rights, while also reflecting on the Islamic solutions to these issues.

The holistic approach in PAI is not just about integrating the cognitive, affective, and psychomotor domains; it is about creating an educational framework that addresses the whole individual. As Kurniawan (2020) asserts, the purpose of Islamic education is not just to provide religious knowledge but also to shape individuals who are spiritually aware, socially responsible, and able to contribute meaningfully to society. The integration of all three domains ensures that students are not merely knowledge bearers but also active participants in creating a just and ethical society.

As Fadhilah Allifah Akhsani (2021) points out, integrating Islamic values with a holistic educational approach allows for the development of students' character and emotional intelligence, which are essential for peaceful coexistence in a multicultural world. This aligns with the Islamic concept of Rahmatan lil 'Alamin, where students learn to be merciful, tolerant, and just, thus contributing to social harmony and collective well-being.

The adoption of holistic education in PAI ensures that students are equipped to address personal and societal challenges with wisdom, empathy, and social responsibility. It prepares them not only for academic success but for lifetime engagement with the world around them. This approach aligns with Islamic principles, as emphasized by Arifuddin (2024), who states that education must aim to shape both the mind and the heart of the individual, ensuring that knowledge is used for the greater good of society.

Islamic Multicultural Values: Rahmatan Lil 'Alamin

The concept of Rahmatan lil 'Alamin, which translates as "mercy for all of creation," is central to Islamic multicultural values. This principle emphasizes tolerance, social justice, and respect for diversity, which are fundamental components of Islam's universal message. The Qur'an and Hadith literature present Islam as a religion that promotes peace, compassion, and respect for all of humanity. Rahmatan lil 'Alamin goes beyond individual salvation; it represents the collective mission of Islam to guide humanity towards a life of harmony, justice, and equity.

Islamic multicultural values, centered on Rahmatan lil 'Alamin, are crucial for promoting social harmony and understanding. Below is a table that summarizes the key components and values derived from the principle of Rahmatan lil 'Alamin.

Table 3 Islamic multicultural values

Value	Description	Key References
Tolerance	Acceptance and respect for individuals from diverse cultural, religious, and ethnic backgrounds.	Solikhun (2021), Cicicn Yulianti (2023)
Social Justice	Fair treatment for all individuals, addressing inequality, poverty, and access to rights.	Mufid (2023), Arifuddin (2024)

Respect for Diversity	Embracing and celebrating differences among people, fostering peaceful coexistence.	Jamaluddin (2021), Solikhun (2021)

1. The Essence of Rahmatan Lil 'Alamin

At the heart of Rahmatan lil 'Alamin lies the idea that Islam is not merely a personal faith but a universal message meant for all of humanity. The concept is rooted in the Qur'anic verse: "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Quran 21:107). This verse highlights the role of the Prophet Muhammad (PBUH) as a mercy for all creation, transcending national, ethnic, and religious boundaries. Jamaluddin (2021) explains that this mercy encompasses not only Muslims but all people, regardless of their faith, emphasizing universal human dignity.

As Rasyid (2016) notes, Islam teaches that humanity is united by its shared creation and dependence on Allah. Thus, the concept of mercy is not limited to Muslims but extends to all living beings and the environment. This is the basis for Islamic multiculturalism, which values coexistence, tolerance, and the recognition of diversity as a source of strength. The holistic approach of Rahmatan lil 'Alamin calls for Muslims to treat all people with kindness, respect, and justice, regardless of their religious or cultural backgrounds.

2. Tolerance and Respect for Diversity in Islam

One of the fundamental aspects of Islamic multicultural values is tolerance—the ability to accept and respect individuals from different cultures, religions, and backgrounds. Islamic teachings consistently promote peaceful coexistence and dialogue among people of various faiths. The Quranic verse "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" (Quran 49:13) underscores the importance of embracing diversity and seeing it as an opportunity for mutual learning and respect.

According to Solikhun (2021), Islam views diversity as a blessing from Allah. Instead of fostering division, Islam encourages individuals to engage with each other respectfully and to celebrate differences. Cicicn Yulianti (2023) argues that tolerance in Islam is not just about passive acceptance but about actively fostering an environment of respect, understanding, and collaboration. This perspective is crucial in multicultural societies, where the values of Rahmatan lil 'Alamin can be applied to promote social harmony and reduce ethnic and religious conflicts.

In the context of PAI (Islamic Religious Education), integrating these values into the curriculum is essential to developing open-minded, empathetic students who are prepared to navigate the complexities of a multicultural world. As Jannah (2024) points out, Islamic education should teach students that respect for diversity is not merely a social necessity but a religious obligation.

3. Social Justice as Part of Islamic Multiculturalism

Another core value of Rahmatan lil 'Alamin is social justice, which is fundamental to creating a fair and equitable society. Islamic social justice is rooted in the belief that all individuals, regardless of their background, should have access to their rights, resources, and opportunities. This principle is exemplified by Islamic teachings on zakat (charity), sadaqah (voluntary charity), and tithing, which emphasize that wealth should be distributed fairly and that the oppressed should be supported.

Mufid (2023) discusses how the concept of social justice in Islam is not limited to economic issues but also extends to areas such as human rights, education, and access to healthcare. This is reflected in the Prophet Muhammad's (PBUH) teachings on fairness, equity, and justice for all. Arifuddin (2024) adds that social justice in Islam involves protection of rights, eliminating inequality, and providing equal opportunities for everyone in society. It is also a critical component of Islamic multiculturalism because it advocates for an inclusive society where all individuals can live with dignity, irrespective of their religion, ethnicity, or gender.

The integration of Islamic social justice values into PAI education encourages students to take an active role in addressing social inequalities. This aligns with the call by Darmiah (2024) for Islamic education to emphasize the responsibility of Muslims in working towards a just and compassionate society, both locally and globally. By teaching students about Islamic principles of justice, they are better equipped to challenge social inequities and contribute positively to their communities.

4. Islamic Multicultural Values in Practice: Case Studies and Educational Approaches

Integrating Islamic multicultural values into the PAI curriculum has been a topic of extensive research. Enda Lestari Boru Purba (2024) highlights the importance of teachers in imparting Islamic multicultural values to students. Teachers are seen as key figures in shaping the moral and ethical development of students, particularly in the context of Islamic education. Purba (2024) argues that teacher training programs focusing on multicultural competencies are essential for equipping educators to effectively convey the principles of tolerance, compassion, and social justice.

Furthermore, Anati Rahila & Khozin (2024) discuss the role of holistic curriculum design in embedding Islamic multicultural values. They suggest that PAI curricula should be structured to promote active learning and practical engagement, where students can participate in interfaith dialogue, community service, and collaborative social projects. This approach not only helps students understand theoretical concepts of multiculturalism but also allows them to apply these values in real-life contexts.

Habib Zainuri et al. (2024) also note that the teaching of Islamic multicultural values can be enhanced by the use of interactive pedagogies, such as case studies, role-playing, and debates, where students engage with each other's perspectives on religion, culture, and society. These methods promote critical thinking and problem-solving skills while reinforcing the principles of Rahmatan lil 'Alamin.
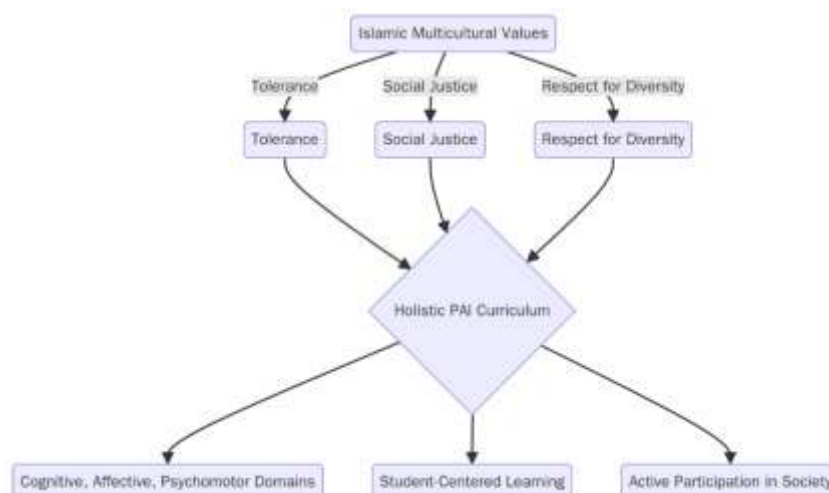
Figure 2: Integration of Islamic Multicultural Values in PAI

This figure visually represents the integration of Islamic multicultural values within the Holistic PAI Curriculum. The foundational Islamic values of tolerance, social justice, and respect for diversity form the core of the curriculum. These values guide the cognitive, affective, and psychomotor domains in the educational process, ensuring that students not only acquire religious knowledge but also develop strong moral and social competencies.

Tolerance, social justice, and respect for diversity are the three main values that serve as the pillars of the curriculum. These values are interwoven within the curriculum to ensure that students engage with Islamic teachings in a way that emphasizes inclusivity and societal harmony. These values help shape the cognitive, affective, and psychomotor domains, ensuring that students not only understand Islamic principles but also apply them in their daily lives. Cognitive learning involves religious knowledge acquisition, affective learning focuses on developing character and emotional intelligence, while psychomotor learning encourages practical applications, such as community service and social participation.

The figure also shows how the Holistic PAI Curriculum leads to student-centered learning, where students are actively engaged in the learning process, and their development is seen as a collaborative effort between students, teachers, and the broader society. This approach empowers students to become not only academically proficient but also empathetic and socially responsible individuals who can navigate and contribute positively to a diverse society.

This figure is essential to visualize how these Islamic multicultural values form the backbone of the curriculum, ensuring that students are equipped with knowledge, emotional resilience, and practical skills to function effectively in a multicultural world. By integrating these values across the three domains—cognitive, affective, and psychomotor—students are expected to grow into individuals who embody Islamic principles not just in academic settings, but also in their everyday interactions with the wider society.

Synthesis of Concepts and Development of the Inclusive Curriculum Model

The integration of holistic education and Islamic multicultural values offers a comprehensive approach to developing an inclusive Islamic Religious Education (PAI) curriculum. This model emphasizes the cognitive, affective, and psychomotor domains, ensuring that students not only acquire religious knowledge but also

develop emotional intelligence, moral character, and social responsibility. The curriculum should integrate these domains in a way that allows students to become not only intellectually competent but also emotionally resilient and socially responsible. The table below summarizes the key components of this integrated approach:

Table 4: Features of the Inclusive PAI Curriculum Model

Key Feature	Description
Multidimensional Learning	Integration of cognitive, affective, and psychomotor learning.
Inclusive Teaching Methods	Student-centered and participatory learning.
Character Development Emphasis	Focus on moral, emotional, and social development.
Community Engagement	Encouraging real-world application of Islamic teachings.

The cognitive domain in PAI focuses on the acquisition of religious knowledge—primarily through understanding the Qur'an, Hadith, and Islamic law (fiqh). This knowledge, as discussed by Rahman (2019) and Widyastono (2012), forms the intellectual foundation for students, enabling them to understand the core tenets of Islam. However, it is essential that this religious knowledge is applied practically in their lives. Ali Wafa (2023) supports this idea, stating that Islamic education should bridge the gap between religious texts and contemporary issues, including technology and social justice. This allows students to see the relevance of their faith in the modern world, a necessary step for critical thinking and problem-solving.

The affective domain emphasizes the development of emotional intelligence and moral character. As Shah & Mustafa (2019) and Azzahra, Sholihah, & Asy'ari (2023) assert, Islamic education must instill values such as patience, empathy, honesty, and compassion—all of which are integral to building an ethical and socially responsible individual. These moral teachings are reflected in the Islamic concept of Rahmatan lil 'Alamin, which calls for compassion not only toward fellow Muslims but to all of creation. Jamaluddin (2021) highlights that Islam views mercy as a fundamental value, urging Muslims to treat others with kindness, regardless of their faith or background.

The psychomotor domain encourages students to engage actively in society, applying their knowledge through community service, social justice initiatives, and volunteer work. Purba (2024) emphasizes that this practical application of knowledge ensures that students can translate theoretical learning into real-world action. This dimension allows students to internalize Islamic values by engaging in real-life issues, such as poverty, environmental conservation, and community development. As Mufid (2023) notes, engaging in social responsibility through active participation helps students develop a sense of accountability, compassion, and justice—values that are central to the Islamic worldview.

The integration of Islamic multicultural values into the curriculum is essential for preparing students to live harmoniously in a diverse world. Islamic multiculturalism, rooted in the values of tolerance, social justice, and respect for diversity, promotes the idea that all humans, regardless of their religious or cultural backgrounds, are part of Allah's creation. Solikhun (2021) argues that diversity should be celebrated, as it is part of Allah's will, and Islam encourages people to see diversity as an opportunity for mutual understanding and coexistence. This is reinforced by Cicicn Yulianti (2023), who emphasizes that Islam's teachings encourage dialogue and

cooperation between people of different faiths and ethnicities, fostering a peaceful, inclusive society.

Moreover, social justice is a core principle in Islamic multiculturalism. Islam calls for justice and fair treatment for all people, regardless of their socio-economic status, ethnicity, or religion. According to Mufid (2023) and Arifuddin (2024), Islamic social justice addresses issues such as poverty, inequality, and discrimination, and advocates for the empowerment of marginalized communities. This aspect of Islamic multiculturalism helps students understand their responsibility in creating a just society where everyone's rights are upheld. Darmiah (2024) and Arifuddin (2024) emphasize that the application of Islamic principles of social justice is vital for the transformation of society and the establishment of equitable systems that serve all individuals, particularly the vulnerable.

Building on these concepts, the inclusive PAI curriculum model aims to create a framework that integrates holistic education with Islamic multicultural values. The model must ensure that students not only gain knowledge but also develop the ethical framework, skills, and values needed to engage effectively with a diverse and global society. Purba (2024) and Qamariah & Anwar (2025) suggest that the curriculum should prioritize student-centered learning, where students are encouraged to actively participate in their education. This can be achieved through experiential learning, project-based activities, and community engagement—all of which ensure that students are not passive learners but active contributors to their communities.

Additionally, the curriculum should be structured to emphasize intercultural understanding and social cohesion, as Anati Rahila & Khozin (2024) point out. This can be achieved through collaborative learning activities, interfaith dialogues, and social projects that allow students to interact with peers from different cultural and religious backgrounds. This approach helps students appreciate the richness of diverse perspectives and prepares them to engage in meaningful dialogue and collaborative problem-solving in the real world.

Moreover, teacher training plays a critical role in the successful implementation of the inclusive curriculum model. As Azzahra, Sholihah, & Asy'ari (2023) suggest, professional development programs must be designed to equip teachers with the skills and knowledge necessary to effectively integrate holistic education and Islamic multicultural values into their teaching practices. Teachers must be prepared to handle the challenges of multicultural classrooms and develop inclusive teaching strategies that accommodate students from diverse backgrounds. Habib Zainuri et al. (2024) also stress the importance of interactive pedagogies that promote critical thinking, problem-solving, and collaboration, ensuring that students are prepared to engage with complex social issues in a multicultural context.

Finally, assessment methods should reflect the multidimensional nature of the curriculum. The evaluation of students' academic performance must go hand in hand with assessments of their character development, emotional intelligence, and social responsibility. As Mufid (2023) notes, the goal of Islamic education is not just to produce academically successful individuals but to develop morally and socially responsible citizens. Enda Lestari Boru Purba (2024) suggests that holistic assessments, which include both academic and social competencies, should be an integral part of the curriculum. These assessments ensure that students are evaluated based on their overall development, including their ability to apply Islamic values in their actions and interactions with others.

In conclusion, the development of an inclusive PAI curriculum model that integrates holistic education and Islamic multicultural values offers a comprehensive approach to nurturing well-rounded students who are intellectually capable, emotionally intelligent, and socially responsible. By emphasizing active learning, community engagement, and social justice, this model equips students with the tools they need to contribute positively to multicultural societies. However, the successful implementation of this model will require teacher training, institutional support, and adequate resources. With these elements in place, the inclusive PAI curriculum model can play a significant role in preparing students to become compassionate, responsible, and engaged global citizens.

Barriers and Challenges to Implementation

Despite the significant potential of this model, several barriers to its implementation were identified. One of the primary challenges is teacher preparedness. Azzahra, Sholihah, & Asy'ari (2023) indicate that many educators lack the necessary training to implement a holistic and multicultural curriculum. Without specialized professional development, teachers may struggle to incorporate these principles into their teaching practices effectively.

Additionally, limited resources—including teaching materials, technological infrastructure, and classroom support—pose significant obstacles. Purba (2024) also identifies institutional resistance as a barrier, with many education systems adhering to traditional teaching methods.

Table 5: Identified Barriers and Proposed Solutions

Barrier	Proposed Solution
Teacher Preparedness	Comprehensive professional development programs for teachers.
Limited Resources	Provide additional funding for educational materials and infrastructure.
Resistance to Change	Advocate for policy changes to support the integration of holistic and multicultural values in the curriculum.

1. Teacher Preparedness and Professional Development

One of the most significant challenges to implementing the inclusive PAI curriculum is the lack of teacher preparedness. Teachers are central to the success of any curriculum, and their ability to effectively integrate holistic education and Islamic multicultural values into their teaching practices is crucial. However, as Azzahra, Sholihah, & Asy'ari (2023) note, many teachers may not have received the necessary training in these areas, which can hinder their ability to deliver the curriculum effectively. Purba (2024) emphasizes the need for comprehensive professional development programs that equip teachers with the skills and knowledge required to teach in a multicultural and inclusive classroom environment.

The integration of Islamic multicultural values, such as tolerance and social justice, into the PAI curriculum requires educators to have not only knowledge of religious content but also an understanding of how to approach complex societal issues. Habib Zainuri et al. (2024) argue that teachers must be trained in cultural competency and Islamic pedagogy to effectively foster an environment of respect and inclusivity in the classroom. Teachers need to be prepared to engage students in discussions about

diversity, social justice, and religious tolerance, all of which are essential components of the curriculum.

2. Institutional Resistance and Policy Challenges

Another challenge to the implementation of the inclusive PAI curriculum model is institutional resistance. Educational institutions, including schools and madrasahs, may face difficulties in adopting new curricular frameworks, especially if there is institutional inertia or reluctance to move away from traditional methods of teaching. As Enda Lestari Boru Purba (2024) explains, institutional resistance often arises due to long-standing practices in the educational system, which may prioritize rote learning and focus primarily on the cognitive domain. These practices can be difficult to change, particularly when there is resistance to adopting new teaching methods or curricular innovations that emphasize student-centered learning and experiential education.

Policy barriers can also impede the adoption of a more inclusive and multicultural curriculum. According to Mufid (2023), educational policies may not fully support the integration of Islamic multicultural values into the PAI curriculum, particularly in regions where there is a lack of emphasis on diversity and social justice in the national education agenda. Institutional support from government bodies is essential to ensure that schools receive the resources and training necessary to implement these new approaches effectively.

3. Limited Resources and Infrastructure

The successful implementation of the inclusive PAI curriculum is also hindered by limited resources and infrastructure. Educational resources, such as teaching materials, textbooks, and technology, are often in short supply, particularly in underfunded schools or madrasahs. Purba (2024) stresses that resource constraints can prevent schools from offering the necessary learning materials and technological support required for interactive, student-centered learning. Furthermore, underdeveloped infrastructure in many schools may make it difficult to create the learning environments needed for active participation and community engagement— key components of the proposed model.

Additionally, financial limitations can restrict the ability of schools to provide professional development programs for teachers. Anati Rahila & Khozin (2024) argue that without adequate funding, schools cannot afford the training or technological tools necessary to support holistic and multicultural education. This lack of investment creates a barrier to the curriculum's implementation, especially in rural or remote areas where educational resources are more scarce.

4. Societal and Cultural Challenges

The broader societal and cultural context also presents significant barriers to implementing the inclusive PAI curriculum model. Cultural resistance to multicultural education can arise in societies where there is a strong emphasis on religious uniformity or where diverse cultural practices are viewed with suspicion or hostility. Solikhun (2021) highlights that, in some communities, the acceptance of diversity is seen as a challenge to traditional cultural or religious norms. In such contexts, the values of tolerance, social justice, and respect for diversity promoted in the curriculum may not be easily embraced by all members of society.

Public perceptions of Islamic education can also present challenges. As Jamaluddin (2021) argues, in some regions, Islamic education is often seen as conservative or

insular, which may lead to misunderstandings about the curriculum's focus on multiculturalism and social justice. This societal perception can impact how the curriculum is received by both students and their families. In these contexts, it is crucial for educational stakeholders to engage in community outreach and dialogue to build support for the inclusive curriculum model.

5. Addressing the Challenges

To overcome these barriers, a multi-pronged approach is needed. First, teacher training must be prioritized, with a focus on holistic education and Islamic multiculturalism. This can be achieved through professional development programs that provide teachers with the tools they need to integrate these values into their teaching practices. Habib Zainuri et al. (2024) suggest that these programs should include workshops on cultural competency and interactive teaching methods that foster a student-centered approach.

Second, institutional support is essential. Educational policies should be aligned with the goals of the inclusive PAI curriculum, ensuring that schools receive the necessary resources and training to implement the curriculum effectively. As Purba (2024) notes, collaboration between educational institutions and policy-makers is crucial to ensure that the curriculum is integrated into the broader educational system.

Finally, to address resource limitations, increased funding for educational materials, teacher training, and infrastructure is necessary. Anati Rahila & Khozin (2024) argue that public-private partnerships can be an effective way to provide schools with the resources they need to implement an inclusive and multicultural curriculum

Conclusion

In conclusion, this study successfully addresses the gap in Islamic Religious Education (PAI) by proposing a holistic curriculum that integrates Islamic multicultural values. The research objectives were achieved by developing a comprehensive framework that combines cognitive, emotional, and practical learning, which promotes the spiritual, intellectual, and social development of students. This framework emphasizes the integration of values such as tolerance, social justice, and respect for diversity, aiming to prepare students for active participation in a multicultural society.

However, the implementation of this curriculum faces several barriers, including teacher preparedness, limited resources, and institutional resistance. To overcome these challenges, practical recommendations include enhancing professional development programs for teachers, improving resource allocation, and advocating for policy support to facilitate curriculum integration. Future research should focus on exploring strategies to address these barriers, particularly in overcoming resistance within educational institutions, and developing scalable models for the successful implementation of holistic PAI curricula across diverse educational contexts.

Despite these challenges, the potential benefits of an inclusive PAI curriculum make it a worthwhile goal. By investing in professional development, fostering institutional support, and addressing resource constraints, the model can be successfully integrated into Islamic education systems. This will ensure that students are not only equipped with religious knowledge but also develop the social responsibility and critical thinking skills necessary to become compassionate, just, and engaged

citizens. Ultimately, this curriculum model can help prepare students to play an active role in creating a more inclusive, tolerant, and just society.

References

[1] Abdul Fattah Nasution, Hasita Dwi Putri, Nurtika Syahputri, Laila Parhani Hasibuan, and Azaman Andra. 2024. "The Impact of Changes in the Independent Curriculum on Learning in Schools." *COMPETITIVE: Journal of Education* 3(1): 21–27. doi:10.58355/competitive.v3i1.39

[2] Administrator. 2017. Memahami Konsep Islam Rahmatan Lil'alamin. https://cimahikota.go.id/index.php/artikel/detail/874-memahami-konsep-islam-rahmatan-lil%E2%80%99alamin

[3] Alfaien, Noor Isna. 2024. "Peran Guru Dalam Implementasi Penguatan Profil Pelajar Rahmatan Lil Alamin Dan Implikasinya Dalam Pembelajaran Akidah Akhlak." *At-Ta`Dib* 8(2). doi:10.32832/at-tadib.v8i2.19447

[4] Ali Wafa. 2023. "Integration of Religious Knowledge with Science and Technology in Islamic Education." *Maklumat: Journal of Da'wah and Islamic Studies* 1(1): 11–20. doi:10.61166/maklumat.v1i1.2.

[5] Anati Rahila, and Khozin. 2024. "Holistic Curriculum Development in Islamic Religious Education Institutions in Primary Schools or Madrasah Ibtidaiyah." *DIROSAT: Journal of Education, Social Sciences & Humanities* 2(2): 124–29. doi:10.58355/dirosat.v2i2.67

[6] Arifuddin Arifuddin. 2024. "Menampilkan Islam Rahmatan Lil 'Alamin." *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2(4): 48–55. doi:10.59059/al-tarbiyah.v2i4.1408

[7] Asna Mazaya. 2024. Pembaharuan Kurikulum PAI Menuju Pendidikan Agama Islam Moderat di Era Merdeka Belajar. https://www.kompasiana.com/asnamazaya4944/6687b6e1ed64150bd3626b52/pembaharuan-kurikulum-pai-menuju-pendidikan-agama-islam-moderat-di-era-merdeka-belajar

[8] Azzahra, Alfi, Amilatus Sholihah, and Abu Musa Asy'ari. 2023. "Pendidikan Holistik Berbasis Islam: Implementasi Dalam Membentuk Karakter Siswa Di Era 4.0." *Jurnal Penelitian Pendidikan Indonesia (JPPI)* 1(1): 174–79.

[9] Berita Hariini. 2023. Arti Rahmatan lil Alamin dalam Islam. https://kumparan.com/berita-hari-ini/arti-rahmatan-lil-alamin-dalam-islam-21aE452abN2

[10] Cicicn Yulianti. 2023. Islam Rahmatan Lil Alamin, Apa Maknanya dalam Kehidupan Beragama?. https://www.detik.com/hikmah/khazanah/d-6492787/islam-rahmatan-lil-alamin-apa-maknanya-dalam-kehidupan-beragama

[11] CNN. 2023. Arti Islam Rahmatan Lil Alamin dan Contoh Penerapannya. https://www.cnnindonesia.com/edukasi/20231122112329-569-

1027452/arti-islam-rahmatan-lil-alamin-dan-contoh-penerapannya

[12] Darmiah, Bina. 2024. "Implementasi Profil Pelajar Rahmatan Lil'Alamin Pada Pelajaran PAI." *Jurnal Ilmu Tarbiyah Dan Keguruan (Jitk)* 2(2): 318–27. https://ejournal.edutechjaya.com/index.php/jitk.

[13] Enda Lestari Boru Purba, Sadila. 2024. "Pendekatan Holistik Dalam Pendidikan Guru PAI Untuk Meningkatkan Karakter Siswa Sekolah Dasar." *Jurnal Ilmu Tarbiyah dan Keguruan (JITK)* 2(2): 489–93. https://ejournal.edutechjaya.com/index.php/jitk.

[14] Fadhilah Allifah Akhsani. 2021. Implementasi Islam Rahmatan lil 'Alamin dalam Berbagai Aspek Kehidupan. https://kumparan.com/fadhila-allifah/implementasi-islam-rahmatan-lil-alamin-dalam-berbagai-aspek-kehidupan-1wZeu2iKwuf

[15] Firmansyah, Arief, and Amirudin. 2022. "Pengertian Dan Sejarah Perkembangan Senam Lantai Di Indonesia." *Al Fadlan* 1(2): 81–91. https://al-fadlan.my.id/index.php/i/article/view/36/10

[16] Habib Zainuri, Abdus Salam Almaimani, Farhan, and Muhammad Raezhard Deyan Nugraha. 2024. "Strategi Dan Prinsip Utama Pengembangan Kurikulum Pai Untuk Optimalisasi Pembelajaran." *Al-Hasanah : Jurnal Pendidikan Agama Islam* 9(2): 618–47. doi:10.51729/92990.

[17] Huda, Achmat Nurur. 2018. "Evaluasi Kurikulum Al Islam Kemuhammadiyahan Dan Bahasa Arab Berbasis Integratif-Holistic Di SMA Muhammadiyah 1 Muntilan." *Tarbiyatuna* 9(2): 134–50. doi:10.31603/tarbiyatuna.v9i2.2414

[18] Husna, Asmaul. 2017. "Konsep Pendidikan Holistik Menurut Pemikiran Muchlas Samani Dan Implentasinya Pada Sistem Pendidikan Di Indonesia." *Adabiyah Jurnal Pendidikan Islam* 2(1): 55–72. doi:10.4324/9781003183938-4

[19] Istiningsih, Galih, and Dwitya Sobat Ady Dharma. 2021. "Integrasi Nilai Karakter Diponegoro Dalam Pembelajaran Untuk Membentuk Profil Pelajar Pancasila Di Sekolah Dasar." *Kebudayaan* 16(1): 25–42. doi:10.24832/jk.v16i1.447

[20] Jamaluddin, Muhammad Nur. 2021. "Wujud Islam Rahmatan Lil Âlamin Dalam Kehidupan Berbangsa Di Indonesia." *ADLIYA: Jurnal Hukum dan Kemanusiaan* 14(2): 271–394. doi:10.15575/adliya.v14i2.9505

[21] Jannah, R. 2024. "Desain Pembelajaran Pendidikan Agama Islam Terintegrasi Profil Pelajar Rahmatan Lil 'Alamin Di Madrasah Aliyah Negeri 1 Tapin." *Al-Manba Jurnal Ilmiah Keislaman dan Kemasyarakatan* 9(1): 32–40

[22] Jihan Najla Qatrunnada. 2023. Islam sebagai Rahmatan Lil Alamin, Apa Maknanya?. https://www.detik.com/hikmah/khazanah/d-6923784/islam-sebagai-rahmatan-lil-alamin-apa-maknanya

[23] Kurikulum PAUD yang Holistik dan Integratif. 2025. Kurikulum PAUD yang

Holistik dan Integratif

[24] Kurniawan, Benny. 2020. "Konsep Kurikulum Pendidikan Islam Holistik Telaah Pemikiran Ikhwan As-Shafa." *An-Nidzam : Jurnal Manajemen Pendidikan dan Studi Islam* 7(2): 1–15. doi:10.33507/an-nidzam.v7i2.325

[25] Meylina Astuti, Jessika Mutiara, and Mustafiyanti Mustafiyanti. 2023. "Pengertian Pengembangan Kurikulum Pendidikan Agama Islam." *ALFIHRIS : Jurnal Inspirasi Pendidikan* 2(1): 46–52. doi:10.59246/alfihris.v2i1.623

[26] M. Izzul Mutho. 2023. Islam Rahmatan lil 'Alamin. https://banten.nu.or.id/ramadhan/islam-rahmatan-lil-alamin-cUpVE

[27] Mufid, Muhamad. 2023. "Penguatan Moderasi Beragama Dalam Proyek Profil Pelajar Rahmatan Lil 'alamin Kurikulum Merdeka Madrasah." *QuranicEdu: Journal of Islamic Education* 2(2): 141–54.

[28] Naila Fauziah. 2024. Pendekatan Holistik dalam Pengembangan Kurikulum untuk Meningkatkan Kualitas Pendidikan. https://www.kompasiana.com/nailafauziah7399/666e714434777c66da0942f4/pendekatan-holistik-dalam-pengembangan-kurikulum-untuk-meningkatkan-kualitas-pendidikan

[29] Nurlaila, Sri Wisnu Nugraha, Taufik Fahrul Rojab, and Usman Agustin. 2023. "Epistemologi Ibnu Khaldun Dan Relevansinya Terhadap Kurikulum Pendidikan Agama Islam Di Indonesia." *Jurnal Filsafat Indonesia* 6(3): 376–83. doi:10.23887/jfi.v6i3.57097

[30] Omayra, Yudhita. 2021. "Paradigma Kepemimpinan Islam Sebagai Rahmat Lil 'Alamin Dalam Dunia Pendidikan Islam Dan Sosial Kemasyarakatan." *Jurnal Bina Ummat: Membina dan Membentengi Ummat* 4(1): 13–25. doi:10.38214/jurnalbinaummatstidnatsir.v4i1.99

[31] Pemred. 2024. Integrasi Neurosains dan Pendidikan Islam: Pendekatan Holistik untuk Mengembangkan Potensi Anak. https://kepripos.id/integrasi-neurosains-dan-pendidikan-islam-pendekatan-holistik-untuk-mengembangkan-potensi-anak/

[32] ProfDr Sekar Ayu Aryani, Oleh, MAg Disampaikan dalam Webinar Moderasi Komisi HLNKI MUI Seri, and Konsep Islam Wasathiyyah. 2021. "Upaya Menuju Islam Rahmatan Lil Alamin."

[33] Qamariah, Zaitun, and Khairil Anwar. 2025. "Analisis Konseptual Kurikulum Cinta: Pendekatan Humanistik Dan Implikasinya Terhadap Pendidikan Islam." *Nusantara: Jurnal Pendidikan Indonesia* 5(2). https://journal.rumahindonesia.org/index.php/njpi/index.

[34] Rahmadi Agus Setiawan. 2024. "Model Pendidikan Agama Islam Berbasis Rahmatan Lil 'Alamin Dalam Merespon Fase Industri 4.0: Studi Kasus Di Universitas Islam Indonesia (UII)." *Journal of Education and Islamic Studies (JEIS)* 1(2): 54–66. doi:10.62083/eh58rc02

[35] Rahman, Arif. 2019. "KAJIAN POTENSI MANUSIA SESUAI DENGAN

HAKIKATNYA DALAM PENDIDIKAN HOLISTIK View Project." (February). doi:10.31227/osf.io/c4gkr

[36] Ramadhan. 2023. Dahsyatnya Sedekah https://banten.nu.or.id/ramadhan/dahsyatnya-sedekah-vw9xp ___ Download NU Online Super App, aplikasi keislaman terlengkap! https://nu.or.id/superapp (Android/iOS)

[37] Rasyid, Muhammad Makmun. 2016. "Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11(1): 93–116. doi:10.21274/epis.2016.11.1.93-116

[38] Rizal Arizaldy.2023. Kurikulum Holistik: Pendidikan Masa Depan Berkelanjutan. https://www.suaramuhammadiyah.id/read/kurikulum-holistik-pendidikan-masa-depan-berkelanjutan

[39] Salamah. 2016. *Pengembangan Model Holistik Agama Islam Madrasah Tsanawiyah.*

[40] Sari Narulita, Emilia, Ayaise D Toshica N, Endar Evta Yuda Prayogi, Endar Feska Ajepri, Pascasarjana MPI Universitas Islam Lampung, Jl Jenderal Sutiyoso No, Kec Metro Pusat, et al. 2024. "Pendekatan Manajemen Holistik Dalam Pengembangan Pendidikan Akhlak Di Lembaga Pendidikan Islam." *Journal on Education* 07(01): 6492–6504

[41] Septri Larasati, and Andi Murniati. 2024. "Management of Tahfizhul Qur'an Curriculum Development at the Tahfizh Putri Manba'ul Qur'an Islamic Boarding School." *Maklumat: Journal of Da'wah and Islamic Studies* 2(1): 18–27. doi:10.61166/maklumat.v2i1.9

[42] Solikhun, Solikhun. 2021. "Relevansi Konsepsi Rahmatan Lil Alamin Dengan Keragaman Umat Beragama." *Hanifiya: Jurnal Studi Agama-Agama* 4(1): 42–67. doi:10.15575/hanifiya.v4i1.11487

[43] Suci Endrizal, Ulva Rahmi, and Nurhayati Nurhayati. 2023. "Implementasi Projek Penguatan Profil Pelajar Pancasila Profil Pelajar Rahmatan Lil Alamin Di MtsN 6 Agam." *SOKO GURU: Jurnal Ilmu Pendidikan* 3(3): 57–65. doi:10.55606/sokoguru.v3i3.2981

[44] Suhaimi, Suhaimi, Mohammad Fahrur Rozi, and Gatot Subroto. 2022. "Membumikan Ajaran Islam Rahmatan Lil 'Alamin Pada Masyarakat Islam." *Jurnal Abdimas Indonesia* 2(2): 294–98. doi:10.53769/jai.v2i2.278

[45] Sutarman, Sutarman, Heru Kurnianto Tjahjono, and Tasman Hamami. 2017. "The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia." *Dinamika Ilmu* 17(2): 191–203. doi:10.21093/di.v17i2.856

[46] Swandari, Nurul, and Abdurahman Jemani. 2023. "Mitra Implementasi Kurikulum Merdeka Pada Madrasah Dan Problematikanya." *PROGRESSA: Journal of Islamic Religious Instruction* 7(1): 102–20. doi:10.32616/pgr.v7.1.439.102-120

Miranti Anggraini, Nadlir, Enisa Made

[47] Ulfah Fauziah, Siti Qomariyah, Siti, and Najrul Natadireja Babullah, Rubi Jimatul Rizki. 2023. "Konsep Pendidikan Holistik Di Sekolah Dasar Islam Terpadu (SDIT) Assajidin Sukabumi." *Bersatu: Jurnal Pendidikan Bhinneka Tunggal Ika* 1(5): 33–44. https://journal.politeknik-pratama.ac.id/index.php/bersatu/article/view/315

[48] Widodo, Hendro. 2019. "The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta." *Dinamika Ilmu* 19(2): 265–85. doi:10.21093/di.v19i2.1742

[49] Widyastono, Herry. 2012. "Muatan Pendidikan Holistik Dalam Kurikulum Pendidikan Dasar Dan Menengah." *Jurnal Pendidikan dan Kebudayaan* 18(4): 467–76. doi:10.24832/jpnk.v18i4.102

[50] Wulandari, F., Hidayat, T., & Muqowim, M. 2021. "Konsep Pendidikan Holistik Dalam Membina Karakter Islami." *Muróbbî: Jurnal Ilmu Pendidikan* 5(2). http://dx.doi.org/10.1016/j.bpj.2015.06.056%0Ahttps://academic.oup.com/bioinformatics/article-abstract/34/13/2201/4852827%0Ainternal-pdf://semisupervised-3254828305/semisupervised.ppt%0Ahttp://dx.doi.org/10.1016/j.str.2013.02.005%0Ahttp://dx.doi.org/10.10

[51] https://www.instagram.com/reel/C2_DOrLySjD/