

### HOLISTIC EDUCATION IN THE FORMATION OF RELIGIOUS CHARACTER: A CASE STUDY OF THURSINA INTERNATIONAL ISLAMIC BOARDING SCHOOL MALANG JUNIOR HIGH SCHOOL

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#### Abstract

Student character problems in the modern era are growing due to globalization, while education still tends to emphasize cognitive aspects alone. Although character building should be central, the implementation of holistic education and integration of divine values remains suboptimal in many schools. This study aims to examine the concept and implementation of holistic education and its implications in the formation of the religious character of students at SMP Thursina International Islamic Boarding School, Malang. The research method uses a qualitative approach with a case study design. Sampling was carried out using purposive sampling, and data were analyzed using the Miles and Huberman model. The results of the study show that the concept of holistic education is stated in the vision and mission of the institution, guided by the Qur'an that humans were created in the best form, so that holistic education is needed. The implementation of holistic education is seen from the integration of six curricula covering religious, academic, and self-development aspects, as well as the instillation of RECODING values (Religious, Caring, Open-minded, Inspiring) inside and outside the classroom. The character-building process is carried out through the habit of worship, teacher role models, the environment, and evaluation through a merit and demerit point system. It has significant implications for students' religious character in daily worship (such as congregational prayer, reading the Qur'an,

Sunnah fasting), caring for others, discipline, respecting teachers and friends. This study has implications for becoming a relevant model to be applied in other Islamic educational institutions, especially in the concept of holistic education, integration of divine values in learning and students' daily lives, and evaluation is carried out using a merit and demerit point system to shape students' character.

**Keywords:** Character; Holistic; Religious; Integration; Curriculum

## INTRODUCTION

The world of education is currently facing a major challenge related to the decline in religious character due to the development of the era and technology. In the research of Achmadin et al., Moral degradation on a national to international scale occurs due to the development of the era and technology. All kinds of information are very easy to obtain with the advancement of technology, but this has negative impacts such as free-sex and pornography culture, individualistic living, bullying, and imitating western cultural styles (celebrity worship) (Achmadin et al., 2024; Luthfi et al., 2024, p. 6617). The process of character formation in the field often does not get enough attention. In practice, many educators are more focused on achieving high academic grades so that the character development aspect is often neglected (Sandria et al., 2022, p. 64). This can result in students lacking moral values and character that are important for their lives outside the school environment.

The various problems that have hit the nation recently are thought to be due to our distance from character (Utami et al., 2020, p. 174). The national identity seems to have been uprooted from its true roots. So that character education has become a topic that is quite important to study lately. Character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, society, nation and state. (Zhang & Yu, 2014, pp. 4–5). An individual with good character is an individual who can make decisions and is ready to be responsible for every consequence of the decisions he makes.

Character building is one of the goals of national education. Article I of the Republic of Indonesia Law Number 20 of 2003 states that among the goals of national education is to develop the potential of students to have spiritual religious strength,

personality, intelligence, and noble morals.(Undang-Undang Republik Indonesia Nomor 20 Tahun 2003, 2003). The mandate of the 2003 National Education System Law is intended so that education does not only shape intelligent Indonesian people, but also those with personality or character, so that later a generation of the nation will be born that grows and develops with a character that breathes the noble values of the nation and religion.

The declaration on the concept of character education today by the Ministry of Education and Culture or the Ministry of Religion shows the urgency of character education itself.(Azzet, 2011, pp. 15–25). The Indonesian nation must build its character and one way to build it is through education, because education actually forms the desired ideal behavior. Taking education in schools should be oriented to be accustomed to living in a family environment, society and state with all the demands and obligations. One of the educational institutions in Indonesia that focuses on character formation is Islamic boarding schools.

Islamic boarding schools in the world of education are very important, especially in developing the character of the people in the environment in which they live.(Wiyono, 2021). In response to the demands of the modern world, Islamic boarding schools are present with the latest developments called boarding schools.(Rossidy et al., 2023, pp. 63–67). In its education system, it integrates religious and scientific learning to answer all the challenges of the times and character building. The idea of integrating religious and scientific learning will shift the dichotomy of science that has existed lately. General science and religious science are seen as far apart and will shift to the unity of the source, that both sciences come from Allah which is contained in the Qur'an which places general science as a kauniyah verse and religious science as a qauliyah verse. The equality of the sources of the two disciplines will result in the solidity and integrity of students' understanding.

The interconnectedness between the concepts of religion and science opens up students' perspectives in seeing and assessing something. The religious beliefs and knowledge possessed by students are also supported by scientific facts, so that students' faith in religion will be stronger. Research conducted by Novianti, it is important to carry out the mandate of the constitution by integrating Islamic values in learning so as to form students who are faithful and pious(Muspiroh, 2014, p. 168). Supported by research conducted by Dewi Savitri, boarding school education has been proven effective in

character formation.(Savitri & Laila, 2024, p. 1208). Therefore, further research is needed on the concept and implementation of character building in boarding schools.

Thursina International Islamic Boarding School is an Islamic educational institution from junior high school to senior high school in East Java, precisely in Malang Regency. Thursina International Islamic Boarding School adapts and develops to face the unrest and challenges in today's education world. Thursina International Islamic Boarding School or can be abbreviated as Thursina IIBS is an Islamic educational institution with the tagline "holistic and balanced". Holistic education means comprehensive education that does not only focus on developing intellectual intelligence, but also on forming an Islamic personality, leadership, and global insight.

In Article 3 of the Republic of Indonesia Law Number 20 of 2003, the government states that all components of education must be interrelated in an integrated manner.(Undang-Undang Republik Indonesia Nomor 20 Tahun 2003, 2003). So that a comprehensive or holistic education is needed. Holistic education is a way of educating humans as a whole which aims to develop and grow all the potential and capacity that exists in students so that they can become humans who know, are aware of, and remember their relationship with God or Allah.(Hidayat et al., 2022).

November 2024, Thursina International Islamic Boarding School (IIBS) won the Best School with Implementation of International Curriculum award at a prestigious event [TIMES Indonesia Award 2024](#) (Muhammad, 2024). The award was achieved on the basis of the implementation of holistic education in the form of the implementation of 6 curricula, namely (Al-Qur'an, Islamic foundation, National Curriculum, International Curriculum, Languages, Enrichment and Extension) which are implemented simultaneously with a balanced portion. In learning at the junior high school level, the basis of value integration is used to create holistic education. In an interview on 02/26/2025 at 13.00 WIB with the Chief of Education Ust.Rajab.MPd.I, stated that learning at the junior high school level uses the basis of value integration for the formation of student character which is abbreviated as RECODING (Religious, Caring, Open Minded, Inspiring). The integration of divine values in academic classes and the integration of contemporary values in religious classes are a typical phenomenon in the implementation of holistic learning that occurs at Thursina IIBS.

Research conducted by Imron et al., entitled Concept of Islamic Integrated Education and its Implementation at Ar-Rohmah Educational Institute explains the relationship between the concept and implementation of integrated (holistic) education (Rossidy et al., 2023, pp. 61–62). However, there is a research gap in the form of no discussion regarding the formation of students' religious character. This study will add novelty in the form of the formation of students' religious character. Based on the importance of the things explained above and the existing research gap, the researcher wants to examine more deeply how the concept and implementation of holistic education at SMP Thursina IIBS and its implications for the resulting religious character of students.

## **METHODS**

This study aims to describe the phenomena that exist naturally, comprehensively and deeply about how the concept and implementation of holistic education in character formation occurs at SMP Thursina IIBS Malang so that this study uses a qualitative approach with a case study type. Qualitative research itself aims to understand the phenomena experienced or occurring in the subject which is then described in the form of narrative words and language.(Moleong, 2018). The type of case study research uses a single comprehensive design, because this research attempts to describe and analyze a particular phenomenon that is in accordance with the research subject or social unit, such as an agency/institution, individual or community group (Sugiyono, 2021). This study will describe how the phenomenon of the formation of students' religious character in holistic education at SMP Thursina IIBS. This study was conducted with field research at Thursina IIBS Malang to achieve these objectives.

Researchers use purposive sampling techniques or sampling techniques based on certain considerations, such as looking at the identities of sources that are relevant to the research objectives so that they are able to answer the topics being researched.(Sugiyono, 2021). The subjects of this study were stakeholders, academic teachers and religious teachers at SMP Thursina IIBS who were selected as key informants to understand the concept and implementation of holistic education in the formation of student character. Data collection was carried out through observation, in-depth interviews, and documentation to obtain comprehensive information related to the concept and implementation of holistic education in the formation of students' religious character at

SMP Thursina IIBS. Observations included students' learning and daily activities directly observed by researchers in the school environment. Interviews were conducted with stakeholders such as foundation leaders, teachers, and dormitory supervisors, and were recorded and transcribed for analysis. Documentation in the form of curriculum, policies, and activity reports were collected with the school's permission as complementary data.

Data analysis in this study uses the Miles and Huberman model which takes place interactively and continuously until the data reaches saturation. This model includes three main stages: data reduction (data condensation), which is the process of filtering, summarizing, and simplifying field findings; data display, which is organizing data systematically so that it is easy to understand; and conclusion drawing/verification, where researchers interpret the meaning of the data that has been processed to obtain valid findings. The data that has been collected will be tested for credibility for data validity. The credibility test is carried out by data triangulation. Triangulation functions as an examination of data from various different sources, different data collection methods and different times. So there is source triangulation, data collection technique triangulation, and time triangulation.

This research was conducted at Thursina International Islamic Boarding School Malang, located at Jalan Tirta Sentono 15 A, Landungsari, Dau, Malang, East Java, Indonesia 65151. This research was conducted for 3 months starting from February to May 2025.

## RESULTS

Thursina International Islamic Boarding School consists of junior high and senior high school levels intertwined with a modern Islamic boarding school environment. Carrying out education with a holistic (comprehensive) approach that is carried out in a balanced manner. Making the concept of Islamic teachings (al-Qur'an and al-Hadith) as the main foundation and center of all existing educational processes. In the educational process, students will follow the learning process (ta'lim) in academic and diniyah classes, the process of conditioning and character/adab formation (ta'dib) and the process of purifying intentions and self (tazkiyah) through the daily worship program of students.

## Thursina International Islamic Boarding School Holistic Education Concept in the Formation of Students' Religious Character



**Figure 1. Philosophy of the educational process at Thursina IIBS**

The image helps us understand how the educational process at Thursina IIBS takes place. At the very core are the Qur'an and Hadith which are the center or main reference for the entire educational process in it. Then it is made into its philosophy, approach and vision and mission. Its vision is to become a leading and world-class Islamic boarding school and its mission is to have graduates who have "Moral Excellent, Internationally Minded, and Inspiring Leaders". This is applied in its six curricula so that it can have graduates who have "Moral Excellent, Internationally Minded, and Inspiring Leaders" in accordance with the mission of Thursina IIBS. The last circle is then returned to its central goal, namely to have an awareness of the Greatness of Allah.

Thursina IIBS Philosophy for The Concept of Holistic Education

Contained in the Qur'an, Surah At-Tin, verse 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَفْوِيمٍ

*"Indeed, We have created humans in the best form,"*

Thursina believes that every child has extraordinary potential so that they can achieve happiness in the world and the hereafter. Therefore, the education process must be carried out holistically and balanced by adhering to the principles of the Quran, Hadith and the agreement of the Ulama. Education not only strengthens cognitive, but also in the affective and psychomotor domains.

In the Qur'an, Surah Al-Baqarah verse 30, it is also explained that humans as caliphs on earth, then every human being must be given provisions in the form of

knowledge with their minds. Ustaz Nur Abidin, M. Ed stated "Thursina wants every student who graduates to be able to maximize their respective abilities so that they can become leaders for what is their strength based on Islam."

وَأَذَقْنَا لِكُلِّ قَوْمٍ لِمَالِكِهِمْ فِي الْأَرْضِ حَلِيبَةً ۗ قَالُوا أَنجَعُلُ فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ  
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*"And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Truly, I know what you do not know."*

### Vision and Mission of Thursina IIBS for The Concept of Holistic Education

Vision to become a leading and world-class Islamic boarding school. Thursina IIBS provides a religious, challenging and joyful learning environment that focuses on comprehensive and balanced education to produce Muslim scholars who have Islamic personalities (morally excellent), leaders (an inspiring leader) and global perspectives (internationally minded).

Ustaz Rajab, M. Pd. I as the Chief of Education stated several indicators at the junior high school level as follows: "morally excellent has indicators in the form of having a straight and solid faith; having a correct, broad and deep understanding of Islam; being able to carry out obligatory and sunnah worship properly and correctly according to the guidance of the Prophet Muhammad SAW; having commendable morals (Akhlakul Karimah). The indicators of an inspiring leader are passing the national standard competency test, passing the international standard competency test, passing the Diniyah standard competency test, passing the international insight development program test (Overseas program).

While internationally minded has indicators of being able to memorize at least 5 Juz of the Qur'an, being able to translate selected surahs of the Qur'an, being able to memorize and translate at least 40 Hadiths, being able to compete to achieve, being able to communicate actively in Arabic and English both verbally and in writing, being able to carry out personal duties and responsibilities independently, being able to adapt and solve problems, being able to produce work, and being able to communicate opinions and thoughts effectively."

In order to achieve the vision and mission of the institution, Thursina has core values that must be implemented by every school member, both students, teachers and stakeholders. The Core Values are Religious, Caring, Open-minded, Inspiring or commonly abbreviated as RECODING.

## **Implementation of Thursina International Islamic Boarding School Holistic Education in the Formation of Students' Religious Character**

### Thursina IIBS Curriculum for The Concept of Holistic Education

Ustaz Nur Abidin, M. Ed. as CEO of Thursina stated "Thursina IIBS implements six curricula as a form of response to the challenges of this era. Thursina IIBS strives to keep the content of the curriculum and teaching methods always up to date and in accordance with the demands of changing times. So that the study of the curriculum content becomes very strategic and is continuously carried out both in the content of the Al-Quran curriculum, diniyah, national, language, self-development of students and international curriculum". Based on documentation results the curriculum is as follows:

Al-Qur'an, this program focuses on the ability to read, memorize, translate and understand the Al-Qur'an Al-Kariem. Students will be divided into several small groups and accompanied by hafidz or hafidzah. During the study period, students will be able to read the Al-Qur'an with good and correct reading standards (Tahsin), translate and understand the interpretation of selected letters and memorize a minimum of 5 juz for junior high school level, 5-10 juz for high school level other than the 'Ulama major and 20-30 juz for high school level majoring in 'Ulama

Al-Azhar Islamic Foundation, in order to improve the quality of Diniyah and Arabic learning, Thursina adopted the Al-Azhar Cairo Egypt curriculum. This curriculum focuses on developing the competence of students in the fields of memorizing the Al-Qur'an, Arabic and Islamic Studies (aqidah, siroh and tafsir). By using this curriculum, Thursina is officially under the guidance of Al-Azhar University and Thursina graduates will receive direct recognition from the campus of the Pyramid country.

National Curriculum, this curriculum refers to the content standards set by the National Education Office with the main objective of developing the logical-intellectual, affective and psychomotor abilities of students. The junior high and senior high school

curriculum standards used refer to the content standards set by the Education Office and for the senior high school level there are two majors, namely science and social studies. In the learning process, teaching materials will be integrated with Islamic concepts and values so that students are increasingly aware of the greatness of Allah SWT.

International (Cambridge), Thursina IIBS has become a Cambridge International School, with the school registration number "ID 385", Thursina adopts an International curriculum with the main goal of students having International qualification standards through the Check Point exam for junior high school students and the IGCSE exam for high school students. Good English language proficiency and high self-confidence so that they have wider opportunities to continue to further education both at home and abroad.

Languages, this language program aims to develop students' Arabic and English language skills. With a practical curriculum and an active and strong language environment, students at both junior and senior high school levels are expected to be able to use Arabic and English both in daily interactions and for learning and global information search purposes.

Enrichment and Extension, to form self-confident and globally-minded Muslim men and women, Thursina provides various activities outside the classroom, both for developing self-potential and skills, as well as recreational purposes. In the self-development program, the students can join various programs such as Thursina Student Association, The Entrepreneur, Smart Cooking, Scout Leader, Red Crescent, The Scientist and The Journalist. To cultivate the aesthetic value of the students, Thursina also provides Islamic Calligraphy, House Keeping, Photography and The Designer programs. Meanwhile, to build global insight and friendship, students can join various learning excursions and overseas visits both domestically and abroad. Meanwhile, to build awareness of personal health, the environment and society, Thursina also organizes various social services and sports programs with the main programs of choice being Swimming, Horse Riding, Archery, Health Care, Wall Climbing, Taekwondo, Futsal and Fundraising for Free Qur'anic Education Program and Scholarship.

#### Integrated learning for The Concept of Holistic Education

Thursina IIBS adopts an educational model inspired by the life pattern of the Prophet Muhammad SAW and the story of the Prophet Moses AS on Mount Thursina. This education emphasizes three main pillars, namely Ilmu Ilhami (Spiritual closeness to

Allah), Ilmu Tibyani (Holistic understanding of the Qur'an), Ilmu Burhani (Applied science for the benefit of the people). The education system at Thursina IIBS focuses on integrating aspects of science, spirituality, and practical applications to produce a generation of Muslims who are able to face modern challenges based on Islamic values. Ustaz Rajab, M.Pd.I explained that to integrate this, several stages were carried out. "Before entering the new semester, we do planning in the form of workshops to determine lesson topics, then we discuss and conduct cross-subject discussions to map values that can be integrated according to the needs of each subject. After all the administration has been made, all that remains is to implement it in each class according to its syntax. Then we evaluate it again together."

In the implementation of learning, Thursina uses a holistic learning model where several models are summarized in the acronym HOLISTIK (Hands on and experiential learning), (observation and problem based learning, (Learning by project), (Inquiry based learning), (Scientific based learning), (Text based instruction), (Instruction Based learning-Nubasyirah), (Cooperative Learning). As conveyed by Ustaz Rajab, M.Pd. I "Each subject can choose a learning model in the HOLISTIK acronym that we have mapped so that comprehensive education is implemented. Emphasized by the statement of Ustaz Febri, a social teacher at Thursina Middle School "In our learning we instill core values from Thursina by using one of the models from the acronym HOLISTIC.

Learning in academic and religious classes both integrate values to shape students' religious character. As stated by Ustadzah Umi Zakiyah, an English teacher, "In general, the integration of Islamic values is adjusted to the learning material so that the scientific values are also varied, such as sincerity, gratitude, patience, and others. For example, in writing learning, the value of patience is emphasized so that students can be patient through all the steps of writing essays or stories." Also conveyed by a science teacher, Ustadzah Miftahul Sefti R, M.Si "Humans as caliphs on earth, for example in the context of ecosystem lessons. So that students have an obligation to maintain the ecosystem and preserve nature. Islamic brotherhood. In the Project Based Learning learning process, it has implications for the character of mutual cooperation, respecting each other."

## Implications of Holistic Education in the Formation of Students' Religious Character

**Table 1.** Formation of Religious Character.

Aspect	Behavioral Indicators	Notes
Daily Worship	Students participate in congregational prayers	Every time prayer time approaches, there is an announcement to immediately leave your activities and gather at the mosque.
	Reading the Quran daily	Students automatically read the Qur'an to make memorization deposits to the murobbi/murobbiah because there is a tahfid program for all students.
Praiseworthy Morals	Saying hello	Students are accustomed to saying hello as a form of 3S 1C culture (smile, greet, shake hands and kiss hands)
	Speaking politely	Students choose good diction when speaking to teachers and fellow friends.
Spiritual Habits	Dhikr after prayer	Dhikr is carried out in congregation after congregational prayers are carried out.
	Get used to praying before activities	Students pray before carrying out activities inside or outside the classroom, supported by posters in the surrounding area.
Teacher's Exemplary Behavior	Teachers relate lessons to divine values	Each teacher creates a lesson plan that is linked to Thursina's core values
	Teachers demonstrate Islamic morals	Teachers become role models for students
School environment	Reminders of Islamic values are available	There are many prayer posters, pieces of verses from the Koran, and Islamic quotes.
	There are routine activities with a religious nuance	Every day students perform daily worship such as prayer, tadarus al-Quran, morning and evening dhikr together.
Social Interaction	Students respect teachers/friends	Students speak politely and practice the 3S 1C culture.
	Advise in goodness	Students remind each other of their friends
Religious Leadership	Students become imams/muezzins during prayers	There are additional points if students can lead daily activities which will be included in the assessment system.
	Active in religious activities	All worship activities will become points recorded in the merit and demerit points system.

The formation of religious character is instilled in spiritual habits or daily worship such as congregational prayer, sunnah prayers, morning and evening dhikr. The learning schedule and all activities at Thursina are designed to adjust to prayer times. So that there is a time gap for students to prepare to perform congregational prayers. According to Ustad Nur Kholik, S.Pd. I "The habit of the Qur'an is implemented routinely when approaching the dhuhur and ashar congregations between the adhan and iqomah." While waiting for prayer time, students read the Qur'an both for murojaah and memorization because Thursina graduates are required to be able to memorize at least 3 Juz so that students automatically read the Qur'an to make memorization deposits on the murobbi / murobbiah to achieve the goals of the tahfid program.

Thursina applies a merit and demerit point system to evaluate students in carrying out their daily obligations. There are additional points if students can lead daily activities that will be included in the assessment system. Umi Zakiyah, M. Pd, stated "For the form of evaluation itself, we have congregational prayer attendance and a very effective Married and Demarried Point system." Ustadzah Miftahul Sefti R, M.Si added "Daily attendance of Asr prayer, recording of Sunnah Worship as a merit Point, there is Sunnah fasting, Sunnah prayer, Tasbih Itqon, daily observation points and from academic teachers such as dress etiquette if it is not appropriate then there is The Married Point."

The formation of religious character is instilled in the school environment with commendable morals, and social interaction with the 5S culture consisting of Prayer, Greetings, Trash, Uniforms, Shoes/Sandals. The greeting culture is by implementing 3S 1C consisting of smiles, greetings, shaking hands, and kissing hands when meeting asatiz/ah or guests. Every teacher and stakeholder of Thursina becomes a role model for students. So that character is formed in students because they often see their surroundings have commendable morals. Ustad Nur Kholik, S.Pd.I, a tauhid teacher said, "All employee teachers here are required to be Uswah or role models so that students can emulate what they see so that it can be applied in their respective personalities and then the habit of greeting in the environment in Thursina."

Classroom learning by integrating divine values in learning, such as the statement of Ustadzah Miftahul Sefti R, M.Si "Humans as the Khilafah on earth, for example in the context of ecosystem lessons, have an obligation to maintain the ecosystem and preserve nature. Islamic brotherhood in the Project Based Learning learning process is mutual

cooperation, respect for each other." The teacher also exemplified the religious characters of Ustadzah Miftahul Sefti R, M. Si adding, "habituation of manners in the classroom environment from the opening to the closing of the class. Habituation of daily worship of congregational prayer, sunnah fasting, morning and evening dhikr. Teachers participate in congregational prayer, continued with evening dhikr, character formation Through classroom learning such as polite speech, Islamic ethics, time discipline and cleanliness in the classroom." In addition to the classroom, character formation also occurs in the dormitory "Every morning, students submit memorization to the musyrifah and they receive supplies from the musyrif/musyrifah in the dormitory every day."

## **DISCUSSION**

### **Thursina International Islamic Boarding School Holistic Education Concept in the Formation of Students' Religious Character**

The data from the research results above show that holistic education can shape students' religious character. Students through holistic education not only excel in the cognitive, affective and psychomotor domains but also form a religious character. As in Taufik Hidayat's research in the perspective of hadith, holistic education emphasizes good manners and morals and provides comfort to students in learning. In essence, Islamic education is comprehensive and integrative where the learning process focuses not only on cognitive, affective, and psychomotor aspects, but also on spirituality and morality so that students will gain complete knowledge (Hidayat et al., 2022).

Holistic education can be seen through the philosophy of Thursina IIBS which is then poured into its vision, mission, and core values. The success of implementing holistic education is carried out together starting from teachers in class, employees to stakeholders as role models for students. In the book *Implementation*, highlights the complexity of implementation and how the gap between planning and implementation can lead to failure of the main objective. Top-Down Implementation Theory states that coordination and communication between components in policy implementation are very important. (Pressman, J. L., & Wildavsky, 1984). Effective implementation depends on: clarity of policy objectives, structured hierarchy, adequate resources, strict supervision. In addition, the participation and support of each component at the practitioner level has a very crucial role in an implementation (Lipsky, 1980).

There are 3 principles of education that Munifah said are holistic, namely: *connectedness*, *wholeness* and being fully human. There is an element of connectedness in the form of integration of each lesson so that not every science will complement each other. All science comes from one, namely God's knowledge. Second, Wholeness, namely the absence of gaps or no longer being lopsided or partial in science so that a total character is created. The process is like in Krathwohl's affective taxonomy which categorizes it into receiving, responding, valuing, organization, and the highest level of characterization by value set (Kesuma et al., 2013). Receiving or accepting the phenomenon, individuals begin to be positively aware of the phenomenon, for example listening to others. Responding or responding to the phenomenon, for example participating in class discussions. Valuing or assessing, assessing the importance of what someone gives in the phenomenon, for example being sensitive to differences. Organization or organizing values into priorities, for example accepting the consequences of decisions taken. Characterization by value set or internalization of values, for example showing teamwork. And the third is *being fully human* targeting the area of developing practical aspects.

### **Implementation of Thursina International Islamic Boarding School Holistic Education in the Formation of Students' Religious Character**

These three aspects have been seen in the implementation of holistic education in Thursina. The first principle of connectedness is seen in learning in academic and religious classes. Before entering a new teaching at the beginning of the semester, teachers prepare a draft of a learning implementation plan (RPP) for the next semester. In it there are Islamic/contextual values related to the lessons to be taught. Like Tasman Hamami's research, the results of the study show that a special reform curriculum based on a holistic-integrative model develops students' potential, including spiritual, emotional, intellectual and transcendental intelligence, in an integrated manner (Hamami & Nuryana, 2022).

In holistic education, the formation of individual wholeness can be seen through the stages of affective development (Kesuma et al., 2013). This process begins with the receiving stage where a student begins to show positive awareness of a phenomenon, for example by paying attention to the teacher's explanation about the importance of protecting the environment. Furthermore, at the responding stage, students begin to be

actively involved, such as participating in school clean-up activities or asking critical questions.

This process develops into the valuing stage, when students begin to assess the importance of environmentally conscious behavior and demonstrate this concern through voluntary actions, such as reducing plastic use and inviting friends to participate. The next stage is organization, which is when students begin to prioritize values in their lives, such as placing responsibility for the environment above personal comfort. The peak is the characterization by value set stage, when these values have been internalized and become part of the student's character, which is reflected in consistent actions such as being active in a green community and making an environmentally friendly lifestyle part of their identity.

This process reflects that being fully human means living with a complete awareness of values, moral responsibility, and personal integrity, which not only develops in the mind, but also in the heart and real actions. The formation of religious character is indeed not immediately formed. But there is a long process and character building first which is quite long. Students will observe and imitate what is around them. As in the theory of long term memory starting from students seeing, copying, memorizing, recoding, and finally reproducing (Fitri, 2012). In Thursina, teachers, staff and employees must exemplify religious character so that students can observe the environment around them so that they can follow it. All school residents remind each other and form the implementation of religious values.

In Utami's research, analysis of the research on the formation of student character at SDN Tangerang 15 found that the most important factors influencing student character were family, teachers, the surrounding environment, and learning media (Utami et al., 2020). Also in Algifahmy's research, it is explained that the role of teachers is a central part in this case, role theory alone is not enough, but how teachers can touch the hearts of students so that educational goals can be achieved comprehensively, and return to human nature and can apply Islamic principles themselves, learning activities in class, and social processes in the environment. (Algifahmy, 2022).

There is a character evaluation system called merit and demerit points carried out by Thursina so that students have a religious character in the form of discipline. These results are in line with research by Dzakiyatul Afifah, The implications of internalizing

students' disciplined character in the demerit and merit point program have 90% positive and are implemented well, namely the existence of continuity in Islamic boarding school and academic activities, paying more attention to regulations, being deterred by the law, having good treatment for problematic students and having strong communication between teachers and students (Afifah, 2021).

### **Implications of Holistic Education in the Formation of Students' Religious Character**

The implications of holistic education in the formation of religious character can be seen in the character of students who carry out daily worship in congregation, have a disciplined character, and care about others. The holistic curriculum maximizes the cognitive, affective and psychomotor aspects of students. Like Tasman Hamami's research, The holistic-integrative curriculum is a model of future Islamic education for the sustainability of the private Islamic education system in Indonesia which is capable of forming a good, faithful, pious and noble society (Hamami & Nuryana, 2022). Research from Fauzi, holistic education maintains personal development as a whole including: intellectual-emotional, physical-social, aesthetic and spiritual. (Fauzi, 2019). Research from Sriyanta, Holistic education aims to shape the character and personality of students, not only intellectually but also spiritually, morally and socially (Sriyanta et al., 2025).

The literature comparison in this case is compared with the research of Dewi Savitri and Azzah Nor Laila entitled Implementation of the Boarding School System in Shaping Student Personalities at the Matholi'ul Huda Troso Islamic Education Foundation (Madrasah Aliyah and Madrasah Tsanawiyah) (Savitri & Laila, 2024). The two articles being compared both discuss the formation of student character in an Islamic educational environment based on boarding schools, but have different approaches and focuses. The article "Holistic Education in the Formation of Religious Character (Case Study of SMP Thursina IIBS Malang)" emphasizes more on the holistic education approach. This study focuses on how the integration of six curricula (Al-Qur'an, Islamic foundations, national, international curriculum, language, and self-development) and the application of RECODING values (Religious, Caring, Open-minded, Inspiration) play a role in shaping students' religious character. Meanwhile, the article entitled "Implementation of the Pesantren System in Forming Student Personalities at the Matholi'ul Huda Troso Islamic

Education Foundation" focuses more on the implementation of the traditional pesantren system and its influence on the formation of student personalities, such as discipline, responsibility, leadership, and faith.

Another striking difference is seen in the objects and approaches of each institution. SMP Thursina IIBS carries a modern concept with the integration of divine values in technology-based learning and curriculum renewal, while YPI Matholi'ul Huda Troso uses a classic pesantren approach that emphasizes habituation, intensive supervision, and experiential learning methods. Thursina stands out in its holistic learning structure, with a point assessment system of strengths and weaknesses to shape character, while YPI Matholi'ul Huda emphasizes more on daily life practices in the pondok as a means of character formation through discipline, independence, and responsibility.

In terms of implications, Thursina's study provides an integrative and relevant modern Islamic education model to be applied in similar institutions that want to combine religious values with international education standards. This study contributes to the literature on holistic education based on values and spirituality. Meanwhile, Matholi'ul Huda's study provides an important contribution in strengthening the understanding of the effectiveness of the traditional pesantren system in forming a strong personality through direct experience and active involvement of students in various pesantren activities.

## CONCLUSION

This study reveals that the holistic education approach at SMP Thursina International Islamic Boarding School effectively forms students' religious character. By integrating six curricula (Al-Qur'an, Islamic Foundation, National Curriculum, International Curriculum, Language, and Self-Development), and implementing the RECODING values (Religious, Caring, Open Minded, Inspiring), education is implemented comprehensively and in a balanced manner. Students not only develop in cognitive, affective, and psychomotor aspects, but also internalize religious values through the habit of worship, teacher role models, the school environment, and the integration of divine values in learning. This process is in line with the principle of being fully human, namely the formation of a complete human being who is aware of his/her relationship with God, others, and the environment. The results of this study directly answer the research

objectives, namely to describe the concept and implementation of holistic education in the formation of students' religious character.

This study provides an important contribution to the development of Islamic education through a holistic character education approach. This study combines holistic education theory with the practice of religious character formation at SMP Thursina International Islamic Boarding School, Malang, as a representation of a modern Islamic school. Theoretically, this study enriches the literature by emphasizing that holistic education does not only cover cognitive and psychomotor aspects, but also affective and spiritual aspects as a whole, and offers a strategic approach based on divine values in dealing with moral degradation in the era of globalization. The integration model of the six RECODING curricula and values (Religious, Caring, Open-Minded, Inspiring) is a concrete manifestation of the concept of comprehensive Islamic education. In its application, the character assessment system based on merit and demerit points applied in students' daily activities is an innovation that can be replicated by other Islamic educational institutions as an effort to balance religious values and national-international curriculum standards.

However, this study has methodological limitations because it uses a single case study approach, so the findings cannot be generalized to all boarding school-based educational institutions. Based on these limitations, future research is recommended to expand the scope of the subject by conducting comparative studies in several other boarding schools that implement holistic education, in order to strengthen the external validity of the findings. The use of mixed methods is also recommended so that qualitative data can be complemented with quantitative data, for example through student and alumni perception surveys.

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