



Holistic Learning in Islamic Religious Education at SMP IT Bina Insan Batang Kuis

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ABSTRACT

This study examines how holistic learning is enacted in Islamic Religious Education (PAI) at SMP IT Bina Insan Batang Kuis and identifies the ecosystem sustaining it. Using an instrumental single-case design, data were collected from December 2025 to March 2026 through observation, semi-structured interviews with nine participants, and document analysis. The findings show that holistic learning connects five dimensions—cognitive-intellectual, spiritual, moral-affective, psychomotor, and social—across classroom instruction, religious routines, mentoring, assessment, and home monitoring. Teachers act as instructors, facilitators, murabbi, and role models. Merdeka-JSIT curriculum integration and parental partnership support the model, while limited time, varied abilities, administrative workload, and uneven home support constrain it. Holistic PAI is best understood as an educational ecosystem, not merely a classroom technique.

INTRODUCTION

The central challenge of twenty-first-century education is not limited to academic attainment. Schools are also expected to cultivate moral judgment, emotional maturity, social responsibility, practical competence, and spiritual depth. This expectation is especially important in Islamic Religious Education (Pendidikan Agama Islam, PAI), whose aims extend beyond the transmission of religious knowledge. PAI is intended to help students understand Islamic teachings, internalize their values, and express them in worship, conduct, and social relationships. When instruction is dominated by lectures, memorization, and written tests, a gap can emerge between what students know and how they act.

A holistic perspective offers a way to address that gap by treating the learner as a whole person rather than as a collection of isolated academic abilities. In the Islamic educational tradition, this orientation is closely related to the formation of *insan kamil*: a person whose intellectual, spiritual, moral, physical, and social capacities develop in a balanced manner (Al-Rasyidin & Nizar, 2005). Al-Attas (1999) places *adab* at the heart of education, while Miller (2019) emphasizes connection, balance, and transformation as defining principles of a holistic curriculum. These perspectives converge in their rejection of a narrow separation between knowledge and character.

The normative basis for this orientation is particularly clear in Qur'anic Surah Al-Jumu'ah [62]: 2, which links *tilawah* (recitation and engagement with revelation), *tazkiyah* (purification and moral formation), and *ta'lim* (teaching the Book and wisdom). The verse presents education as an integrated process in which understanding, inner formation, and wise action develop together. Surah Al-Baqarah [2]: 208 further supports a comprehensive orientation through the concept of *kaffah*. Pedagogically, *kaffah* is not simply the accumulation of religious activities; it is consistency between what students understand, value, practice, and sustain (Abdalla, 2026; Agustina, 2026).

Yet the term *holistic* is often used loosely in PAI research. It is frequently reduced to the familiar cognitive, affective, and psychomotor domains. Those domains remain useful, but they do not fully explain the spiritual, relational, cultural, and contextual dimensions of Islamic education. For this study, *holistic learning* is defined as a process that develops five interrelated dimensions – cognitive-intellectual, spiritual, moral-affective, psychomotor, and social – and connects classroom learning with school culture and family life.

SMP IT Bina Insan Batang Kuis provides a relevant case for examining this process. The school combines the Merdeka Curriculum with the quality framework of the Integrated Islamic Schools Network (Jaringan Sekolah Islam Terpadu, JSIT), operates a full-day schedule, and organizes religious activities at daily, weekly, and semester levels. PAI therefore occurs not only in scheduled lessons but also through Qur'an review, congregational worship, mentoring, teacher modelling, student talks, and home-based monitoring. Purwanto (2022) notes that the JSIT curriculum seeks to integrate national learning goals with Islamic values; the present case makes it possible to investigate how that integration is experienced in practice.

Previous studies have established the importance of holistic and integrative approaches in Islamic education, but several issues remain underexplored. Hidayatullah et al. (2024) describe holistic PAI implementation at the junior high school level, while Basri et al. (2024) show that integrative education requires coherence across curriculum content, teaching methods, and institutional activities. Other work emphasizes spiritual-moral formation (Budiyanti & Parhan, 2024), deep and value-based learning (Hania et al., 2025), and prosocial development in Islamic schools (Hady et al., 2025). What is still insufficiently explained is how curriculum, school routines, assessment, teacher roles, and family involvement operate as one educational ecosystem.

This study therefore examines how holistic PAI learning is implemented through the interconnection of five developmental dimensions, how teachers function as instructors, facilitators, murabbi, and role models, and which conditions support or constrain the model at SMP IT Bina Insan Batang Kuis. Its contribution lies in moving the unit of analysis from an individual teaching strategy to an ecosystem of curriculum, relationships, culture, assessment, and home-school continuity.

LITERATURE REVIEW

Holistic Education and Islamic Pedagogy

Holistic education is concerned with the development of the whole person and with the relationships that give learning meaning. Miller (2019) identifies balance and connection as central principles: intellectual development should not displace emotional, physical, social, or spiritual development, and learning should connect the learner with self, community, knowledge, and the wider world. Widodo (2019) Similarly argues that school culture is a decisive medium for holistic education because values are learned through routines, relationships, symbols, and institutional expectations as well as through formal lessons.

Islamic pedagogy adds a distinct normative orientation to this framework. The concepts of tarbiyah, ta'lim, ta'dib, and tazkiyah describe related but non-identical educational functions. Tarbiyah concerns sustained nurturing and development; ta'lim concerns the acquisition and understanding of knowledge; ta'dib concerns proper conduct and the recognition of appropriate relationships; and tazkiyah concerns purification and ethical-spiritual growth. Abdalla (2026) treats tarbiyah as an integrative paradigm that holds these functions together, while Agustina (2026) reconstructs prophetic pedagogy as a non-dichotomous process involving knowledge, exemplary conduct, reflection, and social transformation.

This study does not treat the cognitive, affective, and psychomotor domains as obsolete. Instead, it positions them within a broader framework. Budiyanti and Parhan (2024) propose that holistic Islamic pedagogy should address knowledge, attitudes, skills, ethics, social development, and spirituality simultaneously. In the same direction, Hania et al. (2025) show that deep learning in an Islamic context requires conceptual understanding, meaningful experience, and value integration. Fatimah (2024) similarly frames holistic Islamic education as the coordinated development of intellectual, spiritual, and

emotional potential, while Rohadatul Aisyi et al. (2025) underline the importance of intellectual, emotional, psychomotor, and spiritual balance. These arguments support an analytical distinction between five dimensions while retaining their interdependence.

PAI as an Educational Ecosystem

An ecosystem perspective assumes that learning is shaped by the consistency or inconsistency of several environments. Formal lessons provide concepts and structured tasks, while the hidden curriculum communicates values through teacher behaviour, discipline, peer interaction, and school routines. Family practices can reinforce or weaken what is cultivated at school. In this sense, an educational program becomes holistic not because it contains many activities, but because its objectives, experiences, relationships, assessments, and follow-up mechanisms are connected.

Research on integrative Islamic schooling supports this proposition. Hamami and Nuryana (2022) show that a holistic-integrative orientation depends on coherence across the education system rather than on a single classroom technique. Basri et al. (2024) demonstrate the importance of coherence between general knowledge and religious values, whereas Purwanto (2022) highlights the institutional role of the JSIT curriculum. Hady et al. (2025) show that prosocial outcomes require deliberate strategies and a supportive social climate, while Mukhtar et al. (2024) demonstrate that character formation through PAI is also shaped by the social and institutional context of the school. Ginanjar et al. (2025) further argue that PAI should shape character while allowing students' talents and interests to develop. Muzaki et al. (2026) likewise frame holistic education as a basis for sustainable learning, while technology can strengthen the ecosystem when it is used as a pedagogical tool rather than an end in itself. Mintasih et al. (2024) emphasize that digital integration in PAI depends on teacher competence and value-sensitive implementation. Subasman (2023) likewise identifies school culture and leadership as important conditions for innovative learning in integrated Islamic schools.

The analytical framework used in this study links Islamic normative foundations and holistic curriculum theory to five developmental dimensions. These dimensions are enacted through curriculum integration, experiential learning, religious habituation, teacher modelling, multidimensional assessment, mentoring, and parental partnership. The expected outcome is not a single score but a coherent pattern of understanding, worship, moral conduct, practical competence, social responsibility, and increasing self-regulation.

Figure 1. Analytical Framework of Ecosystem-Based Holistic PAI Learning

Normative and Theoretical Foundations	Five Developmental Dimensions	Ecosystem Mechanisms	Expected Development
Q.S. Al-Jumu'ah [62]: 2; kaffah; tarbiyah-ta'lim-ta'dib-tazkiyah; connection and	Cognitive-intellectual; spiritual; moral-affective; psychomotor;	Merdeka-JSIT curriculum; classroom experience; school culture; murabbi	Coherence between knowledge, values, worship, skills,

Normative and Theoretical Foundations	Five Developmental Dimensions	Ecosystem Mechanisms	Expected Development
balance	social-relational	relationship; assessment; mentoring; family partnership	relationships, and self-regulation

The arrows implied in the framework are reciprocal rather than linear. Assessment and family feedback can reshape instruction; classroom experiences can alter mentoring priorities; and the strength of each developmental dimension depends on the consistency of the surrounding ecosystem.

METHODOLOGY

This research used a qualitative approach with an instrumental single-case study design. A qualitative design was appropriate because the study sought to understand meanings, processes, interactions, and lived educational practices rather than to estimate the effect of independent variables. The case study strategy was chosen because holistic PAI learning could not be separated from its context of school policy, religious culture, full-day scheduling, JSIT programs, teacher roles, and parental involvement (Creswell, 2018; Moleong, 2021).

The case was bounded by one institution, one PAI learning ecosystem, a four-month fieldwork period from December 2025 to March 2026, and the actors directly involved in planning, implementing, experiencing, and supporting the program. SMP IT Bina Insan was selected as an information-rich case because it combined the Merdeka Curriculum and JSIT guidelines with daily worship routines, Qur'an review, mentoring, tahfizh activities, MABIT, spiritual gatherings, practical worship instruction, and home-based monitoring. The instrumental character of the case means that the school was studied to illuminate the broader question of how PAI may operate as an ecosystem rather than merely as a subject.

Participants were selected purposively according to four criteria: direct involvement in the program, knowledge of its planning or implementation, ability to provide reflective information, and willingness to participate. The nine participants consisted of the principal, the vice principal for curriculum, two PAI teachers, four students, and one parent. To protect confidentiality, participants were identified by the codes KS, WK, GPAI-1, GPAI-2, PD-1 to PD-4, and OT-1.

Table 1. Research Participants

Code	Participant Category	Number	Relevance to the Case
KS	Principal	1	School policy, vision, and the overall learning ecosystem

Code	Participant Category	Number	Relevance to the Case
WK	Vice principal for curriculum	1	Integration of the Merdeka Curriculum and JSIT framework
GPAI-1 and GPAI-2	PAI teachers	2	Planning, teaching, assessment, mentoring, and religious guidance
PD-1 to PD-4	Students	4	Direct experience of classroom learning and school routines
OT-1	Parent	1	School-home communication and continuity of religious practice

Data were gathered through semi-structured interviews, moderate participant observation, and document analysis. Interviews explored participants' understanding of holistic learning, the integration of developmental dimensions, teacher roles, school-home continuity, and enabling and constraining conditions. Observations covered PAI lessons, congregational worship, murajaah, student talks, mentoring, practical instruction, and teacher-student interaction. Documents included teaching modules, assessment instruments, program calendars, daily religious-practice logs (*mutaba'ah yaumiyah*), and JSIT quality guidelines.

Data analysis followed the interactive model of Miles et al. (2014): data condensation, data display, and conclusion drawing and verification. Initial codes included multidimensional objectives, experiential practice, spiritual habituation, role modelling, authentic assessment, parental involvement, and discontinuity between school and home. These codes were compared across sources and grouped into higher-order themes: holistic dimensions, ecosystem connectivity, the *murabbi* role, distinctive institutional features, and limits of implementation.

Trustworthiness was strengthened through source triangulation, method triangulation, member checking, and thick description. Statements from administrators, teachers, students, and parents were compared with observations and documentary evidence. Interpretations were checked with participants where clarification was required. Ethical procedures included institutional permission, informed participation, anonymisation, and confidential handling of data. The study sought analytical rather than statistical generalisation; readers are therefore invited to judge transferability from the detailed description of context and mechanism.

RESULT AND DISCUSSION

The field evidence shows that holistic PAI at SMP IT Bina Insan is not reducible to the presence of cognitive, affective, and psychomotor objectives in a lesson plan. Its holistic character appears when those objectives are connected with spiritual and social development, enacted across classroom and non-

classroom settings, and sustained through school culture and family involvement. The findings are organised into five themes.

Holistic Dimensions and Curriculum Integration

Cross-source analysis identified five dimensions. The cognitive-intellectual dimension involved conceptual understanding, scriptural reasoning, discussion of everyday problems, and higher-order questions. The spiritual dimension involved awareness of worship, engagement with the Qur'an, reflection, and a sense of accountability before Allah. The moral-affective dimension included honesty, discipline, responsibility, patience, and consistency. The psychomotor dimension covered the practical performance of worship and religiously informed activities. The social-relational dimension involved communication, cooperation, public speaking, mentoring, and responsibility within the school community.

Teachers' modules showed that these dimensions were planned in relation to one another. A PAI teacher explained that planning began with a question about the intended change in students, not only the material to be covered. In a lesson on honesty, for example, the teacher combined understanding of the concept and scriptural basis, appreciation of honesty as part of Muslim identity, and the courage to speak truthfully in real situations.

"When I develop a teaching module, I begin by asking what should change in the students after the lesson, not only what they should know. For honesty, they need to understand the concept and its basis, feel that honesty is part of Muslim identity, and have the courage to tell the truth in real situations." (GPAI-1)

The curriculum documents and the vice principal's account showed vertical and horizontal integration. The Merdeka Curriculum provided national learning outcomes, while the JSIT framework supplied an explicit Islamic orientation across subjects and school activities. Fiqh content was linked to worship practice; akhlak content was reinforced through routines and teacher behaviour; Qur'anic learning was connected to murajaah; and home monitoring extended selected practices beyond the school day.

Table 2. Operationalization of the Five Holistic Dimensions

Dimension	Observed Indicators	Main Evidence	Meaning in the Case
Cognitive-intellectual	Conceptual understanding, scriptural evidence, case discussion, HOTS questions	Modules, teacher interviews, classroom observation	Religious knowledge is reasoned through and connected to everyday issues
Spiritual	Dhuha, murajaah, congregational Dhuhr, mentoring, MABIT, spiritual gatherings	Observation, program calendar, interviews	Knowledge is connected with worship, reflection, and awareness of Allah
Moral-affective	Honesty, discipline, responsibility, reflection, teacher modelling	Learning objectives, reflection journals, student accounts	Values are experienced and rehearsed rather than merely defined

Dimension	Observed Indicators	Main Evidence	Meaning in the Case
Psychomotor	Wudhu, muamalah simulation, supervised slaughter practice	Observation, student interviews, practical assessment	Religious principles are translated into observable competence
Social-relational	Discussion, student talks, small-group mentoring, parent communication	Observation, interviews, communication records	Learning forms communication, participation, and shared responsibility

Learning Across the School Ecosystem

PAI learning extended beyond formal lessons. Each morning, students participated in Qur'an review and congregational Dhuha prayer. At midday, congregational Dhuhr prayer was accompanied by short student talks. Weekly mentoring took place in small groups. MABIT—an overnight faith-development program—was held once or twice each semester for male students, while female students attended structured spiritual gatherings. These activities created a recurring rhythm in which religious ideas were introduced, practised, revisited, and discussed.

Classroom instruction added cognitive and practical depth to this rhythm. In the thaharah unit, a video showing an unhygienic environment prompted discussion of cleanliness, ritual purity, responsibility, and correct procedures. Students then practised wudhu under teacher supervision. In muamalah, they simulated ethically appropriate buying and selling. In the unit on sacrificial slaughter, visual aids and supervised poultry-slaughter practice connected fiqh rules with procedural understanding.

"In the thaharah lesson, we did not only learn the theory. We practised wudhu, and the teacher corrected us immediately. We also had a supervised practice related to slaughter, so we understood the procedure directly." (PD-1)

The observed sequence involved enactment and corrective feedback. Students acted, received immediate guidance, and repeated or adjusted it. This mechanism reduced the distance between being able to state a rule and being able to act correctly. The social dimension was also visible in group discussion, student talks, and mentoring, which required students to communicate religious ideas and respond to peers.

Home-based monitoring completed the continuum. The daily practice log was filled in by students and reviewed by parents, while school communication groups were used to discuss programs and follow-up. The mechanism was not equally strong in every family, but it gave the school a formal bridge between school routines and home practice.

Table 3. Continuum of Holistic PAI Learning

Time/Setting	Activity	Dominant Dimensions	Pedagogical Function
Before class each day	Murajaah and Dhuha prayer	Spiritual, discipline	Creates readiness and a regular rhythm of worship

Time/Setting	Activity	Dominant Dimensions	Pedagogical Function
PAI lesson	Discussion, video, cases, guided practice	Cognitive, moral, psychomotor	Links concepts, judgement, and performance
Midday	Congregational Dhuhur and student talk	Spiritual, social	Reinforces consistency, communication, and leadership
Weekly	Small-group mentoring	Moral-affective, social, spiritual	Provides personal dialogue, guidance, and reflection
Each semester	MABIT and spiritual gatherings	Spiritual, moral, social	Deepens experience and community bonds
Home	Daily practice log and parent communication	Spiritual, discipline, responsibility	Extends selected habits beyond school

Teachers, Mentoring, and Assessment

Participants consistently described PAI teachers as more than classroom instructors. They taught subject matter, facilitated discussion, supervised worship, provided personal guidance, and modelled the conduct expected from students. The principal used the term *murabbi* to emphasise the teacher's responsibility for sustained intellectual, moral, and spiritual nurturing.

"PAI teachers are the spearhead of this program. They are not only instructors; they are murabbi. A teacher cannot credibly teach honesty without being honest or teach patience while being quick to anger. Students are shaped most strongly by what teachers consistently do." (KS)

"At my previous school, religion felt like a subject. Here, it feels more like a way of life because what the teachers say is consistent with what they do." (PD-2)

Institutional arrangements supported this role. Teachers participated in JSIT training, academic supervision, webinars, scholarly activities, peer-sharing sessions, and weekly development meetings. These activities strengthened both pedagogical capacity and the shared religious orientation of staff. The *murabbi* role was therefore not left entirely to individual personality; it was reinforced through organisational expectations and professional development.

Assessment also drew on several forms of evidence. Written tests and higher-order questions assessed understanding and reasoning. Daily observation, reflection journals, and peer assessment addressed aspects of conduct and self-awareness. Practical examinations and portfolios documented religious skills. The daily practice log provided repeated information across time and linked selected indicators to parental monitoring.

Each instrument captured a different aspect of development. Written tests could not establish the consistency of worship or honesty, while observation was necessarily situation-dependent. Reflection gave access to students' own interpretation, practical assessment documented performance, and portfolios or practice logs offered longitudinal traces. The strength of the

system lay in the combination of evidence, although the school had not yet formalised equally detailed rubrics for spiritual, moral, and social development.

Supporting and Constraining Conditions

Five supporting conditions were evident. First, school policy explicitly positioned Islamic values across curricula and routines. Second, the full-day schedule provided time for learning outside the formal PAI period. Third, facilities such as the prayer space, Islamic reading materials, smartboards, and digital media supported practice and visualisation. Fourth, teachers demonstrated a strong commitment to mentoring and modelling. Fifth, communication, parenting activities, and the daily practice log enabled parents to participate in educational follow-up.

"The school communicates its programs actively. I feel that I am part of my child's educational community, not simply the person who drops off and collects the child."
(OT-1)

The most frequently reported constraint was time. Teachers considered three formal PAI periods per week insufficient for explanation, discussion, practice, reflection, and assessment. The school partly compensated through its broader program, but this created a need for tighter coordination so that non-classroom activities were linked to specific learning aims rather than operating as separate events.

A second constraint was heterogeneity in Qur'anic reading, memorisation, and prior religious learning. Students who required foundational support and those ready for more advanced reflection were often taught within the same schedule. A third constraint was inconsistency at home, particularly when device use was unsupervised or religious routines were not continued. A fourth was the administrative burden of aligning Merdeka and JSIT requirements.

"Three formal periods feel very limited. One period is forty minutes, and some of that time is used to settle the class. It is difficult to explain, discuss, practise, reflect, and assess within the remaining time." (GPAI-1)

"A serious challenge is unrestricted gadget use at home. When parents do not reinforce the program, what is established at school is not always continued in daily life."
(GPAI-2)

Table 4. Supporting and Constraining Conditions

Category	Condition	Evidence	Analytical Consequence
Support	SIT policy and Merdeka-JSIT integration	Documents, KS, WK	Provides institutional direction and program continuity
Support	Full-day schedule, worship culture, and facilities	Observation, teachers, program calendar	Extends learning beyond formal PAI periods
Support	Teachers as murabbi and role models	KS, teachers, students	Strengthens the credibility of value internalisation
Support	Parent partnership and	OT-1, communication	Creates a school-home

Category	Condition	Evidence	Analytical Consequence
	practice monitoring	records	bridge
Constraint	Limited formal time and dual administrative demands	Teacher interviews	Restricts depth of practice, reflection, and planning
Constraint	Variation in student readiness	Observation and interviews	Requires differentiated support and enrichment
Constraint	Unsupervised devices and uneven home routines	Teachers and parent	Weakens continuity across the ecosystem

Distinctive Features and Degree of Implementation

Because this was a single-case study without comparison schools, the findings do not justify a statistical claim that SMP IT Bina Insan is superior to other schools. What can be identified are distinctive features of the case. The most important is the repositioning of PAI from a separate subject to a connected school ecosystem. Classroom content, religious routines, mentoring, semester programs, assessment, and family involvement were designed to reinforce one another.

Other distinctive features included the formal combination of Merdeka and JSIT frameworks, continuity from daily to semester activities, contextual practical instruction, small-group mentoring, a teacher-development system that supported the murabbi role, and the use of multiple assessment instruments. The added value was not the number of activities by itself, but the degree to which activities were linked to learning objectives and follow-up.

Triangulation showed different levels of evidential strength. Cognitive-intellectual learning was strongly supported by modules, teacher explanations, classroom observation, and students' experiences. Spiritual and psychomotor processes were also strongly documented through schedules, observation, practical assessments, and practice logs. Evidence for moral-affective and social development was adequate at the process level, but it did not establish permanent long-term change. Home continuity remained partial because not all family practices could be observed and parental support varied.

Table 5. Distinctive Features of the Case

Distinctive Feature	Form in the School	Contrasting Tendency	Added Value
Ecosystem-based PAI	Classroom, school culture, mentoring, and family follow-up	PAI treated mainly as a separate subject	Continuity between knowledge, practice, and habit
Curriculum integration	Merdeka learning outcomes aligned with JSIT guidance	Integration limited to vision statements or isolated content	More systematic institutional direction

Distinctive Feature	Form in the School	Contrasting Tendency	Added Value
Program continuum	Daily, weekly, semester, and home activities	Incidental religious events	Repeated and progressively deepened experience
Murabbi role	Modelling, mentoring, supervision, and staff development	Teacher primarily as content deliverer	Relational guidance and moral credibility
Experiential learning	Wudhu, muamalah, slaughter practice, and student talks	Lecture and memorisation dominate	Performance, feedback, and contextual meaning
Multidimensional assessment	Tests, observation, reflection, practice, portfolios, logs	Dependence on written testing	More diverse evidence of student development
Family partnership	Communication, parenting, and monitoring	Parents mainly receive reports	Greater continuity outside school

Table 6. Triangulation and Degree of Implementation

Theme	Interview Evidence	Observation/Document Evidence	Assessment
Integrated objectives	Teachers and WK described multidimensional aims	Modules and activities linked theory with practice	Strong at design and implementation levels
Spiritual development	Administrators, teachers, students, and parent confirmed routines	Dhuha, murajaah, Dhuhr, mentoring, calendar, and logs	Strong process evidence; long-term outcome not tested
Moral-affective development	Teachers and students stressed modelling and reflection	Teacher interaction, reflection journals, attitude indicators	Adequate process evidence; durable internalisation uncertain
Psychomotor competence	Students described corrected practical experience	Practical worship, feedback, and portfolio evidence	Strong for observed skills
Social-relational development	Students joined discussion, talks, and mentoring	Group interaction and mentoring records	Adequate; prosocial indicators could be expanded

Theme	Interview Evidence	Observation/Document Evidence	Assessment
Home continuity	Parent described partnership	Communication and monitoring records; home behaviour not fully observed	Partial because support differed among families

The findings support Miller's (2019) proposition that connection and balance are more fundamental to holistic education than the use of any single instructional method. At SMP IT Bina Insan, knowledge was connected with practice, individual piety with social participation, formal lessons with school culture, and school expectations with family follow-up. This pattern also confirms Widodo's (2019) argument that school culture is not peripheral to holistic education; it is one of the principal environments through which values acquire consistency and meaning.

The case extends general holistic theory by placing tawhid at the centre of connection. In a secular formulation, holistic education often links self, community, nature, and knowledge. In this case, those relationships were given direction through awareness of Allah: learning was framed as worship, religious practice as obedience informed by understanding, and social conduct as akhlak. The integrated sequence of tilawah, tazkiyah, and ta'lim was therefore not a linear set of stages. It functioned as a recurring cycle in which revelation-oriented learning, values were interpreted, knowledge was constructed, action was practised, and experience was reflected upon. This interpretation is consistent with Abdalla (2026) and Agustina (2026).

The findings also refine the frequent definition of holistic learning as the combination of cognitive, affective, and psychomotor outcomes. That formulation is useful for lesson planning but becomes reductionist when spirituality, social relationships, and contextual continuity are left implicit. The five-dimensional framework used here is supported by the Ulul Ilmi model (Budiyanti & Parhan, 2024) and by studies that connect Islamic learning with deeper value integration (Hania et al., 2025). The contribution of the present study is to show that dimensions alone are still insufficient; holism depends on the links among dimensions, settings, actors, and evidence.

Curriculum integration in this case was substantive because it appeared in teaching modules, religious routines, practical experiences, and home monitoring. This finding is consistent with Basri et al. (2024), Purwanto (2022), and Masruroh et al. (2025), particularly in showing that curriculum and lesson planning contribute to character development only when objectives, activities, and assessment are explicitly aligned. It also reveals a caution: integrating two curricular frameworks can increase administrative work and produce parallel programs unless those links are made explicit. A school-wide development map would help prevent fragmentation and would allow teachers to see how classroom learning, mentoring, worship routines, and family follow-up contribute to the same developmental aims.

The teacher findings deepen the discussion of the murabbi role. Sholeh et al. (2024) describe the PAI teacher as facilitator, motivator, and guide. Adib (2024) identifies exemplary conduct as a central medium of PAI, while Azzahrah and Tanjung (2025) show that students' spiritual-moral development depends on sustained teacher strategies and role modelling. The present case adds that moral credibility and relational continuity are central to those functions. Students did not separate what teachers taught from what teachers repeatedly demonstrated. At the same time, exemplary behaviour was supported by recruitment expectations, training, supervision, and a professional community. The murabbi role should therefore be understood as an institutional capacity, not merely an individual virtue.

Assessment was one of the clearest areas in which the school had moved beyond conventional PAI practice. Written tests, observation, reflection, practical assessment, portfolios, and practice logs produced complementary evidence. Nida et al. (2025) similarly call for authentic and adaptive assessment of attitudes in Islamic education. Nevertheless, the school still needed to distinguish participation, performance, and internalisation. Attendance at prayer indicates participation; correct wudhu indicates performance; spiritual awareness and honesty require repeated observation, reflection, and contextual evidence. Numerical scores should not be used to make unwarranted claims about students' inner states.

The distinctive strengths of the case should also be read alongside its tensions. First, strong structure can establish habits but may not automatically produce self-regulation. Reflection, student leadership, personal goals, and problem-based projects are needed so that external routines gradually become internally owned. Second, a broad program can create continuity but also superficiality if activities are not coordinated. Third, spiritual and ritual evidence was stronger than evidence of social service, ecological responsibility, creativity, and talent development. Ginanjar et al. (2025) and Hady et al. (2025) suggest that a fuller model should connect personal piety with prosocial behaviour, student interests, and participation in community life.

Digital media occupied a useful but limited place. Videos and smartboards helped students visualise problems and supported discussion, but internalisation depended on teacher guidance, practice, feedback, and reflection. This finding accords with Mintasih et al. (2024), who argue that digital technology in PAI is effective only when teacher competence and value orientation remain central. Technology should therefore serve the ecosystem rather than define it.

The analytical implications can be expressed in five propositions. First, holistic PAI is determined by interconnectedness, not by the sheer number of religious activities. Second, *tilawah*, *tazkiyah*, and *ta'lim* function together as a recurring pedagogical cycle. Third, the murabbi role requires institutional support. Fourth, student development is more likely to be sustained when messages, routines, feedback, and relationships are consistent across classroom, school culture, mentoring, and family. Fifth, claims of success should be based

on triangulated evidence of development rather than on program existence or test scores alone.

Table 7. Propositions of an Ecosystem-Based Holistic PAI Model

Component	Analytical Proposition	Empirical Indicators
Tawhid orientation	Holism gains direction when knowledge, worship, ethics, and social responsibility are connected through awareness of Allah.	Qur'anic links in modules, recitation, value reflection, and Muslim character aims
Curriculum connectivity	Multiple programs do not produce holism without explicit links among objectives, experiences, assessment, and follow-up.	Merdeka-JSIT alignment, program calendar, classroom-culture continuity
Transformative experience	Religious knowledge becomes meaningful through performance, feedback, reflection, and repetition in real situations.	Wudhu, muamalah, slaughter practice, student talks, reflection journals
Murabbi relationship	Internalisation depends on moral credibility, relational closeness, and consistent modelling supported by the institution.	Mentoring, worship guidance, supervision, and teacher development
Continuity of evidence and context	Development should be assessed through several forms of evidence and sustained across school and home.	Tests, observation, practice, portfolio, daily logs, and parent communication

These propositions are analytical generalisations from one case, not a universally validated model. Their value lies in explaining why program integration can create coherent experience, when habituation may become internalisation, and where the process is vulnerable to discontinuity. They can serve as working propositions for evaluation, longitudinal research, or comparison across different types of schools.

CONCLUSIONS AND RECOMMENDATIONS

Holistic PAI learning at SMP IT Bina Insan Batang Kuis was implemented through the interconnection of five dimensions: cognitive-intellectual, spiritual, moral-affective, psychomotor, and social-relational. Its holistic character was visible in the continuity among curriculum planning, active classroom learning, religious routines, practical experience, mentoring, multidimensional assessment, teacher modelling, and home monitoring. Qur'anic Surah Al-Jumu'ah [62]: 2 provides a coherent Islamic explanation of this structure through the simultaneous work of tilawah, tazkiyah, and ta'lim.

The school's main distinctive feature was the movement of PAI from a stand-alone subject toward an educational ecosystem. Merdeka-JSIT integration, the murabbi role, contextual practice, small-group mentoring, varied assessment, and parent partnership supported the model. The findings

support holistic education theory on connection and balance, extend it through a tawhid-centred orientation, and challenge the reduction of holism to three learning domains. However, the evidence is strongest at the level of structure and process; it does not prove long-term character change or superiority over other schools.

The school is recommended to develop a grade-level holistic achievement map that links curriculum, routines, mentoring, projects, assessment, and family follow-up. Spiritual, moral, and social rubrics should use observable indicators and reflective evidence without claiming to measure students' inner faith. Differentiated support is needed for varied Qur'anic proficiency, while student agency should be expanded through leadership, social service, environmental projects, digital ethics, creativity, and interest-based activities. Parent partnership should move beyond signatures toward regular dialogue about progress, difficulties, and realistic practices at home.

ADVANCED RESEARCH

The study is limited by its focus on one school, the small number of student and parent participants, and a four-month observation period. Behaviour at home was not directly observed and depended partly on interviews and daily practice logs, which may be affected by social desirability or compliance bias. Future research should compare several integrated Islamic schools, madrasahs, and public schools with different PAI arrangements. Longitudinal studies are needed to trace whether observed routines become stable self-regulation, while mixed-methods research could combine explanation of mechanisms with measures of religious practice, prosocial behaviour, moral reasoning, and student agency.

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