

MULTIDISCIPLINARY APPROACH IN ISLAMIC RELIGIOUS EDUCATION: THE FORMATION OF A HOLISTIC AND RESPONSIVE MUSLIM COMMUNITY TO THE DYNAMICS OF MODERN LIFE

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Abstract: The writing of this article aims to explore the role of a multidisciplinary approach to the formation of Muslims who are holistic and responsive to the dynamics of modern life as a content of Islamic religious education. The multidisciplinary approach blends various disciplines, including social sciences, sciences, and humanities, with Islamic religious education. This research method uses a qualitative and multidisciplinary approach that includes literature study, content analysis, and synthesis of findings from various disciplines. The literature study results concluded that a multidisciplinary approach is relevant and essential in forming Muslims who can adapt to the dynamics of modern life without losing the roots of Islamic religious values. This confirms that the integration of this approach is a strong foundation for the development of holistic, responsive, and competitive Muslims who face the complexity of the times. In addition, this approach has been proven to increase the involvement of Muslims in social and environmental issues, creating individuals who are not only religious but also contribute positively to global society. The implications of these findings can be the basis for the development of educational policies, community development programs, and holistic Muslim development strategies in the face of the complex dynamics of modern life.

Keywords: Holistic, Multidisciplinary Approach, Islamic Religious Education, Responsive

INTRODUCTION

The education system so far tends to adopt a conventional approach that focuses more on diachronic aspects, emphasizing the history of ideas, important figures in the world of education, and the development of educational institutions and regulations (Abdurahman et al., 2023). Although it provides insight into the historical roots of education, this approach is considered less dynamic, too fixated on internal points of view, and less responsive to the times and contemporary problems in education (Siswondo & Agustina, 2021). Understanding the relationship between educational institutions, government, and society as education consumers is crucial in formulating education policies that are more relevant to the needs of the times. In addition, the social impact of educational outcomes, both positive and negative, also needs to be considered carefully, especially in the context of social mobility in society (Buddies et al., 2021); (Aditia, 2021). This is also in harmony with an opinion (Baroya, 2018) that education that has tended to focus more on the transfer of knowledge (cognitive knowledge) is often blamed for neglecting the transfer of values (affective value), which includes character and morals.

Character building and morals are crucial aspects of Islamic religious education. According to (Jasman, 2016), Islamic religious education is an educational process based on Islamic values to achieve educational goals based on the Qur'an and Hadith. It emphasizes that Islamic religious values, teachings, and principles are the main foundation in developing personality and ethics for Muslims. Religious education becomes a crucial foundation to guide individuals toward behavior that is by religious norms and morality recognized by Islamic teachings (Travelancya and Asfahani, 2022). Along with the dynamics of the increasingly complex times, the challenges of Islamic religious education are growing to remain relevant and touch various aspects of life.

Islamic religious education's challenges in a changing modern society include globalization and cultural pluralism (Wimbledon, 2019). These challenges include economic, social, and cultural integration around the world. Globalization is a challenge and also a hope for everyone. Because with globalization, humans will be interconnected with others, not only in the local area but worldwide. Second, technology and media. Advances in technology provide quick access to religious information, so there is a need for certainty in the correct interpretation and ethical use of technology in religion. Third is environmental and humanitarian issues. The sustainability of nature is a crucial issue in religion. The emergence of ecological understanding of religion emphasizes responsibility for the environment as part of the mandate of Allah swt. So is the opinion (Rusnatun, 2020) that the scientific-philosophical environmental issue, the ecological crisis, reflects the spiritual crisis of modern man who has eliminated God from nature. Fourth, social engagement and community

empowerment. Religion can drive positive social engagement, such as charity programs, community empowerment, and philanthropic activities.

In response to the above, a multidisciplinary approach becomes a paradigm that answers the complexity of modern society's changing problems. Multidisciplinary Islamic religious education focuses on understanding religious aspects and integrates scientific concepts from various disciplines (Sholahudin, 2022); (Muhammad Yusuf et al., 2023). This approach aims to provide a deeper and contextual understanding of Islamic religious teachings and bridge the gap between religious scholarship and contemporary sciences.

Islamic religious education with a multidisciplinary approach is contained in the Qur'an, one of which is in surah Al-Mujadila (58:11)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (المجادلة: ١١)

Means:

O believers, when you say to yourself, "Be spacious in the council, " let Allah give you spaciousness. And when it is said: "Stand ye up," then stand up, surely Allah will exalt the believers among you and those who are given some knowledge. And Allah knows what you do" (QS. Almujudalah, 58: 11).

As stated (Ministry of Religious Affairs of the Republic of Indonesia, 2010), the above verse means that life's glory and success belong only to knowledgeable people who have faith. A person who believes but does not have knowledge will not gain glory in the sight of Allah Almighty. Conversely, for people who only know without faith, it will also not benefit their lives, especially in the hereafter. From this verse, it can also be seen that people can generally be divided into two major groups: People who believe in and do charity and people who believe in and do righteous deeds and have knowledge. The position or degree of this second group is higher not only because of the value of the knowledge possessed but also because of charity and efforts to teach the knowledge possessed, either through oral, written, or action.

This article explores the role of a multidisciplinary approach to forming holistic Muslims responsive to the dynamics of modern life as a content of Islamic religious education. Thus, this research is expected to contribute to the development of Islamic religious education to the demands of the times.

METHODS

This research method uses a qualitative, multidisciplinary approach that includes literature study, content analysis, and synthesis of findings from various scientific disciplines. A multidisciplinary approach is applied by summarizing insights from various scientific disciplines, such as psychology, sociology, and education, to understand the complexity of the interaction between religious teachings and the realities of everyday life. Data collection techniques using literature studies were used to obtain a solid theoretical basis. Data sources are from scientific literature in academic databases and other trusted information sources. Data analysis in this research involves a systematic and comprehensive synthesis of relevant literature using a qualitative approach. Meanwhile, content analysis was carried out to detail the information contained in the relevant literature. It is hoped that the synthesis of findings from various scientific disciplines can provide a holistic understanding of the role of Islamic religious education in forming Muslims who not only have a strong understanding of religion but are also responsive to the changes and challenges of modern life.

RESULTS AND DISCUSSIONS

Some relevant past research will be discussed and linked to theories supporting this study's findings.

The first research by Ani (2020) discusses implementing a multidisciplinary approach in Islamic religious education. This research highlights how incorporating disciplines such as sociology, psychology, and history in Islamic Religious Education learning can provide students with a deeper understanding of the relevance of Islamic teachings in the dynamics of modern life. Furthermore, the second study focused on the influence of multidisciplinary approaches on developing students' critical skills and contemporary understanding of Islamic values (Marliat, 2022). The results of this study may provide insight into how the integration of different disciplines can form a holistic perspective on students in the context of Islamic Religious Education. The third research can highlight the challenges and obstacles in applying a multidisciplinary approach in Islamic Religious Education (Rahman & Ma'ruf, 2022). This is important to consider so that the results of this study can provide practical recommendations for practitioners of Islamic Religious Education in facing the dynamics of modern life. The fourth research provides perspectives on how a multidisciplinary approach in Islamic Education can integrate Islamic values with technological and scientific developments (Joseph, 2023). It will become relevant to respond to the dynamics of modern life and shape students into individuals who are responsive to change.

Continuing previous research, theories supporting a multidisciplinary approach in Islamic Religious Education can include integrating science, constructivism, and systemic thinking. The integration of science can provide a foundation for the merging of different disciplines, constructivism can be a learning framework that allows students to build their understanding, while systemic thinking can help illustrate the interconnectedness between various aspects of modern life with Islamic teachings (Hendra et al., 2023; Rifat et al., 2023).

By aligning the findings of this study with theoretical frameworks and previous research, it can be drawn that a multidisciplinary approach in Islamic Religious Education can form a holistic Muslim community that is responsive to the dynamics of modern life. An emphasis on integrating science, constructivism, and systemic thinking can provide a solid foundation for developing this approach further to shape a generation of Muslims who are responsive to the challenges of the times.

The application of a multidisciplinary approach in shaping Muslim individuals who are more holistic and responsive to the complexities of contemporary life is a strategy that combines various disciplines to understand and face the challenges of the times more comprehensively. Here are some aspects that need to be considered in the description of the application of a multidisciplinary approach:

Integration of Religious Values and Science

Islamic religious values are essentially a collection of principles of life and teachings about how humans should live their lives, which are one principle with another interrelated to form a whole unity that cannot be separated. Islam is essentially a system, a package, of values intertwined with each other, forming what are called standard Islamic theories. Islam governs everything, how to behave and conduct life in the world, each of which has an attachment to the other (Christmas and Asfahani, 2022); (Hudah, 2019).

The integration of science is one of the efforts that can be made to realize the integration of Islam and science in the educational environment, especially in Islamic education (Hubbi et al., 2020). One of them is by making the holy book the basis or main source of Qur'anic knowledge in integrating knowledge which is positioned as the main source or basic foundation for the achievement of general science obtained from observation, experimentation, and logical reasoning whose position is as a supporting source to increase confidence in God through the main source, namely the Qur'an. Positioning the holy book of the Qur'an as the basis or main source of each relevant science, in the future, it can be expected that individuals will be born in society who have solidity in understanding, appreciation, and practice of their religion as well as professionals in the field of modern science they pursue (Mâṭā Liliāna et al., 2023); (Syaikhu, 2022).

The integration between general science and religious science is based on a storage system, that is, to put God as the beginning and the end of everything. The belief in tawhid and religious values can be born from any science, including science that has been classified as general science. As an academic community, it is certainly a challenge to realize that Islam is the mercy of all nature, which still has the direction of the benefit of the world and the Hereafter (Tantri et al., 2022).

Understanding the meaning of multidisciplinary is very helpful for Islamic education. However, several other terms have similar sounds and meanings, so care is needed in understanding them so that there is no misunderstanding or exchange of understanding between multidisciplinary terms with other similar terms, such as interdisciplinary, multidisciplinary, cross-disciplinary, transdisciplinary, interdisciplinary, and cross-disciplinary (Akbar & Barni, 2022).

The implementation of integration-interconnection can be pursued in various forms, including: (1) religious science (Islam) is met with science and technology; (2) religious sciences (Islam) are met with social sciences humanities; and (3) science-technology meets social sciences, humanities. However, combining all three (religious sciences (Islam), science-technology, and social-humanities) is best. The interaction between the three disciplines will strengthen each other to make their respective scientific buildings more solid (Robikhah, 2018). Religious science, more popularly called *Ulumu al-din*, cannot stand alone, separated, or isolated from relationships and contacts with other scholars outside himself. Religious science must be open and willing to dialogue, communicate, receive input and criticism, and synergize with natural sciences, social sciences, and humanities (Rokim, 2022).

The multidisciplinary approach recognizes that religious values do not stand alone but must be integrated with modern science. It involves understanding that religious values can provide moral and ethical guidance in the context of the development of science.

Holistic Education

Holistic is looking at an object from the perspective of the whole. At the same time, holistic education is assessed from all aspects of competence, be it knowledge, skills, attitudes, or aspects of divinity (spiritual) at once. These four competencies are the main objectives of ideal education (Jasman, 2016).

The birth of holistic education is a wise response to the ecological, cultural, and moral challenges of this century, so it aims to encourage young people as the next generation to be able to live wisely and responsibly in a society that is mutually understanding and sustainably participates in community development (Gufron et al., 2020).

Some of the cornerstones in holistic education presented (Azman, 2019) Among them: First, normatively holistic education is found in various religious teachings based on revelations revealed by Allah Almighty, as well as the learning given by the Prophets, as contained in the holy book of the Qur'an. Allah Almighty. He said, "O believers, enter you into Islam in its entirety, and do not follow the steps of Satan. Indeed, Satan is a real enemy to you" (QS. Al-Baqarah, 2: 208). "And We did not send you, but to mankind as whole as bearers of glad tidings and as warnings, but most men do not know" (QS. Sabak, 34: 28).

Word Kaaffah The above verse emphasizes the need for wholeness and wholeness in adherence to the teachings of Islam. This includes carrying out all of God's commandments, avoiding His prohibitions, and practicing religious values thoroughly in aspects of life (Muqorrobin et al., 2020). There should be no elections in accepting or rejecting parts of Islamic teachings. The concept of Kaffah also affirms the importance of complete loyalty and obedience to Allah and avoiding half-heartedness or selectiveness in practicing the teachings of Islam. By entering Islam by Kaffah, one is expected to be a devout Muslim and fully committed to the teachings of the religion.

Second, the root foundation of comprehensive, holistic education in philosophers can be found in the explanations of philosophers since the time of Ancient Greece and Muslim philosophers to the present. Ibn Sina stressed the importance of intellectual development and morality in education. For him, holistic education should include developing reason (mind) and morality to achieve a balanced life. Al-Ghazali views holistic education as an integration between science and spirituality. For him, science and spiritual life are inseparable, and education must include both dimensions aforementioned. Ibn Khaldun emphasized character building and ability as an educational goal. Holistic education, according to him, must form individuals who have strong character, as well as the skills and knowledge necessary to contribute to society. Al-Farabi highlighted the importance of education in achieving social balance. Holistic education should create individuals capable of contributing to social harmony and understanding moral duties in society. Ibn Qayyim al-Jauziyah emphasized education that accommodates spiritual and physical development. Holistic education should pay attention to the needs of individual spirituality in line with the understanding of world science.

Furthermore, Al-Razi highlighted the importance of physical and spiritual health in holistic education. For him, education should pay special attention to balancing an individual's physical and spiritual aspects. The above Muslim philosophers offer a holistic view that includes spiritual, moral, intellectual, and social development. Philosophers describe holistic education as a process of balanced human formation in all aspects of life, integrating dimensions of the world and the afterlife. Holistic

education in the context of Muslim philosophy brings people towards harmony with Islamic teachings, forms good character, and helps them achieve meaningful life goals in Islam.

Third, comprehensive, holistic education can use sociological foundations. Some aspects can explain comprehensive, holistic education with a sociological foundation. These aspects include awareness of social context, integration with the community, community empowerment, social justice, parent and community involvement, collaborative learning, and the importance of social connectedness. Comprehensive, holistic education based on sociology recognizes that individuals are inseparable from their social context. Therefore, education must consider social dynamics to provide learners with a richer and more relevant learning experience. This approach ensures that learners not only develop personally but can also contribute positively to the society in which they live.

Fourth, comprehensive, holistic education can also use culture. Comprehensive, holistic education that integrates cultural aspects refers to a learning approach that pays attention to individual development in various dimensions and considers values, local wisdom, and the cultural context in which learners are located. Aspects of holistic education like this include understanding cultural values, integrating local wisdom, increasing cultural identity, using local case studies, developing intercultural skills, respecting local language and literature, and cultural-based ethical and moral education. Comprehensive, holistic education that adopts cultural aspects aims to create a learning environment relevant to the lives of learners, empowering them to recognize, appreciate, and participate actively in cultural contexts. This helps create more meaningful and immersive learning and supports the development of balanced and connected individuals to their cultural reality.

Fifth, comprehensive, holistic education can use the foundation of scientific philosophy. Holistic education emphasizes integration between scientific aspects, including science, humanities, arts, and social sciences. This education includes integrating science, developing critical thinking skills, arts and humanities, ethical and moral development, project-based learning, increasing creativity and innovation, and developing adaptability. Comprehensive, holistic education through the foundation of scientific philosophy can create a learning environment that spans multiple disciplines, promotes critical thinking skills, and leads to the development of learners who have a deep understanding of the complex world. This approach provides a foundation for learners to face future challenges and contribute positively to society.

Sixth, comprehensive, holistic education using an integrated quality management foundation aims to ensure that the education process and student development are integrated, managed efficiently, and have high quality. Aspects of this foundation include orientation to student satisfaction, integration of learning processes, continuous monitoring and evaluation, human resource

development, the importance of parent and community involvement, risk management and sustainability, and commitment to continuous improvement. The context of holistic education through integrated quality management can achieve operational efficiency, improve the quality of education, and positively impact the overall development of students. This approach creates an organized, scalable, and continuous learning environment.

Seventh, comprehensive, holistic education can also use ideological foundations referring to approaches based on certain beliefs and values that reflect an ideology or worldview. This ideology can be derived from religious principles, philosophies, or social views. Aspects that explain how comprehensive holistic education can use ideological foundations include the influence of ideological values, a holistic understanding of human beings, emphasis on social responsibility, morality, and ethics, identity and character development, understanding of life goals, and critical consideration of surrounding cultures and values. Comprehensive, holistic education through ideological foundations can provide a strong direction for learners better to understand the world, society, and themselves. This education creates a foundation of values consistent with the worldview that leads to the development of a whole person and contributes positively to society.

Eighth, comprehensive, holistic education can also be based on the concept of human beings. This concept describes individuals who achieve spiritual and moral perfection, closeness, and harmony with God. Comprehensive, holistic education based on the concept of human Kamil in Sufism includes the development of aspects: development of spiritual dimensions, development of Sufism morals and ethics, development of spiritual awareness and awakening, practices of dhikr and mujahadeen, the importance of spiritual teachers, understanding the nature of self and purpose in life, developing balance and harmony, and involvement in the Sufi community. Comprehensive, holistic education based on the concept of human beings in Sufism aims to guide students to achieve spiritual and moral perfection, develop balance in life, and understand the nature of their existence. It involves spiritual practices, applying Sufism ethics, and developing spiritual awareness to achieve closeness to God and develop human character.

Applying a multidisciplinary approach in education helps holistically shape Muslim individuals or groups. In addition, holistic education can be realized through a comprehensive approach, integrating various dimensions of life and considering the foundation derived from religious values, philosophy, sociology, culture, scientific philosophy, integrated quality management, and ideological and human concepts. This approach aims to create a learning environment that is holistic and relevant and has a positive impact on the overall development of learners.

Response to Global Challenges

The response to global challenges implicitly accommodates almost all of society's expectations at once for Islamic education, as argued (Gaus, 2017) that is First, Islamic educational institutions as a whole continue to play their role in three main areas: (1) the transmission of Islamic sciences and knowledge (transmission of Islamic knowledge), (2) the maintenance of Islamic tradition (maintenance of Islamic tradition), and (3) reproduction of clerical candidates. Second, students not only know religious sciences or general knowledge but must be mobilized in education. Third, learners have skills, expertise, or life skills, especially in science and technology, which characterizes globalization and gives them the basics in employment as globalization demands.

According to (Yansyah et al., 2023), a response to global challenges can be made by reforming Islamic education: First, the religion presented in the educational process should emphasize actual piety, not merely ritual piety. This is important given that the third millennium will be increasingly colored in addition to trust (trust) and competition. Religious education must be able to prepare a pluralist educated generation who can face and overcome pluralism both internally and externally. In this context, Indonesianness also contributes to efforts to strengthen national unity. Third, the development of such a pluralist nature must be part and parcel of the great effort to realize a democratic, open, and civilized civil society that values dissent. Fourth, the civil society that is expected is a society full of confidence, independence, and high creativity in solving the problems faced. Fifth, education must prepare a generation to participate in global interaction actively. This means that the knowledge and skills provided must be relevant to Trend Global.

The multidisciplinary approach aims to provide holistic and comprehensive solutions to complex global problems. Here are some aspects that need to be considered in the description of the response to global challenges in Islamic religious education through a multidisciplinary approach (Jasman, 2016), Including First prioritizing the integration of Islamic values into all aspects of learning. It includes the moral, ethical, justice, and compassion values taught by the religion of Islam. Second, the response to global challenges through Islamic education must focus on building strong character. Character education includes the development of good morals, social responsibility, and awareness of human rights. Third, global challenges often require cooperation and communication between individuals and groups. Through a multidisciplinary approach, Islamic education can help develop social skills, empathy, and effective communication skills. Fourth, Islamic education can incorporate environmental and sustainability concepts into a curriculum that includes responsibilities as a caliph. Religious education can provide a better understanding of the economy based on social justice, equitable distribution of wealth, and fulfillment of the economic rights of all societies. Sixth,

a response to the global challenge of health and well-being requires understanding Islam's health principles. Islamic education can integrate health values and healthy lifestyles into the curriculum. Seventh, Responding to the challenges of extremism and radicalism requires a multidisciplinary approach. Islamic education can provide a correct understanding of Islamic teachings and promote tolerance and prevention against extremism. Eighth, involving social studies and global studies to understand the dynamics of global society and geopolitics to help learners become conscious and responsible global citizens. Ninth, incorporating an understanding of the ethics of technology, the use of technology for good, and its impact on society. Tenth, encouraging collaborative learning and teamwork, thus creating an environment where learners can learn together to find the best solutions to global challenges. Eleventh, global language and literacy teaching enable learners to participate in global dialogue, understand multiple perspectives, and communicate effectively. Twelve focuses on developing ethical leaders who can lead with fairness, integrity, and social responsibility.

Islamic religious education with a multidisciplinary approach is expected so that learners can become holistic individuals, have a deep understanding of Islamic values, and are ready to contribute to overcoming global challenges positively and sustainably.

Environmental and Humanitarian Issues

The challenges of the globalization era have raised environmental problems, demanding an appropriate and swift response from the Islamic education system. Environmental problems, for example, cannot be solved with a narrow approach. It takes a thorough, interdisciplinary, and insightful approach. Therefore, a reorientation of thinking about Islamic education and the reconstruction of systems and institutions is a necessity (Miftah, 2020). Islamic education instills Islamic values from the Qur'an and Hadith, which teach humans to preserve nature. So that Islamic education can play a role, for example, as an agent of change For society to change views, attitudes, and actions from less friendly to nature to good friends with nature (Abas & Mabur, 2022); (Nurdayanti, 2021).

The multidisciplinary approach to understanding environmental and humanitarian issues in Islamic religious education involves integrating concepts and values from various disciplines. It covers religion, natural sciences, social sciences, and humanities. The following describes environmental and humanitarian issues in Islamic religious education with a multidisciplinary approach.

First is religion and the environment. Islamic religious education teaches the concept of *tadbir*, which is the responsibility of humans as caliphs on earth. This approach can be integrated with understanding environmental science to teach nature preservation practices. The second is ecological

linkages. Integrating natural science helps us understand the interrelationship between living things and the environment. Islamic religious education can explore ethical values and responsibilities in maintaining ecosystem harmony. Third is social sciences and humanitarian solidarity. The concept of social justice in Islamic religious education can be understood more deeply by involving social sciences. This includes the distribution of resources and the empowerment of communities to address humanitarian issues. Fourth is humanities and consumption ethics. Involving the humanities aids a deeper understanding of human consumption motivations and behaviors. This approach helps in teaching the ethical values of consumption and simplicity in the context of sustainability. Fifth, education and public awareness. Islamic religious education can be integrated with environmental education approaches to increase public awareness and knowledge of environmental and humanitarian issues. Sixth, economy and sustainable development. The Islamic economic approach can be integrated with the concepts of sustainable development to create a just and sustainable economic model. Seventh is continuous technology and innovation. Islamic religious education can enrich views on technology and sustainable innovation, teaching how to use technology responsibly for the environment and humanity. Eighth is human rights and welfare. The concept of human rights in Islamic religious education can be integrated with an emphasis on overall human well-being, including the right to a clean and healthy environment.

Such a multidisciplinary approach allows the integration of concepts from different fields to provide a more holistic and in-depth understanding of environmental and humanitarian issues in Islamic religious education. This creates a strong foundation for the continuous development of thought and action.

CONCLUSION

The conclusions of this research indicate that the application of a multidisciplinary approach in Islamic religious education has the potential to form a holistic Muslim community responsive to modern life's dynamics. The research results show that integrating scientific disciplines such as sociology, psychology, and history in learning Islamic Religious Education can provide students with a deeper understanding of the relevance of Islamic teachings in the current context. The positive impacts expected from this approach are the development of critical skills, a contemporary understanding of Islamic values, and the ability to integrate Islamic values with developments in technology and science. However, this research also has weaknesses that must be considered for future research. It may not fully cover contextual variations in Islamic religious education in various

locations or cultures. For further research, it is recommended to deepen the analysis of the long-term impact of implementing this approach on students' spiritual, social, and academic development.

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