Volume 7 Number 1 (2025)
January-April 2025
Page: 319-329

E-ISSN: 2656-4491
P-ISSN: 2656-4548
DOI: 10.37680/scaffolding.v7i1.7058

SCAFFOLDING
Jurnal Pendidikan Islam dan Multikulturalisme

INTEGRATION OF ISLAMIC VALUES IN STEAM LEARNING: MANAGEMENT EFFORTS TO REALIZE HOLISTIC ISLAMIC EDUCATION

Nur Hadi
Universitas Duta Bangsa Surakarta; Indonesia
Correspondence email; nur_udb@udb.ac.id

Submitted: 20/10/2024 Revised: 17/12/2024 Accepted: 26/02/2025 Published: 01/05/2025

Abstract

STEAM (Science, Technology, Engineering, Arts, and Mathematics) learning based on Islamic values is an innovative approach in education that aims to form students who are intellectually capable and spiritually whole. This research is a qualitative study with a descriptive approach that aims to identify the needs of STEAM learning in Islamic schools and analyze the integration of Islamic values in the process. The research was conducted at SMA Adh-Dhuhaa Sukoharjo as one of the Islamic educational institutions that shows commitment to implementing the STEAM approach based on Islamic values Data obtained through interviews with school principals, subject teachers (Science, Mathematics, Technology, and Arts), curriculum coordinators, education staff, and students who are directly involved in the learning process, observation of learning activities, as well as documentation of curriculum and teaching tools. The data collection method used triangulation techniques, while the data analysis was carried out thematically with the Miles and Huberman interactive model. The results of the study show that there are six main needs in the implementation of Islamic STEAM, namely flexible curriculum, teacher collaboration, supporting facilities, innovative learning resources, value-based approaches, and teacher training. It is evident that STEAM learning with the integration of Islamic values is able to encourage a holistic education that combines mastery of science and the formation of spiritual character, and is worthy of being developed more widely in Islamic schools.

Keywords

Holistic Islam, Islamic Values, SMA Adh-Dhuhaa, STEAM Learning, Value Integration.

INTRODUCTION

In the era of the Industrial Revolution 4.0 and welcoming Society 5.0, the world of education is faced with a significant challenge to prepare a capable generation in academia and technology, but also has strong character, high morality, and spiritual awareness. Ideally, education produces intellectually competent human beings and whole personalities who can carry out the role of caliphs on earth based on the values of truth and justice (Sahin, 2021). 21st-century education requires learning to develop critical, creative, collaborative, and communicative (4c) thinking skills, while forming character with integrity. However, in practice, the education system focuses on the cognitive aspect alone, leaving aside the affective and spiritual dimensions, which are the foundation for forming a complete and sustainable character (Umam, 2020).

These ideal conditions contrast with the facts on the ground. Many educational institutions, including Islamic schools, are still trapped in conventional learning approaches, are oriented towards exam results alone, and have not fully integrated Islamic values into the teaching and learning. Values such as honesty, responsibility, justice, cooperation, and perseverance are core principles in Islamic teachings that should be the primary foundation in the educational process (Amrullah, 2023). The need for an academic approach that combines modern science with Islamic values is becoming increasingly urgent during increasingly complex global challenges and technological disruptions. This is where the STEAM (Science, Technology, Engineering, Arts, and Mathematics) approach becomes essential, because it can become an integrative forum that not only hones academic skills, but also trains students' aesthetic, ethical, and spiritual sensitivity if managed with an Islamic paradigm (Pant et al., 2020).

SMA Adh-Dhuhaa Sukoharjo is an Islamic educational institution committed to implementing a STEAM approach based on Islamic values. This school has a vision to form an Islamic generation that excels in science, has a leadership spirit, and has noble character (Mujahid, 2021). The implementation of STEAM is carried out in an integrated manner with a curriculum designed to integrate Islamic values in each subject, especially in cross-disciplinary projects involving scientific and artistic approaches. Islamic values such as monotheism, amanah, ihsan, and ukhuwah are fundamental principles in learning activities (Sastraatmadja et al., 2024). With this holistic approach, SMA Adh-Dhuhaa seeks to realize Islamic education, prioritising academic achievement and forming students' character and spirituality.

This study aims to describe in depth how the integration of Islamic values is carried out in STEAM learning at SMA Adh-Dhuhaa Sukoharjo and how implementing this integration can contribute to realising holistic Islamic education. By examining the forms of integration, learning strategies, and their impact on students, this study aims to provide a real picture of the comprehensive practice of Islamic education in the modern era. The following is a rearrangement of the problem formulation without using numbers: The problem formulation that is to be answered in this study includes how Islamic values are integrated in STEAM learning at SMA Adh-Dhuhaa Sukoharjo and how the implementation of this integration contributes to realising a holistic Islamic education.

This research refers to several previous studies. *First*, research by Prasetyo (2024), Sastraatmadja et al. (2024), and Yulianti et al. (2025) discusses integrating Islamic values in the thematic curriculum in madrasah ibtidaiyah, but has not touched on the STEAM approach. *Second*, a study by Ananta et al. (2025), Muhajir et al. (2025), and Zakiyah et al. (2024) on implementing project-based learning in Islamic education has not been directly linked to integrating spiritual values. *Third*, research by Atiaturrahmaniah et al. (2022), Rohman et al. (2022), and N. Sari & Zulfa (2024) highlights the effectiveness of STEAM learning in public schools, but without an approach to Islamic values. From the three research patterns, it can be seen that there have not been many studies that specifically examine the integration of Islamic values in STEAM learning at the secondary level, let alone those carried out systematically and contextually in project-based Islamic schools such as Adh-Dhuhaa High School. Therefore, this research presents novelty in the form of an integrative and applicative approach from two critical domains: STEAM as pedagogical innovation and Islamic values as the foundation of holistic education.

This research is necessary because it can answer the need for an Islamic education model that can adapt to the challenges of the times without losing its identity. In this context, integrating STEAM and Islamic values is pedagogically relevant and strategic in building a generation of Muslims who excel in science, character, and spirituality. Theoretically, this research is expected to contribute to developing an integrative Islamic learning model based on STEAM. Practically, the results of this research can be a guide for other Islamic schools that want to build learning that aligns 21st-century skills with absolute Islamic values. Thus, Islamic education is not only a place for the transfer of knowledge, but also an arena for value transformation and the formation of a complete human being.

METHOD

This study uses a descriptive qualitative approach with a case study method. This approach was chosen to gain a deep understanding of integrating Islamic values in STEAM learning as part of efforts to realize holistic Islamic education (Ridlo, 2023). This study was conducted at SMA Adh-Dhuhaa Sukoharjo, which is located on Jl. Mangesti Luhur No. 10, Gentan, Kec. Central Java, in November-December 2024. This school was chosen as the research location because it has implemented STEAM learning integrated with Islamic values and shows seriousness in building a comprehensive Islamic education system. The data sources in this study include school principals, subject teachers (Science, Mathematics, Technology, and Arts), curriculum coordinators, education staff, and students who are directly involved in the learning process. Data was collected through three main techniques: participatory observation, in-depth interviews, and documentation studies. Observation was carried out directly in the classroom and school environment with a participatory non-intervention approach. The researcher observed how Islamic values are integrated in the STEAM learning process in planning, implementation, and evaluation. The aspects observed included the strategies of teachers and principals in realising holistic learning and interactions between students and teachers that reflect Islamic values such as honesty, responsibility, and cooperation.

Interviews were conducted in-depth and semi-structured with the primary informants, namely the principal, related teachers, and curriculum management staff. This interview explores the informants' understanding of STEAM learning, the integration of Islamic values, implementation strategies, the challenges faced, and their impact on forming students' character. In addition, the researcher also conducted a documentation study of various official school documents such as School Work Plans (RKS), syllabi, lesson plans, STEAM learning modules, Islamic value integration guidebooks, and internal evaluation reports. This documentation complements the field data and identifies the extent to which Islamic values have been internalised in the curriculum and learning management. The data analysis technique in this study is carried out through three stages: data reduction, data presentation, and conclusion drawing and verification. Data is reduced by filtering relevant and vital information (Miles et al., 2021). Then the data is presented as a thematic narrative to facilitate interpretation. Furthermore, conclusions are drawn based on patterns that emerge from the data, then verified through triangulation techniques between observation, interview, and documentation methods to increase the validity of the research results.

FINDINGS AND DISCUSSION

Findings

Implementation of Islamic Values-Based STEAM Learning at SMA Adh-Dhuhaa Sukoharjo

Research carried out at SMA Adh-Dhuhaa Sukoharjo revealed six primary needs that are the basis for the successful implementation of STEAM (Science, Technology, Engineering, Arts, and Mathematics) learning based on Islamic values. These findings were obtained through interviews with teachers across subjects, observation of teaching and learning activities, and review of curriculum documents and learning tools. *First,* a flexible and integrated curriculum is needed to combine various subjects in one thematic project. This curriculum allows for contextual learning, focusing on cognition and learners' affective and spiritual aspects. *Second,* collaboration between teachers is a crucial factor. Teachers from the fields of Science, Mathematics, ICT, Arts, and PAI at SMA Adh-Dhuhaa have started to initiate collaborations to design joint projects, such as the water filter and Islamic robotics project.

Third, the study found that learning support facilities such as laboratories, discussion rooms, and practical tools still need to be improved to optimise project activities. *Fourth,* innovative and interactive learning resources, such as project-based modules, learning videos with Quranic verses, and Islamic digital media, are needed. Fifth, explicitly integrating Islamic values in learning is the hallmark of this school. The projects implemented are designed to reflect the values of monotheism, trust, responsibility, and ihsan. *Finally,* continuous teacher training is needed to equip teachers with an interdisciplinary approach and the ability to design project-based learning relevant to Islamic values. Overall, the study results show that SMA Adh-Dhuhaa Sukoharjo has excellent potential to develop Islamic STEAM learning in a more structured and sustainable manner, provided that the six primary needs can be met gradually and systematically.

Table 1. Implementation of STEAM at SMA Adh-Dhuhaa Sukoharjo

No.	Components of Requirements	Explanation of Findings
1.	Flexible and Integrated Curriculum	The curriculum needs to be designed to combine a wide range of subjects into a holistic and contextual thematic project.
2.	Cross-Disciplinary Teacher Collaboration	Teachers of Science, Mathematics, ICT, Arts, and PAI began to collaborate in compiling and implementing cross-field projects.
3.	Learning Support Facilities	Creative discussion spaces, experimental tools, and other creative media are needed to support students' exploration and practice.
4.	Innovative Learning Resources	Project-based modules, simulations, Islamic educational videos, and animations of Muslim scientists support active and meaningful learning.

No.	Components of Requirements	Explanation of Findings
5.	Integration of Islamic Values	The project is designed with the values of monotheism, trust, ihsan, and responsibility as the basis for the formation of students' Islamic character.
6.	Continuous Teacher Training	Teachers need special training to understand the STEAM approach, Islamic value integration, and value-based project design.

Table 1 outlines key components for implementing project-based learning that integrates the STEAM approach and Islamic values. These components include a flexible curriculum, cross-disciplinary teacher collaboration, supportive learning facilities, innovative learning resources, the integration of Islamic values, and continuous teacher training.

Discussion

STEAM learning is an interdisciplinary approach combining science, technology, engineering, arts, and mathematics to shape learners who are creative, critical, and solution-oriented. Adding the arts element to STEM strengthens the dimensions of empathy, aesthetic values, and cultural context, making the learning process more humane and meaningful (B. Bush et al., 2024). This model is often implemented through real-world projects, encouraging teamwork and contextual problem-solving. Teachers from various disciplines must collaborate to implement cross-curricular integration effectively (Pham & Unaldi, 2022). A flexible curriculum, innovative learning resources, and supporting facilities such as experimental spaces and creative digital media are crucial elements that support the success of STEAM learning (R. Sari & Marhayati, 2024).

In Islamic education, this approach becomes even more meaningful when integrated with the internalisation of spiritual values. Islamic value-based projects can instill concepts such as tawhid, trust (amanah), excellence (ihsan), and responsibility (Budianto et al., 2024). For instance, designing a water filter can be connected to Islamic jurisprudence on purification and science, or developing a zakat calculator app linked to mathematics (Al-Oqaili & Khalil, 2023). Beyond cognitive and skill domains, this learning emphasises affective and spiritual assessment, including honesty, collaboration, and social contribution. Thus, the STEAM approach emphasises mastery of science and technology and holistically nurtures students' character, aligning with the vision of comprehensive Islamic education (Adiyono et al., 2024).

In facing the challenges of 21st-century education, SMA Adh-Dhuhaa Sukoharjo, as an Islamic values-based school, began to pioneer a learning model that not only emphasises cognitive aspects but also instills spiritual values in an integrated manner (Widodo et al., 2024). The STEAM

(Science, Technology, Engineering, Arts, and Mathematics) learning approach is one of the innovative strategies that this school is adapting (Belbase et al., 2022). This research found six fundamental needs that became the initial foothold in developing holistic Islamic STEAM learning. These findings describe the real situation on the ground and are closely related to relevant educational theories (Kaufman, 2018). Here is an in-depth analysis of the findings.

First, the need for a flexible and integrated curriculum is the starting point in the development of STEAM learning. At SMA Adh-Dhuhaa, the curriculum is no longer seen as just an administrative document, but as a space for creativity that allows for the fusion of disciplines. The curriculum is designed so that students can work on projects that relate concepts from science, technology, art, and mathematics in a real-world context, such as environmental issues or community-friendly technologies. This aligns with the constructivist approach to education and holistic Islamic education, where knowledge is not separated from values. Thus, the flexibility of the curriculum not only facilitates the integration of academic content but also allows the insertion of Islamic values naturally in the learning process (Abdullah et al., 2024; Husaeni, 2023; Hussin & Tamuri, 2019).

Second, the study results show that cross-subject teacher collaboration is urgently needed to support STEAM implementation. Teachers from various fields—Science, Mathematics, ICT, Cultural Arts, and PAI—have begun to build communication and synergy in designing joint learning projects. This collaboration facilitates the integration of content and opens up a space for discussion on instilling Islamic values in the projects that students work on. For example, when making a water filter, the science teacher explains the scientific principles, the PAI teacher relates to the fiqh of taharah, and the art teacher guides the aesthetic design. This is a concrete manifestation of the synergy between world science and Islamic moral messages, forming a learning process that educates the intellect and purifies the heart (Afriyanto, 2023; Ma'muroh, 2021; Rafsanjani & Razaq, 2019).

Third, supporting facilities are also one of the primary needs identified in this study. Although Adh-Dhuhaa High School already has a science laboratory and a computer room, teachers and students need creative discussion spaces and teaching aids that support exploration and project practice. Facilities are not only technical aids, but also a means of growing creativity and responsibility (Ludwig & Macnaghten, 2020). A physically adequate learning environment supports a healthy and productive learning culture. Within the framework of Islamic education, the learning

room is also a place where manners and values are maintained—students learn with discipline, honesty, and harmonious collaboration (Al-Nahdi & LI, 2025; Amin, 2024).

Fourth, research reveals that innovative and interactive learning resources are very helpful in bringing Islamic STEAM learning to life. Students feel more enthusiastic when learning through project modules, learning videos with Quranic verses, digital simulations, and animations about Muslim scientists (Diani et al., 2021; Ramadhan et al., 2024). This demonstrates the importance of *an experiential learning* approach that allows students to learn through hands-on experience. For example, in the "Islamic Robotics" project, students are invited to think technically and discuss the ethics of using technology in Islam. That way, learning media becomes a bridge between mastering 21st-century skills and forming Islamic character. (Sunra, 2024)

Fifth, an important finding that characterises this approach is the integration of Islamic values into learning projects. Projects that students undertake emphasise not only results, but also spiritually meaningful processes (Sutanto, 2024). In its implementation, values such as monotheism, trust, responsibility, honesty, and ihsan are instilled through reflection, discussion, and project evaluation (Yusufali, 2021). For example, alternative energy utilisation projects are positioned as a form of responsibility towards the earth, a mandate from Allah (Qadir & Zaman, 2019). The internalisation of this kind of value shows that STEAM at SMA Adh-Dhuhaa is not only about technology and science, but also about how to make science closer to the Creator.

Sixth, teacher training and capacity building are a strategic need in ensuring the sustainability of this learning model. Teachers must understand the teaching material, think across disciplines, and facilitate learning that fosters students' spirituality (Nasucha et al., 2023). Therefore, continuous training that combines pedagogic aspects, value integration, and project design is urgently needed. This aligns with the idea that teachers in Islamic education are not only teachers, but also murabbi—educators who nurture soul and character (Yudistira et al., 2025). When teachers have complete insight into science and values, STEAM learning will become a vehicle for transforming knowledge into charity.

CONCLUSION

Implementing Islamic values-based STEAM learning at SMA Adh-Dhuhaa Sukoharjo shows that this approach is practical in forming a holistic and contextual education. The six key needs that support its success include a flexible curriculum, cross-subject teacher collaboration, supporting

facilities, innovative learning resources, integration of Islamic values in projects, and teacher training. Learning projects foster academic understanding and internalise values such as monotheism, trust, and responsibility. The strength of this research lies in integrating Islamic educational practices and theories, although it is still limited to one school context. It is recommended that this approach be expanded through teacher training, strengthening the Islamic project curriculum, and collaboration with external partners to support the broader and sustainable development of Islamic STEAM.

REFERENCES

Abdullah, A., Zaqiah, Q. Y., Ridwan, M., Hisniati, S. B., & Erihardiana, M. (2024). Reactualization of Islamic theology in education: Designing Curriculum, Method Learning, and Technology Integration for Transformational Education. *Britain International of Linguistics Arts and Education (BIoLAE) Journal*, *6*(1), 24–32.

Adiyono, A., Fitri, A. Z., & Al Matari, A. S. (2024). Uniting Science and Faith: A Re-Steam Interdisciplinary Approach in Islamic Education Learning. *International Journal of Social Learning (IJSL)*, *4*(3), 332–355.

Afriyanto, D. (2023). Pendidikan Islam Pendekatan Profetik dan Integratif-Interkonektif. CV Jejak (Jejak Publisher).

Al-Nahdi, Y. A. A. S., & LI, Y. (2025). Educational Values in Islam and Confucianism: A Comparative Analysis. *Arts for Linguistic & Literary Studies*, *7*(1), 640–673.

Al-Oqaili, A. I., & Khalil, M. M. (2023). *Zakat on Bonds in Islamic Jurisprudence (Fiqh): Theory and Practice*.

Amin, H. (2024). Value-Based Frameworks and Peace Education in Faith-Neutral, Faith-Based, and Faith-Inspired Schools in Islamabad: A comparative analysis. *Journal of Peace Education*, *21*(1), 54–81.

Amrullah, A. (2023). Pendidikan Islam: Membangun Generasi Unggul dalam Bingkai Kebijakan Pendidikan yang Holistik. *Scholastica: Jurnal Pendidikan Dan Kebudayaan*, *5*(1), 74–86.

Ananta, M. A., Pasaribu, R., & Dahlan, A. (2025). Innovative Approaches to Learning and Islamic Education Methods. *Jurnal Pendidikan Islam*, *2*(1), 10–15.

Atiaturrahmaniah, A., Arnyana, I. B. P., & Suastra, I. W. (2022). Peran Model Science, Technology, Engineering, Arts, and Math (STEAM) dalam Meningkatkan Berpikir Kritis dan Literasi Sains Siswa Sekolah Dasar. *JPGI (Jurnal Penelitian Guru Indonesia)*, *7*(4), 368–375.

B. Bush, S., Edelen, D., Roberts, T., Maiorca, C., Ivy, J. T., Cook, K. L., Tripp, L. O., Burton, M., Alameh, S., & Jackson, C. (2024). Humanistic STE (A) M Instruction Through Empathy: Leveraging Design Thinking to Improve Society. *Pedagogies: An International Journal*, *19*(1), 60–79.

Belbase, S., Mainali, B. R., Kasemsukpipat, W., Tairab, H., Gochoo, M., & Jarrah, A. (2022). At The Dawn of Science, Technology, Engineering, Arts, and Mathematics (STEAM) Education: Prospects, Priorities, Processes, and Problems. *International Journal of Mathematical Education in Science and Technology*, *53*(11), 2919–2955.

Budianto, T., Zamzami, Z., & NaufalFalih, I. (2024). Transformasi Ekonomi Melalui Pendekatan Akhlaq dan Hukum Islam: Ekonomi, Akhlaq dan Hukum Islam. *Tasyri': Jurnal Muamalah Dan Ekonomi Syariah*, *6*(2), 38–57.

Diani, R., Yanti, Y., Hartati, N. S., Fujiani, D., & Hasanah, I. F. (2021). Islamic Literacy-Based Physics E-Module with STEM (Science, Technology, Engineering, and Mathematics) Approach. *Journal of Physics: Conference Series*, *1796*(1), 012098.

Husaeni, M. F. (2023). Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools. *Muslim Education Review*, *2*(1), 65–98.

Hussin, N. H., & Tamuri, A. H. (2019). Embedding Values in Teaching Islamic Education Among Excellent Teachers. *Journal for Multicultural Education*, *13*(1), 2–18.

Kaufman, D. M. (2018). Teaching and Learning in Medical Education: How Theory Can Inform Practice. *Understanding Medical Education: Evidence, Theory, and Practice*, 37–69.

Ludwig, D., & Macnaghten, P. (2020). Traditional Ecological Knowledge in Innovation Governance: A Framework for Responsible and Just Innovation. *Journal of Responsible Innovation*, *7*(1), 26–44.

Ma'muroh, M. A. (2021). *Aktualisasi Nilai-Nilai Pendidikan Humanis dan Religius di Sekolah*. Publica Indonesia Utama.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2021). *Qualitative Data Analysis: A Methods Sourcebook. Cetakan III*. New York: SAGE. Diakses pada.

Muhajir, M., Sukenti, D., Syarif, M., & Widodo, W. (2025). Islamic Ethics, Identity Processes and Project-based Learning Method for Madrasah Teacher: A Phenomenological Approach. *Journal of Instruction and Islamic Religious Education*, *1*(1), 1–13.

Mujahid, I. (2021). Islamic Orthodoxy-Based Character Education: Creating Moderate Muslims in a Modern Pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *11*(2), 185–212.

Nasucha, M. R., Khozin, K., & Thoifah, I. (2023). Synergising Islamic religious education and scientific learning in the 21st century: A Systematic Literature Review. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *11*(1), 109–130.

Pant, S. K., Luitel, B. C., & Pant, B. P. (2020). STEAM Pedagogy as an Approach for Teacher Professional Development. *Mathematics Education Forum Chitwan*, *5*(5), 28–33.

Pham, P. A., & Unaldi, A. (2022). Cross-Curricular Collaboration in a CLIL Bilingual Context: The Perceptions and Practices of Language Teachers and Content Subject Teachers. *International Journal of Bilingual Education and Bilingualism*, *25*(8), 2918–2932.

Prasetyo, D. (2024). Manajemen PAUD dalam Implementasi P5P2RA Terhadap Literasi Moral Dan Religius Anak. *Jurnal Sentra: Kajian Teori Dan Praktik Pendidikan Anak Usia Dini*, *4*(1), 1–14.

Qadir, J., & Zaman, A. (2019). Sustainable Development Viewed from The Lens of Islam. *International Journal of Pluralism and Economics Education*, *10*(1), 46–60.

Rafsanjani, T. A., & Razaq, M. A. (2019). Internalisasi Nilai-Nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara. *Profetika: Jurnal Studi Islam*, 16–29.

Ramadhan, M. R., Fahmi, M. I. N., & Hasanah, S. M. (2024). Improving The Understanding of High School Students in Biology Based on Qur'anic Through Augmented Reality Visualisation. *AIP Conference Proceedings*, *3106*(1).

Ridlo, U. (2023). *Metode penelitian studi kasus: teori dan praktik*. Publica Indonesia Utama.

Rohman, A. D., Musa, M. M., Falkhah, A. N., & Annur, A. F. (2022). Efektivitas Metode Pembelajaran Berbasis STEAM terhadap Peningkatan Keterampilan Siswa MI/SD di Era Abad 21. *IBTIDA'*, *3*(1), 48–58.

Sahin, A. (2021). Love of learning as a humanising pedagogic vocation: Perspectives from higher education traditions in Islam. *Higher Education and Love: Institutional, Pedagogical and Personal Trajectories*, 137–187.

Sari, N., & Zulfa, N. A. (2024). Integrasi Pembelajaran STEAM Islamic Science: Langkah Kreatif Membangun Karakter Anak Usia Dini. *Prosiding Kolokium Perkumpulan Pendidikan Islam Anak Usia Dini*, *1*, 55–62.

Sari, R., & Marhayati, N. (2024). Implementasi Pembelajaran Literasi dan STEAM untuk Membangun Keterampilan Abad 21. *Prosiding Kolokium Perkumpulan Pendidikan Islam Anak Usia Dini*, *1*, 63–71.

Sastraatmadja, A. H. M., Nawawi, A., & Rivana, A. (2024). *Supervisi Pendidikan Islam: Konsep Dasar dan Implementasi Nilai-Nilai Islami*. Penerbit Widina.

Sunra, L. (2024). Bridging Faith and Skills: An Analysis of EFL Students' Perceptions on Integrating Islamic Values with 21st Century Skills at Ma'had Aly Institution. *Interaction: Jurnal Pendidikan Bahasa*, *11*(2), 618–631.

Sutanto, S. (2024). Transformasi Pendidikan di Sekolah Dasar: Peran Guru dalam Mengimplementasikan Kurikulum Merdeka di Indonesia. *Jurnal Guru Sekolah Dasar*, *1*(1), 69–76.

Umam, C. (2020). *Inovasi Pendidikan Islam: Strategi dan Metode Pembelajaran PAI di Sekolah Umum*. CV. Dotplus Publisher.

Widodo, S. F. A., Mr, M. I. F., Widiastuti, A., Ahmed, T., & Shahzeb, S. (2024). Implementasi dan dampak pendidikan holistik berbasis lingkungan pada siswa: studi kasus di sekolah alam. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, *24*(2), 193–204.

Yudistira, S., Andriya, M., & Afandi, M. (2025). Peran Guru Sebagai Murabbi dalam Perspektif Islam. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, *9*(1).

Yulianti, I., Satiyah, S. P. I., Ruswiyati, L., Soleha, S., Husnia, F., Ar, R., Khotimah, K., Nisa, S. C., Lukman, M., & Pd, S. (2025). *Buku Bunga Rampai Inovasi Kurikulum PAUD: Sebuah Pengembangan Inovasi Kurikulum dari Para Pendidik Anak Usia Dini*. Edu Publisher.

Yusufali, S. S. (2021). *A Values-Based, Holistic Approach Towards School Mission in a US Islamic School*.

Zakiyah, B. Z., Ummah, W. R., Zakiyah, Z. U., Muarifah, L., & Agoro, S. (2024). Implementation of the Project-Based Experiential Learning Model in Religious Education at Elementary Schools. *Journal of Islamic Education Research*, *5*(3), 253–264.