


Holistic Islamic Education: An Implementation Study of Knowledge Integration within the Muhammadiyah Curriculum

 <https://doi.org/10.31004/jele.v10i4.1248>

*Radhiyatul Fithri, Baidarus, Riha Datul Aisyah^{abc}

¹²³Univeritas Muhammadiyah Riau

Corresponding Author: bayu@umri.ac.id

A B S T R A C T

Islamic education in the modern era is increasingly challenged to remain relevant amidst rapid technological advancement, globalization, and the dominance of secular knowledge. In response, there is a growing need to integrate general scientific knowledge with Islamic values to create a holistic educational framework. This article explores the development strategy of Islamic education programs that combine scientific approaches with religious and moral principles to construct a comprehensive, value-based learning system. Using a qualitative descriptive method, this study employs literature review and document analysis to explore various models and practices of integrative education. The documents analyzed include the official Muhammadiyah curriculum, teaching guidelines from the Muhammadiyah Council for Primary and Secondary Education, and academic literature related to the integration of science and Islamic values. The findings reveal that the integration of science and Islamic values not only enriches the learning experience but also significantly contributes to the formation of students' character, ethical awareness, and critical thinking. It fosters a balanced mindset that harmonizes spiritual, intellectual, and social dimensions. Consequently, integrative Islamic education programs are essential for preparing a generation that is not only intellectually competent but also morally grounded, culturally aware, and ready to address the multidimensional challenges of the global era.

Keywords: *Holistic Islamic Education, Knowledge Integration, Islamic Education Reform, Science and Religion Integration, Muhammadiyah Curriculum*

Article History:

Received 13th July 2025

Accepted 01st August 2025

Published 03rd August 2025



INTRODUCTION

Muhammadiyah's educational philosophy is rooted in the thought of KH. Ahmad Dahlan, who emphasized the integration of religious and secular sciences to shape individuals who are faithful, knowledgeable, and morally upright. Founded in 1912, Muhammadiyah responded to the backwardness of the Muslim community by establishing modern schools that combined Islamic curriculum with general knowledge and rational Western teaching methods. Its educational philosophy is based on the principles of tauhid (the oneness of God) as the foundation of values, knowledge as a means of progress, and social service as the ultimate goal—thus viewing education not merely as an intellectual process, but also as a spiritual and social endeavor aimed at building a progressive Islamic society.

Islamic education plays a dual strategic role: shaping students' character and morals, while also providing them with relevant knowledge relevant to current developments. In the modern era, there is an urgent need to integrate religious and general knowledge into a unified and holistic educational system, in line with the findings of Daulay & Salminawati (2022). According to Saiful (2023), the integration of science and digital technology in Islamic education not only brings students closer to scientific advancements but also upholds Islamic moral and ethical values.

This model aligns with the strategy outlined by Fitri et al. (2024), who argue that the Islamization of science—the incorporation of religious perspectives into the science curriculum—can foster harmony between spirituality and rationality. Furthermore, Lestari &

Irony in Mark Webb's 500 Days of Summer (2009)

Alting (2024) add multimedia and artistic dimensions as a means of enriching the quality of Islamic learning, increasing student motivation and understanding of the material.

In Muhammadiyah schools, this integration is evident in: a) an integrated curriculum that combines religious and general subjects (Dalimunte, 2024); b) A school culture based on Islamic values, supported by teachers trained in integrative concepts; c) The application of technology and art to deepen students' religious and scientific understanding. However, challenges remain, such as limited human resources, limited teacher training in integrative concepts, and suboptimal synergy between the national and Islamic curricula (Wiranata, 2024).

With the currents of globalization and the challenges of the Society 5.0 era, Islamic education is required to become increasingly adaptive without losing its Islamic identity. Technology-based curriculum innovation and contextual activities are essential to enable students to face information disruption and various moral crises. Aryani, Silpi, & Sari (2025) stated that the integration of moral and ethical values in digital technology-based learning has been proven to improve student character traits such as patience, integrity, and empathy. Furthermore, Kasim et al. (2025) highlighted the importance of developing Islamic Religious Education (PAI) through contextual learning, project-based learning, and technology to produce graduates who are religious, critical, and adaptive.

The character-focused approach to Islamic education has also received scientific support. Azhari (2024) in his study of madrasas confirmed that the integration of Islamic values in the character curriculum has been proven to shape positive student attitudes and behaviors, despite challenges such as limited teachers and resources remaining very real. Adaptive managerial strategies in high schools also demonstrate that collaboration between principals, teachers, and the use of technology in religious education is highly effective in maintaining a balance between spiritual values and the use of modern technology (Zahri, Kumala Sari, & Siswanto, 2025). Thus, strengthening integrative behavior in Muhammadiyah is not only relevant but also essential to producing a generation that is not only religious and has character, but also skilled in utilizing technology and aware of the current context.

Based on the above background, this study aims to analyze the implementation of science-based Islamic education in Muhammadiyah schools, focusing on the curriculum, learning, and school culture. It is hoped that the results will enrich the Islamic education model, making it not only religious but also scientific and adaptive to changing times.

METHOD

This study uses a descriptive qualitative approach to explore in depth how the implementation of Islamic education based on integrated science is implemented in Muhammadiyah schools. This approach is appropriate for examining educational phenomena within complex social and cultural contexts and illustrates the meaning behind these integrated practices (Moleong, 2017). According to Afandi et al. (2024), a qualitative approach is important in evaluating the effectiveness of character education models in Islamic value-based schools because it is able to capture cultural nuances and beliefs that are not accessible to quantitative data.

Research Location and Subjects

This research was conducted in two Muhammadiyah schools in Pekanbaru City, selected using a purposive sampling technique based on the following criteria: (1) implementation of an integrative curriculum; (2) the existence of a religious character development program; and (3) school management support for Islamic education innovation. Key informants included the principal, religious and general teachers, and students, who are directly involved in the integrative education process. According to Halim et al. (2023), purposive informant selection is effective in curriculum integration studies because it allows researchers to focus on those most relevant to the research object.

Data Collection Techniques

Irony in Mark Webb's 500 Days of Summer (2009)

Data collection was conducted using three main techniques: 1) In-depth interviews with the principal and teachers to determine the implementation strategies for integrating Islamic values and knowledge; 2) Participatory observation of the learning process and school atmosphere to capture daily practices that reflect curriculum integration; and 3) Documentation studies include the analysis of curriculum documents and learning materials such as the Muhammadiyah Curriculum Guide, syllabi and lesson plans (RPP), religious and general textbooks used in schools, teacher manuals, as well as internal school policies related to character education strengthening and knowledge integration.

The use of this method is based on the principle of triangulation to increase data validity. According to Sauri & Wahyudin (2024), method triangulation allows researchers to obtain a complete picture of the Islamic learning process integrated with general knowledge.

Data Analysis Techniques

Data were analyzed using the Miles, Huberman, & Saldaña (2014) model, which includes the following stages: Data reduction: filtering relevant information; Data presentation: organizing information in narrative form, tables, or charts; and Conclusion drawing: formulating patterns and meanings based on the collected data. This model is considered the most relevant in educational studies because it presents a dynamic and continuous analysis process.

Data Validity Testing

Data validity was tested using source and technique triangulation, as well as member checking with informants to ensure data accuracy. This validity test strengthens the validity of the research, as stated by Creswell & Poth (2018), who argue that direct informant involvement in clarifying findings is crucial in qualitative research.

FINDINGS AND DISCUSSION

Muhammadiyah Curriculum: Integrating Islamic Values and Modern Science

The implementation of science integration in the Muhammadiyah school curriculum begins with the curriculum design itself. The Muhammadiyah school curriculum generally refers to the National Curriculum, but is uniquely supplemented and strengthened by the Al-Islam and Muhammadiyah Curriculum (AIK). This AIK curriculum does not stand alone but is integrated with general subjects (Wibowo, 2017), to avoid a dichotomy between science and religion (Aly, 2019).

The goal is to develop students who excel not only academically but also possess strong Islamic spirituality and character. As a form of integration, various general subjects are designed to incorporate Islamic values into their discussions (Sastratmadja, Nawawi, & Rivana, 2024); (Sari, Pahrudin, & Jatmiko, 2024). For example, in science lessons, students are encouraged to understand natural phenomena as signs of God's power (verse kauniyah). In mathematics, the concepts of order and logic are linked to the perfect order of God's creation. This approach encourages students to view science not merely as a tool, but as a path to understanding monotheism.

At the school policy level, curriculum development also accommodates integrative enrichment programs. Muhammadiyah schools generally offer memorization programs, scientific-based thematic interpretation learning, and the instillation of an Islamic worldview in social science lessons. Thus, the curriculum is not mechanistic, but rather serves as a means of transforming students' thinking and spirituality.

It's also important to note that this integrative approach is not merely theoretical. The curriculum development process is carried out through active collaboration between educational experts, religious scholars, and practitioners in the field – a solid and contextual interdisciplinary implementation. Adnin (2024) and Fatimah & Aisyah (2024) emphasize that this collaborative model serves as the foundation for developing an Islamic curriculum that integrates religious and scientific values in a balanced manner, reflecting the synergy between Muslim intellectuals and religious leaders in designing relevant and comprehensive materials.

Irony in Mark Webb's 500 Days of Summer (2009)

Similarly, research in Muhammadiyah schools and madrasas indicates that lesson plans and syllabi are developed based on the principle of holistic equivalence, encompassing cognitive, affective, and spiritual dimensions (Aliyah, Thabrani, Amal, & Samosir, 2024). These findings demonstrate that curriculum development based on research and field practice can produce learning documents that are not only formal but also substantial and ideologically rich, making it a framework that truly embodies the vision of Islamic education with character and scientific insight.

Ultimately, the curriculum in Muhammadiyah schools is not simply a collection of learning materials, but rather an ideological project to shape a generation of rational Muslims, open to science, yet rooted in Islamic values (Azra, 2019). With this integration, science is not considered alien to religion, but rather part of the prophetic mission to educate and ennoble humanity.

Learning: Integrating Science & Islam in the Classroom

The learning process at Muhammadiyah schools positions the integration of science and Islam not as a slogan, but as a concrete pedagogical approach in the classroom. Teachers play a crucial role as agents of change, translating the values of this integration into daily teaching practices. Afif et al. (2014) emphasize the use of thematic and integrative methods, incorporating Islamic wisdom and morals into academic material.

Contextual learning is a hallmark of Muhammadiyah schools. Teachers use project-based or problem-based learning strategies to connect theory with social and religious realities. As a concrete example of integrating scientific knowledge and Islamic values in Muhammadiyah schools, in a Social Studies lesson on poverty, students are not only taught economic facts theoretically but are also asked to analyze how the concept of zakat in Islam can be a socio-economic solution. In this problem-based learning project, students conduct field studies to observe the conditions of underprivileged communities around the school, then design assistance programs aligned with Islamic economic principles and social justice. Furthermore, teachers relate the material to relevant Qur'anic verses and hadiths, enabling students to directly understand the connection between worldly knowledge and religious values.

Another example is in science learning, where teachers use digital videos explaining natural phenomena that are then linked to Qur'anic verses describing the signs of Allah's greatness. Through this method, students not only gain scientific knowledge but also strengthen their spiritual and moral understanding. This approach demonstrates how the integration of science and Islam is applied concretely and systematically in the teaching and learning process at Muhammadiyah.

The role of teachers as role models is equally important. In Muhammadiyah schools, teachers are not only required to master the subject matter but also to be role models in morals and an Islamic outlook on life. Teachers who possess an ideological understanding of Muhammadiyah consistently transmit the values of moderation, honesty, the spirit of renewal, and openness to knowledge. This creates a classroom atmosphere that is not only academically productive but also morally and spiritually conducive.

Moreover, mastery of Islamic literacy and technology is a pillar of integrative learning in Muhammadiyah schools. Teachers utilize digital media imbued with Islamic values, such as science videos linked to Qur'anic verses or online quizzes containing Islamic Education and Islamic Studies (AIK) content. Here, technology is not a neutral tool but is directed to strengthen the spiritual dimension of the learning process.

Furthermore, the learning evaluation process is also structured in an integrative manner. Assessment encompasses not only cognitive aspects but also affective and spiritual indicators. Students are assessed based on their knowledge, understanding, application of values, and consistency of Islamic behavior. Thus, learning is not merely a transfer of knowledge but also a means of shaping whole individuals who think logically, behave ethically, and act religiously (Muktapa, 2021).

School Culture: The Ecology of Islamic Values

Irony in Mark Webb's 500 Days of Summer (2009)

School culture in Muhammadiyah educational institutions is a crucial element in the process of integrating science and Islam. This culture is reflected not only in ceremonial activities but also in the atmosphere of daily life, which is imbued with religious and scientific nuances (Widodo, 2019). From the morning, students are accustomed to spiritual activities such as reading the Quran, praying Duha, and reciting morning dhikr. These habits form a religious mindset from the start of the day and serve as a foundation for subsequent learning.

The school environment is built with symbols of values. Classrooms, corridors, and even the cafeteria are decorated with Quranic quotations, hadiths, and quotes from Muhammadiyah figures. This is not merely decoration, but a strategy for internalizing values. Students learn to live in an environment that indirectly but consistently supports the formation of Islamic character. They are accustomed to viewing knowledge and values side by side.

Interactions among school members also reflect the progressive Islamic culture unique to Muhammadiyah. There is no separation between religious and general teachers in terms of ethics, dress, and interactions. All teachers are expected to be part of the driving force of a clean, disciplined, polite, and open-minded school culture. Activities such as spiritual mentoring, scientific discussions, and thematic studies are often conducted as forms of informal learning rich in values.

The school culture is also evident in student organizational and leadership patterns. Activities such as the Student Council (OSIS), the Hizbul Wathan Scouts, and Tapak Suci are directed at developing leadership and social responsibility based on Islamic values. Students are trained not only to excel academically but also to become agents of change in society with noble morals and rational thinking. This culture creates an integrative learning climate that encompasses IQ, EQ, and SQ.

Ultimately, Muhammadiyah's school culture creates a value ecosystem that supports the grand vision of progressive Islamic education. Through habituation, role models, symbols, and valuable organizational structures, students learn not only in the classroom but also in everyday life. This is a concrete manifestation of the integration of science and Islam: not just in the material, but throughout the entire school system (Hikmawati & Zulkarnain, 2024).

Challenges in Implementing the Integration of Science and Islam

Although the integration model in Muhammadiyah schools has been implemented, several challenges remain. According to Hikmati & Zulkarnain (2024), the main challenges include: a) Limited resources. Not all Muhammadiyah schools have adequate human resources, both in terms of the number and quality of teachers who understand the concept of integration in depth. This results in the implementation of integration, which sometimes remains formal and does not address the substance. b) Disparities in teacher understanding. Teachers in Muhammadiyah schools come from diverse educational backgrounds. Not all general teachers have a sufficient understanding of Islamic values, and vice versa, so the integration between general and religious material is often suboptimal. c) Gap between Theory and Practice. Integration is well-designed in curriculum and syllabus documents, but in daily learning practice, its implementation still faces obstacles. Teachers sometimes struggle to link subject matter to Islamic values in a contextual and applicable manner. d) Synergy between the National and Islamic Curriculums (Mustofiyah, Rahmawati, & Ghufroon, 2024). The general national curriculum is sometimes not fully aligned with the Islamic curriculum developed by Muhammadiyah schools. Harmonization efforts are needed so that these two curricula are truly integrated, not operating in isolation.

Integration Strengthening Strategies

To address these challenges, Muhammadiyah schools need to implement several strategies, as found by Sembiring et al. (2024), including: a) Teacher Training and Development. Teachers need to receive ongoing training related to the concepts and practices of integrating science and Islam, either through workshops, internal training, or comparative studies at other schools that have successfully implemented integration (Hamdy, Hitami, Anwar, Agustiar, & Surahmad, 2020); b) Strengthening Collaboration. Collaboration between religious and general education teachers must be strengthened, both in lesson planning, implementation, and evaluation (Mauliyah & Wiluntari, 2024). Regular discussions and an

Irony in Mark Webb's 500 Days of Summer (2009)

integrative curriculum development team are essential; c) Developing Media and Learning Resources. Schools need to provide learning media that support integration, such as Islamic-based thematic books, learning videos that link science to Quranic verses, and evaluation tools that assess cognitive, affective, and spiritual aspects in a balanced manner; d) Enhancing the Role of Parents and School Committees. Parents and school committees need to be involved in the integration process, whether through outreach, Islamic parenting training, or involvement in integrative school activities. e) Periodic Evaluation and Reflection. Integration implementation needs to be evaluated periodically to determine its effectiveness, obstacles, and opportunities for future development.

The results of this evaluation and reflection provide a picture of how the curriculum, learning, and culture of Muhammadiyah schools are directed toward integrating Islamic values and science, while also highlighting challenges and strategies for improvement. In this way, Muhammadiyah schools can continue to produce a generation that is intelligent, character-driven, and adaptable to the times.

CONCLUSIONS

The integration of Islamic education and science in Muhammadiyah schools is a strategy to establish a holistic education system that combines spiritual, intellectual, and moral aspects. Its practice is reflected in the curriculum, learning, and school culture, which are both religious and scientific. However, its implementation still faces challenges, such as limited resources, disparities in teacher understanding, and disharmony between the national and Islamic curricula. To optimize this integration, strategies such as teacher training, cross-subject collaboration, the development of Islamic value-based media, parental involvement, and ongoing evaluation are needed. Strengthening Islamic character – such as tolerance, honesty, and social awareness – is also at the heart of this approach, supported by extracurricular activities and student leadership. Furthermore, collaboration between schools and communities (research institutions, universities, and community organizations) is key to providing contextual and applicable education. Thus, the findings of this study can serve as a foundation for policymakers to design education strategies that are more inclusive, contextual, and adaptive to the changing times, while maintaining Islamic identity within the national education system.

REFERENCES

- Adnin, A. (2024). Pendekatan Interdisipliner dalam Studi Islam Kontemporer: Pengembangan Kolaborasi antara Ulama dan Intelektual Muslim . *Jurnal Ikhtibar Nusantara*, 3(1), 139–150.
- Afandi, M., Syaifuddin, M., & Rahayu, R. (2024). Evaluasi Model Pendidikan Karakter Berbasis Islam . *Edusains*, 16 (1), 22–34.
- Afif, N., Mukhtarom, A., Qowim, A. N., & Fauziah, E. (2014). Pendidikan Karakter Dalam Era Digital: Pengintegrasian Nilai-Nilai Moral Dalam Kurikulum Berbasis Teknologi . *Tadarus Tarbawiy: Jurnal Kajian Islam Dan Pendidikan*, 6(1), 18–32.
- Aliyah, N., Thabrani, A. M., Amal, B. K., & Samosir, S. L. (2024). Based Islamic Education Curriculum Management . *Al-Hayat: Journal of Islamic Education*, 8(3), 1158-1172.
- Aly, A. (2019). Model Pengembangan Sekolah Muhammadiyah Berkualitas Melalui Transformasi Kurikulum AIK (Al-Islam dan Kemuhammadiyah) . *Profetika: Jurnal Studi Islam*, 41-53.
- Aryani, L. A., Silpi, E., & Sari, H. P. (2025). Globalisasi dan Transformasi Pendidikan Islam: Menyongsong Era Digital. *IHSAN: Jurnal Pendidikan Islam*, 3(2), 426–434.
- Azhari, M. (2024). Integrasi Pendidikan Karakter Berbasis Nilai-nilai Keislaman di Madrasah: Implementasi dan Evaluasi . *Future Academia: The Journal of Multidisciplinary Research on Scientific and Advanced*, 2(4), 691-700.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan Modernisasi di tengah Tantangan Milenium III*. Jakarta: Fajar Interpretama Mandiri.

Irony in Mark Webb's 500 Days of Summer (2009)

- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (4th ed.)*. Thousand Oaks: SAGE Publications.
- Dalimunte, N. (2024). Development of Social Religious Education at Muhammadiyah 10 Rantau Prapat High School. *Dalimunte, N. R. (2024). Pengembangan Pendidikan SoAs-Salam: Journal Islamic Social Sciences and Humanities, 2(3), 53–62.*
- Daulay, A. R., & Salminawati. (2022). Integrasi Ilmu Agama Dan Sains Terhadap Pendidikan . *Journal Of Social Research, 1(3), 717–724.*
- Fatimah, S., & Aisyah, N. (2024). Modernization Of The Islamic Curriculum; Creating A Balance Between Tradition And Innovation For Future Generations. *Proceeding Of International Conference On Education, Society And Humanity (Vol. 2, No. 2, (pp. 141-148).*
- Fitri, A., Fitriani, D., & Putri, G. S. (2024). Integrasi Ilmu Pengetahuan dan Agama sebagai Islamisasi Ilmu Pengetahuan dalam Sistem Pendidikan di Sekolah. *Jurnal Basicedu, 8(2), 1224–1234.*
- Halim, A., Nurlaela, S., & Taufiqurrahman, T. (2023). Integrasi Kurikulum PAI dan Ilmu Pengetahuan Umum di Sekolah Islam. *Educatio, 18 (2), 45–56.*
- Hamdy, M. F., Hitami, M., Anwar, A., Agustiar, A., & Surahmad, A. (2020). Model Integrasi Agama dan Sains di SMA Muhammadiyah Pekanbaru. *Instructional Development Journal, 3(3), 212-221.*
- Hikmawati, F., & Zulkarnain., F. (2024). *Pendidikan Islam Berwawasan Multikultural Sebagai Resolusi Konflik Pemahaman Agama*. Bandung: Gunung Djati Publishing.
- Kasim, A., Muhammad, M., & Al Idrus, S. A. (2025). Inovasi Pengembangan Kurikulum Pendidikan Agama Islam Di Era Digital: Menyongsong Tantangan Globalisasi Dan Perubahan Sosial . *J-KIP (Jurnal Keguruan dan Ilmu Pendidikan), 6(2).*
- Lestari, A., & Alting, M. (2024). Harmoni Ilmu: Menyelami Dimensi Baru Pendidikan Islam melalui Integrasi Ilmu Pengetahuan, Teknologi, dan Seni. *Jurnal Dirosah Islamiyah, 6(2), 378–386.*
- Mauliyah, A., & Wiluntari, P. (2024). Konsep Kompetensi Kepribadian Guru dalam Pendekatan Pendidikan Akhlak. *Journal of Early Childhood Education Studies, 4(2), 346-383.*
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd ed.)*. Thousand Oaks: SAGE Publications.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. . Bandung: Remaja Rosdakarya.
- Muktapa, M. I. (2021). Integritas Ilmu Pengetahuan dan Penerapannya dalam Aspek Kehidupan. *Jurnal BELAINDIKA (Pembelajaran Dan Inovasi Pendidikan), 3(1), 21–28.*
- Mustofiyah, L., Rahmawati, F. P., & Ghufron, A. (2024). Pengembangan kurikulum berbasis stem untuk meningkatkan kompetensi siswa di era digital: tinjauan systematic literature review. *Pendas: Jurnal Ilmiah Pendidikan Dasar, 9(03), 1-22.*
- Saiful, S. (2023). Sistem Pendidikan Islam, Integrasi Ilmu Pengetahuan Agama dan Teknologi Digital. *JlIP - Jurnal Ilmiah Ilmu Pendidikan, 6(2), 1100-1107.*
- Sari, M., Pahrudin, A., & Jatmiko, A. (2024). IMPLEMENTASI DAN MODEL PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM (PAI) DI SEKOLAH . *Jurnal Pendidikan : Kajian dan Implementasi. 6(4), 26–39.*
- Sastraatmadja, A. H., Nawawi, A., & Rivana, A. (2024). *Supervisi Pendidikan Islam: Konsep dasar dan implementasi nilai-nilai Islami*. Bandung: Penerbit Widina.
- Sauri, S., & Wahyudin, D. (2024). Model Pembelajaran Islam Terintegrasi dengan STEM di Sekolah Menengah . *Tanzil, 10 (1), 57–68.*
- Sembiring, I. M., Ilham, S. E., & Arifudin, O. (2024). Pendidikan Agama Islam Berwawasan Global Sebagai Dasar Paradigma dan Solusi Dalam Menghadapi Era Society 5.0. . *Journal Of Social Science Research, 4(2), 305–314.*
- Wibowo, S. S. (2017). *Pendidikan Karakter dalam Pembelajaran Al-Islam, Kemuhammadiyah, dan Bahasa Arab (ISMUBA) Sekolah Menengah Kejuruan Muhammadiyah 1 Purbalingga*. Purwokerto: Program Studi Pendidikan Agama Islam, Program Pascasarjana IAIN Purwokerto.

Irony in Mark Webb's 500 Days of Summer (2009)

Widodo, H. (2019). *Pendidikan Holistik Berbasis Budaya Sekolah*. Yogyakarta: UAD Press.

Wiranata, R. R. (2024). Analisis Kebijakan Pendidikan Islam: Membangun Masa Depan Melalui Penguatan Pendidikan Karakter. *Swarna Mulia Journal*, 1(1), 28-41.

Zahri, N., Kumala Sari, Y., & Siswanto, S. (2025). Strategi Manajerial Adaptif dalam Pengembangan Kurikulum Pendidikan Islam di Era Society 5.0: Menjembatani Nilai Keislaman dan Tantangan Globalisasi di Sekolah. *Wahana Didaktika: Jurnal Ilmu Kependidikan*, 23(2), 158-170.