

## **Conceptualization of Holistic Learning in Islamic Basic Education to Improve Cognitive and Spiritual Balance**

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### ***Abstract***

*This study aims to examine and formulate the conceptualization of holistic learning in Islamic basic education as an effort to enhance the balance between cognitive and spiritual aspects of students. The study employs a qualitative approach with a conceptual research design (library research), utilizing various sources such as academic books, national and international journal articles, and educational policy documents. Data were collected through documentation techniques and analyzed using content analysis, including data reduction, categorization, synthesis, and conclusion drawing. The findings reveal that holistic learning in Islamic basic education emphasizes the integration of cognitive, affective, and spiritual dimensions within the learning process. Learning models such as Problem Based Learning, Project Based Learning, and contextual learning are considered relevant in supporting this approach. Furthermore, holistic learning has a positive impact on improving critical thinking skills, character building, and strengthening students' religious awareness. Therefore, the conceptualization of holistic learning can serve as both a theoretical and practical foundation in developing Islamic basic education that is balanced, integrative, and oriented toward the formation of a complete human being.*

**Keywords:** *Holistic Learning, Islamic Basic Education, Cognitive and Spiritual Balance, Character Development.*

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## INTRODUCTION

The conceptualization of holistic learning in the context of Islamic Basic Education is an integrative effort to unite the intellectual dimension (*'aql*) and spiritual (*Qalb*) (Malili et al., 2022). This approach is adapted to the Islamic worldview (*Islamic worldview*) which views human beings as a complete unity between body, soul, and intellect, where the ultimate goal of education is not merely the transfer of knowledge (*Ta'lim*), but also character formation (*Tarbiyah*) and the cultivation of manners (*A'dib*). In primary education, this phase is crucial because it is a period of the formation of cognitive and spiritual foundations that will determine the child's mindset in the future (Marwan & Tamam, 2025).

Holistic education in Islam is based on the concept of *Tauhid*, which affirms the unity of the creator and the unity of science. According to Syed Muhammad Naquib al-Attas in his work *The Concept of Education in Islam*, education must be able to produce "A good human being" Overall, it is not just economically productive citizens. A balance between the cognitive and the spiritual is achieved by not separating between religious science (*'Ulum al-Din*) and general science (*'Ulum al-Dunya*). Seyyed Hossein Nasr emphasized that in the Islamic intellectual tradition, the universe is God's verses that must be studied with a ratio of sharpness as well as purity of heart (Nasrullah et al., n.d.).

Basic education is the main foundation in shaping the quality of human resources, both from intellectual, emotional, and spiritual aspects. In the context of Islamic education, the purpose of education is not only oriented towards cognitive achievement, but also includes the formation of character (morals) and the strengthening of the spiritual dimension of students (Siti Ulfah Fauziah et al., 2023). However, the reality that occurs in many basic education institutions, especially elementary schools (SD) and Madrasah Ibtidaiyah (MI), still shows that there is an imbalance between the development of cognitive aspects and the spiritual dimension. The learning process tends to focus more on academic achievement that is measured through grades and test results, while the development of Islamic values and spiritual internalization are often not optimally integrated in learning practices (Nuryana, 2019).

This phenomenon is increasingly complex in the era of globalization and technological disruption, where the rapid and massive flow of information has the potential to affect the mindset, behavior, and character of students. On the one hand, technological advances provide great opportunities in learning innovation, but on the other hand also bring serious challenges to moral degradation and spiritual crises. This condition demands a learning approach that is not only adaptive to the development of the times, but also able to maintain a balance between intellectual intelligence and spiritual depth (Lakadjo, 2024).

In practice at the basic level of education, this conception is realized through an integrative curriculum. Science learning, for example, is not taught as a stand-alone entity, but is related to the greatness of God's creation. This is so that children's cognitive development in understanding the laws of nature (*Sunnatullah*) goes hand in hand with increased gratitude and piety (Yusuf, 2021).

This model of integration often uses a thematic approach. For example, when studying the air cycle in science (cognitive), students are also taught about the importance of air for purification (*Dharwad*) and verses of the Qur'an that discuss rain as a blessing (spiritual) (Mohsi & Taufik, 2023). Thus, knowledge is not fragmented, and students understand the spiritual relevance of any cognitive information they receive (Muminin & Faslah, 2025).

Holistic learning is present as one of the relevant approaches to answer these challenges. This approach emphasizes the development of learners as a whole (*whole person*), covering cognitive, affective, psychomotor, social, and spiritual aspects. In the perspective of Islamic education, holistic learning is in line with the concept of *And then there's the Smash Bros.*, that is, human beings who develop in a balanced way between intellect, heart, and behavior. Therefore, the integration of Islamic values in every learning process is the key in forming students who are not only academically intelligent, but also have high spiritual awareness (Mohsi & Taufik, 2023).

Although the concept of holistic learning has been widely studied in the educational literature, its implementation in the context of Islamic basic education still requires more systematic and applicable conceptual reinforcement. Many learning practices are still partial, not able to integrate the cognitive and spiritual dimensions synergistically in one complete learning framework. This shows that there is a gap between theoretical concepts and practice in the field.

Based on this description, a holistic learning conceptualization is needed that is specifically designed in the context of Islamic basic education. This conceptualization is expected to be a theoretical foundation as well as a practical guide for educators in designing and implementing learning that is able to create a balance between students' cognitive and spiritual development. Thus, Islamic basic education not only produces students who excel academically, but also has strong character and spirituality as a provision to face the challenges of life in the future.

## **METHOD**

This study uses a qualitative approach with a type of conceptual research (*library research*) which aims to construct a holistic learning model in Islamic basic education to achieve a balance between the cognitive and spiritual aspects of students. This approach was chosen because the research focuses on the development of ideas, theoretical analysis, as well as the synthesis of concepts from various relevant scientific sources.

### **1. Types and Approaches to Research**

This research is a descriptive qualitative research with a conceptual approach. The researcher examines in depth various educational theories, especially those related to holistic learning, Islamic education, as well as the cognitive and spiritual development of students at the elementary school (SD) and Madrasah Ibtidaiyah (MI) levels.

### **2. Data Source**

The data used in this study are secondary data obtained from various literature sources, including:

- a. Academic textbooks relevant to basic education and Islamic education
- b. Articles of reputable national and international journals (SINTA-indexed)
- c. Scientific proceedings and results of previous research
- d. Education policy documents related to curriculum and learning

### **3. Data Collection Techniques**

The data collection technique is carried out through documentation studies, namely by identifying, classifying, and reviewing various literature relevant to the focus of the research. The selected literature was adjusted to the criteria of source credibility, novelty (recent publications), and relevance to the theme of holistic learning and Islamic basic education.

### **4. Data Analysis Techniques**

Data analysis is carried out using content analysis techniques which include several stages, namely:

- a. Data reduction, i.e. selecting and focusing information relevant to the research topic
- b. Categorization, which is grouping key concepts such as holistic learning, cognitive dimension, and spiritual dimension
- c. Concept synthesis, which is integrating various theories and research findings to build a comprehensive conceptual framework
- d. Drawing conclusions, namely formulating a holistic learning conceptual model that is applicable in the context of Islamic basic education

### **5. Data Validity Test**

To maintain the validity and validity of the data, this study uses the source triangulation technique, which is comparing and examining various references from different sources. In addition, the researcher also pays attention to aspects of credibility, dependability, and confirmability in the selection and analysis of the literature.

## **RESULTS AND DISCUSSION**

### **1. Conceptualization of Holistic Learning in Islamic Basic Education**

The results of the literature review show that holistic learning in Islamic basic education is an approach that emphasizes the development of students as a whole (*whole person development*), covering cognitive, affective, psychomotor, social, and spiritual aspects. In this context, education not only functions as a transfer of knowledge, but also as a process of internalizing Islamic values that shape the character and spiritual consciousness of students (Daniel & Azhar, 2025).

Holistic learning in Islamic Basic Education is an educational paradigm that views students as a whole unit that includes physical, intellectual, emotional, and spiritual dimensions. In contrast to the secular educational model that often separates science and religion, holistic conception in Islam is based on the principle of *Tawheed*, which is the belief in the oneness of Allah which implies the unity of truth and science. At the basic education level, this approach aims to balance cognitive development

(*'aql*) with spiritual maturity (*qalb*), so that children are not only intellectually intelligent but also have moral integrity and closeness to the Creator

The conceptualization of holistic learning in Islamic basic education can be formulated in three main dimensions, namely (Fitriana & Mirza, n.d.):

- a. Cognitive Dimension, which focuses on developing critical thinking, analytical, and problem-solving skills;
- b. The Spiritual Dimension, which includes the internalization of monotheistic values, morals, and religious awareness;
- c. Integrative Dimension, which is the combination of general science and Islamic values in every learning process.

A balance between cognitive and spiritual is achieved through an in-depth curriculum integration strategy. This is not just adding religious labels to general subjects, but internalizing Islamic values into the structure of science.

Basic education was a golden age (*Golden Age*) to instill basic values. The holistic methodology applied includes (Imron, 2018):

- 1) *Experiential Learning*: Students are invited to interact directly with nature to enjoy God's creation, which simultaneously hone their observation (cognitive) and gratitude (spiritual) skills.
- 2) *Exemplary Method (Uswah)*: The teacher plays the role of a *murabbi* who not only transfers data, but becomes a living model of the values taught. The existence of a spiritualist teacher greatly determines the success of internalizing values in children.
- 3) *Narrative and Narrative Approach*: Using stories in the Qur'an and Islamic history to build moral imagination and provide context to the cognitive knowledge learned.

The application of this holistic concept has an impact on the formation of a balanced personality (*kamil person* in the child's growth scale). Cognitively, children become learners who are thirsty for knowledge because they view learning as worship. Spiritually, children have high mental resilience and social empathy because they feel connected to the creator and fellow creatures. This balance prevents the occurrence of personality dualism, in which one may be an expert in science but dry in human and divine values.

## 2. Relevant Holistic Learning Models in Elementary / MI

Based on the theoretical synthesis, there are several relevant learning models in supporting the implementation of holistic learning in Islamic basic education, including:

- a. Problem Based Learning (PBL) which is contextualized with Islamic values to train critical thinking while building moral awareness;
- b. Project Based Learning (PjBL) which encourages collaboration, creativity, and social responsibility of students;
- c. Contextual Teaching and Learning (CTL) that relates the material to real life and Islamic values;

d. Value-based Blended Learning, which integrates technology with character strengthening and spirituality.

The holistic learning model at the Elementary School (SD) or Madrasah Ibtidaiyah (MI) level is designed to touch all aspects of child development, which includes intellectual, emotional, physical, social, and spiritual dimensions. At the basic level, this relevance model lies in the ability to bridge the curiosity of children's nature with divine and human values.

The most relevant model in MI is the integration between the academic curriculum and the cultivation of manners. Referring to the thought of Syed Muhammad Naquib al-Attas, education is not just the collection of information, but the process of *ta'dib* (cultivation of manners). In this model, each subject is infused with Islamic ethical values. For example, in Mathematics lessons, students are taught about honesty and thoroughness as a form of trust to God.

The thematical-integrative model is particularly effective for elementary/middle school children because they tend to view the world as a whole, rather than separate boxes of knowledge. In the context of Islam, this model connects natural phenomena (*kauniyah* verses) with sacred texts (*qauliyah* verses). For example, the theme "Environment" can combine science (ecosystem), Indonesian (writing descriptions), and Fiqh (the concept of *taharah* and maintaining the cleanliness of the earth as a caliph).

Holistic education emphasizes the human connection to the universe. The nature school model or out-of-class learning is very relevant to cultivate spiritual intelligence through *nature tadabbur*. By interacting directly with God's creation, a child's cognitive is honed through scientific observation, while his spirituality grows through admiration for the perfect design of creation.<sup>1</sup>

This model encourages students to solve real problems in their environment. In the Islamic perspective, this relates to the concept of righteous deeds. Students do not only learn theory, but apply it to benefit others (*khairunnas anfa'uhum linnas*). Projects such as "Waste Management in Madrasas" train cognitive (data analysis), social (cooperation), and spiritual (responsibility for the environment).

The LVE model adapted in Islamic education focuses on the appreciation of universal values such as peace, respect, and love that originated from Asmaul Husna. Teachers create an emotionally safe classroom atmosphere, where each child feels valued as an individual with a unique nature.

The relevance of the above models is highly dependent on the role of teachers. In holistic Islamic education, teachers act as *Murabbi* which not only transfers knowledge (*Mu'allim*), but also guide the soul and character of the students. Teachers must be able to set an example (*Uswah*) in every action, because at the age of elementary / middle school, children learn more from what they see than from what they hear (Wafa et al., 2025).

The results of the analysis show that these models are effective when designed with an integrative approach, where each learning activity not only targets academic achievements, but also contains explicit and implicit spiritual values.

### 3. Holistic Learning Implementation Strategy

The strategy for implementing holistic learning in Islamic Basic Education requires a comprehensive transformation that involves managerial, pedagogical, and physical aspects of the school. This implementation is not just the addition of religious materials to the general curriculum, but an arrangement of perspectives on science and the process of child growth. Based on the thoughts of Islamic education figures and modern holistic education theory, the implementation of the strategy can be described through several main pillars (Imron, 2018).

In practice, the implementation of holistic learning in elementary / MI requires a structured strategy, including:

a. Curriculum Integration

The merger of the general curriculum and the Islamic curriculum in harmony, so that there is no dichotomy between science and religion.

b. Strengthening the Role of Teachers

Teachers play the role of facilitators, role models, as well as spiritual guides. Teacher professionalism is key to the success of holistic learning.

c. Use of Media and Technology

The use of digital learning media that is not only visually appealing, but also contains educational and spiritual values.

d. A Religious Learning Environment

The creation of a school culture that supports religious practices, such as the habit of worship, prayer, and moral behavior.

The main strategy in holistic learning in Islamic basic education departs from efforts to eliminate the dichotomy between religious science and general science. Rosnani Hashim in her work on educational dualism emphasizes the importance of synchronization between revelation and reason as the foundation of scientific integration. The implementation of this idea is carried out through the infusion of values, which is the incorporation of spiritual values into general subjects such as science, mathematics, and social. For example, the study of biology about the human body system not only explains the scientific aspect, but is also associated with an understanding of the perfection of Allah's creation (*itqan*). In addition, a thematic approach is used by raising certain central themes, such as air or light, which are studied in a multidisciplinary manner from the perspective of science, geography, jurisprudence, and Qur'anic verses in an integrated manner.

In addition, the creation of a conducive school ecosystem is also an integral part of a holistic learning strategy. The school environment serves as a "hidden curriculum" that indirectly shapes the character and spirituality of students. This is realized through religious school culture, such as the habit of Dhuha prayers, joint dhikr, and the culture of greetings that are consistently applied. In addition, the design

of the school environment also needs to support the reflection process, for example by providing green open spaces or gardens that allow students to interact with nature as a means of *tafakkur*.

Holistic learning emphasizes the use of active and reflective methods, as well as rejecting passive memorization approaches. One of the strategies used is *experiential learning*, where students learn through hands-on experience, such as gardening or social service, so that they are able to relate cognitive knowledge to spiritual practice in the form of righteous charity. In addition, socratic dialogue based on Islamic values is also important to encourage students to think critically and reflectively, so that the faith formed is not dogmatic, but rational and profound (Nahdiyah, 2024).

In the evaluation aspect, holistic learning demands an authentic and comprehensive assessment system. Assessments not only focus on the cognitive aspects through written exams, but also include the development of students' character and spirituality. One form is a character portfolio that documents the development of students' attitudes, independence, and social concerns. In addition, self-assessment (*Self-assessment*) through the process *Meditation* It is also important to help students reflect on their learning outcomes and behaviors on an ongoing basis (Sholehah et al., n.d.).

Finally, the success of holistic learning is largely determined by the synergy between schools, families, and communities. Education cannot run optimally if there is a value gap between the school environment and home. Therefore, a parenting program is needed that aligns parenting with the values taught in school. On the other hand, student involvement in community activities is also important to foster a sense of social responsibility as a caliph on earth.

By implementing these strategies in an integrated manner, Islamic basic education is expected to be able to produce graduates who are not only intellectually superior, but also have spiritual depth, emotional maturity, and strong character in facing the challenges of modern life.

#### **4. The Impact of Holistic Learning on Cognitive and Spiritual Balance**

The results of the study show that the application of holistic learning has a positive impact on the balance of student development, namely (Romdoniyah & Nugraha, n.d.):

- a. Improved cognitive abilities, characterized by better critical thinking, analytical, and problem-solving skills;
- b. Strengthening spirituality, which is reflected in the awareness of worship, religious attitudes, and the internalization of moral values;
- c. Character building, such as honesty, responsibility, and social care;
- d. A balance of individual development, where learners not only excel academically, but also have emotional and spiritual intelligence.

The implementation of holistic learning in primary education has a significant systemic impact on child development, especially in creating synergies between

intellectual capacity and inner depth. In the perspective of Islamic education, this impact is not only psychological but also eschatological, where the success of education is measured by the ability of the individual to carry out the role of a servant of Allah (*'abd*) and His representative on earth (*Caliph*) (Nasution & Syahada, 2025).

The long-term impact of this balance is the birth of "Insan Kamil" (the perfect human being) at the level of child development. This balance prevents the dualism of thought that separates science and religion. When cognitive and spiritual are balanced, science becomes a tool to get closer to the Creator, while spirituality becomes a guide for the application of science to stay on the path of benefit (Ramadhan & Faisal, 2026).

In the context of elementary school, this impact can be seen in increasing students' intrinsic motivation. They study not because of the pressure of exams, but because they understand that the demands of knowledge are a noble religious obligation. This creates a harmonious educational ecosystem, where academic achievement and moral glory go hand in hand.

This shows that holistic learning is able to answer the needs of education in the modern era which demands a balance between *hard skills* and *soft skills*, including the spiritual dimension.

## **Discussion**

The findings of this study confirm that the holistic learning approach is very relevant in the context of Islamic basic education. Theoretically, this concept is in line with the goal of Islamic education which emphasizes the formation of the whole human being (*insan kamil*). However, in practice, there are still challenges, such as the limitation of teachers' competence in integrating spiritual values, the lack of a holistic-based learning design, and the dominance of cognitive-oriented evaluation systems.

Therefore, it is necessary to transform the educational paradigm from *teacher-centered* to *integrative student-centered*. In addition, learning evaluation also needs to be developed more comprehensively by covering cognitive, affective, and spiritual aspects in a balanced manner.

Thus, the conceptualization of holistic learning in Islamic basic education is not only a theoretical discourse, but can also be implemented in real terms through curriculum strengthening, teacher competency improvement, and innovation in learning strategies and media.

## **CONCLUSION**

Based on the results of the study and discussion, it can be concluded that the conceptualization of holistic learning in Islamic basic education is a strategic approach that is able to answer the needs of student development as a whole. Holistic learning not only emphasizes the achievement of cognitive aspects, but also integrates spiritual, affective, and social dimensions in a whole learning process.

This conceptualization emphasizes that a balance between intellectual and spiritual intelligence can be achieved through curriculum integration, the application of innovative learning models, and the strengthening of the role of teachers as facilitators and role models. Learning models such as *Problem Based Learning*, *Project Based*

*Learning*, and contextual learning have proven to be relevant in supporting the creation of meaningful and spiritually valuable learning. In addition, the implementation of holistic learning has a positive impact on improving critical thinking skills, strengthening character, and religious awareness of students. This shows that Islamic basic education has great potential in shaping a generation that not only excels academically, but also has strong moral and spiritual integrity.

Thus, holistic learning needs to be developed more systematically and applicatively through curriculum innovation, teacher competency improvement, and strengthening a religious educational environment. This effort is important to realize the goal of Islamic education which is oriented towards the formation of a whole human being (*insan kamil*) who is ready to face the challenges of the times.

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