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Hendro Widodo;Farida Hanum

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IMPLEMENTATION OF HOLISTIC EDUCATION IN MUHAMMADIYAH ELEMENTARY SCHOOL INDONESIA

Hendro Widodo (Corresponding author)

Ahmad Dahlan University, Yogyakarta, Indonesia

Tel: 081 21573480 E-mail: hwpgsd1960@gmail.com

Sutrisno

Sunan Kalijaga Islamic State University, Yogyakarta, Indonesia

Tel: E-mail: trismo63@gmail.com

Farida Hanum

Yogyakarta Sate University, Indonesia

Tel: 081328347348 E-mail: faridapane@rocketmail.com

Abstract

This research aims to describe the implementation of holistic education in Muhammadiyah Sleman Elementary School Yogyakarta. This research combined theoretical and empirical research. This was a qualitative research. The paradigm in this research was interpretive paradigm, while the research approach was phenomenology. Data collection techniques in this research were observation, in-depth interviews, and documentation. Data analysis was by interactive model of data collection, data reduction, data presentation, and conclusion or verification. The results of this research conclude that the implementation of holistic education in Muhammadiyah Sleman Elementary School has developed six human potentials, which are: cognitive, emotional, social, spiritual, creativity, and physical. These six aspects are developed harmoniously. All dimensions of children's development occur simultaneously and integrated, each does not stand alone, and also the development of one aspect is influenced by other aspects.

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Introduction

Islamic education is a series of processes of human empowerment towards *taklif* (maturity), whether intellectually, mentally, or morally, to carry out the humanism function which is assumed-as a servant (*'abd*) before their *Khaliq* (Creator) and as a "keeper" (*khalifah*) on universe (Mashudi, 2004). It means that the role of Islamic education is very important in human life; it cannot even be separated from the whole process of human life, because in education there is an effort to cultivate the human nature that can help human to achieve the integral of their human potential.

Islamic education aims to realize the growth of human personality in a balanced and comprehensive ways. Also develops human beings in all their aspects, whether spiritual, intellectual, imaginative, physical, either individually or in groups (Langgulung, 1986). Meanwhile, Daradjat (1992) stated that the goal of Islamic education is a change of attitude and behavior in accordance with the guidance of Islamic teachings, with the aims that people personality will deliver and load them into "*insan kamil* (the person who has reached perfection)".

This conceptualization of *insan kamil* is defined operatively by Mulkhan (1999) as the ability to think logically, honestly, discipline, have ethos and job skills, able to fill positions in society, both related to work and socially. It means that the objectives direction of Islamic education requires every human being to develop their human potential fully, in order to fill the role of religious and social as a product of education that has been achieved. In other words, in Islamic education there are complex multi paradigms that includes the dimensions of intellectual, cultural, transcendental, physical skills, and personality development. These concepts and dimensions are applied in an integrated way to achieve the goals of Islamic education (Zubaidi, 2001).

The realization of mental-moral and spiritual religious conditions becomes the development target of Islamic education system. Therefore, based on the moral ethical approach of Islamic education, it should be in the form of directing process of learners' life and religion development toward the ideals of Islamic life, while still paying attention and treating learners according to their own basic potential and socio-cultural background (Mulkhan, 1994).

The ideal goal of Islamic education brings its own problems at the operational level of Islamic education. Various criticisms appear related to the achievement of Islamic education objectives, for example by Azyumardi Azra that the problem faced by Islamic education is methodological crisis or pedagogic crisis. Nowadays the tendency among Islamic educational institutions is more focus to the teaching process rather than the learning process. The teaching process only fills the cognitive/intellectual aspect, but does not fill the aspect of personal and character formation. Education should be understood as an effort to improve intelligence, not just to fill the intellectual, but also the formation of personality and character (Azra, 1998).

Similar to Abdullah (1998) stated a criticism towards the methodology aspect of Islamic education that the teaching of religion, which relies in the form of static-indoctrinative-doctriner methodology, is not appealing to the students and at the same time does not lead the students to the stage of affection, let alone to the psychomotor stage. Suprayogo (Ghani and Riadi, 2012) put forward the same thing that the education process so far only prioritizes on cognitive aspects, and is less able to develop psychomotor and affective aspects. Education succeeds in leading young people to be smart, but not yet have characters as expected. Based on the opinion of Bloom (1979) there are three domains in learning, which are cognitive, affective, and psychomotor. All three domains must be developed comprehensively in learning.

More firmly stated by Mulkhan (2002) that all this time the schools, either public or private, Islamic or other, are more concerned with the ability of cognition, reasoning, and skills to answer exam questions. Teachers appear not patient enough in cultivating students' emotions and ability to understand others, at the same time the students fail to be understood by the teachers. While emotional development and education are limited to less relevant issues, they are also placed as part of the less important school program. Values, character, or affective education are not developed by schools.

It is realized that the learning process is still more dominantly oriented to aspects of knowledge which are hard skill, rather than other aspects, so that many teachers measure the level of learners' competence based on the grades of the exam test that are cognitive oriented. On the other hand, unconsciously, substantial violence and coercion of will are more often experienced by subjects learning in the classroom. In these classrooms the human subjects are often treated inhumanly and their aspirations are poorly heard, unless they follow the will of educators who unilaterally proclaim themselves as more mature and more *saleh* or *taqwa* (pious) (Mulkhan, 2002).

The above description of educational goals seems to lead only to cleverly cognitive children (who emphasize left-brain development, that only covering linguistic and logical-mathematical aspects), many lessons related to right-brain development (such as art, music, imagination, and character formation) get less attention. Even if there is, then the orientation is more to the cognitive, no appreciation that can foster excitement to learn and deepen the learning material further. Lessons which are in the form of subject matters also complicates the problem, because students do not see how they are related one another, and are irrelevant to real life. As a result, students do not understand the benefits of the learning material they have learned to the real life. This educational system makes people think partially, fragmented, or not in holistic (Jalaludin, 2012).

The reality of the educational process proves that holistic education in Indonesia is important to fight for its actualization, and should not just be a trend that appear and lost. This is supported by the research results of Widyastono (2012) which concluded that holistic education has not been implemented comprehensively in learning. Learning just develops the realm of knowledge, has not developed the realm of students' affective skills and affairs. Therefore it is very important for the application of holistic education in schools.

Holistic education is an education that develops all learners' potential harmoniously (integrated and balanced), including intellectual, emotional, physical, social, aesthetic, and spiritual (Miller, 2005: 2). These six aspects should be harmoniously developed. All dimensions of children's development occur simultaneously and integrated, each not stand alone and the development of one aspect is influenced by other aspects. Nava (2000) described a holistic education model that has multidimensional potential, including intellectual, social, emotional, physical, aesthetic, and spiritual, as illustrated in the following figure:

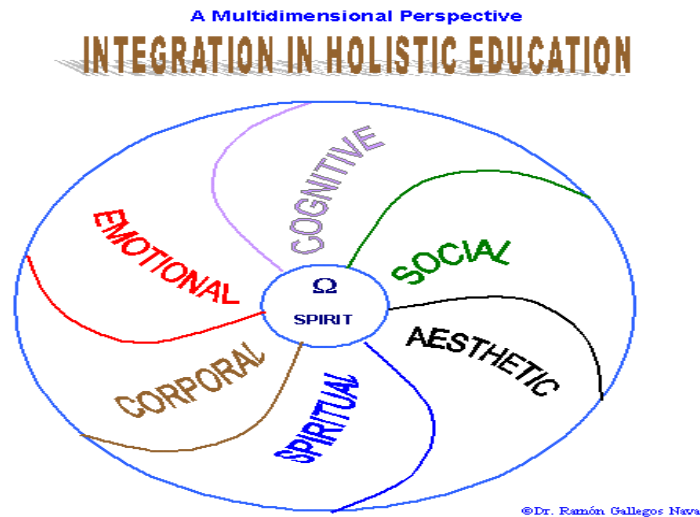


Figure 1. Multi-Dimensional Perspective Integration in Holistic Education
(Nava, 2000)

Those multidimensional potential is in fact an integral whole that every individual has. Each of these potentials is interrelated or related, thus developing a potential to be associated with other potentials as well.

Megawangi et al (2011) more explicitly explained that human potential must be developed through education are: a) physical aspects: optimal development of fine and gross motor aspects, maintaining stamina and health; b) emotional aspects: concerning aspects of mental health; able to control stress, self-discipline of negative actions, confidence, risk-taking, and empathy; c) the social aspect: learning to enjoy their job, working in team, being sociable, caring about social issues and social-spirited, responsible, respecting others, understanding the differences and habits of others, obeying all applicable rules; d) the aspect of creativity: being able to express oneself in various productive activities (musical art, mind, etc.), as well as finding the right solution for various problems; e) spiritual aspect: able to interpret the meaning and purpose of life and be able to reflect about himself, knowing his mission in this life as an important part of a life system, and always be *ta'zim* (honour) to the whole creation of God; and f) academic aspect: logical thinking, speaking, and writing well. In addition, can address critical questions and draw conclusions from various known information.

Thus, the holistic education intended in this research is the educational model that builds the human being as whole and balanced by developing all the potentials, including the cognitive-intellectual, emotional, social, spiritual, creativity, and physical. The six potentials are a unity and should not be separated, because between one and the other are related.

Methodology

This research was conducted at Muhammadiyah Sleman Elementary School Yogyakarta, Indonesia. This research combined theoretical and empirical research. This research was qualitative research. The paradigm in this research was interpretive paradigm, looking at social reality as something holistic/intact, complex, dynamic, full of meaning, and the relationship of symptoms was interactive/reciprocal (Sugiyono, 2009). While the research approach was phenomenology, where researchers were involved in the situation and settings of the phenomena being researched. Data collection techniques were observation, in-depth interviews, and documentation. Data analysis was by interactive model of data collection, data reduction, data presentation, and conclusion or verification (Miles and Huberman, 1984).

Results and Discussion

Muhammadiyah education as part of the national education system, have the mandate of the constitution to produce holistic people through education at Muhammadiyah schools. Pudjo Sumedi (Ghani and Riadi 2012) asserted that Muhammadiyah educational institutions have developed rapidly, both in elementary and secondary levels, even universities spread all over the country. The style of schools or educational institutions of Muhammadiyah provides benefits for the people in Indonesia in terms of educating the life of the nation.

This is proven by the Muhammadiyah's work in the field of education in which the existence of Muhammadiyah education institutions. Up to 2010 Muhammadiyah has 4,623 kindergartens; 6,723 Early Childhood Education institutions; 15 Special Schools; 1,137 Elementary Schools; 1,079 *Madrasah Ibtidaiyah* (Islamic Elementary School); 347 *Madrasah Diniyah* (Islamic Center); 1,178 Junior High School; 507 *Madrasah Tsanawiyah* (Islamic Junior High School); 158 *Madrasah Aliyah* (Islamic High School); 589 High School; 396 Vocational High School; 7 Muallimin/Muallimat (Islamic Boarding Secondary School); 101 *Pondok Pesantren* (Islamic Boarding School); and 3 Vocational School of Pharmacy (Pimpinan Pusat Muhammadiyah, 2010).

One of the prominent features of Muhammadiyah educational institutions is educational institutions that present the values of renewal in education praxis in Indonesia, as characteristic of the parent organization, namely Persyarikatan Muhammadiyah. It is called bring renewal, because the educational institutions that was established by KH. Ahmad Dahlan had a different style with existing educational institutions or schools, in which he was adopted the form of Western model school and combining it with Islamic values. The combination of these two educational cultures was known as "*School met de Quran*". The Dutch term was defined as a school with the values of al-Qur'an (Pimpinan Pusat Muhammadiyah, 2010).

Schools with the values of the Qur'an was a form of modernization of Muhammadiyah education to Dutch schools. One of the educational modernization agendas set out by Ahmad Dahlan from the start was the reform of the curriculum. This reform agenda was urged because at that time he saw the dualism of education. On one hand, Dutch schools teach only general sciences. This policy was seen to keep students from faith and piety. On the other hand, the traditional Islamic education which was represented by *pesantren* have been only teach religious knowledge and ignoreed general knowledge which was very

beneficial for the development of Muslim civilization. In such a context, Ahmad Dahlan seems realized how the duality of education will only give birth to a split personality generation. Students studying at a Dutch school would be a person who thinks only of worldly interests. Meanwhile, the generation of Muslims studying in *pesantren* would be only oriented toward the afterlife (Setiawan, 2015).

In the midst of such situation, Ahmad Dahlan believed that the dynamics of change was, has been, or will happen can be anticipated by teaching religion and general science in an integrated (holistic) way. This belief was then applied in the Muhammadiyah school. Therefore, the integration of religious and general knowledge in the curriculum was one of the characteristics of Muhammadiyah education. This modern curriculum later became a distinction between Muhammadiyah schools and other educational institutions. This characteristic was first established by Ahmad Dahlan when establishing a modern educational institution in Kauman on 1 December. Thus, since the beginning of this modern educational institution was established, it had a characteristic that the curriculum combines religious and general knowledges (Setiawan, 2015).

Therefore, in the formulation of Muhammadiyah educational philosophy, it stated that Muhammadiyah education is a modern Islamic education that holistically integrates religion and life, and between faith and progress. From the womb of Islamic education, give birth to a generation of educated Muslims who are strong in faith and personality, as well as able to face and answer the challenges of global era. This is Islamic education that is progressive (Pimpinan Pusat Muhammadiyah, 2010).

The above description is depicted that Muhammadiyah education emphasizes wholeness, both the educational system and practice, as well as the goals to be achieved by education. K.H. Ahmad Dahlan calls this wholeness education as an education that balances mental and physical development, between belief and intellect, between feeling and mind, and between the world and the afterlife (Hadikusumo, 1989).

This balanced education represents wholeness and integration, its focus is not only in one aspect. Arifin (1987) stated that the educational objectives of K.H. Ahmad Dahlan can be formulated into three key concepts, which are individual education, moral education or *akhlak*, and society education or social education. Formulation of educational objectives of K.H. Ahmad Dahlan shows the trident of educational objectives of individual, moral, and social development, that is similar to the concept of holistic education. It means that the trident of educational objectives is a holistic form of educational goals built by KH. Ahmad Dahlan.

Therefore since the beginning, before the existence of the National Education System, Muhammadiyah education has been oriented to the development of humanism potential that embraces holistic education mission, in which expected to be born from the Muhammadiyah education, students who are not only intelligent of intellectual side but can develop humanism potential such as emotional, physical, social, aesthetic, and spiritual so as to be more able to carry out the principles of religion in everyday life. This is

also reinforced by the results of 46th and 47th Muhammadiyah Congress that formally render holistic Muhammadiyah education as the vision of Muhammadiyah education program development.

Referring to the conceptualization of holistic education above, in fact since the founder of Muhammadiyah, KH Ahmad Dahlan, founded Muhammadiyah school has emphasized on the integrity, both on the educational system and practice, as well as the goals to be generated by education. Wirjosukarto (1962) stated that the formulation of educational objectives by KH. Ahmad Dahlan is to give birth to religious human being whose entire personal potential (individuality) can grow integrally (whole optimal), high moral, and have a positive social attitude manifested in the form of social action to promote the life and prosperity of society. This concept also confirms that in the Muhammadiyah education, the two sides of the basic needs of human life, material and spiritual needs, seek to be harmoniously developed (Kuntoro, 2006).

Zamroni (2014) said that the wholeness (holisticness) of education is meant to have a transformative nature, namely education that will lead people's lives to the better conditions, spiritual and material. Moreover, Zamroni clarified the educational system and practice established by K.H. Ahmad Dahlan, which is holistic and transformative, has characteristics of: 1) the integrity in purpose and learning materials, 2) the integrity of theory and practice, 3) the integrity between formal and non-formal education, and 4) the integrity among various educational centers.

Zamroni (Suyatno, 2010) observed from the socio-anthropological side by emphasizing on the profile of educational graduates idealized by Muhammadiyah education. Departing from this sociological observation, Zamroni named *Kyai* Dahlan education praxis as a transformative holistic education. It is called holistic education because the goal of Muhammadiyah education is to give birth to integral human being. This is in accordance with the popular short slogan at that time, such as: "*ulama* (Muslim scholar) intellect, intellect *ulama*". The process of education is a blend of theory and reality (practice), with a short slogan: "science of *amaliyah*, science of scientific ". Encourage and motivate learners to thoroughly master what is learned, with the motto: "reap what you sow".

Kyai Dahlan's educational thinking is called transformative education, because Muhammadiyah's educational goals not only provide provision that can be applied in various conditions, but also must be able to transform oneself and society. Thus Muhammadiyah's education encourages its students to not only master the knowledge and technology, but at the same time willing to internalize the knowledge one's learned into oneself, so that there is a process of self transformation, and willingness to share with the community.

Referring to the above explanation, the concept of transformative holistic education is intended to stating educational praxis that aims to give birth and educate learners into integral intact people who are characterized by the growth of all their potentials optimally. The optimization of self-potential is not to

give birth to a selfish individual who only takes care of his own affairs, but becomes a social-minded person willing to be involved in improving his society. With such understanding, Zamroni emphasizes Kyai Dahlan's education praxis on the wholeness of the graduate profile, which can be done when there is social interaction with the surrounding community.

K.H. Ahmad Dahlan calls this whole education as an education that balances mental and physical development, between belief and intellect, between feeling and mind, and between the world and the afterlife (Hadikusumo, 1980). Arifin (1987) said that the educational objectives of K.H. Ahmad Dahlan can be formulated into three key concepts which are individual education, moral education or *akhlak*, and society education or social education.

Formulation of educational objectives of K.H. Ahmad Dahlan shows the trident of educational objectives of individual, moral, and social development that is similar to the concept of holistic education. It means the trident of educational objectives is a holistic form of educational goals built by K.H. Ahmad Dahlan.

Kuntoro and Astuti (2012) briefly described the characteristics of the school and educational system of Muhammadiyah or the foundational thinking of education of K.H. Ahmad Dahlan as follows: 1) educational building based on religion, because religion can not be separated from life; 2) school education teaches religion and general science simultaneously; 3) an appreciation of intellectual intelligence as the asset of developing a dynamic life, renewing religious practice and thinking that impede progress; 4) religion is understood dynamically, not merely a ritual activity but being practiced to improve the life of the community, and 5) the purpose of education to build noble character committed in the effort to improve and promote social life.

The opinion of Kuntoro and Astuti showed that Muhammadiyah education orientation is on the development of intellectual intelligence, noble character, and social life. The three elements are a unity, integrated in the Muhammadiyah schools system. Therefore, it can be emphasized that Muhammadiyah education or foundational thinking of education of K.H. Ahmad Dahlan has since its inception been oriented towards the development of humanism potential (holistic education). Mulkhan (1997) mentioned and named the educational praxis of K.H. Ahmad Dahlan as a humanism education. This naming refers to the educational objectives outlined by K.H. Ahmad Dahlan. According to Abdul Munir Mulkhan's interpretation, the purpose of education by K.H. Ahmad Dahlan is the establishment of an independent social unit to save the world as the realization of Islamic teachings in the life of society and nation in the midst of the world association. Mulkhan also added, activities and education praxis of K.H. Ahmad Dahlan is addressed to design a new world, and a unity of humanity in the advancement of science and technology as well as civilization, blessed with the ethics of the Quran.

Implementation of holistic education in Muhammadiyah Sleman Elementary School has developed six human potentials, which are: *first*, cognitive potential. Theoretical constructs to develop cognitive-

intellectual potential are through: a) active learning, b) using student-centered approaches, c) learning by discussion and question-answer methods, d) teachers do setting class and class conductivity, e) intertwining educational interactions of three-way pattern in learning, f) building interpersonal communication of teachers and learners outside the classroom, and g) building psychological environment or social climate, intensive teachers and parents collaboration. The development of cognitive-intellectual potential is actually contained other potential development, because one aspect can be developed through other aspects.

Second, the emotional potential. Aspects of emotional potential are focused on: a) self-confidence, b) sympathy, c) empathy, d) stress controll, e) self-controll from negative actions, and f) respecting others. Train the students' self-confidence by asking learners to convey the results of discussions or assignments in front of the class. The form of self-confidence in learners is not only evidenced by the activities that exist in the class, but also the involvement in the contest both in school and outside school. In the aspect of sympathy, through learning, learners tell about the social problems that exist in the community in order to involving the emotions of learners. Learners study outside the classroom, in order to see first hand the learning material being taught. One of the ways is through outing activities, in order to add insight and provide real-life experience to learners.

In empathy indicators, school always encourage learners to help victims of natural disasters, and ask learners to help when there are other learners in distressed. School awareness is not only shown to the victims of natural disasters whose outside the school, but also the concern is shown to learners or school residents who experience distress. In the indicator of self-control of negative deeds, schools facilitate extracurricular activities and tutoring, thus after school hours learners can fill their spare time with positive activities. Indicator on respect for others is reflected in school routine activities such as welcoming the students' arrival in the school's gate and shaking hands, being able to appreciate and accept the opinions of others by habitualize the method of question-answer and discussion in the learning process.

Third, the development of social potential aspect focused on indicators of a) awareness of social issues and social-spirited, b) responsible, c) comply with all applicable regulations, and d) work in team. A social awareness attitude in school is developed through school culture such as visiting school's member who is in distress, collecting donations for victims of natural disasters, and visiting sick people. This applies not only to learners but to the entire school community.

The value of responsibility to the learner is reflected from picking up and disposing garbage to its place, the habit of disposing garbage to its place is not only contained the value of physical hygiene, but also the moral message of love hygiene. Another form of responsibility is to do the task given by the teacher. The pattern of giving homework is still strong in Muhammadiyah Sleman Elementary School. It is because not all learners have the same ability to capture or understand the lessons that have been delivered by the teacher in the classroom, so that learners need more opportunities to learn. The positive value of homework

is to train the personal responsibilities necessary to familiarize learning regularly, and also to build partnerships between schools and parents so that it empowers the education.

Developing aspects of social potential to comply with all applicable regulations, school have rules and regulations for teachers and employees as well as for learners. Even for students, the school have rules and discipline in the school and classroom. While the rules for teachers and employees are legally-formal has been set in the Decree of the Branch Board of Muhammadiyah Sleman. Developing the social aspects potential of work in teams is learners get used to working in groups in the learning process, and implementing cooperative learning. In addition, through Hizbul Wathan (Muhammadiyah Scout) activities and camp activities.

Developing aspects of social potential in building a sense of affection is reflected in the ability of teachers to speak well with learners in the learning process and also in daily life in the school environment. In addition, the value of brotherhood and peace is developed through school activities by organizing social activities. Social conscience is in the context of social relationship (interpersonal) or benefiting others. In addition, schools often hold friendly match with other schools or attend the contest outside the school as a medium to strengthen friendship relationships between learners and other school students, or strengthen the institutional cooperation between schools.

Fourth, spiritual potential. This aspect of spiritual potential is focused on indicators of: 1) devout in praying; 2) behave in gratitude; and 3) pray before and after activities. Devout in praying for elementary students of Muhammadiyah Sleman Elementary School is supported by the application of religious culture in school. The adherence to pray is cultivated in Muhammadiyah Sleman Elementary School through the school program, such as the habituation of *dhuha* and *zuhur* pray in congregation in school, and reading and memorizing of Quran for students and teachers, animal sacrifice of *qurban* in school and distribution of *zakat fitrah* (charity given to the poor).

The attitude of accepting the assignment from the teacher with an open attitude is a form of learners' gratitude towards the school's work. Learners receive homework given by teachers openly and with pleasure. learners feel not discouraged by the grade obtained. The development of spiritual attitudes can also be manifested in the form of praying before and after learning. It is cultivated every day and done in all classes as a manifestation of spirituality within the learners in learning.

Fifth, the potential of creativity. The development of creativity potential is reflected in the ability of learners to express themselves in productive activities. Self-expression in productive activities is manifested in the ability of students to writing in order to fill the school's wall magazine. Potential creativity also reflected through intrakurikuler activities of potential creation and the students' work displayed in the classroom. Decorations and classroom wall decoration are displayed by students as a product of lessons of Art, Culture, and Skills or Art, Culture, and Practice.

Sixth, physical potential, including fine and gross motor. Gross motor development is done through learning activities by inviting light gymnastics (ice breaking) in learning, and through extracurricular activities such as futsal, swimming, Tapak Suci/martial arts. While the development of fine motor potential is done through the development of intrakurikuler activities (lessons of Art, Culture, and Skills or Art, Culture, and Practice) and the potential creation of learners.

Every learner actually has human potentials, which are cognitive, emotional, social, spiritual, creativity, and physical, its just that these potentials can develop better, through education. It is an educational process that can develop these potential to be more optimal. The holistic education process is seen as being able to develop these potentials because in the point of view of holistic education, these potentials are a unified entity that can be develop to build a balanced and strong childhood personality.

Conclusion

The Muhammadiyah School as part of the National Education System as well as Islamic Education has mandated to the implementation of holistic education. It means that all Muhammadiyah educational institutions carry out the mission of implementing holistic education, which is an education model that develops all aspects of the human potential of learners (cognitive, emotional, social, spiritual, creativity, and physical), thus it is expected to be born from the womb of Muhammadiyah education the holistic learners, not only smart on the cognitive side, but also can develop other humanism potential.

These six aspects are developed harmoniously, one of the potentials does not evolve far beyond the ability of other aspects, because it can make humans become not holistic. All dimensions of children development occur simultaneously and integrated, each not stand alone, and the development of one aspect is influenced by other aspects. The unity and integrity of the multilevel, when successfully developed harmoniously, will become an integral human.

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