



Strengthening Character Education Through Holistic Learning Values

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Abstract

The reality of moral degradation among students today, among others, can be seen from the fading of politeness and manners and behaviour bullying to academic cheating. This reality requires the response of various parties to re-strengthen character education. Families and educational institutions are strategic places to grow character values together. This study aims to describe and analyze forms of strengthening character education through holistic learning values. The research focuses on the implementation of learning, the use of the learning environment, the synergy of families, schools, and communities, and the principles of strengthening character education. This research approach uses descriptive qualitative with a moderate participation role. Data collection techniques with structured interviews, participatory observation, and documentation. At the data analysis and interpretation stage, researchers used literature analysis, centralized discussion, and focus group discussion. The study results show that forms of synergy between schools, families, and communities are needed to strengthen character education through holistic learning. Teachers should be able to act as parents as well as friends for students while at school. Stakeholders and related agencies need cooperation between educational institutions, revitalizing the role of school committees, empowering graduates, the potential for local wisdom in the academic environment, and outreach to school programs through various forums and media. Parental support is needed for the educational process and student learning progress, as well as periodic monitoring and

evaluation of education involving multiple related parties. Holistic learning requires the teacher's understanding of integrated learning and strives for meaningful learning. Integration of religion and science curriculum is also needed as integrative learning so that students can develop their potential well.

Keywords: *Character Education; Curriculum; Holistic Learning; Synergy.*

Abstrak

Penguatan Pendidikan Karakter Melalui Nilai-Nilai Pembelajaran Holistik. Realitas degradasi moral di kalangan pelajar saat ini, di antaranya tampak dari mulai lunturnya kesantunan dan tata krama, perilaku *bullying* hingga kecurangan akademik. Realitas tersebut membutuhkan respon pelbagai pihak untuk kembali melakukan penguatan pendidikan karakter. Keluarga dan lembaga pendidikan menjadi tempat yang strategis untuk bersama menyemai nilai-nilai karakter. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis bentuk-bentuk penguatan pendidikan karakter melalui nilai-nilai pembelajaran holistik. Fokus Penelitian pada pelaksanaan pembelajaran, pemanfaatan lingkungan pembelajaran, sinergitas keluarga, sekolah dan masyarakat serta prinsip-prinsip penguatan pendidikan karakter. Pendekatan penelitian ini menggunakan kualitatif deskriptif dengan peran partisipasi moderat. Teknik Pengumpulan data dengan wawancara terstruktur, observasi partisipatif dan dokumentasi. Pada tahap analisis data dan pemaknaan, peneliti menggunakan analisis literatur, diskusi terpusat serta *focus group discussion*. Hasil penelitian menunjukkan bahwa diperlukan bentuk-bentuk sinergitas antara sekolah, keluarga dan masyarakat dalam menguatkan pendidikan karakter melalui pembelajaran holistik. Guru hendaknya dapat berperan sebagai orang tua sekaligus sahabat bagi siswa selama berada di sekolah. Diperlukan kerjasama yang baik antara lembaga pendidikan dengan *stakeholders* dan dinas terkait, revitalisasi peran komite sekolah, pemberdayaan lulusan, potensi kearifan lokal di lingkungan pendidikan, sosialisasi program sekolah melalui berbagai forum dan media. Diperlukan dukungan orang tua terhadap proses pendidikan dan kemajuan belajar peserta didik, serta melakukan pengawasan dan evaluasi pendidikan secara berkala yang melibatkan berbagai pihak terkait. Pembelajaran holistik memerlukan pemahaman guru terhadap konsep pembelajaran terpadu serta mengupayakan pembelajaran yang memiliki kebermaknaan. Diperlukan pula Integrasi kurikulum agama dan sains serta pembelajaran integratif agar peserta didik dapat mengembangkan potensi dirinya dengan baik.

Kata Kunci : Kurikulum; Pendidikan Karakter; Pembelajaran Holistik; Sinergitas.

A. Introduction

The purpose of national education has been stated in law number 20 of 2003 concerning the national education system (SISDIKNAS). It is explained that education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students develop their potential and have religious and spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills (Khunaifi & Matlani, 2019). Good education is believed to be a vessel for the growth of students in all aspects, spiritual, intellectual, imaginative, psycho motoric and scientific (Rabadi-Raol, 2019). Thus this educational process should encourage these aspects towards virtue and attaining life skills through the formation of personality traits. Comprehensive education not only focuses on students but also requires good examples from educators and all managers of educational institutions (Sholeh, 2016).

Islamic treasures of education aim to educate, guide, and direct students to become Islamic individuals (faithful, obedient, and moral) within the framework of students as individuals, family members, part of society, and good citizens (Hidayat et al., 2018). The ideal educational process is to lead students to achieve a balance in the growth of the human personality (students) both physically and spiritually as a whole and in balance which is carried out through training of the soul, mind (intellectual), rational human self, feelings, and senses (Abbas et al., 2021, p. 3). The aim of education should be directed at realizing a perfect Muslim person, who is faithful, pious, knowledge able, has a personality and noble character in carrying out the mandate as a caliph on earth and as a servant of God (Ainissyifa, 2017).

Image Education in Indonesia is currently in the spotlight. This is indicated by the many deviant behaviors that students do, such as brawls, *bullying*, the low morale of students, the fading of politeness and manners, as well as acts of violence and intolerance that occur in educational institutions. Not only physical bullying with discriminatory behavior but also verbal and cyber bullying, both directly and through social media, has been happening lately. The case of a student at a junior high school in Bandung was recorded as a victim of bullying or bullying by classmates. The bullying video went viral on social media and received criticism from the general public (Kompas TV, 2022). Bullying often occurs among children and adolescents in the neighborhood and at school. Launching from Health line, bullying in adolescents and children usually involves three things: aggressive behavior, power imbalance, and repetition. Bullying is a form of violence or intimidation that is done intentionally to one or several individuals. This is also the case in the case of two groups of students in East Kalimantan who were involved in brawls due to mutual insults and arguments on

social media. The brawl action became a spectacle for residents and disrupted road activities (Metro TV, 2022). The problem that arises at this time is that there are many problems experienced by students, not the least of which they carry into their daily life away from such religious values, quarrels, promiscuity, speeding on the streets, the proliferation of motorcycle gangs consisting of school-age teenagers, to students celebrating graduation with various activities such as taking to the streets and scribbling on their uniforms. Problems like this occur not only in urban environments but also in rural environments due to the increasing influence of the mass media and electronic media (Dewantara et al., 2020).

The government and society have made various efforts to achieve national education goals (Rohman, 2014). Among these efforts is to increase the development of the professionalism of teachers and education staff. Developing school and madrasah management, various school operational mechanisms, empowering the school environment, fulfilling educational facilities and infrastructure, and quality control through monitoring and evaluation and accreditation activities (Messi et al., 2018). In addition, the government also carried out a character education strengthening program (PPK), an educational policy whose primary goal is to implement changes in the way of thinking, behaving, and acting for the better. The central values in character education are religion, nationalism, independence, responsibility, and integrity (Anshori, 2017). These values must be instilled and practiced through the national education system so that they are known, understood, and applied in all aspects of life in schools and society. The program to strengthen character education was born out of awareness of the challenges ahead, which are increasingly complex and uncertain, but at the same time, see that there is a lot of hope for the nation's future (Muttaqin et al., 2018). This requires educational institutions to prepare students scientifically and personally in the form of individuals who are strong in moral, spiritual, and scientific values (Bates, 2019). Understanding the background, urgency, and basic concepts of strengthening character education is very important for school principals to apply it according to the educational context in their respective regions (Akhwan, 2014).

Character education is currently the right solution for instilling character as a whole in students; it must be done with both knowledge (cognitive), life values (affective), and commendable actions (psychomotor) (Ayi, 2018). The goal is to shape students into good human beings whose results are visible in real action. In carrying out the learning process, educational institutions and units must be able to direct and instill good values in students, which can then be implemented in everyday life, (Suprianto et al., 2020). Synergy is needed between parents, teachers, the community, and the government together to build an ideal education system in Indonesia, namely character

education, which will be able to infect students who excel and have noble characters (Darimi, 2019; Fauzil'Adzim, 2021).

The teacher's role is to provide understanding to students, namely to act as a person who guides or gives advice and directs and fosters students so that they can reduce and prevent character degradation that occurs, such as actions bullying that happens in schools so that student behavior can become more controlled and well guided (Suprianto et al., 2020). Character education requires the role and synergy of various parties, especially the role of the family, school, and community (Fanny, 2020). The tri-center of education consists of schools (teachers, principals, students), families (parents/guardians of students), and the community (school committees, professional organizations). The tri-center of education also has an essential role in Strengthening Character Education. This synergy can take the form of activity programs, supervision, and control carried out according to their respective capacities (Hidayati, 2016). The synergy that is carried out in an integrated manner can make students have a complete and responsible personality. Students will have professionalism which is the significant capital to plunge into society (Khoiriyah, 2022). Education Holistic is an educational philosophy that departs from the idea that an individual can find identity, meaning, and purpose in life through his relationship with the environment and environment, society, natural environment, and spiritual values. Through holistic education, students are expected to become individuals who can recognize and develop their potential optimally (Dixon, 2021).

The development of science and technology, marked by the level of sophistication of information and communication technology, is suspected of having positive and negative benefits (Lestari, 2015; Listiana, 2021). Technological progress must be balanced with full faith and piety development. To realize the duties, roles, and responsibilities of students as the next generation, it is necessary to build religious values, especially in religious behavior, so that they always carry out their duties, roles, and responsibilities as students by always imbued with faith and devotion to God and do not deviate from the values of Islamic religious teachings and are fortified from things that damage their morale (Mulyasa & Aryani, 2017). Efforts to foster these students are the joint responsibility of parents, families, teachers, and society. This synergy is a mutual duty and responsibility in promoting and educating, including through religious education, so that it can foster religious morals and behavior in students and is practiced in everyday life. The task it is not the absolute responsibility of the teacher but also of the family and society (Beddewela et al., 2017). If family and community don't care and don't support and cooperate in educating children, then character development will be

difficult to achieve correctly. Character education's success can be achieved if all aspects directly involved with education can work together (Bates, 2019).

B. Discussion

1. Holistic Education

Holistic education is an educational philosophy that departs from the idea that an individual can find identity, meaning, and purpose through his relationship with society, the natural environment, and spiritual values (Miller 2007). The paradigm of Islamic philosophy is the-anthropocentric, meaning that in looking at humans, Islamic teachings view it as a whole regarding the person and function of the human being himself (Zainuddin, 2011). Based on the premise that every individual has the potential to find true identity, meaning, and purpose in life, holistic education seeks to awaken all of the individual's potential. Holistic education aims to build as a whole and balance all individual potential which includes spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional, and physical which directs all of these aspects towards achieving an awareness of their relationship with God, which is the ultimate goal of all life In this world (Antara, 2019). In the Islamic view, humans are creatures of burdened with obligations and responsibilities. With his mind, he can create creations in science and technology.

This holistic education model is different from other learning, for example, behavioristic learning. According to the theory of behaviorism, each individual will experience a learning process (response) if there is a stimulus. The stronger the stimulus (reinforcement), the stronger the learning process occurs. Stimulus strengthening includes environmental conditioning and habituation or discipline (Budiningsih, 2005). Through holistic education, students are expected to be themselves (*learning to be*). In the sense of being able to gain psychological freedom, make good decisions, learn in a way that suits him, gain social skills, and develop his character and emotions. Education Holistic Is an educational philosophy that departs from the idea that an individual can find identity, meaning, and purpose through his relationship with society, the natural environment, and spiritual values (Bahri, 2017; Wulandari et al., 2021).

Through holistic education, Students are expected to be able to find true identity, meaning, and purpose in life. With this premise, holistic education seeks to build and awaken as much as possible all the potential that an individual has intrinsically, intact and balanced, which includes physical, emotional, intellectual, social, aesthetic, and spiritual, all of which are directed towards achieving an awareness of his relationship with fellow human beings, nature. , and God, who is the source and

ultimate goal of all life (Ahmad, 2018; Ngiu et al., 2021). As we all know, the purpose of religious education is to instill piety and morals and uphold the truth to form human beings with good personalities, as Allah says in Qc. Luqman: 17 (Kementarian Agama RI, 2010):

Meaning: O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

2. Characteristics of Holistic Education

Holistic education occurs when the curriculum can display themes that encourage authentic and natural exploration or events. With the emergence of articles or natural events, a meaningful learning process will occur, and the designed material will be interrelated with various curriculum development areas (Dixon, 2021; Hassan et al., 2010). Holistic education is based on the approach of inquiry, where children are involved in planning, exploring, and sharing ideas. Children are encouraged to collaborate with their peers and learn at their own pace. Children are empowered as learners and can pursue their learning needs through designed themes (Widyastono, 2013). Holistic learning can only be done well if the learning to be carried out is natural-real-close to the child's self, and the teachers who carry it out have a good understanding of the concept of integrated learning (Arianto & Supriyatno, 2021).

Various aspects of holistic education need to be understood together and simultaneously as an integrative effort in character building (Hassan et al., 2010; Ngiu et al., 2021). Part of the goal is that holistic learning is lifelong and comprehensive, making students as *khaîru ummah*. Elements of the view of students that students have full potential; mind, body, soul, multiple intelligences, and learning styles. The curriculum aspect aims to develop an integrated curriculum and learning between religion and science. As for teaching methods, they understand that teaching method should be adapted to students' abilities, varied teaching, and use of the environment. Besides that, creativity and rich materials/resources are also needed as well as the teacher's experience in making thematic models dramatically determines the meaningfulness of learning (Ahmad, 2018; Zainuddin, 2011). The aim of the character-based holistic education model is to form a holistic human being with character, namely developing the physical, emotional, social, creative, spiritual, and intellectual aspects of students optimally. In addition to forming human beings lifelong learners (true learners), namely by:

1. Applying learning methods that involve the active participation of students, namely methods that can increase student motivation because all human dimensions are

actively involved by being given the subject matter that is concrete, meaningful, and relevant in the context of their lives (active student learning, contextual learning, inquiry-based learning, integrated learning);

2. Creating a conducive learning environment so that children can learn effectively in an atmosphere that provides a sense of security and appreciation, without threats and provides encouragement;
3. Providing character education explicitly, systematically, and continuously by involving aspects of knowing the good, loving the good, and acting the good;
4. The teaching method used should pay attention to the uniqueness of each child, namely implementing a curriculum that also involves aspects of human intelligence, (Rukayati, 2013).

Holistic education has principles that underlie its implementation. Among the principles of holistic education, namely connectedness, comprehensive (wholeness), and *being*. The focus of connectedness is a concept that comes from the philosophy of holism regarding the connectedness of reality, further developed in ecological theory, quantum physics, and systems theory (Ahmad, 2018; Hussain, n.d.). The principle of connectedness includes; 1) Interdependence, that the function of a part is closely dependent on other parts and the system as a whole. 2) Interrelationship: There are complex network relationships between parts of the system and other systems. Next is the Participatory principle, that every observer is closely related to his environment in understanding the observed reality, and the Non-linearity principle, namely that complex interaction patterns occur more commonly rather than a linear causal interaction pattern (Ahmad, 2018; Wulandari et al., 2021). The focus on wholeness implies that the whole is not just a collection of parts. So understanding the system can not only be done by studying the components separately; the principle of being is related to the problem of experiencing current events. This includes inner peace, wisdom, understanding, honesty, and authenticity.

3. Strengthening Student character through holistic learning.

Islamic education must be designed as a truly holistic and integrated education. Holistic in terms of vision, mission, structure, and process and integrated into its approach to the curriculum (both how and what to teach), the knowledge that integrates with practice, application, and service. This concept asserts that integrative aspects will significantly increase the power, relevance, and effectiveness of teaching and learning experiences (Ainissyifa, 2017; Zainuddin, 2011). This concept advocates a holistic approach to education.

In essence, the curriculum is also verbal, which is written regarding objectives, content, and learning materials. More than that, there is a hidden curriculum in the form of exemplary educators and teachers including managers of educational institutions (Chusna, 2015). The essence of teachers, educators, and leaders is that all their words, actions, and decisions become role models for others students, students, and those they lead. In the era of information technology and the expansion of today's multimedia world, where the internet and global communication are becoming a trend, the Islamic approach in teaching must continue to be used as a value system both individually and socially, especially in responding to various current socio-cultural phenomena (Kurnia et al., n.d.; Widyastono, 2013).

The Ministry of Education and Culture stated that character education in schools must be strengthened so that it can foster students' character to be able to think critically, be creative, be able to communicate well and be able to collaborate. These are the four competencies students must have in the 21st century, often referred to as the "4C": critical thinking and problem solving, creativity, communication skills, and the ability to work collaboratively (Kusmiati, 2018; Wijaya et al., 2016). These four competencies must refer to the five central priority character values of Strengthening Character Education (PPK) proclaimed by the government: religious, nationalist, cooperation, independence, and integrity (Akhwan, 2014; Anshori, 2017). The proportion is 70% character education and 30% general knowledge (Kemdikbud, 2017). The four 21st-century abilities mentioned earlier align with the ideas developed through "*Merdeka Belajar*", namely providing literacy, numeracy, and strengthening character qualities (Irawati et al., 2022; Marlina et al., 2021). Perception, conception, and implementation of Independent Learning must equip students with the ability to think (cognitive), behave (affective), and act (conative), as well as by providing them with the ability to communicate, collaborate, think critically and solve problems, creativity and innovation, so The educational paradigm that needs to be built is humanistic and holistic education (Hudaya & Supriyanto, 2020; Widyastono, 2013).

Through holistic education, students with Islamic character will develop all dimensions as a whole with their natural potential. The aim of holistic education is for students to be skilled and able to respond to the rapidly changing currents of globalization, as well as to develop students who have intellectual, emotional, and spiritual awareness as part of the whole within themselves (Wulandari et al., 2021). Targeted goals will provide clear instructions for selecting learning materials, methods, and tools. Internalization of Islamic character values through thematic/integrated learning can be done through example, habituation, advice, attention and supervision, and reward and punishment (Anshori, 2017; Khoiriyah, 2022). Eighteen values form the

foundation for character development, which are the results of empirical studies at the curriculum center originating from religion, Pancasila, culture, and national education goals. Religious value is the first character-forming value, and educational institutions, must organize a learning process that can develop this religious character optimally (Putry, 2019).

Activity strengthening character education that can be done in educational institutions includes reading *asmaulhusna*, praying before and after learning, praying *high* congregations, religious lectures, cults, and commemoration of religious holidays as well activity other religions (Abidin, 2014; Cardinale et al., 2021). Empowering students through character-based holistic learning values as follows:

a. Formation of student character through exemplary attitude.

The example in question is how the teachers speak, behave and behave worthy of being emulated. An educator must be able to be an example, not just conveying scientific information but being an educator also transferring personality and good morals to shape the character of students who will become even better leaders of the country in the future. An educator is a role model for every student (Hendriana & Jacobus, 2017; Mulayana & Sukarlina, 2020). Being an educator not only imparts knowledge and teaches to students but also fosters and sets an example to students about good character. Good characters include religious, nationalist, independent, mutual help, and integrity, which are incorporated in strengthening character building (Huda, 2017).

b. Formation of character through discipline and responsibility

Formation of character, discipline and responsibility is a process carried out to shape the values or characteristics within the individual so that he is aware of complying with the rules and regulations and carrying out his responsibilities according to his choice without blaming others. Among the ways that can be used to shape the character of student discipline is to get used to it being structured. Teachers and parents need to help children make a daily schedule, explain the rules, explain the consequences of action logically, and teach problem-solving skills (Annisa, 2018; Siwi & Sari, 2019). Forming character through discipline includes increasing student motivation, educating and training students, the leadership of a teacher at school, in class, and in everyday life, in enforcing school rules.

c. Formation of Character Through Habituation.

The forming character with habituation includes getting students to be more confident, being open to truth and justice, getting used to students avoiding racist attitudes towards their friends, and fostering students to be brave and not cowardly (Shoimah et al., 2018). The development of character education can be carried out

by habituating positive behavior in daily activities. Habits and routines are a process of forming attitudes and behavior that is relatively automatic or reflexive and occurs through an iterative learning process. Both are carried out jointly and individually (Rachman, 2017; Rouzi et al., 2020). Activities carried out by students at school are also carried out at their respective homes. These activities are carried out independently, both at home and at school. The Islamic education curriculum is focused on building character and teaching values in addition to developing communication skills, interpersonal relationships, community service, and leadership (Zainuddin, 2011).

4. Holistic education through the synergy of families, schools, and communities

Parents and families are obliged to provide children's rights, which must be fulfilled due to their responsibilities. The burden of parents is not only limited to fulfilling the needs for food, drink, and clothing, but the most important and urgent thing is to provide proper Islamic education, namely to maintain and maintain their innate nature so that they can develop optimally (Arifin, 2018). Religious education is the key to the success of education in the family. Thus, religious education is essential. In Islamic education emphasized that the child's development should be colored with good religious values because the scholars agree that religious education is a very urgent factor in forming one's character in social life (Christiani, 2016). Parents can play the role of providing support and concern for children's education—providing the facilities children need in their education. Parents also need to monitor children's learning progress by asking about their learning progress, guiding learning, and supervising children's activities at home (Berns, 2006). Parents must set an example, and practice worship, social etiquette, and good ethics.

School is the most important educational institution after the family—the school functions as a continuation and helper of the family in educating children. Schools provide education and teaching to children about what parents do not teach at home. In addition to providing knowledge and skills, the duties of teachers and school leaders also provide religious education. Ideally, a teacher tries to be a model, a role model, so that every piece of advice and suggestion becomes advice to direct students to become human beings who are religious and have noble characters (Fauziah, 2013; Usman, 2008). Some of the programs that schools continue to pursue include integrating the curriculum. The curriculum taught must-have elements of religious education and science education. Likewise, in learning activities, teachers should integrate learning materials with religious teachings so that they have moral messages and meaningfulness

in students' lives. In addition, schools need to collaborate with various parties, including school committees, parents of students, graduate associations, the community around the school, and stakeholders. Cooperation can contribute to holistic education and achieve the vision of national education.

Teachers have significant duties and responsibilities in schools, namely fostering and educating their students to promote morals and religious behavior in students and practice it in everyday life. The task is challenging because educating and promoting is not the absolute responsibility of the teacher but also the family and society. If the family and community do not support and are responsible and cooperate in educating children, then moral development is complicated to achieve correctly (Fanny, 2020; Khoiriyah, 2022) . The human need for education is absolute in this life, and humans cannot be separated from educational activities. Many ways can be applied to establish cooperation between families and madrasas, among others, visiting students' homes, inviting parents of students in every possible activity to present them, meetings or conferences in some instances, which are usually used in guidance and counseling, providing suggestions and input to schools, and forming forums for communication and parents' organizations or through social media groups and others (Christiani, 2016; Ginanjar, 2017).

Next is a community responsibility. The role of the community can be implemented through several methods, including positioning each child as their child, providing social criticism, cooperating, and using the basis of affection through mutual love and respect. Society has a significant influence in giving direction to children's education, especially the figures who are leaders in it. Respected figures certainly want every child to become a member of society who obeys and obeys their religion, both in the family environment, with playmates, classmates, and one school (Hidayati, 2016; Rachmawati, 2012). The forms of cooperation between schools and the community include forming school committees. The school committee not only consists of parents or guardians of students but also of people who are interested in helping the madrasah. Through this school committee, it is hoped that the community will take part in madrasah programs, both material, financial, social, moral, and so on. Form a communication forum whose members are members of the community who have specific expertise related to school needs, for example in the community there are religious leaders, humanists, artists, industry players and so on (Arifin, 2018; Darmadji, 2015). In addition, schools should involve the community in preparing school programs and development.

C. Conclusion

Empowering students through the values of character-based holistic learning can be done by forming student character through exemplary attitudes; the exemplary in question is how the teacher talks, behaves and behaves worthy of being emulated. An educator must be able to be an example, not just conveying scientific information but being an educator also transferring personality and good morals to shape the character of students who will become even better leaders of the country in the future. An educator is a role model for every student. Holistic education is an effective alternative for developing various human potentials holistically. Besides that, through holistic education, humans will also get a balance between their physical and spiritual needs. Humans whose physical and spiritual needs are met in a balanced manner will make them human beings with character so that they can face all the problems and challenges of life. Good characters include religious, nationalist, independence, cooperation, and integrity, which are incorporated into strengthening character education. Character formation through holistic education includes exemplary curriculum integration, integrative learning, the role of the family and society in education, increasing student motivation, educating and training, and guiding students through holistic collaboration. Strengthening character education is not limited to three domains. Still, it demands paying attention to all the needs and potential they have to develop the character and personality of students in an integrated and comprehensive manner.

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