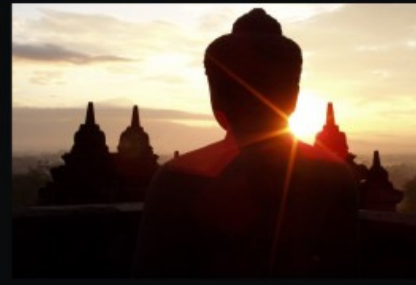
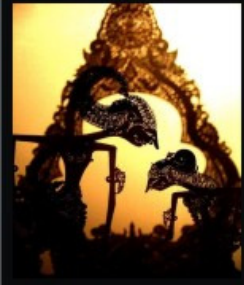




STUDY PROGRAM OF EDUCATIONAL POLICY,
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DOCTORAL PROGRAM OF EDUCATIONAL SCIENCES, GRADUATE SCHOOL,
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Foreword of The Rector

On behalf of Yogyakarta State University, I would like to welcome all participants of the *International Conference on Current Issues in Education*. We are honored to conduct this conference and to give you opportunities to join in a most pleasant and enlightening educational experience during your time in Yogyakarta.

By participating in this conference, we join a lengthy and prideful tradition of inquiry and dissemination. The conference has become a major forum for the advancement of knowledge related to many issues in education.

To many presenters who have travelled from many parts of the world, I extend my gratitude for your effort and willingness to participate in this event. Throughout your effort, we feel confident in the continuing success of the conference.

The topic of the conference is a very important field in our global and changing society that becomes very complex. It is very essential to promote better future generations who have strong, honest, independent, and religious characteristics.

The paper in this proceeding presents many topics, perspectives, and methodology that stimulate debates and dialogue, so that it is resourceful for scholars and researchers who are interested in current issues in education.

I hope that you have an enjoyable stay at YSU and find the conference productive and rewarding.

Yogyakarta,
Prof. Dr. Rochmat Wahab, M.Pd., M.A
Rector of Yogyakarta State University

Foreword of the Director

This proceeding compiles all papers from the invited speakers and complementary papers in the 1st International Conference on Current Issues in Education (ICCIE) 2012 held at Yogyakarta State University, Indonesia on 15-16 September 2012. The conference is held by the Study Program of Educational Policy, Faculty of Education & Doctoral Program of Educational Sciences, Graduate School, Yogyakarta State University, Indonesia in collaboration with Faculty of Education, the National University of Malaysia.

As we know, in the modern era, there are fast and paradoxical changes in human life. These bring several consequences, including those in education. To respond to these issues, some possible solutions are needed, which of course require the cooperation between education experts and practitioners in all parts of the world. Thus, bringing about three main subthemes, i.e. Comparative Education: Global and Local Issues, Religious and Moral Issues in Education, and Sociocultural Issues in Education, the conference attracts many participants who are willing to share their thoughts and experiences in education. Participants come from many countries, i.e. Indonesia, Malaysia, Philippines, Netherlands, Japan, Bangladesh, Singapore, Iran, India, Pakistan, Taiwan, Nigeria, and Afghanistan.

We would like to convey our highest appreciation to our main speaker, Prof. Dr. Rochmat Wahab, M.Pd., M.A. (Rector of Yogyakarta State University, Indonesia). We would also like to extend our gratitude to the plenary session speakers — Prof. Yutaka Otsuka, Ph.D. (Hiroshima University, Japan), Coloma Pastora, Ph.D. (Central Luzon State University, Philippines), Prof. Suyata, M.Sc., Ph.D. (Yogyakarta State University, Indonesia), Prof. Micha de Winter (Utrecht University, Netherlands), Prof. Madya. Dr. Haji Maimun Aqsa Lubis (The National University of Malaysia, Malaysia), Dr. Hamid Fahmy Zarkasyi, M.A. (Pondok Pesantren Gontor, Indonesia), Assoc. Prof. Dr. Abdul Razak Ahmad (The National University of Malaysia, Malaysia), Prof. Zamroni, Ph.D. (Yogyakarta State University, Indonesia), Prof. Md. Wahiduzzaman, Ph.D. (University of Dhaka, Bangladesh), Dr. Vincent P. Costa, Ed.D. (Education Development Specialist, USA) — as well as to presenters of the parallel sessions. They contributed much to the success of the conference, which is also indebted to the participants as well as the officials who support this conference for their will, commitment, and collegiality in sharing their experiences and thoughts in this occasion.

Hopefully this proceeding will give deeper insights about education.

Yogyakarta,
Prof. Dr. Sodik A. Kuntoro, M.Ed.
Director of Publication

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HOLISTIC VALUE EDUCATION TO BUILD CHILDREN'S CHARACTERS IN SDIT ALAM NURUL ISLAM YOGYAKARTA

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Abstract

This study aims to analyze the implementation of Islamic holistic value education developed in SDIT Alam Nurul Islam. This study employed qualitative- naturalistic method. The research subjects were the students, principal, teachers, school staff, alumni, school founders, and students' parents. The research subjects were selected using the snow ball sampling technique. The sample size was determined by the principle of information saturation. The data were collected through in-depth interviews, observations, document study, audio visual, and field journals. The data credibility was enhanced through three types of triangulation: source, method, and outcome. The data were analyzed through three stages of activities: data reduction, data display, and conclusion drawing. The findings of the study can be concluded as follows. 1) The concept of education in SDIT Alam Nurul Islam is Islamic education integrated with nature. 2) The students are made accustomed to interaction with nature in order to be aware of and think about their existence as part of the nature that God has created so that their awareness, feelings, and moral actions grow in the context of Allah's servants and leaders in the earth. 2) The objective of Islamic value education is to develop characters of good people, scientists, and leaders. 3) The curriculum is integrated and combined the national curriculum, nature school curriculum, and integrated Islamic school curriculum. 4) The value education methods applied are varied, such as the example, dialog, game, training or practice, and story-telling methods. 5) The interaction between teachers and students is democratic/egalitarian and open, based on strong *ukhuwah* (brotherhood) and mutual respect.

Keywords: *Islamic holistic value education, characters, SDIT Alam*

1. Introduction

The phenomena of moral degradation and violence intensity indicate that education has not fully succeeded in building students' characters in order that they become good people. It might be suspected that one reason is that value education has not been comprehensive and holistic enough and is still focused on indoctrination and cognition.

In fact, the goal of education is holistic and comprehensive in nature in that it supports, encourages, and facilitates the development of the students to be whole human beings (Armstrong, 2006: 39); in practice, however, a lot of educational activities do not lead to the attainment of such a goal. Gutek (1988: 2-3) states that the formulation of educational theories and practices in several aspects are related to metaphysics, epistemology, and axiology. The subjects, experiences, and skills in the curriculum reflect the concepts of reality believed by a particular community supporting the existence of a school, a constituted knowledge system, and believed values. Therefore, the implementation of value education much depends on the underlying philosophical perspective.

Value education is closely related to character building. Kneller (1971: 29) states that "education

is widely regarded as a moral enterprise". John Dewey (1916: 216) proposes the relationship between moral values and characters as follows: "Morals concern nothing less than the whole character, and the whole character is identical with the man in all his concrete make-up and manifestations". It can be concluded that moral values are reflected in human characters.

Kirschenbaum (1995: 57) states that value education and or moral education has two complementary goals, namely assisting learners to lead to their satisfactory personal life and their constructive social life. Thomas Lickona (1991: 2) asserts that character education (which is the same as value education) is an attempt to develop virtue as a foundation of useful, meaningful, and productive life and a foundation of a just, affectionate, and advanced society. Further, Lickona (2008: 1) argues that a good character has three primary components, namely moral knowing, moral feeling, moral action. Moral knowing includes moral awareness, moral value recognition, perspective, moral reasoning, decision making, and self-knowledge. Moral feeling comprises conscience awareness, self-respect, empathy, love

of virtue, self-control, and modesty. Moral action includes competency, good will, and habit.

Darmiyati Zuchdi (2010: 35) states that value education needs a variety of approaches that Kirschenbaum calls a comprehensive approach, which is considered capable of providing solutions to problems more thoroughly than a single approach. The term 'comprehensive' in value education covers the content, method, process, setting and evaluation of value education leading to the integration of a variety of components.

By reasoning paradigms, value education can be distinguished into two, namely secular and holistic. Secular value education emphasizes more on immanent aspects than transcendent ones. The relation among human beings is emphasized more but that between human beings and God does not become the focus. As a result, secular value education is not holistic. Its development does not much lead to the formation of human beings as religious beings (*homo religious*). It emphasizes more on social values such as love and affection, cooperation, trust, acceptance, joy, self-dignity, respect for diversity, compromise, truth, understanding of others, and respect (Hawley & Hawley, 1975: 13). Lickona (1991: 67) states that there are two important universal moral values, namely respect and responsibility.

Matthew Davidson, et al. in *Education Week*, November 2007, explain that the character role in all types of school achievement, both the curricular and non-curricular ones. The results of the study concluded that a character consists of two main components: performance character and moral character. The performance character consists of all values enabling one to attain the high actualization of potentials in the workplace or classroom. The moral character includes all values enabling one to behave most ethically in the relationship with other people and to play a role as a citizen. The conclusion describes value education in a secular paradigm.

On the other hand, a paradigm of value education incorporating (Islamic) religious teachings is holistic in nature because it acknowledges human beings as creatures possessing the horizontal dimension attempting to actualize their humanistic values and as creatures possessing the vertical dimension obliged to make efforts to actualize divine values in the self. Holistic education comprises learners' intellectuality, humanity, religiosity, and sociability aspects (Rosyadi, 2004: 10). Mujamil Qomar (2005: 171) states that Islam never confronts one type of knowledge with another. Islam tries to accommodate a variety of scientific approaches with a variety of types of resulting knowledge. Islam admits all types of scientific approaches and the results because it views that all types of knowledge come from Allah.

Islam wishes to develop *al-akhlaqul karimah* (good moral conduct) in which the manifestation patterns are to actualize the values of *Iman* (faith), *Islam* (submission), and *Ihsan* (virtue). *Iman* functions as an inner strength that guides one to be close to God and to make *muhasabah* (introspection) on what s/he will do, is doing, and has done. In Al-Qur'an there are a lot of good values such as obligations to do virtue, keep promises, be patient, be honest, obey Allah, give alms in Allah's way, do justly, and apologize (QS. Al-Baqarah (2): 177; QS. Al-Mukminun (23): 1-11; QS. Al-Nur (24): 37; QS. Al-Furqan (25): 35-37; QS. Al-Fath (48): 39 dan QS. Ali Imran (3): 134).

The obligation to respect good moral conduct highly is emphasized in a hadith (saying) Prophet Muhammad Saw told by Abdullah Ibn Amr: "The best among you is the one with the best moral conduct" (HR. Tirmidzi) (Marzuki, 2009: 16). In essence, human beings' good moral conduct is the quality of self manifested on the basis of a belief in God's oneness and a wish to live a good life by conforming to God's rules as stated in Al-Quran and the prophet's hadiths.

Specifically, in Islamic value education there are a variety of methods to build learners' characters so that they become people with good moral conduct or perfect people. Abdurrahman an-Nahlawi (1995: 204), whose thoughts are often quoted by experts of Islamic education in Indonesia (Nizar, 2002, Rosyadi, 2004, Nata, 2010), specifically proposes seven educational methods in Islam to attain the goal to be perfect people, i.e. 1) education through the dialogic method based on Al Qur'an and hadiths, 2) education through stories based on Al Qur'an and hadiths, 3) education through examples from Al Qur'an and hadiths, 4) education through good examples, 5) education through application and implementation of good deeds, 6) education through *ibrah* (learning) and advice, and 7) education through *targhib* (something joyful) and *tarhib* (something scary).

In addition to such an opinion, Noeng Muhadjir (2003: 164) proposes an alternative model of moral value development through an internalization process. Moral values are introduced to learners by inviting them to participate in doing a particular good moral deed, informing them of the rationale, and making them actively participate in defending such a moral deed. They also need to develop their emotional sensitivity, conation, and religious faith through internalization so that they are sensitive to moral values in those three levels. Because religious faith may increase or decrease, internalization through rationale or other means is expected to increase learners' moral and religious faith.

A preliminary study in *Sekolah Dasar Islam Terpadu (SDIT) Alam Nurul Islam* located in Dusun Village, Nogotirto, Sleman, Yogyakarta leads to a

hypothesis that there is a practice of holistic and comprehensive value education based on the concept of Islamic education. This school is the only nature-integrated school in Indonesia (as stated by its founders) so that the conceptualization of the educational philosophy that it designs is unique and has innovative values in its praxis.

In relation to such a background, it is necessary to study the philosophical concept of holistic Islamic value education according to the founders of and teachers in SDIT Alam Nurul Islam and practices of holistic Islamic value education implemented in SDIT Alam Nurul Islam in terms of the educational science perspective, with the following problem formulation:

- a. What is the concept of holistic Islamic value education to build students' characters like according to the founders of and teachers in SDIT Alam Nurul Islam?
- b. What are practices of holistic Islamic value education like in SDIT Alam Nurul Islam?
- c. What are the students' characters built by SDIT Alam Nurul Islam like?

2. Research Method

This was a naturalistic qualitative study with the setting of SDIT Alam Nurul Islam located in Mundung-Cambah Village, Nogotirto, Gamping, Sleman, Yogyakarta. The school was established in April 2002 by referring to the Ciganjur School of Nature pioneered by Lendo Novo, combined with the concept of an integrated Islamic school.

The research subjects comprised students, the principal, teachers, school staff, alumni, founders of the school/members of the board, and students' parents. The research object was the phenomena of holistic Islamic value education in the environment of Nurul Islam elementary school, both inside and outside the classrooms, indicated by the school founders' attitudes, opinions, and perspectives, the teachers' opinions, views, and behaviors, the principal's and staff's attitudes, views, and behaviors, the students' attitudes and behaviors, the interaction among subjects in the school environment, especially the interaction between the principal and the students, the principal and the teachers and other staff members, the interaction between the teachers and the students in relation to holistic Islamic value education, the students' views and reasoning, the communication established among the principal, the teachers, and the students, the body language and gesture used, and the school environment and atmosphere, all of which constituted a whole and unity; these became the data sources.

The data collecting techniques and instruments could be explained as follows. The data were those on the views of holistic Islamic value education according to the figures in SDIT Alam Nurul Islam (the founders, principal, and teachers)

and those on the goals of education in SDIT Alam Nurul Islam. These data were collected through in-depth interviews with the school founders, foundation board members, and some senior teachers and through documents.

The data on the school culture developed in SDIT Alam Nurul Islam comprised the curriculum, teacher-student interactions, methods, and media for holistic Islamic value education. These data were collected through in-depth interviews and observations on the learning activities inside and outside the classrooms and observations on the school environment. Besides, the data were collected through documents.

The data on the students' profiles and characters were collected through observations and in-depth interviews with the students and alumni as well as the students' parents. The interviews were conducted by referring to the interview guide. The observations were conducted when the learning activities were in progress. The results of the observations were directly written down in the field log book and directly recorded using a camcorder.

The data credibility in this study was enhanced through source, method, and result triangulations (Muhadjir, 2011: 170) (Alwasilah, 2003: 181-183). The source triangulation was carried out by proposing the same questions to the principal, teachers, students, and parents. Based on the consistent answers from different subjects, the collected data were valid. The method triangulation was conducted by matching the data from the interviews with those from the observations. If there was a difference, the researcher directly asked the research subjects so that the obtained data were credible. The result triangulation was carried out by asking the research subjects to read the draft of the research results to check the truth. The data were analyzed through a process of simultaneously involving three activities, namely data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1992:15-21). As a framework, a plan was made regarding the domains to be revealed. The obtained data were written down on small cards called data cards in order to categorize and organize the data display.

3. Research Findings and Discussion

3.1. The Concept and Goal of Education According to the School Founders and Teachers

The idea to establish *SDIT Alam Nurul Islam* is motivated by the fact that educational practices at present are not implemented as they should be because generally children become only the object in education. The school becomes a burden for them, not a comfortable place for learning. The founders have a concern over such a condition and intended to establish a comfortable school for children, in which both the teachers and the

students become the subjects. The students can have freedom to explore and create, are not confined by closed classrooms, and enjoy school activities.

Conceptually the school founders explain the meaning of the nature-based school as follows:

“The children are really taught to understand nature, that it is God’s creation, not just a reality as it is. The universe is a learning centre; consequently the organization of the rooms in the nature-based school is design to function as a life laboratory. The benefit of the universe refers to Al Quran, the surah of Ali Imran 190-191: *Inna fi khalqis samawati wal ardh, wakhtilaafil laili wannahari la ayatil liulil albaab. Alladziina yadzkuruunallaha qiyaama wa qu’uudawwa ‘alaa junuubihim wayatafakkaruuna fii khalqis saamaamawati wal ardh.* The children are made accustomed to having interaction with the universe, viewing it as a God-praising reality. They have interaction with the universe with their intellectuality. The universe becomes a means for the creatures to make devotion to God, meaning that human beings are God’s servants. The moral attitude to build is the awareness internalized in the self of the children; *Robbana maa khalaqta hadzaa baathiila*” (W/SI#11/30/04/2011).”

Therefore, the school teaches the children to understand that the universe is God’s creation as a sign of His greatness. The universe is created by God not without a purpose, but it is created for the benefits of human beings as, among others, a learning resource.

The notion of “*alam*” is not limited to ‘nature’ only, but it refers to ‘universe’. It is not limited to the visible nature but refers to the universe in a broad meaning as God’s creation. Understanding the universe means placing the self as a servant created by God with a mission of becoming a leader in the earth who will be responsible to God for his/her leadership. A responsible leader carries out the mandate very carefully in the interaction with other human beings and in treating the natural environment (animals, plants, and other physical environments). Life is not only in the world but also in the hereafter.

The school culture is developed by providing independence and freedom. The school does not confine the students but lets them develop their interests, creativity, and exploration as far as they do not put themselves and others in danger. The general goal of the school is stated in the school’s missions, namely developing the students to be *abdullah* (God’s servant) and *khalifatullah* (leader in the earth). There are four missions, namely guiding and assisting the learners to be people who obey Allah and the Prophet (pious personality),

young scientists, leaders, and entrepreneurs. The students’ characters to be built are SIP (*sholih, ilmuwan* and *pemimpin*, which literally mean piety, scientific spirit, and leadership).

The founders view that each child is God’s servant who is unique and has always to be loved, guided, assisted, and attended in order to grow to be person with a whole personality with a balance among intellectual, emotional, and spiritual intelligences. One of the teachers states that: “... educating means giving children good examples and guiding and assisting them with affection”.

The students and alumni give high appreciation to the educational process and good examples provided by the teachers. The alumni are grateful that they can have basic education in SDIT Alam Nurul Islam.

In relation to the learning process, the concept applied is developing the joy of learning. The school founders and managerial personnel state that it is very important for the children’s development. The process is carried out by involving the physical and social environments as learning resources with a variety of activities inside and outside the classrooms. The learning process involving the direct interaction with the nature will make the students enjoy learning and in the future the results will be manifested in the learning culture. The learning culture is not indicated by the students’ academic scores but by the joy of learning and exploring to understand the universe.

The learning of characters has become the primary attention and focus since the school was established up to the present. Long before the government made the Character Education Movement at school, the founders and teachers have thought of the importance of characters in formal education at school. The character building starts from Islamic concepts or teachings adjusted to the development in the modern era. Building children’s characters aims to prepare them as a generation that builds the civilization to make human life better and more civilized in accordance with Islamic values. The process is carried out through integration in a whole curriculum covering the cognitive, affective, and psychomotor aspects.

The school admits that preparing the students in order to possess the characters of SIP (*sholih, ilmuwan* and *pemimpin*, which literally mean piety, scientific spirit, and leadership) is not easy. As Moslems who follow the Prophet’s hadiths, the children need to be educated to be entrepreneurs. It is realized that they need to be prepared since the beginning. The human civilization can be designed to be better if since the beginning the children as the expected future generation receive strong character education to support the mission of developing civilization. The characters of SIP are the elaboration of the concept of whole human beings as stated in Islamic teachings.

3.2. The Curriculum of Holistic Value Education in SDIT Alam Nurul Islam

The curriculum of SDIT Alam Nurul Islam refers to the school's missions to build students' characters of SIP (*sholih, ilmuwan* and *pemimpin*, which literally mean piety, scientific spirit, and leadership). The actualization of the potentials of the students' intelligence is manifested in learning activities emphasizing a balance of intellect, emotion, and skill (activities involving the head, heart and hand). The learning activities are designed in such a way with a thematic curriculum to make the children have whole understandings of life phenomena. The integrated curriculum model was initially learned by the founders and teachers through internship in Sekolah Alam Ciganjur. Because knowledge is essentially one and comes from the One, there is no separation of knowledge. Human beings make grouping and dichotomy of sciences because of their limitation to understand knowledge from Allah.

The school tries to integrate Islamic values into the general subjects in order that the students acquire whole understanding and understanding of the universe. The general subjects refer to the national curriculum in accordance with the standards set by the Ministry of Education and Culture. Besides incorporating Islamic values designed to be integrated into the main subjects in the elementary school, the curriculum of SDIT Alam Nurul Islam also provides some subjects as the characteristics of an integrated Islamic school, namely *Qiroati* (Al Quran reading and writing), Arabic, Al-Islam, women's matters (for female students), and religious obedience practices.

As a nature-based school, SDIT Alam Nurul Islam has a specific curriculum, consisting of the learning activities in: Class Opening, Outbound/Scouting, Field Trip (Outing), Entrepreneurship Practice (Market Day), and Nature Managing Practice. The nature-based curriculum is continuously evaluated, maintained, and developed in its implementation so that it becomes the characteristic of SDIT Alam Nurul Islam.

3.3. The Methods of Value Education in SDIT Alam Nurul Islam

Value education in SDIT Alam Nurul Islam employs a variety of methods in order that the students understand and internalize characters more easily to be inherent in the self. The methods include the example, dialog, practice, game/simulation, competition, and story-telling methods.

The example method is applied by making the teachers and the school's managerial personnel good examples for the students. Good examples are demonstrated through a variety of techniques, such as the teachers' and principal's early presence at

school. They ready by the gate at 7 a.m. and even the principal arrives at school earlier at around 6 a.m. The coming students are greeted with a handshake. The principal caress the students' heads, greet them, and communicate with them in a soft voice. The teachers wash their own plates and glasses in the dish washing area after the lunch, together with the students so that the students can see that their teachers also do the same thing as they do.

Value education requires rational understandings and value clarification so that the students do not feel that the inculcated values are something forceful in nature (Simon, et al., 1978: 2-3). Therefore, a dialog becomes a method applied in SDIT Alam Nurul Islam. While sitting around on the floor, the teachers first raise questions such as: "Today, who will share experiences first?", "Yesterday, who said prayers five times", "During the last vacation, where did you go?" With such questions, a lot of students give responses and tell their experiences. Even some brave and extrovert students tell their dreams in the dialog session so that their friends laugh because some of the dreams are unusual. For the shy students, usually the teachers ask them to tell their experiences.

The self-practice or training method is applied everyday in relation with the implementation of spiritual values in the students, manifested in saying prayers together reading Al Quran and Qiroati, memorizing 30 sections of Al Quran, memorizing prayers, practicing preaching or *kultum* (a seven-minute lecture), and practicing *muhasabah* (self-reflection). In addition, there are practices to develop leadership spirit inside and outside the classrooms (outbound). The leadership training in the classroom is carried out by giving responsibility to each student in turn everyday to be the leader of the Dhuha prayer and the collective prayers, the leader of the prayers in the classrooms, and a person in charge of cleaning the classroom.

The outbound activity is a form of the learning of leadership and management behaviors in the open nature with a unique and simple but effective approach because this is not focused on theories but on direct application related to basic values in daily life such as mutual trust, honesty, mutual care, mutual help, creativity, proactivity, and communication.

The entrepreneurship training becomes a custom in SDIT Alam Nurul Islam through the "Market Day" activity each Wednesday as the application of the Prophet's hadith stating that one of the nine ways to earn a living is trade. The values to be inculcated are to train the students to be willing to take a risk. The students sell snacks and drinks, toys, stationery, and hand-made toys and perform plays.

The nature-cultivating training is conducted by learning to plant trees, raise animals, make

compost, grow vegetables in used plastic bottles, etc. In essence these aim to make the students realize God's greatness by making themselves close to nature and maintaining its sustainability. The students are trained to be responsible for other living creatures' sustainability; to do so they get an assignment of taking care of animals under their responsibility.

The young scientist training is carried out through a variety of activities that stimulate the students' reasoning power and creativity to find out a scientific truth in the object they find or study. The school emphasizes education for life skills and the principle of learning by doing as proposed by John Dewey. One of Grade IV teachers states:

"Once I taught Social Studies...about occupations. I asked the students to carry out a survey around the village together on occupations. They collected data on the head of the family, the number of people, the occupation, and the expense in detail... I developed their understanding of statistics especially, but I did not tell them about statistics but a census. To investigate a community such a way could be applied. They knew that "oh, this is a survey" through learning by doing and they were happy." (W/SI#9/3010/2010).

The school employs a variety of learning media such as those from the school environment (soil, rivers, trees, and animals), movies, programs for mathematics through the computer, internet, life of the community around the school, and science laboratory. The students are trained to conduct experiments and also learn outside the school called outing. The aim is that they can visit museums, temples, craft industry centers like Kasongan, and dairy cow raising centers in order to obtain direct experiences which will enrich their scientific insights.

The game method, besides in the outbound activities, is also applied in the English and Arabic subjects. A pictured card game containing Islamic teachings in English and Arabic becomes media for the students to learn vocabulary and sentences in English and Arabic and simultaneously to learn Islamic values which become the contents. Dramas with Islamic themes are also performed and there is a Ramadhan-welcoming parade supported by all the students and teachers.

The story telling method is often employed both inside and outside the classrooms. The teachers often tell stories of good examples from the Prophet and his close friends and those of successful people at present that can serve as good examples. After telling the stories, the teachers open dialogs to give the students opportunities to express their opinions and reflections.

3.4. The Children's Performances and Characters Built by SDIT Alam Nurul Islam

The students SDIT Alam Nurul Islam represents the profiles of the children who are open-minded, have great curiosity, and are brave to ask questions and express opinions. The teachers also state that the students are cheerful children, like to make friends, get acquainted with adults easily, are not clumsy or shy, and are always active and noisy but keep conforming to the rules and regulations. The students very much enjoy learning in SDIT Alam Nurul Islam with several reasons; there are outbound activities, the teachers are kind, they are willing to play soccer, there are a lot of outdoor activities, there are a lot of trees, there is a wide yard, the learning activities are carried out on the floor, and so on.

In terms of the cognitive aspect, it is revealed that the students' moral knowing is good. Although they are still children, the students can think logically about the matters related to vice and virtue. In terms of the inculcation of religious values to build children's characters, education has been successfully implemented, indicated by the reflection of pious characters in daily life and by the students' enthusiasm when they are saying their collective prayers and reading *Al-Maksurah* in the classrooms every day. The prayers are in order, serious, and not playful. The memorization of short surahs in Section 30 of Al Quran is carried out in a relaxing manner, but they are serious. Besides, there are also activities leading to the growth of social piety by involving the students in the distribution of the sacrifice meat and the Ramadhan alms to the community around the school.

The appreciation of the values of leadership, autonomy, cooperation, and creativity, which are the objectives of the outbound learning, have been inculcated in the children's self, although they do not know much about the real objectives of the outbound activities.

The alumni perform themselves as people who are pious, autonomous and creative, and love nature. They manifest the pious values by consistently carrying out compulsory religious activities such as saying prayers five times a day and fasting during Ramadhan although they do not do voluntary religious activities such as fasting on Monday and Thursday which the school formally advised due to being busy with the school that takes much time and the circle of friends not supportive enough.

The scientific values have been inculcated and manifested in the alumni, indicated by their academic achievement in junior high schools (JHSs) and senior high schools (SHSs) so that they can continue their study to SHSs/Islamic SHSs and higher education institutions with a lot of prospective students and tight competition. The

alumni show the values of leadership through activities in a variety of school and socio-religious organizations, such as scouting, Islamic spirituality, mosque youth study groups, and entrepreneurship groups. The values of entrepreneurship are manifested by a male alumnus who has a business group in collaboration with his JHS friends SMP and a female alumnus who sells veils and intends to be a successful entrepreneur and motivator. The values of bravery and love of nature are also reflected by an alumnus who likes outdoor activities such as mountain climbing, hiking, and scouting activities. They really have absorbed the outbound spirit. The alumni also show themselves as people with clear life destinations both in the world and in the hereafter.

4. Conclusions

The concept of holistic value education according to the founders of and teachers in SDIT Alam Nurul Islam is based on the ontological foundation regarding the existence of human beings as *abdullah* (Allah's servants) and *khalifatullah* (leaders in the earth). The goal of education is to build a young generation capable of holding the position catering for humanity to develop an advanced civilization. The school's mission is to build children with the characters of SIP (*sholih, ilmuwan* and *pemimpin*, which literally mean piety, scientific spirit, and leadership).

The implemented curriculum is an integrated one as a result of the integration of the nature-based curriculum, the national curriculum, and the integrated Islamic school curriculum. Islamic values come from Al Quran and the Prophet's hadiths, integrated with scientific values in modern sciences through holistic thematic learning. Although at a glance the curriculum is very compact, in practice the students enjoy the learning activities because the school tries to create the joy of learning through the strategy of learning by doing and the student-centered learning, characterized by active, creative, and joyful learning.

The value education methods applied are varied, such as the example, dialog, game, training or practice, and story-telling methods. The training or practice method is the method mostly used in SDIT Alam Nurul Islam. The students' characters have led to positive attitudes and behaviors in accordance with Islamic values. The characters of pious people, scientists, and leaders begin to develop among the students and alumni.

The practice of value education in SDIT Alam Nurul Islam can be a reference for further thoughts for teachers and educational experts regarding the concept and practice of value education in Indonesia, related to the implementation of the concept of learning in nature and understanding the nature of life, an integrated life, teachers'

behavioral examples, acceptance, and affection in educating the students, and the application of a variety of value education methods.

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