



**INTERNALIZATION OF PERSONAL EDUCATIONAL VALUES  
BASED ON THE INTERESTS AND TALENTS OF STUDENTS  
AT ISLAMIC BOARDING SCHOOL**

**Hendra Irwandi Siregar**

UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia  
[hendrainwandisiregar@gmail.com](mailto:hendrainwandisiregar@gmail.com)

**Zulhimma**

UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia  
[zulhimma2211@gmail.com](mailto:zulhimma2211@gmail.com)

**ABSTRACT**

The transformation of Islamic education in the digital era demands a learning model that is not only academically oriented but also capable of developing students' personal potential. This study aims to describe the instilling of personal education values based on the talents and interests of Islamic boarding school students through the "Santri Dream Roadmap" program at the Darul Mursyid Islamic Boarding School. The study used reflective qualitative methods through observation, interviews, participatory workshops, and community engagement. The results show that this program increases students' self-awareness and motivation, transforms the role of teachers into reflective mentors, and strengthens the synergy between the Islamic boarding school and families. The main contribution of this study is to offer an implementable framework for Personal Education that is integrated with Islamic values and relevant to the demands of 21st-century education. This model can be replicated by other Islamic boarding schools seeking to develop a personalized and character-based learning approach.

**Keywords:** *Personal Education, Darul Mursyid, Islamic Boarding School*

## A. Introduction

The flow of globalization, with its various conveniences as well as its challenges, demands that Islamic educational activities be adaptive without neglecting their substantive aspects (Anamisari et al., 2026). The dynamics Tafsir of the Qur'an in the modern era show a significant transformation, especially because of the various methods and ways of delivery. Technological innovations provide opportunities for Muslims to access and understand the Qur'an in various ways that suit their circumstances, although the main principles of interpretation are maintained and consistent from time to time. This transformation is increasingly evident as interpretation enters social media platforms such as YouTube, Instagram, and TikTok, which offer new communication patterns that are more open, fast, and participatory. (Miftahuddin, 2020)

The rapid paradigm shift in modern education, driven by globalization, advances in information technology, and changing social values, demands that educational institutions function not only as disseminators of knowledge but also as agents of holistic human development. Education in this era must foster adaptive capacity, emotional intelligence, and strong moral resilience (Mayang, 2025). In this context, Islamic educational institutions such as Islamic boarding schools face significant challenges.(Halza & Haironi, 2024). Maintaining their spiritual essence while responding to the needs of the modern world (SHADINOVA et al., 2024).

For centuries, Islamic boarding schools have been a pillar of Islamic education in Indonesia (Roqib, 2021). However, to remain relevant, Islamic boarding schools must experience a paradigm shift from traditional teaching methods to an integrative learning model that combines Islamic values with science, technology, and 21st-century life skills (Latifah et al., 2024). Darul Mursyid Islamic Boarding School exemplifies this transformation. This institution integrates religious education with science and technology, with the vision of producing a knowledgeable, ethical, and globally competitive generation.

Modern education is undergoing significant transformation due to globalization, digitalization, and rapid socio-cultural changes (Galas, 2021). This change requires educational institutions, including Islamic boarding schools, to function not only as distributors of knowledge but also as institutions that shape humans holistically, encompassing intellectual, emotional, spiritual and moral aspects (Huda, nd). As one of the oldest Islamic educational institutions in Indonesia, Islamic boarding schools are in a strategic position to address these challenges through learning innovations that remain aligned with Islamic values (Hajar & Bone, 2024).

However, the main problem faced by modern Islamic boarding schools is the absence of a pedagogical model that is capable of synergizing spiritual values with a personal learning approach (Moslimany et al., 2024). Traditional

approaches, which tend to be uniform, often do not facilitate the development of individual students' potential (Siregar, 2025). Meanwhile, developments in humanistic educational theory and reflective learning emphasize the importance of self-understanding, life goals, and personal guidance as the basis for meaningful learning.

It is at this point that a research gap emerges. Although numerous studies have explored the modernization of Islamic boarding schools and character-based learning, research specifically examining the implementation of Personalized Education in Islamic boarding schools remains limited, particularly examining how personalization can be systematically integrated into the curriculum and institutional culture of Islamic boarding schools. Furthermore, research explaining the collaborative role of teachers, mentors, and parents in supporting this personalization process is also limited.

To address this gap, this study specifically examines the implementation of the "Santri Dream Roadmap" Project as a model of Personal Education at the Darul Mursyid Integrated Modern Islamic Boarding School. This program is designed to help students recognize their potential, formulate long-term goals, and integrate personal aspirations with Islamic moral and spiritual values.

One of its key innovations is the Santri Dream Roadmap Project, a self-development program based on the principles of Personal Education. This program emphasizes self-discovery, future planning, and character building through reflective practice. This approach aligns with Humanistic Education theory, as proposed by Carl Rogers and Abraham Maslow, which emphasizes the importance of self-actualization and personal awareness. In the Islamic context, these principles align with the concepts of *ta'dib* (education through moral development) and *tazkiyatun nafs* (purification of the soul), where education is understood as the process of developing a perfect human being, an individual balanced in intellectual, moral, and spiritual dimensions.

This study aims to examine how the Santri Dream Roadmap Project is implemented in the context of modern Islamic boarding school education, and how this personalized educational approach influences students' self-awareness, motivation, and life orientation. It also highlights the roles of teachers, homeroom teachers, and parents in fostering a synergistic educational environment that is reflective, humanistic, and spiritually grounded.

The concept of Personal Education is part of a broader humanistic educational paradigm, which positions students as active subjects in the learning process. Rogers (1969) emphasized that education should facilitate self-actualization, not simply transfer knowledge. Similarly, Maslow (1970) stated that true learning motivation arises from the human need for self-fulfillment and wholeness (self-actualization).

From an Islamic perspective, education is understood holistically—encompassing intellectual ('aql), moral (akhlaq), and spiritual (ruh) development. Al-Attas (1980) views education as a process of cultivating human nature, the innate inclination toward goodness and truth. Thus, Islamic education aims to foster self-awareness rooted in divine values.

Previous research (Hawi, 2017; Iqbal et al., 2024; Chailani et al., 2024) suggests that the success of modern Islamic education depends on the institution's ability to integrate spiritual values with adaptive pedagogical approaches. In the Indonesian context, the Independent Curriculum (Kurikulum Merdeka) introduces Project-Based Learning, which emphasizes meaningful and reflective learning experiences (Puspitarasari, 2025). This approach is highly relevant to the Darul Mursyid Santri Dream Roadmap Project, which focuses on personal experiences and developing each student's unique potential.

Therefore, conceptually, the Personal Education model in Islamic boarding schools combines humanist principles with Islamic values, resulting in an educational approach that is humanizing and spiritualizing, namely an educational model that is truly humanizing and based on faith.

This research employed a reflective qualitative study, a qualitative approach that emphasizes in-depth reflection on educational practices to understand the experiences, changes, and meanings that emerge within the context of program implementation. This approach was chosen because the "Santri Dream Roadmap" Project encompasses not only learning activities but also personal, relational, and spiritual dynamics that require reflective exploration.

This research was conducted at Darul Mursyid, a modern, integrated Islamic boarding school in South Tapanuli. This location was chosen intentionally because this Islamic boarding school is one of the institutions systematically developing a personalized education model through the "Santri Dream Roadmap" project.

Data collection techniques in this study were conducted through participant observation, in-depth interviews, Focus Group Discussions (FGDs), and documentation. Observations were conducted during the mentoring process, workshops, and student reflection sessions to capture the real dynamics of program implementation. In-depth interviews were conducted with students, teachers, mentors, parents, and Islamic dormitory management to explore their experiences, perceptions, and reflections regarding the implementation of the "Santri Dream Roadmap" Project. Furthermore, FGDs were also held to gain a collective understanding, especially among mentors and homeroom teachers, regarding the program's supporting factors and challenges. Additional data were obtained through documentation in the form of student roadmap portfolios, mentoring notes, program modules, and activity archives, which enriched the context of the analysis.

To ensure data validity, this study employed several verification procedures, including source triangulation, method triangulation, member checking, peer discussion, and audit trail. Triangulation was conducted by comparing information from multiple informants and using various data collection techniques, thereby enhancing the credibility of the findings. Member checking was conducted by asking informants to review the researcher's interpretations to ensure accuracy and appropriateness of meaning. Furthermore, peer discussions were conducted through discussions with fellow researchers to assess the consistency of the analysis's logic. Meanwhile, an audit trail was conducted by systematically recording the entire research process, allowing for retracement of research stages.

### **B. Institutional Profile of Darul Mursyid Islamic Boarding School**

Darul Mursyid Integrated Modern Islamic Boarding School is a prominent Islamic educational institution located in South Tapanuli Regency, North Sumatra, Indonesia. The institution represents a contemporary model of pesantren education that integrates Islamic religious instruction with general education, science, and technology, while simultaneously emphasizing character formation and personal development. Darul Mursyid was established in response to the growing need for Islamic educational institutions that are able to preserve spiritual values while adapting to the demands of global and 21st-century education.

As a fully residential (boarding) educational institution, Darul Mursyid implements a holistic educational system in which academic learning, religious practice, and character formation are carried out in an integrated manner over a 24-hour period. This boarding system enables continuous supervision, mentoring, and habituation of Islamic values, allowing education to extend beyond formal classroom instruction into daily life practices. Through this model, the pesantren functions not only as a center of knowledge transmission but also as a structured environment for cultivating discipline, independence, leadership, and moral responsibility among students.

The educational curriculum at Darul Mursyid is designed as an integrative framework that combines the national curriculum, pesantren-based Islamic studies, and various institutional flagship programs. This curriculum aims to produce graduates who are academically competent, spiritually grounded, and socially responsible. Particular attention is given to the development of students' intellectual capacities alongside their emotional, moral, and spiritual dimensions, reflecting a holistic understanding of education in the Islamic tradition.

One of the distinguishing characteristics of Darul Mursyid Islamic Boarding School is its strong commitment to educational innovation, especially in the area of personalized and reflective education. The institution actively develops programs that support students in identifying their individual potentials, aspirations, and life

goals within an Islamic moral framework. Through structured mentoring, reflective activities, and continuous guidance, Darul Mursyid seeks to foster self-awareness, intrinsic motivation, and purposeful learning among students. This approach positions the pesantren as an educational institution that not only prioritizes academic achievement but also nurtures students' personal and spiritual growth.

Geographically, Darul Mursyid Islamic Boarding School is situated in a rural and educationally conducive environment that supports focused learning and spiritual development. The institution is located in Sidapdap Simanosor Village, Saipar Dolok Hole District, South Tapanuli Regency, North Sumatra Province, Indonesia. The relatively tranquil setting, away from urban distractions, contributes to the creation of a disciplined, reflective, and religious learning atmosphere that is essential for the holistic development of students (Siregar, 2021).

### C. Transforming Islamic Boarding School Education through a Personal and Reflective Approach

Education in the 21st century can no longer be understood merely as a process of knowledge transfer; rather, it is a conscious and planned effort to cultivate human potential holistically, encompassing intellectual, emotional, social, and spiritual dimensions (Nurhayati et al., 2025). In the context of Islamic education, this orientation aligns with the objectives of *tarbiyah*, which emphasize the formation of *insan kāmīl*—a complete human being who embodies a balance between intellectual intelligence, noble character, and spiritual depth. Therefore, educational approaches are required that move beyond uniform and mechanistic models toward those that are personal, reflective, and meaningful for each learner.

Within Islamic education, this demand is not new. From its inception, Islamic education has been designed to shape the complete human being (*insan kāmīl*), balancing intellectual ('aql), moral (akhlaq), and spiritual (ruh) dimensions. However, in modern institutional practice—particularly within pesantren educational approaches are often still dominated by uniform, structural, and system-compliance-oriented patterns. While effective in fostering collective discipline, these approaches frequently fail to fully accommodate the uniqueness of each santri's personal potential and individual needs.

It is within this context that the concept of Personal Education gains its relevance. Personal Education positions learners as the primary subjects of the learning process rather than passive recipients of instruction. This approach is grounded in the belief that each santri possesses a unique *fitrah*, talents, interests, background, and life aspirations, thus requiring guidance that is personal, reflective, and continuous. Personal Education does not negate the disciplinary

values of pesantren; instead, it complements them by fostering self-awareness and personal responsibility (Widyati & Wijaya, 2024).

Personal Education emerges as an approach that places learners at the center of the educational process. It recognizes that each santri has distinct potential, background, aspirations, and developmental rhythms. Personal Education not only focuses on academic achievement but also emphasizes self-discovery, the search for meaning in learning, and the formation of life orientation aligned with Islamic moral and spiritual values.

Within this framework, the “Santri Dream Roadmap” Project was developed as an instrument of Personal Education in pesantren. This project is designed to assist santri in recognizing their personal potential, formulating dreams and long-term goals, and developing strategic steps to achieve them realistically while remaining acts of worship. Santri are encouraged not merely to “dream,” but to reflect on the relationship between talents, interests, learning responsibilities, and their calling as servants of Allah and as *khalifah* on earth. Through the Santri Dream Roadmap Project, the educational process shifts from a teacher-centered instructional model to a learner-centered mentoring model. Teachers and homeroom advisors act as reflective mentors who guide santri through dialogue, contemplation, and personal planning. Consequently, education not only produces santri who comply with rules, but also individuals who possess self-awareness, life purpose, and the capacity to make responsible decisions grounded in Islamic values.

Reflective study is a research and learning approach that emphasizes critical reflection on lived experiences to attain deeper and more meaningful understanding (Solichah & Ahmadi, 2025). In educational contexts, reflective study aims not only to identify what happens, but also to explore why and how educational processes shape change in individuals and learning environments. In implementing Personal Education through the Santri Dream Roadmap Project, reflective study is employed to understand the experiences of santri, teachers, and parents holistically. This approach enables researchers and educational practitioners to capture internal dynamics such as self-awareness, motivation, anxiety, and hope—that are often beyond the reach of purely quantitative approaches or formal evaluations.

Reflective study in this research is conducted through participatory observation, in-depth interviews, focus group discussions, and analysis of reflective documents and santri roadmap portfolios. Each data source is treated not merely as factual information but as experiential narratives rich in pedagogical and spiritual meaning. Santri reflections, for instance, are interpreted as manifestations of *tazkiyatun nafs* (self-purification), while teacher reflections represent a transformation of roles from instructors to life mentors. In the implementation of the Santri Dream Roadmap Project, reflective study is used to

deeply understand the experiences of santri, teachers, and parents. Santri reflections on their learning journeys and life aspirations are viewed as processes of *muhasabah* that align with Islamic values. Meanwhile, reflections by teachers and institutions function as instruments of self-evaluation to continuously improve educational practices toward greater humanism and meaningfulness.

This reflective approach is highly relevant to the Islamic educational tradition, which emphasizes *muhasabah* (self-introspection) as a pathway to spiritual and intellectual maturity. Thus, reflective study serves not only as a research method but also as a learning strategy and an instrument for institutional development. Pesantren become not merely sites of knowledge transmission, but safe spaces for thinking, reflection, and the continuous cultivation of santri self-awareness. Through reflective study, the Santri Dream Roadmap Project can be understood not merely as an innovative program, but as a process of transforming pesantren educational culture—from a uniform system toward a personal, humanistic learning ecosystem grounded in Islamic values.

The results of the study indicate that the implementation of the "Santri Dream Roadmap" Project has had a significant impact on students' personal development and learning dynamics at the Darul Mursyid Modern Islamic Boarding School. First, students demonstrated increased self-awareness, intrinsic motivation, and clarity of academic and spiritual goals after undergoing a process of reflection and mentoring. Student roadmap portfolios indicated that most participants were able to identify their strengths, formulate future directions, and connect their daily activities to long-term goals.

The results of the study indicate that the implementation of the Santri Dream Roadmap Project has brought significant changes in the development patterns and educational ecosystem at the Darul Mursyid Integrated Modern Islamic Boarding School. Through thematic analysis and field reflection, four main themes were identified: (1) increasing self-awareness and motivation of santri, (2) transforming the roles of teachers and mentors, (3) integrating personal education into the institutional system, and (4) strengthening partnerships between the Islamic boarding school and families.

Second, teachers experienced a role transformation from instructors to reflective mentors. Field observations showed that teachers increasingly applied active listening techniques, reflective questioning, and dialogue-based feedback. Third, from an institutional perspective, Islamic boarding schools began integrating student roadmap findings into the development of academic and non-academic programs, including individual enrichment, talent-interest mapping, and restructuring of mentoring services. Fourth, partnerships between Islamic boarding schools and families strengthened through dissemination forums, reflection sessions, and ongoing communication. Parents began actively participating in monitoring and supporting students' personal development. These

findings illustrate changes at three levels: the individual level (students), the pedagogical level (teachers/mentors), and the institutional level (Islamic boarding school management).

### 1. Increasing Student Self-Awareness and Motivation

The Santri Dream Roadmap program serves as a reflection tool that allows students to identify their potential, weaknesses, and life direction. Through one-on-one mentoring sessions and completing a roadmap form, students are guided through self-reflection and formulating realistic and meaningful aspirations.

This process aligns with self-actualization theory (Rogers, 1969; Maslow, 1970), which emphasizes the importance of self-awareness as a foundation for personal growth. Many students demonstrated increased intrinsic motivation and learning independence after participating in this program. They began to connect their academic, social, and religious activities to long-term goals. This phenomenon illustrates that personal education based on Islamic values can foster a harmonious balance between academic achievement and spiritual development, in accordance with the principle of *sa'ādah fid-dārain* happiness in this world and the hereafter.

### 2. Transforming the Role of Teachers and Mentors

Observations indicate a paradigm shift in the roles of teachers and mentors in Islamic boarding schools. Previously, they served solely as instructors in a teacher-centered model, but now they have transformed into reflective mentors (spiritual coaches) who accompany students on a more personalized and holistic journey. Through Personal Education workshops, teachers and boarding supervisors receive training in essential mentoring skills such as active listening, asking reflective questions, and providing constructive feedback.

This transformation aligns with the perspective of Soares et al. (2024), who argue that humanizing educators through reflective practice enhances the depth and authenticity of learning relationships. In the context of Islamic boarding schools, teachers are not only transmitters of knowledge but also act as spiritual guides, helping students internalize Islamic values.

Thus, this guidance model demonstrates a meaningful synthesis between the Western humanist approach and the Islamic principles of *tarbiyah* (moral education and development), resulting in a form of guidance that is not only rational but also deeply spiritual and emotional.

### 3. Integration of Personal Education in Institutional Systems

The implementation of the Santri Dream Roadmap program has had an impact not only at the individual level but also on the institutional management of the Islamic boarding school. The principles of Personal Education have been

integrated into the academic and non-academic learning systems. For example, each student's roadmap results are used as the basis for determining individual enrichment programs—such as Science Olympiad, Public Speaking Training, Leadership Camp, and Career Exploration initiatives. This ensures that each student participates in activities aligned with their unique interests and potential. At the institutional level, the Islamic boarding school has also established a Personal and Career Development Center as a data-driven coordination center for student development. This initiative aligns with the adaptive curriculum model (Puspitarasari, 2025), in which educational institutions tailor their programs to meet students' specific needs. This integration demonstrates that the Islamic boarding school is able to develop a modern education system while maintaining its spiritual identity, realizing harmony between innovation and tradition.

#### 4. Strengthening Islamic Boarding School Partnerships with Families

Dissemination and joint reflection activities involving parents are crucial in ensuring the program's sustainability. Through interactive seminars and dialogues, (an Islamic boarding school) introduced and explained the concept of the Santri Dream Roadmap to parents of eighth and ninth grade students. A post-activity survey revealed that 87% of parents understood the importance of recognizing their children's potential from an early age, 82% expressed a willingness to actively participate in student development, and 86% stated that the activity broadened their understanding of values-based education. These findings reinforce Hatimah's (2016) view that school-family partnerships enhance the effectiveness of children's character formation. From an Islamic perspective, this reflects the synergy between madrasah (school), family, and community as three interconnected centers of education (*tri sentra pendidikan*). Thus, Personal Education in the Islamic context is not only the responsibility of teachers but has evolved into a collective movement involving the entire educational ecosystem.

The findings of this study demonstrate that personalized education in the context of Islamic boarding schools (*pesantren*) represents not only a methodological innovation but also a cultural transformation. Traditionally known for their uniformity and disciplinary structures, Islamic boarding schools have now demonstrated the ability to adopt a more flexible approach that fosters individual potential while maintaining core values of *adab* (ethics) and spirituality.

These results reinforce the perspective of Triyono and Mediawati (2023), who stated that modern educational values can be Islamized without losing their original essence. The Santri Dream Roadmap Project serves as a concrete example of how humanistic educational theory can be contextualized within an Islamic epistemological framework, resulting in a learning model that is reflective, participatory, and transcendental in its values. The results and discussion section

can be written in more than one chapter, depending on the number of research objectives the author wishes to address.

#### **D. Conclusion**

This study concludes that the implementation of Personal Education through the “Student Dream Roadmap” Project is able to strengthen student self-development, improve the quality of teacher guidance, and encourage the integration of personal learning into the institutional system of Islamic boarding schools. Scientifically, this study expands the discourse of humanistic education by adding a personal-spiritual perspective, introducing the concept of spiritual guidance, and proposing an initial framework for institutionalized personal education in the context of Islamic boarding schools.

The theoretical implications of this research lie in strengthening the understanding that self-actualization in Islamic education is rooted not only in individual potential but also in moral and spiritual values that shape students' life orientations. Practically, this research provides a reference for Islamic boarding schools in developing systematic self-development programs, improving teacher mentoring competencies, and strengthening collaboration with families. Limitations of this study include its single location and limited timeframe, which do not reflect variations in implementation in other Islamic boarding schools. Therefore, further research is recommended in more diverse institutional contexts, over a longer period, and using a mixed-methods approach to more comprehensively measure the impact of personalized education.

#### **References**

- Albab, U. (2021). Perencanaan pendidikan dalam manajemen mutu pendidikan Islam terpadu. *Pancar: Pendidik Anak Cerdas dan Pintar*, 5(1), 119–126. <https://doi.org/10.52574/syiahkualauniversitypress.270>
- Aminah, IAN, & Yusuf, MA (2023). Implementasi Kurikulum Merdeka dalam pembelajaran pendidikan Islam. *Jurnal Pendidikan Islam Al-Ilmi*, 6(2).
- Anamisari, F., Nuraini, L., Inayatillah, N., Afkar, MA., Parahita, EA., Nisrina, R., & Johar, A (2026). Contextual and Transformative Islamic Learning Models: A Study of Fatah Syukur's Thoughts. *AFHAMUNA : Journal Of Islamic Thought*, 1(1)
- Braun, V., & Clarke, V. (2006). Menggunakan analisis tematik dalam psikologi. *Penelitian Kualitatif dalam Psikologi*, 3(2), 77–101.
- Chailani, MI, Fahrub, AW, Rohmatilah, LLF, & Kurniawan, A. (2024). Teori belajar humanistik dan implementasinya dalam pembelajaran PAI. *Jurnal Pendidikan*, 33(2).
- Darul Mursyid. (2025). Data dan dokumen internal Pesantren Modern Unggulan Terpadu Darul Mursyid. Tapanuli Selatan: PDM Pers.
- Galas, B. (2021). *International Journal of Pedagogy Socio-Cultural Change and Education: Implications for Media Education*. 8(2), 2–8. <https://doi.org/10.5604/01.3001.0015.8289>
- Hajar, A., & Bone, U. M. (2024). *Navigating Globalization: Reforming Islamic*

- Education for the 21st. 1*, 53–65.
- Halza, K. E., & Haironi, A. (2024). *An In-depth Look at the Challenges in Managing Portrait Islamic Boarding Schools and Future Prospects. 1*(2).
- Huda, M. (n.d.). *Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education. 752*.
- Hatimah, I. (2016). Keterlibatan keluarga dalam kegiatan sekolah dalam perspektif kemitraan. *Pedagogi: Jurnal Ilmu Pendidikan*, 14(2).
- Hawi, A. (2017). Tantangan lembaga pendidikan Islam. *Tadrib: Jurnal Pendidikan Agama Islam*, 3(1), 143–160.
- Iqbal, M., Panjaitan, AY, Helvirianti, E., Nurhayati, N., & Ritonga, QSP (2024). Relevansi karakter pendidikan dalam konteks pendidikan Islam: Membangun generasi berkarakter Islami. *Jurnal Penelitian Pendidikan Indonesia*, 4(3), 13–22. <https://doi.org/10.31004/irje.v4i3.568>
- Latifah, E. N., Tamam, B., Negeri, I., Aji, S., Idris, M., & Religious, I. (2024). *Modernizing Islamic Religious Education: Bridging Tradition And 21st-Century Skills Through. 02*(02), 1198–1203.
- Maslow, AH (1970). *Motivasi dan kepribadian* (edisi ke-2). Harper & Baris.
- Mayang, N. R. (2025). *The Relationship Between Emotional Intelligence and Student Adaptability. 01*, 2–3. <https://doi.org/10.32529/epj.v1i1.3852>
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). *Designing a holistic curriculum: Challenges and opportunities in islamic education. 1*(1), 52–73.
- Nurhayati, S., Septikasari, D., Judijanto, L., Susanto, D., Sudadi, S., Setiyana, R., ... & Zamroni, Z. (2025). *Paradigma baru dalam pendidikan abad 21*. PT. Green Pustaka Indonesia.
- Roqib, M. (2021). *Increasing Social Class through Islamic Boarding Schools in Indonesia Moh. Roqib 1. 12*(2), 305–329.
- Puspitarasari, E. (2025). Model kurikulum adaptif berbasis SDGs untuk meningkatkan kualitas pendidikan di era digital. *Inovasi Kurikulum*, 22(1).
- Rogers, CR (1969). *Kebebasan belajar: Sebuah pandangan tentang apa yang mungkin terjadi dalam pendidikan*. Charles Merrill.
- Shadinova, G. A., Dairabayeva, G. B., & Maldybek, A. Z. (2024). *Recognizing Spiritual Space: Discovering The Inner Dimensions Of Human Life. 1*(1).
- Siregar, AS. (2021). Partisipasi Pesantren Darul Mursyid (Pdm) Dalam Pengembangan Lembaga Pendidikan Al-Qur'an Di Kecamatan Saipar Dolok Hole, Kabupaten Tapanuli Selatan. *Jurnal Literasiologi*, 7(3).
- Siregar, T. (2025). *An Analysis of Lecturers ' Pedagogical Practices: Balancing Higher - and Lower - Order Thinking Skills in Higher Education An Analysis of Lecturers ' Pedagogical Practices: Balancing Higher - and Lower - Order Thinking Skills. 0–38*. <https://doi.org/10.20944/preprints202510.1231.v1>
- Soares, F., Lopes, A., Serrão, C., & Ferreira, E. (2024). Mendorong humanisasi dalam pendidikan: Tinjauan liputan tentang mindfulness dan guru pendidikan. *Frontiers in Education*, 9 (April), 1–13. <https://doi.org/10.3389/feduc.2024.1373500>
- Solichah, N. A., & Ahmadi, A. (2025). Pendekatan Shra Sebagai Strategi Pembelajaran Mendalam Dalam Meningkatkan Kemampuan Reflektif Dan Pemaknaan Puisi KontemporeR. *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora*, 5(2), 206-219.

- Triyono, B., & Mediawati, E. (2023). Transformasi nilai-nilai Islam melalui pendidikan pesantren: Implementasi dalam pembentukan karakter santri. *Jurnal Penelitian Multidisiplin Internasional*, 1(1).
- Widayati, L., & Wijaya, R. (2024). Implementasi Pendidikan Karakter Disiplin dan Tanggung Jawab Berbasis Tradisi Pesantren di SMP Plus Al Hadi Tuban. *Kajian Moral dan Kewarganegaraan*, 12(1), 119-129.
- Zainurida, M., Maftuhah, L., Sueb, & Yani, M. (2025). Pilar-pilar pendidikan sepanjang hayat. Cirebon: PT Arr Rad Pratama.