

HOLISTIC EDUCATION IN THE IMPLEMENTATION OF ISLAMIC VALUE MORALITY IN INCLUSION SCHOOLS IN THE COVID 19 PANDEMIC PERIOD

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Abstract

This study aims to find out in depth about holistic education in the application of Islamic value morality in inclusive schools during the Covid 19 pandemic. This research is a field research (field research) using a qualitative descriptive approach and interview methods. The results of this study are that with the limitations of online learning that was carried out during the Covid 19 pandemic, Islamic value morality becomes a unity seen in the existing holistic education process, in the form of the development of social, academic, physical, and religious potential. The role of the teacher is a central part in this matter, role theory alone is not enough, but how can teachers touch the hearts of students so that the goals of education can be achieved thoroughly, and return to human nature and can apply Islamic principles in themselves, learning activities in the classroom, and social processes in the environment.

Keywords: *Holistic Education, Islamic Value Morality, Inclusive Schools, COVID-19 pandemic*

Abstrak

Kajian ini bertujuan untuk mengetahui secara mendalam tentang pendidikan holistik dalam penerapan moralitas nilai Islam di sekolah inklusi pada masa pandemi Covid 19. Penelitian ini merupakan penelitian lapangan (field research) dengan menggunakan pendekatan deskriptif kualitatif dan metode wawancara. Hasil penelitian ini adalah dengan keterbatasan pembelajaran daring yang dilaksanakan pada masa pandemi Covid 19, akhlak nilai Islam menjadi satu kesatuan yang terlihat dalam proses pendidikan holistik yang ada, berupa perkembangan aspek sosial, akademik, fisik, dan potensi keagamaan. Peran guru menjadi bagian sentral dalam hal ini, teori peran saja tidak cukup, namun bagaimana guru dapat menyentuh hati siswa agar tujuan pendidikan dapat tercapai secara menyeluruh, dan kembali kepada fitrah manusia serta dapat menerapkan prinsip-prinsip Islam. sendiri, kegiatan belajar di kelas, dan proses sosial di lingkungan.

Kata Kunci: Pendidikan Holistik, Moralitas Nilai Islam, Sekolah Inklusif, Pandemi COVID-19

INTRODUCTION

With the existence of Covid-19, we can take lessons and lessons from all walks of life. Drastic changes in lifestyle, make people feel shocked and do not believe that there are many things that were unthinkable to do, such as the rule that all people must stay at home only for the time determined by the government, everyone is obliged to wear a mask if they want to travel, rules to always wash your hands, keep your distance from each other, and some places are closed to not operate. All those who go to school, work, study, are at home to maintain the spread of the covid-19 chain with physical distancing.

There have been many studies on holistic education, including research conducted by Melly Latifah and Neti Hernawati, in their research at the preschool level

stating that multiple intelligences are influenced by the application of holistic education in the kindergarten realm. (Latifah & Hernawati, 2009) In addition, Margustam said that education management with the new paradigm must be implemented holistically-integratively-interconnectively between one system and another. (Maragustam, 2015)

All carry out daily activities at home using sophisticated technology and are required to be able to apply them. There are many problems when the regulation is enforced, because indeed the government and society do not have the preparation or anticipation to deal with conditions when hit by the Covid-19 virus carefully. Starting from the rules of studying at home via online, allowing the emergence of various problems such as the absence of cell phones to study, packet quotas that must always be filled, unsupported signal networks in various remote areas, and other problems. The government also cannot handle the covid-19 virus independently, so all levels of society must intervene in preventing the virus.

Changes in learning methods are one of the problem topics that often arise lately. It is undeniable that online learning methods are a trigger factor for psychological changes, one of which is anxiety. This causes all activities to change, so that some agencies closed their activities. The impact is all work is carried out online (online) from their respective homes or called Work From Home (WFH), including in relation to learning and learning activities teaching in schools. Anxiety affects student learning outcomes, because it tends to produce confusion. This can cause stress that interferes with daily activities. Stress is a human psychological reaction or response when faced with things that are considered difficult to deal with. Discussion of current developments, one of the aspects of life that is most prominent and has implications for the need for knowledge is education. Because every human being really needs it, be it education by oneself, the environment or others. It shows that education is life. (Ichsan et al., 2020). Education is the key in the globalization process and can make the right solution to a changing world. In this case, an ability is needed the ability to know oneself, which is self-appreciation as a creature of God Almighty, as a community group and as citizens. (Anwar: 29, 2006.) Adaptation in the online learning process creates new skills for educators and students at all levels of education from elementary to tertiary education.

In the realm of education to develop the potential of students, it is necessary to emphasize the generic development pattern as (1) an effort to raise awareness of the value/meaning of one's actions towards fulfilling their needs, (2) giving a touch to the development of psychomotor skills, (3) familiarizing students with real life in family and environment, (4) trying to provide a choice of actions that can provide a stimulus for creativity. In detail, education and values have different definitions, however, if they are put together, a definition of value education will emerge. This means that education triggers many meanings and understandings (Ilham, 2019).

Value-based education is actually the same as character-based. When values are widely used, such as character education patterns. Value-based parenting is also the same as character-based parenting. When it comes to values, we will look at values education and values-based education. Education About values means talking about values where you see references and others about values but do not necessarily implement them, but based on values it is more about character that is implemented. Mastery of the concept is still important, but the practice is seen. When the Qur'an is seen as the source of our actions. For example, already worshipping, not going to worship. In terms of the educational process, how can the role of the teacher provide or live up to these values since the child is still at the grass root level, or elementary school age. This will become habituation and become downstream from Islamic value morality.

Educating with love is the pleasure of giving, when the teacher can provide the best for children or students. Where love can also forgive the mistakes of students, serve, and care. That is the orientation of the teacher's role, how is the holistic education process in the application of Islamic value morality.

Wisdom in education is in-depth knowledge, if to borrow Prof. Amin Abdullah, wisdom can be seen as interdisciplinary, multidisciplinary, transdisciplinary, when people who are wise and wise will see from various points of view. Where here the teacher can see from the point of view of the teacher's role. It is not immediately judged and judged from the side of the ego, because every student has *maziyah* or features. No exception for children with special needs. In inclusive education all students are the same, only the approach in the learning process is different, tailored to the needs of each student. In the letter An Nisa, verse 9

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice"

From this verse it can be seen as a sign of piety when we are able to prepare future generations, our descendants become strong children not only physically, but both in character and piety. When in education looking at problems with various points of view or perspectives in seeing something, the more solutions will be obtained, as well as about online schools in this pandemic era, of course there are many problems. However, how can the educational process run in peace and be able to develop positive things in the form of potential students and the application of Islamic value morality in their lives. Holistic education which is essentially already contained in the basic education curriculum. This is because the understanding, goals and principles of holistic education are in line with the principles, references and procedures for curriculum development (Widyastono, 2012).

Holistic education development activities can be carried out through internal and external strategies at schools. The school's internal strategy, activities can be divided into 4 activities, namely teaching and learning activities, daily activities in the form of school culture, habituation activities and extra-curricular activities. (Maunah, 2016) in the external strategy, activities are carried out in the family and community environment. The purpose of education is to build public awareness. Drastic and comprehensive changes in each individual can be a change in society (Yogiswari, 2018).

METHODS

This research is a qualitative descriptive study. Because it was conducted during the covid 19 pandemic, this research was conducted using an online interview technique with 4th grade teachers at SDN Gelangan 7, Magelang city. The results of collecting information in the form of teaching and learning activities carried out by teachers can be processed and described in detail about the picture of holistic education and the application of Islamic moral values in inclusive schools. The relationship is

about the role of teachers and the inculcation of Islamic values in the learning process for students with special needs or students with disabilities, as well as other regular students. It is called descriptive qualitative because from this research it is hoped that a comprehensive and systematic picture of the problem under study will be obtained. The analysis is carried out based on a coherent and coherent pattern of thinking (especially) on primary and secondary material, as long as the material contains rules for obtaining answers to the problems studied. Trying to understand and interpret the meaning of a human behavior interaction events in certain situations according to the researcher's own perspective (Kualitatif, 2013). Data collection techniques used in this study, according to the type and source of the data. Sources of data which are then called research materials obtained through library research will be inventoried and analyzed. Meanwhile, through research in the form of online interviews.

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RESULTS AND DISCUSSION

Holistic comes from the English root word "whole" which means whole. (Editors, 2013) Holistic education is an educational method that encourages humans as a whole and intact by developing all human potential which includes socio-emotional potential, intellectual potential, moral or character potential, creativity, and spirituality. Holistic humans are humans who are able to develop all the potential that exists within themselves. Such as academic potential, physical potential, social potential, creative potential, emotional potential, and spiritual potential, there are several pillars that are capital in implementing inclusive education, including: tolerance, national spirit, friendly/communicative, environmental care and social care. For this reason, character education cannot be separated from inclusive education which is full of diversity. (Rahmi, Hasanah, & Anti, 2020)

In holistic education, the ability of students to develop and maximize their abilities is very important. This is in line with human nature, with all its advantages, which must be explored further in order to maximize the personal skills and social skills of students in the existing learning process. Education is actually a real process so that all elements of education can contribute to the environment as part of existing learning objectives. Even now, shaping human beings with holistic characteristics has become a very important part of the existing learning objectives.

Moral education for children lies on the shoulders of parents in the family environment where the child was born and raised, but that does not mean the school does not have the responsibility to carry out moral education, especially at the

elementary and secondary education stages, where teenagers are still in the process of getting used to knowing and obeying the rules of living together that apply in their society, practicing discipline, doing good and experiencing the process of forming their moral identity, moral education needs special attention from teachers and educators in schools (Syaparuddin, 2020).

Character education is not new. This has been discussed for quite some time, although it is not directly stated in the existing subjects or curricula. Character education is a very important thing in education, where in fact the values or character of students can be formed by a real learning process, in the form of direct planting of values, be it words or deeds. The values taught in the school will form a crystallization of the existing values, that's where character is called. Good character makes students able to develop their potential maximally according to the existing holistic education.

Morality-based education can also be equated with the terms ethics education, character education, values education or affective education. Moral education or *karimah* morals, morals with ethics, morals with character, and morals with values. Highly determined by the intentions or intentions of human environment. Morals involve intentions and intentions to seek pleasure God in practice. Human values that are the content Morals also exist in morals such as helping others, honesty, cleanliness, and others that ultimately shape personality true whole. (Machmud, 2014) When discussing living value, it means we are talking about real value, where there are values rules that apply in society that we must align as people of true value and morality. For elementary level students, living value will be quite visible in relation to the social skills of students in their environment, especially with different environments, be it regular children or children with special needs. Furthermore, Value or character education also aims to improve the quality of educational processes and outcomes that lead to the formation of the character and noble character of students in a complete, integrated and balanced manner, in accordance with the competency standards of graduates in each educational unit. (Putry, 2018)

Values Education and Moral Education is described as an educational field or endeavor with two complementary goals - helping students lead personally satisfying and socially constructive lives." The character to be manifested in character education is respect (respect for oneself, respect for others, respect for objects, and respect for the environment).

The principles of holistic education, namely: 1) centered on God who creates and maintains life; 2) education for transformation; 3) relating to the development of the whole individual in society; 4) respect the uniqueness and creativity of individuals and communities based on interrelationships; 5) enabling active participation in society; 6) strengthening spirituality as the core of life and at the same time as the center of education; 7) proposes a praxis of knowing, teaching, and learning; 8) relate and interact with different approaches and perspectives.

From this explanation, it can be explained that the importance of Islamic value morality in existing educational principles. That morality in Islam, or religious values with regard to holistic education is an inseparable part as a whole. Especially in the issue of inclusive education. Islamic value morality is the heart of existing education,

indeed tips have been mentioned in the existing methods, models, strategies and curricula, but Islamic value morality is the main goal in education, where what is expected is to make students who have good character and character according to the rules. existing Islamic values.

In the implementation of inclusive education, the institutional aspects of inclusive education at SDN 7 Gelangan Kota Magelang have legality as an organizer of inclusive education, and SDN 7 Gelangan Kota Magelang has implemented Inclusion since 2013 until now. The curriculum used in SDN 7 Gelangan Kota Magelang is K13. For ABK, the curriculum is not differentiated, so all students use the same curriculum, namely K13. The education process at SDN Gelangan 7 is running as usual. There is no special method used in providing material to ABK students.

In practice, in inclusive schools, students with special needs study together in the same room as other regular students. Where in the learning process the teacher must provide a different approach to students according to their needs. Another case in terms of social skills, in its journey, the role of the teacher becomes a central part so that the socialization process can run well, without hurting students with special needs. All students should be based on mutual respect and love as brothers and sisters. In teaching integration: most students should be taught the same curriculum used for non-disabled students. For some students with serious intellectual disabilities, integrated teaching may mean completing instruction within the general curriculum standard, but with adjusted expectations (meaning making certain modifications). (Hidayah et al., 2019)

According to Law Number 19 of 2011 concerning the Ratification of the Rights of Persons with Disabilities, Persons with disabilities are people who have long-term physical, mental, intellectual or sensory limitations who in interacting with the environment and the attitudes of the community can encounter obstacles that make it difficult to fully participate. and effective based on equal rights.

According table 1 about IDEA, if a student has one or more of the following 13 disabilities and the condition has had a negative impact on the implementation of education, then they are deemed eligible to receive special education services. The conditions for this disability can be summarized as follows:

Islamic views on persons with disabilities

Meaning: "There is no obstacle for the blind, disabled, sick, and all of you to eat together from your house, your father's house or your mother's house ..." (QS An-Nur: 61).

From the verse above, it can be seen that equality and equal and equal treatment of students with disabilities is needed. Although of course with a different approach, socially, this equation is what children with disabilities want in inclusive schools.

Explanation of Shaykh Ali As-Shabuni in the following interpretation of the verse al-Ahkam:

"The substance of the word of Allah Ta'ala (Surah An-Nur verse 61) is that there is no sin for people who have age and limitations (blind, lame, sick) to eat with people who are healthy (normal), because Allah Ta'ala hates arrogance and arrogant people and loves the humility of His servants."

Table 1 IDEA disability category table (Individual with Disabilities Education Act Amendments)

Federal term for disability	Short Description
Learning disabilities Low disability (LD)	Disorders related to processing information that result in difficulty in reading, writing and arithmetic. This disorder is the most common disorder and results in almost half of all students receiving special education.
Speech or language impairment (SLI)	Disorders related to producing the sounds of language accurately or by using language to communicate.
intelektual Disability (ID)	Severe limitations in intellectual abilities and adaptive behavior. These disabilities appear in varying degrees of severity
Emotional Disturbance (ED)	Severe problems in the socio-emotional area have a negative impact on the learning process.
Autism	A disorder characterized by extreme difficulty in providing social responses. This disability can be beneficial in different forms and can occur in mild or severe degrees.
Hearing Impairment (HI)	Loss of half or all of hearing
Visual Impairment (VI)	Loss of half or all of the ability to see
Blind- Deaf	Severe loss of hearing and vision at the same time
Orthopedic Impairment (OI)	Severe physical disorder that interferes with the ability to move or all motor activities
Traumatic Brain Injury (TBI)	A medical condition that marks a serious brain injury as a result of an accident or other injury and has the potential to affect a number of things, such as learning abilities, behavior, social skills, and language
Other health Impairment (OHI)	A serious illness or health disorder that has a negative impact on the learning process, such as cancer, anemia, sickle cell, and diabetes.
Multiple Disabilities	The presence of two or more disability conditions, one of which cannot be identified as the main disorder. The most common condition is a combination of intellectual disability and physical disorder.
Developmental Delay	A non-specific disability category that can be used by states as an alternative to the disability label for students age 9

Even from this interpretation it becomes clear that Islam condemns discriminatory attitudes and actions against persons with disabilities. Moreover, discrimination based on arrogance and far from *akhlaqul karimah*.

When we look at holistic education in the application of Islamic value morality in inclusive schools, the stages that must be seen at figure 1.

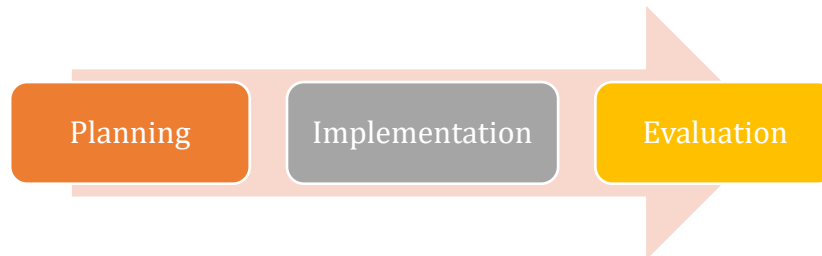


Figure 1 holistic education stages

At the planning stage, data on children with special needs in SDN Gelangan 7 Magelang City must be mapped as follows table 2

Table 2 planning stage

No	Class	Amount Of ABK
1	Class 1	-
2	Class 2	2
3	Class 3	-
4	Class 4	3
5	Class 5	2
6	Class 6	1

From the data in table 3 the authors conducted research in grade 4 SDN 7 Gelangan Kota Magelang, with 3 children having/learning disabilities shown on table 3.

1. 2 Show Learners
2. 1 Mute Child

Table 3 research in grade 4

No	Name	Learning Difficulty
1	AA	Slow learning
2	BB	Slow learning
3	CC	Speech Impaired

The data on the number of students in grade 4 SD N Gelangan 7 Magelang City are shown on table 4

Table 4 number of students

Regular Student	Diffability Student	Total Students
6	3	9

In an explanation of holistic education that can be developed, the following table can be made:

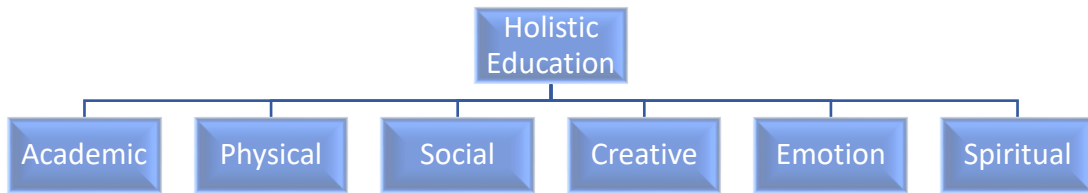


Figure 2 Inclusive practice in in holistic education

Inclusive practice in holistic education and the application of Islamic moral values really requires a concerted effort to achieve the goals of real education shown figure 2. Everything must be balanced, both from the role of the teacher and existing online learning, parents currently accompanying children at home, and the surrounding community as supporting factors in the social environment.

The following is a figure 3 about the teacher's role in holistic education for the application of Islamic moral values:

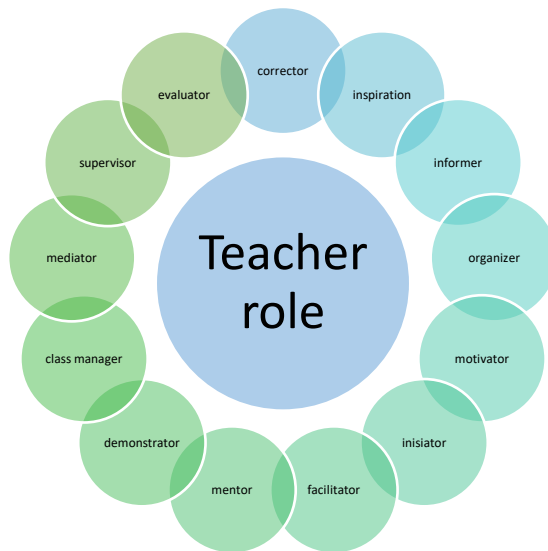


Figure 3 teacher's role in holistic education

At the inclusive school at SDN Gelangan 7, Magelang City, our point of view is not only regular children, but children with special needs. In holistic education, the potential for academic, physical, social, creative, emotional, and spiritual needs is a factor that supports the teacher's role in maximizing this, especially with regard to Islamic Value Morality.

1. Academic Potential in Holistic Education

About learning is the main problem for students. Teachers must be able to provide inspiration to students regarding the teaching and learning process that is fun and meaningful. Where the flow of existing information, as well as the pattern of scientific development can be accepted and absorbed thoroughly by students. Educators should also be able to encourage students to be more active in learning.

In terms of motivation, the teacher can also see the motive or cause of the occurrence, why students are not optimal in the existing learning process. In online learning, it is necessary to look at whether it is due to individual factors who are actually playing with gadgets, or because of other factors, such as a lack of signal, or inadequate electricity. Meanwhile, in this case, the initiator of the educator must think visionary, where what he sees is not only energy for current results. This is from the students, but how the living values can be embedded in students as a whole and become part of the positive character of students. The application of this living value is important, in terms of instilling values into students with disabilities and having difficulties in learning, there must be unity between teachers and parents to support these students that they are capable and able, because it returns to human nature on earth, that all children are special and can be in accordance with their respective abilities.

From this, it can be illustrated that meaningful learning for students in developing academic potential and building Islamic moral values must optimize the role of the existing teacher. In inclusive schools in particular, the approach for children with special needs with regular children will certainly be different. When children with special needs need extra time to do a task, the teacher tries to motivate him maximally with an individual approach which certainly will not make the child mentally down because it is not seen directly in the class group. Online learning is a separate method, when the relationship between educators and students must be more intense through social media, that is what makes the role of teachers and parents in the academic development of children become a central part of the educational process in inclusive schools today.

2. Physical Potential in Holistic Education

In Surah 'Abasa, it is explained about equality between people with disabilities and regular people in general. Everyone has a maziyah, or their own privileges, this is what encourages teachers to remain a motivator in every activity that involves the physical activities of students, where students must always increase their enthusiasm so that they do not get down because of existing deficiencies.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ
وَمَن لَّمْ يَتُب فَأُولَئِكَ هُم الظَّالِمُونَ

Calling with a good name is also contained in Surah al Hujurat verse 11, when greeting someone, greet with a good name according to the name attached to that person. It is not allowed to call with a title that has a bad meaning, because it could mean a prayer, so a bad call will have a negative effect on the person being called. In the realm of an inclusive environment, calling children with disabilities must also be taught in good language and good words. Not necessarily by calling him the "deaf" and others. This can cause students with disabilities to be no longer enthusiastic about going to school because of factors from their environment. This is what underlies that teachers still have to attend correct correctors so that students can have Islamic character values.

3. Social Potential in holistic education

The existence of the teacher's role as a corrector where good and bad grades, right and wrong become an important part of the existing learning process. Living values related to the social and spiritual skills of students become visible in the learning process in class groups. This can be exemplified in relation to honesty, both in the learning process that is in the form of words and deeds. Honesty is a trivial thing that is sometimes forgotten by many students. There are so many reasons for being late to join learning activities, or being late in collecting existing assignments. The Prophet Shallallahu 'alaihi Wasallam said:

إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لِيَكْذِبَ
حَتَّىٰ يَكْتُبَ عَبْدٌ لِّلَّهِ كَذَابًا

"Watch out for you from lying, for verily lying will lead to evil and verily evil will lead to hell, and indeed a person always lies until he is written with Allah as a liar." (Narrated by al-Bukhari no. 5629 and Muslim no. 4719 from companions Abdullah bin Mas'ud radhiallahuanhu).

In line with this, the 4th grade teacher at SDN Gelangan 7 Magelang city also always motivates students to always tell the truth. Like when doing homework, whether the task is done alone or assisted by parents. As well as for children with special needs, teachers also try to communicate more intensely, whether they experience problems, where are the obstacles, and try to get the best solutions for special needs students and their parents.

This means that in this case instilling the value of honesty is very important for students, especially at an early age, teachers must be able to optimize and must be firm in providing direction for things that are in accordance with existing Islamic values. educators must be able to discuss more, appreciate honesty children, always motivate children to tell the truth.

4. Creative potential in holistic education

The role of the teacher is related to the facilitator in teaching and learning activities, where the teacher can provide maximum value for students, not only physical facilities (such as buildings and contents in the classroom) because online learning is available, the facilitator will be more meaningful when the teacher sees the method, media and existing learning models. How the educational process can learn maximally with appropriate media models and methods for students in inclusive schools. The 4th grade teacher at SDN Gelangan 7 Magelang also broadcasts radio, it is encouraging for children whose learning style uses a study to develop it to the fullest. Not only that, with YouTube media that combines visual and auditory patterns, it can also be well absorbed and stimulate students in more meaningful learning activities so as to produce creative students.

5. Potential Emotions in holistic education

Al Nawawi in his book mentions that it has been narrated to us in the book of ibn Sinni through 'Abdullah bin Busr Al-Mazini who has narrated that his mother once ordered to send some grapes to the Messenger of Allah, then he ate some of them before conveying them to the Messenger of Allah. Once arrived, the Prophet pinched his ear and said: "O little traitor!".

Some people think that it is okay if the child is asked to taste some of the grapes given to him to deliver it to the intended address; and indeed that is what happened in this hadith because the child could not contain his appetite. However, the prophet did not let this scene pass without giving a lesson to the child, how he should keep the message, be patient with his appetite, and deliver the message to the addressee. Indeed, the Prophet's love for the child so that later he will grow into a trustworthy person and keep his mandate, is far greater than his love for filling the child's stomach and satisfying his appetite.

The child will lose his genius, or his creativity will decrease when the teacher or parent sees the child only from his point of view. For example, a child who likes to sing, every day he sings, but the teacher, parents or friends think it is noisy. That is what our ego shows, as another example of a child who looks nosy or cool with his ball game, but in fact the child is a kinesthetically intelligent. This is what the educational environment must look at, so that the ego or emotional potential of the teacher and his or her environment does not have a negative impact on students.

6. Spiritual potential in holistic education

Spirituality is a major part of the learning process. The teacher as a guide directs students in their lives to be more religious, this is instilled by the teacher in a simple

way, for example: starting and ending activities by praying, praying for friends who are sick and cannot attend class, reading Asmaul Husna before starting learning activities. When all that can run optimally then what happens is a pattern or series of positive characters that are formed.

True education is not just a transfer of knowledge alone, but the education of the soul is more of an education of the heart (the heart of education is education of the heart). If in college the orientation of the education system is academic oriented, then when in PAUD-SD-SMP-SMA, the orientation should be more to heart education, where values or morals can be applied in the educational environment itself. Value-based education starts from changing the educator's point of view into a positive point of view, the process is by:

- a. Learning, namely learning to see all things that exist in students from the positive side
- b. Commitment, with actions to provide positive examples to students
- c. Character, which is the basis for the pattern of education that what we experience today is an action today, and what we experience in the future is an action from this moment.

Based on the long description above, it can be concluded that every child is great in their field, what we must know is the universal needs of each child, because technically each individual is different. What we must understand is the spirit of holistic education to develop Islamic moral values, by:

1. Love, being loved, being cared for, given affection, both in words and deeds, when the approach to students is more intense to the realm/pattern of closeness, whether it's just thumb movements and good words, the energy that enters the soul of students will develop to positive energy.
2. Understood, understand what is needed, what is experienced from each child. That children in the online learning process are just adapting, they must be understood and cared for. Educators must also look at the learning process of children's learning styles (visual auditory and kinesthetic) the tendency of each child in the learning process must be different, for example, children prefer to see explanations of material broadcast on television, or prefer to listen to the teacher's material broadcast via radio.
3. Value, or value, means having a positive quality, where educators should not compare between students, because everyone has advantages, everyone has their own sect, which must be explored and developed together in order to achieve the next generation of an extraordinary nation.
4. Respected, when we see people have advantages, then what we see is the advantages. When working on 10 questions, 9 correct 1 wrong, then what is seen should be a positive value, not an error value and make students down and regret what they did earlier. Values Can also be non-material, namely giving a thumbs up when the child does a good and appropriate job. Through online media, this attitude can be channeled through video calls during the learning process or emoticons when chatting on WhatsApp.

5. Safe, paying attention to the feeling of comfort from bullying, physically, psychologically, and socially. There are many cases where children don't want to go to school because of comments from their teachers or friends. Technically it depends on each place, in the inclusion school of SD N Gelangan 7, Magelang City, bullying is quite minimal, even if there is it is a joke for class children who are immediately corrected by the teacher.

CONCLUSION

Value is not just a number on a report card. Islamic values are very important for students to have. Islamic moral values are always developed in holistic education, which looks more at the potential or nature of students. The teacher's role is a central part of this. Role theory alone is not enough, but how can teachers touch the hearts of students so that the goals of education can be achieved thoroughly.

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