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**The Implementation of Holistic Education in Multilingual Program of
Madrasah Mu'allimaat Muhammadiyah Yogyakarta**

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Abstract

Holistic education is education which appreciates all of students' potencies in learning process. This research is aimed at analysing the implementation of holistic education in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta. # The data was obtained through deep interview, observation, and field documentation by using qualitative approach. The data was analysed interactively through the process of reduction, display, and conclusion. The result of the research shows that: (1) the implementation of holistic education toward the students of Multilingual program of Madrasah Mu'allimaat was held through four quotients: spiritual quotient (SQ), emotional quotient (EQ), adversity quotient (AQ), and intelligence quotient (IQ) in which those quotients are integrated to madrasah and boarding. (2) Holistic education has impact on the transformation of the students' character values, which are (1) intrinsic religiosity with deep faith-planted inside, (2) able to control emotion, self-motivated, care, and well-socialised, (3) the improvement of academic achievement, and (4) tough in facing problems, not easy of being hopeless, stressful, or frustrated.

Keywords: Holistic education, spiritual, emotional, intelligence, adversity quotient

A. Introduction

The era of globalisation and ASEAN Economic Community started in 2015 has a great impact on educational world in Indonesia, especially for the quality competition of education to prepare students to compete with other ASEAN countries. On other side, educational institutions in Indonesia are still facing terrifying problems of student characters such as (1) increasing number of violences among teens, (2) increasing number of absent and fights between students, (3) massive drugs distribution, (4) massive spread of lesbian, gay, bisexual, and transgender (LGBT) (PGSD and BK: National Seminar Proceeding, 2016). Sutrisno noted students' violences in Indonesia in 2014 increased at 230 cases involving students inside or outside schools (Fadilatama: National Seminar Proceeding, 2014).

Based on this condition, educational institutions in Indonesia like pesantren, schools, madrasah, and other Islamic schools have the same responsibility to prepare students with good characters and ready to compete with other ASEAN students. As it is stated in Education Law no. 20 year 2003 article 3 about National Education system that: "National Education has a function to develop skills and to form characters and nation civilisation, aims at developing students' potencies in order to be faithful and pious individuals, having good morality, healthy, knowledgeable, skillful, creative, independent, democratic, and responsible." (Sisdiknas, No. 20 Tahun 2003). The aim of national education indicates four competences students must have, (1) spiritual competence; faithful and pious to God, (2) social competence; good morality, democratic, and responsible, (3) knowledge competence; knowledgeable, skillful, and (4) skill competence; creative and independent.

In fact, educational institutions in Indonesia especially at schools/madrasah are still facing character problems of the students. One factor that causes this problem is that educational institutions haven't met a maximum fulfilment of teaching holistic intelligence to students. Subiyanto explains education in Indonesia has lost character values and still focuses on the mastery of knowledge, technology, art, and less improvement of students' characteristics. Education in Indonesia is supposed to give holistic enlightenment to students (Subiyantoro, 2010: 7), which covers four competences [spiritual, affective, cognitive, psikomotoric/ skills].

B. Literature Review

1. Holistic Education

Holistic education in this research is defined as education which appreciates all students' quotients, SQ, EQ, IQ, and AQ. Holistic means to cover all human potencies. It is based on the opinion of J.P. Miller and Ron Miller as quoted by Ana Cristina Neves. J.P. Miller explains that holistic education tries to preserve a whole development of someone's intelligence,

emotional, physical, social, esthetic, and spiritual, while Ron Miller places all human experiences as a part of holistic education. Holistic educators recognise all aspects of human life basically and interconnected. Education must focus on physics, emotion, social, esthetics/creative, and spiritual quality of each student (Ana Cristina Neves, 2009: 9).

Ary Ginanjar also explains at least, two human dimensions, physical and spiritual. Human must have emotional, intelligence quotient, and vertical spiritual mastery (good spiritual quotient). (Ari Ginanjar Agustian, 2001: xvi) Then M. Palupi and Heru Kurnianto Tjahjono (2016) in the theory of religiosity say that religiosity has a role in forming attitude and individual behaviour in an organisation. Muhammad Anis says that human with intelligence, emotional, social, and spiritual quotient are quality human born from islamic education womb (Muhammad Anis, 2013: 9).

In this research, holistic education focused on four quotients: SQ, EQ, IQ, and AQ. According to Gardner, as quoted by Nana, quotient itself means a form of someone's skill to solve problems, develop new problem to solve then take the useful lesson from the problem faced in life (Nana Syaodih Sukmadinata, 2007: 96.) Al-Qur'an explains smart people are those who always remember Allah when standing, sitting, lying, and thinking (*tafakkur*) about the creation of the heaven and earth. [See Q.S. Ali Imran [3]: 190-191].

2. Reserach of Character Education in Madrasah and School

The following researches can be used as initial view to determine positioning of this research. Subiyantoro explains that human-religious education pattern with madrasah-based culture has impact on (1) increasing actualisation of students' religious values marked by the frequency of performing five-time prayers and night prayers followed by dimension of faith, knowledge and diversity, and (2) students' attitude (Subiyantoro, 2010: 389-390). Azam Syukur R conveys love-based education in Pesantren Suryalaya has impact on social, religious, moral, and students' intrapersonal transformations. Students' social transformation such as: respect others, help others, not individualist. Students' religious transformation, such as: being closer to Allah. Moral transformation: being more polite and sincere, and intrapersonal transformation: awareness to have strong willingness of self improvement. (Azam Syukur R, 2013: 481-487).

Nuruddin Prihartono states that main value in developing character is adversity value. No success can be achieved without hard work or high adversity. High adversity shows toughness and self confidence in doing many things, avoiding useless activities, in learning, praying, and other activities. The indicator of adversity for the students is able to manage challenging learning and to compete fairly and shows pride for the achievement they obtained (Nuruddin Prihartono, 2015: 87-88).

Nurlela conveys the character education held through learning in the class, inserted in the lessons, extracurricular, building school culture, and learning activity conducted by teachers and headmaster can be regarded

optimum enough. The planting of character values covering faith, Islam, *ihsan*, and *jihad* have been reduced into practical values and supporting exciting learning situation, discipline, interest, and call of rightness, and affected on character values in forming students' personality related to the development of students' morality. (Nurlela, 2014: 213-214)

From several researches above, character education held in some madrasah and schools haven't appreciated students' holistic quotients, spiritual quotient (SQ), emotional quotient (EQ), intelligence quotient (IQ), and adversity quotient (AQ) integratedly. In this research, those four quotients are named holistic quotient which cover all human potencies. The following researches show how quotients influence someone.

Jyotsna Sinha says that spiritual quotient guides other quotients. Someone who has spiritual quotient is not only responsive toward the situation, but also realises to be better (Jyotsna Sinha, 2013: 2). Davoud Noroozi and Salehe Abdi Masumabad explain that spiritual quotient has positive influences to the effectiveness and organisational efficiency and self improvement of a worker (Davoud Noroozi and Salehe Abdi Masumabad, 2015: 68). N. Gayathri and K. Meenakshi state emotional quotient can support the improvement of individual's life skills (N. Gayathri and K. Meenakshi, 2013: 49). Hema G. & Sanjaya M. Gupta explain that adversity quotient is related to someone's ability to handle stress and adversity. Someone who has adversity quotient can overcome adversity well, they can learn and respond problems well and quickly (Hema G. and Sanjaya M. Gupta, 2015: 51). Stoltz as quoted by Sanjaya M. Gupta that AQ is someone's ability (*resilience*) in facing life, changing obstacles to be chances, able to overcome stress, trauma, and tragedy well (Sanjay M. Gupta, 2015:1).

Based on the references above, the writer can explain the positioning of this research which differ it from previous researches. The focus of this research is the implementation of holistic education on the basis of four quotients SQ, EQ, IQ, and AQ which are students' potencies of multilingual program of madrasah Mu'allimaat Muhammadiyah Yogyakarta that need to be improved and how the impact on the transformation of students' character values. It means that this research focuses more on the planting process of character education that appreciates those four quotients. both in madrasah and boarding integratedly. This research involved the management of madrasah, teachers, boarding guides, and students.

C. Research Methodology

This research focused on studying holistic education in boarding-based madrasah in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta and how its affects on the transformation of students' character values. This research wanted to explain the implementation of holistic education on the basis of four quotients: spiritual quotient (SQ), emotional quotient (EQ), intelligence quotient (IQ), and adversity quotient (AQ).

Madrasah Mu'allimaat Muhammadiyah Yogyakarta was chosen due to its uniqueness as a central of Muhammadiyah regeneration since the era of KH. Ahmad Dahlan until now and it is old enough because it was established in 1918.

This is a qualitative research with phenomenology approach. Qualitative research aims at understanding situation, events, groups, or certain social interaction (John W. Creswell (1), 2015: 292) Meanwhile phenomenology approach is a description of general definition of some individuals toward various individual problems of life related to phenomenon (John W. Creswell (2), 2015: 105). The technic of data collection used deep interview, participative observation, and documentation study. Data validation used Triangulation technic and validation process during data collection through (1) data reduction from interview, observation, and documentation, (2) displaying data, then (3) conclusion and verification to answer the research questions. (John W. Creswell (1), 2015: 299-300).

D. Findings and Discussion

1. The Implementation of Holistic Education in Madrasah Mu'allimaat Muhammadiyah

This research found four quotients in holistic education in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, which is education sharpening spiritual quotient (SQ), emotional quotient (EQ), Intelligence quotient (IQ), and adversity quotient (AQ). As it was stated by ustadzah Resfiana,

... Multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta prepares and holds education that develops various students' quotients which cover education of spiritual quotient (SQ), emotional quotient (EQ), Intelligence quotient (IQ), and adversity quotient (AQ) regularly every week. That education is held integratedly both in madrasah and in boarding. (Interview with ustadzah Resfiana, 2015)

Below is how Mu'allimaat holds holistic education sharpening the four quotients:

a. Education of Spiritual Quotient (SQ)

The term of spiritual quotient in this research doesn't belong to spiritual in western perspective as proposed by Zohar and Ian Marshal in the end of 20th century, which is quotient to face problems of meaning and values. Quotient to place attitude and human life in a broader and richer context of meaning, and quotient to measure that someone's behaviour or way of life is more meaningful compared to others' (Danah Zohar and Ian Mashall, 2001: 4). But spiritual quotient (SQ) in this research is more meaningful on good relationship between human and God. Ary Ginanjar Agustian explains SQ as ability to give the meaning of devotion and devoting is only to Allah SWT (Ary Ginanjar Agustian, 2001: 57). Zohar's and Ian Marshal's theory of quotient is still secular and is not suitable to be

implemented to analyse spiritualism behaviour in Islam. Western spiritualism is centered in the brain, while Islam is in heart, as Nashir Fahmi criticised the term of spiritual brain. He argued spiritual is centered in heart in spite of brain (Nasir Fahmi, 2009: 185).

Education form of spiritual quotient in multilingual program of Madrasah Mu`allimaat Muhammadiyah Yogyakarta is internalisation of spiritual/religious values to students regularly and integrated between madrasah and boarding. The competence developed is religious students' personality which covers: pious, faith, sincerity, and goodness. SQ education is taught seriously to form good morality and mental of the students as the cadre of Muhammadiyah organisation.

Based on the result of interview and observation, the writer concludes some activities in Madrasah Mu`allimaat Muhammadiyah which aims at forming education of students' spiritual quotient, are (a) reading quran in Madrasah and boarding, (b) dhuha and tahajud prayers, (c) five-time prayers performed together in the mosque of madrasah/boarding, (d) sunnah fasting, (e) *Muh}a>d}arah* (religious preaching).

b. Education of Emotional Quotient (EQ)

Education of Emotional Quotient (EQ) is a form of education which plants character values so that students can manage their emotion well, have good relationship with friends and other people, and control their emotions for goodness. The planting of those values is held integratedly between madrasah and boarding.

According to ustadzah Agustyani Ernawati, S.Pd. (Director of Madrasah):

....internalisation of education of emotional quotient in multilingual program of Mu`allimaat Muhammadiyah Yogyakarta, consists of: sunnah fasting on Monday-Thursday, environment caring activity, plastic free day, daily culture of smile, *salam*, greet, politeness, and social charity. (Interview with ustadzah Agustyani Ernawati, 2016)

Education of emotional quotient in multilingual program of Madrasah Mu`allimaat Muhammadiyah Yogyakarta is taught since the students enter the madrasah and integrated in madrasah and boarding. Education of emotional quotient has a positive impact on students' emotional development, which are: having empathy, self-awareness, self-regulation, good motivation, and social skills, able to build communication with friends, teachers, staff, and other stakeholders. (Interview with ustadzah Resfiana, 2015).

The result of this research is in line with Daniel Goleman's and Hamdani Bakran Adz-Dzakiey's opinions. Daniel Goleman (2003: 42-42) explains emotional quotient covers five abilities: self-awareness, self-regulation, motivation, empathy, and social skill. While Hamdani (2006:

697) notes some indicators of good EQ: spreading love on earth, understand others' feeling and condition, self respect and respect others, careful, self-introspection, and friendly with environment.

c. Education of Intelligence Quotient (IQ)

Education of Intelligence Quotient (IQ) is education that sharpen students' intelligence or well-known as cognitive quotient. It is held integratedly in madrasah and boarding regularly, especially in enrichment curriculum. The curriculum structure of Multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is an integration of three curriculums, which are: Ministry of Education and Culture, Ministry of Religion, and special curriculum of multilingual program which consists of study of Muhammadiyah, teachers, leadership, entrepreneurship, *tahfid* *al-Qur'an*, and study of Falak. According to Ustadzah Agustyani:

Curriculum integration is packed in form of: (a) balance learning structure between religious study (theory and practice) with general knowledge and science, and the mastery of Arabic and English, (b) strengthening the implementation of fundamental islamic study with education that leads to the formation of prime personality of the students, and (c) long life education with model approach, intelligence, events, and leadership skills. (Interview with Vice ustadzah Agustyani Ernawati, S.Pd., 2016)

d. Education of Adversity Quotient

Education of Adversity Quotient (AQ) means a form of education to train students' resilience in overcoming problems well, not easy to give up, stressful, or frustrated. According to Paul G. Stoltz as quoted by Sanjay, "*...AQ is the science of human resilience, i.e capacity of people to cope with stress and adversity. AQ can also be referred as the ability of the person to adapt well to stress, adversity, trauma, or tragedy*". (Sanjay M. Gupta, 2015: 1)

Based on the result of the research, the researcher concludes that instilling the character values of adversity is integrated in events of madrasah and boarding (Interview with ustadzah Resfiana, S.Ag, 2015) and is not separated from other quotients (SQ, EQ, and IQ). The following activities are held to sharpen students' AQ: (1) using Arabic and English language as a habit, (2) Baitul Arqom, (3) guidance of special cadre, (4) Taruna Melati program, (5) job training, (6) TOT/leadership, and (7) Scout training Hizbul Wathan (HW). The use of Arabic and English language, guidance and training in some organisations are intended to train students' AQ, how they train their mental in dealing with organisational problems. Ustadzah Agustyani said "organisational activities can instill the values of AQ and beneficial in sharpening the spirit of leadership." (Interview with ustadzah Agustyani Ernawati, S.Pd. 2016)

The positive impact of AQ education is to transform students' AQ, such as: (1) training spirit and being tough in dealing with life problems, (2) self resilience, (3) caring and devotion, and (4) a place to actualise their knowledge to the community around them.

From the discussions above, it can be concluded that holistic education in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta really appreciates the four quotients, SQ, EQ, IQ, and AQ. The internalisation of holistic education observed in daily activities integrated between madrasah and boarding can be seen below. It is scheduled at 03.00am-09.30pm. (interview with ustadzah Agustyani Ernawati, S.Pd., 2016)

Table. 1
Analysis of Internalisation Program of Holistic Education in Students' Daily Activities

No	Time	Activities and Values of Quotient
1	03.00-04.30am	Waking up, Tahajud prayer, preparation for Subuh prayer in boarding (development of spiritual quotient)
2	04.30-05.30am	Performing Subuh prayer together in boarding then studying and doing sport in boarding (development of spiritual and intelligence quotient)
3	05.30-06.30am	Taking a bath and cleaning the environment, having breakfast, preparation for going to madrasah (development of emotional quotient)
4	06.30-07.00am	Going to madrasah
5	07.00-10.00am	Studying in madrasah (development of intelligence quotient)
6	10.00-10.15am	Break I
7	10.15-11.45am	Studying in madrasah (development of intelligence quotient)
8	11.45am-12.45pm	Break II (resting, praying, having lunch)
9	12.45-03.00pm	Studying in madrasah (development of intelligence quotient)
10	03.00-05.15pm	Performing Ashar prayer, extracurricular obligatory or optional, community, organisation, taking a bath and cleaning the environment (development of SQ, EQ, AQ)
11	05.15-05.30pm	Preparation for Maghrib prayer
12	05.30-07.00pm	Performing Maghrib prayer together, studying in boarding (development of spiritual and intelligence quotient)
13	07.00-07.30pm	Performing Isya' prayer together and reading

		al-Quran in boarding (development of spiritual quotient)
14	07.30-08.00pm	Having lunch
15	08.00-09.30pm	Self/group study in boarding (development of intelligence quotient)
16	09.30pm-03.00am	Resting

According to the table of activities above, it can be concluded that Madrasah Mu'allimaat Muhammadiyah Yogyakarta has appreciated students' potencies comprehensively which cover four quotients: SQ, EQ, IQ, and AQ. This holistic education is integrated in formal madrasah and informal boarding educational activities under the guidance of the teachers and boarding principle. Holistic education in Mu'allimaat has positive impact on students' character values and there's transformation of religious values, social values/emphaty, improvement of students' academic achievement and spirit of resilience. Students have religious behaviours (faith and good deeds), social spirit, diligent, tough, sufficient knowledge to survive and balanced paradigm and life style worldly and heavenly to face the obstacles of life in this global era. (interview with students, 2016)

2. The Impact of Holistic Education Toward the Transformation of Mu'allimaat Students' Character

This research found holistic education in Madrasah Mu'alimaat Muhammadiyah has impact on the transformation of students' characters which cover intrinsic spiritual character, emotional (social), intelligence (academic achievement), and resilience values. The following is the transformation of students' characters after obtaining holistic education through integrated activities in madrasah and boarding:

a. Transformation of Spiritual Quotient Values

Based on the result of deep interview with some students of multilingual program, it can be concluded that spiritual transformation experienced by the students are (1) feeling happier and understand about religious study, feeling closer to Allah swt, more focus in praying to Allah, get used to with sunnah practices and more dilligent in doing obligatory practices both in madrasah and in boarding. This kind of transformation is named intrinsic spiritual transformation, in which religious values are instilled deep inside the students' hearts and they are more able to define the meaning of devotion as the obligation of muslims. Hawari said as quoted by Musya Asy'arie that "intrinsic religiosity is practicing religion by inserting religious values into one self." Religious values and teachings are deeply infused into the souls of the followers. Ritual devotion is not only meaningless practices, but influential in daily behaviours. (Musya Asya'rie, 2012: 112)

Some examples of experiences of intrinsic religiosity transformation of Mu'allimaat students Muhammadiyah as spoken to the writer:

Aurora Grachiella Geraldine feels comfort (*at home*) studying in madrasah because ustadzah always motivates her not to be tired in striving for her achievement. Aurora likes it when she gets more experiences in SQ. **Aurora** said students have religious activities to instill spiritual quotient such as: Dhuha prayer, *Qiyam al-lail*, dan Holy Qur'an Day in Madrasah. Aurora also said she felt comfort studying in madrasah. (Interview with Aurora Grachiella Geraldine, 2016)

Baituva explains some educational activities of spiritual quotient in Muallimaat: (1) morning pray together with different scheduled leader of the class (2) performing Dhuha prayer together with different leader from each class (3) reading Quran every morning (4) students listen to adzan then pray together. (Interview with Baituva, 2016)

Laila feels many changes in herself. For example more independent, brave to take decision, initiative, and responsible for her own choice. Besides, her knowledge and religious behaviours are also improved. (Interview with Laila Hanifah, 2016)

b. Transformation of emotional quotient values

Students' transformation of emotional quotient values tends more on management of self-emotion and better change of social attitude, such as able to recognise self-emotion, able to manage heart, self-motivated, care, and have good relationship with friend in madrasah/boarding. The following examples are some experiences of the students in Madrasah Mu'allimaat about the impact of emotional quotient education:

Aurora Grachiella Geraldine is always motivated by ustadz and ustadzah in Mu'allimaat to have self-control in learning and not to give up to realise her future expectations. Don't ever stop until what she expects come true. Almost all ustadz and ustadzah in multilingual program always motivate and remind her to do what Allah swt has ordered. (Interview with Aurora Grachiella Geraldine, 2016)

Baituva feels changes of character during his one-year study in Mu'allimaat. **Baituva** feels better and more mature. At first, he was confused because he had to adapt himself with many things, like working together in the boarding, respect and help each other, while in madrasah the lessons are more difficult than in the previous level

(elementary school), a very full and tiring schedule. (Interview with Baituva, 2016)

c. Transformation of Intelligence Quotient Values

Formal learning of education of intelligence quotient in Madrasah Mu'allimaat uses three curriculums: Ministry of Education and Culture, Ministry of Religion, and special curriculum of Multilingual program which cover study of Muhammadiyah, teachers, leadership, entrepreneurship, *tahfid} al-Qur'an*, and *Falak*. The impact of intelligence quotient education is more pressured on the mastery of knowledge, science, logical and critical thinking. Here are examples of students' experiences of the impact of intelligence quotient (IQ) education in Madrasah Mu'allimaat:

Naougy Hurun Ain, feels many changes after studying in Mu'allimaat, such as paradigm, patience, logical and critical thinking. *Alhamdulillah* through such educational method, **Naougy** can improve her brain work, comfort when praying, diligent, and excited so that her academic and non academic achievement improved. (Interview with Naougy Hurun Ain, 2016)

Aurora Grachiella Geraldine feels changes in herself when she studies in madrasah Mu'allimaat, such as improvement of religiosity, able to control emotion more than before, resilience, and satisfying academic achievement. The quotient she has, is very helpful in mastering Arabic and English language, and every lesson she studies. (Interview with Aurora Grachiella Geraldine, 2016)

d. Transformation of Adversity Quotient Values

Some students of multilingual program in Madrasah Mu'allimaat Muhammadiyah experience self-transformation related to resilience in facing problems during study. For example: more mature in dealing with problems, easy to adapt, brave to have public speaking.

Below is example of student's experience about the impact of AQ education in Madrasah Mu'allimaat:

Naougy Hurun Ain feels ustadz and ustadzah in Mu'allimaat teach the students by using islamic perspective in the teaching and learning process. They have discussions with logical approach based on Al-Qur'an and Al-Hadis. Even, sometimes ustadzah doesn't directly give the solution in handling a problem, but let the students think themselves how to find the solution of the problem independently. (Interview with Naougy Hurun Ain, 2016)

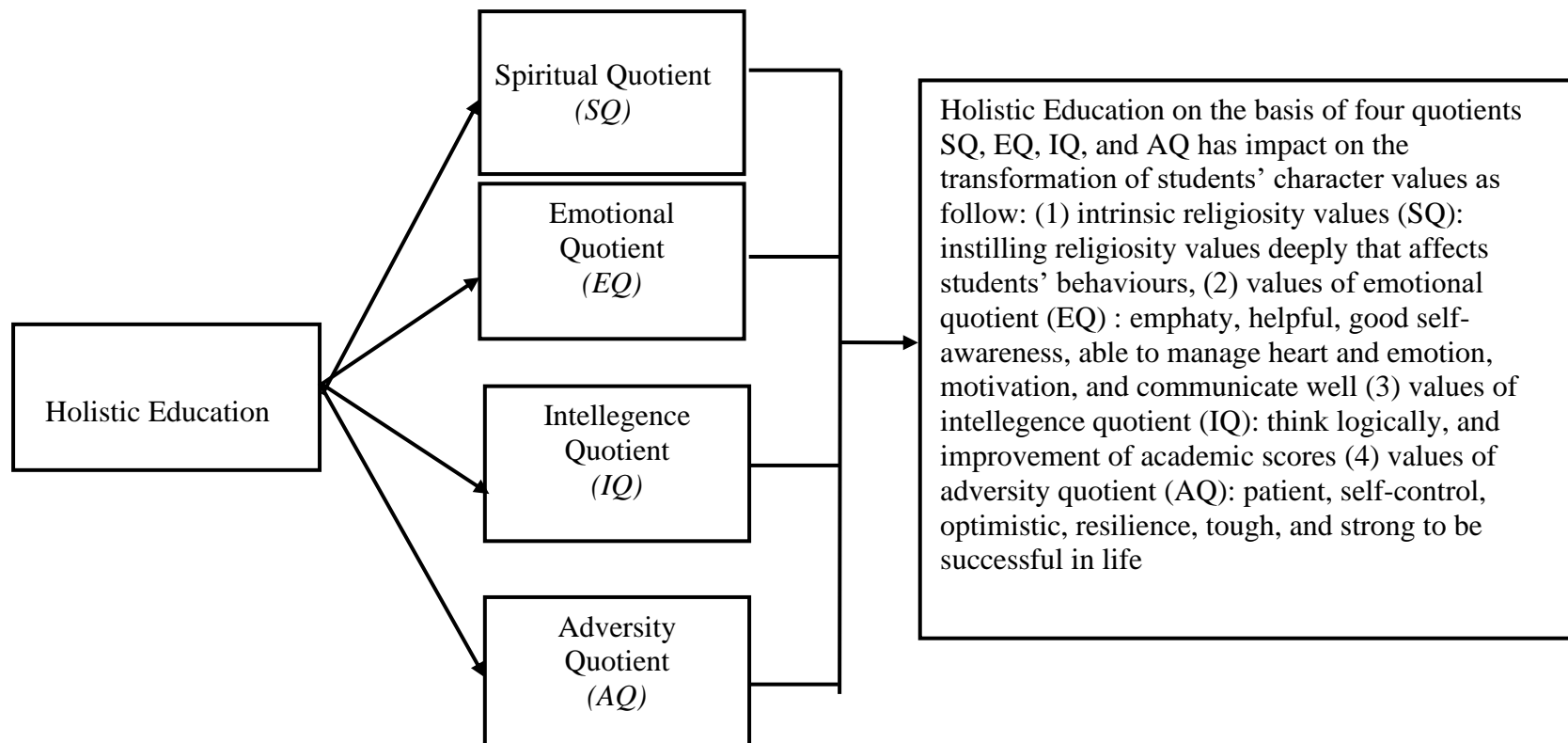
Adna Tabriza: studying in Mu'allimaat with boarding school system is something new for her and becomes a mean to train her maturity. Long-

distance life from her parents makes her to be responsible for herself and take care of herself. **Adna** wasn't sure at first whether she could pass it through studying in Mu'allimaat. But finally, **Adna** is surer she can do it. (Interview with Adna Tabriza, 2016)

Risti Zahroh feels braver in facing problems, easy to adapt, brave to have public speaking, likes challenges or new things during her study in Multilingual program of Madrasah Mu'allimaat Yogyakarta. (Interview with Risti Zahroh, 2016)

Based on students' experiences above, it can be concluded that holistic education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta has impact on the transformation of students' character values holistically which cover spiritual quotient (SQ), emotional quotient (EQ), intelligence quotient (IQ), and adversity quotient (AQ). This explanation is briefly described in the following chart:

Chart. 1
The Impact of Holistic Education in Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta
Toward the Transformation of Students' Characters



E. Conclusion

Based on the discussions above, it can be concluded that: first, the implementation of holistic education in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta instills integratedly the four quotients which are Spiritual Quotient (SQ), Emotional Quotient (EQ), Adversity Quotient (AQ), and Intelligence Quotient (IQ) in madrasah and boarding under the guidance of teachers, ustadzah and boarding principle. Second, holistic education brings positive impact on the transformation of students' character values, such as: (1) students' values of intrinsic religiosity (SQ) by instilling values of faith deeply and affect students' daily behaviour, (2) instilling students' emotional quotient (EQ): able to control emotion well, self-motivation, caring others, and able to socialize well with friends, teachers, and boarding teachers, (3) values of intelligence quotient (IQ): the improvement of students' academic achievement from the learning process of three-integrated curriculum, which are: Ministry of Education and Culture, Ministry of Religion, and special curriculum of multilingual program, and (4) values of adversity quotient (AQ): tough in dealing with life obstacles, not easy to give up, stressful, or frustrated.

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