

Maintaining Islamic Values within the Montessori Educational Institution

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ABSTRACT: *This study aims to discuss the Montessori Education Foundation, also known as Yapensori Jakarta, which modifies the curriculum from Maria Montessori. This study outlines how Yapensori maintains Islamic values. This study uses a qualitative approach with a case study type and data collection through interviews, observations, and documentation analysis. Researchers test the validity of the data using method triangulation and source triangulation techniques. Data analysis begins with reviewing the data and reducing it. Then, the data is arranged, after which the data is checked to ensure its validity and interpreted into a substantive theory. This study reveals that Yapensori applies the Montessori curriculum, namely emphasizing student development (humanistic) through maintaining noble morals, faith and piety, and supporting students' Islamic talents through calligraphy activities, reading the Qur'an before entering class, Muraja'ah Al-Qur'an before learning begins, congregational Ashar prayer, Muhasabah, saying greetings, getting used to discipline, extracurricular marawis, hadroh, and Tahfiz. This study is original in exploring the integration of Islamic values in the Montessori education system in Yapensori, which is usually more humanistic and individualistic. This study highlights how Islamic values are implemented through spiritual activities such as muraja'ah, tahfiz, and other worship practices. However, this study is limited to one institution, making it less generalizable. In addition, there has been no quantitative measurement of its impact on students' academics and character, and there is no comparison with non-Islamic Montessori. Further studies with a wider scope and mixed methods are needed for a deeper understanding.*

Penelitian ini bertujuan untuk membahas Yayasan Pendidikan Montessori dikenal Yapensori Jakarta yang memodifikasi kurikulum dari Maria Montessori. Penelitian ini membahas bagaimana Yapensori memelihara nilai-nilai Islam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus, pengumpulan data melalui wawancara, observasi, dan analisis dokumentasi. Peneliti menguji keabsahan data dengan menggunakan teknik triangulasi metode dan triangulasi sumber. Analisis data dimulai dari menelaah data, mereduksi, kemudian data disusun, setelah itu data diperiksa untuk memastikan keabsahannya dan data ditafsirkan menjadi teori substantif. Penelitian ini mengungkapkan bahwa Yapensori menerapkan

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kurikulum Montessori yaitu menekankan pada perkembangan siswa (humanistik), melalui pemeliharaan akhlak mulia, keimanan dan ketakwaan, dan mendukung bakat keislaman siswa melalui kegiatan kaligrafi, membaca Al-Qur'an sebelum masuk kelas, *muraja'ah* Al-Qur'an sebelum pembelajaran dimulai, shalat Ashar berjamaah, *muhasabah*, mengucapkan salam, membiasakan sikap disiplin, ekstrakurikuler *marawis*, *hadroh*, dan *tahfiz*. Kajian ini orisinal dalam mengeksplorasi integrasi nilai-nilai Islam dalam sistem pendidikan Montessori di Yapensori, yang biasanya lebih humanistik dan individualistik. Studi ini menyoroti bagaimana nilai Islam diterapkan melalui kegiatan spiritual seperti *muraja'ah*, *tahfiz*, dan praktik ibadah lainnya. Namun, penelitian ini terbatas pada satu lembaga, sehingga kurang dapat digeneralisasi. Selain itu, belum ada pengukuran kuantitatif terhadap dampaknya pada akademik dan karakter siswa, serta tidak ada perbandingan dengan Montessori non-Islami. Studi lanjutan dengan cakupan lebih luas dan metode *mixed-methods* diperlukan untuk pemahaman lebih mendalam.

Keywords: *Islamic Values, Institutional Scope, Montessori Education.*

Received: November 1, 2024; **Revised:** January 21, 2025; **Accepted:** March 4, 2025

I. INTRODUCTION

Education plays an important role in preserving, transferring, and instilling Islamic values in the next generation so that Islamic values remain alive and developing in society. Islamic values and civilization cannot be separated from the birth of Islam itself. Therefore, educational institutions have the task of not only creating the acquisition of experience, educational institutions must be able to strive for the acquisition of knowledge from previous generations through the transfer of tradition (Pamungkas, 2017). The emergence of public schools with Islamic characteristics is a form of effort to improve the quality of education amidst the decline in students' morals and character (Pratama & Firdaus, 2019).

The first Montessori educational institution in Connecticut, United States was founded in 1994, and a second school opened in 2008, recognized by the Association Montessori Internationale (AMI) for its adherence to the original principles. Montessori education is in line with principles and practices that have been proven by a century of research to be more optimal for developing student competencies than the principles and practices underlying state-affiliated schools (Lillard, 2017).

Basically, Montessori education uses a secular or neutral approach in introducing religion to students. However, because Montessori is integrated with Islamic values, Yapensori (Montessori Education Foundation) Jakarta becomes one of the institutions that maintains Islamic values through noble morals, faith and piety and supports the Islamic talents of Yapensori Jakarta students as a process of maintaining Islamic values.

Yapensori Jakarta is responsible for maintaining the values of noble morals, faith and piety and supporting students' Islamic talents through Islamic education at Yapensori Jakarta. The values of noble morals, faith, and piety, as well as supporting students' Islamic talents, should be objectified in the "general" education system. In the context

of Islamic values, for example, they can be objectified in moral and character education (Aziz, 2018).

Maintaining noble moral values, faith, and piety, as well as supporting students' Islamic talents at Yapensori Jakarta, functions as a demand for student change. Islamic values are also manifested in transcendental dimensions (beyond worldly life insights) to worldly values because Islamic values are the result of the education process. Still, the most important thing in the education process is to practice in everyday life (Nurizah & Amrullah, 2024). One of the maintenance of Islamic values, Brainy Bunch, promotes Montessori through Islam, namely by returning students to their nature (innate) or back to nature (Muthmainah, 2017).

Maintaining Islamic values is increasingly being neglected in “general” education. However, at Yapensori Jakarta, these Islamic values are maintained, of course supported by the chairman of the foundation, principal and teachers. Yapensori Jakarta has a characteristic Maria Montessori-based education, namely paying attention to student development (humanistic) (Millah et al., 2022). So, it is important to maintain Islamic values in the form of noble morals, faith and piety and support students' Islamic talents.

II. METHOD

This study uses a qualitative approach with a case study type that aims to discuss the educational institution Yapensori (Montessori Education Foundation) Jakarta in maintaining Islamic values. Researchers collect data through interviews, observations, and documentation analysis. Interviews were conducted with the head of the Foundation, principals, teachers and education personnel on how to maintain Islamic values in Montessori-based schools. Researchers also observed activities related to Islamic values. In addition, researchers analyzed school documents such as the school's vision and mission, lesson plans, pictures, calligraphy, and Islamic motivations on the school walls.

The research was conducted at the Montessori Education Foundation abbreviated as Yapensori Jakarta at Jl. Maja No. 53A, RT.1 RW.11, Kel.Lagoa, Kec.Koja, North Jakarta City, DKI Jakarta Province. Yapensori was established in 1968, initially named Persis 2, because it was affiliated with the Persis Foundation (*Persatuan Islam*), but due to the less supportive situation, in 1972 it decided to leave the Persis Foundation and became independent with the name Montessori Education Foundation or better known as Yapensori, the word Montessori comes from the name of an Italian educational figure, Maria Montessori. Initially there was only an Elementary School, then in 1983 the Junior High School level was added.

Researchers tested the validity of the data using method triangulation and source triangulation techniques (Jatmiko et al., 2024). Data analysis was carried out at school, and when the data had been collected, starting from reviewing the data and reducing it, the data was arranged into units and categorized, after which the data was checked to ensure its validity. Finally, the data is interpreted into a substantive theory (Moleong, 2018).

III. RESULT AND DISCUSSION

Integration of Islamic Values in Montessori Curriculum

The Montessori curriculum is different from other curricula, the Montessori curriculum makes students the center of learning and has the potential to be brought out. According to Montessori, students are responsible for all actions and exercises that students do. The teacher only acts as an observer of the child's work and development, a manager of the workspace and equipment, and a facilitator (Qonita & Saleh, 2023). The emphasis on student development is a manifestation of students as the centre of learning. Montessori said that student development must be developed to meet all student needs (Millah et al., 2022). With the Montessori curriculum, students learn directly about society. According to the Montessori method, this is intended to prepare students to become citizens who improve the social order. Therefore, life skills are important in Montessori. A curriculum that focuses on students from a psychological perspective is a curriculum that helps students become real human beings (humanistic). This is in accordance with the concept of the whole human being (Ramos, 2024; Rosalin & Tatang, 2024).

Yapensori (Montessori Education Foundation) Jakarta has an advantage because this Montessori education uses an Islamic Montessori curriculum, as stated in the vision and mission. Basically, the Montessori curriculum uses a secular or neutral approach in introducing religion to students. However, because Montessori is integrated with Islamic values, Yapensori Jakarta is one of the institutions that maintains Islamic values based on the Montessori Curriculum. The vision and mission of Yapensori Jakarta are as follows:

Table 1. Integration of Islamic values in the Montessori curriculum

Vision and Mission of Montessori Educational Institutions	Vision and Mission of Montessori Educational Institutions in Integrating Islamic Values
Increase awareness and intellectual, emotional and spiritual abilities.	· Providing an environment and educational process that actively develops the faith and piety needed for oneself and the community environment. · Cultivate good morals in the school, home and community environment. · Supporting Islamic talents in educational institutions that are needed for oneself and the community. · Providing an understanding of Islamic values that exist in educational institutions.
Organizing worship increases piety and forms students who are dignified and disciplined in their actions.	· Providing a place of worship in the educational environment. · Creating an Islamic, beautiful, comfortable and safe educational environment that is conducive to education and learning. · Providing role models through structured religious education. · Developing educational curriculum by instilling

	Islamic values. · Providing facilities to bring out students' Islamic potential. · Providing facilities to develop students' Islamic skills.
Improving Imptaq, Science and Technology and Good Morals	· Creating pictures, calligraphy, and Islamic motivations on the walls of the school environment. · Students are required to read the Quran in the schoolyard before entering their respective classes. · Require students to recite the Qur'an before learning begins in class. · Making it mandatory to pray in congregation in the school prayer room. · Implementing the “<i>Muhasabah</i>” program for grade 3 by an Islamic motivator. · Greetings in and out of class. · Get used to a disciplined attitude when going to and from school. · Marawis extracurricular · Extracurricular hadroh · Tahfiz Extracurricular
Producing graduates who are moral and knowledgeable	· For teachers, the leader carries out evaluations related to the habituation and implementation of religion in schools through supervision and meetings. The results are submitted to the Kabidmen (Head of Secondary Division) of the Montessori Education Foundation. · For educational personnel, the leadership conducts evaluations through supervision related to the beauty and goodness of facilities and infrastructure, maintenance, and effectiveness and efficiency of meetings. The results are submitted to the Kabidmen (Head of Middle Division) of the Montessori Education Foundation. · For students, the assessments carried out include aspects of manners, prayer, reciting the Qur'an which are made at each meeting and reported to parents in a report card format. The Principal asks parents randomly.

Educational institutions with a Montessori integration-based curriculum (integration of Islamic values with the Montessori Curriculum) are very important to maintain Islamic values, namely noble morals, faith and piety, and support students' Islamic talents so that students can understand and interpret life correctly. All school residents must concentrate on practising Islamic teachings, especially the implementation of worship and the practice of good morals (Mustopa, 2017). The school's vision, mission and goals must also be derived by developing a curriculum (Nuraeni et al., 2021). The codification-based curriculum of Maria Montessori emphasizes aspects of student development (humanistic) (Millah et al., 2022), including individual self-development, social behaviour development, early development and late development so that students can understand the purpose of creation for worship, can be grateful, and love fellow human beings and all living things because of love for Allah Swt. Worship is an implementation of a person's faith (Ahmadi et al., 2024). The essence of Montessori education is to make students independent learners (Sundari, 2020).

With noble moral values faith, and devotion to God Almighty, students can know and love God Almighty and can understand religious teachings and their relationship with fellow human beings and the universe (Zulfa & Handrianto, 2024). Noble moral values remain relevant because their meaning continues to exist (Arifin et al., 2023). Students' faith and devotion are the core goals of national education (Soelaiman, 2016).

Adding Islamic values to the Montessori curriculum by making Islamic teachings and values a guide for the Islamic educational environment, making students become Muslims who believe and fear Allah Swt and have noble character. Students must have the ability to bear the responsibilities given according to their abilities.

Islamic values are moral and ethical principles embedded in the teachings of Islam. These values teach humans to live in harmony with mutual respect and carry out social and moral obligations (Astuti et al., 2023). Morality is ethical education, which aims to cleanse oneself from low behaviour and adorn oneself with commendable behaviour (Hidayah, 2020). In this Montessori education system, Islamic values such as noble morals, faith and piety, and supporting students' Islamic talents must be prioritized in an integrative curriculum based on Islamic values. Maintaining Islamic values can only be successful if accompanied by habits and role models from teachers. Faith and piety are Islamic values that teach humans to serve Allah Swt. Faith and piety are also the first conditions that anyone must fulfil and realize (Wahyudi, 2016).

The Montessori curriculum is often adapted to suit the values and character of the school. One of the forms of adjustment made to the Montessori Curriculum is to align it with Islamic values. In the context of curriculum development, religion can be the philosophical basis of the curriculum (Julita, 2021). The integration of the Montessori Curriculum with Islam is interesting because both are different entities. Education in Islam comes from divinity, namely Allah Swt, while the Montessori Method comes from the thoughts of a human being named Maria Montessori (Julita & Susilana, 2018). With these differences, Islamic education and the Montessori curriculum may be in harmony or even contradict each other. Therefore, to integrate the two, the Montessori curriculum must be rebuilt and adapted to Islam. Students are able to explore existing Montessori materials while instilling Islamic values included in Islamic Studies. This is in line with Madjid (2019) opinion that education must be based on the concept of divinity. The idea of divinity contained to be applied in Rabbani education by

integrating the system as a whole. Islamic values are instilled in the Islamic Montessori method and used in educational institutions.

Montessori curriculum in faith-based schools students understand the specific religious foundations that exist in the school. Understanding the religious foundations aims to help students find spiritual truth for themselves and their environment. Montessori curriculum can be operated independently, state or public, or based on Religion, this is because each school has its policies in dealing with Religious education (Montessori Australia Foundation, 2021).

Challenges and Solutions in Maintaining Islamic Values in Montessori Educational Institutions

Maintaining Islamic values at Yapensori Junior High School Jakarta faces many internal and external obstacles. Internally, Yapensori Junior High School Jakarta experiences problems with students, teachers, the school education system, facilities and infrastructure and the school environment. In contrast, externally it experiences issues from parents and other educational institutions. *First*, the principal and teachers are not optimal in providing role models in maintaining Islamic values outside the classroom directly, such as going to the prayer room bringing prayer equipment, praying qobliyah Ashar, discipline and preserving the beauty of the school environment. Providing role models is not only at school but also outside of school. *Second*, the facilities for carrying out extracurricular activities are less usable with the large number of students who take part in Islamic extracurricular activities. As a result, students take turns using these tools, which affects the potential of students. *Third*, the implementation of "*muhasabah*" for grade 3 requires a motivator because a motivator is very important to provide spiritual enthusiasm for grade 3 students, particularly for grades 1 and 2 in general. The lack of Islamic motivators is an obstacle to the implementation of these activities. *Fourth*, parents who are diverse in terms of social status and livelihood tend to have many demands on the school.

Meanwhile, the solution provided by Yapensori Jakarta, *First*, the principal, teachers, and all elements of the school offer role models to maintain Islamic values outside the classroom directly, which can help students understand and practice Islamic teachings. Students will understand and practice the basic principles of Islam, such as faith, worship, and morals. A religious teacher must ensure that his students have a correct understanding of Islamic teachings (Sari, 2017). This is important to maintain Muslim identity (Noor & Fitriyah, 2021), *Second*, the Head of the Foundation and the Principal must work together to find out which facilities/infrastructure are lacking. In addition, the head of the Montessori institution or the treasury can consult with the head of the Montessori institution to ensure that extracurricular facilities and infrastructure will be provided properly and guaranteed. Mentors/Supervisors must be braver in this regard to find ways to make extracurricular activities run optimally, *Third*, stage socialization with parents of students, socialization activities aim to convey the intent and purpose of activities at school. Socialization is also carried out to strengthen the relationship between the school and the parents of students. This is usually held once every three months. Schools must maintain a good culture of communication with parents and vice versa (Krismanda et al., 2017).

Synergy of Montessori Curriculum and Islamic Values

Yapensori Junior High School Jakarta has a vision of "*Realizing quality education based on faith and devotion to God Almighty*", with a mission, a) increasing awareness,

intellectual, emotional and spiritual abilities. to create a comfortable and peaceful situation in order to achieve national education goals, b) holding worship in order to increase devotion in order to form dignified students, disciplined in acting, c) increasing *imptaq*, science and technology and *akhlakul karimah*, d) increasing academic and non-academic achievements, e) implementing 6s and 8k programs, and f) producing graduates who are moral and knowledgeable.

Paying attention to student development is the most important thing in Montessori education. Teachers pay more attention to student development, students will learn according to their development and stages. Each student develops in different ways according to their respective stages of development. The combination of Montessori and Islamic-based education concepts can be described as educating students according to the stages of student development, forming student character to be independent, disciplined, and responsible for the decisions taken (Adisti, 2016). Every behaviour of Islamic values provides a religious scope (Saputro, 2015).

To maintain Islamic values, Yapensori Jakarta develops a unique vision and mission of the curriculum based on Islamic values, namely as a Montessori public school integrating with Islamic values, namely noble morals, faith and piety, and supporting students' Islamic talents. Yapensori Jakarta pays more attention to student development as stated by Allah Swt Surah Lukman verse 17.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ

“O my son, establish prayer and command (humans) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, this is among the things that are required (by Allah)” (QS. Lukman [31]:17).

Maria Montessori emphasizes the aspect of student development (humanistic) with this the Yapensori Jakarta curriculum integrates Islamic values in the form of the school's vision and mission, the vision and mission are implemented in the form of noble morals, faith and piety, and support students' Islamic talents in schools. The characteristics of the Montessori Curriculum are student-oriented (Putri et al., 2024). Students in this environment are free to explore and choose the materials that will be used in activities (Ramadahn, 2023).

Research examining Islam in Maria Montessori schools provides a better understanding of how strong Islam is in the curriculum structure. The results of several studies indicate that there is great potential to develop Islam in Maria Montessori schools. Islam in the curriculum provides a clear picture of the direction of development related to Islamic values. Through this integration, it is hoped that students will not only understand Islamic concepts theoretically but also be able to internalize and apply them in everyday life (Asror et al., 2023). After that, the Montessori curriculum is used as a basis for reconstructing the Islamic Montessori curriculum in schools which includes creating a vision and mission and formulating a curriculum.

Based on the established vision, leading students to become grateful, independent, creative thinking, and happy learning Muslims, providing learning with maximum stimulation, and delivering a national curriculum combined with Montessori principles in Islamic nuanced learning (Julita, 2021). The Montessori method can be integrated with Islamic education, which is known as Islamic Montessori (Putri et al., 2024).

The curriculum not only covers the material of the practice of faith but also includes the application of faith in daily education with teachers saying *Bismillahirrahmanirrahim* and *Alhamdulillahirabbil 'alamin* when starting learning or the name of Allah Swt is mentioned when explaining something. The Islamic Montessori curriculum in schools is a process of getting closer to Allah Swt in students' daily lives. Allah Swt has created everything that exists, including himself. Based on this formulation, the Islamic Montessori Curriculum implemented in schools must also include the instillation of faith, the practice of worship, the mention of the name of Allah Swt in every learning activity, the implementation of learning according to the child's nature, both the nature of faith, physical and soul of the child (Julita, 2021).

Montessori Curriculum Adaptation and Islamic Values

The Islamic-based Montessori curriculum is an innovation in the world of education. Islamic-based Montessori curriculum gives schools the freedom to adjust the curriculum to students by providing a strong foundation for nurturing contextual Islamic character. This connection includes a deep understanding of religious teachings, ethics, morality, and spiritual values that are the core of Islamic religious education (Ihsan et al., 2024).

Fundamental values in Islamic teachings. This research is related to integration with Islam, and similar research is also conducted related to the Islamization of the Montessori curriculum and the scientification of the Islamic-based Montessori curriculum within the scope of educational institutions.

Three main principles of Montessori are agreed upon because they are in line with the concept of Islam. *First*, the Montessori principle values students by considering each student to have their competencies. Allah Swt created each student differently according to their respective goals. *Second*, the Montessori method positions students as independent individuals. By practising life skills and other knowledge, students can help themselves in daily activities and minimize the help of others. In other words, students are ready to face their environment. This concept is similar to the hadith of the Prophet Muhammad Saw, which states, "*The best humans are those who are most useful to others*" (Khulaisie, 2016). *Third*, in the Montessori Method, students utilize the spiritual phase. Learning by paying attention to sensitive periods is in line with educating students according to nature, namely, educating students according to their growth and development. Each student has a different sensitive period, although generally still on the same path.

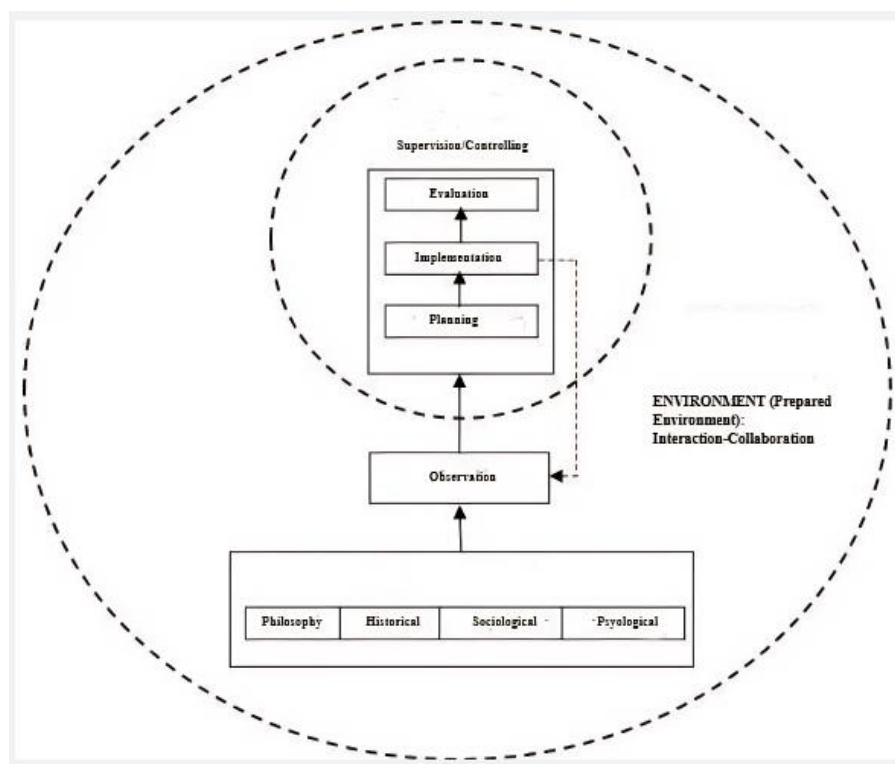


Figure 1. *Scientificization of Islamic-based Montessori curriculum*

The diagram above shows that the Islamic-inspired Montessori Curriculum contains interrelated elements, namely curriculum foundation, observation, planning, implementation, planning, supervision (controlling) and prepared environment. The diagram shows that the Islamic-inspired Montessori Curriculum has a philosophical, historical, sociological, and psychological foundation. The curriculum foundation is a foothold for teachers in implementing the Islamic-inspired Montessori Curriculum (Julita & Susilana, 2018). Meanwhile, based on the results of research at Yapensori Jakarta, the curriculum is based on the integration of the Montessori curriculum with Islam as outlined in the vision and mission.

Regarding the Yapensori Curriculum (Montessori Education Foundation), Jakarta Montessori emphasizes aspects of student development (humanistic); Islam supports the idea that children must pay attention to their development. As Allah Swt said, “O my son! *Perform prayers and command (people) to do what is right and prevent (them) from doing evil and be patient with what happens to you. Indeed this is an important matter*” (QS. Lukman: 17).

Based on research into the activities and materials taught at Yapensori Jakarta in maintaining Islamic values, the *first* is the value of noble morals. Moral values at Yapensori Jakarta are maintained by instilling manners and politeness. Students are polite to parents, teachers, and friends every day. Students must respect, appreciate, love, and help each other, apologize for mistakes made by fellow friends, share with others, and get used to going out and entering the classroom and saying hello. *Second*, the value of faith and piety. The value of piety is described as an attitude that realizes that Allah is always watching us (Suhartini, 2016). Maintaining faith and piety to Allah Swt. at Yapensori Jakarta by requiring students to read the Qur'an in the schoolyard before entering their respective classes, requiring students to muraja'ah Al-Qur'an before learning begins in class, requiring congregational prayer in the school prayer

room, and implementing the "*muhasabah*" program for class 3 by Islamic motivators, and *third*, supporting students' Islamic talents. To support students' Islamic talents, Yapensori Jakarta holds extracurricular *marawis*, extracurricular *hadroh* and *Tahfiz* extracurricular activities.

Contribution of Islamic Based Montessori Curriculum to Islamic Education

Montessori carries the concept of a curriculum in which the learning process is oriented towards children from a psychological perspective, namely a curriculum that facilitates children to develop all aspects of the human person so that a child is able to become a whole human being (humanistic) (Wahyuningsih et al., 2022). Basically, the Montessori curriculum uses a secular or neutral approach in introducing religion to students. However, because Montessori is integrated with Islamic values, Yapensori Junior High School Jakarta is one of the institutions that maintains Islamic values based on the Montessori Curriculum.

The values of the Montessori curriculum are interesting to integrate into education because there is harmony with Islamic values. Paying attention to child development is one of the main principles of Montessori. This principle does not conflict with the concept of Islamic values (Wahyuningsih et al., 2022). The curriculum at the Yapensori Junior High School Jakarta based on Montessori is an integration of Islamic values with the Montessori Curriculum. It is very important to maintain Islamic values, such as noble morals, faith, and piety, and support students' Islamic talents to help students understand and give meaning to life. At the same time, the Montessori curriculum emphasizes more aspects of student development (humanistic). In this regard, Islam supports that children's development must be considered. As stated by Allah Swt in the Qur'an, Letter of Lukman: 17. Maintaining Islamic values in Montessori educational institutions can be used in a balanced manner. The Montessori curriculum in Islam agrees that paying attention to student development is in accordance with Islamic teachings.

IV. CONCLUSION

Montessori Education Foundation abbreviated as Yapensori Jakarta is an education with the Maria Montessori education system from Italy. The Montessori curriculum uses a secular or neutral approach in introducing religion to students. However, because Montessori is integrated with Islamic values, Yapensori (Montessori Education Foundation) Jakarta is one of the institutions that maintains Islamic values based on the Montessori Curriculum. Montessori education pays attention to student development (humanistic) in line with the contents of Islamic values, namely noble morals, faith, and piety. It supports students' Islamic talents through activities: 1) making pictures, calligraphy, and Islamic motivations on the walls of the school environment, 2) requiring students to read the Qur'an in the schoolyard before entering their respective classes, 3) requiring students to muraja'ah Al-Qur'an before learning begins in class, 4) Requiring congregational Asr prayers in the school prayer room, 4) implementing the "*muhasabah*" program for class 3 by Islamic motivators, 5) greeting when entering and leaving the class, 6) getting used to a disciplined attitude when entering and leaving school, 7) *marawis* extracurricular, 8) extracurricular *hadroh*, and 9) extracurricular *tahfiz*.

V. ACKNOWLEDGEMENTS

After completing this research, we would like to express our gratitude to the institution where we work, namely STAI PTDII Jakarta and Sekolah Tinggi Islam Kendal, especially to the place of this research, namely the Montessori Education Foundation or Yapensori Jakarta located at Jl. Maja No. 53A, RT.1 RW.11, Kel.Lagoa, Kec.Koja, North Jakarta City, DKI Jakarta Province, for agreeing to let us conduct the research.

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