

The Concept of Holistic Islamic Education Through Normative Theological Value Base Approach

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Article History:

Received : 03-08-2025

Revised : 18-10-2025

Accepted : 20-10-2025

Keyword : Holistic Education, Islamic Education, Normative Theological Approach

Abstract: This study aims to present an analysis of the dynamics of Islamic education in Indonesia. Islamic education in Indonesia currently continues to experience a fluctuating process and moves dynamically to adapt to changing times. Of course this makes policy makers who are members of a government institution must quickly respond to changing times by providing a reflection of what must be improved and perfected. This research aims to provide a new paradigm through a theological-normatif approach based on the Qur'an and Sunnah to perfect the concept of Islamic education. This research uses the systematic literature review (SLR) method. The results of this study found that the basis of tawhid correlated with theological values and the Koran hadith correlated with normatif aspects has a positive construction that can develop Islamic education in a more holistic and comprehensive direction. In fact, many Muslim figures and scholars view that the normatif theological aspect in Islamic education can form a complete individual.

Kata Kunci : Pendidikan Holistik, Pendidikan Islam, Pendekatan Teologis Normatif

Abstrak: Penelitian ini bertujuan untuk menyajikan sebuah analisa mengenai dinamika pendidikan Islam di Indonesia yang saat ini masih terus mengalami proses fluktuatif dan bergerak dinamis untuk menyesuaikan dengan perubahan zaman. Tentu saja hal ini membuat para pemangku kebijakan yang tergabung di dalam sebuah institusi pemerintahan harus dengan cepat memberikan respon terhadap perubahan zaman dengan memberikan sebuah refleksi apa yang harus diperbaiki dan disempurnakan. Penelitian ini bertujuan untuk memberikan sebuah paradigma baru melalui pendekatan teologi-normatif yang berlandaskan pada al-Quran dan Sunanah untuk menyempurnakan sebuah konsep pendidikan Islam. Penelitian ini menggunakan metode systematic literature review (SLR). Hasil dari penelitian ini menemukan bahwa basis tauhid yang dikorelasikan dengan nilai teologis dan al-quran hadist yang dikorelasikan dengan aspek normatif memiliki konstruksi positif yang dapat mengembangkan pendidikan Islam ke arah yang lebih holistik dan komprehensif. Bahkan banyak dari para tokoh dan cendekiawan muslim yang memandang bahwa aspek teologis normatif dalam pendidikan Islam dapat membentuk individu yang paripurna.

Introduction

The debate of ideas and ideas about Islamic education through theological-normative studies, especially in the context of building a constructiveness in the Islamic education system in Indonesia, requires a proportionate approach so that both can contribute to building Islamic education in a better direction.¹ In fact, Richard V. Rapacz and Albert Kahn in their research entitled 'Comparative Education' explained that providing a comparative study of education will have a positive impact on the development of education to be more contributive and proportionate.² In its history, the development of science in the field of education has a long story to be analyzed, from the beginning of rising from a slump to the goal of a positive educational transformation.³ However, it should also be undeniable that the development of Islamic education in Indonesia cannot be born and develop without contact with other civilizations.⁴

Based on the brief explanation in the introduction above, such as in the conclusion of the research written by Amra Sabic-El-Rayess, he explained that this is included as an effort to transform the reform in Islamic education that aims to provide space and opportunity to restore the fractured relationship between faith and rationality. Amra emphasized that the development of science is not at all contrary to the beliefs of Islamic religious teachings.⁵ Even Douglas Yacek and Kailum Ijaz in the article 'Education as Transformation: Formalism, Moralism and the Substantivist Alternative' reinforce that the concept of transformation in education can be organized into two theoretical categories, namely formalism and moralism.⁶

Meanwhile, Muhammad Naquib Al Attas views his attention on the condition of the human individual, where education is the process of instilling submission and full recognition in human beings to Allah Subhanahu Wa Ta'ala. The goal is for man to understand his place in the order of creation and to know God.⁷ In this context, Al Attas emphasizes the monotheistic (theologian) aspect that must be the foundation of Islamic education, the goal is to realize individuals who believe and are pious, who can

¹ Tamrin Kamal, 'Urgensi Studi Teologi Sosial Islam', *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 2 (2019), pp. 22–38, doi:10.15548/al-hikmah.v0i0.520; Abudin Nata, *Ilmu Pendidikan Islam* (Pranada Media, 2016); Moneef Rafe' Zou'bi, 'Science Education in the Islamic World: A Snapshot of the Role of Academies of Sciences', *Procedia - Social and Behavioral Sciences*, 192.2004 (2015), pp. 359–63, doi:10.1016/j.sbspro.2015.06.051.

² Richard V. Rapacz and Albert S. Kahn, 'Comparative Education', *Review of Educational Research*, 31.1 (1961), pp. 57–69, doi:10.3102/00346543031001051.

³ Hamid Fahmy Zarkasyi, 'Tamaddun Sebagai Konsep Peradaban Islam', *Tsaqafah: Jurnal Peradaban Islam*, 11.1 (2015), pp. 1–28, doi:10.21111/tsaqafah.v11i1.251.

⁴ Qosim Nurshela Dzulhadi, 'Islam Sebagai Agama Dan Peradaban', *Tsaqafah*, 11.1 (2015), p. 3, doi:http://dx.doi.org/10.21111/tsaqafah.v11i1.258; Shoni Rahmatullah Amrozi, 'Sejarah Pendidikan Islam Di Indonesia: Perspektif Sejarah Kritis Ibnu Khaldun', *Ilmu Pendidikan Islam*, 04 (2020), p. 3; Hanun Asrohah, *Sejarah Pendidikan Islam* (PT. Logos Wacana Ilmu, 2001).

⁵ Amra Sabic El-Rayess, 'Epistemological Shifts in Knowledge and Education in Islam: A New Perspective on the Emergence of Radicalization Amongst Muslims', *International Journal of Educational Development*, 73 (2020), pp. 1–10, doi:10.1016/j.ijedudev.2019.102148.

⁶ Douglas Yacek and Kailum Ijaz, 'Education as Transformation: Formalism, Moralism and the Substantivist Alternative', *Journal of Philosophy of Education*, 54.1 (2020), pp. 124–45, doi:10.1111/1467-9752.12366.

⁷ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas, An Exposition of The Original Concept of Islamization* (ISTAC-IIUM, 1998).

contribute to social society. This is what Al Attas then emphasized that the aspect of monotheism must be a worldview or view of life in the field of education. The theological aspect in question is something based on the Quran and the Sunnah.⁸ Based on the above viewpoint, what is meant by Islamic education is one that is based on substance, which is based on a normative theological approach, namely the Qur'an and the Sunnah.⁹ From the presentation of the above thinkers, the researcher views that the concept of learning that is oriented only to science, differences in perspective and freedom without being accompanied by a clear methodology will only bring education towards the current of secularism.

Adian Husaini also emphasized that the trend pattern is more focused on realizing the manifestation of Islamic education in Indonesia. He views that students as an entity that has potential that is within the scope of society must make a contribution to the development of Islamic education to be better based on spiritual values.¹⁰ Likewise, Ahmad Tafsir views that education is a process of human development as a whole, both intellectual, emotional and spiritual.¹¹ This means that students have an important role that must be carried out as an obligation in building Islamic education holistically.¹² In this context, the fact of the importance of the concept of holistic Islamic education is an important entity in shaping the character of students.¹³ This educational paradigm that has a comprehensive and holistic perspective is called holisitk.

However, if you look at the context of the reality that exists in Indonesian Islamic education itself, until now various problems often arise in the surrounding community, both in educational institutions and in education actors.¹⁴ The result of this frequent problem is that the paradigm of Islamic education in Indonesia has not grown something holistically that is able to provide a positive reflection on the dynamics of problems in Indonesia.¹⁵ Howard Leavitt explained that the problems that often occur in the field of education cannot be separated from the lack of competence of the managers of educational institutions who lack a conceptual and practical understanding so that the

⁸ Syed Muhammad Naquib Al Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (International Institute of Islamic Thought and Civilization (ISTAC-IIUM), 1995).

⁹ Zainal Azman, 'Pendidikan Islam Holistik Dan Komprehensif', *Edification: Jurnal Pendidikan Agama Islam*, 1.1 (2019), pp. 1–14, doi:10.37092/ej.v1i1.85.

¹⁰ Adian Husaini, *Pendidikan Islam 2045: Mewujudkan Generasi Gemilang Menuju Negara Adidaya 2045* (2020).

¹¹ Ahmad Tafsir, *Ilmu Pendidikan Islam* (Rosda Karya, 2010).

¹² Brigita Miseliunaite, Irina Kliziene, and Gintautas Cibulskas, 'Can Holistic Education Solve the World's Problems: A Systematic Literature Review', *Sustainability*, 14.15 (2022), doi:10.3390/su14159737.

¹³ Sarfarozi Niyozov and Nadeem Memon, 'Introduction to Special Issue: Contemporary Critical Perspectives on Islamic Education', *Religions*, 11.12 (2020), pp. 1–3, doi:10.3390/rel11120672.

¹⁴ Faizah Binti Awad and others, *Isu-Isu Emansipatoris Pendidikan Islam*, 2020; Masganti Sitorus, Mohammad Al Farabi, and Harri Wardana, 'Islamic Education Values in Early Children', *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 5.1 (2019), pp. 103–12, doi:10.37758/jat.v5i1.421.

¹⁵ Risda Lestari and Siti Masyithoh, 'Problematisasi Pendidikan Islam Di Indonesia Abad 21', *Al-Rabwah: Jurnal Ilmu Pendidikan*, 17.1 (2023), pp. 1–14, doi:10.55799/jalr.v17i01.252; Bahru Rozi, 'Problematisasi Pendidikan Islam Di Era Revolusi Industri 4.0', *Jurnal Pendidikan Islam*, 9.1 (2019) <<https://ejournal.uiidawa.ac.id/index.php/jpi/article/view/204>>.

output produced is not in accordance with the vision of national education goals.¹⁶ As Hossein Nasr's view of the educational organism emphasizes that education has an important role in life, and is able to change a person's mindset and personality for the better.¹⁷

If you look at the reality of the condition of Islamic education in Indonesia, it seems that it still does not have a clear paradigm, so it still causes ambiguity among policy makers. This has actually been explained by Abuddin Nata in his book 'Education Management', in his treatise Nata explained that there are still many Muslims - also including policy makers - who do not understand the content of the Quran and the sunnah as the basis for building a structure of thought on Islamic education.¹⁸ Another problem of Islamic education is also emphasized by Haidar Putra Daulay that there are still some Muslims who dichotomize between religious education and general education. Daulay also emphasized that such a thing is not in accordance with the concept of Islamic education.¹⁹

Likewise, Azyumardi Azra views that the Islamic education curriculum in Indonesia still has many weaknesses, both in terms of material content and the way it is delivered. Many of the educational institutions are still using outdated curricula or do not update teaching methods according to the development of the times.²⁰ Furthermore, from another point of view, Azyumardi Azra also views that Indonesian Islamic education is one of the very rich and large legacies of Indonesian Islam among Muslims around the world or even in the wider international environment. In the course of its history, Islamic education with its various institutional dynamics has been shackled by these various national policies. Azra views that Indonesian Islamic education is no longer free to develop itself by adhering to the basic framework of national education. Indonesian Islamic education also seems to have lost its creative and innovative imagination to achieve progress.²¹

Based on the description above, it is clear that Islamic education still tends to be in a purely theoretical aspect, so there is still no holistic Islamic education. This problem in the discourse of Islamic education studies has mushroomed so that it has entered into a perspective that tends to be partial. One of the figures who views the importance of holistic Islamic education is Abdul Latif Tibawi, he views that a holistic approach is important to be internalized in the aspect of Islamic education. Furthermore, Latif views

¹⁶ Howard B. Leavitt, 'Worldwide Issues and Problems in Teacher Education', *Journal of Teacher Education*, 42.5 (1991), doi:10.1177/002248719104200502.

¹⁷ Seyyed Hossein Nasr, *Science and Civilization in Islam* (Kazi Publications, 2007).

¹⁸ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Kencana Prenada Media Group, 2012).

¹⁹ Haidar Putra Daulay, *Pendidikan Islam Di Indonesia: Historis Dan Eksistensinya* (Pranada Media, 2019); Firman Mansir and others, 'Problems of Islamic Education in the Era of the Industrial Revolution 5.0', *Jurnal Indo-Islamika*, 13.1 (2023), pp. 1-14, doi:10.15408/jii.v13i1.32404.

²⁰ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Prenada Media, 2019); Arham Junaidi Firman and Ulfatun Ni'mah, 'Critical Analysis of the Problems of Islamic Education in the Era of Disruption', *ATTARBIYAH: Journal of Islamic Culture and Education*, 8.1 (2023), pp. 73-91, doi:10.18326/attarbiyah.v8i1.73-91.

²¹ Azyumardi Azra, *Membebaskan Pendidikan Islam* (Prenada Media, 2020).

that Islamic education must form students or human beings who are proportional through theological (spiritual) values with social aspects.²² Meanwhile, Wan Mohd Nor and Nurcholish Madjid have the same pattern of views on the concept of Islamic education. They believe that belief and belief in God is the main foundation in Islamic education that moves humans to worship, with noble morals or commonly referred to as kamil people.²³

The problems that occur in Islamic education today still seem to be unable to be solved quickly by policy makers. In fact, if Islamic education has a holistic perspective, it is not impossible for society to become a society that has international quality. Leonor Gaitan-Aguilar in his research also explained that institutions in the scope of education must be involved in a holistic approach, so that it can have an impact on global citizenship, both in terms of daily practice and theoretical aspects, this also aims to promote clarity about the meaning they attach to global citizenship, and to design a curriculum that benefits all students equally.²⁴

Najwan Saada's analysis in his research entitled 'Educating for Global Citizenship in Religious Education: Islamic Perspective' emphasized that the scope of Islamic education has a responsibility to form good morality towards society, especially students who sit at the middle and high school levels are guided to develop their global and reflective identity, this also aims to form a quality and insightful Muslim society Global and International.²⁵ In Hamza R'boul's research, it is also explained that the concept of ethics and morality in the perspective of Islamic education has provided a comprehensive educational system paradigm to provide justice and behavioral regulations that meet the principles of education.²⁶ In addition, Farideh Hamidi has the view that the current problem experienced by humans is mental health, researchers view that Islamic education needs to be integrated into the health aspect to be able to nourish the soul and meet human mental needs, so that it can bring happiness to humans themselves.²⁷

It should be noted that the concept of education -Islam- is holistically based on several main principles that emphasize the importance of balance and integration

²² Abdul Latif Tibawi, *Islamic Education: Its Traditions and Modernization Into the Arab National Systems* (Luzac Publishing, 1979).

²³ Akhmad Syam'un, 'Konsep Pendidikan Islam Menurut Nurcholish Madjid', *Dimar: Jurnal Pendidikan Islam*, 2.2 (2021), pp. 133-45; Sabila Akbar and Salminawati, 'Konsep Ilmu Dalam Islam Menurut Prof Wan Moh Nor Wan Daud', *Journal Of Social Research*, 1.3 (2022), pp. 736-47, doi:10.55324/josr.v1i3.76; Nurcholish Madjid, *Islam: Kemodernan Dan Kemanusiaan*, ed. by Agus Edi Santoso, 1st edn (Mizan, 1987).

²⁴ Leonor Gaitán-Aguilar, Joep Hofhuis, and Jeroen Jansz, 'A Review of Research on Global Citizenship in Higher Education: Towards a Aolistic Approach', *International Journal of Intercultural Relations*, 102.July (2024), doi:10.1016/j.ijintrel.2024.102050.

²⁵ Najwan Saada, 'Educating for Global Citizenship in Religious Education: Islamic Perspective', *International Journal of Educational Development*, 103 (2023), doi:10.1016/j.ijedudev.2023.102894.

²⁶ Hamza R'boul, 'Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice', *Journal for Multicultural Education*, 15.2 (2021), pp. 213-24, doi:10.1108/JME-07-2020-0073.

²⁷ Farideh Hamidi, Zohreh Bagherzadeh, and Sobhan Gafarzadeh, 'The Role of Islamic Education in Mental Health', *Procedia - Social and Behavioral Sciences*, 5 (2010), pp. 1991-96, doi:10.1016/j.sbspro.2010.07.402.

between various aspects of human life, both social, economic, legal and even political.²⁸ These principles help form the basis for the understanding and application of a holistic approach in a variety of contexts. Furthermore, Aminuddin Hasan in his research emphasized that Islamic education needs to have a philosophical approach that is considered capable of understanding social reality so that it can achieve holistic Islamic education.²⁹

Therefore, studies within the scope of holistic Islamic education need to have an approach through the basis of normative theology - that is, based on the Quran and Sunnah - as the basis for its implementation, the goal is for Islamic education in Indonesia to have a clear direction and goal in accordance with laws and regulations.³⁰ The construction of some of the views that have been described above, has mutual harmony with various dynamics and problems of Islamic education in Indonesia today. Islamic education in Indonesia still does not show impressive skills, so there are still many problems ranging from theoretical and practical aspects.

Based on the above analysis, this study emphasizes the concept of holistic education based on the Islamic perspective. Of course, the problems built by the researcher in this study are based on analyses from previous studies. Therefore, this research is important to be developed as a basis for improving holistic Islamic education based on the normative theology of the Quran and Sunnah. Then, in order for this research to be systematic, structured and comprehensive, the research question raised is how to develop normative theological values in shaping holistic Islamic education in Indonesia? The purpose of this study is to analyze holistic Islamic education based on normative theological aspects.

Findings and Discussion

The Role of Philosophy, the Individual and Education

Bertrand Russell in a book written by Nel Noddings defines philosophy as an intuition that is rigorous and analytical.³¹ In his book 'The Problems of Philosophy', Russell views that one of the functions and works of philosophy is to uncover a concept, paradigm, idea and action to find out the meaning of each fraction and what role it plays in the whole.³² A simple example is if a person studies something that is in a social commodity, let's call it education, then in this case Russell emphasizes that all aspects related to education can be analyzed and broken down into several parts. So that during the analysis process, it can form a new framework, concept and paradigm or perfect something that has become obsolete. So actually this is where the role of philosophy is

²⁸ Andi Eliyah Humairah and others, 'Pembelajaran Holistik Dalam Perspektif Al-Qur'an Dan Hadis', *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, 3.2 (2023), pp. 223–39, doi:10.19109/jsq.v3i2.21638.

²⁹ Aminuddin Hassan and others, 'The Role of Islamic Philosophy of Education in Aspiring Holistic Learning', *Procedia - Social and Behavioral Sciences*, 5 (2010), pp. 2113–18, doi:10.1016/j.sbspro.2010.07.423.

³⁰ Sri Minarti, *Ilmu Pendidikan Islam Fakta Teoritis-Filosofis & Aplikatif* (Amzah, 2016).

³¹ Nel Noddings, *Philosophy of Education*, 4th edn (Routledge, 2018).

³² Bertrand Russell, *The Problems of Philosophy* (Oxford University Press, 2001).

so important in forming an individual who has analytical power, on the other hand philosophy is also important to foster what is called 'critical thinking'.³³

Philosophy has an important role in shaping a quality individual, both in the context of intellect and moral formation.³⁴ Through a systematic and rational approach, philosophy guides individuals to understand more about existence, values, and life goals, which in turn can form individuals who have high qualities in various aspects of life.³⁵ Overall, philosophy has provided a solid foundation for individuals to be able to think logically, as well as helping individual human beings become individuals who have the ability to value truth and justice.³⁶ So here lies the correlation between education and philosophy which, both are required to form a moral, ethical, character and make the values of truth the basis in action, which then to integrate it all the term called educational philosophy was born.³⁷

The existence of a concept of philosophical study in the scope of education is to formulate goals to be more comprehensive and in-depth. This means that the purpose of education in education is not only limited to scientific reasoning, but also to teach attitudes and skills to students.³⁸ In line with this, John Dewey also has a concept that education is a learning process from an experience, education is not only to provide knowledge, but also to form students' responsibilities and develop a critical mindset so that students can freely explore and pour out their ideas. Furthermore, Dewey also views education as a democratic process that allows students to learn through direct experience and reflection on the world around them.³⁹ However, Paulo Freire has a slightly different view, for Freire education is to empower students and the process of forming a critical pattern towards them in order to be able to see how disparities exist. Through his work 'Pedagogy of the Oppressed' he teaches a concept of freedom. That is, education must free them – all involved in education – from injustice, social disparities and form awareness of human rights, freedom, democracy and social solidarity.⁴⁰

If viewed from Freire and Dewey's perspective on education, the researcher views that critical analytical studies should also apply to the aspect of education without exception. This critical study must be unraveled in a philosophical framework to become

³³ Erry Utomo, Agus Darmuki, and Sri Surachmi, 'Peran Epistemologi Filsafat Dalam Mengembangkan Berpikir Kritis Bagi Anak Sekolah Dasar', *Edukatif: Jurnal Ilmu Pendidikan*, 6.4 (2024), pp. 3033–47, doi:10.31004/edukatif.v6i4.6831.

³⁴ Wina Roza Fahira and others, 'Peranan Filsafat Pendidikan Dalam Pembentukan Moralitas Siswa', *Edu Sociata (Jurnal Pendidikan Sosiologi)*, 6.1 (2023), pp. 29–40, doi:10.33627/es.v6i1.1122.

³⁵ Henry Obinna Ochuba, 'The Impact of Philosophy to Human Development', *UJAH: Unizik Journal of Arts and Humanities*, 18.2 (2017), pp. 310–19, doi:10.4314/ujah.v18i2.18.

³⁶ Wangsa Gandhi Teguh, *Filsafat Pendidikan* (Ar Ruzz Media, 2017).

³⁷ Agus Ruswandi, Muhammad Aditya Firdaus, and Riki Ruswandi, 'Integration of Character Education with Islamic Religious Education Subjects Based on School Culture', *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 6.2 (2019), pp. 263–76, doi:10.37758/jat.v6i2.702; Ion Croitoru and Heliana Munteanu, 'The Moral-Religious Education – A Support of Self-Conscience Training', *Procedia - Social and Behavioral Sciences*, 116 (2014), pp. 2155–63, doi:10.1016/j.sbspro.2014.01.536.

³⁸ Adian Husaini, 'Pendidikan Karakter Berbasis Ta'dib', *Jurnal Tsaqafah*, 9.1 (2013), pp. 23–45, doi:http://dx.doi.org/10.21111/tsaqafah.v9i2.58.

³⁹ John Dewey, *Experience and Education*, 1st edn (Peter Smith Publisher, 1983).

⁴⁰ Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage* (Rowman and Littlefield, 1998); Paulo Freire, *Pedagogy of the Oppressed* (Herder and Herder, 1970).

the basis of the individual in acting and doing. This is also due to social changes that trigger the spirit of the community to grow big and create new things, so that it grows into a universal or comprehensive individual/society.⁴¹ This means that the aspect of education – in this case – must be able to become a 'domain' that is expected to be able to adapt to various types of dynamics of the times in a sustainable manner, this aims to maintain its existence and its role in forming quality individuals is not reduced by the increasingly dominant influence of globalization.⁴²

This is also to minimize various types of problems that occur in the world of education, both in theoretical and practical aspects.⁴³ However, it must also be known that the position of education in the development of social reality needs to have a strong foothold, because this will determine how strongly policy makers run a sustainable education system. Because without such a framework of foundation, it is worried that it will cause confusion among practitioners who encourage determinism. The importance of this foundation will determine the direction of educational orientation in the desired direction, so that a system will be constructed with the values that have been agreed upon earlier.

Some of the articles that have been compiled by researchers in the framework of this research actually have their own foundations, so that researchers have a philosophical foothold to provide a view, paradigm and concept that is woven into a scientific narrative. The view of these researchers is based on an understanding of the basic foundation of education itself. As explained by Nor Hasan, in his research that researched the social construction of Islamic education in Madura, he explained that the dhammong tradition which contains the values of social and cultural wisdom of the Madura people has been integrated with Islamic educational values such as i'tiqodiyah, khuluqiyah, amaliyah which aims to form religious character and build relationships between individuals and community groups.⁴⁴

In line with that, Samuel Huntington revealed that religion has an important role in shaping an advanced civilization. However, Huntington himself was worried that a civilizational conflict would occur that would result in a war.⁴⁵ Almost the same view was also explained by Joachim Wach who said that the positive side of an individual having a theological (religious) foundation is being able to integrate spiritual values with

⁴¹ Muhammad Rijal Fadli, 'Hubungan Filsafat Dengan Ilmu Pengetahuan Dan Relevansinya Di Era Revolusi Industri 4.0 (Society 5.0)', *Jurnal Filsafat*, 31.1 (2021), p. 130, doi:10.22146/jf.42521.

⁴² Erika T. Hermanowicz and Joseph C. Hermanowicz, 'The Perversion of Virtue—Causes and Consequences of Threats to Academic Freedom in the Contemporary University', *Journal of Controversial Ideas*, 2023, 1, doi:10.35995/jci03010009; Deborah Trevallion and Leticia Cusanelli Nischang, 'The Creativity Revolution and 21 St Century Learning', *International Journal of Innovation, Creativity and Change*, 15.8 (2021), pp. 1–25
<https://www.ijicc.net/images/Vol_15/Iss_8/15800_Trevallion_2021_E_R.pdf%0Awww.ijicc.net>.

⁴³ Muhammad Anwar, *Filsafat Pendidikan*, 2nd edn (Kencana Predana Media Group, 2017).

⁴⁴ Nor Hasan, 'The Social Construction of Islamic Education Through the Internalization of Traditional Values and Regional Culture', *Ilkogretim Online - Elementary Education Online*, 19.3 (2020), pp. 148–59, doi:10.17051/ilkonline.2020.03.112.

⁴⁵ Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (Penguin Random House, 1997).

traditions built by the local community.⁴⁶ In the two perspectives above, it gives a meaning, that the religious aspect cannot be separated from the individual human being. The emphasis of some of these views encourages religious values (theology) to be integrated by education so that a construction is formed in the education system itself. Therefore, it is clear that an educational system based on theological values can be a constant that can make the educational system more complex and make the individual more oriented.⁴⁷

The theological values contained in the teachings of Islam are important to be used as a foundation in the movement of the education system in Indonesia, in particular, this aims to encourage the development of awareness, both individuals and groups in moving social commodities in society, one of which is education.⁴⁸ In this case, Fazlur Rahman emphasized that one of the important aspects of the fundamental value of Islamic theology is to build a morality from within the human individual towards social piety that has an impact on society.⁴⁹ Therefore, in the step of actualization in reality, the existing system in the field of education must make an individual continue to be in a process towards an increasingly global world. Collaboration between critical individual thinking, internalization of spiritual values, and implementation of a concept must be in harmony with each other, because this is the key to improving the education system in a better direction. Based on this view, the existence of the individual must be comprehensive and sustainable in externalizing his actions in improving Islamic education, so that the stability of the relationship between the individual and education can be formed.

Theological-Normative Based in Shaping Holistic Islamic Education

Theology is a term that closely discusses the context of religion and divinity.⁵⁰ William L. Reese explained in his work that theology is a discourse on God and everything related to divine values.⁵¹ Then, if related to the context of Islamic education, the theological values contained in Islam emphasize the balance between ukhrawi and worldly orientation. The importance of having a foundation of Islamic theological values in driving a system in education lies in the competence of each individual, whether they can build a system that is constructed through these theological values well, or whether they are only pragmatic towards these values.

⁴⁶ Joachim Wach, *Sociology of Religion* (Routledge, 1947), doi:10.4324/9780429023170.

⁴⁷ Asligül Aysel, 'Why Do Young Muslims Study Islamic Theology? The Role of Islamic Theology in Empowering Young Muslims and Bridging Postmigration Divides', *Journal of Muslims in Europe*, 25.1 (2024), pp. 1–23, doi:10.1163/22117954-bja10093.

⁴⁸ Parisaktiana Fathonah, 'Thoughts of Fazlur Rahman Education and Its Contribution to The Development of Islamic Education Theory', *Dinika: Academic Journal of Islamic Studies*, 3.3 (2018), pp. 359–82, doi:10.22515/dinika.v3i3.1287.

⁴⁹ Fazlur Rahman, *Major Themes of the Qur'an*, 1st edn (The University of Chicago Press, 1980); Syiraz Rozaky Bimagfiranda and Sedy Santosa, 'Pemikiran Fazlur Rahman Tentang Pendidikan Islam Dan Aktualisasinya Dengan Dunia Modern', *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9.3 (2021), pp. 1397–1405, doi:10.31943/jurnal_risalah.v9i3.555.

⁵⁰ Husnul Khitam, 'Kontekstualisasi Teologi Sebagai Basis Gerakan Ekologi', *Dinika: Academic Journal of Islamic Studies*, 1.2 (2016), pp. 143–64, doi:10.22515/dinika.v1i2.62.

⁵¹ William L. Reese, *Dictionary of Philosophy and Religion: Eastern and Western Thought* (Humanity Books, 1996).

The theological aspect in Islam is related to fundamental concepts about divinity, revelation, prophethood, and the afterlife. So to achieve all of that, an individual must have a good attitude, good morals to become a person with character.⁵² Thus, as taught by Ibn Khaldun that education must teach students about intellectual abilities and be accompanied by the teachings of quality individual morality, because education in Ibn Khaldun's perspective is to prepare students to contribute to building harmony in society.⁵³

On the other hand, Syed Muhammad Naquib Al Attas through his book 'The Concept of Education in Islam' provides reinforcement on the concept and framework in education, that in Islamic religious teachings, education should not only focus on the worldly teaching aspect, but also must provide a deep understanding of the existence of God and social relations between human beings. Al Attas emphasized that education in Islam must be based on the values of Tawhid integrated into the education system. Furthermore, education is a comprehensive process oriented to two dimensions, namely worldly and ukhrawi.⁵⁴

Al Attas's view provides an explanation that the aspect of monotheism taught by Islam is the basis for theological values in education. Therefore, it is natural that the discussion space on Islamic education is held continuously by policy makers, so that it continues to produce externalization that is expected to make a positive contribution to Islamic education. Although later in the realm of its implementation, there will be prolematics and criticism, but it is natural because the debate to discuss something positive can give a new nuance in the development of science.

The science of enlightenment that is within the scope of Islamic education studies must be built with a strong foundation through Islamic theological teachings, because basically the normative theological foundation will have a very important role in forming an Islamic educational paradigm.⁵⁵ The normative theological basis referred to by the researcher is to form a concept of Islamic education that involves the process of integrating the teachings of the Quran, hadith, and monotheism with educational objectives, this is then integrated to form a new educational framework, namely Islamic education which aims to form individuals who are intelligent, characterful, faithful and pious.⁵⁶ An Egyptian thinker and intellectual, Hassan Hanafi, explained that Islamic education must integrate two aspects, namely the Qur'an as a religious science and a

⁵² Muhammad Helmi, 'Pandangan Filosofis Dan Teologis Tentang Hakikat Ilmu Pengetahuan Sebagai Landasan Pendidikan Islam', *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 10.2 (2020), doi:10.18592/jtipai.v10i2.4311.

⁵³ Ibn Khaldun, *Muqaddimah: An Introduction to the History of the World* (Wali Pustaka, 2019).

⁵⁴ Syed Muhammad Naquib Al Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought and Civilization (ISTAC-IIUM), 1980).

⁵⁵ Mohammad Arif, *Paradigma Pendidikan Islam*, ed. by Taufik Alami, 1st edn (STAIN Kediri Press, 2016).

⁵⁶ Mastuki and Lathifatul Hasanah, 'Tauhid: Dasar Pengembangan Kurikulum Pendidikan Islam', *Jurnal Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 8.1 (2011), pp. 96-112 <<https://journal.uir.ac.id/index.php/alhikmah/article/view/1543>>; Mary M. Williams, 'Models of Character Education: Perspectives and Developmental Issues', *The Journal of Humanistic Counseling*, 39.1 (2000), pp. 32-40, doi:10.1002/j.2164-490X.2000.tb00091.x.

world science, the goal is for humans to be able to participate in contributing to building a social construct without forgetting the orientation of the hereafter.⁵⁷

Universally, the Qur'an came down to earth as the main source that guides the lives of all Muslims in any aspect, including in the field of education itself. This is also mentioned by Arkoun who views that the Quran is a holy book and has a great influence on the human soul.⁵⁸ Philosophically, the normative basis in the Quran emphasizes individual human beings to get closer to Allah. This has been clearly explained in suarrah al-Alaq, Allah *Subhanahu Wa Ta'ala* said:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

If you look at the verse, it is explicitly explained about the basic framework in Islamic education, namely reading and learning. Then this was also affirmed by the Prophet Muhammad (peace and blessings of Allah be upon him) in his saying.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

In the hadith, the Prophet explained that human beings are obliged to seek knowledge, understand the basic concepts of science - both religious and worldly sciences, and be able to practice what the individual learns so that he receives a reward from heaven in the sight of Allah *Subhanahu Wa Ta'ala*.

Then the second normative basis is the hadith. Hadith is the words, deeds, and consent of the Prophet Muhammad SAW, becoming the second most important source in Islamic education. Hadith provides a more practical and detailed explanation of Islamic teachings, including in terms of education.⁵⁹ This second normative aspect of hadith reflects the importance of education in Islam, not only as an instrument for acquiring world knowledge, but also as part of the religious obligations that every individual Muslim must perform.⁶⁰

In the explanation of the Hadith above, it is also emphasized that there are no restrictions in seeking knowledge, so that Islamic education is open to all levels of society, without discrimination. Therefore, in this case, the Quran is a normative source to be used as a foundation in the education system. Apart from the Quran itself, hadith is also a normative source in Islamic education. Both are the main 'domains' as sources, references and foundations in developing the Islamic education system.

For Muslims, education is an aspect that needs to be developed in ensuring the quality of a human individual. For Muslims, religion plays a major role in educating a

⁵⁷ Hassan Hanafi, *Method of Thematic Interpretation of the Qur'an* (Brill Publishers, 2021); Muhammad Adres Prawira Negara and Muhlas, 'Reformulasi Konsep Tauhid: Studi Analisis Pemikiran Hassan Hanafi', *Islamadina: Jurnal Pemikiran Islam*, 23.2 (2022), p. 133, doi:10.30595/islamadina.v23i2.13415.

⁵⁸ Muhamamd Arkoun, *Berbagai Pembacaan Quran* (INIS, 1997); Shaumiwaty Shaumiwaty, Evaniroso Evaniroso, and Rahmat Hidayat, 'Hermeneutika Dan Khazanah Keilmuan Islam', *Jurnal Tarbiyah*, 25.2 (2018), doi:10.30829/tar.v25i2.319.

⁵⁹ Badrudin, *Prinsip-Prinsip Metodologis Pembelajaran Hadist Nabawi* (A-Empat, 2020).

⁶⁰ Bukhari Umar, *Hadist Tarbawi Pendidikan Dalam Perspektif Hadist* (Amzah, 2015).

generation to form a civilization.⁶¹ In line with that, the values contained in the Quran and hadith provide a concept of Islamic education that can be implemented holistically in various aspects of Muslim life such as family, society, and even in formal and non-formal educational institutions.⁶² Basically, the presence of the Quran and hadith has become a constant paradigm in Islamic education. Therefore, if it is taught in the context of formal education, namely the Quran and hadith, then both must be integrated through a curriculum that comprehensively has a positive impact on individuals, families or society.

The Concept of Holistic Islamic Education

At the first world conference on Islamic education held in Makkah in 1971, Muhammad Naquib Al Attas explained systematically to change the definition of Islamic education to be replaced with *ta'dib*. The argument explained by Al Attas was based on the social and social conditions that at that time had fallen into the currents of secularization and liberalization from western civilization, causing the growth of moral disintegration.⁶³ On the other hand, Al Attas wants to emphasize authenticity in understanding the basic concept of Islam for those who want to consistently build Islamic education holistically through the concept of adab-based education or *ta'dib*.

The concept of adab-based education or *ta'dib* that Al Attas discussed in the second Islamic education conference in Islamabad in 1980 already includes elements of knowledge (*ilm*), instruction (*ta'lim*) and good coaching (*tarbiyah*) so that it is no longer necessary to say that the concept of Islamic education is as contained in the triad of the concepts of *tarbiyah-ta'lim* and *ta'dib*.⁶⁴ Based on the above view, it is a little clear that Islamic education must start from a worldview and how later that perspective will form a paradigm in Islamic education.

If we look at the concept explained by Goralnik and Nelson, both of them view that an individual -human- has its own intrinsic value that can provide value to social society. This paradigm is then referred to by Nelson as anthropocentrism.⁶⁵ However, Al Attas views with another paradigm, that the human individual is a creature created by God Almighty. So based on Al Attas's view, the researcher concludes that Al Attas'

⁶¹ Abdul Rasyid Ridho, 'Urgensi Pendidikan Menurut Al-Quran Dan Hadits', *Mashadiruna: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2.3 (2024), pp. 357–66, doi:10.15575/mjiat.v2i3.31325; Muhammad Yusron El-Yunusi, Muchammad Bachrul Alam, and Nur 'Aisyatir Rodliyah, 'Hakikat Nilai Dasar Penanaman Pendidikan Karakter Pada Peradaban Agama Islam', *Jurnal Studi Pendidikan Islam*, 6.2 (2023), p. 4, doi:doi.org/10.52166/talim.v6i2.4257.

⁶² Hardisman, *Tuntunan Akhlak Dalam Al-Quran Dan Sunnah: Membentuk Pribadi Muslim Berkarakter Dan Penerapannya Pada Etika Kedokteran* (Andalas University Press, 2017); Alfi Azzahra, Amilatus Sholihah, and Abu Musa Asy'ari, 'Pendidikan Holistik Berbasis Islam: Implementasi Dalam Membentuk Karakter Siswa Di Era 4.0', *Jurnal Penelitian Pendidikan Indonesia (JPPI)*, 1.1 (2023), pp. 174–79.

⁶³ Nur Hadi Ihsan, Nabila Huringiin, and Nurmala Indah, 'Iman as The Foundation of Akhlak in The Phenomenon of Modern Life: Analysis of Said Nursi Thought on Akhlaq', *Nabila Huringin Dan Nurmala Indah*, 102.1 (2023), p. 2023, doi:doi.org/10.30631/tjd.v22i1.324.

⁶⁴ Al Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.

⁶⁵ L. Goralnik and M.P. Nelson, 'Anthropocentrism', *Encyclopedia of Applied Ethics (Second Edition)*, 2012, pp. 145–55, doi:10.1016/B978-0-12-373932-2.00349-5.

paradigm regarding human existence is in the theoretical paradigm.⁶⁶ Therefore, it is very clear that Al-Attas' view of human beings is derived from the Qur'an, namely human beings as creatures created with two essences, namely soul and body.

The above description is consistent with Al Attas' view, which is then converted into an educational context that means that humans are universally perfect creatures. For this reason, the existing system in Islamic education must integrate religious, rational, intellectual, and philosophical sciences. This integration should be based on religious values and teachings. On the other hand, the paradigm in Islamic education places God's position as the highest authority in the source of knowledge, but if an individual only understands technically, then the impact also has implications for behavior that tends to be exclusive.

However, along with the dynamics and significant developments that occur in a scientific discourse of Islamic education, it reflectively adds a new paradigm in concepts and systems, which not only looks at the theoretical aspect in its actualization, but also looks at the aspect of theo-anthropocentrism. This then developed into a holistic, comprehensive, open-minded and accessible Islamic education, but also did not reduce the knowledge that led to theological aspects, such as monotheism, creed, morals, and muamalah. Because the concept and system of Islamic education must be based on the principle of monotheism that unites various aspects of knowledge as an Islamic worldview.⁶⁷

Conclusion

In this study, the researcher tries to elaborate on the concept of holistic Islamic education. This study is a conclusion from various previous studies, which the researcher then relevance to the ideas and ideas of contemporary figures in Islamic education. The results of this study show that Islamic education through a theological approach focuses on normative theological values that refer to the values of the Qur'an and hadith as the main foothold. Values such as monotheism, faith, justice, the concept of monotheism or theocentrism are the main pillars that must be indoctrinated in every individual human being. In this context, Islamic education is not only understood as a process of knowledge transfer, but also as a means to form a comprehensive human being or kamil person who has a proportional attitude in intellectual, spiritual, emotional, and social aspects.

Holistic Islamic education concept also emphasizes the importance of integration, between religious values and aspects of individual human life, such as social, economic and others. Islamic education based on theological values focuses on learning praxis that not only takes the dimension of rationality as the foundation, but also on the dimension of spirituality. Furthermore, the concept of Islamic education that has been put forward

⁶⁶ Ade Hidayat, 'Tujuan Pendidikan: Tinjauan Filosofis Syed Muhammad Naquib Al-Attas Dalam Buku Islam Dan Sekularisme', *EL Banar: Jurnal Pendidikan Dan Pengajaran*, 4.1 (2021), pp. 1-11, doi:10.54125/elbanar.v4i1.60.

⁶⁷ Hasan Baharun and others, 'The Behavior of Customers Choice in Educational Institutions', *At-Tarbiyat: Jurnal Pendidikan Islam*, 4.3 (2021), pp. 1-14, doi:10.37758/jat.v2i3.331.

by contemporary thinkers agrees that the purpose of Islamic education is to form individuals who are moral, have character and have social responsibility in society which are all based on the principles of basic Islamic values. So that the dimensions of horizontal relationships between humans and humans can be well connected.

At the end of this conclusion, it is explained that the concept of holistic Islamic education is an effort to form students who are whole, comprehensive, universal and moderate. So that it can be expected that these students excel in attitude, intellectual, and skills based on Islamic theological values. Through this approach, it can create individuals who are able to become agents of positive change for society and have a significant contribution to Islamic civilization and create complete individuals.

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