

**The Philosophical Foundations Of Holistic Education In The 21st Century
(Challenges And Obstacles To The Development Of Islamic Education)**

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Abstract: *This article discusses the philosophical foundations of holistic education in the 21st century with a focus on the challenges and obstacles in its development in the context of Islamic education. The background of this research is based on the urgent need for a comprehensive and balanced approach to education in the face of the complexity of modern times marked by technological developments, moral crises, and the fragmentation of science. The GAP of this research lies in the lack of in-depth studies that integrate the holistic paradigm with the values of Islamic education philosophically and applicatively in facing the challenges of globalization and modernization. This research uses a qualitative approach with the library research method, which examines the literature on holistic education philosophy and Islamic educational thought from various primary and secondary sources. The benefit of this research is that it makes a conceptual contribution to the development of a more complete, transformative, and contextual Islamic education paradigm, as well as a reference for policymakers and education practitioners in designing a learning system that is in line with spiritual, intellectual, and social values of the 21st century.*

Keywords: *holistic education, philosophy of education, islamic education, educational challenges, curriculum development, islamic values.*

INTRODUCTION

The 21st century is marked by rapid global changes in various aspects of life, including technology, society, culture, and education [1]. In this context, the education system is required to not only produce intellectually intelligent human beings, but also to have moral integrity, strong spirituality, and adaptive social abilities. Holistic education exists as an approach that offers a complete model of human development, which includes cognitive, affective, psychomotor, and spiritual aspects [2], [3]. However, this approach is still not fully internalized in the Islamic education system in Indonesia, which is often fragmentary and focuses solely on cognitive aspects [4].

The main problem in the development of holistic Islamic education lies in the lack of integration between the philosophy of Islamic education and the global challenges of the 21st century. Many Islamic educational institutions are still stuck in the dualism of the curriculum

between the religious curriculum and the general curriculum which makes education run separately and not contextually. In addition, modern challenges such as secularization, the commercialization of education, and the value crisis have also weakened the role of Islamic education in shaping the perfect human being [5]. Therefore, it takes a profound conceptual and philosophical effort to reconstruct the foundations of Islamic education to be in line with the principles of holistic education that are adaptive to the dynamics of the times.

As a solution, this study proposes the integration of the philosophical foundation of holistic education into the framework of Islamic education as the basis for curriculum development, learning strategies, and character formation of students. By examining the literature on educational philosophy and the thoughts of contemporary Islamic educational figures, it is hoped that a new paradigm will emerge that can answer global challenges without losing the core values of Islam. The impact of this research not only lies in strengthening the quality of Islamic education theoretically, but also becomes a practical foothold for policymakers, educators, and managers of educational institutions in designing learning models that are humanistic, transformative, and relevant to the needs of the times.

LITERATURE REVIEW

The holistic education approach emerged as a response to the limitations of conventional education that focuses more on the purely cognitive aspect. In the contemporary educational literature, this approach emphasizes the importance of the development of the whole human being in both intellectual, emotional, spiritual, social, and physical aspects. This is in line with the complex challenges of the 21st century, such as moral crises, technological disruption, and environmental degradation, which demand that education not only produce academically competent individuals but also human beings with integrity and conscience [6]. Within this framework, holistic education serves as an integrative and reflective approach, aiming to form individuals who are aware of their identity and social responsibilities.

Philosophically, holistic education is rooted in three main foundations: ontology, epistemology, and axiology. The literature from Mahfud (2018) and Mahmudi (2019) confirms that humans as multidimensional beings need an education that includes the development of intellect, heart, and spirituality [7][8]. His epistemology not only rests on empiricism and rationalism, but also values intuition, inner experience, and deep reflection as part of the process of attaining knowledge. In terms of axiology, holistic education prioritizes moral, ethical, and spiritual values as the main orientation in the implementation of education, not just the mastery of technical skills [9].

In the context of Islam, classical and contemporary literature show that the paradigm of Islamic education has essentially contained a holistic approach. Figures such as Al-Ghazali, Ibn Sina, and Syed Muhammad Naquib Al-Attas emphasized the importance of the development of the Kamil people which includes spiritual, intellectual, and physical aspects [10][11][12]. However, the main challenge of modern Islamic education lies in the separation between religious science and general science (epistemological dualism), as well as the lack of methodological innovations that integrate spiritual values in the learning of science and technology [13][14][15]. Therefore, it is necessary to reorient the curriculum and increase the capacity of educators so that Islamic education can answer the needs of the times while still being based on Islamic values.

Holistically based Islamic education development strategies have been widely discussed in the literature, including integrative approaches in curriculum, value-oriented teacher training, and the use of learning technologies. Models such as value-based curriculum,

project-based learning, as well as the integration of kauniyah and qauliyah verses in science demonstrate the great potential of Islamic education to integrate with the demands of global holistic education. Contemporary research also emphasizes the importance of teachers as facilitators who shape students' character, not just material presenters, and technology as a means of expanding the scope and depth of meaningful and spiritual learning experiences.

Thus, Islamic education that adopts a holistic approach can become an adaptive, characterful, and relevant educational model in the era of globalization.

METHOD

This study uses the qualitative with the literature study method (library research) [16]. The literature study was chosen because the main focus of the research is to examine in depth the concept of holistic education from the perspective of the philosophy of education and to examine its relevance to the development of Islamic education in the 21st century. Research data was obtained from various relevant literature sources, such as books on educational philosophy, scientific journals, curriculum documents, and works by classical and contemporary Islamic education thinkers [17].

Data analysis is carried out through techniques of hermeneutics and content analysis (content analysis), namely by interpreting the meaning of the text and identifying the main ideas that form the philosophical framework of holistic education [18][19]. Next, the researcher compares and connects [20] modern holistic education theory and the basic principles of Islamic education to find common ground as well as challenges and obstacles in its implementation.

RESULT AND DISCUSSION

The Philosophical Foundations of Holistic Education and Its Relevance in The 21st Century

Holistic education is an approach that emphasizes the development of the whole human being, including intellectual, emotional, spiritual, social, and physical aspects. This concept was born as a critique of the conventional educational approach that overemphasizes the cognitive aspect and ignores other dimensions of humanity. In the context of the 21st century, which is fraught with the challenges of digital disruption, moral crisis, and social fragmentation, a holistic approach is becoming increasingly relevant because it aims to form individuals who are spiritually and rationally balanced, and able to live in harmony with themselves, others, and their environment [21], [22].

Philosophically, holistic education has three main foundations. First ontology or the view of human nature, in which humans are seen as multidimensional beings who have intellectual, emotional, and spiritual potential that must be developed in an integrated manner. Second epistemology, that is, the view that knowledge is obtained not only from rationality and empiricism, but also through inner experience, intuition, and contemplation. Third Axiology, which emphasizes the importance of ethical, moral, and spiritual values as the basis of the educational process, not just the mastery of knowledge or technical skills.

1. Ontology, related to Human Nature in Holistic Education

In a holistic approach, humans are seen as multidimensional beings consisting of physical, intellect, heart, and spirit aspects [23]. Therefore, education should not only focus on intellectual development (IQ), but should also touch on emotional (EQ), spiritual (SQ),

social, and physical aspects. Islamic education has a similar ontological basis, where humans are seen as the caliphs of Allah on earth with the potential of fitrah that must be developed in a balanced manner [24], [25].

The materials developed include character education materials based on Islamic values, social leadership training, life skills development (life skills), health and sports education, as well as strengthening morals and spirituality [26], [27]. The curriculum is integrative which not only includes cognitive-based subjects, but also provides portions of character education, environmental education, and systematically scheduled spiritual and social activities [28], [29].

2. Epistemology related to the Source and Process of Knowledge Acquisition

In the philosophy of holistic education, knowledge is not only acquired through empirical and logical approaches, but also through intuitive, reflective, contemplative, and spiritual experiences [30]. Islamic education recognizes the existence of revelation, reason, and experience as a source of knowledge, as affirmed in the concept of tafaqquh fi al-din and ulū al-albāb [31].

Development of materials on integrative studies between religious science and general science (integration-interconnection), project-based learning methods (project-based learning), reflective dialogue, contextual learning (contextual teaching and learning), and Squir or Contemplation grades in each subject. The implementation of a curriculum that allows integration between religious and science lessons, strengthening research-based learning methods, philosophical discussions, and spaces for reflective learning such as personal journals, reading of verses kauniyah and qauliyah) [32], [33].

3. Axiology Related to Educational Values and Objectives

The axiological foundation emphasizes that the ultimate goal of education is not only to produce technically skilled graduates, but also human beings who have high ethical awareness, social responsibility, and spirituality [34]. In Islam, the purpose of education is insān kāmil (Full-Fledged Human). Who have noble character and are beneficial to the ummah [35].

Material ethics and social responsibility education, Islamic values-based global citizenship education, spiritual and social literacy, and community service and empathy activities.

Value-based curriculum (value-based curriculum) is a curriculum solution that emphasizes the internalization of values through intracurricular and co-curricular activities, as well as an evaluation system that not only measures knowledge, but also behaviors, attitudes, and social sensitivities.

The relevance of holistic education in the 21st century is also driven by the need for education that can answer the complexity of the times. The current education system is required not only to produce academically competent graduates, but also those who have empathy, social concern, and adaptive ability to face rapid change. Holistic education with a holistic approach provides a strong foundation for the formation of balanced character and personality. Therefore, this approach is not only theoretically important but also a practical necessity in the design of modern educational policies and practices.

Islamic Education in A Holistic Perspective: Opportunities and Challenges

Islamic education essentially has a very strong foundation to develop in a holistic approach. In the Qur'an and hadith, man is seen as a complete being (*insān kāmil*) who has intellectual potential ('Aql), spiritual (Qalb), and physical (Bodies) which must be developed in a balanced manner. Education in Islam is not only oriented to the mastery of knowledge, but also to the formation of morals, spirituality, and social service. The Concept of Ta'dib proposed by Al-Attas, as well as the idea of tarbiyah from figures such as Ibn Sina and AlGhazali, is proof that the paradigm of Islamic education is holistic [36]. Thus, Islamic education has a great opportunity to blend naturally with the holistic educational approach that is developing globally.

The challenges of the Islamic education system can be seen in the structural and epistemologies. One of the main challenges is curriculum dualism, which is the separation between religious sciences and general sciences that causes an imbalance in the development of students' potential. In addition, the pedagogical approach that is still teacher-centered and the lack of integration of spiritual values in science learning is an obstacle to delivering a truly comprehensive education. Another challenge also comes from globalization and the current secularism which tends to push education towards pragmatism and material orientation alone, so that spiritual and moral values are marginalized in the design of education.

On the other hand, Islamic education is also faced with a lack of reform Methodological and the development of a curriculum that can answer the challenges of the times. Limited human resources, resistance to change, and weak pedagogical innovation are obstacles to realizing holistic and contextual Islamic education. For this reason, serious efforts are needed to reorient Islamic education, in terms of vision, curriculum structure, and learning methods. Islamic education needs to be approached with a transformative paradigm that not only teaches science and dogma, but also fosters critical awareness, deep spirituality, and 21st century social competence. By strengthening a holistic approach, Islamic education has a great chance of becoming a civilization that is not only religious but also humanist and progressive.

Holistic Islamic Education Development Strategy

The holistic Islamic education development strategy offered focuses on curriculum changes, improving educator competencies, and utilizing technology as a tool to support well-rounded learning.

1. Reorientation of the Curriculum for a Holistic Approach

The first strategy for the development of holistic-based Islamic education is a reorientation of the curriculum that includes a balance between the development of intellect, heart, body, and spirituality. For this reason, the Islamic education curriculum needs to integrate religious knowledge with general knowledge, so that students are not only equipped with religious knowledge but also scientific skills that are relevant to the development of the times. This kind of curriculum needs to prioritize character education, the cultivation of moral and spiritual values, and the formation of empathetic social attitudes. This can be achieved by designing subjects that focus not only on cognition but also on moral development and social concern, which are important aspects of Islamic education.

For example, Islamic education at the secondary level can integrate religious subjects with science and technology subjects, using an interdisciplinary learning approach that allows

students to see the relationship between religious knowledge and world science. In addition, it is necessary to make an update in assessments that not only measure cognitive abilities, but also measure the development of student's attitudes, values, and personalities through character-based assessments and social skills. With a more holistic curriculum, Islamic education can develop students' potential thoroughly and be relevant to the challenges of the times.

2. Improving Teachers' Competence as Agents of Change

The second strategy is to improve the competence of educators, which plays a key role in implementing holistic Islamic education. Teachers not only function as material presenters, but also as mentors who can cultivate non-cognitive aspects in students, such as social, emotional, and spiritual skills. Therefore, teachers need to be equipped with a deep understanding of holistic educational philosophy, as well as the skills to use approaches based on constructivist theory, value-based pedagogy, and reflective approaches in teaching [37]–[39].

Continuous teacher training is essential so that they can adapt to more holistic curriculum developments and learning methodologies [40]. Teacher education in Islamic universities must integrate modern educational theories with deep Islamic values so that teachers can become models for students in developing intellectual, social, emotional, and spiritual qualities in harmony [41]. This approach can also include training for the use of educational technologies that support 21st-century values- and skills-based learning.

3. Application of Technology for Holistic Learning

The third strategy is the use of technology in teaching to support holistic-based Islamic education. In the 21st century, information and communication technology (ICT) has great potential to expand access to education and improve the quality of teaching, especially in the context of Islamic education. Technology can be used to create more interactive and collaborative learning spaces, as well as provide opportunities for students to learn independently by using digital learning platforms [42].

In addition, technology also allows the application of learning models blended learning or online learning, which combines face-to-face learning with online learning, so that students can be more flexible in accessing subject matter that integrates religious and general sciences [43], [44]. Thus, Islamic education can reach more students, including those in remote areas or with limited time and resources. The use of this technology can also facilitate projectbased learning (project-based learning), which fosters students' practical and social skills, as well as encourages them to collaborate on projects that have a positive social impact.

CONCLUSION

Holistic education in the 21st century offers a highly relevant approach to addressing the challenges and obstacles in the development of Islamic education. Through three philosophical foundations—ontology, epistemology, and axiology—holistic education emphasizes the development of the individual as a whole, involving intellectual, emotional, social, and spiritual aspects. On the other hand, despite challenges such as curriculum dualism and resistance to methodological changes, great opportunities are open for Islamic education through the integration of religious and general sciences, as well as character formation based on moral and spiritual values. With curriculum reorientation, teacher competency improvement, and the use of technology, holistically based Islamic education

has the potential to become an important pillar in shaping a generation that is not only academically intelligent but also moral and socially responsible in the dynamics of the times.

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Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict Of Interest

All authors state that there is no conflict of interest.

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