

Holistic Education for Developing Early Childhood Potential: A Literature Review

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Abstract

This study aims to elaborate the concept of holistic education to develop early childhood potential. The study method uses content analysis. Through a number of relevant literature, researchers try to analyze the concept of holistic education to develop early childhood potential. The results of the study show that, first, holistic education has the basic idea that basically an individual is a whole person who has cognition, affection, psychomotor, soul and body, who can find identity, meaning and purpose in life through his relationship with society, the environment nature, and spiritual values. Second, holistic education views children as whole beings, as subjects and objects of education, multidimensional, having nature, having strengths as well as weaknesses. These keywords are relevant to early childhood Islamic education, which seeks to develop the full and balanced potential of early childhood in harmony with the concept of "*kaffah*" (Q.S. Al-Baqarah: 208); who view children as subjects and objects of education which in essence are the most

perfect and special beings (*ahsani taqwim*) (Q.S. al-Tien: 4); also views children as unique creatures characterized by their potential which consists of two dimensions, namely the material dimension and the immaterial dimension (*nafs*, '*aql*, *qalb*, and *ruh*) (Q.S. al-Sajdah: 6-9).

Keywords: Holistic Education, Early Childhood Islamic Education, *Kaffah*, *Nafs*, '*Aql*, *Qalb*, *Ruh*.

INTRODUCTION

The discipline of Islamic education is one of the Islamic disciplines which is still being developed. The development of Islamic educational disciplines is carried out, among other things, by exploring educational content from sources of Islamic teachings, the Qur'an and the Sunnah of the Prophet. In addition, the development of Islamic education disciplines is also carried out by conducting a critical analysis of "general" educational concepts, ideas, thoughts, theories, and paradigms developed by thinkers, experts, and educational scholars. Critical analysis of the various concepts is carried out from the point of view of Islamic education. So, Islamic education is used as an analytical knife to review and general education concepts. One of the educational concepts that is currently developing and becoming the subject of discussion among educational practitioners is the concept of "holistic education". Holistic education is education that develops all the potential of students in harmony, including intellectual, emotional, physical, social, aesthetic and spiritual potential.

Holistic education is an educational philosophy that departs from the idea that basically an individual can find identity, meaning, and purpose in life through his relationship with society, the natural environment, and spiritual values. In the discourse on education in Indonesia, holistic education is still relatively new, although not entirely new. Several pioneering figures in holistic education, including Jean Rousseau, Ralph

Waldo Emerson, Henry Thoreau, Bronson Alcott, Johann Pestalozzi, Friedrich Froebel, and Francisco Ferrer (Hare, 2020: 4). Supporters include: Rudolf Steiner, Maria Montessori, Francis Parker, John Dewey, John Caldwell Holt, George Dennison Kieran Egan, Howard Gardner, Jiddu Krishnamurti, Carl Jung, Abraham Maslow, Carl Rogers, Paul Goodman, Ivan Illich, and Paulo Freire. The core thoughts and ideas of the pioneers of holistic education had sunk into oblivion until the cultural paradigm leap occurred in the 1960s. Entering the 1970s, there was a movement to explore ideas from adherents of the holistic school. Significant progress occurred when the first holistic education conference organized by the University of California was held in July 1979, by presenting The Mandala Society and The National Center for the Exploration of Human Potential (Huiitt, 2019: 24–27).

Six years later, adherents of holistic education began to introduce the basics of holistic education, namely the interaction or relationship between individuals and their environment (relationships), responsibility for creating and maintaining harmonious and synergistic relationships with the universe (responsibility), efforts to maintain balance while prioritizing normative and value-laden aspects which are an honor for children as perfect beings (reverence), which are then given the designation 3R which is an acronym for Relationship, Responsibility, and Reverence (Hare, 2020: 24); not the 3R which is known as writing, reading, and arithmetic (reading, writing, counting).

The concept of holistic education is one of the discourses in educational philosophy. Because of the philosophical discourse, the presence of the concept of holistic education received various responses and gave rise to different attitudes among educational thinkers (Herbert, 2021: 12). Some educational experts and thinkers enthusiastically welcome the concept of holistic education; some other educational thinkers welcomed it “coldly”; some still don't respond at all; and there are also those who reject it (Herbert, 2021: 14–15).

In Indonesia itself, the concept of holistic education has not only enlivened discourse or discourse on education in the country, but several educational institutions have implemented this concept and offered it to the public as an alternative to providing education for children. In fact, from the research conducted by Herry Widyastono, he concluded that the primary and secondary education curriculum documents essentially contained holistic education, because the principles, references, and procedures for curriculum development were in line with the understanding, goals, and principles of holistic education (Widyastono, 2021). But the research also found that holistic education has not been implemented comprehensively in learning activities. Learning activities in general have just developed the realm of knowledge, have not yet developed the realm of skills and the realm of student attitudes.

From this explanation, it can be said that the concept of holistic education, which is part of the discourse in educational philosophy, is a very important discourse to be studied and researched from the perspective of Islamic education. The importance of a critical study of the concept of holistic education from the perspective of Islamic education is because this concept is relatively new in the discourse of Islamic education in the country. In addition, a critical study of this concept from the point of view of Islamic education is also a form of responsibility for Muslim intellectuals in responding to general educational concepts that are developing in the world of Islamic education.

By examining the concept of holistic education from the perspective of Islamic education, this will not only add to the richness of the concept of Islamic education, but also identify and trace the advantages and disadvantages of this concept when used as an alternative in the implementation of Islamic education. Therefore, the study of this concept is not only important academically and scientifically, but is also important practically. The significance of studying this concept from the perspective of Islamic education is so that educational scholars

and practitioners are not trapped in a priori attitudes and behaviors, who reject the concept outright or even accept it without giving a critical review. By critically examining it, it is hoped that it will be possible to find out which aspects of holistic education are relevant and which are irrelevant to Islamic education.

HOLISTIC EDUCATION CONCEPT

Etymologically (language) holistically comes from a holistic English vocabulary. This term comes from the word holy which means holy and wise. Meanwhile, the root word holy itself is whole which means comprehensive (Schreiner et al., 2021: 2). Thus, according to Ratna Megawangi, the meaning of a holy man is a child who is fully developed and balanced in all his dimensions. The Dictionary of Psychology fully defines holistic as “an umbrella term that is applied to any philosophical approach that focuses on the whole living organism. The basic axiom of a holistic view is that a complex phenomenon cannot be understood through an analysis of its constituent parts alone. Holistic means the opposite of elementarism (separate) and atomism (segregated). Gestalt theory and Freudian theory are classic examples of a holistic approach in psychology.

The term holistic implies comprehensive or whole. The holistic approach views the child as a whole, in the sense of the child with cognitive, affective and behavioral elements. Children also cannot stand alone, but are closely related to their environment. Children cannot be separated from other children, as well as the physical environment or the natural surroundings. Children also depend on God Almighty as the creator and determinant of their lives.

In terminology, holistic education is an educational philosophy that comes from the idea that basically an individual can find identity, purpose and meaning in life through his relationship with society, spiritual values. and natural

environment. Historically, holistic education is actually nothing new (Moore, 2021). The concept of holistic education is also often referred to as comprehensive holistic education (Zunker, 2022: 2). Comprehensive holistic education is education that aims to give students the freedom to develop themselves not only intellectually, but also to facilitate the development of body and soul as a whole so as to create Indonesian children with strong character who are able to elevate national dignity, creating independent children, namely whole children. an independent person whose inner and outer life does not depend on other people, but relies on his own strength (Miller, 2021: 5). Whereas comprehensive holistic education is holistic education based on multiple approaches, such as psychological approaches, character approaches, social, emotional, spiritual, intellectual approaches, and so on (Schreiner et al., 2021: 94).

Comprehensive holistic education is education that departs from philosophy about God, children, society, the universe, science and noble character based on religious values (Moore, 2005: 17). The results of a study of all these aspects can be used to formulate various components of education, namely vision, mission, goals, curriculum, teaching and educational staff, students, teaching and learning processes, infrastructure, management, financing, environment, cooperation and assessment (Orr, 2020: 79).

Thus, comprehensive holistic education has characteristics and patterns that are reflective, curriculum integration, prioritizing fun learning, developing children's resources, and utilizing all approaches and learning methods that combine teacher-based and student-based. According to John P. Miller, founder of the Holistic Education Review Journal, holistic education is a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values. such as compassion and peace. Holistic education aims to call forth from people an intrinsic reverence for life and a passionate love of learning (Orr, 2020: 79).

That is, holistic education is an educational philosophy based on the premise that everyone finds identity, meaning, and purpose in life through connections to society, to nature, and childlike values such as compassion and peace. Holistic education aims to summon people of an intrinsic respect for life and a passionate love of learning. Because educational practices have so far been deemed to have failed to respond to the challenges and crises of the times, holistic education is often seen as an alternative education. Robin Ann Martin explains, at its most general level, what distinguishes holistic education from other forms of education are its goals, its attention to experiential learning, and the significance that it places on relationships and primary human values within the learning environment (Yoshida, 2021).

The point is that at the most general level, what distinguishes holistic education from other forms of education is its purpose, its attention to the learning experience, and the importance that it places on the relationships and values of the primary child in the learning environment. Holistic education is education that provides an understanding of global issues such as human rights, social justice, multiculturalism, religion, and global warming, so as to produce students who are insightful and have global characteristics and are able to provide solutions to problems of childbearing and peace (Jarvis & Parker, 2021: 45).

Thus, holistic education aims to form students who are loyal to understand environmental problems and try to be directly involved in efforts to solve local and global problems (Yoshida, 2021: 135). This necessitates adequate competence and militancy from each learner about himself, the social environment, and Technology, Information and Communication (ICT). Without the holistic word behind it, education—theoretically—has been comprehensive or intact since the beginning (Dossey et al., 2021: 5). Whole in the sense that it aims to produce students who have knowledge, emotional, and spiritual intelligence, as well as skilled (Asia, 2022: 76). Likewise

with the curriculum, methods, media, and evaluation. This is read, for example, in Law no. 20 of 2003 concerning the National Education System Chapter 1 Article 1 Point 1, that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by himself, the community, the nation and the State.

It's just that in practice it often deviates, especially in schools/madrasas without strong leadership and a clear vision. In fact, education requires careful planning, execution and assessment/evaluation. So it's not an instant, random process, let alone managed and run by unprofessional staff (Magolda, 2020). Similar to when there was a rush of ideas about the importance of anti-corruption education and character education, holistic education does not have to be an additional new subject at schools/madrasas. The problem is how educators integrate classroom learning with social, religious, economic, and legal issues. Holistic education is education that understands students on the problems that occur around them, plus skills them in solving these problems. So holistic education is not solely intact in terms of educational goals. More than that, students are required to be able to understand themselves and their environment; curriculum, methods, and educators must also be directed according to the character and principles, as well as the core of holistic education (Ben-Peretz, 2009).

The purpose of education is essentially to develop the child's potential as a whole, namely: cognitive, psychomorphic, and affective. Several mappings and terms appear in the context of developing children's competencies which are the responsibility and or goals of education, starting from a religious perspective to psychology (Supratiknya, 2021: 13). The aim of holistic education seeks to produce students who are able to develop all their potential, which includes the following aspects: First, physical or body. The Indonesian education system recognizes the importance of physical health for the younger

generation. From Early Childhood Education (PAUD), Kindergartens (TK)/RA, Elementary Schools (SD)/MI, SLTP/MTS, to SMA/MA there are sports and health subjects, of course along with the obligation to buy and wear sports uniforms at certain day. Somehow the history, in tertiary institutions, students are not required to exercise like at the upper, middle and elementary levels. Sport or exercise is important for physical health. In a healthy body there is a clear mind (Dewi, 2021: 23).

The success of health education must be manifested in the fact that people are not only aware of the importance of exercising regularly according to their own choices and economic capabilities, but also to avoid bad habits that can harm their health in the short, medium and long term, such as smoking habits, consuming drugs, and liquor. On the other hand, people are aware of the importance of consuming food and drink that are balanced in nutritional content, nutrients and vitamins, such as milk, rice, tofu, tempeh, meat, vegetables and fruits. Eating levels should not be excessive, stop before full, drink enough water and get enough rest or sleep.

Have Indonesians chosen to live a healthy life or vice versa? This is where the importance of health education. Education that is able to instill awareness in the younger generation, that whenever they have to spend their time for the benefit of the body's health. Pursuing a career and working with dedication and loyalty is important, but it should not be taken away from the balance of exercise and rest. Thus, long and healthy life can be achieved.

Second, reason and or brain. Education fills the child's mind or brain with knowledge. In-depth knowledge leads children to intelligence and skills that are very useful for working capital in various fields. Intelligence and skills lead children to economic prosperity, so that they are able to meet their basic needs as children, such as housing, food, vehicles, a sense of security, love, recognition, self-actualization, and so on (Spector & Anderson, 2020: 324). Changes in the world that are

visible in the progress of education, civilization, economy, culture, technology and information, science, show the progress of the child's mind where the main gate is education. It is education—in its various forms—that enables creative and innovative ideas to emerge in the midst of life. The intelligence and brilliance of a child's mind allows a child's life to be easier and simpler. Long distances become closer. The heavy burden becomes light. Difficult problems become easy. Even something that is expensive becomes cheap. An easy example to give is the advent of the internet and cell phones, and airplanes.

Third, spiritual and heart. Education also touches the deepest side of a child, namely his soul and heart. It aims to give birth to a generation that is able to make the best choices in life. Good for yourself and the environment. Beneficial actions. Phenix writes, “the essence of ethical meaning or moral knowledge is the right action, that is what one should do” (Phenix, 1964: 272). Intelligent and intellectually intelligent as described above must be balanced with emotional, social and spiritual intelligence so that children find the meaning of their lives, namely the happiness of the world and the hereafter. Sturdy, tall, majestic, and beautiful building design; luxury cars, stately homes, dapper clothes, and sophisticated cell phones, that's what the current generation is proud of, but forgets the importance of building character. In fact, in today's contemporary world, attention is paid to buildings, tools, equipment, and materials, rather than personality and character. Education is successful if it is able to produce students who are able to do good in the midst of difficult choices. For example, he is able to cheat but does not; he is capable of lying to his parents but does not; later he is capable of corruption but does not do it; etc.

Education aims to develop students' intellectual, emotional, social, and spiritual intelligence. It is hoped that in children there will appear spiritual piety as well as social piety. Thus, the form of community and national life is colored by the values of compassion, sincerity, responsibility, honesty, sacrifice,

obedience, discipline, shame, respect, appreciation, glory, humility, love for the environment, and nationalism. These values should become the culture and character of the nation.

The curriculum in holistic education is subject matter, practice, activities, and all experiences of students in schools that are carefully designed so that students are intellectually, emotionally, and spiritually intelligent. The school curriculum includes habits, rules, extracurriculars, and examples from educators, staff, and school principals. Eisner explained the meaning of the curriculum, namely "all of the experience the child has under the aegis of the school" (Eisner, 2002: 341). He also explained that, "the curriculum of a school, or a course, or a classroom can be conceived of as a series of planned events that are intended to have educational consequences for one or more students" (Eisner, 2002: 347). Ronald C. Doll stated, "The commonly accepted definition of the curriculum has changed from the content of course of study and list of subjects and courses to all the experiences which are offered to learners under the auspices or direction of the school..." (Doll, 1974: 326).

Because education aims to develop the potential of children who are holistic, physical-spiritual, intellectual, and intellectual-emotional-social-spiritual, the educational curriculum should also contain materials, rules, activities, and programs that can and are related to achieving the goals of these various aspects. The educational curriculum must be based on religious norms, in addition to culture. Muhammad Qutb in *The Role of Religion in Education*, thirty years ago wrote, "Religion has been isolated and alienated from our life and feelings because we do not practice it in real life...Our life, in all aspects, is not an example of Allah's curriculum which consists of from beliefs, religious duties, work, feelings, behavior, politics, economy, social, and so on" (Ad-Dirasi, 2011).

The culture of school quality as a hidden curriculum must be properly maintained because it will greatly influence the intellectual development and skills and attitudes of students. Bruner wrote, "for the limits of growth depend on how a culture

assists the individual to use such intellectual potential as he may possess" (Bruner, 1993: 53). In the modern era, the pillars of oppression against the weak by the strong and powerful and fertile seeds of defense against those who are clearly wrong are still strong. This is what must be taught to students, that the reality of this world is full of things that are not supposed to be. Therefore, in the future they must become enforcers of justice and freedom—according to their respective capacities. According to Kohlberg, "Wanted to see people advance to the highest possible stage of moral thought. The best possible society would contain individuals who not only understand the need for social order, but can entertain visions of universal principles, such as justice and liberty (Goleman, 2006: 126). Economic, environmental, political crises, violence, corruption, bribery, nepotism, and collusion occur because of weak ethics and character. Therefore, educators need to gain insight into the characters that might be taught and exemplified to students, without exception. Character education does not have to be a subject, because the essence of education is character building and every existing subject contains main values. The problem is that teachers/educators have lost their legitimacy as role models, because their attitudes and actions do not match what is said. Henson writes, "Teachers cannot avoid teaching ethics. Teachers must be concerned with ethics is that, in any society, education serves to help initiate its youth into its culture, and certainly moral beliefs are a large part of any culture" (Henson, 1995: 39).

It is difficult to develop character if the teacher loses self-confidence, and moreover is not aware that he or she is the hope of society and the nation. The teacher is the curriculum for the formation of the character of students. The principal is a curriculum for teacher attitudes. The leader is a curriculum for improving the culture of his subordinates. The president is a curriculum for developing the character and soul of the people. Thus, upholding the character of a generation will be in vain without the example of teachers, society and leaders.

The curriculum includes all things that can enlighten and teach students, directly or indirectly. The educational curriculum is textbooks, teacher-student interactions, students with students, students with employees, libraries, canteens, parks, programs, rules, atmosphere and conditions of classes and schools. Therefore, all of these things must be carefully designed for learning. Routine school programs can be in the form of workshops on crucial themes such as corruption, street children, floods, drugs, brawls, terrorism, the economic crisis, global warming, child trafficking, and Indonesian Migrant Workers (TKI). In addition to workshops, schools can create programs that directly touch communities related to these problems. Thus, students know the root of the problem, and contribute to solving certain problems. From this kind of activity students are expected to learn about social problems, know their position in the midst of these problems, and make them more mature.

Good and right goals must be carried out in the right and good way too. Educational methods affect the success of education. Among the educational methods that can be used in holistic education are all learning methods that are able to develop all the potential of students, which include habituation, parables, stories, targhib-tarhib, dialogue, examples, practices, demonstrations, simulations, assignments, and advice. In the practical method, students should be trained to solve problems around life and their environment. Thus he has learned how to solve problems (problem solving) and learning according to context (Contextual Teaching Learning [CTL]). According to Ibn Khaldun, knowledge in relation to the educational process is very dependent on teachers and how they use various appropriate and good methods. Therefore, teachers are required to know the benefits of the method used. In carrying out the educational process, teachers are required: First, be patient. Peltz states, "Teaching a skill is hard work; it requires great patience, tenacity, and sensitivity. We need awareness that how difficult it is to change behavior" (Burroughs, 2018: 63).

Second, avoid physical punishment. Obedience born of corporal punishment is only superficial. Conversely, obedience must be born from personal self-awareness (inner self) because it understands the goodness and benefits of these actions. Brumbaugh and Lawrence wrote, "If we wish to establish morality, we must abolish punishment" (Brumbaugh & N.M., 1998: 65). Third, try to be a role model. Ormord writes, "Several aspects of moral thought and behavior seem to be influenced by observation and example" (Jarvis & Parker, 2021: 231). Because teachers are also children, being a good example in front of students and the community is a non-stop effort and full of struggles and obstacles.

Educators must master educational methods and must not give up in educating. Neither method is better than any other method. Each method has its own influence. What educators need to pay attention to is their ability to choose methods that are appropriate to the material and situation when education takes place, as well as the facilities available.

Selection of the right method will determine the success of education, fun or not the educational process. The application of inappropriate methods makes the learning and education process feel boring, so that students find it difficult to accept lessons. Even easy material will feel difficult. Educating the wrong way often leads to rejection. Conversely, the correct choice of method will make the transfer of knowledge and attitudes easy and enjoyable. Therefore, an educator is required to often practice and practice, practice and practice, in addition to mastering teaching and educational methods theoretically. Limited school facilities – which often occur – should not hinder the teacher's creativity in conveying certain fun methods.

Nothing can replace the teacher's position in education. The success of education depends on the competence of teachers. A teacher is required to have pedagogical, personality, social, professional, leadership, and spiritual competence. Becoming a teacher is required to master the material to be delivered, choose the right method, understand students; and able to convey ideas

well, so that students really learn and get something meaningful. The teacher is important to understand students, because he is required to help students understand their identity, so that they are able to become good people and useful for society and their nation. Henderson wrote, "We can find the basis for morality in our own nature, in the conduct necessary to realize our best potentialities and the kind of society in which man could live as man" (Henderson, 1990: 60)

The essence of a teacher's figure is in his personality or character. Therefore, not everyone can become a teacher. Becoming a true teacher must be born from a soul calling. The teacher must try to be good in order to be a role model. Some important aspects of education in the example written by Ajami, (1) Children influence one another through words, actions, thoughts, and beliefs; 2) Actions have greater influence than words; 3) The exemplary method does not require explanation (Al-Abrasyi, 1982). According to Husain and Ashraf, "If it is agreed that education is not just training children to live, then the character of the teacher is very important" (Husain & S.A., 1979). The highest teacher competency is personality. That is, he must be a role model in all aspects. The teacher here is positioned as a perfect child (human being). The teacher's task is to shape and influence the personality of students so that they grow and tend to goodness. Henderson writes, "Many aspects of moral thinking and moral behavior are apparently influenced by observation and modeling" (Henderson, 1990: 32). That is, many aspects regarding moral thinking and moral behavior are influenced by the results of observations and examples.

The character of the teacher or educator in the context of holistic education is *first*, the learner. A teacher must be a learner, pious, and experienced. *Second*, be wise. The teacher is not only a child learner but a wise person, a pious person who can influence the minds of the younger generation. *Third*, willing to sacrifice. A teacher must arrive at a degree – what Peck and Havighurst call – rational altruistic, that he develops a high

moral system so that he is willing to sacrifice for the benefit of others.

HOLISTIC EDUCATION FOR DEVELOPING EARLY CHILDHOOD POTENTIAL

The term holistic comes from the English word “whole” which means whole. Based on the meaning of this language, the holistic paradigm means a comprehensive perspective in perceiving reality. Having a holistic view means looking at the whole aspect rather than the parts, having a systemic, integrated, complex, dynamic, non-mechanical, non-linear pattern. Besides that, as stated in Webster's New Unabridged English Dictionary (1989) that the terms heal (healing) and health (health) have the same root word as the term whole (whole). This indicates that thinking holistically means thinking healthily. Or it can also be interpreted that in order to recover and live a healthy life as a child, children need to think holistically.

Thus, it can be said that the holistic education paradigm is a way of looking at education as a whole, not as partial, limited, and rigid parts. Holistic education seeks to build in a complete and balanced manner in every student in all aspects of learning, which includes spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional and physical which directs all these aspects towards achieving an awareness of his relationship with God who is the ultimate goal of all life on earth.

In the perspective of Islamic education, education that seeks to develop the full and balanced potential of each student in all aspects of learning, which includes spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional and physical tastes with the concept of “*kaffah*” or comprehensive, as the word of Allah “O you who believe, enter into the whole of Islam, and do not follow the steps of the devil. Indeed, Satan is a real enemy to you (Q.S. Al-Baqarah: 208).

The verse above is not directly related to education. However, if explored further, it turns out that this concept cannot be separated from the principle of Islamic education. To

be able to embrace Islam *kaffah*, children must be developed or educated *kaffah* as well. It is impossible for someone to embrace Islam *kaffah* if the potential in him is not developed *kaffah*.

Thus, in order to become a true Muslim, not partial and not partial, a person needs to develop all of his potential, both cognitive, affective, psychomotor, mental, physical, intellectual, emotional, and social dimensions. In *Tafsir Al-Munir* by Wahbah Zuhaili it is stated that what is meant is that the religion of Islam is a whole that cannot be broken into pieces, so whoever believes in Islam is obliged to take the whole of it. So he may not choose Islamic teachings that he likes and leave Islamic teachings that he doesn't like or collect between Islam and other religions, because Allah commands to follow all Islamic teachings, implement all of its obligations and honor all of its rules. about halal and haram.

The principle of holistic education is trying to build children as a whole and balanced in all aspects of learning, which includes spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional and physical which directs all these aspects towards achieving an awareness of his relationship with God who is the ultimate goal of all life on earth. This principle is in line with the thought of Ibn Khaldun who expressed several principles that underlie integral education. Those principles are: (1) the principle of *al-takamul* (integration). This principle shows the integration of the formation of the personality of students as a whole is optimal, both cognitive, affective and psychomotor aspects. Learning must involve feeling, creativity, and intention simultaneously. This also means that there is no separation between theoretical and practical sciences. (2) the principle of *al-tawazun* (balance). Priorities are aligned with the child's level of development and the needs of each level. There is a relative balance between the objectives and the contents of knowledge. (3) the principle of *al-syumul* (overall). Making education comprehensive, general, and covering aspects of various sciences. This principle requires that the goals and content of education do not lead to narrow specialization. (4) the principle of orientation to the goal. The educational curriculum as a set of

activity plans is designed in the context of achieving educational goals. (5) the principle of *al-ittisal* (continuity). Education is a continuous process, so the set of curricular activities is sought to be continuous with other curricular activities. Sustainability takes place vertically (gradually, tiered) or horizontally (sustainably). (6) the principle of synchronization. All educational activities must be in rhythm, in the same direction and in agreement, so that nothing hinders one another. (7) the principle of relevance. The curriculum is designed in such a way that it is relevant to the needs of society, developments in science, technology, developments in social conditions and other demands of the times. (8) the principle of efficiency. Educational activities should use time, energy, costs and other resources carefully and precisely. (9) the principle of effectiveness. Curricular activities are arranged in such a way that they can be effective, namely the achievement of educational goals, by setting aside redundant activities (Khaldun, 1858). The eight principles of education as stated by Ibn Khaldun above are in harmony with the basic concepts of holistic education, especially the principles of *al-syumul* (integration), *al-takamul* (thorough), and *al-tawazun* (balance).

The equivalent of the term holistic education, in the context of Islamic education, by Azyumardi Azra is called the "Tawhid paradigm", which means not only uniting God, but integrating all aspects, all views and aspects of life in the system and field of our social life. (Azra, 1998). In the context of education, according to him, there must be harmony, unity, or unification between external and spiritual aspects, exoteric aspects and isoteric aspects-namely legal aspects with more emphasis on spiritual aspects, mental aspects. Or in educational terms, for example between cognitive and affective aspects, emotional-spiritual aspects and even psychomotor aspects. If in the context of Islam, it may be the integration between the aspects of the mind and the aspects of faith, the heart, which is centered on the heart and then the charity aspect, (motor) activity. The birth of holistic education is actually a wise response to the ecological, cultural, and moral challenges of this

century, which aims to encourage young people as the next generation to be able to live wisely and responsibly in a society that is mutually understanding and sustainably participates. and play a role in community development. Ecological, cultural, and moral challenges in this century cannot be separated from the problems and failures of the Cartesian-Newtonian paradigm in responding to various challenges and developments in science and technology today and the various crucial problems that result.

Historically, the holistic education paradigm is actually not new. Several classical pioneers of holistic education, including: Jean Rousseau, Ralph Waldo Emerson, Henry Thoreau, Bronson Alcott, Johann Pestalozzi, Friedrich Froebel and Francisco Ferrer. Several other figures who are considered as supporters of holistic education, are: Rudolf Steiner, Maria Montessori, Francis Parker, John Dewey, John Caldwell Holt, George Dennison Kieran Egan, Howard Gardner, Jiddu Krishnamurti, Carl Jung, Abraham Maslow, Carl Rogers, Paul Goodman , and Ivan Illich.

The core thoughts and ideas of the pioneers of holistic education had sunk into oblivion until the cultural paradigm leap occurred in the 1960s. Entering the 1970s, there was a movement to explore ideas from adherents of the holistic school. The movement arose as a result of concerns about the ecological crisis, the impact of nuclear, chemical pollution and radiation, the breakdown of the family, the loss of traditional society, the destruction of traditional values and institutions. Significant progress occurred when the first National Holistic education conference was held by the University of California in July 1979, by presenting The Mandala Society and The National Center for the Exploration of Human Potential. Six years later, adherents of holistic education began to introduce the basics of holistic education as the 3 R's, an acronym for relationship, responsibility and reverence.

Lately the idea of holistic education has encouraged the formation of alternative educational models, which may be very

much different in implementation from education in general. Quantum-based concepts or theories emerge in the world of education, which have recently been known as the quantum model of teaching and learning, accelerated learning, Integrated Learning, emotional intelligence, spiritual intelligence, and so on. All of this is a consequence of efforts to respond and dissatisfaction with educational concepts and theories based on the Cartesian-Newtonian paradigm.

The emergence of new concepts and theories in education cannot be separated from the emergence of theories and concepts in the field of science in the decades of the 20th and 21st centuries to answer various challenges that were not resolved by the limitations of the Cartesian-Newtonian paradigm. For example, the emergence of the theory of relativity which views the dynamic universe and primacy of the relation to entities; Quantum Theory which puts forward indeterminism perspective, subject-object unity and holistic perspective; the Bootstrap theory that views the base as a network; and Dissipative Structure which has a view of thinking plan, order, thinking nonlinearly, systemically and bridging living and non-living systems. Some of these theories basically have come out of the Cartesian-Newtonian paradigm which thinks dualistic, atomistic, mechanistic, deterministic, reductionistic, and instrumentalistic.

In Indonesia, various educational efforts have emerged which are carried out with a holistic paradigm, including homeschooling, which is currently being developed, including in Indonesia. In addition, the Heritage Foundation (IHF) has developed a Character-Based Holistic Education model that focuses on forming all aspects of children's dimensions, so that they can become children with character. This Character-Based Holistic Curriculum is structured based on the Competency-Based Curriculum (CBC) and is implemented using Student Active Learning, Integrated Learning, Developmentally Appropriate Practices, Contextual Learning, Collaborative Learning, and Multiple Intelligences approaches, all of which can create an effective and fun learning atmosphere, as well as

can develop all aspects of the child's dimensions holistically. This character-based holistic education model has been used by the Ministry of National Education in the development project "Model of Implementation of BBE (Life Skills Oriented Education) Through Integrated Learning in Kindergarten and Lower Elementary Schools".

The presence of the various new models in holistic learning above does not mean without drawbacks, because in fact the paradigm that is built still leaves a Cartesian-Newtonian paradigm which is very technological and materialistic in nature, which must be directed at achieving competencies that must be measured and disaggregated in detail which often ignores the holistic nature of the participants. educate. In addition, the dominance of the Bloomian concept is still very strong in educational practice in our country, where the cognitive aspects in the curriculum and learning are still very dominant and tend to override other aspects of the competence and potential of children.

The choice of this holistic education paradigm can certainly be seen as being in line with the worldview of Islamic education. The world view of Islamic education can be seen from: *Firstly*, Children as subjects and objects of education, which in essence are the most perfect and special beings (ahsani taqwim) which of course cannot be equated with animals and other creatures. In Surah al-Tien (95): 4 it is stated "Indeed We have made the child in the best form (Q.S. Al-Tien: 4). *Secondly*, the uniqueness of the child is marked by the potential possessed by the child which is contained in two dimensions, namely the material dimension (body) and the immaterial dimension (nafs, 'aql, qalb, and spirit), as stated in Surah al-Sajdah (32): 6-9: "That is God, who knows the unseen and the real, the All-Mighty, the All-Merciful, He is the One who created everything in the best way possible, and through the creation of a child from a clod of earth, and He created his offspring from a type of starch in the form of despicable water, then He perfected its creation, then He breathed into His body His spirit, (creation), and He created for you hearing, sight, and heart, but very few are grateful (Q.S. As-

Sajdah: 6-9). *Thirdly*, the child is created (has a nature), as in Surah al-Rum (30): 30 "Turn your face to the religion that is *hanif* created by Allah, the child is created (has a nature), there is no change in Allah's creation." In developing the natural potential, children are influenced by the environment. "Every child is born on fitrah, so it is his parents who make him, Jew or Christian or Zoroastrian." (Narrated by Bukhary). *Fourthly*, in addition to having advantages, children also have weaknesses. The child until he is able to educate himself (adult/*mukallaf*) so that deviations from his nature due to his limitations/weaknesses can be avoided.

The choice of this holistic education paradigm is also in line with the Law on the National Education System which expressly states that education in Indonesia: ...functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming to develop the potential of students so that they become children who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state. In another section it is stated that: Education is carried out in a democratic and fair manner and is not discriminatory by upholding children's human rights, religious values, cultural values, and national pluralism. (1) Education is organized as a systemic unit with an open and multi-meaning system. (2) Education is organized as a process of cultivating and empowering students that lasts a lifetime.

From various descriptions of conditions and various problems faced by the Cartesian-Newtonian paradigm today as well as various conditions and current demands, especially in the world of education, the presence and choice of a holistic paradigm is a necessity.

From a philosophical point of view, holistic education is an educational philosophy that departs from the idea that basically an individual can find identity, meaning and purpose in life through his relationship with society, the natural environ-

ment and spiritual values. There are at least two characteristics of holistic education that must be considered, namely: first, the holistic education paradigm is related to its anthropological view that "subject" is an understanding that correlates with other "subjects". The meaning of "subject" in this paradigm is far different from the Modern Cartesian Newtonian paradigm, that is, it is not isolated, not closed, and not confined, but rather interconnected with other beings in the universe. Second, the holistic education paradigm also has realist-pluralist, critical-constructive, and syntheistical-dialogical characteristics. The holistic view does not take a dichotomous mindset or binary logic which forces one to choose one and discard the other, but can accept reality in a plural way as the wealth of reality itself. In this context the education system is built child-centred based on the assumptions of connectedness, wholeness and being fully human. In holistic education, there is a dichotomy in its various forms, such as the dichotomy, world-afterlife, general science-religion/science of syar'iyah-ghairu syar'iyah, mind-physics, and so on. Both must exist and be cared for and built in an unbroken relationship.

Holistic education helps develop individual potential in a learning atmosphere that is more fun and exciting, democratic and humane through experience in interacting with the environment. Through holistic education, students are expected to be themselves (learning to be). In the sense of being able to gain psychological freedom, make good decisions, learn in a way that suits him, gain social skills, and be able to develop his character and emotions. If referring to Abraham Maslow's thought, then education must be able to lead students to gain self-actualization which is characterized by the presence of: (1) awareness; (2) honesty; (3) freedom or independence; and (4) trust.

Holistic education does not limit itself to the three Bloomian domains but demands to pay attention to all the needs and potentials of students, both in the intellectual, emotional, physical, artistic, creative and spiritual aspects. In this context, Howard Gardner, in his book entitled *Frame of Mind*, mentions

that there are nine intelligences that must be developed and must receive special attention, namely: (1) linguistic intelligence intelligence to read, write, tell stories, play on words and explain. This formation is so that children will have the ability in the fields of reporting, journalism, speeches, debates, conversations and others. (2) logical or mathematical intelligence, namely intelligence in experimenting, asking questions, solving puzzles and calculating. This formation is directed so that children succeed in the fields of mathematics, accounting, computer programs, banking and others. (3) spatial or visual intelligence, namely intelligence in designing, drawing, sketching, visualizing. The formation of this intelligence so that children have good abilities, including making maps, photography, painting, engineering design and others. (4) body or kinesthetic intelligence, namely the intelligence to dance, run, build, touch, move and other physical activities. This intelligence development is so that children are brilliant in sports, dance, sculpture, and so on. (5) musical intelligence is the intelligence to sing, whistle, hum, stamp your feet or hands, hear sounds. This intelligence development is directed so that children who have this tendency will be successful in singing, composing songs, playing musical instruments and others. (6) interpersonal intelligence, namely intelligence to lead, organize, connect, work together, party etc. This intelligence development is so that children succeed in jobs such as teachers, social workers, group leaders, organizations, politics. (7) intrapersonal intelligence, namely the intelligence to like to fantasize, be silent, plan, set goals, reflect. This intelligence development is so that children are brilliant in philosophy, writing research and so on. (8) natural intelligence, namely intelligence to like walking, camping, dealing with the outdoors, plants, animals. This intelligence development is so that children can master and enjoy well the fields of botany, the environment, medicine and others. (9) Existentialist intelligence, namely intelligence to like philosophy, like religion, culture and social issues. In general they are successful in the field of religion and psychology.

The various descriptions of holistic education above seem to be dominated by the concept of a humanistic curriculum. This curriculum is a curriculum based on the view that a child is a unique individual who has the potential and strength to develop according to his identity. According to Humanists, the function of the curriculum is to provide valuable experiences for each student that will help expedite the child's personal development. For them the goal of education is a dynamic process of personal development directed at growth, integrity and personality autonomy, healthy attitudes towards self, others and learning. These are all the ideals of actualized child development (self-actualizing person). A person who has been able to actualize himself is a person who has achieved balance (harmony) in the development of all aspects of his personality, both cognitive, aesthetic and moral aspects. The humanistic curriculum demands a good emotional relationship between educators and students. Education must be able to create harmonious and warm relationships, as well as being a resource child. He must be able to provide interesting material and be able to create situations that expedite the learning process. In accordance with the adhered principles, the humanistic curriculum emphasizes integration, namely the unity of behavior that is not only intellectual, but also emotional and action, even spiritual. The curriculum must be able to provide a comprehensive experience, not a fragmentary experience.

The learning process becomes a personal responsibility as well as a collective responsibility. Therefore learning strategies are more directed at how to teach and how people learn. Several things must be considered in developing a holistic learning strategy, including: (1) using a transformative learning approach; (2) flexible learning procedures; (3) problem solving through cross-disciplines, (4) meaningful learning, and (5) learning involving the community where the individual is. Schools are places where students and teachers work to achieve mutually beneficial goals. Open and honest communication is essential, individual differences are valued and cooperation is more important than competition. For this reason, schools must

provide opportunities for every student to grow and develop according to the intelligence they have. Schools are also obliged to provide an honest and proportional assessment of the development of each aspect of students so that the level of development can be measured and directed. A holistic education system that develops each student's potential will make the teaching and learning process very enjoyable (learning is fun). It is important to note that the cognitive-intellectual aspect is only a small part of the other aspects that are no less important to develop. The aspect that is really needed at this time is in the form of developing the character and personality of students as a whole and integrated.

CONCLUSION

Holistic education has the basic idea that basically an individual is a whole person who has cognition, affection, psychomotor, soul and body, who can find identity, meaning and purpose in life through his relationship with society, the natural environment and spiritual values. . Holistic education is education that aims to give freedom to students to develop themselves not only intellectually, but also to facilitate the development of body and soul as a whole and thoroughly so as to create children who have strong character, are intelligent, skilled, have competence, and have personality. The child who is to be realized through holistic education is a whole, independent child who lives physically and mentally not dependent on other people, but relies on his own strength. Holistic education views children as whole beings, as subjects and objects of education, multidimensional, having nature, having advantages as well as weaknesses. These keywords are relevant to the concept of Islamic education which seeks to develop the full and balanced potential of children in line with the concept of "*kaffah*" (Q.S. Al-Baqarah: 208); Islam also views children as subjects and objects of education, which in essence are the most perfect and special beings (*ahsani taqwim*) (Q.S. al-Tien: 4); Islam views children as unique creatures that are characterized by their potential which

consists of two dimensions, namely the material dimension (body) and the immaterial dimension (*nafs*, *`aql*, *qalb*, and spirit) (Q.S. al-Sajdah: 6-9). According to Islam, children are created and have nature (Q.S. al-Rum: 30). In Islam, besides having advantages, children also have weaknesses (Q.S. al-Nisa: 28). In addition, holistic education aims to develop all the potential that exists in children as God's creatures who are believed to be leaders on this earth. In the perspective of Islamic education, the goal of this holistic education is parallel to the goal of Islamic education, which is to develop all the potential of children so that they can produce perfect children.

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