



Eight Integrations of Holistic Education Practices in Islamic Educational Institutions

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Abstract

Holistic education aims to educate students comprehensively, both in terms of religious knowledge and general knowledge. However, in reality, holistic education in Islamic educational institutions such as Islamic boarding schools has not been implemented properly. Students must be equipped with various abilities or skills to live their lives and pursue their future careers. Therefore, this study aims to analyze the implementation of holistic education in Islamic educational institutions. This study uses a qualitative method with a case study approach. Data sources were obtained through in-depth interviews with twelve informants consisting of two school leaders, six senior and junior teachers, and three students. All informants were selected using snowball sampling. To support the interview data, the author also conducted direct observations for one month on how holistic education is practiced in the educational institutions under study. In addition, the author also analyzed academic documents that support data related to the research topic. All data were analyzed thematically using the interactive Miles and Huberman technique. The findings show that there are eight practices implemented in holistic education in Islamic educational institutions where this research was conducted. These eight practices are integrated into the teaching of religious beliefs and morals, general knowledge, public speaking skills training, social intelligence interaction, leadership basics, independence, discipline, and physical endurance. These findings can be used as a reference for educational institutions to implement true holistic education. Furthermore, the author suggests that future researchers conduct studies related to this issue, such as holistic education learning methods.

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INTRODUCTION

Holistic education is an approach that emphasizes the development of the whole person, including intellectual, emotional, social, spiritual, and physical aspects. This concept stems from the view that education should not only be oriented toward the academic transfer of knowledge, but also toward the formation of character and balanced life skills. In Islamic education, holistic education is in line with the objectives of Sharia, which is to shape an exemplary generation capable of contributing to themselves, society, and their environment (Sutarman et al., 2017).

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In addition, holistic education is also seen as a response to various challenges of the times that require students to have difficult life skills. It is not enough to master religious knowledge or general knowledge; students must also be equipped with social, emotional, and leadership skills. Therefore, holistic education serves as an integrative approach that can meet the needs of the modern world while maintaining the basic values of Islamic education (Hosaini et al., 2024).

Research on holistic education aims to find educational patterns that can integrate various aspects of self-development into a single entity. With this approach, it is hoped that educational institutions will be able to produce graduates who are not only intellectually intelligent, but also possess skills, noble character, and social sensitivity. This research attempts to analyze how the implementation of holistic education can be applied in practice in Islamic educational institutions.

Furthermore, the purpose of this study is to provide a practical picture of a holistic education model that can be used as a reference by other Islamic educational institutions. With clear mapping, it is hoped that educational institutions will be able to evaluate their curricula and teaching patterns to achieve a better balance between the cognitive, affective, and psychomotor aspects of their students.

Although holistic education is ideal in concept, its implementation in several Islamic educational institutions still faces various obstacles. One of them is the tendency of educational institutions to focus solely on cognitive aspects, resulting in less attention being paid to character development and social and emotional skills. This causes students to excel in academic aspects but be weak in the life skills that are actually needed in society.

In addition, there is still a dichotomy between religious and general knowledge in most Islamic educational institutions. As a result, students often find it difficult to integrate religious values with the realities of modern life. This condition means that the education provided does not fully reflect holistic education (Farmer et al., 2019).

Another issue that arises is limited resources, both in terms of teaching staff, infrastructure, and supporting curriculum. Teachers often do not receive adequate training to implement holistic education. Without teacher readiness and facility support, holistic education will only remain theoretical (Albar et al., 2024; Kaputra et al., 2021; Murniyetti et al., 2016).

The urgency of holistic education in Islamic educational institutions lies in their grand mission to produce a generation that is not only intelligent, but also has noble character and is ready to face global challenges. Islamic boarding schools and schools basically have an advantage because they emphasize character and spiritual education. However, this advantage needs to be complemented with the integration of general knowledge, skills, and leadership (Amrullah, 2023; Oktavia et al., 2023).

Thus, holistic education in Islamic institutions can become an educational model that is relevant to the needs of contemporary society. The presence of this type of education is also expected to strengthen the competitiveness of Islamic institution graduates in various fields of life, both locally and globally, without losing their Islamic identity (Engkizar et al., 2018; Happyana et al., 2025; Putri et al., 2021).

One of the issues that arises in Islamic educational institutions is the behavior of students. Many educational institutions face challenges such as low discipline, weak responsibility, and behavior that does not reflect noble moral values. This condition shows that education has not fully touched on the affective and moral aspects effectively (Hosaini et al., 2024).

In addition, students' passive behavior, lack of confidence, and poor communication skills are obstacles to producing graduates who are ready to compete

in the modern era. In fact, one indicator of the success of holistic education is the formation of a resilient, communicative, and ethical personality.

Previous studies on holistic education in Islamic institutions have generally been conceptual in nature or limited to a specific aspect, such as strengthening character or integrating religious and general knowledge. Meanwhile, this study attempts to present a more comprehensive picture through eight practical examples observed directly in the field. This adds value to the study because it discusses not only theory but also implementation (Febriani et al., 2024).

However, this study was conducted in the context of Islamic educational institutions with specific characteristics, involving school leaders, teachers, and students as informants. Thus, the results of this study make a unique contribution to enriching the literature on holistic education, particularly in Islamic boarding schools or similar Islamic institutions.

Based on the above description, this study aims to analyze the forms of holistic education practices in Islamic educational institutions. The main focus is to examine eight forms of holistic education integration that are actually implemented in daily life, so that they can be used as a reference for other Islamic educational institutions in formulating more comprehensive learning policies and practices.

METHODS

This study uses a qualitative method with a case study type, according to Elkhaira et al., (2020); Engkizar et al., (2025); Hamriana, (2021); Hendrisab et al., (2022); Murniyetti et al., (2016); Oktavia et al., (2024) states that this method can be used if a researcher conducts a study that requires comprehensive data. Therefore, the author chose the recommendation according to the opinions of the experts above. Furthermore, for the purposes of this study, the author collected data through in-depth interviews with twelve informants consisting of two school principals, six senior and junior teachers, and four students. All informants were selected using the snowball sampling technique, which is a technique for determining informants based on recommendations from previous subjects so that the data obtained is richer and more relevant to the focus of the research (Creswell, 2018). The research location was selected deliberately, namely an Islamic educational institution that is considered representative in implementing holistic educational practices.

Data collection techniques were carried out in three main ways, namely in-depth interviews, participatory observation, and document analysis. Interviews were used to explore the experiences, perceptions, and views of informants regarding the implementation of holistic education, while observations were carried out for one month to directly observe the learning process, social interactions, and extracurricular activities at the institution. In addition, the researchers also analyzed academic documents, such as the curriculum, syllabus, and relevant activity reports. The combination of these three methods aimed to obtain more valid data through triangulation (Patton, 2015). The data obtained was analyzed using a thematic approach with the interactive model of Miles, Huberman, and Saldana, which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2018). The analysis was carried out repeatedly so that the patterns, themes, and categories that emerged could be mapped more systematically. To maintain data validity, the researchers used source and method triangulation, member check, and peer debriefing. Triangulation was carried out by comparing the results of interviews, observations, and documents. Member check was carried out by asking the informants to confirm the accuracy of the interview results, while peer debriefing was

carried out through discussions with colleagues to ensure objective data interpretation.

RESULT AND DISCUSSION

Overall, the research findings revealed eight forms of holistic education integrated into learning. These nine findings were conveyed by informants during interviews. To reinforce the interview findings, the author also conducted direct observations and analyzed the necessary documents to strengthen the research data. The eight findings are illustrated in the integration of religious education, general knowledge, public speaking skills training, social intelligence interaction, leadership basics, independence, discipline, and physical endurance. For clarity, figure 1 below.

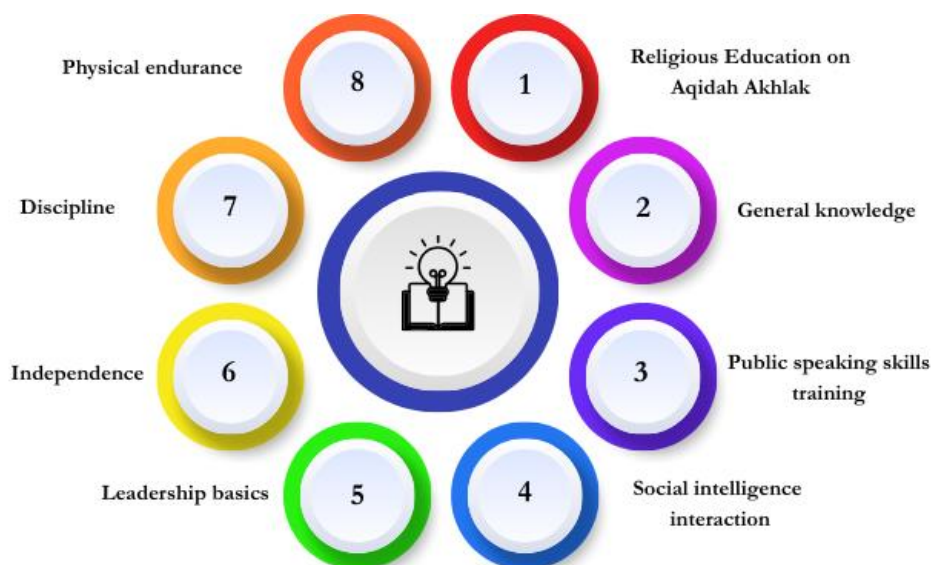


Fig 1. Eight integrations of holistic education practices in Islamic educational institutions

First, Religious Education on Aqidah Akhlak. The results of the study indicate that Aqidah Akhlak education is the main foundation in the practice of holistic education in the Islamic educational institutions studied. Teachers consistently emphasize the values of faith, piety, and noble character in every teaching and learning process. This is not only done through formal curriculum materials, but also through daily habits, such as honesty, respect for teachers, and caring for others. Observations over a month showed routines of reciting prayers, studying religious texts, and directly practicing etiquette in the school environment. These findings were reinforced by interviews confirming that instilling Aqidah Akhlak is considered a very important spiritual and moral foundation for students in facing life's challenges.

Theoretically, the integration of faith and morals in holistic education is in line with Al-Ghazali's view, which emphasizes that the goal of Islamic education is to develop perfect human beings, namely individuals who are balanced in terms of spiritual, moral, and intellectual aspects. In their research, [Mutalib et al., \(2021\)](#) showed that faith and moral education in Islamic schools can shape religious character, which is the basis for developing students' academic and non-academic potential ([Mutalib et al., 2021](#)). Similarly, the latest study by [Sulaiman & M, \(2022\)](#) confirms that moral education cannot be separated from the holistic aspect because it is the foundation of values that guide students in managing other skills and

knowledge (Sulaiman & M, 2022). Thus, these findings indicate that faith and moral education serves as the core that binds all dimensions of holistic education in Islamic educational institutions.

Second, general knowledge. A study also shows that general knowledge is taught in a balanced manner with religious education. Teachers strive to integrate science, mathematics, and technology materials using a contextual approach so that students not only understand the theory but also apply it in their daily lives. From interviews with senior teachers, it was revealed that the curriculum at this institution is designed so that students do not feel separated between religious and general knowledge. Observations show the practice of simple project-based learning, such as scientific experiments and critical discussions, which actively involve students. This shows the institution's real efforts to build a generation that masters broad knowledge while being rooted in Islamic values.

From an academic perspective, the integration of general knowledge in Islamic education is in line with the concept of an Islamic integrated curriculum developed by Hashim, (2018), which emphasizes the need to combine religious knowledge and modern knowledge so that students have a holistic perspective (Hashim, 2018). Research by Karim & R, (2020) proves that students exposed to integrative learning models tend to have better critical thinking skills and an open attitude towards scientific developments. Furthermore, a study by Rahman, (2023) states that mastery of general knowledge in Islamic educational institutions plays an important role in preparing competitive graduates in the global era, without having to sacrifice their Islamic identity. Therefore, the findings of this study confirm that holistic education does not only focus on morality, but also on mastery of general knowledge as a provision for facing the challenges of the times.

Third public speaking skills training. The educational institutions studied consistently organize public speaking training through formal and extracurricular activities such as *khitobah* (Islamic lectures), classroom presentations, and regular speech competitions to build confidence, clarity of communication, and fluency. Interviews with teachers and field observations reveal that these skills are managed as a means of improving the spiritual quality and practical skills of students. These programs have been proven to build a communicative mentality and the ability to convey ideas politely, argumentatively, and convincingly in front of an audience.

From a theoretical perspective, public speaking training in Islamic institutions is in line with the concept of life skills education, which emphasizes the importance of communication skills as one of the 21st-century skills (Fadhilah et al., 2024). The results of this study emphasize that weekly training sessions and hands-on practice are determining factors in improving speaking competence, particularly in terms of confidence, fluency, and reduction of regional accents. Thus, public speaking training conducted in Islamic educational institutions is an effective holistic educational practice that integrates moral, spiritual, and interpersonal communication aspects.

Fourth, social intelligence interaction. Field findings show that these educational institutions actively foster social intelligence in students through interactive activities, group discussions, community service, and other collaborative activities. These observations reveal that social interactions are deliberately facilitated to develop empathy, tolerance, cooperation, and conflict resolution. Interviews with students and teachers reinforce that social interaction skills are considered essential for community life and contribute to spiritual and community needs.

This finding is supported by Mansir & Karim, (2020) research, which emphasizes the importance of emotional intelligence as part of social intelligence,

including the ability to recognize and manage one's own emotions and those of others as an important asset in healthy social interactions places social intelligence as a unique contribution of Islamic boarding schools in equipping the younger generation to face global challenges, with an emphasis on Islamic and national values as the foundation for positive social interaction (Mansir & Karim, 2020). This reference reinforces the evidence that social learning practices in the institutions studied do indeed reflect holistic education, not only producing academically accomplished individuals, but also socially adaptive and empathetic individuals.

The five foundations of leadership. Field results show that establishing leadership foundations for students is an important focus in this Islamic educational institution. This is evident in the assignment of students as administrators of organizations and committees, as well as the role of senior students in mentoring their juniors. Through this mechanism, students not only learn to lead, but also understand how to be part of a team. The teachers interviewed explained that this practice space was designed so that students would become accustomed to making decisions, managing groups, and sharing responsibilities.

Teachers and school leaders emphasize that instilling leadership from an early age is a long-term investment in character. This is in line with the findings of (Putri et al., 2024), who emphasizes the need to provide space for students to practice leadership through real-life experiences. Ramli, (2017) research also shows that Islamic values-based leadership contributes to shaping a generation with moral integrity and the ability to manage groups. Thus, the leadership practices carried out in this institution are an integral part of holistic education, as they not only build management skills but also shape social sensitivity and ethical responsibility.

The sixth independence. From daily observations, it appears that students' independence is instilled through the boarding school system and activities that require them to take care of themselves. Students are accustomed to managing their study schedules, cleaning their surroundings, and managing their personal needs without excessive dependence on teachers or caregivers. Several students interviewed admitted that the rules and routines felt burdensome at first, but over time they realized that these practices made them more skilled at managing their time and responsibilities.

Conceptually, previous studies have found the same thing. Khoiruzzadi & Luqmanul Hakim, (2020) found that boarding school systems are effective in fostering independence through daily activities. Lisnawati & Rahma, (2025) also emphasized that Islamic boarding school education can shape resilient and independent individuals, especially in dealing with psychological pressure. Anshori, (2022) adds that independence is not only limited to practical abilities but is also related to the formation of a sense of responsibility and morality. Therefore, the application of the principle of independence in this institution is clear evidence that holistic education encompasses both character and life skills.

The seven disciplines. Interviews with teachers and school administrators revealed that discipline is seen as a key pillar in shaping students' character. Strict rules regarding the daily schedule, from waking up early, praying in congregation, studying, to extracurricular activities, are designed to train students to live orderly lives. Field observations show that although there are sanctions for violations, the approach used is not only punitive but also educational, for example through advice or additional assignments. The students themselves admit that discipline makes them more accustomed to living in an orderly and responsible manner.

Educational literature emphasizes that consistently applied discipline can foster

strong character. Research by [Mujahidin & Syiddiq, \(2022\)](#) found that the application of discipline in Islamic educational institutions plays a major role in shaping a regular lifestyle for students. This is reinforced by Nurdin's in 2025 findings, which state that Islamic-based discipline not only shapes obedience but also fosters spiritual awareness. Thus, the practice of discipline in Islamic educational institutions reflects the integration of behavioral habits, character building, and spiritual strengthening as part of holistic education.

Eighth physical endurance. Daily experiences at this educational institution also show attention to physical endurance training. Activities such as regular sports, community service, and scouting activities are means of training physical strength and teamwork. From the interview results, teachers explained that physical endurance is not only intended for physical health, but also to build resilience in facing challenges, both in learning and social life. Students who participated admitted that these activities made them healthier, fitter, and more confident.

Theoretically, physical education is an important element of a holistic approach. [Johannes et al., \(2024\)](#) research confirms that physical activity in schools plays an important role in improving students' mental health and resilience. Similar findings were reported by [Mahmoud Al Ali & Mahmoud Al Zitawi, \(2024\)](#), who stated that physical exercise in Islamic education can be a means of developing discipline, resilience. Therefore, the integration of physical resilience programs in educational institutions can be understood as part of efforts to balance cognitive, affective, and psychomotor aspects in accordance with the principles of holistic education.

CONCLUSION

This study has successfully identified eight holistic education integrations implemented in Islamic educational institutions. Based on the results of this study, it appears that if educational institutions implement holistic education, it will produce education that equips students with life skills, character building, and positive behavior habits that shape a balanced personality in terms of intellectual, emotional, spiritual, and physical aspects, as well as soft skills and life skills that are relevant to future needs. These findings can be used as a reference for educational institutions to implement true holistic education. Furthermore, the author suggests that future researchers conduct studies related to this issue, such as holistic education learning methods, to examine specifically the most effective learning methods and models in supporting the implementation of holistic education, thereby enriching the practical strategies that can be adopted by various Islamic educational institutions.

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Author Contribution

Achmad Galih Pratama, Yosi Aryanti: Writing-Preparation of original manuscript, **Mohammad Ridwan, Fajar Satriyawan Wahyudi:** Conceptualization, Methodology, **Wildan Wafa Amrul Kohhar:** Visualization, Investigation, Improve Content, **Nabil Rosyadi:** Data accuracy, Improve Language.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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