

The Implementation of Holistic Learning in Modern Education Context Based on Propethic Hadith

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Abstract: Modern education often prioritizes cognitive achievement yet neglecting spiritual, moral, and emotional development. This article aims to analyze the application of holistic learning principles derived from the Prophetic hadith and their relevance to contemporary educational challenges. Employing a descriptive qualitative method with a library research approach, the study examines selected tarbawi hadiths alongside supporting literature. The findings reveal that the Prophet's teachings emphasize character formation, spiritual growth, and a balance between intellectual and moral dimensions. These principles are universal and remain contextually relevant across time, providing a strong foundation for developing an Islamic holistic education model. In conclusion, integrating hadith-based values into modern educational systems can nurture learners who are not only intellectually competent but also morally upright, spiritually mature, and socially responsible.

Keywords: Holistic Education; Islamic Pedagogy; Hadith of the Prophet; Character Formation; Spiritual Development.

Abstrak: Pendidikan modern kerap menitik-beratkan pada pencapaian kognitif, sementara aspek spiritual, moral dan emosional kurang mendapat perhatian. Artikel ini bertujuan untuk menganalisis penerapan konsep pembelajaran holistik berbasis hadits Nabi serta relevansinya dengan kebutuhan pendidikan kontemporer. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kepustakaan, melalui analisis terhadap hadits-hadits tarbawi dan literatur sekunder terkait. Hasil penelitian menunjukkan bahwa hadits Nabi menekankan pentingnya pembentukan akhlak, pengembangan spiritual, serta keseimbangan antara dimensi intelektual dan moral. Prinsip-prinsip ini terbukti universal dan tetap relevan sepanjang zaman, sehingga dapat dijadikan landasan untuk merumuskan model pendidikan holistik dalam Islam. Kesimpulannya, integrasi nilai-nilai

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hadits dalam sistem pendidikan modern berpotensi melahirkan generasi yang tidak hanya cerdas secara intelektual, tetapi juga berkarakter mulia, matang secara spiritual dan bertanggung jawab secara sosial.

Kata Kunci: Pembelajaran Holistik; Pendidikan Islam; Hadits Nabi; Karakter; Spiritualitas.

A. Introduction

Modern education nowadays faces serious challenges in shaping the whole human being. Educational systems in many countries, including Indonesia, still place a strong emphasis on academic achievement and cognitive development, while the spiritual, moral, and emotional dimensions are often neglected. As a result, generations emerge with strong intellectual capabilities but remain fragile when faced with moral dilemmas, identity crises, and spiritual decline. This phenomenon underscores that an educational system that solely focused on cognition is insufficient to address life's complexities in the modern era (Putra, 2019).

Previous studies have proposed holistic education as an alternative solution. Ron Miller (2005) emphasized the importance of integrating mind, body, and soul, while Al-Attas (2010) introduced the concept of *insan adabi*, which highlights the balance between knowledge, morality, and spirituality in educational approaches. Other studies have also examined the relevance of Lawrence Kohlberg's theory of moral development in character education. However, these works largely focus on philosophical discourse or general educational models, without specifically addressing Islamic normative foundations, particularly the Prophetic hadith, as a primary source of holistic educational values.

On the other hand, Islamic educational studies have mostly focused on the Qur'an, moral education, or the integration of religious and secular sciences. Only a limited number of studies have specifically examined *hadith tarbawi* as a foundation for implementing holistic education in the modern context. In fact, the Prophetic hadith contains educational principles that emphasize the balance between reason, heart, and spirituality, which remain highly relevant to the needs of contemporary society.

Building on this research gap, the present article offers a contribution of novelty by systematically analyzing Prophetic hadiths related to education and integrating them into the framework of holistic learning. The originality of this study lies in: (1) the development of an Islamic holistic education model grounded in the Prophetic hadith, (2) the formulation of practical strategies for implementation within modern educational systems, and (3) the demonstration of the transhistorical relevance of hadith as contextual educational guidance across generations.

Accordingly, this study aims to analyze the application of holistic learning principles based on Prophetic hadith and to provide practical recommendations for developing modern educational systems that nurture learners who are not only intellectually competent but also spiritually mature, emotionally balanced, and morally upright.

B. Research Methodology

This study employed a descriptive qualitative approach, using a literature based method as the primary research strategy. The research design was exploratory, aiming to understand and describe the implementation of holistic learning from the perspective of the Prophetic hadith. The primary data sources consisted of the hadiths of Prophet Muhammad (peace be upon him) categorized as *hadith tarbawi*, complemented by secondary literature such as books, journals, and scientific articles relevant to the topic.

Data were collected through documentation, which involved reviewing and recording information from relevant sources. Data analysis was conducted using content analysis, focusing on thematic examination of hadiths and supporting literature to identify principles of holistic education. The data were categorized, interpreted, and synthesized to provide answers to the research questions.

C. Results and Discussion

Results

The analysis revealed that the Prophetic hadiths contain principles of holistic learning that are highly applicable within the context of modern education. Several significant findings emerged:

1. Emphasis on Character Formation (Akhlak). Character development is presented as an inseparable part of educational goals (HR. Ahmad).
2. Balance Between Spiritual and Intellectual Dimensions. Reflected in hadiths highlighting the importance of intention (HR. Bukhari) and the pursuit of knowledge (HR. Ibn Abdil Barr).
3. Timeless Relevance of Islamic Education. The principles of Islamic education remain relevant across all times (Al-Islam Su'al wa Jawab, 2013).

In addition, numerous perspectives on the concept of holistic education were identified from both Western and Islamic scholars. Ron Miller (2005) proposed holistic education as an approach that emphasizes deep interconnectedness among learners, society, nature, and human values. According to him, education should guide learners toward discovering life's meaning and purpose, rather than focusing solely on mastery of academic content. He further argued that holistic education fosters the comprehensive development of cognitive, emotional, social, and spiritual dimensions (Messy et al., 2023).

Kohlberg is renowned for his theory of moral development, which consists of six stages. He emphasized moral education as a rational and gradual process, progressing from obedience to authority toward universal ethical principles. This model can be applied in character formation that aligns with the values of justice and social responsibility (Rettob & Ali, 2024).

Al-Ghazali emphasized the balance between reason, heart, and soul. According to him, the purpose of education is to purify the soul (*tazkiyah al-nafs*) and to achieve ultimate happiness in both this world and the hereafter. He integrated intellectual knowledge (*'ilm*) with spirituality (*tasawwuf*) within the framework of Islamic law (*shari'ah*). The ultimate goal is the formation of pious individuals with noble character (Al-Ghazali, 2020).

Al-Attas developed the concept of Islamic education grounded in *adab*. In his view, education is a process of internalizing the values of *tawhid*, which cultivates a civilized human being (*insan kamil*). Education should integrate knowledge, spirituality,

and morality. Knowledge, in this context, is not merely information but a means of recognizing and drawing closer to God (Ulfiani, 2019).

Holistic learning in the Islamic perspective is not a new concept but rather a revitalization of the Prophetic educational system that balances earthly life and spiritual needs. The application of these concepts requires curriculum integration, teacher training, and the establishment of an Islamic and inclusive school culture (Iqbal et al., 2024).

In practice, the implementation of holistic learning based on hadith can be realized through several strategies, including:

1. Integrating Islamic values into every subject.
2. Strengthening character education through teacher role models and supportive school environment.
3. Applying learning methods that encourage collaboration, empathy, and self-reflection.
4. Cultivating spiritual practices such as congregational prayer, *dhikr*, and Qur'an recitation.
5. Developing mentoring or character-building programs led by teachers who act as *murabbi* (spiritual and moral guides).

Discussion

1. Definition and Characteristics of Holistic Learning

Education is a conscious, deliberate, and planned activity aimed at instilling cultural values and shaping individual personalities within society. The primary goal of education, as mandated in the National Education System Law, is to develop the full potential of learners, foster noble character, and enhance intellectual capacity of the nation. Furthermore, education seeks to cultivate students who are virtuous, faithful, and devoted to Allah SWT, while also nurturing them to become democratic and responsible citizens (Humairah et al., 2023).

Education is one of the most crucial aspects of human development. In the face of globalization, modern education strives to accommodate various needs of younger generations, academically, socially, and emotionally. The concept of holistic education

can serve as an appropriate alternative to address these comprehensive educational needs (Safaat, 2017).

Holistic learning is an approach that views individual as a whole, encompassing physical, emotional, intellectual, and spiritual aspects. This educational model seeks to develop the whole human potential while considering the unique needs and characteristics of each learner (Parawansah & Shofa, 2025).

The term *holistic* originates from the English word *whole*, meaning “entire” or “complete.” It is also related to words such as *heal* (healing), *holy* (sacred), and *healthy*, which share the same etymological root, namely wholeness. Thus, holistic education aims to form human beings who are whole and healthy in every dimension. According to Syafudin Sabda, holistic thinking reflects a healthy way of reasoning.

Additionally, the concept of holism is derived from the Greek language, meaning “whole” or “all.” The term was first introduced by Jan Smuts, a South African political figure, in his work *Holism and Evolution* (1926) (Safaat, 2017).

Conceptually, the holistic approach can be understood as a comprehensive way of thinking that seeks to integrate various layers of principles and life experiences. This approach avoids narrow views of humanity. In other words, every child inherently possesses far greater potential than they may realize. Individual intelligence and capabilities are far more complex and extensive than what is reflected in academic scores or test results alone (Naufal et al., 2024).

Historically, the concept of holistic education is not new. Several classical Western educators such as Jean Rousseau, Ralph Waldo Emerson, Henry Thoreau, Bronson Alcott, Johann Heinrich Pestalozzi, Friedrich Froebel, and Francisco Ferrer are recognized as pioneers of this approach. Ron Miller (1992), the founder of the *Holistic Education Journal*, argued that holistic education provides individuals with the opportunity to discover meaning and purpose in life through interconnectedness with community, nature, and human values such as empathy and identity (Hidayatullah, 2024).

Ron Miller further emphasized that a holistic approach to learning should not be limited to academic aspects alone but must encompass all dimensions of the learner’s

humanity. He stressed the importance of building strong relationships between learners and themselves, with others, with their environment, culture, and spiritual values. Miller's theory rests on three fundamental principles: connectedness, inclusion, and balance. Connectedness refers to the importance of harmonious interaction across all aspects of a student's life. Inclusion highlights the need to value diversity in learners' backgrounds and potentials. Balance requires education to pay equal attention to the development of all aspects of the self-intellectual, emotional, social, physical, aesthetic, and spiritual (Hidayatullah, 2024).

In practice, holistic learning creates a meaningful, enjoyable, and life-relevant learning environment for students. Teachers serve as facilitators who guide the learning process through direct experiences and reflection, rather than merely transmitting knowledge. The process encourages active student engagement through various methods such as group discussions, collaborative projects, contextual activities, and exploration of life values. Assessment in this approach is not limited to written examinations but includes authentic evaluations that address cognitive, affective, and skill-based domains. Its ultimate goal is to help students discover their identity, understand the meaning of life, and grow into well-rounded individuals who contribute positively to their environment (Rubiyanto, 2018).

This idea is grounded in Ron Miller's work *Holistic Learning and Spirituality in Education* (2005) and has been implemented in several studies in Indonesia. For example, Messy (2023), through *El-Rusyd Journal*, emphasized that holistic education is a vital approach for shaping individuals who are not only intellectually capable but also emotionally, socially, and spiritually mature.

John P. Miller further highlighted that holistic education must integrate cognitive, affective, psychomotor, social, and spiritual aspects of learners in a comprehensive manner. According to him, the ideal learning process involves a balance between rational knowledge, empathy, intuition, and relationships with the environment and society. In this model, the curriculum does not solely originate from the teacher but emerges from the dynamic interaction between students, educators, and the real world (Messy et al., 2023).

According to Lawrence Kohlberg, moral development is an integral component of holistic education, where the primary focus extends beyond mastery of subject matter to the gradual enhancement of children's moral reasoning through social interaction and real-life experiences. Kohlberg emphasized rational structures in moral development, dividing it into three levels: pre-conventional, conventional, and post-conventional. These stages guide students from following rules based on rewards or punishments toward understanding universal ethical principles. At this level, the emphasis lies on justice and rational moral reasoning, although the model pays less explicit attention to emotional and spiritual aspects (Rettob & Ali, 2024).

The implementation of this theory in character education in Indonesia, as explained by Khoirun Nida (2013), highlights the importance of teachers' awareness of students' stages of moral reasoning in order to design appropriate activities such as moral dilemma discussions and reflective practices. These activities aim to encourage students to progress to higher stages of moral reasoning.

This approach is recognized as effective in shaping strong character because it integrates cognitive (reasoning), affective (emotions), and behavioral (actions) aspects of morality. Consequently, values such as justice, empathy, and social responsibility can develop harmoniously within learners (Nida, 2013).

On the other hand, Islam has also produced numerous educational thinkers. In the classical period, prominent figures such as Imam Al-Ghazali and Ibn Sina emerged, while in contemporary times, influential scholars like Syed Naquib al-Attas have made significant contributions. These thinkers sought to integrate knowledge with Islamic normative principles within the educational system (Primarni, 2016).

Imam Al-Ghazali offered a holistic approach to education starting with the spiritual dimension (*tazkiyah al-nafs*), emphasizing balance in the education of reason (*'aql*), the heart (*qalb*), and social conduct (*mu'āsharah*). He highlighted the importance of purifying the heart through spiritual discipline (*riyāḍah*), teacher role modeling, and the habituation of values in daily life, so that learning becomes a living reflection of moral character (Al-Ghazali, 2020).

Within this framework, *tazkiyatun nafs* or the purification of the soul, as introduced by Imam Al-Ghazali (a renowned Islamic scholar and philosopher), provides a strong theoretical foundation for holistic character formation. This concept emphasizes comprehensive self-development, spiritually, morally, and ethically, while demanding a balance between intellectual intelligence, emotional depth, and spiritual richness. Core values within *tazkiyatun nafs*, such as honesty, integrity, compassion, and care for others, become highly significant, especially in today's disruptive era that challenges individual moral and ethical resilience. In his monumental work *Ihya' Ulumuddin*, Al-Ghazali systematically outlined the mechanisms of *tazkiyatun nafs*, which include purifying the soul from blameworthy traits and adorning it with praiseworthy ones through practical steps such as controlling desires, cultivating noble character, and deepening spiritual awareness (Al-Ghazali, 2020).

According to Hasyim (2022) in *Urwatul Wutsqo Journal*, *tazkiyah* consists of two phases: *takhliyah* (eliminating negative traits) and *tahliyah* (adorning the soul with virtuous qualities). These phases aim to produce a complete individual in intellectual, moral, and spiritual dimensions (Hasyim, 2022).

Meanwhile, Syed Muhammad Naquib al-Attas outlined Islamic education as a process of shaping a balanced personality that integrates the soul, intellect, emotions, and body, ensuring that faith permeates every dimension of the self. He stressed the importance of instilling Islamic values not merely at the cognitive level but embedding them deeply into one's consciousness and actions (Ulfiyani, 2019).

In essence, holistic learning is an approach that emphasizes the development of all aspects of the human self, including intellectual, emotional, physical, social, and spiritual. In Islamic education, holistic learning aligns with the principle of *tawhid*, which unites every dimension of life within the framework of faith in Allah SWT.

Referring to the ideas of Heriyanto as cited by Syaifuddin Sabda, holistic education has several distinct characteristics. First, it is a process of nurturing learners comprehensively and in balance across all dimensions of humanity, both physical and spiritual. This approach includes the development of various aspects of the individual, such as physical, intellectual, emotional, and spiritual dimensions. In other words,

holistic education aims to foster multiple intelligences in children, including linguistic, logical-mathematical, spatial-visual, kinesthetic, musical, interpersonal, intrapersonal, naturalistic, and even existential intelligences (Sabda, 2018).

Second, holistic education encompasses the comprehensive delivery of knowledge, both worldly and spiritual, covering general as well as religious sciences, and both universal and specialized disciplines. Third, holistic education must not be separated from the context of the learner's environment and culture. Therefore, the knowledge imparted and the learning processes employed must be integrated with the surrounding culture and environmental developments (Sabda, 2018).

Fourth, this approach emphasizes the importance of involving all stakeholders responsible for the educational process, including the family, school, and broader community. Fifth, holistic education is developed through learning methods that are not limited to academic or technical approaches alone but also encompass humanistic models and social reconstruction (Sabda, 2018).

In principle, holistic education rejects all forms of separation or dichotomy, such as the division between worldly and spiritual affairs, general and religious knowledge (syar'i and non-syar'i), as well as intellect and the physical body. All these aspects are viewed as complementary and must be developed simultaneously in an integrated relationship. This approach encourages the development of learners' potential through a learning process that is enjoyable, inspiring, democratic, and humane, while providing space for experiences that emerge from interaction with the surrounding environment (Musfah, 2012). This stands in contrast to Western educational paradigms, which tend to be secular and materialistic as a result of separating religion from knowledge and reason from revelation.

Holistic education in Islam possesses several key characteristics. First, it is rabbani in nature, meaning that it is derived from and oriented toward divine values, with its primary founded from the Qur'an and Sunnah. Second, it is insaniyyah or humanistic, which means that the Islamic educational system must serve human welfare in accordance with the principles of shari'ah and Islamic moral values (*akhlaq al-karimah*).

Third, Islamic education is characterized by *syumuliyah wa mutakamilah*, meaning comprehensive and integrated, covering various aspects of knowledge and skills, and oriented toward attaining happiness in both this world and the hereafter. Islamic education is not confined to metaphysical matters, as in philosophy or theology, but also encompasses all aspects of life.

Fourth, education is defined by *al-hadafiyyah al-samiyah*, meaning it contains lofty and noble objectives. Thus, holistic education in Islam is not merely a theoretical construct but the outcome of an intellectual tradition that is practical and applicable to life, as reflected in the *sirah* of the Prophet Muhammad (peace be upon him), which is rich with moral and educational values.

Fifth, Islamic education is marked by *al-wudhuh* or clarity, whether in terms of sources of teachings, methodology, direction and purpose, system, or overall implementation (Musfah, 2012). By understanding the fundamental characteristics of holistic learning in Islam, educators are expected to develop approaches that are both effective and aligned with Islamic values.

2. Prophetic Hadiths on Holistic Learning

2.1 Character Development as the Goal of Education

In Islam, education is not solely directed toward the mastery of knowledge but more importantly aims to shape a noble personality. This is affirmed in the saying of the Prophet Muhammad (peace be upon him):

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ وَفِي رِوَايَةٍ (صَالِحٍ) الْأَخْلَاقِ. أَخْرَجَهُ الْبَزَّازُ (8949), وَابِيهَقِي (27301).
وَالرِّوَايَةُ أَخْرَجَهَا أَحْمَدُ (8952) وَابِيهَقِي فِي ((شُعَبِ الْإِيمَانِ)) (7978) وَاللَّفْظُ لِهَمَا، وَالْحَاكِمُ (4221) بِاخْتِلَافٍ يَسِيرٍ

Translation: “Indeed, I was sent only to perfect noble character.”

(Narrated by al-Bazzar [8949], al-Bayhaqi [27301], Ahmad [8952], and others with slight variations).

Prior to the advent of Islam, many Arabs had abandoned moral norms and the teachings inherited from their forefathers. Only a few still adhered to ethical conduct derived from the remnants of Prophet Ibrahim’s (peace be upon him) tradition. Many others deviated and fell into disbelief. For this reason, Allah sent Prophet Muhammad

(peace be upon him) to perfect noble character that had been prescribed to His servants, such as chastity (*'iffah*), loyalty (*wafa'*), dignity (*murū'ah*), and modesty (*haya'*) (Al-Saqqaf, 2008).

This hadith provides the foundation that the mission of prophethood is closely tied to moral cultivation. Thus, in the context of holistic education, character (*akhlaq*) must serve as its core. Education should not only emphasize cognitive development but also foster empathy, social responsibility, and honesty as central values. According to Mariani (2021), holistic Islamic education must be able to address all dimensions of human life, including the cultivation of noble character.

The Prophet Muhammad (peace be upon him) was the true educator who guided and nurtured his companions to become noble individuals capable of harmonizing the external dimensions, such as *hand* (skills) and *head* (intellect), with the internal dimension, such as *heart* (spiritual awareness), in responding to life's various challenges. His role as an educator was reflected in the success of shaping the companions through a comprehensive approach. The Prophet's educational model encompassed effective teaching strategies, exemplary attitudes in the teacher–student relationship, and a divine curriculum rooted in revelation (Zulherma et al., 2021).

2.2 Balance Between Spiritual and Intellectual Dimensions

One of the key principles of holistic learning is the balance between rational thought and spiritual consciousness. Islam regards knowledge as an essential part of life, as emphasized in the following hadith:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ , وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ كُلُّ شَيْءٍ حَتَّى الْحِيتَانُ فِي الْبَحْرِ

Translation: “Seeking knowledge is an obligation upon every Muslim, and indeed, for the seeker of knowledge, everything will seek forgiveness on his behalf—even the fish in the sea.” (Narrated by Ibn Abd al-Barr from Anas) (Al-Hasyimi, 2001).

Nevertheless, the Prophet Muhammad (peace be upon him) also reminded that intention in seeking knowledge greatly determines its value in the sight of Allah. As narrated in *Sahih al-Bukhari* with the commentary of Imam al-Sindi:

حدثنا الحميدي عبد الله بن الزبير قال : حدثنا سفيان قال : حدثنا يحيى بن سعيد الانصاري قال :
اخبرني محمد بن ابراهيم التيمي : أنه سمع علقمة بن وقاص الليثي يقول : سمعت عمر بن الخطاب

على المنبر قال : سمعت رسول الله صلى الله عليه وسلم يقول : انما الاعمال بالنيات , وانما لكل امرئ ما نوى , فمن كانت هجرته الى دنيا يصيبها , او الى امرأة ينكحها , فهجرته الى ما هاجر اليه .

Translation: “Al-Humaidi ‘Abdullah ibn al-Zubayr narrated to us, he said: Sufyan narrated to us, who said: Yahya ibn Sa‘id al-Ansari narrated to us, who said: Muhammad ibn Ibrahim al-Taymi narrated to me, that he heard Alqamah ibn Waqqas al-Laythi say: I heard ‘Umar ibn al-Khattab (may Allah be pleased with him) say from the pulpit: I heard the Messenger of Allah (peace and blessings be upon him) say: *Actions are only by intentions*, and every person will have only what he intended. So whoever’s migration was to Allah and His Messenger, then his migration is to Allah and His Messenger. But whoever’s migration was for some worldly gain to attain or a woman to marry, then his migration is to that for which he migrated” (Narrated by al-Bukhari) (Al-Bukhari & Al-Sindi, 2007).

These two hadiths provide a profound understanding that, in Islam, intellectual development cannot be separated from inner cultivation and spirituality. Knowledge should not be seen merely as a means of achieving successful earthly life but as a pathway to draw closer to Allah and to bring benefit to others. Thus, the learning process must be grounded in sincere intentions and values of piety.

Accordingly, Islamic education encourages the growth of balance between rational intelligence and spiritual depth, shaping individuals who are complete in intellectual, moral, and spiritual dimensions. As Nur Syahid (2024) explained, Islamic education does not separate the function of reason from spirituality but integrates both into a holistic and meaningful learning system. From this perspective, education is not directed solely toward intellectual competence but also toward nurturing the soul and character of learners.

Knowledge is regarded as a means of recognizing and drawing closer to the Creator, ensuring that intellect and heart work in harmony. Through this integration, learners are not only able to think logically and critically but also develop heightened moral and spiritual sensitivity. Such an approach produces individuals who are not only intelligent but also civilized and faithful (Syahid, 2024).

2.3 The Relevance of Hadith to Education Across Time

The educational principles found in the Prophetic hadiths are universal and not bound by space or time. Values such as compassion, sincerity, perseverance, and accountability remain highly relevant in the context of modern education. The Prophet Muhammad (peace be upon him) demonstrated that effective teaching does not merely involve the transmission of knowledge but also requires role modeling and emotional engagement. The prophetic values contained in hadiths continue to be applicable due to their flexibility and strong contextual adaptability. This demonstrates that hadith, as a source of Islamic teaching, makes a significant contribution to the development of an educational system that is adaptive, reflective, and visionary, in line with the principles of modern holistic learning (Azmiy et al., 2024).

The teachings of Islam brought by the Prophet Muhammad are relevant for all times, in both commands and prohibitions. A statement often attributed to Ali ibn Abi Talib, that children live in a world different from that of their parents, and thus education must be relevant to the context of their era, does not originate from him nor from the Prophet, but is inconsistent with Islamic teachings (Al-Munajjid, 1996).

As mentioned in *Al-Islam Su'al wa Jawab*, this saying is actually derived from the words of two Western philosophers, Socrates and Plato:

لَا تُكْرِهُوا أَوْلَادَكُمْ عَلَى آثَارِكُمْ، فَإِنَّهُمْ مَخْلُوقُونَ لِزَمَانٍ غَيْرِ زَمَانِكُمْ

Translation: “Do not compel your children to follow your ways, for they are created for a time other than your own.”

The perspective that all values are relative and that morality must shift according to the changes of time is erroneous and rejected in Islam. Islamic teachings affirm the existence of universal moral values that are fixed and not bound by temporal or spatial contexts. Values such as honesty, trustworthiness (*amanah*), avoiding immoral acts, and maintaining consistency in obedience to Allah are examples of transhistorical moral principles that remain unchanged despite the passage of time. To regard morality as relative to time and place is essentially an ethical relativist stance, which assumes that good and evil are subjective and contingent upon cultural or contextual circumstances.

From an Islamic perspective, such an approach is considered invalid because it blurs the distinction between truth and falsehood. Therefore, while educational methods may adapt to the developments of time, the essence of Islamic moral values must be preserved and instilled in every generation without compromise. By safeguarding these values, Islamic education can shape strong character that remains resilient against cultural shifts or modern lifestyles that conflict with the principles of *shari'ah* (Al-Munajjid, 1996).

3. *Practical Implementation in Modern Education*

In practice, the concept of holistic learning based on hadith can be implemented through several approaches, including:

3.1 Integration of Islamic Values into Every Subject

Knowledge and religion are not two opposing domains but rather should complement and reinforce one another. In the educational context, this can be realized by integrating religious values into the curriculum. Learners are guided to apply the principles of holistic learning in their study process so that the knowledge they acquire can be utilized for the benefit of humanity (Saleh, 2023).

The integration of Islamic values into every subject has now become a key foundation of holistic Islamic education in the modern era. This integration not only equips students with knowledge but also shapes a comprehensive Islamic character. It eliminates the dichotomy between worldly and spiritual knowledge by embedding the values of *tawhid*, *adab*, honesty, responsibility, and social concern across various disciplines (Hikmah, 2025).

For instance, in Mathematics lessons, students are introduced to the concepts of *zakat* and inheritance distribution in accordance with Islamic law. In Science classes, natural phenomena are connected to the signs of Allah's greatness, enabling students not only to understand natural laws but also to internalize their spiritual significance.

At the elementary school level, a multidisciplinary approach demonstrates how teachers connect Islamic moral and ethical values to the learning context for example, teaching honesty through mathematical operations or fostering gratitude by explaining the water cycle in Natural Science (Dalimunthe, 2025).

Similarly, in integrated Islamic schools such as LPIT Mutiara Hikmah and SMPIT Thariq Bin Ziyad, every subject, whether Social Studies, Language, or Science, is enriched with modules and methods grounded in Islamic values, such as stories of the Prophets, social *adab*, and daily worship practices. Through this model, students acquire knowledge alongside spiritual and moral formation (LPIT Mutiara Hikmah, 2024).

Furthermore, research conducted by UPI and published in the *Elementeris Journal* (UIN Sunan Kalijaga) supports that integrating Islamic values into general science education (particularly in Natural Sciences) results in positive affective changes in students. They become not only academically competent but also faithful and God-conscious, as learning is carried out in a moderate and spiritually meaningful manner (Salamah, 2022).

At the senior high school level in Islamic institutions (SMA IT), this integration is manifested in the school's vision, mission, and teaching strategies. Qur'anic verses, hadiths, and exegetical insights are embedded into each stage of learning in science, social studies, and mathematics. This approach not only strengthens critical thinking competencies but also nurtures motivation for faith-based and knowledge-driven learning (Siregar et al., 2019).

Thus, integrating Islamic values across all subjects is not merely a way of providing spiritual context to the curriculum but also a holistic educational strategy. It emphasizes that knowledge (*'ilm*) and religion (*dīn*) are inseparable in achieving a balance between intellectual soundness and spiritual integrity in students.

3.2 Strengthening Character Education through Teacher Role Models and Supportive School Environment

Character education, which was once primarily cognitive in nature, has now shifted toward a holistic approach that emphasizes the importance of role models, especially teachers, in shaping students' character. Research indicates that teacher role modeling is the cornerstone of character development; students grow by imitating the attitudes, behaviors, and moral values demonstrated by teachers in their daily lives, both inside and outside the classroom (Wardhani & Wahono, 2017).

The ideal model of “*ing ngarsa sung tuladha, tut wuri handayani*” introduced by Ki Hajar Dewantara emphasizes that teachers are not merely instructors but also role models and moral motivators who play a central role in shaping students’ character (Setiawan, 2017).

Moreover, a supportive and value-oriented school environment is a crucial factor for success. A school culture built upon cleanliness, discipline, cooperation, and structured activities, such as flag ceremonies and extracurricular programs, provides a concrete context for students to internalize character values through direct practice (Yuliana, 2024).

When teachers and staff consistently demonstrate integrity, empathy, and responsibility, students are more likely to develop a sense of belonging as well as emotional and social bonds that reinforce character learning. Qualitative studies confirm that the stronger the role models in consistently practicing character values, the deeper students’ understanding becomes, until these values are embedded as part of their personal beliefs and identity. For example, strategies such as value integration into the curriculum, close collaboration between teachers and parents, and regular evaluations through observation and reflection form an ecosystem that mutually strengthens character education (Parmadi, 2022).

The success of this learning process does not depend solely on the subject matter but is strongly shaped by the role modeling of teachers and a school environment that consistently supports character values. Synergy between teachers, school leaders, parents, and structured policies creates a solid ecosystem of character education, enabling students not only to understand values but also to practice them in real life (Rahman et al., 2024).

3.3 Implementing Learning Methods that Foster Collaboration, Empathy, and Self-Reflection

In the face of 21st-century educational challenges, developing learning methods that not only emphasize intellectual aspects but also cultivate social and emotional skills, such as collaboration, empathy, and self-reflection, is a strategic step toward holistic education. Research has shown that when students learn together, practice

mutual understanding, and actively reflect on their learning experiences, they not only excel academically but also grow into caring, resilient, and responsible individuals (Rusdiana, 2025).

Learning methods that highlight collaboration, empathy, and self-reflection can be realized through several practical approaches. First, cooperative learning models, such as the Jigsaw technique, group discussions, and joint projects, allow students to work together, listen actively, and appreciate differences. These practices have been proven to strengthen their sense of solidarity and communication skills (Wahyuni & Fitriana, 2021).

Second, role-playing and social simulations in Islamic Education (PAI) classes, for example, enacting situations such as helping a friend or resolving conflicts, can help students experience and understand the application of social skills in real life. The effectiveness of such methods has been widely demonstrated in both junior high school and Islamic elementary school settings (Wahyuni & Fitriana, 2021).

Third, assigning social tasks, such as community service or assisting peers, encourages students to practice empathy and responsibility through concrete actions (Wahyuni & Fitriana, 2021).

Fourth, project-based learning (PjBL) that addresses social issues within the framework of Islamic teachings, for instance, tolerance or justice, can engage students in finding solutions rooted in Islamic principles while also enhancing their sense of social awareness (Wahyuni & Fitriana, 2021).

To evaluate and reinforce character development, teachers may employ direct observation during classroom activities to assess students' social interactions, assign reflective journals for students to process their experiences of collaboration and empathy, and apply character rubrics to measure traits such as honesty, empathy, cooperation, and responsibility. Such approaches make character assessment more measurable and profound (Syalini et al., 2024).

This model demonstrates that holistic Islamic Education (PAI) develops not only cognitive competencies but also social and emotional skills, better preparing students to contribute positively to society (Syalini et al., 2024).

3.4 Cultivating Spiritual Practices such as Congregational Prayer, *Dhikr*, and Qur'an Recitation

The implementation of spiritual habituation in schools, such as performing congregational prayers (*shalat berjama'ah*), *dhuha* prayer, reciting *dhikr* or *wirid*, and reading the Qur'an, plays a significant role in shaping students' overall character and spirituality. The benefits of congregational prayer in schools have been demonstrated in several studies. For instance, research at SDN Tugu Rejo 02 found that regular congregational *Dhuhr* prayer nurtured discipline, spiritual awareness, and courteous behavior among students while simultaneously strengthening the internalization of religious values from an early age (Muamar et al., 2025). Similarly, a study at SDN 1 Bumi Rahayu revealed that congregational prayer fostered emotional regulation, strengthened bonds of brotherhood, and promoted orderliness, thereby enhancing students' mental and emotional readiness for learning (Surahyo & Nurwahyudi, 2024).

At SDN Blimbing Gudo Jombang, the routine practice of *dhuha* prayer and Qur'an recitation before classes was shown to improve students' morals by instilling discipline, responsibility, and religiosity as the foundation of noble character (Mustofa & Ghofur, 2022). Comparable outcomes were observed at SMP Muhammadiyah Sukamara, where regular *dhikr* and *wirid* activities created a spiritual atmosphere through morning rituals, embedding spiritual awareness and cultivating a consistent Qur'anic environment (Wahidah et al., 2021). Furthermore, research at MA Pekalongan revealed that consistent recitation of *Asma'ul Husna* and congregational prayer had a positive and significant impact on students' self-control. This reflects the role of spiritual and emotional development as an integral part of holistic education (Bhakti, 2020).

3.5 Developing Mentorship Programs and Character Formation through Teachers as *Murabbi*

In the tradition of Islamic education, the term *murabbi* is derived from the root word *rabb*, which emphasizes the role of a nurturer, educator, and caretaker, as reflected in the meaning of the Qur'an (Q.S. al-Fātiḥah). This signifies the spiritual and moral

responsibilities attached to educators. A *murabbi* is not merely a *mu'allim* (instructor) who transfers knowledge but also serves as a *mu'addib* who shapes character, and as a *murshid* who provides guidance in values and habituation in a comprehensive manner (Maisyaroh, 2019).

Within the framework of Islamic educational philosophy, the concept of *murabbi* represents an educator who acts as a spiritual nurturer and developer of students' emotional, moral, and spiritual dimensions. Islamic educational theory highlights that the teacher as *murabbi* embodies totality, carrying the responsibility of guiding students from uncontrolled dispositions toward mature personalities grounded in noble character. In addition, the *murabbi* functions as a *mudarris* (facilitator of independent learning) and *mursyid* (spiritual role model), applying Islamic values through daily practices in direct interactions with students (Maisyaroh, 2019).

Conceptually, the role of the *murabbi* in modern Islamic education is built upon three main pillars:

- a. Spiritual role modeling, in which the *murabbi* consistently demonstrates faith, discipline, and integrity.
- b. Ritual and moral habituation, by embedding acts of worship and ethical values within daily learning routines.
- c. Personal and character mentoring, carried out through dialogue, advice, and affective assessment within a collaborative school ecosystem (Andriya et al., 2025).

Thus, according to Islamic educational theory, the *murabbi* functions as a transformative agent of character who bridges intellectual and spiritual dimensions while integrating Islamic values into students' consciousness and actions. This reflects the principle of holistic education in Islam, which aims to form a generation that excels academically, emotionally, morally, and spiritually.

The development of a character mentoring program should ideally be structured and systematic, with teachers acting as *murabbi*, not merely as instructors but also as spiritual and moral guides. The foundational framework involves designing a clear mentoring curriculum that includes core competencies, main materials, achievement

indicators, learning activities, content deepening, and regular evaluation, as formulated in the *Akhlak* mentoring programs implemented in Islamic educational institutions (Alimah & Hakim, 2021).

The content of mentoring programs is generally designed to cover three main domains: *aqidah* (faith), *akhlaq* (morality), and *ibadah* (worship), and is complemented with practices such as Qur'an recitation (*tilawah*), short sermons (*kultum*), *qodhoya* (counseling or sharing sessions), and collective supplications (*du'a*). These activities create a holistic spiritual dynamic for students (Husna & Satria, 2022).

The implementation of mentoring programs is carried out consistently and sustainably, for example, on a daily or weekly basis, scheduled during specific time slots, and conducted within the school environment as a space for character habituation through routine interactions. Another crucial element is the involvement of the entire school ecosystem, including homeroom teachers, principals, and parents, in order to create synergy in supporting the mentoring process and ensuring consistency in the values practiced both at school and at home.

The success of these programs is maintained through a systematic evaluation system, such as measuring student participation, the quality of Qur'an recitation, discipline, and the internalization of moral values. Regular evaluation meetings (quarterly or per semester) are conducted to ensure the program can be continuously improved and refined (Husna & Satria, 2022).

With this foundation, *akhlaq* mentoring programs led by *murabbi* transform into a holistic, structured, and sustainable character education system. Such a system nurtures a generation that is not only academically competent but also spiritually, morally, and socially mature.

D. Conclusion

The concept of holistic learning grounded in the hadiths of Prophet Muhammad (peace be upon him) provides a comprehensive framework for addressing the challenges of modern education. This study highlights that *hadith tarbawi* emphasizes three main aspects: character formation (*akhlaq*), spiritual development, and the balance between intellectual and moral dimensions. These values are universal and remain relevant

across time, making them a strong foundation for designing an integrated Islamic educational model.

The integration of holistic education principles derived from hadith into modern educational systems has the potential to produce students who are not only academically intelligent but also spiritually grounded, morally upright, and socially responsible. Thus, holistic Islamic education preserves the essence of Islamic teachings while also offering practical solutions to contemporary educational needs that demand a balance between worldly success and spiritual fulfillment.

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