

**THE CONCEPT OF INTEGRATED HOLISTIC EDUCATIONAL SYSTEM (IHES):  
AN ALTERNATIVE FOR ISLAMIC WORLD EDUCATIONAL SYSTEM AS IMPLEMENTED IN  
SEVEN SKIES ISLAMIC INTERNATIONAL SCHOOL  
KUALA LUMPUR MALAYSIA**

**Toni Arianto<sup>1</sup>, Triyo Supriyatno<sup>2</sup>**

<sup>1</sup>Seven Skies Islamic International School Kuala Lumpur, Malaysia

<sup>2</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

e-mail: [1sib9atullahi@yahoo.com](mailto:1sib9atullahi@yahoo.com), [2triyo@pai.uin-malang.ac.id](mailto:2triyo@pai.uin-malang.ac.id)

**Abstract:** The need for an Integrated and Holistic educational system in the Muslim world is a response to dilemma and confusion in finding and establishing so-called integrated education among Muslim countries as a result of bifurcation or dualism in the educational system. The most crucial crisis faced by contemporary Muslims is the existence of educational dualism namely the national, modern secular system and the traditional, Islamic religious system. Many have seen the result and product of those two systems and have dissatisfied when they realized that their children as the product of the system cannot grow in a balanced and overall development of the individual, i.e spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively. In sum, the ultimate of Islamic education is in the realization of complete submission to Allah on the level of the individual, the community, and humanity at large.

**Keywords:** *Integrated, Holistic, Educational, System, Balanced*

**A. INTRODUCTION**

The development of the current educational systems in all countries of the Muslim world has gone through strikingly similar patterns that were shaped by historical political events such as colonialism and independence movements. The role of Islamic education in those countries reflects cultural patterns and value systems that are the product of a combination of religious, traditional, and modern influences.

Muslims were dissatisfied with the national, modern secular system because they had realized that Islamic religious sciences and knowledge were not taught effectively and sufficiently, in the sense that the compartmentalized instruction was unable to relate the relevance of the subject matters to contemporary life. Meanwhile, the essence of acquired sciences does not reflect the Islamic weltanschauung.

On the other hand, Muslims also were not pleased with the traditional, Islamic religious system because of the limited content of its curriculum. Furthermore, its methodology of teaching does not allow for critical and creative thinking. Both systems of education have considerably failed to produce an integrated Islamic personality. The national education seems to be designed to produce professionals deficient in religious values while religious education has developed religious specialists who were unable to participate actively in society, and was not critically and creatively responsive to deal with current issues of the Ummah. Consequently, this dualistic problem creates a dilemma in the Muslim Ummah and needs an urgent solution to overcome it. In other words, there should not be segregation between religious and non-religious education in Islamic education. Both of them should be unified and integrated. Hence, the integrated Islamic

curriculum is proposed to be the best resolution in solving the issue of dualism in Muslim education.

## **1. The significance of the study**

This humble paper is significant because it will focus not only on providing the alternative educational approach and system where the contemporary ummah in general in the Muslim world faces challenges. In particular, this paper will help in detail to revisit and redefine the concept of integrated and holistic Islamic curriculum from the Islamic worldview with the expectation that it will be implemented in a proper and better way. The proper implementation of an integrated and holistic educational system will contribute to overcoming the problem of disintegrated personality resulting from the dualistic system facing the ummah.

The significance of a truly Islamic educational system in which its ultimate aim covers both acquisitions of knowledge for the satisfaction of intellectual curiosity and material gain. It aims also to develop a rational and righteous individual who can carry the responsibilities of spiritual, intellectual, and physical welfare of his self, family, society, and mankind as a whole. This paper is more about sharing the concept that can be implemented to maximize the result of the Islamic educational system where the generation of Ummah could enjoy the fruit as well as to benefit mankind and humanity at large in sha Allah.

## **2. The Guiding Principles of The Integrated Holistic System (IHES)**

As opposed to the education systems, which are widely used and understood by the majority, the Integrated Holistic Education System (IHES) is not merely limited to the process of learning and lessons learned by the pupil in an educational setting. Rather, IHES encompasses all aspects of the student's worldly life.

To further understand this holistic nature of the system, one must first narrow down the scope to the principles, which enable one to manage his/her life. These principles called the Triangle of Life, was formulated as a basis for one's guiding principles of life, and also the basis for the implementation of IHES. The Triangle of Life comprises of three main components; goals, system and structure, and the people involved in implementing the system:

a) Short-term and long-term goals.

Constructing goals in one's life can enable one to develop a sense of purpose in life. With this sense of purpose, one's goals are not limited to the confinement of this world. Therefore, two types of goals can be derived, which are the short-term goal and long-term goal.

The short-term goal denotes the aspirations that one ought to achieve in a 'short' time. The short-term goal should revolve around the seven necessities of life; financial stability, good health, a sense of spirituality, good relationship with family, contribution/s to the community, a good and beneficial career, and the pursuit of knowledge. For example, a student performs excellently in his/her academics. In contrast, the long-term goal can be simply understood as our aspiration that transcends the worldly matter. For example, obtaining the Creator's love and blessing in one's life. These goals will be the goals behind IHES.

b) System and structure.

To ensure that one can achieve the constructed goals, a system must be developed and implemented. The system must be effective to ensure that the various goals can be achieved. For example, the system can be based on one's belief system or religious teachings. Once developed and established, this system will be the basis of IHES.

c) Education and educators.

The main instrument to implement IHES would be education itself. As mentioned previously, IHES is a unique system, unlike the standard education system. Education in IHES involves five processes:

- (1) Teaching and learning
- (2) Coaching and learning
- (3) Training and learning

- (4) Advisory and learning
- (5) Consultancy and learning

The standard education system involves only the first process, which is learning via teaching (or lecturing at the university level). This process will not be as effective without the other processes. For example, an educator can coach and train the students in the appropriate fields of knowledge, advice and consult the students and parents about their progress in their pursuit of knowledge. All of these five processes reflect the totality of education.

The foundation of IHES, specifically the five education processes, requires the element of sincerity. This genuine feeling that is free of pretense and hypocrisy, should exist in every agent of IHES; from the ones who established the system to the educators who carry out the education processes. The element of sincerity will instill a sense of willingness to educate others without expecting anything in return and act as a guide to keep one's intention pure and good.

Furthermore, the approach that one ought to take when implementing IHES must be with wisdom. The element of wisdom will enable one to perform decisions and actions with knowledge and good judgment in the best manner. In other words, when implementing IHES and making decisions and taking actions regarding IHES, one ought to be wise and not make a hasty judgment without proper knowledge of issues discussed/problems faced.

Lastly, the bond of family and friendship based on love and care is the element, which completes the implementation of IHES. It is this bond, which unites everyone involved, from the management team to the educators and students, to the caretakers of the institution. It is with this bond that a collective team synergy is produced and maintained to ensure the smooth running and stability of the institution.

### **3. The Framework of IHES.**

The educational framework of IHES is based upon the universal principle, which encompasses three integrated aspects; Human Potential Development, Curriculum, and Media & Material. It is with these aspects that the mission, vision, objective, and philosophy of an institution are achieved.

- a) Human Potential Development.

The Human Potential Development Programme can be simply understood as a series of programs to develop the human potential based on the guiding principle, via the education process of teaching and learning, training and learning, coaching and learning, advisory and learning, and lastly, consultancy and learning. The implementation of the education process is achieved via three approaches; Instructional, Investigational, and Immersion/Constructivism.

- b) Curriculum.

The curriculum of IHES is a course of study, which is directed to achieve the guiding principles of an institution. It consists of five types of curriculum, which are core curriculum, co-curriculum, extra curriculum, the national curriculum, and international curriculum.

- c) Media & Material.

Various media and materials act as tools of education and it is with these tools of education, which provide support and enhancement in learning. These tools of education can also help in achieving the guiding principles of IHES.

### **4. The Model of IHES.**

The model of IHES reflects the components required in implementing the system and its relationship with one another:

- a) Divine.

In its literal sense, the term 'divine' denotes something from or related to God. When implemented in IHES, it denotes the main elements such as the system, core curriculum, and so forth on, is derived from knowledge of the divine, and is based on the Holy Scripture.

- b) Universal Values & Principles.

Values and principles such as respect, kindness, and so forth on, taught in the Holy Scripture, ought to be highlighted in IHES. The values and principles should not go against the nature of man and are befitting for everyone, regardless of race, gender, ethnicity, and religious belief.

c) Education.

The education system used in IHES does not merely focus on academics; rather, it also consists of education of the intellect, heart, mind, body, and soul.

d) Awareness.

The component of awareness in IHES refers to the awareness of every individual of the content of IHES, which is in accordance to the teachings of the Holy Scripture and the sense of responsibility to understand and implement the teachings not only to the students but also to oneself and others who are a part of implementing the system to an institution.

e) Character Development.

Similar to the other components of IHES, the development of the students' character is based on the characteristics emphasized in the Holy Scripture. The character development of the students are the product of awareness towards the teachings of the Holy Scripture and will lead to the implementation of these teachings in themselves and their daily life.

f) Implementation.

Once the character is developed, one must implement and practice it in their life. One must strive for goodness and be good, and ought to avoid being incongruous with oneself.

g) Process.

Process refers to the steps and actions taken to ensure that the students are guided to become complete and 'perfect' beings; intellectually, physically, emotionally, mentally, and spiritually. It is imperative to ensure that the steps taken must be following the teachings of the Holy Scripture.

h) Approach.

The following are approaches that ought to be taken to ensure the successfulness of the education process:

(1) Instructional: the ability to gain knowledge via a set of orders (instructions) given by an educator to students. Bear in mind that the educators in return must provide instructions, which are appropriate, clear, and easily understood by the students.

(2) Investigational: the ability to make observations and perform research or experiments to conclude findings or related information. In this situation, educators ought to act as a coach and facilitator to the students.

(3) Immersion: the ability to comprehend the information given and apply it in one's life. Immersion will occur when an educator provides guidance and advice to the student to aid the student to reach a deeper understanding of knowledge gained.

i) Cognitive, Affective & Psychomotor.

To produce a being, which is balanced and complete, one must first understand the three types of abilities of the human being:

(1) Cognitive: the intellectual ability or the mind and thought processes.

(2) Affective: the emotional and spiritual ability.

(3) Psychomotor: the ability to respond and make movements physically.

j) Curriculum.

Curriculum refers to the programs or courses of study established, based on the guiding principle of IHES. The curriculum focuses on five types:

(1) Core curriculum e.g. the study of religion and the Holy Scripture.

(2) Co-curriculum e.g. horse riding, swimming, and archery.

(3) Extra curriculum e.g. voluntary program/events and charities.

(4) National curriculum e.g. PT3, SPM.

(5) International curriculum e.g. O-level

k) Syllabus.

A syllabus is a set or a course of study with a specified scope and level of study, method of teaching, learning outcome, and so forth on. It is the most important element in IHES since it will be the main source of input for students to achieve their chosen goals and path in life.

i) Material.

As mentioned previously, various media and materials act as tools of education, and with these tools, support and enhancement in learning can be provided. The tools that can be used for education are:

- (1) Holy Scriptures, textbooks, journals, exercise books.
- (2) Field trips, experiments.
- (3) Videos, audio tracks, PowerPoint presentations.
- (4) Pictures, diagrams, graphs, charts.

m) Human Potential Development Programme (HPDP).

The Human Potential Development Programme or HPDP is a program implemented under IHES, which was formulated based on the concept of education. The HPDP was established to develop and revive the potentials that exist in the students, to achieve the Guiding Principles of IHES.

n) Methodology.

The methodology opted to implement IHES are skills and competency-based.

o) Skills & Competency.

The skills and competencies that are required in the implementation of IHES are also required in the educators and students themselves.

p) Educators.

The educators needed acts as the main manpower of implementing IHES. It is imperative to understand that the educators of IHES function beyond just teaching and lecturing, the educators are also the people who educate and guide the students in every aspect of their life.

q) Conducive Environment.

The environment used in learning is a critical aspect of education, as it is also the aspect, which helps mold the student.

r) Balanced Life.

A balanced life consists of an equilibrium of spirituality and a physically and physiologically healthy, socially functioning, and financially stable lifestyle. Every agent involved in the implementation of IHES ought to strive for a balanced life

s) Total Submission to God.

One of the outcomes of IHES is total submission to God. In other words, complete devotion, commitment, and faith in Him and His Plans. This outcome is achieved when IHES is implemented correctly and sincerely.

t) Perfect Man.

Another outcome of IHES would be the development of a perfect being. A perfect being is characterized by the implementation and practice of religious teachings in life, the ability to regulate their emotions well is socially functional and is intellectually able.

## 5. Governance

Similar to other education systems, IHES is governed by specific laws, which regulates the implementation of IHES at the national and international level. It includes the:

- a) Education Act/Bill – the legislation that relates to education within its judicial jurisdiction, which guides the implementation of IHES.
- b) Education Council – a group consisting of individuals, which are selected by the institution based on shared objectives, and given the authority in decision-making.
- c) Curriculum Planning – the process of determining the five curricula (Core Curriculum, Co-Curriculum, Extra Curriculum, National Curriculum, and International Curriculum) content by the Education Council.

- d) IHE Curriculum Design – the process of detailing out a curricula plan, which is integrative and comprehensive, and encompassing the three domains of cognitive, affective, and psychomotor. The curricula plan must be in line with the guiding principles of IHES.
- e) IHE Syllabi – a syllabus that is integrative and holistic is developed and established via the implementation plan, which will lead to the realization of the Curriculum Design. The IHE Syllabi ought to consist of in-depth content of what will be instilled in every student and the extent to which the “instilling process” has occurred.
- f) Strategic Planning – The process of structuring and detailing the “instilling process” of the syllabus upon the students, which includes the ‘what’, ‘how’, ‘when’ and ‘who’ is involved in the process. It also takes into account the academic and non-academic matters, which are manual, work procedure, work instruction, documentation, balanced scorecard, and the methodology of evaluation.
- g) Materials – all the tools, media, and technology, which are involved and used in the “instilling process” of knowledge upon the students (e.g. stationeries, textbooks, multimedia presentations, and so forth on).
- h) Grand Plan for an Educational Hub – once the implementation of IHES is deemed successful and potent; an IHES educational hub would be established. This act would also indirectly contribute to the Education Act by enabling it to be more dynamic and effective.
- i) Globalization – IHES would be implemented not only at the national level but also at an international level, thus benefitting and progressing other world nations in the form of education.

## 6. Components

There are various components, which are crucial in the implementation of IHES. Moreover, these components are also the parts, which make up the identity of IHES. The components are:

- a) Materials & Media  
As aforementioned, materials and media are the tools of education, which aids the process of education. Therefore, educators need to seek out these tools (e.g. journals/books, videos/PowerPoint presentations) to aid them in educating the students. Bear in mind that the usage of such materials and media are strictly for educational purposes and ought to be related to the addressed-matter.
- b) Curriculum  
The curriculum emphasized by IHES is a combination of five types; core curriculum, co-curriculum, extra curriculum, the national curriculum, and international curriculum. Each type carries the same level of importance as the other, and it is this combination of curriculum, which creates an all-encompassing curriculum for students.
- c) Human Potential Development Programme  
The Human Potential Development Programme was developed to unleash the full potential of human ability via the concept of instructional, investigational, and immersion. It is with this potential that men can harness their abilities to become fully functional members of society who are spiritually aware, intellectually able, and emotionally stable.
- d) Characteristics of Education  
There are three characteristics of education within IHES:
  - (1) Educator: the educator does not merely teach and lecture the students, rather he/she must guide, advise, consult, and coach the students.
  - (2) Conducive environment: using a positive, encouraging, and beneficial environment for learning.
  - (3) Method of receiving, analyzing, and applying knowledge
- e) Process of Education  
As mentioned previously, the process of education involved in IHES is of five categories:
  - (1) Teaching and learning.  
The educator would provide sufficient information focusing on the subject content only and to fulfill the objectives. The student will listen and receive the information given in the form of lectures, discussions, and brainstorming.

(2) Coaching and learning.

The educators become role models and educate the students with patience, love, and care, providing examples of the topics discussed along the way. The educator will share value-laden ideas with the students about life concerning what is learned, which will enhance the process of understanding and help to mold and develop the attitude and characters of the students.

(3) Training and learning.

This process helps the students develop the mastery skills of the topics learned. The educator will facilitate the students' learning by encouraging them to develop the skill through exercises, drilling, and analysis of past question papers of the topics discussed. Students are required to solve the exercises and drillings at different levels of difficulties.

(4) Advisory and learning.

The educator will act as an advisor to students and demonstrate how to apply what students have learned to their life. This is to show the relevance and provide meaning and reasons for what was learned. The educator will later summarise and conclude the ways to adapt to what has been learned to the surroundings and environment. This knowledge should help mold the students' values and akhlaq. Educators must remember to encourage students to inquire and seek more information on the topics discussed.

(5) Consultancy and learning.

The educator becomes the reference point and provides consultations to the students. The educator's knowledge must be at a high level and be prepared to enhance their knowledge until they can explore beyond the topic learned (known as overlearning). It is to be understood that there is continuous improvement in learning between both teachers and the students throughout the whole process of education.

f) The Development Phase of Education

Throughout the whole process of education, the students will pass six phases of development:

- (1) Knowing.
- (2) Understanding.
- (3) Analyzing.
- (4) Applying.
- (5) Synthesizing.
- (6) Immersion.

g) Approach

As aforementioned, three approaches ought to be used as guidelines throughout the implementation of IHES:

- (1) Instructional: the ability to gain knowledge via a set of clear, understandable, and appropriate orders (instructions).
- (2) Investigational: the ability to observe and research or experiment to conclude findings or related information.
- (3) Immersion: the ability to comprehend given information and apply it in life.

h) Supervision & Monitoring.

To ensure the smooth running of IHES, supervision of the process is required. Therefore, supervision by various appointed staff will be carried out annually to ensure:

- (1) The process of education is running smoothly and correctly.
- (2) The outcomes expected from the process of education are achieved.
- (3) Various procedures, programs, and curriculum mentioned in IHES are implemented and ongoing.
- (4) The values and principles that are taught by religion are implemented and practiced in everyone's daily life.

i) Assessment

With supervision, a form of assessment should exist to measure the effect of IHES on the students. This assessment should measure the effectiveness of the implementation of IHES on the students' well-being and performance, whether it is spiritually, behaviorally, or intellectually. The assessment should assess:

- (1) The religious practices of the students.
- (2) The behavior of the students.
- (3) The ethical behavior of the students toward their friends, peers, parents, educators, and staff of the institution.
- (4) The performance of the students on various curriculums implemented.
- (5) The soft skills acquired by the students through the various community service programs that are implemented.

## 7. Total Quality Education Management System

The Total Quality Education Management System is a summarised explanation of the sum of qualities, which exist in the management of the education system in IHES.

a) Efficiency

The biggest quality that is present in IHES is efficiency. It is the state or quality of achieving maximum productivity with minimum wasted effort or expense. The quality of efficiency refers to the efficiency of the system to produce holistically well-being students in mind, intellect, spirit, and body. The implementation of the process of education and various curriculum plans are the main root of efficiency in IHES.

b) Adequacy

The second quality that is present in IHES is adequacy, which denotes a sense of satisfaction or acceptability in quality or quantity. Adequacy here refers to the adequateness of IHES upon the development of the students spiritually, physically, emotionally, intellectually, and mentally. The process of education, curriculum plan, guiding principles and so much more, which are embedded into IHES is capable of producing a 'perfect being' if applied correctly.

c) Continuing Suitability

Lastly, IHES is a system that can be established and implemented anywhere for a long period and is suitable for any group of people, regardless of race, religion, ethnicity, and cultural background.

## B. CONCLUSION

The *Ummah* needs greater contribution and cooperation among Muslim scholars and all individuals to regain its excellence, solidarity, and liberation from secularization and dependence on the west. Thus, all parties must concern and cooperate in how to develop an Integrated Islamic Curriculum as a means to produce an Integrated Islamic personality following Allah's will. It is hoped that this paper could inspire and inspirit curriculum developers, school founders, and administrators in striving for the academic excellence of Muslim education by providing a clearer picture of the concept of the Integrated Holistic Islamic system and its application. Then, the teachers and educators will upgrade their commitment and understanding of their Islamic *Weltanschauung* concerning the achievement of the ultimate aim and goals of Islamic education. In sha Allah, with the continuous endeavor and endless effort to perfect the system, we will salvage the glory of this *Ummah*.

## REFERENCES

Abdalla, Amr, et.al. (2006). *Improving the Quality of Islamic Education in Developing Countries: Innovative Approaches*. Washington, DC: Creative Associates International, Inc.

Abusulayman, A.A. (2007). *Revitalizing Higher Education in the Muslim World – A Case Study of the International Islamic University Malaysia (IIUM)*. Occasional Paper Series 12, London, UK & Washington, USA: The International Institute of Islamic Thought.

Al-Alwani, Taha Jabir. (2006). *Islamic Thought – An Approach to Reform*. London, UK & Washington, USA: International Institute of Islamic Thought.

Alatas, Syed Farid. (2006). *Knowledge and Education in Islam*. In: Abdul Rahman and Lai (Eds.). Pp. 166-179.

Al-Attas, Syed Muhammad al-Naquib. (1979). *Aims and Objectives of Islamic Education*. London: Hodder & Stoughton.

Freida Shamma. (1996) *Designing an Islamic Multi-Cultural Social Studies Course of study*, Ed.D. Dissertation, University of Cincinnati, 1980 quoted in Linda D. Askak, *Administration of Islamic Private Schools: A Comparative Study between Malaysia and the Philippines*, M.ed. thesis, Kuala Lumpur: IIUM, Pp. 47-48

Ghazali Basri, (1989). Locke's Epistemological Theory and Its Implication on Western Educational Thought: an Islamic Critique," *Jurnal Pendidikan Islam*, vol. 2: (1), Kajang, Malaysia, ABIM, Pp 66-67.

Ismail Raji Al-Faruqi, (1982). *Islamization of Knowledge: Problems, Principles, and Prospective*, Herndon USA: International Institute of Islamic Thought.

Kayadibi, Saim, and Ahmad Hidayat Buang. (2011). "The Role of Islamic Studies in Muslim Civilization in the Globalized World: Malaysian Experience". *Jurnal Hadhari* 3 (2), pp. 83-102. Malaysia: Institute of Islam Hadhari.

Meijer, Wilna A.J. (2009). *Tradition and Future of Islamic Education*. Translated by Susan Rustidge. Munster, German: Waxman Verlag.

Mursi, M.M. (1984). *Tareekh el-Tarbia fi el-Sharq wa el-Gharb*. Cairo: 'Alam el-Kutub. 1984

Rahman, Fazlur. (1984). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press: Chicago.

Rosnani Hashim. (1996). *Educational Dualism in Malaysia*, (Kuala Lumpur: Oxford University Press, Pp, 9-12.