Integrated And Holistic Education System As Fundamental Approach Towards Quranic Generation Outcome

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Abstract

Necessities towards integrated education system based upon aqli and naqli knowledge assimilation have a significant impact in moldings students' character and personality towards understanding al-Quran and consequently produces Quranic generation. The holistic and integrated education system becomes the basis to form the Quranic generation. Quranic generation as mentioned refers to a generation that understands religion and is not being enfolded with false interest towards wealth and possessions. This generation needs to be guided by al-Quran and being educated with the value and inspiring character as contained in the teachings of Islam. This study discussed the generation who can be the asset in building a civilization that can live the Islamic spirituality dynamically and positively. This generation will deal with changes that happen in our society based on human development and the spirit of Islam. It corresponds to the main purpose of Islamic education to bore human that is obedient towards Allah SWT. This paper could inspire and encourage 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.

Keywords: integrated, holistic, Qur'anic generation

Abstrak

Kebutuhan terhadap sistem pendidikan terpadu berbasis asimilasi pengetahuan aqli dan naqli berdampak signifikan dalam membentuk karakter dan kepribadian siswa menuju pemahaman al-Qur'an dan akibatnya menghasilkan generasi al-Qur'an. Sistem pendidikan yang holistik dan terintegrasi menjadi dasar untuk membentuk generasi Al-Qur'an. Generasi Al-Qur'an sebagaimana disebutkan mengacu pada generasi yang memahami agama dan tidak diliputi oleh minat yang salah terhadap kekayaan dan harta benda. Generasi ini perlu dibimbing oleh al-Quran dan dididik dengan nilai dan karakter inspiratif yang terkandung dalam ajaran Islam. Kajian ini membahas tentang generasi yang dapat menjadi aset dalam membangun peradaban yang mampu menghayati spiritualitas Islam secara dinamis dan positif. Generasi ini akan menghadapi perubahan yang terjadi dalam masyarakat kita berdasarkan pembangunan manusia dan semangat Islam. Hal ini sesuai dengan tujuan utama pendidikan Islam untuk melahirkan manusia yang bertaqwa kepada Allah SWT. Makalah ini dapat menginspirasi dan menyemangati para pengembang kurikulum, pendiri dan pengelola sekolah dalam memperjuangkan keunggulan akademik pendidikan Islam dengan memberikan gambaran yang lebih jelas tentang konsep sistem pendidikan Islam yang terpadu dan penerapannya.

Kata kunci: *terintegrasi, holistik, generasi quran*

Introduction

Students' outcomes certainly have a significant relationship with the teacher outcomes. Success in forming students' characteristics and ensuring students' outcomes process becomes a reality depends on the capacity of the teachers to perform the task as a 'true' teacher while in school. The term 'true' refers to the teacher's characteristic which has the traits of a role-model teacher who can be

the best example to all students. The nature of a teacher is holistic.

The process of *tarbiyah* started with an integrated educational approach or a holistic integrated education that focuses on the integration of knowledge between acquired knowledge (*aqli*) with revealed knowledge (*naqli*) based on and in line with the message of the al-Quran and Sunnah[1,2]. In other words, the education approach tries to build students' faith or confidence in the truth of the message of Allah SWT which is the knowledge of revelation as recorded in the Qur'an. The Quranic generation looking to be developed by an integrated and holistic education system or (IHES) is the generation that understands the Quran as the book of guidance to guide humans to the right path of life. They are the generations that led the struggle to build the strength of Islam from all aspects, whether from the aspect of politics, economy and trade, education and learning, as well as a social and cultural aspect.

Integrated and Holistic Education System (IHES)

The educational system that combines social science, natural sciences, and divine sciences is necessary to be applied in the curriculum beginning from a lower level to strengthen the society that upholds Islam-based knowledge and civilization[3]. This effort is in support of the revival of Islamization of knowledge among Muslim scholars around the world including in Malaysia. The combination of religion and science has taken place so well in the days of the greatness of Islam. Even at certain times, some scholars mastered both religious and science aspects. The appreciation of religion and science is essential to seek the truth about everything that exists which are human, nature, and God[4].

Ministry of Education Malaysia[5] refers to integration as based on the concept of National Education Philosophy (FPK). It is implemented to meet the country's futuristic needs. Wan Mohd Zahid[6] also discusses the integrated concept of three dimensions namely the integration of human creation consisting of spiritual, physical, and intellectual combinations. Secondly, the integration of knowledge perspective refers to human needs to study religious sciences including moral values, humanities, and natural sciences and the third is the integration of efforts to cultivate divine consciousness through education. Tajul Ariffin[7] also states that integrated education is a combination of science and religious knowledge. Integrated education conducted is to assimilate certain principles in Western knowledge philosophy into the tauhidic framework as seen in the integrated education concept[8] which is "Al-Quran and Sunnah-based education in addition to the integration

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[1] T A Noordin and N A Dan, *Pendidikan Dan Pembangunan Manusia: Pendekatan Bersepadu* (As-Syabab Media, 2002) <https://books.google.co.id/books?id=Q2cROAAAC AAJ>.

[2] Wedra Aprison, 'Tauhid: Dasar Perumusan Epistemologi Pendidikan Masa Depan', *Jurnal Educative: Journal of Educational Studies*, 2.1 (2017), 68–80.

[3] Nik Ahmad Hisham Ismail, Mustafa Tekke, and Faizah Idrus, 'Islamization of Knowledge in the Curriculum Among Academics at the International Islamic University Malaysia: A Structural Equation Modeling (SEM) Approach', *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 2018, 51–75

<https://journals.iium.edu.my/shajarah/index.php/sha j/article/view/564>.

[4] I-Edrus and Dawilah Syed Muhammad, *Pendekatan Holistik Sains Dan Agama Cabaran Ketamadunan* (Kuala Lumpur: Kuala Lumpur Dewan Bahasa dan Pustaka, 2007).

[5] Ministry of Education Malaysia, *Educational Planning and Research Division: Education in Malaysia* (Kuala Lumpur, 1990).

[6] Wan Mohd Zahid, *Wawasan Pendidikan: Agenda Pengisian* (Kuala Lumpur: Nurin Enterprise, 1993).

[7] Noordin and Dan.

[8] T A Noordin and A R Dalip, *Pendidikan Sepadu* (Penerbit Universiti Kebangsaan Malaysia, 1984) <https://books.google.co.id/books?id=vRmZswEAC AAJ>.

the discipline of logic knowledge towards building a community based on faith".

The concept of integration based on divinity is a key feature in the idea of integrated education[9] stated that every field of education should embark on a challenge in balancing current demands of generating sufficient energy resources for the country's development of science-based on religious demands. This education system aims to enhance the individual potential in a holistic and balanced way from the physical, emotional, spiritual, and intellectual aspects based on faith and obedience to God. This is in line with the goals of the Integrated High School Curriculum (KBSM). This demand is aimed at producing a balanced, virtuous, and capable society with the responsibility towards self, society, country, and the environment [10,11].

In this regard, the Islamic education teacher also needs to provide an authentic real-life project with which pupils can solve problems in real life as well as enhancing the students' knowledge and creativity. Islamic education in the 21st century must be able to produce students who can think, rationalize, make wise decisions, work as team members, and link knowledge learned with real life[12].

It requires an in-depth assessment that generates general guidance on Islamic education teacher's teaching practices that bring the concept of scientific and Quranic integration in the teaching of Islamic education,

thus generating the love and devotion of the pupils to Allah SWT. For that reason, there is a need for a paradigm shift and a more open attitude towards the advancement of Western science and technology as well as renewing religious thought, in line with the current mentality. In other words, it needs to return to the principles of Islamic religion and then realize it in the reality of the universal society based on the current progress of science and technology.

The Islamic education teacher in Islamic educational institutions should not only play their role as *Murabbi* and Muaddib but also as Mu'allim, students are not only equipped with knowledge and skills but also a good religious and moral strength[13].

Nik Md Saiful Azizi). Thus, educators should possess spiritual strength with the help and support from the community as the foundation of human development. Therefore, Islam emphasizes self-esteem and integrity including 'aqidah, ibadah, and akhlaq to produce pious people[14].

Integrated Holistic Education System (IHES) developed by Selangor Islamic Department (JAIS) is a system that helps the Islamic education system in the state of Selangor[15]. The system is practiced in science *maahadtahfiz* in Selangor which becomes an added value to the existing national education system. The system is an integrated, balanced, and holistic education through the integration

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[9] Habsah Ismail, 'Kefahaman Guru Tentang Konsep Pendidikan Bersepadu Dalam Kurikulum Bersepadu Sekolah Menengah (KBSM)' (Universiti Kebangsaan Malaysia, 2000).

[10] Azharul Nizam Zahari and Abdul Rahim Hamdan, 'Konsep Pendidikan Bersepadu Serta Penerapan Nilai-Nilai Murni Dalam Pengajaran Matematik Menengah Rendah' (Universiti Teknologi Malaysia, 2009).

[11] Deuraseh Nurdeng, 'Earth in the Holy Qur'an: How to Protect and Maintain It', *Jurnal Hadhari*, 2.2 (2010), 73–88.

[12] Hainnur Aqma Rahim and others, 'Transformation of Islamic Higher Education

Institutions in Facing the Era of Industrial Revolution 4.0', 2021.

[13] Kamal J I Badrasawi and others, 'The Concept of Murabbi in Muslim Education with Reference to Selected Teaching Methods of the Prophet Muhammad', *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 2017, 327–57.

[14] Rahim and others.

[15] Toni Arianto and Triyo Supriyatno, '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', in *Proceeding of International Conference on Islamic Education (ICIED)*, 2021, V, 237–45.

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of human potential, curriculum variety, and media in achieving the vision, mission, aim, objective and education philosophy of the JAIS Islamic education department based on al-Quran and Sunnah to produce the servant that is pleased by Allah SWT.

The culture of continuous teaching and learning based on al-Quran and Sunnah is the foundation of the existence of Allah's blessing in human life apart from the inculcation of learning theory from many sources. Apart from that, there are three approaches utilised by IHES system which are 1; instructional, 2; investigational, 3; immersion. Meanwhile, there are five continuous and consistent educational processes – first, the teaching and learning, second, guidance and learning, third is training and education, fourth is advice and learning, and the fifth is consulting and learning.

In the aspect of assessment and evaluation, IHES system focuses not solely on the examination but also on disseminating integrated, balanced, and thorough attention towards developing the outcome of al-Quran generation based on a solid faith. Among the aspects of concern are those associated with the appreciation of knowledge, the development of noble moral values, the third aspect is the increase in efficiency and skills, the fourth aspect is academic achievement, and the last aspect is the application in life.

In this system, several modules are available for the development of teachers' professionalism such as first, through Integrated and Holistic Education System (IHES) Introductory Programme. This program discusses on IHES system that covers in terms of goals, needs, vision, mission, and philosophy of the development of this system that gives added value to (JAIS) education system. Second, Self-Recognition Programme. This program is designed to give opportunities to the teachers to cherish the creation as the best servant of Allah SWT. The program also invites one to analyse self-weakness and

mistakes and strive to improve oneself to become better from day to day.

Third, the Craftmanship in Thinking Programme. Through these programs, it is expected that teachers and staff understand the vision and mission of the institution as well as the true objective of Islamic education. The understanding needs to be based on the definition of Islamic education from the Quran and Sunnah. Teachers are also expected to think critically and creatively in designing every motion of their actions aligned with the philosophy, objective, definitions, and direction of JAIS education.

While the fourth is the Quranic Generation Development Programme. From this program, it will produce al-Quran generation fund mentalised by the outcomes-based learning that cultivates the continuous learning practice compared to solely relying on the learning theory which complements and add value to the part of the education system that focuses on examination or academic excellence. In addition, the aim and objectives of the program are to cultivate al-Quran generation that has seven outcome characteristics which are first, *tawheed* the basis of life that is pleased by Allah SWT. The second is *tazkiyah* which is having the heart that comes back to its Creator. The third is Hikmah which is suitable to al-Quran and as-Sunnah. Fourth is *istiqamah* which is having stabilised and unyielding principles. Fifth is *muamalah* which is having communication and interaction skills. Sixth is deen which is individuals who make Islam a complete life system. And last is trustworthy to the aim and role in life.

Holistic Integrated Education Approach Process through Islamic Education Curriculum

The process of a holistic integrated education approach tries to develop students' potential to stimulate the use of external senses and thinking ability. The role of the Islamic

education curriculum is not only as far as educating pupils to become thinking human but also to constitute human who can integrate the mind with spiritual values and the environment [16]. Through the teacher's explanation about scientific elements, celestial occurrence process, the process of human creation, and so on; there are many verses in al-Quran which demand human understanding – as the word of Allah SWT in Surah Al-Jatsiah verses 3-5. Similarly, the view by Sayid Sabiq[17] stated that humans need to use common sense and carefully think of the rich creations made by Allah SWT, as this is one of the ways to know Allah SWT.

Upon pondering the age when the Prophet was educating the early generation of Islam, he always invites the companions to contemplate the creation of Allah SWT within their environment[18]. Allah SWT also says in Quranic verses (30:21; 30:54; 30:22-24) which explained that the invitation aims to bring them through common sense that is guided by revelation, to achieve the fact of the world creation.[19] Such an educational atmosphere makes life as lived by the early generation of Islam as a life that allows common sense that is guided by revelation to become a tool to recognise Allah SWT. Therefore, this teaching environment should be reinstated in life and Muslims educational system nowadays.

It is obvious that Islam encourages its followers to think concerning creatures and incidents created by Allah SWT and use them in developing common sense and thinking,

meditate (*tafakkur*) and delve so finally man will reach the indicators describing environmental regulations [20]. Human self-development as a whole could happen with a mind that practices *ma'rifat* to Allah SWT. Al-Ghazali[21] stated that with *ma'rifat,* there will be a transformation of the heart. Then, there will be a change in its wishes and desires. Subsequently, the shift of wishes will inspire bodily acts, and all that was thrown into the world. Therefore, the understanding of Islamic education teachers on the importance of thinking is necessary to strengthen the implementation of holistic integrated education in teaching Islamic education.

View by Al-Attas[22] also stated that teachers should always strive to integrate knowledge while teaching due to awareness of its importance to the students' personal development. Islamic education can educate and produce individuals who are learned and knowledgeable, which considers and hold on to Islamic rules as well as leading religious life.

According to Osman Bakar like Islamic education is *syumul* or comprehensive, complete, and balanced[23]. *Aqli* and *naqli* values should be incorporated into Islamic education subjects. Only when these values are dispersed in the subjects taught that the comprehensible appreciation of religious teachings can be clearly practiced. Essentially, this becomes the purpose of knowledge integration in order to

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[16] Babak Shamshiri, Saeed Rahimian, and Hosein Ali Tajali Ardekani, 'The Study of Spiritual Education in Seyyed Hosein Nasrs'works and Comparing It with Some Current Definitions', *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 25.1 (2020), 107–26.

[17] Sayid Sabiq, *Fiqih Sunnah: Jual Beli Riba* (Jakarta: Kalam Mulia, 1991).

[18] Fathur Rahman, *Ikhtishar Mushthalahu'l-Hadits* (Bandung: Al Maa'rif, 1981).

[19] Sabiq.

[20] Osman Bakar, *Tawhid and Science: Essays on the History and Philosophy of Islamic Science.*, *Kuala Lumpur:*

Secretariat for Islamic Philosophy and Science (Kuala Lumpur: Kuala Lumpur: Secretariat for Islamic Philosophy and science, 1991).

[21] Al-Ghazali, *Ihya'Ulum Al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1967).

[22] Al-Attas and Naquib Syed Muhammad, *The Concept of Education in Islam* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1978).

[23] Osman Bakar, Yuliani Liputo, and M S Nasrulloh, *Tauhid & Sains: Perspektif Islam Tentang Agama & Sains* (Pustaka Hidayah, 2008).

create the perfect human or good human.[24] [25] It is also stated that the purpose of education is generally to incite good men and women to become servants and caliphs of Allah SWT on earth.[26] The development of integrated humans in parallel with the intention of Islamic education which was to produce good humans[27].

A good human is a person who has all potential incited in a balanced way and successfully shaped as a servant and caliph of Allah SWT [28]. Islamic education is not simply to transfer facts and knowledge but also to build the character and behaviour of pupils[29]. The effort in 'humanising' the existing education system will only be achieved through an education system based upon instinctive (*fitrah*) drive that is holistic and based on *tawheed*[30]. Thus, it is very compatible with the integration concept of science knowledge and al-Quran in the teaching of Islamic education that strives for spiritual education, followed by the science of morals and its appreciation.

Islamic education curriculum is also intended to develop integrated humans among tahfiz pupils. Indirectly, it reflects that the teacher of Islamic education plays a very important role in producing balanced students in terms of academic and moral character which is also supported by[31] stating that individuals who intend to become a teacher need to be aware of the grave responsibilities that must be assumed to produce students who excel and be able to apply balanced intellectual and moral

aspects. Upon neat design of the integrated curriculum, it will then be implemented in the education system. This is also supported by the view of [32] stating that the end objective of education is to create human that has intellect, multi-skills, proactive and positive towards knowledge.

The end goal of Islamic education will bring human understanding to the truth, meaning, and purpose of human life that will eventually achieve self-actualisation. This coincided with research by Musa Daia[33] which stated that through an integrated curriculum, students will be able to master the skills to interact in all life situations, provides an opportunity for students to understand their physical and social environment, emphasising learning towards self-understanding, maintain the balance of theory and practice and taking into account the basic knowledge, skills, values, attitudes, and behaviour which are needed by all students.

In this context, teachers play a big role in delivering integrated curriculum content. Teachers need to have the readiness to think in civilised manner in understanding knowledge in the curriculum as clear as possible[34]. With the integrated concept of the education system being carried out, students produced will have sound knowledge, high skills, and also good moral character as well as being able to live peacefully in the mainstream society.

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[24] Abdurrahman. Umdirah, *Metode Al-Qur'an Dalam Pendidikan* (Surabaya: Mutiara Ilmu, 1996).

[25] Syed Muhammad Naqu Al-Attas, "Konsep Pendidikan Dalam Islam" (Bandung: Mizan,1992).

[26] Wan Mohd Nor Wan Daud and Khalif Muammar, 'Kerangka Komprehensif Pemikiran Melayu Abad Ke-17 Masihi Berdasarkan Manuskrip Durr Al-Fara'id Karangan Sheikh Nurudin Al-Raniri', *SARI: Jurnal Alam Dan Tamadun Melayu*, 27.2 (2009), 119–46.

[27] Al-Attas and Syed Muhammad.

[28] Al-Attas and Syed Muhammad.

[29] Che Noraini Hashim and Hasan Langgulung, 'Islamic Religious Curriculum in Muslim Countries: The

Experiences of Indonesia and Malaysia', *Bulletin of Education & Research*, 30.1 (2008), 1–19.

[30] Wedra Aprison, 'Pandangan M. Quraish Shihab Tentang Posisi Alquran Dalam Pengembangan Ilmu', *Madania: Jurnal Kajian Keislaman*, 21.2 (2017), 181–92.

[31] Noordin and Dan.

[32] Noordin and Dan.

[33] Musa. Daia, *Falsafah Pendidikan Negara Dalam Pelaksanaan KBSM. Dalam Adnan Kamis (Eds.) KurikulumBersepadu Sekolah Menengah: Pandangan Dan Maklum Balas.* (Bangi: Universiti KebangsaanMalaysia, 1993).

[34] Noordin and Dan.

Holistic and integrated education aims to achieve National Education Philosophy. It needs to be parallel with the aims of the philosophy of education which lays the criteria of harmonious and balanced personnel in all potential based on the highest value which is trust and obedience to Allah SWT. To understand the integration concept, one needs to understand and further comprehend is National Education Philosophy. [35] This philosophy is concerned to bear pupils who are balanced in aspects such as physical, emotional, spiritual, and intellectual.[36] Based on the four aspects, it is obvious that the philosophy is fundamentalised by religious education that focuses on human development. Indirectly, it has abolished the influence of dualism and secularism in the country's education system as well as erodes the influence of the colonialism education system[37].

Altogether, the Quranic generation produced by the holistic integrated education system needs to have a personality that is resilient, tough, noble moral character and is balanced in terms of intelligence in core knowledge such as al-Quran and strong faith and capable of carrying out responsibilities entrusted with confidence and honesty. Fathiyah stated that the students' intellectual development highly needs to be developed through the integration of knowledge[38]. Human intellectual development is one of the main purposes of the Islamic education curriculum.

The philosophy of Islamic Education is also the policy of teaching based on the integration of knowledge. Langgulung [39] in his book Man and Education said that Islamic philosophy of life embraces the truth that is speculative and practical which helps interpret humans, their attributes, the fate of their life, and the overall fact. It is based on this notion that all the right philosophies should be built. Islamic Education Philosophy determines the end purpose, meaning, objectives, values, and aims that have been defined in advance by the philosophy of Islamic life and implemented through the educational process[40].

Habsah Ismail[41] also views that teachers should adequately understand National Education Philosophy, appreciate the concept of integrated education, and love knowledge. This means that the success of the Integrated Curriculum for Secondary Schools particularly the subject of Islamic education largely depends on how far the teachers understand its concepts and how they translate them through practice in schools.

Islamic education is also intended to develop human intellectual as it is important to uncover the real truth which is to help humans to find the Creator.[42] Intellect is important to solve problems in life.[43] It helps to reach sound mind awareness to acquire knowledge (Ul Islam 2003). Hence, the teaching of Islamic education should emphasis on efforts to enhance the intellectual ability to understand, observe, study and solve problems.[44] Thus, it is essential for aspects such as the curriculum and integrated education, spiritual elements and recognises the fact that humans will go back to the Creator to

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[35] Tunku Mhd Jiwa and Tunku Sarah, 'Pembinaan Model Penerapan Nilai Dalam Pengajaran Di Ipt.' (Universiti Teknologi Malaysia, 1997).

[36] Malaysia.

[37] Darusalam Ghazali, 'Pedagogi Pendidikan Islam' (Kuala Lumpur: Utusan Publications & Distributions Sdn Bhd, 2001).

[38] Fathiyah Fakhruddin, 'Penerapan Elemen Falsafah Pendidikan Islam Dalam Pengajaran Pendidikan Islam Di Sekolah Menengah Lembah Klang' (Universiti Putra Malaysia, 2010).

[39] Hasan Langgulung, 'Manusia Dan Pendidikan, Suatu Analisa Psikologi Dan Pendidikan', 1986.

[40] H Langgulung, *Asas-Asas Pendidikan Islam* (Pustaka al-Husna, 1987) <https://books.google.co.id/books?id=JEqHAQAAC AAJ>.

[41] Ismail.

[42] Abdul-Rahman Salih'Abdullah, *Educational Theory: A Qur'anic Outlook* (Umm al-Qura Univ., 1982).

[43] Mahar Abdul Haq, *Educational Philosophy of the Holy Qur'an* (Adam Publishers, 2008).

[44] Muhammad S Umar, 'Education and Islamic Trends in Northern Nigeria: 1970s-1900s', *Africa Today*, 48.2 (2001), 126.

be inculcated in the heart of the society. This is to create a society that remains intact, holds the values and morals that one can be proud of.[45] [46]

Intellectual development can be achieved through research on al-Quran verses and observation of the elements of nature. The research and observation may be able to encourage the believer to Allah SWT and His power.[47] Intellectual development can also be achieved through thinking activity. The view which claims that Islamic education is only committed to memorizing is wrong.[48] [49] As evidence, there are many terminologies such as *ulul albab* which means humans that think that is mentioned in the Quran. The concept *ya`qilun* is thinking, *yatafakkarun* which is deep thought as well as the concept of *yatadabbarun* which carries the meaning of thinking to reach the truth about the Creator mentioned in the Quran.[50] [51]

In addition to intellectual development, spiritual development is also one of the important purposes of Islamic education because human beings are composed of spirit elements. The spiritual development is concerned with reinforcing the human faith in Allah SWT, the angels, messengers, judgment day and *qada'* and qadar (the divine decree and the predestination). Faith refers to the human situation pleading orally, being convinced in the heart, and portrays the faith through good practice.[52] Therefore, strong faith is usually accompanied by good practice and good behavior.

The process of knowledge integration is also intended to develop aspects of the physical, intellectual, spiritual, and human personality to build a balanced and perfect human according to the perspective of Islam. The role of the teacher as *murabbi* refers to the role to uphold and expand human potential.[53] In the al-Quran, the *tarbiyah* concept is recorded in Surah al-Isra' verse 24 which means;

And lower to them the wing of humility out of mercy and say: O my Lord, show mercy upon them as they have poured love, nurtured and educated me when I was young.
(Abdullah Basmeih 2001)

Al-Nahlawi[54] quotes the view of al-Bahi and hence concludes the meaning of *tarbiyah* which has four elements namely to protect and safeguard children, develop talent and potential, guiding the potential to achieve perfection and the whole process occur gradually. Based on the view of Ibn Manzur[55], Al-Nahlawi[56] as well as related Quranic verses, it can be concluded that the role of a teacher as *murabbi* is the responsibility that is closely related to students' development in aspects such as physical, spiritual, emotional, and thinking.[57]

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[45] Hasmori Akhmal Annas and others, 'Pendidikan, Kurikulum Dan Masyarakat: Satu Integrasi', *Journal of Edupres*, 9 (2011), 350–56.

[46] Danial Zainal Abidin, *Al-Qur'an for Life Excellence* (Hikmah, 2008).

[47] Salih'Abdullah.

[48] Salih'Abdullah.

[49] Zawawi Haji Ahmad, *Sains Dalam Pendidikan Islam* (Dewan Bahasa dan Pustaka, 1996).

[50] Sidek Baba, *Pendidikan Rabbani: Mengenal Allah Melalui Ilmu Dunia* (Alaf 21, 2006).

[51] Ruzlan Mohd Yusof, 'Kepentingan Kemenjadian Murid.' (Temubual, 11 Mac. Kursus Guru Cemelang siri 4 pada 20 -23 Mac 2017 bertempat di Institut Latihan Islam Malaysia (ILIM) Bangi.: Pada kali ini, latihan kemahiran PdP melibatkan guru KAFA daripada Pulau Pinang, Kedah dan Perlis., 2017).

[52] Mustapha Achoui, 'Human Nature from a Comparative Psychological Perspective', *American Journal of Islam and Society*, 15.4 (1998), 71–95 <https://doi.org/10.35632/ajis.v15i4.2156>.

[53] Ibn Manzur, 'Lisan Al-'arab', 1997.

[54] Abd al-Rahmân al-Nahlâwî, 'Ushûl Al-Tarbiyah Al-Islâmiyyah: Fî Al-Bait Wa Al-Madrasah Wa Al-Mujtama'' (Damaskus: Dâr al-Fikr, 2005).

[55] Manzur.

[56] al-Nahlâwî.

[57] Ab Halim Tamuri, 'Islamic Education Teachers' Perceptions of the Teaching of Akhlāq in Malaysian Secondary Schools', *Journal of Moral Education*, 36.3 (2007), 371–86.

The holistic and integrated education approach also aims to allow space for the students to get to know themselves and the Creator. Imam al-Ghazali[58] also insisted on the teaching fundamentalist by *tawheed* in which man identifies Allah SWT as God who created and bestowed the best appearance and shape to humans. Human identifies Allah SWT by heart, which is a small form of flesh but has a significant influence on human senses and the other parts of the body. Similarly, a study by Mohd Kamal Hassan[59] indicates that Islamic education functions in producing humans with knowledge and has its parallelism with the Islamic way of life. Knowledge in this context refers to the incorporation of knowledge on human relations with the Creator that is being manifested in the knowledge of faith.

The most important role of a teacher in implementing the Islamic Education Philosophy element is by restoring the soul of the students to the pure natural being (*fitrah*).[60] [61] The basis of the *fitrah* is *tawheed*, which is the confession of the oneness of Allah SWT. This means that the main role of a teacher is to inculcate the *tawheed* or faith element in teaching to nurture the students' soul into becoming those who understand the objective of their creation as a servant of Allah SWT. Zawawi Ahmad [62] also specifies that *fitrah* always demands a person to think and to find God.

The way of thinking that can mold the soul of *tawheed* is by understanding and analysing religious teachings with sincerity; namely to know and to worship. Researchers view this situation as a sign that Islamic education teachers should have awareness and have the nature of responsibility to produce students with integrity and students who are integrated.

Conclusion

An integrated curriculum based on the Islamic concept is not merely incorporating all kinds of knowledge into the master curriculum with each subject, but it is integrated all kinds of knowledge either theory or practice, either worldly or hereafter continuously interrelated, which both supply the influencing elements of faith, shariah and *akhla*q that influence faith and piety to Allah SWT. Integrated education is defined as a divine education and aims to produce students who are intellectually, emotionally, mentally, and spiritually balanced. Efforts towards achieving this goal are made through integration of knowledge, pure values and morals, integrated teaching and learning situations that cover aspects of language skills, language, co-curriculum, and school culture.

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. 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.[63]

The era of globalisation that we live in today is a big challenge to the development of Muslims. The global properties which contain various matters such as economy, trade, culture, science, and technology outcomes have challenged religion to either continue to be relevant or irrelevant. Hence, to overcome this problem and to meet the demands of Islam itself, a holistic and integrated approach as

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[58] Al-Ghazali.

[59] Mohd. Kamal Hasan, *Konsep Pendidikan Islam Dalam Pendidikan Koleksi Dakwah* (Kuala Lumpur: Yayasan Dakwah Islamiah Malaysia., 1981).

[60] W A R Shadid and P S Van Koningsveld, 'Islam in the Netherlands: Constitutional Law and Islamic Organizations', *Journal of Muslim Minority Affairs*, 16.1 (1996), 111–28.

[61] Ahmad.

[62] Ahmad.

[63] Arianto and Supriyatno, V.

practised by the Muslims in the past needs to be conducted. With the combination of knowledge, *aqli* knowledge would be seen as a part of the religious demands and all efforts made concerning it will bring reward as those obtained through the practice known as worship in Islam.

The outcomes of the Quranic generation as balanced and excellent human needs to start from the quality and effective education system. The ability to achieve the goals of the National Education Philosophy (FPK) depends on the ability of teachers as implementers and excellent education process agents. Knowledge, skills, commitment, awareness, and motivation of teachers are the catalyst for the success of the integrated and holistic education approach implementation in teaching.

Islamic Education teachers need to possess knowledge and skills in varying the teaching method and the knowledge integration approach used in ensuring effective knowledge integration to the students. Thus, teachers need to be given sufficient knowledge and practice to prepare them for the effective teaching session. The method of teaching and knowledge integration approach need to be suited to the topic taught, students' mastery level, and the element of science and Quranic knowledge integration being inculcated. The integration method will yield the character which is pleased by the Creator.

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