Spiritualizing Holistic Education in the 21st Century:
An Overview of Islamic and Western Perspectives

Rofhani
UIN Sunan Ampel Surabaya
rofhani@uinsa.ac.id
Mr. Yusuf
Institut Agama Islam YPBWI Surabaya
yusuf.much21@gmail.com
Arbaiyah YS
UIN Sunan Ampel Surabaya
arbaiyah@uinsa.ac.id

Abstract
This study examines the spiritualization of holistic education in the 21st century from Islamic and Western perspectives, highlighting the differences and similarities in spiritual paradigms that play a crucial role in shaping well-rounded individuals. The Islamic perspective emphasizes the values of tawhid, tazkiyah, and amanah, which lead to moral and ethical development. In contrast, the Western perspective emphasizes self-awareness, mindfulness, and social responsibility, promoting mental and emotional well-being. Despite having different philosophical foundations, both perspectives contribute to the same educational goal: fostering character and promoting social awareness. This study also highlights the importance of the spiritual paradigm in addressing contemporary global challenges, including mental health crises and social inequalities.
Keywords: Spiritualization; Holistic Education; 21st Century Education

Introduction

21st-century education faces complex challenges due to the acceleration of technology and social change.[1] The Industrial Revolution 4.0 requires an educational model that is not only focused on academic competence, but also promotes the emotional, social, and spiritual well-being of students.[2] The concept of holistic education is one response to this need.[3] This approach focuses on the development of the whole human being, which includes cognitive, affective, and spiritual dimensions. In the global context, holistic education is viewed as a strategy to cultivate a generation that can adapt ethically, creatively, and empathetically in the face of technological and social disruption.[4]

The direction of national education policy, as outlined in the Independent Curriculum, also emphasizes the importance of character development and a balance between intellectual, social, and spiritual aspects. However, the integration of spiritual values into formal education practices remains weak.[5] Many educational institutions interpret spirituality narrowly, limited to religious activities. In fact, spirituality in holistic education is supposed to shape self-awareness, social empathy, and moral responsibility.[6] A study by Afif Kholidin found that Islamic educational institutions in Indonesia still focus on the transfer of religious knowledge, rather than internalizing spirituality as a holistic educational orientation.[7] This shows the need for a new paradigm that imbues all aspects of education with transformative spiritual values.

---

[1] Delipiter Lase, "EDUCATION AND INDUSTRIAL REVOLUTION 4.0," *JURNAL HANDAYANI PGSD FIP UNIMED* 10, no. 1 SE-Articles (July 23, 2019): 48–62, https://doi.org/10.24114/jh.v10i1.14138.

[2] Ach. Puniman, "Holistic Education: Shaping Students' Strong Character and Emotional Intelligence to Face Global Challenges," *Journal of Islamic Elementary Education* 1, no. 2 SE-Articles (September 30, 2023): 76–86, https://doi.org/10.32806/islamentary.v1i2.567.

[3] Alprianti Pare and Hotmaulina Sihotang, "Pendidikan Holistik Untuk Mengembangkan Keterampilan Abad 21 Dalam Menghadapi Tantangan Era Digital," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 27778–87.

[4] Chandresh Kumar Chhatlani, "Review the Role of Holistic Learning in Cultivating Global Citizenship Skills," *EIKI Journal of Effective Teaching Methods* 1, no. 2 SE-Articles (June 15, 2023), https://doi.org/10.59652/jetm.v1i2.14.

[5] Wakib Kurniawan, Agus Wahyu Mulyanto, and Bahrudin Yusuf Zen, "Integrasi Nilai-Nilai Islam Dalam Kurikulum Nasional: Tantangan Dalam Konteks Pendidikan Di Indonesia," *Moral : Jurnal Kajian Pendidikan Islam* 2, no. 2 SE-Articles (May 7, 2025): 54–66, https://doi.org/10.61132/moral.v2i2.836.

[6] Dedi Andrianto, "Asosiasi Antara Spiritualitas, Agama, Dan Manajemen Dalam Lembaga Pendidikan Islam," *TAUJIH: Jurnal Pendidikan Islam* 4, no. 1 SE-Articles (June 13, 2022): 93–113, https://doi.org/10.53649/taujih.v4i1.108.

[7] Afif Kholidin, Masturin, and Ida Kodriyah, "Transformasi Pemikiran Pendidikan Islam Di Indonesia Dan Kontribusinya Terhadap Sistem Pendidikan Nasional," *Jurnal Pendidikan Islam* 2, no. 3 SE-Articles (April 22, 2025): 12, https://doi.org/10.47134/pjpi.v2i3.1543.

Many studies on holistic education and spirituality have been conducted, but most of them still focus on practical, rather than paradigmatic, aspects. First, Neimandt and Neimandt's research examines *missional spirituality* in holistic theological education, but focuses on the development of theological spiritual competence, not the educational paradigm as a whole.[8] Second, Barss emphasized the urgency of integrating spirituality in nursing education through the T.R.U.S.T. model, but the context is limited to the health sector.[9] Third, the research of Sihombing, Waruwu, and Sitepu is niche. The *Integrative SER Model* links spirituality to religious counseling, but does not review the philosophical dimension between spirituality and holistic education.[10] Fourth, the study of Maulidi et al. highlights that Islamic education tends to be normative, but has not led to the spiritualization of educational paradigms.[11] Fifth, Waghid and Davids' research discusses ethics and spirituality in global education, but does not place spirituality as the epistemological foundation of holistic education.[12] The research gap is seen in the absence of a conceptual synthesis that links the paradigm of spirituality between Islamic and Western perspectives in the context of holistic education.

This research presents a new approach by examining the paradigm of spirituality in holistic education from two perspectives: Islam and the West, providing the basis for the development of an integrative education theory. Previous research has focused more on the application of spiritual values in the realm of learning practices. Meanwhile, this study examines spirituality as an epistemological and axiological paradigm that animates the entire educational structure. This approach combines the concepts of tarbiyah and tazkiyah in Islam with the principles *of self-education* and *inner growth* in the Western tradition, resulting in a synthesis that can enrich modern holistic education theory.

This research aims to analyze and compare the paradigms of spirituality in holistic education from Islamic and Western perspectives, thereby building a more comprehensive

---

[8] Doret Niemandt and Nelus C Niemandt, "Missional Metanoia: Missional Spirituality in Holistic Theological Education," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).

[9] Karen Scott Barss, "Spiritual Care in Holistic Nursing Education: A Spirituality and Health Elective Rooted in TRUST and Contemplative Education," *Journal of Holistic Nursing* 38, no. 1 (2020): 122–30.

[10] Elsina Sihombing et al., "Integrative SER Model: Transformative Optimization of Religious Guidance and Counseling Learning," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (2024): 397–410.

[11] Achmad Maulidi et al., "Reframing Entrepreneurial Education Assessment in Islamic Higher Education: Mapping Global Evidence and Proposing a Learning-Oriented Evaluation Framework," *Jurnal Pendidikan Islam* 14, no. 1 (2025): 167–90.

[12] Nuraan Davids and Yusef Waghid, "The Worthwhile Risk of Education: From Initiation to Co-Belonging in and through Pedagogical Encounters," *Educational Philosophy and Theory* 48, no. 11 (2016): 1138–50.

theoretical framework for teaching. The contribution of this research lies in the development of a conceptual model of holistic education based on integrative spirituality, which is relevant to both global and local educational contexts. The findings are expected to inform the direction of national education policy towards learning that prioritizes spiritual and social well-being, and to serve as a theoretical reference for the development of a more holistic and sustainable Islamic education curriculum.

Research Methods

This article employs a textual study methodology, borrowing a term introduced by Rorty, Cheneworth, and Skinner (1984), which is referred to as rational *and historical reconstructive*. In this methodology, ideas are always viewed as "ideas in history," and texts are utilized as historical documents.[13] In this text study, a series of studies were carried out by presenting and describing ideas in a new mode of presentation. Here, the priority is the discussion between texts and other texts, as well as the examination of textual problems in relation to contemporary issues.

The data collection process utilizes several platforms, including Taylor and Francis, Scopus, Springer, Wiley, and Google Scholar, as well as the Publish or Perish tool. Data is searched by entering several keywords, including: *holistic education, holistic learning, Islamic holistic education, Islamic holistic learning, holistic approaches to Islamic teaching, holistic approaches to Islamic knowledge,* and *holistic curriculum*. From all these keywords, 568 articles were obtained. In addition to data collected systematically from the digital (*online*) space, the author also collects data from books and printed articles (*offline*). The author did not conduct the *screening* and feasibility test of inclusion and exclusion criteria because this study is not included in *the Systematic Literature Review* research. Thus, the data obtained did not meet the requirements for presentation in the Prisma Plan.

To strengthen the validity of the results, triangulation of sources and interpretations was conducted by comparing the analysis results from various literature sources with those of previous research. The data obtained were analyzed inductively to formulate a conceptual synthesis that describes a holistic education model based on integrative

---

[13] Richard Rorty, J. B. Schneewind, and Quentin Skinner, eds., *Philosophy in History: Essays on the Historiography of Philosophy* (New York: Cambridge University Press, 1984).

spirituality. The results of this analysis are expected to yield a theoretical model applicable to the development of educational policies and practices, particularly in the context of modern Islamic education, which aims to achieve spiritual, intellectual, and social balance.

Spirituality Paradigm in 21st Century Holistic Education: Islamic and Western Perspectives

The spiritual paradigm is a perspective that views the spiritual aspect as an integral part of human life, transcending the physical and material dimensions of existence. Spirituality is often understood as the search for meaning in life, the relationship between an individual and something greater than themselves (such as God, the universe, or universal values), as well as self-development that encompasses inner depth, morality, and emotional well-being. The paradigm of spirituality is classified by Mustakim et al. into the process of spiritualization. Spiritualization is a process that animates education as a whole. The structure of spiritualization is always closely tied to the essence of spirituality itself. Spirituality emphasizes the substance of noble religious values, rather than just formalism.

Fotos identifies spiritualization as a process of instilling values, so that they become a person's view and attitude toward life. The term used by Fotos with the word "soul" refers to the process of instilling, embedding, or burying something into the soul until it is completely unified and finally becomes one unity in outward form. At first glance, this term leads to the meaning of "cultivating morals."[14] In relation to education, Susanto explained that spiritualization is a process of instilling, internalizing, and integrating values into the psyche of students, so that these values become unified and an integral part of their personality, which is then reflected in their daily life patterns.[15] Syafiq A. Mughni gave a follow-up view on spiritualization. He provides clarity about the values that are instilled, namely, spiritual values. Thus, spiritualization in Mughni's view refers to a process of imbuing spiritual values to form a worldview and a value system, based on the attitude of bathiniyah, which in turn affects the attitude of the *zahiriyah*.[16]

---

[14] Sandra Fotos, "Strategies for Spiritualization," *The Journal of Bahá'í Studies* 9, no. 1 (1999): 1–26.
[15] Edi Susanto, "Spiritualisasi Pendidikan Agama Islam: Menuju Keberagamaan Inklusif Pluralistik," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 11, no. 2 (2014).
[16] Syafiq A Mughni, "Paradigma Tasawuf Dan Masa Depan Islam," 1997.

Meanwhile, Tobroni views spiritualization as a process of "purification". In his view, humans are equipped with two interconnected energy impulses: positive and negative energies. Positive energy comes from spiritual encouragement and religious ethical values. The embodiment of tauhid: faith, Islam, ihsan, and taqwa, which manifests into a human strength to be in a position *ahsanu al-taqwim*[17]. Spiritual encouragement in the form of *aqlun salim, qalbun salim, qalbun munib, and the lust of al-muthmainnah*. Then the value of religious ethics is in the form of sincerity, *Istikamah, Jihad*, and commendable charity. The negative energy impulse is described in terms of materialistic and destructive values (taghut). Positive values drive the development of productive human beings, while negative values drive the growth of ineffective individuals. Therefore, this illustration suggests that Tobroni views spiritualization as a process of purification, which embodies monotheism.

In the context of holistic education in the 21st century, the inculcation of it must be implemented in the entire educational chain. Holistic education emphasizes the importance of holistic development in students, including cognitive, affective, and psychomotor aspects. The primary goal of holistic education is to form individuals who are not only academically intelligent but also possess strong social and emotional skills. In the ever-evolving digital era, skills such as digital literacy, problem-solving, creativity, and collaboration are becoming increasingly important. With the existence of insight, holistic education that is carried out comprehensively can prepare students well to face increasingly complex global challenges in the future. Holistic education will not only produce individuals who are competent in the academic field, but also able to contribute positively to their society and environment. In the long run, this approach will be

For over 2,000 years, many scholars have sought to understand the process of human education. Although there are various points of view, it is generally agreed that education occurs through students' interaction with content, others, oneself, and tasks or practices. Spiritualization in holistic education refers to imbuing the learning process with soul or deep meaning by emphasizing aspects of spirituality in students' interactions with content, others, themselves, and tasks or practices. In this context, spiritualization seeks to integrate spiritual values from both Islamic and Western perspectives into these four

---

[17] Tobroni Tobroni, "Spiritual Leadership: A Solution of the Leadership Crisis in Islamic Education in Indonesia," *British Journal of Education* 3, no. 11 (2015): 40–53.

elements, thereby focusing education not only on intellectual aspects but also on the development of morals, ethics, and wisdom.

In interaction with content, spiritualization encourages students to view learning materials as more than just technical knowledge, but also as a means to discover meaning and purpose in life. In the Islamic tradition, for example, knowledge is not only studied to gain worldly knowledge, but also to understand the greatness of God and lead man to spiritual truth. In Arabic, this aligns with the relationship between ilm (knowledge) and iman (faith).[18] In the Western tradition, philosophical thought, as exemplified by Plato and Kant, emphasizes that education should guide humans towards moral enlightenment and wisdom, rather than merely mastering technical information.

In interactions with others, Islamic and Western spiritual values provide the foundation for building relationships characterized by respect, tolerance, and compassion. In Islam, the concept of *Ukhuwah* (brotherhood) and morality emphasize the importance of maintaining good relationships with others, showing empathy, and avoiding actions that harm others.[19] In the Western tradition, thinkers such as Martin Ricj through the concept of I-Thou emphasize that human relationships should be sacred, where each person is treated as a person of spiritual dignity, not as an object.[20]

Spiritualization in the interaction with the self focuses on developing deeper self-awareness. In Islam, self-reflection (*muhasabah*) is a crucial aspect of spiritual life, where individuals are encouraged to regularly evaluate their actions, intentions, and life goals in accordance with the moral teachings outlined in the Qur'an.[21] On the other hand, in the Western tradition, the concept of self-reflection, as articulated by philosophers such as Socrates and Descartes, emphasizes the importance of knowing oneself to attain greater wisdom and truth. By animating self-reflection through these spiritual values, students are encouraged to be more aware of their role as individuals with moral goals and responsibilities.

---

[18] Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Muslim Youth Movement of Malaysia Kuala Lumpur, 1980).

[19] Farah Ahmed, "An Exploration of Naquib Al-Attas' Theory of Islamic Education as Ta'dīb as an 'Indigenous' Educational Philosophy," *Educational Philosophy and Theory* 50, no. 8 (2018): 786–94.

[20] John Martin Rich, "Idiographic Holistic Thinking in Education," in *The Educational Forum*, vol. 39 (Taylor & Francis, 1975), 329–33.

[21] Made Saihu, "Pemikiran Paradigma Pendidikan Islam (Tinjauan Paradigma Pendidikan Islam Holistik Dalam Serat Wulang Reh)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023).

Spiritualization in interaction with tasks or practices emphasizes how learners approach their functions with spiritual awareness. In the Islamic tradition, every action is considered part of worship if it is performed with the right intention and in accordance with Allah's laws. This teaches that every practical task, whether academic or non-academic in nature, has a spiritual dimension that must be respected.[22] In the Western tradition, the pragmatic approach, as outlined by John Dewey, emphasizes that practical actions in education should reflect ethical values and aim to enhance the common well-being.

In the Islamic view, the paradigm of spirituality refers to a view that the center of education is divinity. This aligns with the opinion of Sayyid Hossen Nasr, who stated that the essence of education is when human beings can achieve the highest goal of life, namely servitude to God and purification of the soul (tazkiyah). Thus, the spiritualization of holistic education in the 21st century emphasizes the aspect of appreciating "divinity" in every educational implementation, not teaching ritual elements alone.[23]

Spiritualization of Holistic Education	→	Divinity

Meanwhile, in the Western perspective, spirituality is often associated with the pursuit of self-actualization, emotional balance, and the practice of mindfulness. Hart and Hart explained that spirituality in education serves as the "heart of learning," providing a framework for students to discover the meaning of life and develop a well-rounded character. Furthermore, spirituality and education have a complementary relationship. For example, the Zohar and Marshal explain that spiritual intelligence can unravel and solve a variety of problems of meaning and value. This theory suggests that self-awareness, idealism, coping strategies, openness, and responsiveness can be developed through the practice of spirituality.[24]

Anna Giesenberg's research at the Queensland University of Technology explores the spiritualization of children. Departing from the academic anxiety often associated with the study of spiritual research among adults, this research provides recommendations for spiritualizing children's education by incorporating aspects of spirituality into their

---

[22] Junaid Qadir, "A Holistic Education for the 21st Century Engineer Based on Wisdom and Multiplexity," 2022.

[23] Seyyed Hossein Nasr, *Religion and the Order of Nature* (Oxford University Press, USA, 1996).

[24] Danah Zohar, *Spiritual Intelligence: The Ultimate Intelligence* (Bloomsbury publishing, 2012).

play, discussions, and artworks, such as paintings and drawings. Children were allowed to paint and were asked to tell their experiences.[25] Giessenberger's main findings confirm that young people's spirituality is strongly influenced by their surroundings, enabling them to express abstract concepts of love, beauty, wonder, and compassion. Zohar and Giesenberg see a close connection between spirituality and education. The Zohar proposes a theory of spiritual intelligence. The following table is a comparison of the philosophical foundations of the two perspectives:

Dimension	Islamic Perspective	Western Perspective (Secular/Humanistic)	Comparative Analysis (Critical Synthesis)
Center/Main Purpose (Axiology)	Godliness (*Tauhid*) and Servitude (*'Ubudiyah*). The highest goal is to attain *Insan Kamil* (perfect human being) through purification of the soul (*Tazkiyah*).	Self-actualization and Well-being. The goal is to find the meaning of life (*meaning-making*) and the connection with *wholeness* (self, society, nature).	Integration: In Islam, the concept of Godhead (Tawheed) confers transcendental authority on value and meaning, whereas Western self-actualization emphasizes immanent (internal) authority. The synthesis can focus on *the maqāṣid* (purposes) of Tawheed, which are in harmony with *universal well-being*.
Core Processes	Spiritualization (*Tazkiyah*): Controlling one's desires and improving one's morals to achieve a peaceful soul (*al-muṭma'innah*).	*Self-Reflection/Mindfulness*: A practice to improve inner peace, focus, and reduce stress.	Integration: *Tazkiyah* is an ethical purification process led by revelation, while *Mindfulness* is a non-theological process of psychological awareness. Synthesis is a process of "*purification*" through self-awareness oriented to divine and moral values.
Ethics/Morality	Morals/Trust: Ethical values are inspired by Islamic	Social/Global Responsibility: Practical actions reflect ethical values and aim	Integration: Creating individuals who practice divine ethics (*Akhlaq*) within the

---

[25] Anna Giesenberg, "The Phenomenon of Preschool Children's Spirituality" (Queensland University of Technology, 2007).

	teachings (e.g., honesty, justice), with a focus on seeking knowledge as a form of worship.	for the common well-being (*welfare*), emphasizing sustainability.	framework of universal social responsibility (*Global Responsibility*).

Integration-Interconnection of Spirituality Paradigms in 21st Century Holistic Education: Islamic and Western Perspectives

Holistic education seeks to integrate the physical, emotional, intellectual, and spiritual aspects of the individual. In this context, the paradigm of spirituality in holistic education, or the spiritualization of holistic education, plays a key role in creating balance in the overall self-development of the individual. Islamic and Western perspectives offer different yet complementary views on spirituality in education, and the integration and interconnections between these two paradigms are particularly relevant in the face of global challenges in the modern era.[26]

From an Islamic perspective, spirituality is the foundation of all aspects of life, including education. Islamic teachings emphasize the importance of the connection between science and faith, which in Arabic is referred to as ilm (knowledge) and iman (faith). Education is not only seen as a process of intellectual development, but also as a means to get closer to Allah SWT.[27]

The concept of spirituality in Western education has undergone significant development, particularly in the 21st century. Although education in the West was initially more focused on the secular and rational aspects, growing dissatisfaction with materialistic and technocratic approaches led to a new awareness of the importance of spirituality. Figures such as Parker Palmer emphasized that education is not only about the transfer of knowledge, but also about the pursuit of meaning and the understanding of human relationships with the world and with one another. Palmer proposed that

---

[26] Scott Barss, "Spiritual Care in Holistic Nursing Education: A Spirituality and Health Elective Rooted in TRUST and Contemplative Education."

[27] Mastura Ab Wahab and Noorliza Karia, "Spiritual Intelligence In Islam–A Framework For Total Excellence," *European Proceedings of Social and Behavioural Sciences*, 2020.

spirituality offers a new dimension in education, enabling individuals to connect with "wholeness," encompassing relationships with society and the universe.[28]

The merging of Islamic spirituality and Western values in 21st-century holistic education has the potential to enrich the education system as a whole. In the Islamic tradition, spirituality is closely tied to morality, where every action taken must be based on ethical principles inspired by Islamic teachings. Education in this context aims not only to produce intellectually intelligent individuals, but also to form strong and noble character. As Joseph explains, this approach emphasizes that education should include spiritual and moral development as an integral part of the learning process. [29]

Holistic education that integrates these two perspectives can create a more comprehensive and inclusive learning environment. By combining the spiritual values of Islam with modern educational practices from the West, we can form a curriculum that not only educates the brain but also the heart. This will encourage students to become more wholesome individuals, capable of thinking critically, empathetically, and taking responsibility for their actions. In addition, the application of moral values in education can help address various social problems that arise from the moral crisis in today's society, such as corruption and violence.

One of the primary challenges is the secularization of education, particularly in the Western world, where religion and spirituality are often excluded from the formal curriculum. However, with the growing interest in a more humane and learner-centered education, there is an opportunity for spirituality-based education to flourish. An interconnected approach between Islamic and Western spiritual education can address the need for a more inclusive and adaptive educational model that accommodates cultural and religious diversity.

The integration and interconnection of spirituality paradigms in 21st-century holistic education offers a more humane and comprehensive approach to human development. Islamic and Western perspectives, despite having different philosophical backgrounds, can complement each other in formulating educational models that emphasize a balance between intellectual, emotional, and spiritual aspects.

---

[28] Parker J Palmer, "Education as Spiritual Formation," *Educational Horizons* 82, no. 1 (2003): 55–67.
[29] Fella Lahmar, "Islamic Education: An Islamic 'Wisdom-Based Cultural Environment' in a Western Context," *Religions* 11, no. 8 (2020): 409.

The Significance of the Spirituality Paradigm in Holistic Education: Islamic and Western Perspectives in 21st Century Education

The paradigm of spirituality in 21st-century holistic education integrates an approach that focuses on the overall development of the individual, encompassing intellectual, emotional, physical, and spiritual aspects. From an Islamic perspective, education aims to form individuals who are intellectually intelligent and possess a deep spiritual awareness. Principles such as monotheism (the unity of God) emphasize that all aspects of life, including education, should be seen as an effort to get closer to God. Ethical and moral values, such as honesty and justice, are the basis for character building, while the pursuit of knowledge is considered a worship aimed at the good of humanity.[30]

Spirituality is also a core element in education, known as the concept of tarbiyah. Islamic education not only emphasizes the mastery of science but also the development of good faith, morals, and ethics. One of the main principles is monotheism, which is the belief that all knowledge comes from Allah as the source of knowledge. This education aims to get closer to Allah and understand the responsibility of humans as caliphs on earth.[31] In addition, the principle of tazkiyah, or self-purification, is also key in Islamic spiritual education, where students are taught to control their passions and improve their morals. The principle of trust emphasizes the importance of individual responsibility towards oneself, others, and one's environment, which is the primary goal of Islamic education.[32]

The approach to spirituality in holistic education in the West is more varied, depending on the individual's tradition and philosophy. The focus is often on students' emotional and mental well-being, with practices such as mindfulness and meditation integrated into the curriculum. Education in the West also emphasizes self-development and the achievement of individual potential, encouraging students to explore their interests and talents. Spirituality in holistic education, from a Western perspective, has experienced rapid growth in recent decades. Education in the West places a greater

---

[30] Sirous Mahmoudi et al., "Holistic Education: An Approach for 21 Century," *International Education Studies* 5, no. 3 (2012): 178–86, https://doi.org/10.5539/ies.v5n3p178.

[31] Syed Muhammad Al-Naquib al-Attas, "Aims and Objectives of Islamic Education," 1979.

[32] Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, vol. 15 (University of Chicago Press, 2024).

emphasis on aspects of self-awareness, mindfulness, and character development.[33] Although spirituality in the West is not always associated with a particular religion, it is often linked to self-development and the pursuit of meaning in life. The practice of mindfulness, for instance, has been adopted in many educational institutions as a means to enhance focus, alleviate stress, and foster inner peace in students. In addition, holistic education in the West also emphasizes social responsibility and global sustainability, where students are taught to contribute to society more broadly and be environmentally responsible.[34]

In the context of the 21st century, the paradigm of spirituality in holistic education has several essential significances. Education that integrates spirituality can help address the value crises that often arise in modern society, such as materialism and excessive individualism. By emphasizing the spiritual and emotional aspects, holistic education can also enhance students' psychological well-being, thereby reducing stress and other mental health issues. In addition, education that focuses on character development and ethics can produce individuals with high morals and integrity, ready to face the challenges of an increasingly complex world.[35]

In the same context, the paradigm of spirituality in holistic education is becoming increasingly significant given the global challenges faced, such as climate change, social crises, and rising mental health issues. Modern education should help students not only develop intellectually, but also become emotionally, socially, and spiritually whole individuals. By incorporating spirituality into education, students can develop greater self-awareness and a deeper understanding of the world around them, as well as stronger mental resilience to face the challenges of their time. This holistic and spiritual education is also expected to form a generation that is more ethical, responsible, and contributes positively to the global community's welfare.

Both Islamic and Western perspectives within the paradigm of spirituality offer an essential and relevant approach to 21st-century education. Despite differences in emphasis and implementation, both perspectives aim to develop individuals who are

---

[33] Andrew C Miller et al., "Ethical Issues Confronting Muslim Patients in Perioperative and Critical Care Environments: A Survey of Islamic Jurisprudence," *Anesthesiology Clinics* 38, no. 2 (2020): 379–401.

[34] Tim Lomas et al., "The Impact of Mindfulness on Well-Being and Performance in the Workplace: An Inclusive Systematic Review of the Empirical Literature," *European Journal of Work and Organizational Psychology* 26, no. 4 (2017): 492–513.

[35] Ron Miller, "Caring for New Life: Essays on Holistic Education," 2000.

balanced, ethical, and aware of their social responsibilities. The integration of spiritual aspects in education can provide more holistic and comprehensive solutions to modern-day challenges, preparing students to thrive in an increasingly interconnected and dynamic world.

Conclusion

This study concludes that the paradigm of spirituality in 21st-century holistic education has a different focus between Islamic and Western perspectives, but they complement each other. In Islam, spirituality is rooted in the concepts of monotheism, tazkiyah, and trust, which emphasize moral and ethical development. In contrast, the West prioritizes self-awareness, mindfulness, and social responsibility. Both seek to form whole individuals, physically, mentally, emotionally, and spiritually, by teaching universal values such as empathy and justice in their curriculum. This paradigm is particularly relevant in the face of modern global challenges, helping individuals become more resilient and environmentally conscious. Further research is recommended to explore the application of spirituality in various cultural and religious contexts, and to conduct case studies to understand best practices and the long-term impact of spirituality-based holistic education.

Acknowledment

Bibliography

Ab Wahab, Mastura, and Noorliza Karia. "Spiritual Intelligence In Islam–A Framework For Total Excellence." *European Proceedings of Social and Behavioural Sciences*, 2020.

Ahmed, Farah. "An Exploration of Naquib Al-Attas' Theory of Islamic Education as Ta'dīb as an 'Indigenous' Educational Philosophy." *Educational Philosophy and Theory* 50, no. 8 (2018): 786–94.

Al-Attas, Muhammad Naquib. *The Concept of Education in Islam*. Muslim Youth Movement of Malaysia, Kuala Lumpur, 1980.

Al-Naquib al-Attas, Syed Muhammad. "Aims and Objectives of Islamic Education," 1979.

Chhatlani, Chandresh Kumar. "Review the Role of Holistic Learning in Cultivating Global Citizenship Skills." *EIKI Journal of Effective Teaching Methods* 1, no. 2 SE-Articles (June 15, 2023). https://doi.org/10.59652/jetm.v1i2.14.

Davids, Nuraan, and Yusef Waghid. "The Worthwhile Risk of Education: From Initiation to Co-Belonging in and through Pedagogical Encounters." *Educational Philosophy and Theory* 48, no. 11 (2016): 1138–50.

Dedi Andrianto. "Asosiasi Antara Spiritualitas, Agama, Dan Manajemen Dalam Lembaga Pendidikan Islam." *TAUJIH: Jurnal Pendidikan Islam* 4, no. 1 SE-Articles (June 13, 2022): 93–113. https://doi.org/10.53649/taujih.v4i1.108.

Fotos, Sandra. "Strategies for Spiritualization." *The Journal of Bahá'í Studies* 9, no. 1 (1999): 1–26.

Giesenberg, Anna. "The Phenomenon of Preschool Children's Spirituality." Queensland University of Technology, 2007.

Kholidin, Afif, Masturin, and Ida Kodriyah. "Transformasi Pemikiran Pendidikan Islam Di Indonesia Dan Kontribusinya Terhadap Sistem Pendidikan Nasional." *Jurnal Pendidikan Islam* 2, no. 3 SE-Articles (April 22, 2025): 12. https://doi.org/10.47134/pjpi.v2i3.1543.

Lahmar, Fella. "Islamic Education: An Islamic 'Wisdom-Based Cultural Environment' in a Western Context." *Religions* 11, no. 8 (2020): 409.

Lase, Delipiter. "EDUCATION AND INDUSTRIAL REVOLUTION 4.0." *JURNAL HANDAYANI PGSD FIP UNIMED* 10, no. 1 SE-Articles (July 23, 2019): 48–62. https://doi.org/10.24114/jh.v10i1.14138.

Lomas, Tim, Juan Carlos Medina, Itai Ivtzan, Silke Rupprecht, Rona Hart, and Francisco Jose Eiroa-Orosa. "The Impact of Mindfulness on Well-Being and Performance in the Workplace: An Inclusive Systematic Review of the Empirical Literature." *European Journal of Work and Organizational Psychology* 26, no. 4 (2017): 492–513.

Mahmoudi, Sirous, Ebrahim Jafari, Hasan Ali Nasrabadi, and Mohmmd Javad Liaghatdar. "Holistic Education: An Approach for the 21st Century." *International*

Education Studies 5, no. 3 (2012): 178–86. https://doi.org/10.5539/ies.v5n3p178.

Maulidi, Achmad, Badrut Tamami, Sita Isna Malyuna, Kusaeri Kusaeri, and Suparto Suparto. "Reframing Entrepreneurial Education Assessment in Islamic Higher Education: Mapping Global Evidence and Proposing a Learning-Oriented Evaluation Framework." *Jurnal Pendidikan Islam* 14, no. 1 (2025): 167–90.

Miller, Andrew C, Abbas M Khan, Karim Hebishi, Alberto A. Castro Bigalli, and Amir Vahedian-Azimi. "Ethical Issues Confronting Muslim Patients in Perioperative and Critical Care Environments: A Survey of Islamic Jurisprudence." *Anesthesiology Clinics* 38, no. 2 (2020): 379–401.

Miller, Ron. "Caring for New Life: Essays on Holistic Education," 2000.

Mughni, Syafiq A. "Paradigma Tasawuf Dan Masa Depan Islam," 1997.

Nasr, Seyyed Hossein. *Religion and the Order of Nature*. Oxford University Press, USA, 1996.

Niemandt, Doret, and Nelus C Niemandt. "Missional Metanoia: Missional Spirituality in Holistic Theological Education." *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).

Palmer, Parker J. "Education as Spiritual Formation." *Educational Horizons* 82, no. 1 (2003): 55–67.

Pare, Alprianti, and Hotmaulina Sihotang. "Pendidikan Holistik Untuk Mengembangkan Keterampilan Abad 21 Dalam Menghadapi Tantangan Era Digital." *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 27778–87.

Puniman, Ach. "Holistic Education: Shaping Students' Strong Character and Emotional Intelligence to Face Global Challenges." *Journal of Islamic Elementary Education* 1, no. 2 SE-Articles (September 30, 2023): 76–86. https://doi.org/10.32806/islamentary.v1i2.567.

Qadir, Junaid. "A Holistic Education for the 21st Century Engineer Based on Wisdom and Multiplexity," 2022.

Rahman, Fazlur. *Islam & Modernity: Transformation of an Intellectual Tradition*. Vol. 15. University of Chicago Press, 2024.

Rich, John Martin. "Idiographic Holistic Thinking in Education." In *The Educational Forum*, 39:329 33. Taylor & Francis, 1975.

Saihu, Made. "Pemikiran Paradigma Pendidikan Islam (Tinjauan Paradigma Pendidikan Islam Holistik Dalam Serat Wulang Reh)." *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023).

Scott Barss, Karen. "Spiritual Care in Holistic Nursing Education: A Spirituality and Health Elective Rooted in TRUST and Contemplative Education." *Journal of Holistic Nursing* 38, no. 1 (2020): 122–30.

Sihombing, Elsina, Liyus Waruwu, Yulia Sitepu, Agustinus Gulo, and Lince R T Simamora. "Integrative SER Model: Transformative Optimization of Religious Guidance and Counseling Learning." *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (2024): 397–410.

Susanto, Edi. "Spiritualisasi Pendidikan Agama Islam: Menuju Keberagamaan Inklusif

Pluralistik." *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 11, no. 2 (2014).

Tobroni, Tobroni. "Spiritual Leadership: A Solution to the Leadership Crisis in Islamic Education in Indonesia." *British Journal of Education*, 3(11), 40–53 (2015).

Wakib Kurniawan, Agus Wahyu Mulyanto, and Bahrudin Yusuf Zen. "Integrasi Nilai-Nilai Islam Dalam Kurikulum Nasional: Tantangan Dalam Konteks Pendidikan Di Indonesia." *Moral : Jurnal Kajian Pendidikan Islam* 2, no. 2 SE-Articles (May 7, 2025): 54–66. https://doi.org/10.61132/moral.v2i2.836.

Zohar, Danah. *Spiritual Intelligence: The Ultimate Intelligence*. Bloomsbury Publishing, 2012.