



Holistic Islamic Religious Education for Primary School Children

Aris

Universitas Islam Negeri Siber Syekh Nurjati Cirebon

Email : arissuherman60@gmail.com

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Abstract :

Holistic Islamic religious education for primary school children is an approach that emphasizes the development of students as a whole, covering intellectual, spiritual, emotional, social, moral, and practical skills aspects. This article aims to examine the theoretical foundation of holistic Islamic religious education and its application based on Ki Hajar Dewantara's thoughts on elementary school students. The study is carried out through a conceptual approach by utilizing relevant educational, psychology, and philosophical theories. Religious learning is considered to be verbalistic, memorization-oriented, and lacks integration of cognitive, affective, and psychomotor domains. Holistic education offers solutions through the development of creation, taste, and karsa in an integrated manner. The pedagogical foundation emphasizes active participation, a conducive learning environment, character education, and appreciation for children's uniqueness. The psychological foundation is rooted in the Gestalt theory which views learning as a holistic activity, while the philosophical foundation is influenced by the thought of perennialism and the unity of man with reality. The application of Dewantara's theory is carried out through example, dialogue, and the provision of learning encouragement that is in accordance with the development of students. The findings of the study show that holistic Islamic religious education is relevant to form noble morals, thinking skills, worship discipline, and social responsibility so that students are able to internalize religious teachings in daily life.

Keywords : *Kholistic Islamic Religious Education, Theoretical Foundations of Kholistic PAI*

Abstrak :

Pendidikan agama Islam holistik bagi anak sekolah dasar merupakan pendekatan yang menekankan pengembangan peserta didik secara utuh, mencakup aspek intelektual, spiritual, emosional, sosial, moral, dan keterampilan praktis. Artikel ini bertujuan mengkaji landasan teoritik pendidikan agama Islam holistik serta penerapannya berdasarkan pemikiran Ki Hajar Dewantara pada siswa sekolah dasar. Kajian dilakukan melalui pendekatan konseptual dengan memanfaatkan teori pendidikan, psikologi, dan filsafat yang relevan. Pembelajaran agama dinilai selama ini masih

cenderung verbalistik, berorientasi hafalan, dan kurang mengintegrasikan ranah kognitif, afektif, serta psikomotor. Pendidikan holistik menawarkan solusi melalui pengembangan cipta, rasa, dan karsa secara terpadu. Landasan pedagogis menekankan partisipasi aktif, lingkungan belajar kondusif, pendidikan karakter, dan penghargaan terhadap keunikan anak. Landasan psikologis berakar pada teori Gestalt yang memandang belajar sebagai aktivitas menyeluruh, sedangkan landasan filosofis dipengaruhi pemikiran perenialisme dan kesatuan manusia dengan realitas. Penerapan teori Dewantara dilakukan melalui keteladanan, dialog, serta pemberian dorongan belajar yang sesuai perkembangan peserta didik. Temuan kajian menunjukkan bahwa pendidikan agama Islam holistik relevan untuk membentuk akhlak mulia, kemampuan berpikir, kedisiplinan beribadah, dan tanggung jawab sosial sehingga peserta didik mampu menginternalisasi ajaran agama dalam kehidupan sehari-hari.

Kata Kunci: *Pendidikan Agama Islam kholistik, Landasaan Teoritik PAI Kholistik*

Introduction

The educational paradigm according to the times has changed for the better. This change prioritizes student learning activities. In this regard, the United Nations through UNESCO has established an International Commission on Education for the XXI century which lays down four pillars of Education, namely: 1) Learning to know, 2) Learning to do, 3) Learning to be, 4) Learning to live together (Delors, 1996). This commission emphasized that education should provide students with knowledge as its first pillar. Providing the provision of abilities or skills as the second pillar, providing the ability to develop oneself as the third pillar, and providing the provision of the ability to be able to live in society as the fourth pillar.

The illustration shows that the education process requires educational institutions and teachers, especially as the foremost educators, they not only develop learning to know or cognitive, but also foster affective ability to live with others harmoniously and improve psychomotor skills. The integration of the development of skills in the three domains, in fact in learning is not complete (holistic), meaning that learning emphasizes the low-level cognitive ability of memorizing facts, concepts, and theories while the affective aspects of value development, moral and psychomotor life skills are less attention, so that various criticisms arise, such as the results of the study Balzely, et al. (1997) report that learning in schools tends to be very theoretical and not related to the environment in which the child is located. This is emphasized by Sasongko (2001), that this symptom is due to the fact that education in schools is more theoretical and less grounded in life practices.

The same criticism also occurs in the learning of Islamic religious education as stated by Azyumardi Azra (2006), that the learning of agama is conveyed in the form of verbalism accompanied by memorization. As a result, religious subjects tend to be only to be known and memorized in order to pass the exam, not to be internalized and practiced. This unfavorable reality is further aggravated by the tendency in society at large, where there is a considerable discrepancy between faith and obedience in religious worship and social

behavior. Furthermore, Tafsir (2004) illustrates that the teaching of agama mostly fills the senses. As a result, students understand that God is All-Knowing, but they still dare to lie. The student knows what faith is, but they don't have faith yet. This is a tragedy of education in schools. This tragedy is the cause of the lack of success of learning Islamic religious education in a holistic way integrating the three learning domains, on the basis of this problem how to learn Islamic religious education in a holistic manner based on the perspective of Ki Hajara Dewantara.

Research Method

The research method describes research design, population, and sample (research objectives), data collection techniques, and data analysis techniques. Qualitative research with case studies, phenomenology, and others, at least present the research location, the presence of researchers, research subjects, informants, and techniques to collect research data, as well as a description of the technical analysis of research data. Whereas in quantitative research, it is necessary to present the population, samples, and data analysis techniques. Written in with Book Antiqua 12 This research uses a qualitative approach with the type of library research. This approach was chosen because the study focuses on the analysis of concepts, theories, and thoughts about holistic Islamic religious education and its relevance to Ki Hajar Dewantara's educational theory in learning in elementary school children. The source of research data consists of primary data and secondary data. Primary data is in the form of literature that discusses holistic Islamic religious education, Ki Hajar Dewantara's theory of education, and the concepts of creation, taste, and karsa in education. The secondary data was obtained from books, scientific articles, journals, and other references related to educational theory, developmental psychology, educational philosophy, and Islamic religious learning.

Data collection techniques are carried out through documentation studies by studying, identifying, and reviewing various literature sources that are relevant to the research focus. Furthermore, the data was analyzed using content analysis techniques, namely by interpreting theoretical concepts, comparing various views, and connecting holistic education theory with Ki Hajar Dewantara's thoughts in the context of learning Islamic religious education in elementary schools. To ensure the validity of the data, the study used triangulation of sources through the comparison of various relevant references so that a comprehensive and in-depth understanding of holistic Islamic religious education was obtained.

Result and Discussion

Theoretical Foundations of Holistic Islamic Religious Education

The word holistic comes from the Greek, which is *holos*, meaning whole. The first to express this word was Aristotle (342 BC). The equivalent of the word holistic in English is all, entire, total. This word indicates that something is whole, not separate or separate. The holistic learning approach is relevant for Islamic religious education which emphasizes the development of the integrity of children's potential as seen in the scientific structure of Islamic religious

education subjects sourced from the Qur'an, Hadith and Ijtihad. From this source, the subjects of Aqidah-Akhlak, Sharia and Islamic Tarikh Education were formed as subject matter taught in elementary schools, especially in an integrated manner that stimulates the development of children's intellect, spiritual, emotional, social and physical. This integrity can be seen in the World Islamic Education Seminar in Islamabad in 1980 whose essence: "Educational aims at the balanced growth of man in all its aspects, feeling, spiritual, intellectual, imaginative, physical, scientific, linguistic both individually.....toward goodness and submission to Allah on the level individual, the community and humanity at large (Arifin: 2003).

Pedagogic Foundation.

Pedagogic is the principles and methods of teaching. The emphasis on holistic education for Islamic religious education lessons in particular emphasizes the development of cognitive, affective and psychomotor skills of students as much as possible. Maslow, Rogers in Hall, Lendzay, Meirer (2002) revealed that students learn not only mind and physical separately, but they learn to engage from the behavior of the whole body as seen from behavior. Therefore, holistic learning strategies for Islamic religious education are varied, contextual and situational. This learning strategy is as follows: 1) Implementing an ethos that involves active student participation, which is a method that can increase student motivation because all human beings are actively involved by being given relevant material in the context of their lives, 2) Creating a conducive learning environment so that children can learn effectively in an atmosphere that provides a sense of security, relaxation, familiarity, full of appreciation, without threats and providing encouragement, 3) Providing character education in an explicit, systematic and continuous manner involving aspects of knowing the good, loving the good and acting the good, and 4) Teaching methods paying attention to the uniqueness of each child, namely applying a humanistic curriculum that develops all aspects of children's personality, such as cognitive, affective and psychomotor aspects (Megawangi: 2005).

Foundations of Psychology

The psychology that underlies holistic education, Maslow and Rogers in Hall (1985) stated is "Gestalt" psychology developed by a group of German psychologists. The essence of this psychology teaching is "Mind and body are not separate entities but parts of a single unity...." Students when learning thoughts and actions are not separate, but active as a whole. Gestalt theory holds that the whole is better than the sum of its parts. The child grows as a whole. Changes in one aspect will affect the whole; Children's personal affairs. The application of this psychology in learning Islamic agama education will provide great benefits in fostering children's cognitive, affective and psychomotor skills. Students studying religion with this psychology are not only able to understand, but also able to practice religious teachings, because children learn to be active as a whole, both thoughts, feelings, and body movements.

Philosophical Foundations

Philosophy makes a very important contribution to the implementation of philosophy education determines the educational goals to be achieved, the determination of the curriculum, teaching methods, the formation of children's

personalities, how teachers teach, the evaluation system to the figure of education graduates expected by the community and further the expectations of the state (Ornstein, Hunkin: 1988). Langgulung (2004) The dominant philosophy underlying holistic education is the philosophy of "Perennialism", in addition to other philosophical schools such as the philosophy of existentialism that contribute to this philosophy. Fritjop Capra, an American physicist with a view similar to perennialism, seeks to interact intellectually and spiritually as a counter to science and technology that threaten the ecological environment of biotic, abiotic, and social human life. Capra states that: 1) The interconnectendness of reality and the fundamental unity of the universe, 2) The intimate connection between the individual's inner or higher self and this unity, 3) The cultivation of intuition and insight thorough contemplation and meditation in order to "see" this unity more clearly, 4) The realization of this unity among human beings leads to social action designed to counter and suffering (Miller & Seller:1985). There is a fundamental interconnectedness of reality with the universe. There is an intimate connection between the individual's Conscience and the universe. To understand the universe more deeply with contemplation such as meditation. Human ability is realized by social action to alleviate injustice and suffering.

Application of Dewantara Education Theory in Islamic Religious Education Learning.

The application of Dewantara Education theory in the practice of holistic Islamic religious education is limited only to grade VI elementary school students. This is intended to prepare intellectual, spiritual and social maturity before he enters the age of baleg or puberty where his emotions begin to be unstable, irritable, unruly and much against values, norms and morals as a result of changes from childhood to early adolescence. Holistic education theory recognizes that students have many talents, namely cognitive, affective and psychomotor. These three domains have similarities with the expression of Ki Hajar Dewantara as Makmun (2004) said that cognitive is synonymous with creation, affective with taste and psychomotor with karsa.

Dewantara said that in humans there are three pressures or "tri sakti", namely: "creation, taste and clarsa". Furthermore, he explained that "creation" is the power of thinking, which is in charge of finding the truth of something, by comparing one thing or situation with another, so as to know the differences and similarities of the situation of something. This thinking skill is covered in the cognitive realm. Feelings, all the movements of our hearts, which cause us to feel happy or sad, or happy, ashamed or proud, satisfied or disappointed, brave or afraid, pity, or love and hate and so on. It is our hearts that experience all these feelings, not our thoughts. All these feelings are contained in the affective that guides man towards human action. Love, for example, is the main source for the development of emotional, spiritual, social intelligence and so on.

Karsa, or will is the result of thoughts and feelings based on deep considerations that give rise to motion or psychomotor. Furthermore, Dewantara emphasized that the unity of thoughts, feelings and will is the essence of human nature. The third virtue is the absolute condition for realizing a virtuous and

civilized human being. On the basis of this expression, Eastern and Western philosophers recognize that there is creation, namely reason as a crown for humans. It is through this intelligence of reason that humans are able to prosper and utilize the contents of this universe for the life of mankind (Priyono: 1993). The view of sociologist Shandily (1999) said that the sense that human beings have, such as love, is able to build a harmonious, happy and prosperous life so that "gemeinschaft" is created, which is a life of mutual love. On the other hand, feelings of hatred can give rise to social communication "gesellschaft", i.e. a divided life.

Karsa, also called Schopenhauer's will in Abidin (2000), states that it is the only permanent and immutable element in the soul. The will is the unifier of the consciousness of ideas and thoughts. The will is the energy of the soul that moves all organs of the human body to be active in acting, doing and creating both ideas, ideas and real works. Dewantara in creating children who are skilled in creation, karsa, he gives attention or benchmarks to teach certain teaching materials. Generally, children are divided into three periods:

- 1) The first period, which is the age of 1 to 7 years old, is called childhood,
- 2) The second period is 7 years old to 14 years old, which is the period of growth of the mind, and
- 3) namely the period of 14 years to the age of 21 years is the period of the formation of ethics. The age level of this child is an absolute one and must be considered by the teacher before teaching.

This is to make it easier for teachers to design materials, excite children to learn, choose methods, media and determine the study both qualitative and quantitative assessments. The term used by Dewantara in developing children's creative skills, tastes and karsa refers to the tradition of Islamic religious education, such as "sharia, hakikat and ma'rifat." Shari'ah for young children, the essence for children who have reached puberty, tarikat for children who have begun to grow up and ma'rifat for children who are really grown.

Elementary school children in grade VI are generally around 12 or 13 years old. According to Dewantara, this child has reached puberty, which means that the early teenager of the growth period of his mind has begun to develop and is able to distinguish between truth, good and evil. This is in line with Piaget's cognitive theory and Kohlberg's moral theory. According to Piaget, the age of children from 7 years to 12 or 13 years is in the second stage where the child has developed concrete operational thinking skills (Seller & Miller: 1985). The concrete operational period is also called the performing operation period. At this stage, the child is able to complete the tasks of combining, separating, sucking, rowing, folding and dividing. Kohlberg said that at a moral age, children are conventional. At this stage, behavior is judged on the expectations of others or the crowd. An act is considered good if it is in accordance with the expectations of the public or society (Sukmadinata: 2005).

Based on Piaget and Kohlberg's theory, children at this age are able to distinguish and consider right and wrong actions, good and bad, praiseworthy and despicable. Children begin to learn to break free from their egocentric attitude and begin to be able to distinguish between their own perspectives and

those of others. This is relevant to what was stated by the Dewantara who stated that the teaching of Islamic religious education, especially for children of this age, puberty is no longer at the first level or sharia of habituations such as in children or "transmission" but at the second level or essence. Learning at this level of essence is rational, dialogical and empirical accompanied by concrete examples.

The methods directed by Dewantara to teach teaching materials are: Ingarso Sungtulodo, Ingmadyamangunkarso, Tutwurihandayani. This method can be used in a variety of learning including Islamic religious education. Ingarsosungtulodo, which is an example. Examples are relevant for learning Islamic religious education at the level of elementary level students, especially for children with a concrete operational mindset. He carries out the values of religious lessons and still emulates the behavior or perception of others. For children of this age, the good done by a teacher, parents and influential figures is used as a figure to be imitated and followed, because he is identifying himself with others. Therefore, for religious teachers it is a good opportunity to instill the values of faith and Date, but for morals and fiqh are direct examples from the teachers themselves and school personnel, namely the principal and school administration staff.

As an example of steps to instill aqidah values such as: obedience to worship to Al-Kholik and noble morals to fellow human beings and themselves, religious teachers are good at using varied methods so that learning is active, creative and fun for children. The method to cultivate religious spiritual skills, namely children's faith, is the story of the example of the Prophets, prophets and warriors. Through this story, children will directly know and understand the concept of God, the concept of truth, wise deeds such as religious prohibitions that must be avoided by children. Some of the benefits of stories in developing the creation, taste and karsa of children's religion, Safaria (2007) revealed: 1) children are able to see life more meaningfully and wiser, 2) sharpen children's conscience, and 3) children are able to absorb positive spiritual values.

The emphasis on the learning of noble morals is not only with rational explanations such as in the lessons of aqidah and Tarikh but also on the practice or direct application by the teacher when communicating with children. Teachers in the view of children as individuals who are intelligent, all-knowing and even children obey and obey their teachers' orders more than their parents. Moral actions, both words, deeds and physical gestures made by teachers, whether the deed is good or not good, the child usually follows it. Including fiqh lessons, for example, about cleanliness and purity before carrying out ritual worship such as ablution or prayer, religious teachers emphasize more on concrete examples so that children can easily understand the concept. In this regard, Charles Schaefer in Semiawan (2003) argues that an exemplary example of a child's behavior is the strongest educational process than sermons or instructions and advice in the form of words to children.

Ingmadya mangunkarsa, namely the development of karsa, religious teachers when communication with children emphasizes transactions or dialogs of children's teachers. The teacher sees the child not as a white paper that is free to be inked on, but he sees the child as if he is an equal partner and ready to

actively engage in dialogue. Islamic religious education materials that are theoretical and abstract such as aqidah and Tarikh including applied materials such as morals and fiqh are taught to children through dialogue. Children give questions to the teacher or vice versa which allows both parties to actively discuss and answer questions or children play a role in demonstrating the subject matter being taught, while teachers as learning facilitators by providing guidance assistance, providing rewards for all talents so that children develop into competent individuals characterized by positive self-concept and healthy mental health (Hamalik: 2007).

Seller and Miller (1985) provide ways to develop children's karsa as follows: 1) give children freedom to express their opinions, 2) increase children in problem solving activities, 3) foster initiative, 4) actively respond to children, 5) give freedom to ask questions, 6) involve children a lot, 7) increase children's contact with teachers, 8) provide flexibility in physical movements, 9) increase thinking skills and 10) develop creativity.

Tutwuri handayani, from behind gave encouragement. Psychologically, the child's karsa to practice the teachings of agama at the stage of puberty or early adolescence is not consistent or istiqomah. His emotions are volatile, volatile and easily drifting. Hurlock (1975) said that children in early adolescence are like a storm. Likewise, his obedience to worship is sometimes obedient and sometimes lazy. This expression shows that the guidance for religious teachers must be able to provide guidance, motivation and choose teaching materials that suit the interests and talents of students, so that they are open to creative thinking and feelings of karsa or willingness to carry out orders and stay away from religious prohibitions.

Abraham Maslow, a humanistic psychologist, stated that to motivate human will, namely religious children, it is necessary to pay attention to five basic needs needed by every child, namely: 1) physical needs, 2) sense of security, 3) love, 4) self-esteem, 5) self-actualization (Maslow: 1994). The most important physical needs of children are physical proximity. Children who are physically healthy, fresh and strong have learning vitality and enthusiasm. To support the vitality of such children, it is necessary to have a nutritious menu and schools to arrange a healthy and clean children's learning environment. The need for a sense of security for children will study diligently and diligently when they are in a safe school environment. Therefore, schools need to keep children away from air pollution, noise, bullying from teachers, quarrels between friends, parents and the community. A sense of security can give satisfaction to children in completing learning tasks.

The need for love is a basic need of every human being and child, of course, both love for God, love for fellow human beings and love for other creatures. Through the feeling of love, children are able to communicate with God, and with other beings. To cultivate a feeling of love for God, religious teachers should teach the attributes of God that describe His majesty, greatness, power and mercy, so that the child's soul is closer to obedience and obedience to worship Him. Likewise, to stimulate children to love the communication between teachers and existing people and to be affectionate, respect each other,

respect and keep children away from egotistical, selfish, indifferent and indifferent to others.

The loving and caring attitude of the people around the child will be very meaningful for the child in developing emotional, social and empathy skills. The excitement of love in children's consciences as feedback for religious teachers. The performance of religious teachers, affectionate gazes, cheerful mimics, pleasant smiles, and physical movements displaying sympathetic behavior, can make the learning atmosphere of children passionate and can reduce tension and boredom of religious learning.

Self-esteem needs, elementary level students in grade VI, feelings of self-esteem, ego are at the stage of trence, the impact of physical and psychological changes from childhood to adolescence which sometimes causes negative actions, it is difficult to regulate, easy to resist and agricive. This indication shows that children's self-esteem wants to be recognized as an adult who is able to stand alone to overcome life's challenges full of challenges. Melly (2003) gives an overview of the maturity of children of this age, their attitude is unstable and all-bearing, called children are not children anymore, they are still childish adults. Religious teachers in educating children's religious karsa like this need to be wise and wise, and provide many physical religious activities. For example, Islamic poetry competitions, religious speeches, calligraphy, reading the Qur'an, sports and so on as positive compensation to reduce negative behaviors that are often carried out by early adolescents.

The need for self-actualization, every child has the potential to actualize the various talents that exist in him. For example, logic skills, reasoning, ideas, ideas, argumentation postulates, and so on. The actualization of sense is realized in spiritual, emotional, social, and emotional skills. Meanwhile, the actualization of karsa can be seen from the willingness to be expressed through creativity

Conclusion

The educational process is not just about transmitting ideas or ideas to students like pouring water from a kettle into a glass, but most importantly how to optimally transform changes in intellectual, spiritual, moral, emotional and social skills in an integrated unit. Every child born into the world has many talents or creative abilities, taste and karsa, but these talents are still latent, the development of this potential ability depends on education. A good basic education is characterized by its success in developing latent abilities optimally. The ability to think distinguishes good behavior from bad behavior, halal and haram, sin and reward, feeling upholding moral values, good manners, noble morals to others, and karsa always manifests commendable will in life in the family, school and society.

The actualization of creation, taste, and religious karsa of 12-year-old elementary school students is at the concrete operational stage still based on the perspective of others. Religious obedience behavior or staying away from religion, religious teachers and school personnel as identification, models and role models for children in realizing religious teachings.

Holistic education is relevant to the Islamic Education system which both

develops the potential of holistic students, namely creation, piker, a sense of dhikr and karsa akhlak in an integral manner. The development of cipta is realized in the form of intellectual, spiritual, emotional, moral and social abilities, and karsa is actualized through good will. These three potentials are the foundation of noble ethics or noble morals of students.

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