QALAMUNA
JURNAL PENDIDIKAN, SOSIAL, DAN AGAMA

Totally Muslim Truly Intellectual-Based Holistic Education in Postgraduate Programs

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| **Abstract** | This study was motivated by the failure of some formal educational institutions in Indonesia to apply the purpose of holistic Islamic education, resulting in the decadence of students' morality. The evidence of students' moral decadence is the high number of inter-student quarrels and the number of extramarital pregnancies in the last 8 years; that number is up 20 percent compared to the previous period. Holistic Islamic education should balance reason, morals, and physical students to produce intelligent graduates. Based on resourceful education, moral education, and physical education, this study discusses the implementation of holistic Islamic education purposes based on totally Muslim and truly intellectual in the IAIN Ponorogo postgraduate program. Using a qualitative approach, this study traces the concept of educational objectives in the IAIN Ponorogo postgraduate program and its implementation of education goals. The research period is limited to 2022, while the total number of informants is seven people. The data analysis uses content analysis methods such as data reduction, display, and conclusion. The data display uses domain analysis. The results of the study show that the three, that is, phase A (dhikr, thinking, and behavior), phase B (multidiscipline and multi-culture), and phase C (nobility, novelty, and solution) of implementations of holistic Islamic education purpose based on totally Muslim truly intellectual in the IAIN Ponorogo postgraduate program -, are relevant to the resourceful education, moral education, and physical education goals. |
| **Keywords** | Holistic Islamic Education Purposes, Totally Muslim, Truly Intellectual IAIN Ponorogo Postgraduate Program |

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1. INTRODUCTION

The hegemony of educational goals plays a crucial role in determining the construction of millennial education **(Syafei, 2015)**. The construction of a good education must meet the criteria of KSA (*Knowledge, skills,* and *ability*), where the balance of academic aspects, morals, and physical health is a fundamental parameter of holistic educational goals **(az-Zarnuji, 2004; Husain, 1988; Ishaq, 1987; Setiadji, 2020; Yaljin, 1993)**. The dimensions of holistic education goals are divided into three aspects:

first, the balance of students' academic potential with the achievement of moral and physical health of students. Secondly, the student's moral potential is balanced with academic achievements and physical health. Third, the balance of the student's physical health with the academics of the student's morals. The balance of all dimensions of holistic education goals is the key to constructing a good millennial education (Gallifa, 2018; Nuraida et al., 2022).

Today, many educational institutions fail to implement the holistic goals of Islamic education (Basir, 2022; Muahfudin, 2017). Mohammad Iskarim's research shows moral decadence in many formal educational institutions in Indonesia (Iskarim, 2016). Evidence of this moral decadence includes the high rate of brawls between students, where the number of brawls has risen by 20 percent in the last eight years. Another proof is the high rate of extramarital pregnancies in female students. It was recorded that the pregnancy rate of female students outside of marriage increased by 25 percent in the last 7 years. Factors causing moral decadence in formal education institutions in Indonesia include the progressiveness of the educational curriculum in the aspect of academic improvement, without being accompanied by protection of aspects of moral education and physical education (Aziz, 2021). A survey by the World Population Review shows that Indonesia's education quality ranking based on academic aspect parameters is 54th out of 78 countries, or up one place from the 55th position in 2020. If traced further, Indonesia's education quality ranking has increased significantly, whereas, in 2011, Indonesia still occupies the 69th position in the world education quality ranking. The increase in academic quality ratings must be paid a heavy price by decreasing moral aspects in formal educational institutions in Indonesia. This shows the paradox of academic success amid moral concerns about the face of Indonesian education **(Aini, 2021)**.

The problem of the dysfunctional reality of holistic Islamic education objectives -as described above-requires further research to anticipate the latent dangers caused by the failure of the practice of holistic Islamic educational objectives in formal educational institutions in Indonesia. Apart from the problem of dysfunction of holistic Islamic education goals in Indonesia, some academics from formal educational institutions offer solutions to implementing a holistic Islamic education system in Indonesia, where the concept is successfully applied on a local scale of formal educational institutions **(Sufirmansyah, 2022)**. Rahmat offers holistic Islamic education based on 'Amanah' at the Amanatul Ummah Islamic Boarding School, Mojokerto. Rahmat said that the cultivation of the character of the mandate plays an important role in the succession of the holistic Islamic education goal system in the environment, where aspects of academic improvement must align with aspects of improving morals and physical health. Azmi Zarkasyi offers the concept of a comprehensive education system at Darussalam Gontor University, where the comprehensive education system requires the principle of student responsibility to academic aspects, morals, and physical health responsibility 24 hours a day. Therefore, all UNIDA Gontor students are required to live in dormitories to make the policy a success. The two examples above reflect several points of view for the author: First, the improvement of moral aspects plays an important role in the success of the holistic Islamic education goal system in both formal institutions. Second, conceptualizing core values based on academic and moral balance largely determines both institutions' direction and positive development of the holistic Islamic education system. Based on these two points of view, the author wants to examine the holistic Islamic education system in formal educational institutions with the criteria of the above points of view, namely the holistic Islamic education objective system based on true Muslim intellect in the IAIN Ponorogo postgraduate program.

The data analysis uses content analysis methods by data reduction, data display, and the conclusion (Huberman & Jhonny, 2014). This study discusses holistic Islamic education based on Muslim intellectuals in the IAIN Ponorogo postgraduate program. Using a qualitative approach, this study explores the concept of educational goals in the IAIN Ponorogo postgraduate program and its implementation towards educational goals. The research period is limited to 2022, while the total number of informants is seven people. The argument for choosing the research location at the IAIN

Ponorogo postgraduate is based on the results of several things: first, the IAIN Ponorogo postgraduate is committed to religious moderation; second, a supportive academic environment where the IAIN Ponorogo postgraduate has programs with various Islamic scientific disciplines, third, a unique local context where the IAIN Ponorogo Postgraduate is a meeting point between Traditional and Modern Islamic traditions. This research provides innovation regarding holistic Islamic education based on Muslim intellectuals in the Postgraduate Program of IAIN Ponorogo, namely Phase A, phase B, and Phase C, relevant to the objectives of human resource education, moral education, and physical education.

2. METHODS

This research uses qualitative research methods **(Huberman & Jhonny, 2014)**. His study has two data sources, namely primary and secondary sources. Primary sources include *Ahdaf al-Tarbiyah al-Islamiyah, al-Tarbiyah al-'Aqliyah fi al-Qur'an al-Karim, al-Tarbiyah al-Akhlaqiyah al-Islamiyah, al-Tarbiyah al-Jismiyah fi al-Islam*. Another primary source is *Pedoman Akademik IAIN Ponorogo 2022* **(Huda, 2022)**. The Secondary sources of the article are related to the purpose of Islamic education. The first data collection method was interviewing seven IAIN Ponorogo academics, including lecturers and students, and secondly, by observing the research location. Thirdly, I will collect document files in the form of a Muslim Truly Intellectual educational objective guidebook for Iain Ponorogo's postgraduate program. The interview data was obtained from 7 informants, including lecturers and students, with the following classification:

No.	Informant's Name	Data
1.	Information A	Phase A & C Totally Muslim Truly Intellectual
2.	Information B	Phase A, B & C Totally Muslim Truly Intellectual
3.	Information C	Phase B & C Totally Muslim Truly Intellectual
4.	Information D	Phase B: Muslim, Truly Intellectual
5.	Information E	Phase C Totally Muslim Truly Intellectual
6.	Information F	Phase B: Muslim, Truly Intellectual
7.	Information G	Phase B: Muslim, Truly Intellectual

The data analysis uses a content analysis method: data reduction, data presentation, and conclusion. The data reduction model is carried out with three classifications: (1) Categorization of data that explain the relevance of phase A educational goals to the aspects of reason, moral, and physical. (2) Categorization of data explaining the relevance of phase B educational objectives to reason, moral, and physical aspects. (3) Data categorized explaining the relevance of phase C educational objectives to aspects of reason, morality, and physical. The research procedure includes an analysis of holistic Islamic education objectives based on truly Muslim intellectual aspects in the IAIN Ponorogo Postgraduate Program based on physical and moral aspects.

3. FINDINGS AND DISCUSSIONS

Findings

Based on a review of the IAIN Ponorogo postgraduate academic manual in 2022 and the results of interviews with informants A and B regarding the concept of totally Muslim truly intellectual in the IAIN Ponorogo postgraduate program, data findings from informants were obtained as follows.

Table 1.

Phase	Totally Moslem Truly Intelectual
Phase A	1. Dhikr
	2. Thinking
	3. Pious Behavior
Phase B	1. Multidisciplinary
	2. Multicultural
Phase C	1. Nobility
	2. Novelty
	3. Solution

The results of interviews with informants A and B, coupled with secondary data from sources that support the argumentation of informants A and B, show that each phase of the development of totally Muslim truly intellectual in the table above must be appropriate and meet the criteria and objectives of Holistic Islamic education, which include Akal education, moral education, and Physical education.

Table 2.

| Phase	Educational Standart
Phase A	1. Reason
	2. Moral
	3. Physical
Phase B	1. Reason
	2. Moral
	3. Physical
Phase C	1. Reason
	2. Moral
	3. Physical

Discussion

Implementation of the Goals of Totally Moslem-Based Holistic Islamic Education in Phase A at the Postgraduate Program of IAIN Ponorogo

Based on the information in Table 1, the process of implementing the goals of Islamic education based on truly Islamic intellectual Phase A in the Postgraduate Program of IAIN Ponorogo is divided into three concepts: (1) dhikr, (2) thinking, and (3) pious behavior. These three concepts are fundamental aspects in the implementation phase of holistic Islamic education goals in the postgraduate program of IAIN Ponorogo. The result of data reduction on informant A shows that dhikr is a manifestation of intellectual education **(Pemahaman, 2014)**.

The mind can absorb a single idea from the material, then combine it with the concept and make an assessment of the concept **(Nasihuddin, 2019)**. While thinking is the embodiment of moral education. It is proven by the personality competence of students by religious norms **(Gusta, 2022; Khaironi, 2017)**. Pious behavior is an applicable realm of physical education, where physical fitness is considered an important part of educational goals both in the West and in the East **(Lengkana, 2017)**. The education of reason is an exploratory domain in the construction of Islamic education **(Syafei, 2015)**. The

exposition of the maximum potential of students' intellectual intelligence is strongly influenced by the pattern of reason education is carried out by institutions and personalities **(Badriah, 2016; Khamsi, 2021; Muchlis, 2008; Sukring, 2016)**. Moral education occupies a fundamental position in the structure of Islamic education **(Nurhartanto, 2015)**. The argument for the fundamentality of moral education is based on the interpretation of Islamic authoritative texts -namely the Qur'an and hadith-with various characteristics and methods **(Masyhudi, 2014; Maulida, 2015; Suryadarma & Haq, 2015)**. Physical education is important in influencing students' emotional and intellectual intelligence. If the student's physique is not healthy, then the entire development of the student's emotional and intellectual side regresses, thus failing to reach its best potential **(Achmat & Wahyuni, 2013; Bandi, 2011; Erfayliana, 2015; Manik, 2016)**. The discussion above shows that implementing holistic Islamic education based on 'Muslim truly intellectual' in the IAIN Ponorogo postgraduate program Phase A has been done through intellectual, moral, and physical education.
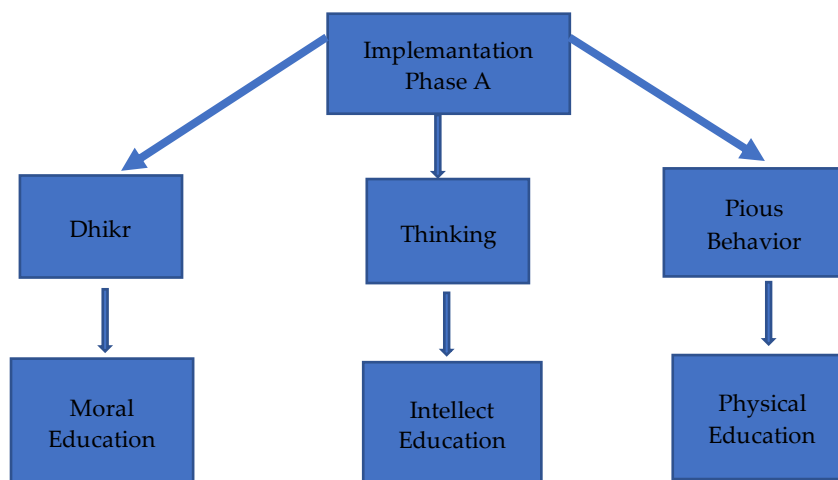
Implementation of the Goals of Holistic Islamic Education Based on Totally Moslem Truly Intelectual Phase B at The Postgraduate Program of IAIN Ponorogo

Based on the information in Table 1, the process of implementing the goals of Islamic education based on totally Islamic truly intellectual Phase B in the Postgraduate Program of IAIN Ponorogo is divided into two concepts: (1) multidiscipline and (2) multi-cultural. Both concepts are intermediate aspects in the implementation phase of holistic Islamic education goals in the postgraduate program of IAIN Ponorogo. The data reduction results show that implementing phase B can meet the reasoning, moral, and physical education criteria. Informants C and F explained that every course in the postgraduate program of IAIN Ponorogo must be integrated with other branches of science to protect students from the threat of the dichotomy of science. Informant C also explained that the application of multidiscipline science was able to answer aspects of reason education **(Handayani, 2014)**. Informant D stated that multiculturalism has been well applied in the postgraduate program of IAIN Ponorogo. This is indicated by the harmonious relationship between students over 30 years old and students under 30 years old **(Asari, 2012)**. This also fulfills the aspect of moral education. Meanwhile, informant G said that multiculturalism positively impacted the projection of aspects of physical education in the postgraduate program. This is evidenced by the willingness of students in their class to exchange course presentation schedules with other friends when they are sick**(Asari, 2012)**.
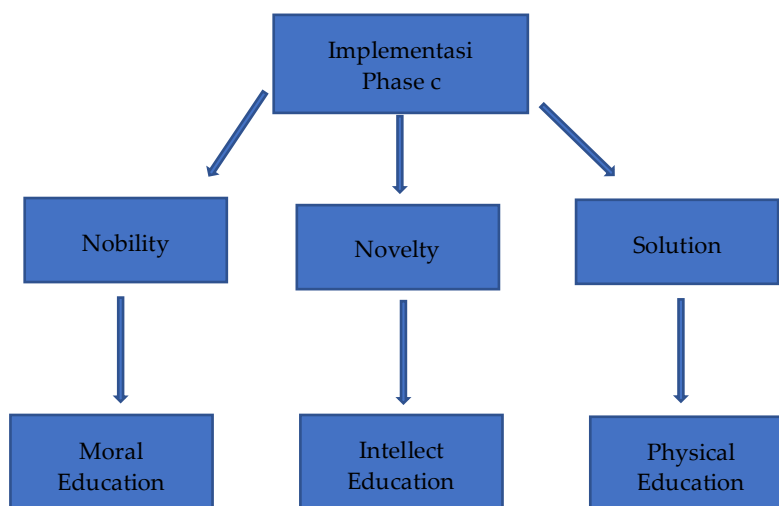
Multidiscipline is a relatively easy approach to solving a problem through various relevant and integrated points of view **(Halimah et al., 2022; Husna & Burais, 2019)**. So that students have a picture that fits and fits the culture of the community and can live side by side even though there are differences in culture **(Cahyaningtyas et al., 2022)**. The discussion above shows that the implementation of holistic Islamic education purposes based on 'The Muslim truly intellectual in the IAIN Ponorogo postgraduate program Phase B has been by aspects of intellectual education, moral education, and physical education.
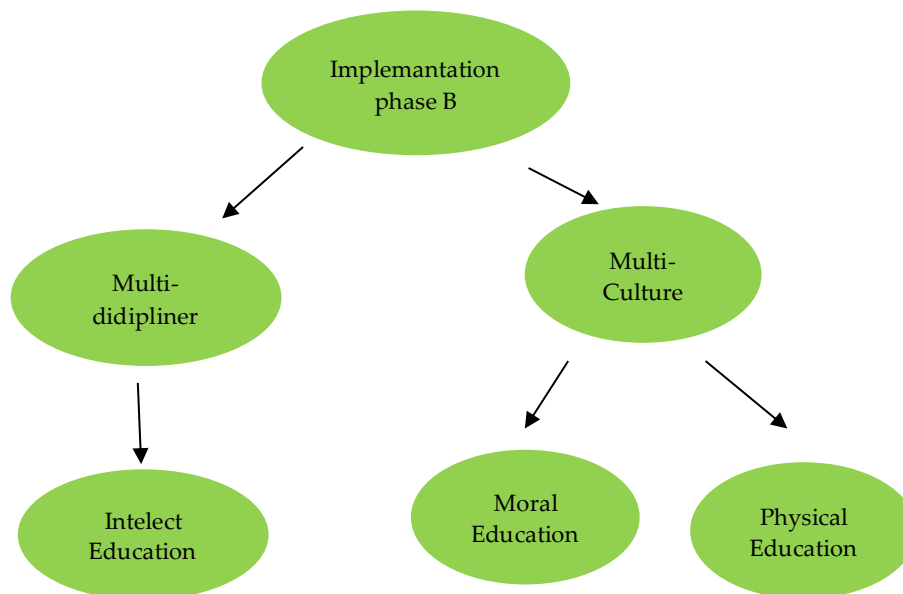
Implementation of the Goals of Holistic Islamic Education Based on Totally Moslem Truly Intelectual Phase C at the Postgraduate Program of IAIN Ponorogo

Based on the information in Table 1, the process of implementing the goals of Islamic education based on truly Islamic truly intellectual Phase C in the Postgraduate Program of IAIN Ponorogo is divided into three concepts: (1) nobility; (2) novelty, and (3) solution. The three concepts are aspects of development in the implementation phase of holistic Islamic education goals in the postgraduate program of IAIN Ponorogo. The results of data reduction for all informants indicate an agreement that the concept of implementing phase C has met the standards of intellectual, moral, and physical education **(Maros & Juniar, 2016)**. Informants A and B stated that nobility is a projection of moral education, novelty is the embodiment of intellectual education, and solution is an applicable realm in physical education **(Ilham, 2019)**. Informant E explained that the nobility application was shown by the honesty and anti-plagiarism attitude of graduate students, supported by the similarity check application in the collection of individual assignments **(Handayani, 2014)**. Informants C and E explained that the novelty application was indicated by the obligation to publish scientific journals for students at the end of each semester of the course **(Zuhriy, 2011)**.

The concept of nobility is a process of shaping the character of students who are sustainable with the potential of each **(Khasanah et al., 2022)**. With these students' potential, they can find novelty in research and provide solutions in society **(Omar et al., 2022; Skavronskaya et al., 2020)**. The solution application is proven by community service programs that involve students and lecturers **(Husna & Burais, 2019)**. The service program can be carried out in formal or non-formal institutions **(Ismail et al., 2022; Rasima, 2018)**. The discussion above shows that the implementation of holistic Islamic education purposes based on 'The Muslim truly intellectual in the IAIN Ponorogo postgraduate program Phase C has been by aspects of intellectual education, moral education, and physical education.

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                        ┌─────────────────┐
                        │  Implementasi   │
                        │    Phase c      │
                        └─────────────────┘
              ┌────────────────┼────────────────┐
       ┌──────────┐     ┌──────────┐      ┌──────────┐
       │ Nobility │     │ Novelty  │      │ Solution │
       └──────────┘     └──────────┘      └──────────┘
            │                │                 │
       ┌──────────┐     ┌──────────┐      ┌──────────┐
       │  Moral   │     │ Intellect│      │ Physical │
       │ Education│     │ Education│      │ Education│
       └──────────┘     └──────────┘      └──────────┘
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Comparative Analysis of Holistic Islamic Education with Educational Models in Other Institutions

Holistic education is an approach that emphasizes the balance between intellectual, moral, and physical aspects in forming a whole individual (Miseliunaite et al., 2022). This model is in line with the goals of Islamic education, which emphasize the perfection of humans as caliphs on earth (Hakim, 2023). However, various educational institutions have different implementations of holistic education models, depending on the basic values and philosophies adopted. One example is the "Totally Muslim Truly Intellectual" model in the IAIN Ponorogo postgraduate program. The "Totally Muslim Truly Intellectual" approach at IAIN Ponorogo integrates three main phases, namely dhikr (spirituality), thinking (intellectual), and noble behavior (moral) (Husain, 1988; Ishaq, 1987; Yaljin, 1993). This model seeks to form students by prioritizing the balance between reason, morality, and physical health. This reflects the Islamic view of education that is not only oriented toward the world but also the afterlife (Ilham, 2020). In the context of Islamic educational institutions, this approach is a relevant standard to meet the needs of the times.

In contrast, holistic education models in non-Islamic institutions, such as Montessori or Waldorf, emphasize developing students' practical skills, creativity, and independence. Both approaches focus more on exploring individual potential without overemphasizing religious values. Montessori, for example, encourages students to learn independently in a supportive environment, while Waldorf emphasizes a balance between the arts, academics, and physical activity. The fundamental difference between the holistic Islamic education model and the approach in non-Islamic institutions lies in its spiritual orientation. At IAIN Ponorogo, spirituality is at the heart of every educational activity, manifested through dhikr and Islamic values. In contrast, holistic education in non-Islamic institutions is often secular, with a primary focus on the development of life skills and individual achievement (Khomsinuddin et al., 2024).

Although different, there is a common ground that can be found between these two approaches, namely respect for the diversity of human potential (Hakim, 2023). Both holistic Islamic and non-Islamic educational models emphasize the importance of balance and integration in intellectual, moral, and physical development. This shows that holistic education has the flexibility to be adapted according to the context of local values and community needs (Ilham, 2019). In addition, the multidisciplinary approach that characterizes phase B of the "Totally Muslim Truly Intellectual" model is similar to integrating knowledge in research-based universities. In secular educational institutions, this approach is applied through interdisciplinary collaboration to create innovative solutions to various global challenges. At IAIN Ponorogo, multidisciplinary does not only include academic knowledge but also moral and spiritual (Susanto et al., 2023).

Holistic education in Islamic institutions also shows excellence in building students' character. For

example, the concept of "nobility" and "solution" in phase C at IAIN Ponorogo aims to produce graduates with noble character and the ability to provide real solutions in society. This is often a weakness in non-Islamic educational institutions that sometimes focus too much on the technical aspects of academics without paying enough attention to character building. However, the Islamic approach also faces challenges, such as resistance to technological innovation and modern educational methodologies. While non-Islamic educational institutions are quicker to adopt educational technology, some Islamic institutions still need to adapt to integrate technology without neglecting traditional values (Fetra Bonita Sari, Risda Amini, 2020). This is where the importance of innovation, such as that implemented at IAIN Ponorogo, lies in maintaining the relevance of Islamic education in the era of globalization.

Another advantage of non-Islamic education models is the flexibility of their curriculum. Programs such as Waldorf adopt a highly individualistic approach, allowing students to learn according to their interests and pace. This is an important lesson for Islamic education to continue to develop an adaptive curriculum without abandoning the main principles of Islam. Thus, holistic education in Islamic and non-Islamic institutions is unique and can complement each other. The Islamic approach, such as at IAIN Ponorogo, can inspire non-Islamic institutions to pay more attention to spirituality and morality. Conversely, Islamic education can learn from non-Islamic institutions' flexibility and technological innovation. This collaboration and mutual learning can produce a holistic education model that is more complete and relevant to future needs.

4. CONCLUSION

The concept of implementing holistic Islamic education objectives based on totally truly intellectual in the IAIN Ponorogo postgraduate program is classified into three stages, namely phase A, which includes dhikr, thinking, and pious behavior; phase B, which includes multidiscipline and multicultural, and phase C, which includes nobility, novelty, and solution. An analysis of the implementation of holistic Islamic education purposes based on Totally Moslem Truly Intellectual in the IAIN Ponorogo postgraduate program shows that all phases of Totally Moslem Truly Intellectual - which include Phase A, phase B, and phase C, can meet the standardization of holistic Islamic education purposes that includes reason education, moral education, and physical education.

The next studies must use larger areas, samples, and complex research models. Alternative options to solve the problem of holistic Islamic education goals in Indonesian institutions should also be assessed. The recommendation for the other scientists is that effective ways to solve learning problems in school are based on reason, morals, and physical education.

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