

Holistic Paradigm In Islamic Education: A Tafsir Tarbawi Study Of Q.S. Al-Qashash Verse 77

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Abstract

This article aims to explore the holistic paradigm in Islamic education through a Tarbawi Tafsir study of QS Al-Qashash verse 77, which emphasizes the importance of balance between worldly life and the hereafter and encourages good deeds. This research employs a qualitative approach using literature study methods, with the primary data source being the Qur'an, and secondary sources including various classical and contemporary tafsir texts as well as relevant journal articles. The results indicate that the holistic paradigm in Islamic education can shape individuals who are balanced in academic knowledge and character, and who play active roles in society. The conclusion of this study is expected to strengthen the holistic paradigm aligned with the principle of balance as outlined in QS Al-Qashash verse 77 and to be applicable in everyday life.

Keywords: Al-Qur'an; Study; Principle; Balance; Character.

Abstrak

Artikel ini bertujuan untuk mengeksplorasi paradigma holistik dalam pendidikan Islam melalui kajian Tafsir Tarbawi terhadap QS Al-Qashash ayat 77, yang menekankan pentingnya keseimbangan antara kehidupan dunia dan akhirat serta mengajak umat untuk berbuat baik. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka, di mana sumber data primer adalah Al-Qur'an, dan sumber data sekunder mencakup berbagai kitab tafsir klasik dan kontemporer serta artikel jurnal yang relevan. Hasil penelitian menunjukkan bahwa paradigma holistik dalam pendidikan Islam dapat membentuk individu yang seimbang secara akademis dan karakter, serta berperan aktif dalam masyarakat. Kesimpulan dari kajian

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ini diharapkan mampu memperkuat paradigma holistik yang sesuai dengan prinsip keseimbangan sebagaimana tercantum dalam QS Al-Qashash ayat 77 dan diharapkan dapat diterapkan pada kehidupan sehari-hari.

Kata Kunci: Al-Qur'an; Kajian; Prinsip; Keseimbangan; Karakter

A. Introduction

Currently, the integration of the holistic paradigm in education is crucial as it emphasizes the comprehensive development of individuals, including spiritual, intellectual, moral, social, and emotional intelligence. Education that focuses solely on one dimension, such as intellectual or worldly intelligence, risks neglecting other essential forms of intelligence needed to shape a balanced and morally upright individual. In the context of modern education, current systems often tend to prioritize academic achievement and mastery of worldly knowledge, leading to the neglect of spiritual and moral intelligence. This results in an imbalanced education, where students may be intellectually proficient but lacking in ethical values and spirituality (Kirmani, 2016). Therefore, students, as the subjects of education, must always be given proper attention.

Through this holistic paradigm, it is essential to make every students aware that there must always be balance in all matters. In Islam, the concept of balance does not only specifically address the equilibrium between worldly knowledge and the hereafter but also encompasses various issues related to other aspects of life. According to Yusuf Qardhawi, as quoted by Fauziah Nurdin, this balance encompasses a comprehensive life intelligence, including the balance between ideology and practice, spirituality and materiality, rational thought and emotion, worldly life and the hereafter, rights and obligations, as well as the interests of individuals and society, among others (Nurdin, 2022).

However, if we observe the current situation, there exists a dichotomy between the understanding of religious knowledge and general knowledge. Setiyadi, argues that this separation has created a situation where students are more proficient in general knowledge

but weak in religious intelligence, and vice versa. This condition is very concerning as it has the potential to produce a generation that is intellectually strong but morally deficient, influenced by the advancement of Science and Technology (IPTEK). On the other hand, some possess good moral integrity but lack proficiency in IPTEK (Setiyadi, 2012). Lastly, in terms of spiritual and moral intelligence, Achmad Tohari, views that Islam emphasizes that the relationship between humans and God, with fellow humans, and with nature is the core of its teachings. However, the most complex relationship is that between humans. In this regard, Islam teaches principles regarding the balance of rights and responsibilities as individuals accountable for their actions, ensuring that good deeds and faith must align and be continuous (Tohari, 2022).

To address these issues, it is crucial to delve deeper into the holistic paradigm within Islamic education. Such studies have been conducted by at least two researchers: Hasanah (2024), who explores Qur'anic verses as comprehensive educational guidelines, both theoretically and practically. This study examines educational values

holistically, analyzing educational (tarbawiyah) verses on holistic educational patterns.

Additionally, Zainuddin (2011) research addresses the urgency of implementing a holistic Islamic educational paradigm to meet the challenges of modern societal needs and the advancement of science and technology. The author argues that Islamic education should not only focus on eschatological aspects but also encompass worldly, profane aspects that are relevant to social life. A philosophical approach is employed to explore the concept of holistic Islamic education, which includes character building, moral values development, communication skills, interpersonal relationships, community service, and leadership. The findings recommend that Islamic education curricula should focus on strengthening values and skills that support humanity's role as *khalifah Allah* on earth, enabling individuals to fully actualize their social and spiritual responsibilities.

Building on the prior studies presented, further research on this holistic paradigm is necessary. Hence, this study serves as a continuation,

focusing on QS Al-Qashash verse 77 to deepen the analysis of holistic aspects based on a *Tafsir Tarbawi* approach that links Qur'anic teachings with the context of contemporary education. The uniqueness and main contribution of this research lie in its in-depth exploration of the principle of balance outlined in QS Al-Qashash verse 77. By focusing on an understanding of balance, this study offers a framework that supports the comprehensive character development of students, encompassing spiritual, intellectual, and moral intelligence aligned with Islamic principles.

This research is highly significant for three main reasons. *First*, it emphasizes the importance of balance in education between the pursuit of worldly success and preparation for the afterlife. The verse teaches that education should not only focus on academic achievement but also on character and moral development. *Second*, this study shows that education in Islam should be oriented toward the development of students' character. The tarbawi values contained in the verse encourage educators to integrate moral and ethical intelligence into the learning process, so that students become not only intelligent

but also morally upright. *Third*, this research highlights the importance of social engagement in education. Through the interpretation of this verse, it is revealed that students are expected not only to think of themselves but also to contribute to society. Holistic education encourages students to actively participate in improving and contributing to their environment.

B. Research Methodology

In this research, the researcher applies the library research method, which is an approach based on literature review. As stated by Amri Marzali, a literature review is an important initial step in designing a study. This process involves exploring and examining library sources by studying various books both printed and electronic media, journal articles, and other publications relevant to the research topic (Marzali, 2017).

To maximize the research results, the researcher utilizes primary data sources, specifically the Qur'an, which contains verses related to education. Additionally, secondary data sources are obtained from various tafsir books that are relevant and focused on discussing

educational values. In this context, collections of tafsir that concentrate on educational values are recognized under the Tarbawi tafsir approach. The Tarbawi tafsir approach, as explained by Suyati, is an effort to address and elaborate on the Qur'anic values thematically concerning education (Suyati et al., 2023).

Essentially, this research emphasizes the importance of the research process itself, rather than just the final results. Using an inductive approach, the researcher focuses on understanding the core issues being studied. This approach aligns with Maleong assertion that research in the field of education often involves multiple interpretations, and thus, in-depth analysis will provide richer insights (Maleong, 2013). Milya Sari and Asmendri, further add that the results of this research can still be explored further by repeatedly undergoing the processes of reduction, data presentation, and conclusion drawing to achieve more optimal results. Consequently, it is hoped that the findings of this research will contribute significantly to the development of students' character in

balancing all aspects of everyday life (Sari & Asmendri, 2020)

C. Results and Discussion

The Concept of Holistic Paradigm in Islamic Education

The term "paradigm" encompasses various meanings. Etymologically, the word "paradigm" originates from Greek, combining "para" (beside) and "deikunai" (to show), which was later adopted into English as "paradigm," meaning model or pattern. A paradigm can also be understood as a set of assumptions, concepts, values, and practices used to understand reality within a community, especially in the context of academic disciplines. In this regard, Thomas Kuhn, in his book *The Structure of Scientific Revolutions*, as quoted by Saifullah Idris, uses the term paradigm with various meanings, including the framework of a discipline, model, mindset, and worldview of scientists (Idris et al., 2018).

In academic disciplines, a paradigm refers to an individual's perspective on themselves and their environment, influencing their cognitive thinking, affective attitudes, and psychomotor skills. A paradigm

encompasses specific ontological and epistemological assumptions, a vision of reality, and a value system. In this context, there is a distinction between general paradigms and those that represent a worldview. The primary difference between the two is that a worldview is a paradigm or perspective adopted comprehensively, containing ontological and epistemological assumptions, a vision of reality, and a specific value system (Khan, 2014).

Meanwhile, the term "holistic" derives from the English word "whole," meaning entirety. According to Webster's New World Dictionary (1979:643), the term holistic is defined as "relating to holism and focusing on the whole or an integrated system, rather than just its parts." Thus, a holistic paradigm is a comprehensive viewpoint for understanding reality, emphasizing a focus on the whole rather than its individual parts, characterized by systemic, integrated, complex, dynamic, non-mechanical, and non-linear qualities (Kirmani, 2016).

Based on the definitions of paradigms and holistic approaches, it can be concluded that the holistic education paradigm is an approach that views

education as a whole rather than as separate, limited, or rigid elements. Pare & Sihotang argue that the holistic paradigm emerges as a wise response to the ecological, cultural, and moral challenges of our time, aiming to encourage youth as future generations to live wisely and responsibly in an understanding society while contributing sustainably to community development (Pare & Sihotang, 2023).

In the context of Islamic education, as mentioned by Achmad Ushuluddin, this holistic approach is highly relevant because Islam emphasizes the importance of balance among spiritual, intellectual, and social intelligences. Islamic education aims to shape individuals who are not only academically intelligent but also possess good character and social awareness. By emphasizing values such as justice, empathy, and responsibility, Islamic education can help the younger generation understand their roles in the broader society. This aligns with the goals of holistic education, which focuses on character development and the integration of universal values to address current global challenges (Ushuluddin et al., 2019).

The Concept of Holistic Paradigm in the Qur'an

The Qur'an simply interprets this holistic concept as a principle of balance. The term "balance" refers to the Arabic word *tawazun*. The root of *tawazun* comes from the word *Al-Wazn* (الوزن), and when combined with the letters *ta* and *alif*, it forms *توازن* (*tawazun*), which conveys the meaning of being balanced. *Tawazun* signifies giving something its due rights without any reduction or addition. In contrast, "balance" refers to a situation in which all forces and tendencies are always counterbalanced or neutralized by equal forces and tendencies. Thus, the balance of a person enables them to attain physical pleasure, inner happiness, and tranquility of heart (Muhidin et al., 2022).

In Islamic principles, as outlined in the book by Muhammad Thohir, this balance is divided into three terms. First, the term *al-wasat*, which means something that has two equal ends. The term *al-wasat* is mentioned five times in the Qur'an. Second, the term *al-wazn*, which means something used to determine the measure of something. The term *al-wazn* appears in various forms throughout the Qur'an a total of 28

times. Third, the term *al-Adl*, which means to equate or to be fair, where a person reciprocates what they receive in a manner proportional to it. The term *al-Adl* can also be found in various forms a total of 28 times in the Qur'an (Thohir et al., 2023).

Based on the terms previously mentioned, the term that most closely aligns with this discussion is *al-wazn*, as it serves as the root word for *tawazun* (balance). An in-depth study of the verses of the Qur'an reveals that these verses are rich with principles of balance. This aligns with the statement of Sheikh Yusuf Qardhawi, as quoted by Danisa, which posits that the principle of balance distinguishes Islam from other religions (Danisha, 2023).

Balance implies that life involves several elements, where essentially all forms of life's intelligence have counterparts that represent balance. Starting from the smallest aspect, the human body consists of a right hand and a left hand, a right leg and a left leg, as well as a proportional measurement of the body from the navel. All of this is created by Allah SWT. This illustrates how much Allah SWT cares about balance as knowledge and guidance in

human life. In line with this, Quraish Shihab, as quoted by Ali Sibramalisi & Ud, mentions that the rotation of the earth on its axis produces day and night, which is a manifestation of Allah SWT's Lordship, showcasing His greatness and serving as a means to explain the balance He has created. In life, there are always things that bring happiness and those that bring sadness. Every illness also requires a remedy or solution (Sibramalisi & Ud, 2024).

Analysis of Tafsir on Q.S. Al-Qashash Verse 77

When related to Q.S. Al-Qashash verse 77, *tawazun*, which means balance, is an important concept in understanding the holistic development of humans. This also emphasizes the importance of pursuing worldly welfare while still paying attention to spiritual intelligence and social responsibility. This verse encourages individuals not only to focus on material achievements but also to always remember their obligations to their religion.

In the context of education, this is certainly relevant, as it helps in achieving educational goals holistically. This includes balancing overall life

intelligence, such as the balance between theory and practice, between spirituality and intellectuality, between rational thinking and feelings, between worldly life and the hereafter, between rights and obligations, as well as between individual and societal interests, and so on.

This is in accordance with the word of Allah SWT in Q.S. Al-Qashash verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "*And seek the bounty of Allah which has been granted to you (the happiness of the hereafter), and do not forget your share of (worldly) enjoyment, and do good (to others) as Allah has done good to you, and do not cause corruption in the land. Indeed, Allah does not like those who cause corruption.*"

Based on the interpretation of Ibn Kathir's Tafsir quoted by Muhammad Nasib (2015), the verse reminds us to seek happiness in the hereafter while not neglecting the worldly needs that are permissible by Allah, such as food, clothing, and shelter. Every individual has rights that must be fulfilled, both for themselves, their family, and their neighbors. Furthermore, we are

encouraged to do good to others, reflecting Allah's kindness, and are reminded not to cause corruption on earth. Thus, it is essential to maintain a balance between spiritual pursuit and social responsibility, while avoiding actions that harm Allah's creations.

Abdurrahman bin Nashir As-Sa'adi in his Tafsir As-Sa'adi (2005), interprets this verse by explaining that the sustenance provided by Allah should be used wisely, for charity and seeking rewards in the hereafter, without being trapped in self-indulgence. While enjoying worldly wealth is permitted, it should not interfere with religious commitment or sacrifice the interests of the hereafter. Furthermore, individuals are warned against corruption on earth, such as arrogance and disobedience to Allah, as Allah detests corruption and will severely punish its perpetrators.

Aidh Al-Qarni, in his Tafsir Al-Muyassar, as translated by Zakaria (2013), interprets this verse by emphasizing the importance of seeking rewards in the hereafter through obedience to Allah while still enjoying worldly life in a lawful and moderate manner. This verse also encourages kindness towards others, especially

through charity, and warns that corruption and oppression are greatly prohibited. The key message of this verse is the balance between spiritual pursuit and the fulfillment of worldly needs, while always adhering to values of goodness and justice.

Wahbah Al-Zuhaili in his Tafsir Al-Munir (2016), mentions that the core of Islamic civilization consists of four main intelligences: first, performing good deeds in hopes of receiving rewards in the hereafter; second, developing the world in an organized manner without neglecting human feelings; third, doing good to others, whether through material help, moral support, or good character, while avoiding harmful and unlawful actions; and fourth, managing the world for the benefit of the hereafter, not for pride or excess. Every believer is reminded not to waste time on things that are unbeneficial, as the hereafter is the ultimate goal of every deed. Life in this world is an opportunity for worship and obedience to Allah, while sinful acts and corruption should be avoided, as Allah will repay such actions.

Buya Hamka in his Tafsir Al-Azhar (2015), states that wealth is a gift

from Allah, and worldly possessions are temporary and cannot be taken to the afterlife. Therefore, it is important to use the sustenance given by Allah through good deeds and virtues as preparation for life after death. While having comfort and happiness in this world, such as owning a good car or a beautiful house, the most important thing is to prioritize good deeds to gain rewards in the hereafter.

Quraish Shihab in his *Tafsir Al-Misbah* (2008), explains that the phrase "wala tansa nashibaka min ad-dunya" refers to the prohibition of forgetting or neglecting one's share of worldly pleasures. Some scholars view this prohibition as something permissible, not as something that must be abandoned (it is permissible to partake in it). This verse can serve as a foundation to create a paradigm of education that balances between spiritual and material needs within the educational framework. A perfect education considers the physical, emotional, and spiritual needs of students, in addition to emphasizing the development of intellectual or cognitive abilities. Learning to appreciate the happiness of life, including prosperity, knowledge, and skill acquisition, is an

essential component of education. However, this must be combined with strengthening morality and spirituality to prevent students from being diverted from their ultimate purpose by worldly pleasures.

Overall, according to the Ministry of Religion interpretation, in this verse, Allah provides four pieces of advice and guidance to Qarun from his people. Those who follow these advices will achieve well-being in both this world and the hereafter. First, those who are endowed with abundant wealth and treasures should use it in the way of Allah, obeying His commands and drawing closer to Him to earn the maximum reward in this world and the hereafter. Second, individuals are encouraged not to entirely abandon worldly pleasures, such as food, drink, clothing, and other pleasures, as long as they do not conflict with Allah's guidelines. Third, everyone should do good as Allah has done good to them, such as helping those in need and maintaining good relationships. Fourth, people are prohibited from causing corruption on earth and wronging other creatures, as Allah does not like those

who cause corruption (*Kementerian Agama*, 2016)

Holistic Integration in Islamic Education

The holistic paradigm in Islamic education is not merely a theological concept but also serves as a comprehensive and integrated life guide. In every verse, Allah SWT invites us to find harmony between worldly and spiritual intelligence, emphasizing the importance of fulfilling material needs while maintaining spiritual commitment. Primarni, argues that this holistic paradigm creates a space for us to understand that both aspects complement each other rather than contradicting one another. By internalizing this holistic paradigm, we can make the Quran our guide in facing life's challenges, where every action and choice in this world should lead to happiness in the hereafter. This process encourages us to do good, be grateful, and care for the environment, making our lives a reflection of the values taught in the Quran (Primarni, 2016).

Through this holistic paradigm, the principle of balance in Q.S. Al-Qashash verse 77, after being analyzed through various interpretations, provides

comprehensive insights that can be integrated to enhance the quality of education, particularly in strengthening the principle of balance within it. There are at least three important aspects that students should pay attention to in understanding the essence of the holistic paradigm as stated in Q.S. Al-Qashash verse 77.

First, the importance of utilizing the wealth granted by Allah SWT for the goodness and welfare of oneself and others. Wealth should serve as a means to draw closer to Allah SWT by performing righteous deeds and seeking rewards, both in this world and the hereafter. In the context of education, Pipi Arviana, consider this understanding to be very important, as education aims not only to create individuals who are intellectually smart but also those who possess high social and moral awareness. Through education, students are taught to manage resources wisely, understand their social responsibilities, and contribute to the welfare of society (Arviana et al., 2024).

In the context of Islamic education, teaching about the use of wealth for good can be applied through various activities, such as community service

programs, fundraising to help those in need, and the implementation of social justice values. Through involvement in these activities, students not only learn theory but also directly experience the positive impact of their actions, which reinforces the understanding that wealth is not just a personal possession but also a trust that must be managed wisely. Additionally, this practical experience develops a sense of empathy and solidarity towards others, encouraging students to actively contribute to the community. This underscores the importance of accountability in the use of resources, where students are taught to think critically about how each of their actions can contribute to the common good (Anurogo & Napitupulu, 2023).

By instilling these values, education can create a generation that is not only wealthy in material terms but also rich in character and contributions to society. Students who understand the importance of using wealth for good will be more motivated to live with a greater purpose, viewing wealth as a tool to bring about positive change and to draw closer to Allah SWT through beneficial deeds.

Second, it is important for every student to balance spiritual, intellectual, and moral intelligence. This understanding should serve as a foundational principle in education, where students are taught not only to pursue material success but also to pay attention to spiritual and moral values. Speaking of spiritual intelligence in education, this is one aspect that is often overlooked (Zahrudin et al., 2021), yet its role is crucial in shaping the character and personality of students. In an increasingly modern and materialistic world, the development of spiritual intelligence provides the necessary balance to face life's challenges. Through spiritual education, students are not only taught academic knowledge but also moral.

According to Atika dan Eka, the understanding of spiritual intelligence should encompass not only theoretical intelligence but also its practical application. Therefore, there are several steps or strategies that educators need to implement in developing spiritual intelligence, including: These strategies include being a role model for students, helping them formulate their life goals, and reading the Qur'an together while

explaining its relevance to everyday life. Educators are also encouraged to share inspiring stories of spiritual figures, engage students in discussions on various issues from a spiritual perspective, and take them to places where people face difficulties to foster empathy. Additionally, students should be involved in religious activities, enjoy spiritual and inspirational poetry, songs, or music, and appreciate the beauty of nature. Lastly, engaging students in social activities can further enhance their sense of responsibility and compassion, helping them integrate spiritual values into their daily lives (Fitriani & Yanuarti, 2018).

Nowadays, the next aspect that needs attention is intellectual intelligence. In education, this type of intelligence becomes an inseparable foundation for the development of students. In a world that is constantly evolving and advancing rapidly, intellectual abilities are key to facing global challenges. Education that focuses on intellectual development not only prepares individuals to succeed academically but also equips them with critical, creative, and analytical thinking skills essential for everyday life.

In line with this, Syarifah Hanum explains that Allah Swt. has endowed humans with extraordinary intellectual intelligence, including sharp memory, systematic thinking ability, and a simple approach to addressing various issues. This can be seen in the ability of Muslims to memorize the Qur'an and Hadith as well as formulate thoughts in the realm of knowledge. This special gift is a manifestation of Allah's compassion toward believers. The faith embedded in the hearts of the believers drives them to develop intellectual intelligence. The Prophet SAW provided indicators of those possessing intellectual intelligence, such as focusing on a clear objective, thinking critically to avoid deception, and being prepared for various situations. This intellectual intelligence also serves as a tool for problem-solving in difficult situations, offering more effective and simpler alternatives (Hanum, 2020).

Once spiritual and intellectual intelligence is achieved, it is necessary to align it with moral intelligence. In Islamic education, moral intelligence is a crucial component in shaping the character of students. Amidst rapid technological advancements and

globalization, the challenges of building integrity and ethics have become increasingly complex. Moral education plays a key role in forming individuals who are not only intellectually smart but also possess good character, responsibility, and the ability to contribute positively to society. In this context, moral intelligence serves as a fundamental pillar that supports the creation of a quality generation.

Moral education at the elementary level still needs improvement. If we examine aspects of character and personality education, there are significant shortcomings, as evidenced by the frequent occurrences of violence among students, such as mockery involving parents' names and physical fights. Therefore, elementary schools have a responsibility to provide students with rich learning experiences through daily lessons. This is crucial in equipping them with knowledge while instilling personality and morals that align with societal norms. Instilling politeness from an early age is essential for students to develop noble character as a foundation for socializing with friends, family, and the broader community. With moral intelligence,

students can distinguish between polite and impolite actions. The higher a student's moral intelligence, the better their politeness and behavior will be (Asyahidah et al., 2021).

From the various aspects of intelligence that have been outlined, the importance of this balance can be integrated into a holistic curriculum, where spiritual, intellectual, and moral intelligence must always be optimized. A holistic curriculum not only focuses on mastering academic material but also on enhancing the spiritual and moral attitudes of students.

Thirdly, it is essential for every student to possess noble character (*akhlakul karimah*), both towards themselves, others, and all of Allah's creatures, including animals, plants, and so on. According to Ibnu Mas'ud, by embodying good morals, students are taught to appreciate the existence and rights of other living beings, which in turn fosters a sense of empathy and care for the environment. Character education that emphasizes noble character helps create individuals who are not only academically intelligent but also possess high moral integrity, capable of contributing positively to society while

maintaining the balance and sustainability of nature (Mas'ud et al., 2018).

In Islamic education, doing good for oneself means maintaining physical health. Allah has entrusted the body as a mandate that must be preserved. Consuming healthy foods, exercising regularly, and getting enough rest are ways to care for this trust. The Qur'an emphasizes the importance of maintaining health: "...And do not kill yourselves. Indeed, Allah is Most Merciful to you" (Q.S. An-Nisa: 29). This verse illustrates that taking care of one's health is part of the goodness one must practice. By nurturing their physical well-being, students can not only lead their daily lives effectively but also perform their worship optimally (Kurniawan et al., 2024).

However, Ikhwan Fuad argues that not only physical health should be considered, but mental health also plays a crucial role. In educational settings, students often face various pressures, whether from academic tasks, social interactions, or high expectations from parents and teachers. Good mental health enables them to focus better on their studies, adapt to changes, and build

positive relationships with peers. In this regard, education that emphasizes the importance of mental health, such as the introduction of counseling programs, mindfulness activities, and social skills training, can help students cope with the stress and anxiety they encounter. By creating a learning environment that supports mental health, students will be better equipped to develop their potential optimally, thus not only achieving academically but also growing into balanced and resilient individuals in facing life's challenges (Fuad, 2016).

Doing good for oneself is important, but doing good for others is also essential, especially in the context of education. When students learn to appreciate and take care of themselves, they are also faced with the social responsibility to pay attention to the needs of others. Acts of kindness towards peers, teachers, or family members can strengthen interpersonal relationships and create a supportive atmosphere in the school environment. For example, simple actions such as helping a friend struggling with lessons, listening to their concerns, or participating in social activities within the community not only enhance

empathy and care but also build confidence and self-esteem (Fatmah, 2018). Thus, through good behavior towards others, students not only contribute to the welfare of society but also develop a strong and positive character within themselves. The balance between doing good for oneself and for others creates a healthy ecosystem for the personal and social growth of students.

Moreover, doing good is not limited to human relationships; it also includes interactions with other creatures of Allah, such as plants and animals. Appreciating and caring for the environment and other living beings is an essential part of character education that instills a sense of responsibility and broader concern. In an educational context, students are encouraged to understand that every action they take has an impact on their surroundings. For example, through greening programs, animal care activities, or cleanliness projects, they can learn to respect and protect Allah's creations. Thus, these acts of kindness not only strengthen students' relationships with all of Allah's creations but also teach them to be individuals who care not only for themselves and

fellow humans but also for the entire ecosystem that supports life (Qardlawi, 2023). This contributes to the formation of an environmentally conscious generation, capable of taking an active role in preserving nature and creating harmony in interactions between humans and other living beings.

D. Conclusion

The holistic paradigm in Islamic education, as expressed in Q.S. Al-Qashash verse 77, emphasizes the need for balance in the development of learners. Education must facilitate learners not only to possess intellectual intelligence but also to develop character richness. Through a deep understanding of this paradigm, students are encouraged to use the wealth given by Allah Swt. wisely, contribute to society, and maintain a balance between personal needs and social responsibilities.

The important findings of this study show that the integration of spiritual, intellectual, and moral intelligence is key to equipping learners with the ability to face various life challenges. The development of spiritual intelligence not only leads to an understanding of morals and ethics but

also strengthens individual integrity within society.

Furthermore, education about kindness to all of Allah Swt.'s creatures humans, animals, and plants is crucial in fostering environmental awareness among students. Character education that emphasizes akhlakul karimah is fundamental to the creation of individuals who are not only academically intelligent but also possess deep empathy and care for the environment.

Therefore, through the holistic paradigm, especially in the principle of balance, it is hoped that a generation will be created that is aware of its responsibilities as a servant of Allah Swt., capable of making positive contributions to society, and preserving the environment for the sustainability of life on this earth.

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