The Holistically Integrated Curriculum: Implications for Personality Development

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Abstract

This paper aims to propose a renewed concept of 'Holistic Integrated Curriculum' (HIC) which will be useful for personality development in integration of the curriculum. It defines the concept of integrated curriculum from a holistic worldview, its theoretical framework and discusses the implications of this concept on personality development. The issue of defining integrated curriculum has received a massive amount of attention from educational theorist and scholars from the West since the turn of the twentieth century. Initially, the integrated curriculum has been practiced by most contemporary educational institutions around the world at all levels i.e. primary, secondary and tertiary. However, there is a great diversity in their curricula, objectives and contents. Hence their claims that their educational systems are fully integrated, brings about confusion. This leads to the first part of the discussion on revisiting the concept of HIC from a holistic worldview. The second part of the paper is an explanation of the theoretical framework. This renewed concept has a flexible theoretical framework which is divided into seven essential components and seven integral elements in personality development. It is a framework that is flexible and applicable to any contemporary educational institutions. The third part of the paper discusses some implications of this renewed concept for contemporary educational system. The study utilizes the 'grounded theory' which is a qualitative approach that generates theory from observation. It is hoped that this conceptual study would lead to the reformulation of educational aims, a more careful selection of curricular contents, as well as the application of pedagogical methods and mode of evaluation for contemporary educational institutions.

Keywords: Personality development, Integrated Education, Holistic Worldview

Introduction

The world today is witnessing numerous problems such as corruption, oppression, depression, and aggression. These phenomena are growing even among highly educated people in both Eastern and Western countries. This resulted from the disintegrated personality of individuals who are, rich in knowledge but poor in ethics. The existing system of education is failing. A depressing statement made by several Presidents of Universities immediately after the Second World War is provided in The Harvard Report. "The scientific methodology is extremely limiting and anti-human and it descends into the mechanization of the human personality." (Ashraf, 1991:18).

In describing personality, personality theorists have attempted to show similarities and differences among humans (Hergenhahn and Olson, 1999). The former issue concerns human nature, and the latter concerns individual differences. Thus, the goals of personality theory are to describe what humans are like and to provide explanations on why humans are like that. Thus far, no single theory has been successful at doing either; rather, different theories emphasize different aspects of human nature and individual differences (Hergenhahn and Olson, 1999).

In the 1980's, William Bennet and his assistant, Chester Finn of the American Secretary of Education, and other authorities criticized the American education system because the products of this system knew little, or nothing that was worth knowing (Lipman, 1991:28-29). The knowledge taught was not relevant to life, but only for examinations. It circumvents on an academic form of education that is obsessed with the cognitive development only and it rejects a dehumanized form of education producing a slave of the system.

As a response to this issue in the West, the emergence of a movement that promoted a holistic education became a novel phenomenon. Holistic education is considered as a recognizable discipline of study and practice in the mid-1980s in North America (Miller, 2004). Its emergence is a response to the dominant worldview of mainstream education namely the "mechanistic" or "Cartesian-Newtonian" worldview. Rather than attempting to provide a model of education, holistic education seeks to challenge the fragmented, Reductionistic assumptions of mainstream culture and education (Miller, 2000). Holistic education is concerned with underlying worldviews or paradigms in an attempt to transform the foundations of education. Hence, holistic education becomes a causative mechanism for the transformation of education in the West.

Meanwhile in the Muslim parts of the world, Muslim reformists called for the transformation of the traditional education system to become more relevant to the new millennium. They advocate the reintegration of knowledge through an integrated system of education: traditional religious education with modern secular education. They believe that both systems should be unified. Hence, the integrated curriculum is proposed as the best solution in solving the issue of the dual systems in Muslim education then to provide a more holistic system of education in this new millennium. It is worth noting that the issue of integrated curriculum is closely related with the proposal of holistic education advocated by Western and Eastern as well as Islamic movements. In sum, it could be generalized that the entire system of education in this world was in crisis, hence, it needs to be wholly transformed in a holistic manner.

Statement of the Problem

The issue of defining integrated curriculum and holistic education has received a massive amount of attention from educational theorist and scholars from the West since the turn of the twentieth century as well from Muslim scholars and academics in the recent times. The practice of an integrated curriculum is not limited to revising the curriculum *per se*, but it also involves restructuring the whole system of education in a holistic manner. As Ron Miller (1992), a prominent leader of the movement of holistic education, argues that the meaning of holistic education should be understood as a paradigm rather a particular method or technique. A holistic paradigm of education consists of a set of basic assumptions and principles that can be applied in diverse ways.

In response to the transformation of education system, many scholars and proponents of Islamic education maintain the practicability of an integrated curriculum. However, the translation of it into practice is a difficult process. Notwithstanding, the majority of contemporary Islamic schools claim their educational systems are integrated with great diversity of philosophy, objectives, curricular content and methodologies. The diversity of this concept can be obviously seen in several perspectives or statements issued by some contemporary education system. It is shown that there are diverse translations of integrated curriculum among scholars and proponents of Islamic education who have interpreted it in accordance to their own needs and aspirations. This indicates the complexity and ambiguity of the concept of integrated curriculum. This 'ambiguous' integration has caused confusion to educational administrators, teachers and policy makers. Oftentimes Muslim schools throughout the world tend to practice a mere combination of religious and modern curriculum or, at the utmost, integrate certain religious subjects into their curriculum. Such superficial and artificial integration should be avoided because it can cause harm to the society, as a consequence of producing a disintegrated personality of man.

Therefore, there is an urgent need to develop an individual with a holistic personality. He or she should be a good individual, a competent leader, a wise professional and a seeker of the Truth. He or she should possess good moral characters which is the manifestation of high spirituality; and has intellectual knowledge and professional acumen to enable him to be globally competent and socially and environmentally conscious. The noble aim to produce such personality may be realized through the Holistic Integrated Curriculum (HIC). Hence this article will revisit the concept of HIC and presents its theoretical framework. HIC provides comprehensive personality development in terms of the spiritual, moral, intellectual, professional, social and physical aspects. Thus, to develop such holistic personality, seven main areas spiritual liberation, moral development, cultivation of intellect, preparation for real life, individual benefits, social benefits and physical growth will be elucidated. This renewed concept give some explicit implications on educational philosophy, curricular contents, methodology of teaching and mode of evaluation for contemporary education system and its institutions.

Methodology

The study utilizes the grounded theory method, which is a qualitative approach that generates theory from observation. The resulting theory is an explanation of categories and their properties and an exposition of the relationships among them. The grounded theory refers to the 'linking-up' of theories, making them relevant to solving the problems that the study presents

(Glaser & Strauss, 1967). In revisiting the concept of HIC, the conceptual and philosophical clarifications are essential so that a firm foundation can be moulded for the transformation of the Islamic education system. According to Rosnani (1996:16) 'before any real integration can occur, its philosophical grounding must be examined so that it can be anchored on a firm foundation'. Since this concept is complex, its nature, characteristics and properties are defined in a connotative manner (Naquib al-Attas, 1980) HIC and its theoretical framework will be conceptualized in a more comprehensive manner that covers both Eastern and Western scholars' thoughts and practices.

Defining the Concept of 'Holistic Integrated Curriculum'

The Holistic Integrated Curriculum (HIC) is proposed as a renewed concept for the transformation of Islamic education system. The term 'holistic' is usually used to differentiate holistic education from other theories of integrated curriculum and traditional education. HIC deals with education in the holistic approach is and based on the criterion of universality which is a reflection of universal worldviews that set the standard of true holistic education. It is necessary to define the terms 'curriculum' and 'curriculum integration' both of which oftentimes bring ambiguity due to their different meanings. Ornstein and Hunkins (1993) present several definitions of the word 'curriculum' which are: "a plan of action for achieving desired goals; a learner's experiences; a system for dealing with people and its processes; a field of study and subject matter or content". HIC covers both types of curriculum formal and prescribed curriculum. It includes subject and textbook selection as well as informal and hidden curriculum. It encompasses all planned educational activities and experiences including co-curricular and extra co-curricular activities and the entire organization of knowledge. In sum, HIC regards curriculum as a sum total of institutional means meant to guide learners individually and collectively according to the levels of schooling.

Regarding curriculum integration, Ingram (1979: 23) defines it as "the process of rediscovering the foundations of knowledge in experience, and making the edifice of knowledge meaningful for life." According to him, it serves three educational functions which are epistemological (dealing with knowledge); psychological (concerned with learning aspects); and social (related to classroom interaction and school-community relationships). HIC must serve all three functions in order to establish a harmonious relationship between knowledge, learning and social living. Thus, curriculum integration is vital for the establishment of a relationship between school and society. Ornstein and Hunkins (1993: 9-10) view integration as the connecting of "all types of knowledge and experiences in the curriculum plan so that it accentuates horizontal relations among various content topics and themes. This occurs within the learner as he attains a unified view of knowledge and an in-depth meaning of the subject matter"

HIC outline five phases of achieving integration (see Table1). The first is the teaching phase, where educators engage in the role of integration in order to ensure that learning is coherent and meaningful for learners and their lives. The second is the learning phase, where learners are motivated to use a personalized approach to develop their multiple intelligences and thereby be able to integrate the learning experience for themselves through their own styles of learning. The third is the personality phase that deals with the value of individuality and the integrity of personality. It aims to produce an Islamic integrated personality or a holistic individual. The fourth is the social phase that harmonizes horizontal human relationships among

learners and their fellow beings as well as other beings in the community and the universe. The final phase is the innate phase which establishes vertical relationships with super nature. This is where the culmination of the holistic process of integration occurs and the ultimate aim of human life is reached.

Phase	Process / focus	Advantages/ objectives
Teaching	Innovative role of Educator	Learning becomes meaningful Learn why and how to become good a person
Learning	Use of personalized approach Integrative learning styles	Develop multiple intelligences. Learning is a personal obligation
Personality	The value of individuality Integrity of the personality	Produce a holistic and integrated individual
Society	Relationships with other humans and the universe Playing the role system manager	Create a healthy environment and a peaceful world
Innate Human Nature/Divinity	Establish relationship with super nature Be a good person	Attain self-actualization

Table 1: The Holistic Process of Integration in HIC

HIC is expected to be a potential mechanism for modernization and the transformation of the education system. The curriculum integration process requires both methodological and substantive elements so that the integrated curriculum and educational experiences become more meaningful.

There are several criteria to define HIC, which are as follows:

a. The subject matter or content components should be integrated with other curricular aspects, learning experiences and activities that they meaningfully facilitate learning.
b. Theoretical knowledge should be integrated with practical elements within and across subject matters that their real understanding and application in life become possible.
c. The learning should be related to the interactive real world to make learning meaningful for life.
d. The curricular content should be based on foundations and fundamental conceptual elements, structures and processes of the holistic worldview.
e. The planned educational activities should provide learners with a unified view of knowledge and empower them to develop new ideas and models.
f. The practice of curriculum integration should enhance learners' skills, encourage depth and breadth in learning and increase quality of time for the discovery of learning.

In sum, curriculum integration is an integrated method of developing effective learning so that leaning can be more meaningful for life. It provides an alternative curriculum design technique of formulating an integrated system in a holistic educational setting and a vital mechanism for making the education system truly holistic in nature and not a mere symbol of deluxe enterprise.

The Theoretical Framework of HIC

HIC serves all three educational functions: epistemological, psychological, and social, but its psychological function (i.e. personality development) is its main concern. The ultimate aim of HIC is the well-balanced and comprehensive development of an Islamic integrated personality. Thus, the ultimate aim of HIC is the well-balanced and comprehensive development of an Islamic integrated personality. Thus, the philosophy of HIC is design with the aims, goals and objectives that balance between realistic and idealistic concerns. It integrates both theoretical and practical goals. The former aims at cultivating soft skills such as beliefs, values, and intrapersonal, interpersonal and extra-personal skills, all of which are that necessary for an individual to be morally committed, while the latter provides practical training for occupational and vocational skills.

In an attempt to promote an educational guide for the holistic education system, a theoretical framework that consists of seven educational objectives, essential components and integral elements that are interrelated (see fig. 1) has been constructed. Out of all the educational objectives, spirituality is the highest priority, followed by morality, intellectuality, physique, individuality, sociality and life-preparation. These objectives generate seven essential components, which are spiritual education, moral training, intellectual disciplining, physical education, language literacy, social education and professional training. In the cultivation of a learner's soul, belief or faith is top priority. This is followed by values, thinking skills, physical health, concepts, public spiritedness and practical skills. It should be noted that all these objectives, essential components and their integral elements are interconnected.
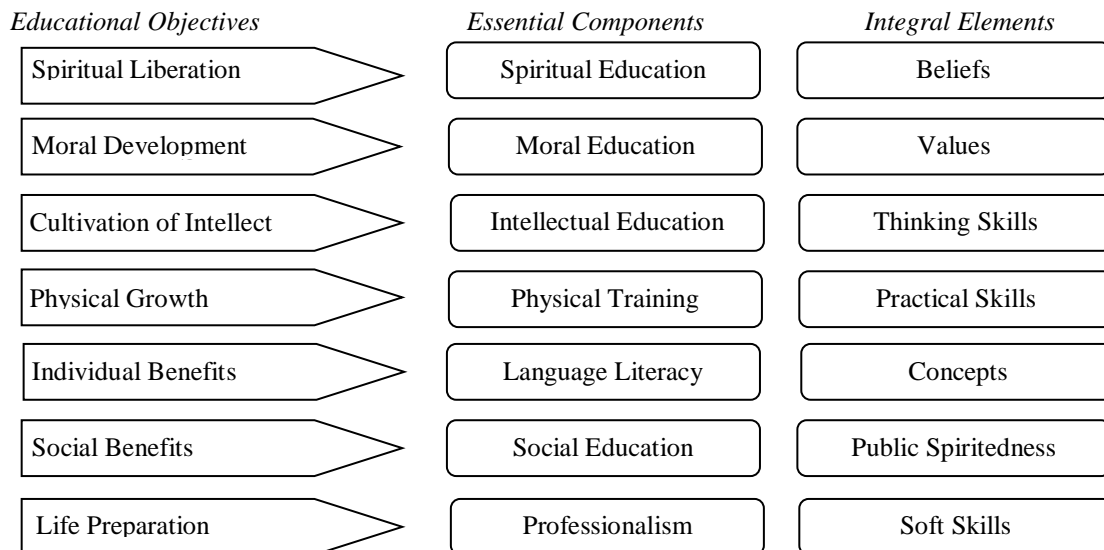
Educational Objectives	Essential Components	Integral Elements
Spiritual Liberation	Spiritual Education	Beliefs
Moral Development	Moral Education	Values
Cultivation of Intellect	Intellectual Education	Thinking Skills
Physical Growth	Physical Training	Practical Skills
Individual Benefits	Language Literacy	Concepts
Social Benefits	Social Education	Public Spiritedness
Life Preparation	Professionalism	Soft Skills

Figure1: HIC Theoretical Framework: Seven Interrelated Educational Objectives, Essential Components and Integral Elements

Objectives of HIC

In order to realize the ultimate aim of HIC, which is to develop an Islamic integrated personality, these seven educational objectives are essential:

a) *Spiritual liberation:* Liberating man spiritually from worldly concerns in order to develop an internally free individual who will attain real happiness in life or self-actualization.

b) *Moral development:* Developing morality as a reflection of the prophetic mission in promoting the perfection of good character.

c) *Cultivation of intellect:* Cultivating intellectual faculty for freedom of thought and intellectual independence.

d) *Physical growth:* learners should go through physical training, because a healthy body is a pre-requisite of a healthy mind.

e) *Individual benefits:* Enhancing learners' personal potentials, intrapersonal intelligences, and communication skills in order to increase their self-confidence, performance and competencies.

f) *Social benefits:* Educating learners to be a part of society with a high sense of public spiritedness towards societal obligations and welfare.

g) *Preparation for practical life:* Preparing learners for real life through professional development according to their interests and talents.

Seven Essential Components of HIC

There are seven essential components that should be integrated in HIC. These components are: spiritual education, moral training, intellectual disciplines, professional training, language literacy, social education and physical education. Brief descriptions on each of these components are provided below:

Spiritual education

Spiritual education aims at liberating the learners' soul from worldly concerns in order to get real happiness of life and achieve self-actualization. Spiritual education is closely related to the study of philosophy of life and religion. The teaching of philosophical and religious knowledge should aim at teaching about the Truth, practicing good life, instilling the aspiration of faith and piety, and nurturing love, a sense of accountability and belongingness to humanity. 'Intuitive knowledge' is also acknowledged as a part of spiritual education.

Moral Education

Moral education is necessary to nurture good character among learners, while the cultivation of intuition is necessary for the development and instilling of both spiritual as well as moral values. Thus, HIC acknowledges the role of mysticism in the purification of the soul. It should be a principle in moral education because it is a pre-requisite for the total instillation of moral and ethical values. HIC also recognizes the importance of ethics (study of moral philosophy) (MacKinnon, 2007). Ethics involves reasoning to understand the concepts of morality and to justify moral principles. Practically, it guides man to live and behave properly. Sex education is also considered necessary, as it helps learners understand the roles of Mother

Nature and Super Nature through the study of the different types of relationships, sexuality, and reproduction and family matters.

Intellectual Disciplines

For the cultivation of the intellect, all intellectual disciplines mainly philosophy and science should be taught alongside with the study of man and the universe. Philosophy is the study of rational knowledge, while science is based on empirical knowledge. It is necessary to teach learners about miraculous scientific discoveries and the laws of the universe. Nelson (1993) asserts that teaching philosophy is "not teaching about philosophers but of making philosophers of the students."(Lipman, 1993: 437-443) HIC also proposes a value-based science education that integrates teachings about both the material and spiritual worlds, and findings from these lessons can be used in seeing the Truth.

Physical Education

Physical education is vital for attaining a well-balanced and good quality of life and physical fitness is a pre-requisite for becoming a leader in Islam. HIC does not ignore the learners' physical development and their wellness, health and fitness are all considered important. Psychomotor learning is important in HIC. In HIC, physical training in the form of swimming, archery and horse riding are recommended. Various other physical activities such as scientific self-defence or martial arts, sports, recreational activities and the lie can also be carried out. .

Language literacy

Language has a major role as a religious, cultural and civilizational mechanism (Naquib al-Attas, 1980) and is necessary for "communication, interpretation, analysis, synthesis, internalization and application of concepts, ideas and reflected realities" (W. M. Nor, 1989). HIC places emphasis on the proficiency of both receptive and expressive forms of language for the development of a well-versed learner. English is considered most important, because it is a lingua franca. Mastering English is vital for learners so they can be competent in this era of globalization and obtain the advantages of modernization without being transformed (Ratnawati, 1997: 2003). The second most important language that should be mastered by the learner is his or her own national language or mother tongue. Mastering one's own mother tongue is required to prevent national integrity. Good command of other languages is useful as a method of communicating with other communities.

Social education

Social education is necessary as it teaches learners how to be good citizens through the cultivation of sense of social responsibility to transform society. It covers social and global issues as well as cultural and media literacy all of which should help learners understand the impact of globalization as well as information technology and communication. HIC also aim to provide the correct and contextual views of realities so that learners will be able teach society effectively. Learners should have a deep understanding of the concepts of universality, unity of humankind, the importance of uniting with one another and being a part of humanity.

Professionalism Training

HIC also stresses the importance of the development of professionalism for it helps learners prepare themselves for the real world and their future careers. The contents and information in this component should be practical and relevant to their lives and careers. This component is necessary ass teachers teaches learners how to be professionals in their future careers. The development of learners' professionalism should begin through the introduction of professional fields such as engineering, medicine, agriculture, technology, entrepreneurship, economics and so on.

Integral Elements

The seven essential components of HIC generate another seven integral elements, which are: for beliefs, values, thinking skills, soft skills, concepts, public spiritedness and practical skills. These components are described below.

Values

The instillation of good values is important in HIC, and so its curricular content should contain lessons and activities that teach learners about these different values. Learner should learn about moral character and develop a deep understanding of positive characteristics or virtues and of negative characteristics or vices. Learners should also learn about manners and etiquette in conversation, greeting others, eating, mingling with the opposite sex and also about purity and cleanliness, as well as etiquettes of disagreement. Other than that, learners should be exposed to their rights and duties as individuals, citizens and humans. Solving the current world issues requires wisdom and values oriented thinking. All these elements are significant in the process of purifying learners' the souls and conscience and instilling good values within them help in the development of true moral character.

Thinking Skills

According to Ornstein and Hunkins, (1993), the possession of good thinking skills allows individual to better analyse problems, collect facts and data, organize and interpret data, present result and think independently. HIC can cultivate good thinking skills by integrating both rational and spiritual thinking in lesson and activities. HIC adopts multi-dimensional method of thinking, where learner are taught how to think critically, creatively and caringly (Lipman, 1991). Berghout (2005) claims that critical thinking can help learners get closer to the truth. It involves philosophical inquiry and critical analytical methods of thinking. Meanwhile, creative thinking helps learners solve problems creatively (Berghout, 2005) and requires reflective thinking (Lipman, 1991) that needs to be integrated with rational and spiritual thinking (Iqbal, 1982). Intuitive thinking is also necessary for leaners, as it is integral to the process of knowledge discovery (Ornstein and Hunkins, 1993). Other necessary thinking methods that should be introduced to learners are inductive thinking and logical thinking (Tyler, 1949). All these skills are necessary for the transformation of the learners' character and way of thinking.

Practical Skills

Hard skills or practical skills are also important, as they are needed for carrying out a certain tasks and activities. Renowned psychologist, Sternberg (2005) introduced a triarchic

theory of human intelligence that is comprised of three essential types of intelligence namely analytical/critical, creative, and practical all of which are as prerequisites of a successful person. Practical intelligence is more important than IQ when it comes to good career performance. It involves using the different components of intelligence when facing new experiences so that better judgments and choices can be made. HIC encourages the development of vocational skills. Learners should also possess certain basic dialing living skills such as cooking, sewing, first aid, nursing the sick, house-keeping and so on. Computer skills and knowledge on how to use the internet are also important. Gatto (2000) asserts that practical skills are necessary in shaping individuals who are economically self-sufficient. These individuals can then   contribute to the economy.

Concepts

The content of HIC should be free from elements such as dualism, materialism, naturalism, secularism, and so on. The content of HIC should be based on divine revelation. Islam is distinct; it connects intellectual disciplines with higher spiritual disciplines, morals, social and economic policies as well as with legal practice (Naquib al-Attas, 1980). HIC emphasizes concepts of man, the unity of mankind*, faith*, knowledge, citizenship, humanity and other basic themes of life. The concept of "Life" has a central importance in HIC. R. Miller (1991b) used the term "life-centred" to describe a spiritually rooted (holistic) education that integrates both a transcendental and immanent principle of the cosmic world. The philosophy of life answers purpose, direction, meaning, and a goal that transcends our personal egos and particular physical and cultural conditioning.

Public Spiritedness

Public spiritedness is a moral aptitude that should be instilled into every learner. It is related to the moral principle of caring for others' wellbeing. A public-spirited learner is motivated to serve public interest, not self-interest and thus work to serve others. He also strives to establish social justice and social welfare. Learners are encouraged to be actively involved in social services charity is evidence of faith and is obligation to all who embrace the faith. HIC also cultivates leadership qualities and encourages volunteerism through social and charity work.

Soft Skills

Soft skills involve both emotional and social intelligences. Goleman (1995) suggests that developing emotional intelligence can accentuate an individual's affective domain and helps the individual achieve success at work and in life. Sternberg (2001) defines social intelligence as an ability to understand and interact with others. It requires a balance between the intrapersonal, interpersonal, and extra-personal skills. This corresponds with the horizontal-vertical relationships of man with super nature, other beings and the universe. Thus, HIC equips learners with soft skills that include good leadership skills, effective communication, problem solving, decision-making, teamwork, self-awareness, self-regulation, self-motivation, empathy and so on. These skills can help learners strive for overall excellence in their personal and social lives, and their professional development.

Implications

HIC encourages the integration of theoretical and philosophical concepts with practical realities based on contemporary contexts and global changes. Consequently, the proper and precise application of HIC can affect the Islamic education system and its institutions in terms of educational philosophy, the selection of curricular contents as well as the methods of pedagogy and evaluation.

Educational Philosophy

HIC mainly affects on conceptualization of the contemporary education system and its institutions. It aims to create a curriculum that is well-balanced and comprehensive so that learners may develop spiritually, morally, intellectually, physically, professionally, individually and socially. It is worth mentioning that pursuing knowledge for vocational preparation and economic gains is not the ultimate goal of the system. The formulation of a well-structured educational philosophy is essential in the development of a holistic integrated personality. Therefore, educational institutions should review its philosophy, vision, missions, goals and objectives thoroughly in order to determine whether they are consistent with the true concept of education or not. This study shows that educational institutions should adopt the integrated curriculum and all lessons and activities should be planned around the HIC.

The Selection of Curricular Contents

A reformulation of educational philosophy requires a reformulation of the curriculum before subjects can be developed. Educational institutions should attempt to integrate all essential components of HIC namely spiritual education, ethics and moral education, intellectual disciplines, physical and health education, language literacy, social education and professional or vocational education. The integral elements that include faith and beliefs, universal noble values, multi-dimensional thinking skills, soft skills, practical skills, the understanding of basic themes of life and the cultivation of public spiritedness should be infused into the curricular content. This integration can be done in two ways; by using a stand-alone approach where the component is regarded as a formal subject or as co-curricular (CCA) or extra co-curricular activity (ECA) or by formally or informally infusing the elements into the existing curriculum. CCA and ECA should be a part of the formal curriculum.

Method of Pedagogy and Teaching

HIC involves the application of universal elements in all educational theories and practices, and also in the relationship between educators and learners. Thus, HIC can empower educators as their roles are vital in the process of curriculum integration. Educators should be encouraged to use effective pedagogical methodologies and approaches such as student-centered teaching, philosophical inquiry, higher cognitive level teaching, integrative teaching, as well as other various pedagogical techniques and technologies. They must be equipped with the relevant skills and knowledge and should be actively engaged in the Islamization of knowledge. Learning environments should also be conducive in nature.

Mode of Evaluation

    Since HIC is designed to deal with the whole education system, thus its curricular content, process and product should be evaluated by both learners and educators. The method of evaluation is an effective tool of enhancing the quality of teaching and learning, as well as for quantitatively and qualitatively measuring the effectiveness of the implementation of curriculum implementation. Educational institutions should adopt theoretical and practical assessment methods in measuring HIC's 'educability' before, during and at the end of the educational processes. Both formative and summative evaluations should be carried out. HIC 'manifest educability' related to subject-based education and; 'latent educability' linked to integrative education (Ingram, 1979) should be measured. Educational institutions should also adopt a value-laden method of evaluation to foster each individual's growth and progress; exercise self-evaluation technique for moral refinement and carry out peer-assessment for individual self-improvement.

Conclusion

        The lack of literature on the concept of integrated curriculum and on how to integrate it into the Islamic education system has hampered the efforts to design and develop an integrated curriculum. Thus, this research has contributed thought by conceptualizing and theorizing of the "the Holistic Integrated Curriculum" (HIC) and what it ought to be. HIC is expected to be a precursor in the transformation of the Islamic education system by reviving the traditions of philosophical and scientific inquiry, intellectualism and religiosity as well the integration of theory and practice, ideal and real, physical and spiritual. HIC is not a new concept; but it is expected to renew the educational system in the modern context through an integrated approach. It should be reiterated that HIC emphasizes wholeness of all aspects of education that covers philosophical orientations, curricular aspects and pedagogical practices .It aims to create a balances between the materialistic and spiritual worldview. It also proposes that educational experience promote a more balanced and comprehensive development of individuals. It establishes relationships between the individual with other fellow humans, other beings, the natural environment, the inner-self, and the outside world. It provide learners with life experience and skills; and teaches them about worldviews, intentions and actions. Thus, HIC and its theoretical framework can provide general guidelines for policy-makers and curriculum developers to design and develop an integrated curriculum for the contemporary education system in the context of the new millennium, so that learners and the education system itself are capable of facing the impact of globalization and its challenges.

Acknowledgement

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