

Holistic Integrated Curriculum and its Theoretical Framework: Implications for Contemporary Educational System

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Abstract: This study aims to propose a renewed concept of Holistic Integrated Curriculum (HIC) which will be helpful to avoid superficial and artificial integration of the curriculum. It will define the true concept of integrated curriculum from a holistic worldview, then to elucidate its theoretical framework and finally to discuss some implications of this concept for contemporary educational system. 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 20th century. Initially, the integrated curriculum has been practiced by most contemporary educational institutions all 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 and really integrated bring out more confusion. This leads to the discussion on revisiting the concept of HIC from a holistic worldview. The study makes it clear what is a theoretical framework that constructs this concept. This renewed concept has a flexible theoretical framework which is explained by 7 essential components and 7 integral elements. This theoretical framework is flexible and applicable to any contemporary educational institutions. Some implications of this renewed concept for contemporary educational system will be given in this study. The study utilizes the grounded theory which is a qualitative approach that generates theory from observation. In recent times is commonly used in the sociology of education parlance to link-up, the sporadic historical and philosophical data while proposing this concept. It is hoped that this conceptual study would lead to the reformulation of educational aims, the selection of curricular contents, as well as the application of pedagogical methods and mode of evaluation for contemporary educational institutions.

Key words: Curriculum, integrated education, curriculum integration, holistic worldview, Malaysia

INTRODUCTION

The world today witnesses numerous problems, such as corruption, oppression, depression and aggression. These phenomena are infecting even those highly educated people throughout world including Eastern and Western countries. This resulted from the disintegrated personality, rich in knowledge and properties but poor in ethics. The existing system of education faced failure in the East as well as in the West. A depressing statement made by several Presidents of universities immediately after the 2nd World War which is provided in the Harvard Report. The scientific methodology is extremely limiting, anti-human and it descends into the mechanization of the human personality (Ashraf,1991). In the United States of America during 1980's, the American Secretary of Education, William Bennet and his assistant, Chester Finn and other such authorities complained that Americans were poorly

served by the educational system because the products of this system knew little or nothing worth knowing (Lipman,1991). The knowledge taught was not relevant to students' life but applicable only to examination, as a permit for entering into life. It circumvents on an academic form of education that is obsessed with the cognitive development only and it rejects a dehumanized form of education that produces a slave of the system.

Recently, such concerns are also raised in the Eastern world where in the era of modernization and globalization, the traditional education system for Muslims is perceived, as backward due to its bad performance and failure to equip its products with vital skills to play their role and face new challenges. Many Muslim scholars have analyzed this traditional system of Muslim education, such as Hashim (1996) who found that kind of system has produced unmarketable graduates who were experts only in religious matters. This system is associated with many flaws in terms of curriculum, facilities, resources and

managerial aspects. The typical practice of some traditional Islamic religious institutions in fact affects its philosophy, curricular content, method of instruction and evaluation.

As a response to this issue in the West, the emergence of a movement which is promoting a holistic education became a novel phenomenon. Holistic education is considered as a recognizable discipline of study and practice in the mid-1980's in North America (Miller, 1992). 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 (Nava, 2001). Hence, holistic education becomes a causative mechanism for the transformation of education in the West.

On the other hand, numerous Muslim reformists insistently called for the transformation of the traditional education system to be more relevant to this new millennium. They advocate the reintegration of knowledge through an integrated system of education; traditional religious and modern secular education. They believe that there is no segregation between religious and non-religious systems of education but both systems should be unified. Hence, the integrated curriculum is proposed to be the best resolution in solving the issue of dual systems in Muslim education, then to provide a more holistic system of education in this new millennium. It is worth to note 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 need to be transformed as a whole in a holistic manner.

STATEMENT OF THE PROBLEM

The issue of defining integrated curriculum and holistic education have received a massive amount of attention from educational theorists and scholars from the West since the turn of the 20th century, as well from Muslim scholars and academics in the most 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 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 almost all contemporary Islamic schools claim that their educational systems are integrated, there is a 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. Often times 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 man, 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, socially and environmentally conscious. The noble aim to produce such personality may be realized through Holistic Integrated Curriculum (HIC). Hence, this study will revisit the concept of HIC and presents its theoretical framework. HIC provides comprehensive personality development spiritually, morally, intellectually, professionally, socially and physically. Thus to develop such holistic personality, 7 main areas; spiritual liberation, moral development, cultivation of intellect, preparation for real life, individual benefits, social benefits and physical growth will be elucidated clearly. This renewed concept gives some explicit implications on educational philosophy, curricular contents, methodology of teaching and mode of evaluation for contemporary education system and its institutions.

Method of the study: The method of the study is grounded theory that is a qualitative approach that generates theory from observation. The resulting theory is firstly; an explanation of categories and their properties and secondly, an exposition of the relationships among them. The grounded theory is referring to linking-up the theories or the theorizing and theory-building with and making it relevant to solving the problems that the study presents an evolutionary body of knowledge that is grounded in data (Glaser and Strauss, 1967). In revisiting the concept of HIC, the conceptual and philosophical clarification is essential, so that a firm foundation could be mould for the transformation of Islamic education system in order to face challenges of globalization. This is already reminded by Hashim (1996) 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, so that its nature, characteristics and properties are defined in connotative manner that is a description of the nature of a thing (Al-Attas, 1980) HIC and its theoretical framework will be conceptualized in more comprehensive manner which covers both Eastern and Western scholars thoughts and practices.

THE CONCEPT OF HOLISTIC INTEGRATED CURRICULUM

Holistic Integrated Curriculum (HIC) is proposed, as a renewed concept for the transformation of Islamic education system. The term holistic appreciably attached to the concept of an integrated curriculum to differentiate holistic education from other theory of integrated curriculum and traditional education. HIC deals with education in the holistic approach and based on the criterion of universality which is a reflection of universal worldview that set the standard of the true holistic education (Al-Hayani *et al.*, 2010).

It is necessary to elucidate the term curriculum and curriculum integration which oftentimes bring ambiguity due to their different meanings. Ornstein and Hunkins (1993), presents several meaning of curriculum such as a plan for action for achieving desired goals; 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 or prescribed curriculum. It includes subject selection and textbook, as well as informal and hidden curriculum. It encompasses all planned educational activities and experiences including co-curriculum, extra co-curriculum 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 in attaining Islamic educational aims according to the levels of schooling.

In relation to curriculum integration, Ingram (1979) 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 firstly, epistemological function that is dealing with knowledge; secondly, psychological function that concerns with learning aspects and thirdly, social function that is related to classroom interaction and school-community relationships. HIC serves all these functions for it aims to establish harmonious relationship among knowledge, learning and social living. Thus, the curriculum integration is vital to establish relationship between school and society. Ornstein and Hunkins (1993) view that integration, as connecting 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.

Hence, HIC delineates 5 phases of achieving integration (Table 1). The 1st is teaching phase where the educators engage in the role of integration in order to ensure that learning is coherent and meaningful for learners and their lives. The 2nd is learning phase where the learners are motivated to use personalized approach to develop their multiple intelligences and thereby be able to integrate learning experience for themselves through their own styles of learning. The 3rd is the personality phase that deals with the value of individuality and the integrity of personality. It aims at producing an Islamic integrated personality or holistic individual. The 4th is the social phase that harmonizes horizontal human relationships among learners and their fellow beings, as well as other beings including community and universe. The ultimate one is the innate phase which establishes

Table 1: The holistic process of integration in the HIC

Phase	Process/focus	Advantages/objectives
Teaching	Innovative role of educator	Learning become meaningful Teach why and how to be good man
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	Producing a holistic and integrated individual
Society	Relationships among human and universe Play role as system manager	Creating an healthy environment and a peaceful world
Innate human nature/divinity	Relationship with super nature Be a good man	Attaining self-actualization

vertical relationship with super nature. It is a culmination of the holistic process of integration which manifests the ultimate aim of man's life.

HIC is expected to be a potential mechanism for modernization and transformation of education system. The curriculum integration process requires both methodological and substantive elements that the integrated curriculum and educational experiences become more meaningful. There are several criteria to define HIC which as follows:

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

In sum, curriculum integration is an integrated method of developing effective learning to be meaningful for life. It provides an alternative curriculum design technique of formulating an integrated system in a holistic

educational setting and a vital mechanism to make the education system to be truly holistic in nature, not a mere symbol of deluxe enterprise.

THE THEORETICAL FRAMEWORK OF HIC

HIC serves all three educational functions which are epistemological function, dealing with knowledge; personal function, concerning with learning aspects and to develop personality and social function: Institution-community relationships to meet social needs. Thus, HIC establish harmonious relationship among knowledge, personality and social living but the 2nd, i.e., personality development becomes the main concern of HIC. Therefore, the philosophy of HIC is designed with aims, goals and objectives that balance between realistic and idealistic concerns. Thus, the ultimate aim of HIC is the well-balanced and comprehensive development of an Islamic integrated personality. HIC integrates both theoretical and practical goals as suggested by Avicenna (Hashim, 1996). The former aims at cultivating soft skills such as beliefs, values, intrapersonal, interpersonal and extra-personal skills those are necessary for an individual to be morally committed while the latter provides practical training which includes occupational and vocational skills.

In an attempt to forwarding an educational guide for holistic education system, HIC constructs its theoretical framework which consists of 7 educational objectives, essential components and integral elements which are interrelated each other (Fig. 1). The educational objectives with the highest priority are spirituality, followed by morality, intellectuality, physique, individuality, sociality and life-preparation. Accordingly, these objectives generate 7 essential components which are spiritual education, moral training, intellectual disciplining, physical education, language literacy, social education and professional training. Subsequently, belief or faith

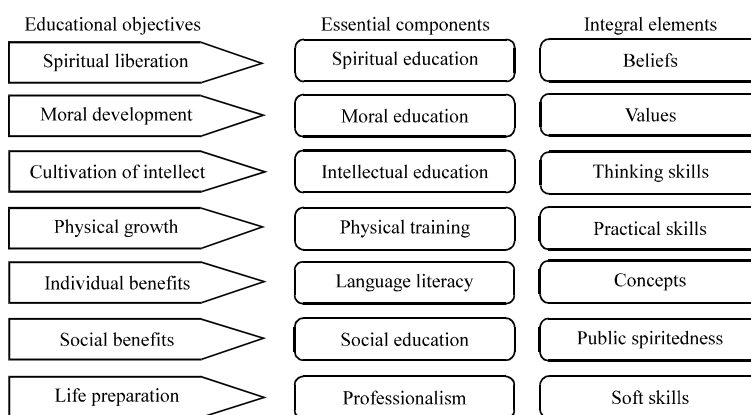


Fig. 1: HIC theoretical framework: The 7 interrelated educational objectives, essential components and integral elements

becomes the first priority to be cultivated in learners souls. 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 among each other.

OBJECTIVES OF HIC

Thus, in order to realize the ultimate aim of HIC that is to develop an Islamic integrated personality, 7 educational objectives are mandated:

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

Moral development: Developing morality, as a reflection of the prophetic mission in promoting the perfection of good character (Usakli, 2011).

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

Physical growth: Training learner physically because a healthy body is a pre-requisite of healthy mind.

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

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

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

THE 7 ESSENTIAL COMPONENTS OF HIC

Inevitably, the manifestation of the HIC on the development of a holistic integrated personality in its educational objective gives direct implications on the knowledge content. There are 7 essential components identified to be integrated into HIC which are spiritual education, moral training, intellectual disciplines, professional training, language literacy, social education and physical education. A brief description on each of these components is provided as:

Spiritual education: Spiritual education aims at liberating the learners soul from the 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, nurturing love, sense of accountability and belongingness to the humanity. Besides, intuitive knowledge is also acknowledged, as a part of spiritual education. The equivalent of intuitive knowledge with spirituality (Hamjah *et al.*, 2012).

Moral education: Moral education is necessary to nurture good character among learners. Besides, the cultivation of intuition is necessary for the developments of both spiritual as well as moral aspects. Thus, HIC acknowledges the role of mysticism in the purification of soul. It should become an essence of moral education because it becomes pre-requisite for a total instillation of moral and ethical values. IIC also concerns on the importance of ethics that is a study of moral philosophy (MacKinnon, 2007). Theoretically, it involves reasoning to understand the concepts of morality and justify moral principles. Practically, it guides man to live and behave properly. Sex education also is considered as necessary for it aims at recognizing mother and super nature through the study of types of relationships, sexuality, reproduction and family matters, this could be realized through the integration of physical and spiritual understandings.

Intellectual disciplines: For the cultivation of intellect, all intellectual disciplines mainly philosophy and science should enjoy in the study of man and universe. It is necessary to explicate about the miraculous scientific discoveries and the laws of universe. Philosophy is the result of the rational knowledge while science is based on empirical knowledge. The inclusion of philosophy aims at achieving wisdom. Learners should be taught doing philosophy not only theories about philosophy, as Nelson (1993) asserts that teaching philosophy is not teaching about philosophers but of making philosophers of the students. IIC also proposes a value-based science education, as which integrates both material and spiritual worlds, then regard the findings for seeking the truth.

Physical education: The physical education is vital for attaining a well-balanced and good quality of life. It also covers health education. HIC does not ignore learners physical development including their wellness, health

and fitness. Besides knowledge, physical fitness is a pre-requisite of becoming a leader in Islam. Thus, HIC concerns with psychomotor domain which is identified by Harrow (1972), comprises motor or physical skills such as the physical co-ordinations during in prayer. It is recommended to have physical trainings such as swimming, the use of bow and horsemanship. Various physical activities such as scientific self-defense or martial arts, sports, recreational activities and so on could be carried out.

Language literacy: Language has a major role as a religious, cultural and civilizational mechanism (Al-Attas, 1980), necessary for communication, interpretation, analysis, synthesis, internalization and application of concepts, ideas and reflected realities (Wan Daud, 1989). HIC emphasizes proficiency of both receptive and expressive forms of language for developing a well-versed learner in various languages. The first is English because it is an international language and vital for learners to be more competent in the era of globalization and obtain the advantages of modernization but not being culturally transformed (Ashraf, 2003). The second is the use of national language or mother tongue is required to preserve the national integrity. The third is the command in other languages is useful, as a method of communication with other communities.

Social education: The social education is necessary to prepare learners for being a good citizen through the cultivation of the sense of social responsibility to transform society. It covers social and global issues, as well as cultural and media literacy which should guard learners from the impacts of globalization, as well as information technology and communication (Mokhtar *et al.*, 2010). HIC also concerns on providing the correct and contextual views of realities, so that the learners will be able teach society effectively. They should have deep understanding about the concepts of universality, unity of human kind, need of rising-together and being a part of the humanity.

Professionalism training: HIC also concerns with the development of professionalism for it is a prerequisite to prepare learners for real life and career in the future. Thus, the knowledge contents and information should be practical and relevant for their living as well as career planning. This is to ensure that the learners are exposed to the real world and not becoming robotic. Rather, it is necessary to develop human capital for nation building, as well as to empower learners to be professionals in various disciplines of jobs. Therefore, the development of

their professionalism should begin through the introduction of professional fields such as engineering, medicine, agriculture, technology, entrepreneurship, economics and so on. These sciences become social obligatory because of dealing with the management of social system which are required to be specialized by every learners, according to their abilities and interests (Bowjai *et al.*, 2008).

THE 7 INTEGRAL ELEMENTS

The 7 essential components of HIC generates another seven integral elements viz., beliefs, values, thinking skills, soft skills, concepts, public spiritedness and practical skills which are described as:

Beliefs: Belief system is the most important element that should be integrated into the curricular content of IIC. This system is allied to faith in spiritual realm and establishes relationship between man and his innate self, his fellow being and environment. Iqbal in the secrets of the self (Asrar-e-Khudi), heartens the personality development through instillation of faith and imitation of Divine attributes or sacred values (Muslehuddin, 1983). HIC, therefore emphasizes the understanding of the truth and its significances on individual and society. HIC identifies spiritual principle namely unity of truth (theology) unifies all other essences of disciplines such as humanity (ontology), creation (metaphysics), knowledge (epistemology), self (psychology), life (eschatology) and community (sociology) (Al-Faruqi, 1992; Al-Zeera, 2001). Those elements should substitute the secular surmises in regulating truths and realities.

Values: HIC concerns with the instillation of values into its curricular content, activities and this involves certain elements. The 1st is moral character and deep understanding about praiseworthy characters or virtues and blameworthy characters or vices. The 2nd is manners and etiquette in talking, greeting others, eating, mixing between different sexes, purity and cleanliness and manners of disagreement. The 3rd is rights and duties as an individual, a citizen and a human. The 4th is attitude towards current world and issues of humanity, morality, globalization and environment. Solving these problems requires wisdom and values oriented thinking. All these elements are significant in the process of purifying learners souls, conscience and refining their conducts for the development of true moral character.

Thinking skills: Thinking skills, as defined by Ornstein and Hunkins (1993) are abilities of analyzing

problems, collecting facts and data, organizing and interpreting data, presenting results and having independent thinking. HIC concerns with the cultivation of good thinking by integrating both rational and spiritual thinking. HIC adopts multi-dimensional thinking which are critical, creative and caring (Lipman, 1991). It was claimed that critical thinking enables them to achieve the truth and it involves philosophical inquiry and critical analytical methods. Meanwhile, creative thinking enables them to be creative in solving problems and requires reflective thinking (Lipman, 1991) which needs to be integrated to the rational and spiritual thinking. The intuitive thinking is necessary for learners to get intuitive grasp that is integral to the knowledge discovery process (Ornstein and Hunkins, 1993). Other necessary thinking skills are inductive thinking and logical (Tyler, 1949). Thus, these multi-thinking skills are mandatory for the transformation of learners thought and character.

Practical skills: Hard or practical skills are also important and are meant specifically for carrying out a certain task or activity. An eminent psychologist Sternberg (2005), introduces a triarchic theory of human intelligence which comprises 3 essential kinds of intelligences, namely; analytical/critical, creative and practical, as prerequisites of a successful person. The practical intelligence predicts career performance better than what IQ does. It involves employing components of intelligence to new experiences in order to make judgment for adaption, shaping or selection of environments. HIC encourages any vocational skills such as trade, mechanical workshops, farming and commerce (Ogunleye and Fasakin, 2011). The learners should know certain basic skills of living, such as cooking, sewing, planting trees, first aid training, nursing the sick, house keeping and so on to be practiced in their daily lives. Computer skills and using technology of internet are also important. Gatto (2000) asserts that the practical skills necessarily make individual economically self-sufficient, contributing to the economy market and enable him with purchasing power and expertise in giving social contribution. Moreover, these practical skills could cultivate the spirit of making physical environment beautiful and manageable.

Concepts: The content of the HIC should be free from any elements such as dualism, materialism, naturalism, secularism and so on as developed in the fragmented systems at philosophical, theological, sociological and scientific spheres. All these should be formulated in the light of Divine revelations. Divine way has the distinction of connecting all disciplines of the mind with the higher principles of the creed, morals, social and economic policy, as well as with legal practice (Al-Attas, 1980). This

provides general principles for every aspects of human life and promotes further investigation in any beneficial disciplines. HIC emphasize such as the 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 for HIC. Miller (1991a, b) proposed the notion life-centered to describe a spiritually rooted (holistic) education which integrates both a transcendental and immanent principle of the cosmic world. The philosophy of life answers purpose, direction, meaning and a goal that transcends the 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 well-being. A public-spirited learner believes in a public interest, not self-interest and thus serves others. He strives to establish social justice and welfare. The learners are encouraged to actively involve in social services or public welfare for the sake of the humanity. Charity is an evidence of faith and becomes obligation for every man. The learners should be able to express their altruistic interest in the public welfare and give priority to others needs and general welfare. HIC cultivates the qualities of leadership and the sense of volunteerism through the social services, social welfare and charitable work.

Soft skills: Soft skills involve both emotional and social intelligences. Goleman (1995) posits that developing emotional intelligence will accentuate the affective domain and helps to achieve success at work and in life. Meanwhile, Sternberg (2001) defines that social intelligence as an ability to understand and interact with others that requires a balance between the intrapersonal, interpersonal and extra-personal skills. This corresponds to the horizontal-vertical relationships of man with super nature, other being and universe. Thus, HIC equips learners with soft skills such as competencies of good leadership, effective communication, problem solving, decision-making, working in a team, self-awareness, self-regulation, self-motivation, empathy and so on. These skills help them to improve their abilities to strive for overall excellence in their personal and social life, especially for professional development.

CONCLUSION

The lack of literature to clarify the concept of integrated curriculum and on how to integrate it into Islamic education system has hampered the efforts to design and develop an integrated curriculum. In this regard, this research has made an explicit contribution to conceptualizing and theorizing what the Holistic

Integrated Curriculum (HIC) ought to be, for which it depends upon the perennial values drawn from holistic weltanschauung. HIC is expected to be a precursor in the transformation of the Islamic education system by reviving tradition 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 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 balances-up between materialistic and spiritual worldview. It also proposes that educational experience promote a more balanced and comprehensive development of individual in all aspects of spiritual, emotional, intellectual, physical, individual, social and professionalism. It establishes relationships between the individual with other fellow being, other being, natural environment, the inner-self and outside world. It concerns with life experience, skills; hard and soft for self-development and right worldview, intention and action. Thus, HIC and its theoretical framework are expected to provide general guidelines for the policy makers and curriculum developer to designing and developing, an integrated curriculum for contemporary education system in the context of new millennium, so that it will be capable of facing the impact of globalization and its challenges.

IMPLICATIONS

The educational matters of HIC are deduced coherently from the essential principles based on the Divine unity and truth. This significantly implies on the concept of HIC and its theoretical framework. HIC upholds the integration of theoretical and philosophical concepts with practical realities based on the contemporary context and global changes. Consequently, the proper and precise concept of HIC give some implications on 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 implies mainly on conceptualizing, the educational philosophy of contemporary education system and its institution. The formulation of a lucid educational philosophy is essential to aspiring towards the development of a holistic integrated personality. Therefore, institution should firstly, review its philosophy, vision, mission, goal and objectives thoroughly and then, clearly state those matters to be consistent with the true concept of

education. It should envision a well-balanced and comprehensive development of learners in aspects of spirituality, morality, intellectuality, physique, professionalism, individuality and social life. Hence, the institution should have a clear rationale of adopting the integrated curriculum that its educational matters and activities should be planned to stimulate all those aspects. It is worth to mention that the motif of pursuing knowledge for vocational preparation and economic gains should become secondary, not the ultimate goal of the system.

The selection of curricular contents: The reformulation of philosophy determines the selection and scope of curriculum in order to develop the subject matters. The institution 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. Their integral elements viz., faith and beliefs, universal noble values, multi-dimensional thinking skills, soft or people aptitudes, practical skills, understanding of basic themes of life and cultivation of public spiritedness should be infused into its curricular content. This integration could be done in 2 ways; the first is by using stand-alone approach where the component is regarded, as a formal subject or as Co-Curricular (CCA) or Extra Co-curricular Activities (ECA). The second is by adopting infusion approach across curriculum formally or informally. For instance, thinking skills are infused into every subject matter. CCA and ECA should be a part of formal curriculum.

Method of pedagogy and teaching: This leads to the empowerment of educators as their roles are vital in the process of curriculum integration. They should be encouraged to use effective pedagogical methodologies and approaches such as student-centered, philosophical inquiry, high cognitive level, integrative method, various pedagogical techniques and technologies. They must be equipped with the skills and arts of integration in order to ensure a meaningful integration of curriculum. They should be actively engaged with Islamization of knowledge which is significant to regulate the integrated curriculum holistically. Curriculum integration manifests the application of universal elements in all educational theories and practices including curriculum, as well as relationship among educators and learners. In addition, the environment should 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 including both learners and educators. The method of evaluation is an effective tool of enhancing the quality of teaching and learning, as well as measuring the effectiveness of the curriculum implementation quantitatively and qualitatively. The institution should adopt theoretical and practical assessment methods in measuring its educability at prior, during and end of the educational processes in both formative and summative evaluation. This educability should cover both forms, i.e, manifest educability related to subject-based education and latent educability linked to integrative education (Ingram, 1979). The institution should adopt a value-laden method of evaluation to foster individual's growth and progress; exercise self-evaluation technique for moral refinement and peer-assessment for individual self-improvement.

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