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A MODEL OF HOLISTIC PERSONALITY BASED ON TRANSFORMATIVE EDUCATIONAL APPROACH

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Abstract

This paper aims to propose a model of holistic personality which is designed by using transformative educational approach. Initially, it will discuss on the issue of dual personality which creates dilemma facing the humankind resulted from the rapid changes brought by globalization and its impacts. Then, the characteristic and indicators of holistic personality from a transformative educational approach will be elucidated in order to develop a model of personality. Finally, some implications of this proposed model of holistic personality will be discussed. The world today witnesses numerous problems such as corruption, oppression, depression, and aggression. These phenomena are infecting even those highly educated people throughout the world including Eastern and Western countries. The existing systems of education seem facing failure in developing a good personality of man. The modern system of education was seemingly has high value but producing alienated individuals whereas the traditional system of education tends to be neglected and thus, producing unproductive individuals. Their products have opposing world-views, life-styles and personalities. This issue becomes a major concern for contemporary scholars, certain efforts could be taken such as; construct a set of universal ethical system with the universality of religion as the way of life for all mankind and its value centered system of education could cause a global paradigm shift and educational change. This effort requires the elaboration of universal and core values and their significances on cultural and social system. Hence, there is an urgent need to develop an individual with a holistic personality. As a consequence, the system of education and its approach should be transformed to be more holistic. This transformative education should ensure the cumulative effect of the whole set of programmes will prepare the young generation with a strong personality to face the challenges in the twenty-first century. This conceptual research focuses on developing a theory to design a model of holistic personality. It involves the integration of three domains of research processes namely conceptual, methodological and substantive. It is hoped that its findings will benefit educators, academics, counsellors and parents for developing personality of a person.

Keywords: Holistic personality, model of personality, personality development, transformative education, holistic education.

1 INTRODUCTION

In the Western world, integrated curriculum is associated with a set of educational practices for learners' educational transformation. This was promoted by progressive education movements in 1930's as a solution to the malfunction of traditional education system in various aspects, such as high failure rates, fragmentation of curriculum, dissociation of formal learning and real living, as well as to the consequences resulted from explosion of knowledge, increment of specializations and expansion of technologies (Ornstein and Hunkins, 238-239). In the Muslim world, the issue is seen quite differently, as it was caused by the dichotomy of knowledge that has created dualism in various aspects of Muslim life as discussed earlier. However, the formulation for integrated curriculum or holistic education from an Islamic perspective as a

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systematic study is still at the developmental stage of research, when compared to the Western studies.

1.1 The Disintegrated Personality

The existing condition shows the existence of dualism that refers to the existence of two different entities contradicting each other, dichotomy or bifurcation in the Muslims' life system -division into the mundane path that is blameworthy, materialistic and unethical; and into the rigid path that is static, spiritualistic and filled with escapism from problems. For example, some Muslims do not participate in the banking system because they view that banking transactions involve usury, therefore as prohibited. This dualistic system caused the Muslim world to lose her balance in worldly and religious affairs. It leads to the existence of two contradictory groups of educated Muslims. As Shahed Ali (1984:54) unfolds, one group 'monopolizes the loaves and fishes', while the other busies with the afterlife. The former group that confidently follows the Western style consists of professionals, technocrats and experts. They acknowledge the Western scientific advancement and philosophy but do not appreciate their own Islamic legacy and identity. For instance, Badri (1979:58) observes that Muslim psychologists who have Western academic background totally accept the secular psychological theories without examining the philosophical background and history of those theories. M. Asad(1990) concludes that the inclination to follow alien civilization blindly is the consequence of inferiority complex that is plaguing the Muslim minds. Meanwhile, the latter comprises religious scholars and specialists who commit to blind imitationof Islamic tradition. They are concerned with the other worldly matters without keeping up with the modern scientific and technological advancement. They do not respond to current issues of the world critically and creatively. However, the former group is more detrimental.These contradictory lifestyles and worldviews of Muslims have resulted from educational dualism in the Muslim world that, consequently, this problem poses a great dilemma to the Muslim world.

Al-Fārūqī(1982, 1997) claims that the core of the malaise is the intellectual and methodological decline of the Muslim world. The educational system is the breeding ground of the disease. It is rooted in the problem of educational dualism that is the co-existence of two systems of the modern secular system and the traditional Islamic religious education system. Further, he associates this kind of dualism with bifurcation of knowledge and its disciplines into the religious sciences and the worldly sciences.This dichotomy brings revelation in opposition to reason; it separates thought from action as well as the mundane and religious.In sum, it could be inferred that the dilemma of Muslims is closely related to educational dualism; the existence of two paradoxical Western secular education and traditional religious education systems. Both systems are elucidated further below.

Their products have opposing world-views, life-styles and personalities. The secular education was seemingly designed to produce professionals deficient in religious values. Meanwhile, the religious education has developed religious specialists who were unable to participate actively in society, and were not critically and creatively responsive to deal with current issues affecting the Ummah. The former has high value but producing alienated individuals whereas the latter tends to be neglected and thus, producing unproductive individuals.

In most Muslim countries, the national public education system is a carbon copy of Western secular education. They were contact with Western philosophy during colonialism. Western secular system of education has various forms such as liberal education, general education and democratic education. The problem also exists in the knowledge content of the secular education as well. It contains numerous false concepts and disastrous values such as secularism, materialism, atheism, utilitarianism, existentialism, naturalism, nihilism, totalitarianism and others. Those theories and ideologies are based on human assumptions and do not acknowledge the spiritual aspect and the existence of the Supreme Being. The modern secular system becomes an agent of secularization in the Muslim society because it aims at producing secular individuals who assimilate secular values; and in the future would develop secular society. This secularization involves both philosophical and scientific processes. Al-Attas (1978: xvi) defines secularization as "the divesting of spiritual meaning from the world and nature; the de-sacralizalition of politics from human affairs; and the deconsecrating of values from the human mind and conduct." It resulted from the disintegration of the Church and the State. The church was seen responsible for preserving religious morality while the state is for administering worldly affairs.

The ideology of secular system, could bring negative impact, for instance, is the overemphasis on profit maximization and consumerism. Definitely, it promotes the commercialization of education, which, in turn, reflects on its goals, contents and methods of instruction and evaluation. It is utilitarian in nature. The goal of schooling is producing skilled and professional citizens. The emphasis is mainly on job preparation; and economic returns are the highest priority. This system prepares learners for achieving material gains in this worldly life. The motive of learning is not to be a good man but to get a good job after graduation. Its curriculum content comprises a body of knowledge and skills that have market values. Methodology of

teaching is meant to transfer only those skills which make the learner to function in a given society. They fill up students' minds with information. The evaluation of learners' performance is based merely on paper-pencil examination and it is solely in order to obtain a certificate as a permit for career development. The market driven education make learning a necessity for obtaining practical or professional skills, that is by sacrificing the essence of learning for human development. Consequently, this system produces individuals who are only concerned with material and worldly progress, but neglect the spiritual aspect of life. It creates devalued professionals who are expected to contribute to nation building.

Similar to the Western education system, the traditional religious system has also failed to play its role in the era of globalization. This system has failed to equip learners with vital skills to face all challenges of this era. Besides, the lack of understanding and misconceptions about the nature of Islamic education also contribute to the failure of the Islamic religious learning institutions. These institutions ought to impart an Islamic education, not education about Islam only. Besides, they should change their educational approaches.

Al-Fārūqī (1997:132) emphasizes the need of solving the educational problem that had caused the malaise of intellectual rigidity and stagnation in the Muslim society. Both systems of education have considerably failed to produce a holistic personality, but create a dilemma to the Muslim society.

1.2 Statement of Problem

It could not be denied that the issue of disintegrated personality which creates dilemma facing the humankind in this new millennium. The existing system of education faced failure in producing holistic personality in the East as well as in the West.

The issue of personality development has been critically debated among Humanistic psychologists such as Arthur Combs, Earl Kelley, Abraham Maslow (1954), Gordon Allport and Carl Rogers. Robert E. Mason (1975, 228-230) analyzes that those psychologists accentuate that the natural uniqueness of man is different from animals that is because of his capability of creating purposes for behaviour and of projecting himself into the future. His outstanding attribute relies on his individuality. He further states that Allport views personality as a transitive process and not a finish product. The process of development of the individuality of a person is governed by environment as well as his innate disposition of realizing his possibilities. Maslow (1954) promotes the need to achieve self-satisfaction as the highest component in the hierarchy of human needs. Self-actualization needs, i.e., becoming the best person and developing one's potentials to the fullest level. Mason (1975, 232)mentions that the self-actualized or fully functioning person would grow and move successfully and would be able to adjust himself to reality, completely open to experience, fully accept what he perceives and hold human values.

On the other hand, this issue of personality development also has been seriously discussed among Muslim scholars. Al-Attas (1979, 37) views personality as unchangeable from birth until death although the physical body may change and dissolve. This manifests that the nature of man is simultaneously both permanent and changeable. In relation to education on the personality development, Mahar (1990, 203-224) posits that human personality (or his I-am-nesss, 'ego' or 'self') is described as "a potential power, a capability, a latent faculty which has the promise of coming into being or displaying itself in action, which by itself is neither good nor bad."Mahar (1990, 18) asserts, "man has, within his own being, certain 'capabilities' which either integrate his personality or shatter it into pieces." It is also within his own power of choice to let these capabilities work way -either towards the path of Enlightenment (humanness) or towards the Path of Darkness (animality). This capability is corroborated with the ability of making judgment and the freedom of choice. The proper use of free will places man above animals, and it helps him to develop accordingly. analyzes thatIqbal concerns on the development of selfhood *(Khūdī)*, and in order to achieve the completeness of life, man has to equip himself with the synthesis of knowledge (*'ilm*) and love *('ishq)*. The first is achieved by sense perception and the latter is gained by heart through the knowledge of Ultimate Reality (H.H. Bilgrami1996, 61-62). This implies to the need to balance between empirical, rational and spiritual knowledge and the need of developing an integrated personality.

Therefore, there is an urgent need to develop an individual with a holistic personality.

1.3 Method of Study

This study employs qualitative method and is conceptual research that focuses on developing a theory to explain the development of holistic personality, its theoretical framework and methodologies. The research process integrates three domains namely conceptual, methodological and substantive.

2 DEVELOPING HOLISTIC PERSONALITY

Through the integrative approach, the holistic education ensures that the cumulative effect of the whole set

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of programmes will prepare the young generation in the twenty-first century. It is expected that together they bring observable changes in learners' behaviours. Tyler (1949, 5-6) views that education is a process of changing individual behaviour patterns including thinking, feeling and explicit actions. The holistic education helps to develop young generations to become beneficial to the society and the humankind, a prerequisite of achieving a real success and becoming the most excellent community.

It is proven that the development of a holistic personality is the final product or the ultimate goal of Holistic Integrated Curriculum. This is an educational significance of HIC manifested to meet the aim of Islamic education recommended by Makkah Conference (1977) which is *"the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feelings and bodily senses."* This comprehensive developmental process must be in a well-balanced manner. Badawi (1979) mentions that this balance is manifested through all aspects of Islamic education. This includes a balance between individual excellence and the good of society. Hence, it is imperative that the future generation equipped with holistic personality in order to empower them in fulfilling the purposes of human life to be as a servant and vicegerent. This enables them to perform their duties at the levels of the individual, the community and humanity at large. This also will help them to gain self-actualization as the final aim of man's life.

2.1 Characteristics

Holistic education provides comprehensive personality development spiritually, morally, intellectually, physically, professionally, individually and socially. The product of holistic education 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 and socially and environmentally conscious.
Initially, there are four characteristics of holistic integrated personality;
firstly, a good man who is well-disciplined and personally excellent;
secondly, a good leader who has full sense of public spiritedness and globally competent;
thirdly, a good professional who has high quality of Intellectualism and well-educated;
fourthly, a true defender of Truth who preserves the sacredness knowledge and promotes world harmony.

Holistic education integrates both theoretical and practical aims. The former aims at cultivating soft skills such as beliefs, values, intrapersonal, interpersonal and extra-personal skills that requires individual moral commitment while the latter provides practical training which includes occupational and vocational skills.

2.2 Indicators

A holistic personality isan agent of transformation and perfect man, man of understanding, universal man, good man (with good moral code of conduct), etc.

Al-Ghazali, for an instance, regards that 'a religious man' must be both morally and intellectually excellent in order to attain the absolute bliss. If a man is lacking in both, he will be damned. If he possesses knowledge without virtue, he will be punished temporarily for obliterating the impurity while if he has virtue without knowledge, he still get salvation but not perfect bliss (Zuberi, 1992,49).

Holistic personality is expected to have the traits of highly balanced personality as a seeker of Truth.The distinguished traits of such personality are perfect belief, correct practice, moral maturity, self-independent, knowledgeable, healthy physique, steadfast, self-disciplined, striving for excellence, efficient , high sense of public-spiritedness and so on.
The significant indicators of personality are the competencies in the following:
    a) Play his/her role as the servant of God who is obedient to perform all personal religious obligations and motivated to seeking His pleasure in all thoughts, sayings and doings.
    b) Play his/her role as the vicegerent on this world who is willing to carry out the communal obligations towards the betterment of the humanity as a whole. He has good qualities of leadership and is capable of managing the self and social system. Thus, he positively impacts on the transformation of the self, society, the environment and the world.
    c) Be totally confident as a true believer with a firm belief in God and has a sense of God-consciousness. He could counter any deviant teachings or wrong ideologies that could distort his/her faith.
    d) Be consistent in practicing the true religious teaching (as the way of life without any false innovations and blind imitation. He portrays good character with an upright ethical quality and embodies the good attributes in his demeanors and actions.
    e) Be an active member of society with a strong sense of public spiritedness and volunteerism. He is contributive for common good of others, society and humanity and collaborative in promoting good environment and saving the universe as well. He is tolerant and benevolent with other people of different cultures and religions, concerned with the social and human phenomena and capable of

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solving any social and life problems.

f) Be a good citizen who is responsible economically to family and national progress. He is self-reliant during the time of prosperity and poverty. He is a wise consumer, good professional and innovative producer if possible.

g) Be a good, wise and moral thinker who thinks intuitively, rationally and ethically who is able to achieve the success in this world and the Hereafter. He is a flexible thinker who is able to use various thinking skills and strategies and accordingly to keep up with the challenges of globalization in the twenty first century. He is an able critical thinker who defends Islam as well as creative thinker who solves problem.

h) Be a life-long learner who loves seeking knowledge and has a high sense of curiosity, self-motivated and interested in self-discovery of knowledge. He is incessantly seeking, transmitting and practicing knowledge and always striving for overall excellence in their endeavours.

i) Have good intrapersonal, interpersonal and extra-personal skills. He is equipped with effective communication skills and is literate in the ICT. He is able to convey the truth of Islam, portray the beauty of Islam and transform himself, society and the environment

Methodological Framework

It is noted that, in order to develop such holistic integrated personality, there are seven educational objectives should be considered which are spiritual liberation, moral development, cultivation of intellect, physical growth, preparation for real life, individual benefits, social benefits. In relation to develop a model of Holistic Personality, an integrative method is designed. This method incorporates 'SSAT'method which comprises Self-purificationSocial EnhancementAcademic Teaching and Textual Preservation. This implies on the educational processes and outcomes (see fig. 2).
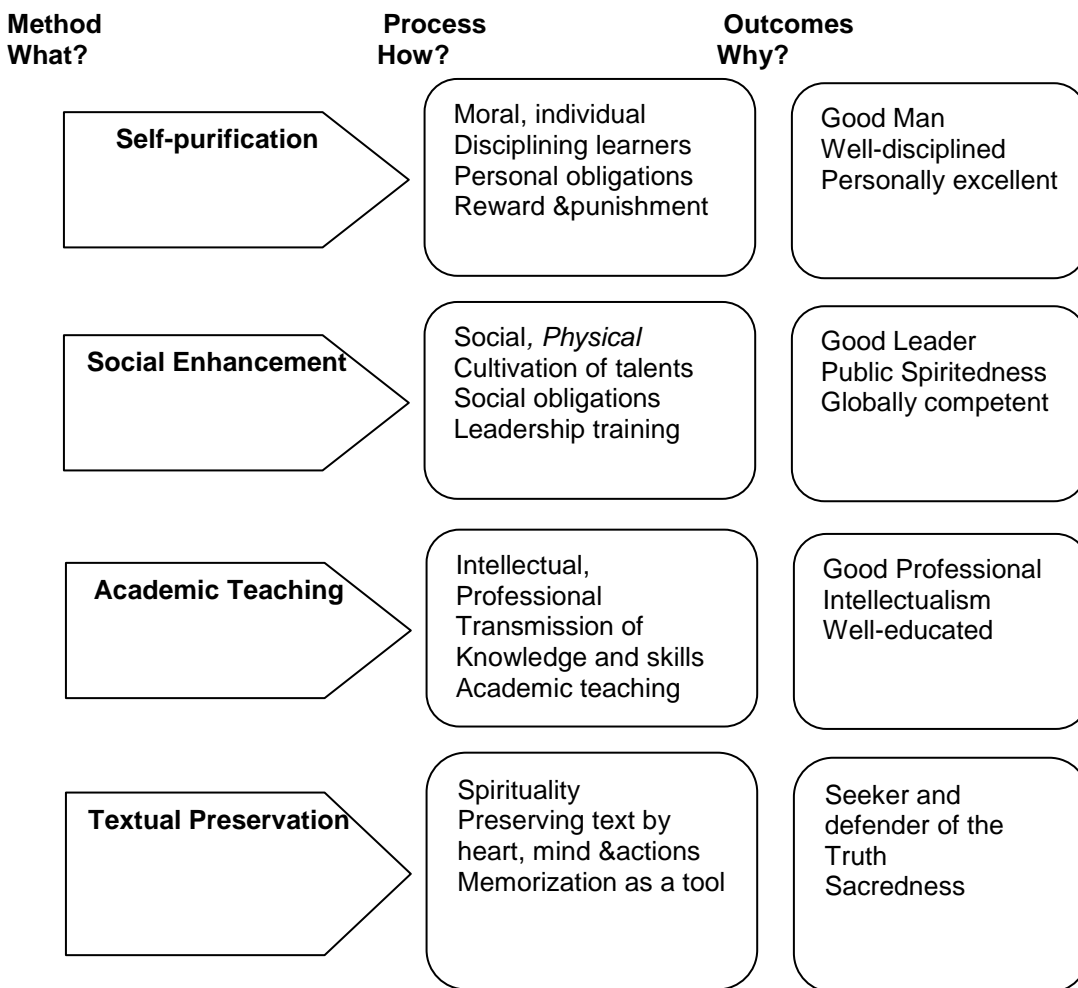
Method
What?

Process
How?

Outcomes
Why?

| Self-purification | Moral, individual Disciplining learners Personal obligations Reward &punishment | Good Man Well-disciplined Personally excellent |

| Social Enhancement | Social, *Physical* Cultivation of talents Social obligations Leadership training | Good Leader Public Spiritedness Globally competent |

| Academic Teaching | Intellectual, Professional Transmission of Knowledge and skills Academic teaching | Good Professional Intellectualism Well-educated |

| Textual Preservation | Spirituality Preserving text by heart, mind &actions Memorization as a tool | Seeker and defender of the Truth Sacredness |

Fig. 2: SSAT integrated Method for Developing Holistic Personality

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The followings are the connotative definition of these terms which although independent, are complementary to each other:

(a) Self-purification

The first method deals with self-purification*,* self-discipline and self-evaluation. This method aims at liberating the soul from the worldly concerns, wrong inclinations and evil instincts. It is a process of the purification of learners' soul by disciplining them physically, mentally and spiritually and enabling them to evaluate themselves consistently. This method is expected to produce a good manwho has self-discipline and observes all universal rules and regulations. The approach is the encouragement of acceptable conduct and discouragement of prohibition of unapproved manner.It requires a proper disciplinary system that applies rewarding or positive re-enforcement for good behavior and punishment for wrongdoings. The punishment should be minimal and should become the last alternative.

(b) Social-enhancement

The second method is socialenhancementthatemploys progressive method of cultivating individuals' potentials, talents, abilities and skills not for the benefits of themselves only, but for those of others as well. This method encourages students to participate in various social and humanitarian activities. It also equips learners with excellent qualities of leadership and management skills. It aims toguide them tounderstand their rights and duties including collective obligations as well as to think of choices and make decisions rightly and morally. This will nurture their will power to bring justice and harmony and guide towards righteousness in this world and the salvation in the Hereafter.The method is hoped to develop globally competent individuals with a high sense of public spiritedness. This empowers them to play their role as manager of the world system and to become agents of transformation of their own selves, the society and the world as a whole.

(c) Academic Teaching

The third method is academic-teachingthat denotes to the process of transmitting knowledge and skills from a teacher to a learner. Cahn (1970, 385) views that instruction is "an activity aimed at the achievement of learning, and practiced in such manner as to respect the student's intellectual integrity and capacity for independent judgment."This act of teaching involves formal instructional activities that happenmainly in the classroom settings. Various pedagogical methodologies and techniques should be applied to make productive learning that stimulates and motivates learners' interests, curiosity, sense of inquiry, thinking and exploratory climate. This method is anticipated to produce well-educated intellectuals and professionals.

(d) TextualPreservation

The fourth method is textual Preservationaims at producing the seeker of Truth who is able to preserve textual message in their heart, mind and actions. This necessitates memorization, understanding and internalization of the authentic texts. The memorization of text must be with understanding and using analytical faculties. The learners must enhance their memory faculties by exercising helpful tips and by avoiding the causes of forgetfulness. This method is expected to restore the sacredness of knowledge and produce the seeker of the Truth, having ability to spread and defend the world harmony.

In sum, the integrative method that incorporates 'SSAT'method namelySelf-purification, Social Enhancement, Academic Teaching and Textual Preservationthat will be applied as guideline and foundation for developing holistic personality among learners.

3 RECOMMENDATIONS AND IMPLICATIONS

The third part will suggest some recommendations and implications on how to develop the holistic personality.

It is necessary to note that the holistic education considers CCA and ECA as integral to the educational processes; not as additional to classroom learning but as a crucial part of formal curriculum. It is important to purposely develop learners' leadership qualities by cultivating various skills and competencies. Most importantly, such integrative approach helps students to enhance their various spiritual, intellectual and physical faculties and develop their personalities holistically. The CCA should cater for talent cultivation programmes through academic clubs, societies and others. This to improve learners' academic performance, stimulate their vocational and professional skills and cultivate creativity that they become able to govern themselves and their environment. Co-curricular activities deal with learners' spiritual and moral development which should be facilitated through spiritual circles*,* motivational and religious camps, mentor-mentee counselling, performing rituals congregationally and so on. Some collaborative activities, which involve many individuals and parties such as intellectual discourse, interactive dialogue, forum on current issues and so on, are also necessary. In addition, the ECA ensures that learners gain hands-on experiences of real life and provides them opportunities to approach society and instill public spiritedness, the sense of belonging, social

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responsibility, working in team, and volunteerism. Examples of ECA are recreational activities such as expeditions, jungle trekking; social services like outreach programmes, social visits, down-to-earth and charity activities, leadership trainings, management skills and so on.

Even though a comprehensive explanation of IIC has been proposed by Rahimah (2011), nevertheless, to implement IIC is proven difficult or almost impossible for it involves huge constraints such as big structural change, educational policy, lack of expertise and political will, not to mention financial burden the will go along with any big changes. Thus, the theory posited by Rahimah cannot be tested unless to the whole IIC framework can be applied to develop training program that can be offered to schools as complementary to the existing education system. A proper training is crucial to be done for greater effectiveness of developing holistic personality. However, based on substantive study and researchers' observation, there is no proper module designed for the development of student's personality. The development of personality requires a strong commitment from all parties. The effort of developing students' personality requires commitment and collaboration from many individuals and parties. Furthermore, it is important to purposely develop learners' personalities. It is recommended to integrate co-curriculum activities (CCA) and extra-curricular activities (ECA) into educational processes as a part of formal curriculum. Besides understanding the goals and objectives of the project, its content and methodology, the researchers and module developers must systematically plan and have a clear modus operandi to ensure an effective implementation of the modules. Therefore, this present study attempts to propose an enhancement model of IIP that can be implemented in a smaller scale such as part of extracurricular activities in secondary schools. Further, this study aims to develop modules of IIP enhancement program that meet effectiveness criteria.

The findings from this conceptual research will give some benefits to any schools and higher institutions which are practicing integrated curriculum and concern on the development of good personalities for their graduates. This paper present a conceptual framework which explain the characteristics and indicators of holistic personality as reference for educators, academics, counsellors, parents for developing personality of a person.

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