



HOLISTIC EDUCATION IN CHARACTER BUILDING FOR CHILDREN IN THE DIGITAL ERA: A MAQASID AL-SHARIAH PERSPECTIVE*

Siti Marhamah,¹ Andri Gunawan,² Siti Nur Riani³

^{1,2,3}Universitas YARSI Jakarta

Email: marhamah@yarsi.ac.id, andri.gunawan@yarsi.ac.id, siti.nur@yarsi.ac.id



[10.15408/sjsbs.v13i1.53376](https://doi.org/10.15408/sjsbs.v13i1.53376)

Abstract:

The digital era has brought both opportunities and challenges to children's character development. Easy access to information, social media, and digital technologies offers significant benefits for learning processes; however, it also has the potential to contribute to moral degradation, identity crises, and weakened self-control among children. This article aims to analyze the concept of holistic education in shaping children's character in the digital age from the perspective of Maqasid al-Shariah. The study employs a library research method with a descriptive qualitative approach. The data were obtained from literature on holistic education, character education, child development, the digital era, and the theory of Maqasid al-Shariah. The findings indicate that holistic education grounded in Maqasid al-Shariah serves as an integrative paradigm for character formation through the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal). These five dimensions are highly relevant in addressing digital challenges such as the spread of harmful content, cyberbullying, gadget addiction, misinformation, and consumerist behavior. Holistic education based on Maqasid al-Shariah emphasizes a balance among intellectual, emotional, social, spiritual, and digital intelligences, thereby fostering a generation that is morally grounded, ethical, responsible, and capable of using technology wisely.

Keywords: Holistic Education; Children's Character Development; Digital Era; Maqasid al-Shariah; Islamic Education

* Received: January 07, 2026, Revision: January 15, 2026, Published: January 31, 2026.

¹ Siti Marhamah. Fakultas Ekonomi dan Bisnis Universitas YARSI

² Andri Gunawan. Fakultas Ekonomi dan Bisnis Universitas YARSI Jakarta.

³ Siti Nur Riani. Fakultas Kedokteran Gigi Universitas Yarsi Jakarta.

A. INTRODUCTION

The advancement of digital technology has transformed nearly every aspect of human life, including education and child development. The rise of the internet, social media, artificial intelligence, and various digital devices has created a more open and flexible learning environment. However, this digital transformation also poses serious challenges to the character development of the younger generation. Today's children are growing up in an environment saturated with borderless information, making them vulnerable to negative influences such as cyberbullying, exposure to pornography, misinformation, individualism, and a decline in direct social interaction.⁴

This phenomenon demonstrates that education must extend beyond academic mastery and technological proficiency. Rather, it ought to nurture all dimensions of a child's humanity in a balanced manner, equipping them to navigate the complexities of digital life. In this regard, the framework of holistic education gains profound relevance, as it posits that human beings are multidimensional entities whose intellectual, emotional, social, spiritual, and moral facets must be developed in an integrated fashion.⁵

Holistic education originates from the fundamental premise that the primary objective of education extends beyond cultivating cognitively proficient individuals to nurturing the development of the whole person. This approach asserts that educational success should not be evaluated solely through academic achievement. Instead, education must facilitate comprehensive character development, encompassing students' capacities to build harmonious social relationships, demonstrate robust moral integrity, and internalize ethical responsibilities as active members of society. By integrating emotional, spiritual, and social dimensions into the pedagogical framework, holistic education prepares the younger generation to navigate complex life challenges with wisdom, resilience, and ethical awareness.⁶

Within the Islamic perspective, character education occupies a fundamental and strategic position. The prophetic mission of Prophet Muhammad (peace be upon him) underscores that the primary objective of revelation is to perfect human moral excellence. Consequently, the paradigm of

⁴ Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (New York: Basic Books, 2011).

⁵ Ron Miller, *What Are Schools For? Holistic Education in American Culture* (Brandon, VT: Holistic Education Press, 2007).

⁶ John P. Miller, *The Holistic Curriculum*, 2nd ed. (Toronto: University of Toronto Press, 2007).

Islamic education transcends the mere transmission of knowledge and intellectual mastery; rather, it centers on cultivating a faithful and virtuous personality capable of fostering collective well-being. This concept aligns seamlessly with the principles of Maqasid al-Shariah (the higher objectives of Islamic law), which position the preservation and advancement of human welfare as the central orientation across all dimensions of life. Thus, integrating moral and spiritual values into education serves as an essential foundation for nurturing a godfearing, knowledgeable, and socially beneficial generation.⁷

Maqasid al-Shariah serves as a philosophical and normative framework defining the primary objectives of Islamic jurisprudence in realizing and safeguarding human well-being. The classical scholar al-Shatibi conceptualized that the fundamental purpose of Islamic law centers on protecting five essential elements: faith (hifdh al-din), life (hifdh al-nafs), intellect (hifdh al-`aql), lineage (hifdh al-nasl), and wealth (hifdh al-mal). In the modern landscape, these five pillars hold profound epistemological relevance for character education in the digital age. Integrating these objectives provides a robust ethical foundation to fortify the younger generation against moral distortion, cyber risks, and cultural erosion, thereby offering a vital instrument to navigate digital complexities while promoting a civilized and sustainable society.⁸

In the context of child development, the Maqasid al-Shariah approach offers a strategic philosophical foundation for designing a holistic educational system. This framework aims not merely to produce technologically proficient youth, but also to instill a profound ethical consciousness regarding digital engagement. By internalizing these objectives, the educational process is oriented toward safeguarding children's moral integrity, protecting mental health, and preserving cognitive faculties from the perils of the cyber era. Concurrently, this approach dynamically fosters children's adaptive capacities to navigate rapid technological advancement. Consequently, Maqasid al-Shariah serves as an ethical compass that harmonizes technological innovation with human dignity, ensuring that digital progress aligns with fundamental moral principles in contemporary society.

This article aims to critically analyze how holistic education grounded in Maqasid al-Shariah can serve as a strategic framework for child character formation in the digital era. This inquiry is imperatively needed given that rapid technological disruption introduces increasingly complex ethical and

⁷ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

⁸ Abu Ishaq al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah*, vol. 2 (Beirut: Dar al-Ma'rifah, 1997).

psychosocial challenges to child development. In addressing these dynamics, a pedagogical paradigm is required that is not only comprehensive, but also explicitly oriented toward safeguarding and advancing total human well-being. By integrating Maqasid principles, this paper underscores the necessity of establishing an educational system capable of harmonizing digital competency with moral resilience, thereby empowering children to develop into principled, critical, and competitive individuals amidst the continuously accelerating currents of global technological transformation.

B. METHODS

This study employs a qualitative methodology utilizing a library research approach to conduct an in-depth examination of the subject matter. This approach was explicitly selected because the primary focus of the research centers on the conceptual analysis and theoretical synthesis of holistic education and Maqasid al-Shariah within the context of child character formation in the digital era. Data collection was executed through a systematic review of relevant primary and secondary literary sources, including classical texts, monographs, scholarly works, and peer-reviewed journal articles. Through critical and hermeneutic analysis of these academic texts, this study aims to formulate a comprehensive, relevant, and applicable conceptual framework to address the moral and ethical challenges faced by the younger generation in the modern digital landscape.⁹

The research data are derived from primary and secondary sources collected through systematic documentary analysis. Primary data sources encompass monumental works on Maqasid al-Shariah, focusing specifically on the foundational thought of Abu Ishaq al-Shatibi in his magnum opus, *Al-Muwafaqat*, alongside relevant philosophical literature on Islamic education. Meanwhile, secondary data sources comprise indexed journal articles, academic monographs, research reports, and contemporary scholarly publications addressing character education, holistic education, child developmental psychology, and the dynamic challenges of the digital era. All literary sources were rigorously selected based on their relevance, credibility, and scholarly contribution to ensure analytical depth and the validity of research findings in formulating a robust, solution-oriented conceptual framework.

⁹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 179–182. Zed Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 3–7.

Data collection in this study was conducted through comprehensive documentary research of relevant scholarly literature. The gathered textual data were subsequently analyzed using systematic and critical content analysis techniques. This analytical process focused on identifying, categorizing, and synthesizing key thematic nodes intrinsically linked to holistic education concepts, child character dynamics, and the principles of Maqasid al-Shariah. Utilizing hermeneutic and inductive approaches, the study examined the conceptual interrelationships among variables to explore how Maqasid values can be integrated into educational frameworks. Consequently, this rigorous analysis yields structured, objective findings grounded in a robust theoretical foundation, offering meaningful insights to effectively address contemporary moral challenges in the digital landscape.¹⁰

To ensure the validity and reliability of the findings, this study employs a source triangulation strategy by critically comparing and synthesizing diverse literature across the disciplines of education, developmental psychology, digital technology, and Islamic studies. This multidisciplinary approach enables the researchers to evaluate the convergence of perspectives from various fields, thereby minimizing analytical bias. Subsequently, the analytical results are presented in a descriptive-analytical manner to map and articulate the profound conceptual interrelationships between holistic education and Maqasid al-Shariah. Through this synthesis, the study not only outlines existing theoretical frameworks but also comprehensively elucidates their underlying mechanisms in shaping child character. Consequently, this research yields valid, holistic, and highly relevant conclusions to address the complex challenges of the digital age.

C. RESULTS AND DISCUSSION

1. Holistic Education and Child Character Formation

Holistic education serves as a pedagogical approach aimed at comprehensively and sustainably cultivating the full spectrum of human potential. This framework moves beyond the mere accumulation of knowledge and intellectual proficiency by meticulously integrating learners' emotional, social, moral, spiritual, and physical dimensions. Within this paradigm, children are conceptualized not as passive subjects, but as multidimensional individuals

¹⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2019), 85–89. David L. Altheide and Christopher J. Schneider, *Qualitative Media Analysis*, 2nd ed. (Thousand Oaks, CA: SAGE Publications, 2013), 38–42.

possessing a complex array of needs that must be addressed in a balanced manner. By harmonizing these developmental facets, holistic education seeks to facilitate the formation of resilient character, profound self-awareness, and critical thinking. Consequently, this approach becomes indispensable for equipping the younger generation to be adaptive, principled, and capable of making meaningful contributions to global society.

Character defines the foundational system of moral and ethical values that underpins an individual's cognition, attitudes, and behaviors in daily life. This psychological construct encompasses essential virtues such as honesty, accountability, discipline, empathy, collaborative capacity, and steadfast personal integrity.¹¹ The formation of character is not an instantaneous or spontaneous event, but rather an ongoing, gradual mechanism of value internalization. This transformation is effectively realized through the consistent habituation of positive behaviors, exemplary role modeling by authoritative figures, and the provision of a conducive educational environment. Consequently, character development necessitates a structured synergy among educational institutions, families, and broader society to cultivate principled individuals capable of contributing meaningfully to civilization.

In the contemporary digital landscape, the process of child character formation faces increasingly complex and dynamic challenges. Children's socializing agents are no longer confined to traditional environments such as the family and school; rather, they have expanded into the realm of digital media, which youth access heavily on a daily basis. This exposure to borderless digital content carries significant dual implications, encompassing both potential positive stimulation and the risk of adverse impacts on the formation of children's value systems, cognition, and behavior. Consequently, these dynamics necessitate an adaptive and rational pedagogical approach to filter digital media influences. Such a strategy is critical to safeguarding children's morality while ensuring balanced character development amidst the rapid currents of technological disruption.

Excessive and unregulated social media consumption can induce behavioral degradation, such as a decline in direct interpersonal communication skills, heightened narcissistic tendencies, and impaired emotional regulation among children. Nevertheless, digital technology is inherently ambivalent.

¹¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 50–53. Marvin W. Berkowitz and Melinda C. Bier, *What Works in Character Education: A Research-Driven Guide for Educators* (Washington, DC: Character Education Partnership, 2005), 7–10.

Conversely, the digital ecosystem possesses immense transformative potential when purposefully leveraged to reinforce character education. By expanding access to high-quality knowledge repositories, providing platforms for global cross-cultural collaboration, and stimulating creative cognition, digital media can be optimized as a constructive learning tool. Therefore, structured pedagogical governance is essential to mitigate psychological risks while maximizing the positive potential of technology to comprehensively support child character development.¹²

Consequently, the implementation of holistic education becomes a crucial imperative to establish a harmonious equilibrium between technological proficiency and character development in children. The modern educational paradigm must not narrowly reduce its scope to merely enhancing digital literacy and technical competence. Beyond that, the educational system bears a moral responsibility to guide, orient, and internalize ethical values within learners. Through this comprehensive framework, children are cultivated to utilize digital technologies judiciously, wisely, and with social accountability. Ultimately, the integration of technological competence and moral maturation serves as the foundational cornerstone for nurturing a younger generation that is not only intellectually distinguished, but also endowed with steadfast ethical integrity.

2. Challenges of Character Education in the Digital Era

The digital era presents complex challenges that significantly impact the dynamics of child character development. A primary challenge that arises is information overload, a condition wherein children are bombarded by an unrestricted influx of data, thereby experiencing difficulty in discerning valid and beneficial information. Furthermore, the proliferation of fake news and disinformation within cyberspace poses a tangible threat that risks disrupting learners' critical thinking constructs. Without rigorous filtering and adequate digital literacy, children remain highly vulnerable to adopting erroneous understandings and distorted mindsets. Consequently, these conditions necessitate effective pedagogical strategies to foster cognitive acuity and critical

¹² Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy--and Completely Unprepared for Adulthood* (New York: Atria Books, 2017), 71–78. Sonia Livingstone and Alicia Blum-Ross, *Parenting for a Digital Future: How Hopes and Fears About Technology Shape Children's Lives* (Oxford: Oxford University Press, 2020), 45–52.

awareness among the younger generation as they navigate the modern information landscape.¹³

Second, the phenomena of gadget addiction and social media dependency severely threaten to erode both the quality and frequency of intrafamilial interactions. Many children dedicate excessive screen time daily, significantly diminishing their engagement in physical activities and direct interpersonal communication. This fragmentation of domestic relationships risks weakening emotional attachment and undermining parental oversight regarding children's ethical development. Consequently, the primary moral socialization process within the family unit experiences substantial disruption. Therefore, targeted pedagogical interventions and structured boundaries on digital technology use are imperative to restore the family's foundational role in cultivating character, empathy, and social competence among the younger generation in the digital age.

Third, the escalation of cyberbullying has emerged as a highly critical concern within the dynamics of modern digital life. This destructive online behavior not only degrades children's social interactions, but also threatens to trigger complex psychological disorders. Victims of online harassment frequently experience severe drops in self-esteem, acute anxiety, traumatization, and profound depression, all of which compromise their psychological well-being. These psychosocial ramifications directly impede healthy and optimal character development processes. Consequently, a comprehensive protection strategy is required—one that integrates digital ethics education, collective oversight, and psychological support services, to establish a safe, supportive digital environment conducive to children's holistic growth.

Fourth, the proliferation of consumer culture driven by pervasive digital advertising and social media influencers threatens to instill materialistic tendencies in children from an early age. These manipulative digital marketing mechanisms frequently erode children's understanding of substantive life values. Consequently, youth increasingly measure success, social status, and self-worth solely through material possessions and social media popularity. This commodification of identity risks weakening the development of empathy, modesty, and moral integrity among learners. Therefore, character education curricula must incorporate critical media literacy to empower children to

¹³ Sam Wineburg, *Why Learn History (When It's Already on Your Phone)* (Chicago: University of Chicago Press, 2018), 82–88. Renee Hobbs, *Mind Over Media: Analyzing Contemporary Propaganda* (New York: W. W. Norton & Company, 2020), 45–50.

deconstruct commercialized messaging and cultivate a more meaningful, ethical, and sustainable orientation toward life values.

Fifth, pervasive exposure to negative digital content, such as violence, hate speech, and pornographic material, severely risks disrupting children's moral and psychological development constructs. In the absence of adequate oversight and guidance from parents and educators, such exposure can desensitize children's emotional responsiveness toward unethical behaviors. Furthermore, continuous consumption of harmful content risks obscuring the boundaries between acceptable and deviant behaviors in social life. This phenomenon directly threatens the early cultivation of a child's moral compass and character formation. Consequently, structured intervention strategies are required through the reinforcement of ethics-based digital literacy, effective content filtering systems, and dialogic guidance to safeguard the moral development of the younger generation within cyberspace.

These multidimensional challenges underscore the imperative to transform the educational paradigm away from a narrow focus solely on technical skill acquisition. Modern education must effectively harmonize digital competence with robust character formation and the deep cultivation of moral consciousness among learners. Absent a solid ethical foundation, technological advancement risks producing intellectually capable generations who nonetheless experience moral disorientation within society. Consequently, reorienting the educational system to cohesively integrate cognitive, affective, and spiritual dimensions constitutes an absolute prerequisite. This holistic approach is essential to empower the younger generation to utilize technological innovations judiciously, responsibly, and with a persistent orientation toward humanistic values and the common good.

3. Maqasid al-Shariah as the Foundation of Character Education

Maqasid al-Shariah represents the primary teleological and normative framework within Islamic jurisprudence, essentially designed to realize genuine human well-being (*maslahah*) and eliminate all forms of harm (*mafsadah*). Within educational discourse, this concept provides a highly robust philosophical and epistemological foundation for designing and developing adaptive character education systems. Through the orientation of its core values, Maqasid al-Shariah functions not merely as a moral guide in cultivating individual behavior, but also offers a critical evaluative instrument to assess the impacts of contemporary societal shifts. By internalizing this framework,

character education is directed toward cultivating learners' personalities in a spiritually, intellectually, and socially balanced manner, thereby empowering them to serve as agents of change who advance sustainable welfare across global society.¹⁴

a. *Hifdh al-Din* (Protection of Faith)

The protection of faith (*hifdh al-din*) within the character education framework is realized through the systematic reinforcement of children's spiritual values and religious conviction. In the modern digital age, learners are constantly exposed to a plurality of ideologies, transnational doctrines, and value relativism that threaten to distort their foundational religious beliefs. Consequently, educational institutions play a strategic role in equipping youth with a robust, rational, and inclusive religious foundation. Cultivating this spiritual dimension aims to foster critical reasoning, enabling children to independently filter harmful cyber information. By integrating comprehensive religious understanding, *hifdh al-din*-based character education not only safeguards children's faith against moral disintegration, but also fosters tolerance and mature religious expression amid global societal dynamics.

The reinforcement of religious values cannot be adequately internalized through mere doctrinal instruction or formal schooling alone; rather, it must be nurtured through meaningful spiritual experiences that awaken a profound consciousness of moral responsibility. Well-developed spirituality operates as an internal self-regulatory mechanism within learners. Children possessing a high degree of spiritual maturity consistently demonstrate superior self-control capacity, emotional stability, and a clear ethical compass. Consequently, they are better equipped to resist impulsive behaviors and refrain from deviant actions that could potentially harm both their own well-being and that of others. Therefore, spiritual experience constitutes an essential foundation for cultivating children's character integrity amid the increasingly complex challenges of the contemporary digital landscape.

b. *Hifdh al-Nafs* (Protection of Life)

The protection of life (*hifdh al-nafs*) within character education frameworks centers on comprehensively preserving children's physical and

¹⁴ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2008), 2–5.

psychological well-being. In the modern digital era, threats to learners' mental health have significantly escalated due to social comparison pressures on social media, widespread cyberbullying, and internet dependency. Consequently, holistic education urgently needs to facilitate the cultivation of psychological resilience and emotional regulation skills. This approach is essential for empowering children to mitigate digital anxiety without compromising their psychological stability. Furthermore, educational institutions must promote a balanced lifestyle by enforcing proportional screen-time limits and encouraging adequate physical activity, thereby safeguarding physical fitness and supporting the harmonious development of the younger generation.¹⁵

c. *Hifdh al-'Aql* (Protection of Intellect)

The protection of the intellect (*hifdh al-'aql*) constitutes a highly relevant dimension for navigating life in the digital era. A primary imperative of education is to articulate learners' critical, creative, and reflective thinking capacities. Amidst the massive influx of data, children must be equipped with comprehensive digital literacy to effectively discriminate valid information and resist the destructive impacts of disinformation. This development of cognitive capacity extends beyond conventional academic achievements to encompass the formation of ethical reasoning in evaluating technological application. Through this holistic pedagogical approach, children are prepared to transform from mere passive technological consumers into wise, critically reasoned users who contribute productively to the advancement of modern societal civilization.

d. *Hifdh al-Nasl* (Protection of Offspring)

The protection of offspring (*hifdh al-nasl*) within character education frameworks focuses on moral development, social ethics, and strengthening the quality of familial relationships. In the modern digital era, domestic communication dynamics are frequently distorted, thereby threatening to weaken the emotional bonds and essential interactions between parents and children. Consequently, character education systems must structurally reinforce core values of responsibility, respect for the family institution, and adherence to interactional ethics in both physical and cyber spaces. Establishing this ethical foundation is vital for ensuring the sustainable regeneration of a morally,

¹⁵ Mohammad Hashim Kamali, *Maqasid al-Shariah, Ijtihad and Civilisational Renewal* (London: The International Institute of Islamic Thought, 2012), 14–18.

emotionally, and socially healthy generation. Through this synergy, future generations are not only shielded from moral deviance, but are also cultivated into individuals possessing high integrity and social commitment.

e. *Hifdh al-Mal* (Protection of Wealth)

The protection of wealth (*hifdh al-mal*) within modern educational frameworks is implemented through the enhancement of comprehensive financial literacy and the cultivation of socio-economic responsibility. In the digital era, learners must be equipped with critical understanding to utilize technology judiciously, thereby mitigating the risk of succumbing to consumerist lifestyles driven by social media commercialization. By integrating character education based on the *Maqasid al-Shariah* framework, children are guided to internalize the ethical values of hard work, respect for resource efficiency, and financial integrity. This pedagogical approach aims to transform learners from passive consumers into productive entities capable of leveraging digital innovations to generate economic value that is socially beneficial and sustainable for the common good.¹⁶

4. Integration of Holistic Education and *Maqasid al-Shariah*

The integration of the holistic educational paradigm with the principles of *Maqasid al-Shariah* yields a comprehensive pedagogical synthesis that positions human beings as primary agents in civilizational advancement. This transformative approach harmoniously balances worldly pursuits with eschatological orientation, rational capacity with spiritual depth, and accelerated technological progress with steadfast moral values. Through this epistemic synergy, education is no longer reduced to a mere mechanism for technical knowledge transfer or market compliance; rather, it is oriented toward the holistic elevation of human dignity. Consequently, this model systematically cultivates an educated generation that is adaptable to modern innovation while remaining anchored in robust ethical character, integrity, and a persistent commitment to the collective welfare of global society.¹⁷

¹⁶ Mohammad Hashim Kamali, *Maqasid al-Shariah, Ijtihad and Civilisational Renewal* (London: The International Institute of Islamic Thought, 2012), 14–18.

¹⁷ Mohammad Hashim Kamali, *Maqasid al-Shariah, Ijtihad and Civilisational Renewal* (London: The International Institute of Islamic Thought, 2012), 14–18.

In its practical implementation, the educational ecosystem and the family environment play complementary strategic roles in internalizing character values grounded in the Maqasid al-Shariah framework. School educators are no longer merely positioned as agents of academic knowledge transfer; rather, they serve as moral role models who translate ethical principles into practice. Concurrently, parents fulfill a primary obligation as foundational educators, providing affective oversight and guiding the habituation of wise technology usage within the domestic sphere. This collaborative synergy between educational institutions and the family unit is highly crucial for safeguarding learners against the destructive impacts of the digital era, while simultaneously facilitating the cultivation of children's integrity, noble character, and commitment to the common good.

Modern educational curricula must be integratively designed through the systematic convergence of digital literacy, ethics-based character education, religious values reinforcement, and learners' social skills development. This unified curricular formulation aims to holistically address the complex challenges of the cyber era. Methodologically, instructional strategies such as project-based learning, collaborative learning models, and periodic ethical reflection assessments can be effectively implemented to internalize these core values. Through this pedagogical articulation, the learning process transcends mere cognitive transfer to actively stimulate critical consciousness, refine social empathy, and strengthen students' moral foundation. This integrative approach remains imperative for cultivating digitally intelligent, highly principled, and globally competitive generations capable of contributing meaningfully to society.¹⁸

Furthermore, the development of a school culture that consistently internalizes values of integrity, social empathy, moral responsibility, and respect for diversity significantly reinforces the efficacy of character education. This conducive institutional environment serves as a vehicle for ethical habituation for the entire school community.¹⁹ Consequently, the reorientation of holistic education grounded in the principles of Maqasid al-Shariah does not merely aim

¹⁸ James A. Beane, *Curriculum Integration: Designing the Core of Democratic Education* (New York: Teachers College Press, 1997), 38–42. Douglas Kellner and Jeff Share, *The Critical Media Literacy Guide: Engaging Media and Transforming Education* (Thousand Oaks, CA: Brill / Sense, 2019), 75–81.

¹⁹ John Larmer, John Mergendoller, and Suzie Boss, *Setting the Standard for Project Based Learning: A Proven Approach to Rigorous Classroom Instruction* (Alexandria, VA: ASCD, 2015), 52–58. Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass, 1991), 167–172.

to produce intellectually and academically superior individuals; rather, it cultivates human beings possessing noble character, high integrity, and ethical responsibility in navigating the complexities of digital life. The convergence of these values remains crucial to ensure that technological advancement continuously aligns with the elevation of human dignity and the creation of collective welfare within modern global society.

D. CONCLUSION

The accelerated advancement of digital technology has brought fundamental transformations to the reality of children's lives, while simultaneously introducing contemporary challenges and excesses to the character formation process. Information distortion, the degradation of social interaction, and ethical alienation pose tangible threats that risk diminishing the moral quality of the younger generation. Consequently, the reorientation of modern educational systems urgently needs to respond to contemporary dynamics without neglecting the spiritual dimensions and ethical integrity of learners. Advanced educational systems must effectively synergize technological literacy with the cultivation of robust character values. Formulating such an adaptive curriculum remains essential to ensure that technological progress does not merely yield digitally proficient generations, but also produces wise, principled individuals grounded in a steadfast moral compass.

The findings of this study empirically demonstrate that the holistic educational paradigm represents a highly relevant approach for equilibrating and sustainably actualizing learners' full potential. This transformative educational model transcends mere conventional academic achievements or cognitive mastery; rather, it integratively incorporates the dimensions of ethical character formation, spiritual foundation reinforcement, emotional development maturation, and social skills refinement. Through this comprehensive learning articulation, holistic education effectively facilitates the cultivation of resilient and adaptive personalities capable of navigating digital era disruptions. Ultimately, the implementation of this model proves effective in cultivating graduates who are not only intellectually superior, but also possess emotional maturity, social responsiveness, and moral integrity anchored in noble humanistic values.

Within the perspective of Maqasid al-Shariah, children's character formation is structurally directed through the five primary objectives of Islamic jurisprudence: the protection of faith (hifdh al-din), life (hifdh al-nafs), intellect

(hifdh al-`aql), offspring (hifdh al-nasl), and wealth (hifdh al-mal). These five universal principles provide a highly comprehensive normative, epistemological, and philosophical foundation for addressing various ethical disruptions in the digital era. Through this framework, character education does not merely focus on mitigating the negative impacts of technology, but also guides children to utilize technology responsibly for human well-being. By integrating these five dimensions, the educational system effectively cultivates learners' personalities into spiritually, cognitively, emotionally, and socially balanced individuals who remain resilient against contemporary challenges without losing their moral identity.

The integration of holistic education with the Maqasid al-Shariah framework effectively yields a transformative pedagogical model that harmoniously balances intellectual, emotional, social, spiritual, and digital intelligence. Through the formulation of this multidimensional approach, the educational system not only equips learners with contemporary technical skills, but also transforms them into individuals possessing strong character, high integrity, and a clear ethical compass. The generation produced by this model is projected to utilize cyber technology dynamics judiciously and responsibly. Ultimately, the success of this integration is measured by graduates' capacity to actively participate in mitigating social disruptions, promoting justice, and making substantial contributions toward achieving collective welfare (maslahah) amid the complexities of modern global society.

REFERENCES:

- Al-Attas, Syed Muhammad Naquib. *Islam and Secularism*. Kuala Lumpur: ISTAC, 1993.
- Al-Shatibi, Abu Ishaq. *Al-Muwafaqat fi Usul al-Shariah*. Vol. 2. Beirut: Dar al-Ma'rifah, 1997.
- Altheide, David L., and Christopher J. Schneider. *Qualitative Media Analysis*. 2nd ed. Thousand Oaks, CA: SAGE Publications, 2013.
- Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: The International Institute of Islamic Thought, 2008.
- Beane, James A. *Curriculum Integration: Designing the Core of Democratic Education*. New York: Teachers College Press, 1997.
- Berkowitz, Marvin W., and Melinda C. Bier. *What Works in Character Education: A Research-Driven Guide for Educators*. Washington, DC: Character Education Partnership, 2005.

- Creswell, John W., and J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed. Thousand Oaks, CA: SAGE Publications, 2018.
- Hobbs, Renee. *Mind Over Media: Analyzing Contemporary Propaganda*. New York: W. W. Norton & Company, 2020.
- Kamali, Mohammad Hashim. *Maqasid al-Shariah, Ijtihad and Civilisational Renewal*. London: The International Institute of Islamic Thought, 2012.
- Kellner, Douglas, and Jeff Share. *The Critical Media Literacy Guide: Engaging Media and Transforming Education*. Thousand Oaks, CA: Brill / Sense, 2019.
- Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. 4th ed. Thousand Oaks, CA: SAGE Publications, 2019.
- Larmer, John, John Mergendoller, and Suzie Boss. *Setting the Standard for Project Based Learning: A Proven Approach to Rigorous Classroom Instruction*. Alexandria, VA: ASCD, 2015.
- Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books, 1991.
- Livingstone, Sonia, and Alicia Blum-Ross. *Parenting for a Digital Future: How Hopes and Fears About Technology Shape Children's Lives*. Oxford: Oxford University Press, 2020.
- Mestika, Zed. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia, 2008.
- Mezirow, Jack. *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass, 1991.
- Miller, John P. *The Holistic Curriculum*. 2nd ed. Toronto: University of Toronto Press, 2007.
- Miller, Ron. *What Are Schools For? Holistic Education in American Culture*. Brandon, VT: Holistic Education Press, 2007.
- Turkle, Sherry. *Alone Together: Why We Expect More from Technology and Less from Each Other*. New York: Basic Books, 2011.
- Twenge, Jean M. *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy--and Completely Unprepared for Adulthood*. New York: Atria Books, 2017.
- Wineburg, Sam. *Why Learn History (When It's Already on Your Phone)*. Chicago: University of Chicago Press, 2018.