

The Concept of Holistic Education in Imam Al-Ghazali's Thought and Its Relevance to Education in the Digital Era

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ABSTRACT

This study aims to critically analyze Imam Al-Ghazali's concept of holistic education and examine its relevance to contemporary digital education. Using a qualitative library research design, the study analyzes primary texts of Al-Ghazali and relevant international scholarly literature. The research focuses on key concepts including holistic human development, moral-spiritual education, character formation, and ethical digital literacy. Data were collected through systematic textual analysis and interpreted using a normative-philosophical approach. The findings reveal that Al-Ghazali's holistic education provides a robust ethical and spiritual framework capable of addressing character crises and value disorientation in the digital era. This study contributes conceptually by repositioning Al-Ghazali's thought as a normative foundation for character-based digital education.

INTRODUCTION

The rapid development of digital technology has significantly transformed patterns of interaction, ways of thinking, and educational systems. Access to knowledge has become increasingly expansive through social media, online learning platforms, and the utilization of artificial intelligence. However, digital spaces are also saturated with distractions and unfiltered content that influence the formation of students' identities and value orientations (Anggarwal, 2020; Eryandi, 2023). In this context, the primary challenge of education is no longer the limitation of information, but rather students' capacity to manage attention, exercise self-control, critically evaluate information, and maintain ethical commitment within a highly interconnected environment. These conditions contribute to identity confusion, moral erosion, and the decline of spiritual awareness among younger generations (Asrofi et al., 2025; Faruq et al., 2025).

Digital transformation has also fostered learning processes that tend to be increasingly instant, pragmatic, and superficial (Baron, 2021). Students are accustomed to seeking quick answers without engaging in deep reasoning, while phenomena such as digital plagiarism, dependence on search engines, and the unethical use of artificial intelligence reflect the growth of technical skills alongside the weakening of intellectual autonomy. At the institutional level, educational systems remain largely dominated by cognitive orientations and academic achievement, whereas affective, moral, and spiritual development receives relatively limited attention (Purnamasari et al., 2025). The dominance of instrumental rationality and market logic renders education vulnerable to dehumanization, where success is measured through standardized outputs while neglecting the formation of personality and inner virtues.

This cognitive crisis becomes more complex when accompanied by moral and spiritual problems. Gadget addiction, exposure to destructive content, hate speech, digital bullying, and deviant behavior in cyberspace reveal vulnerabilities in personal character (Nurhadianto et al., 2020). The issue lies not in technology itself, but in the insufficient formation of character and self-regulation. This condition underscores that educational paradigms focused predominantly on cognitive aspects are no longer adequate. A holistic educational approach is required one that integrates the development of intellect, emotion, spirituality, and behavior in a unified manner so that education produces individuals who are not only intellectually competent but also morally and spiritually mature (Zainuddin, 2021).

Within the tradition of Islamic education, the thought of Imam Al-Ghazali offers a comprehensive and integrative educational framework. He conceives education as a process of purifying the soul, controlling desires, cultivating noble character, and integrating reason (*'aql*), heart (*qalb*), and action (*'amal*) (Hanafi et al., 2022). Teachers are positioned not merely as transmitters of information, but as moral and spiritual guides for learners (Munawir et al., 2025; Zamhariroh et al., 2024). The balance between intellectual mastery and spiritual refinement constitutes the core orientation of his educational vision, rendering it highly

relevant for re-examining contemporary educational challenges in a digital era marked by fragmentation and dehumanization.

Numerous studies on digital literacy, character education, and Al-Ghazali's thought have been conducted. However, most of these studies address the issues separately or adopt descriptive-historical approaches. There remains a research gap in systematically linking Al-Ghazali's holistic educational concepts with concrete challenges of the digital era, such as uncontrolled digital consumption, value disorientation, and behavioral degradation (Fadillah & Wardan, 2025). This study positions Al-Ghazali's holistic thought particularly the integration of knowledge and faith, purification of the soul, cultivation of moral character, and intellectual-spiritual balance as an analytical framework for reinterpreting the goals and orientations of education in the digital age (Bayhaqi et al., 2024; Taufiq et al., 2024).

Based on this context, this article aims to critically analyze the concept of holistic education in Al-Ghazali's thought and to explain its relevance to character formation, self-control, and the strengthening of students' spiritual awareness in the digital era. This article situates Al-Ghazali's educational thought not merely as a historical legacy, but as a conceptual paradigm capable of responding to the moral, spiritual, and pedagogical challenges arising from contemporary digital culture. Accordingly, this study offers a conceptual contribution by repositioning Al-Ghazali's holistic education as a normative-ethical framework for the development of value-oriented digital education

THEORETICAL REVIEW

Holistic Education: Concept and Urgency

Holistic education is understood as a comprehensive approach that develops the full range of human potential, encompassing physical, mental, social, and spiritual dimensions (Husni et al., 2025). Its primary objective is to cultivate integrated and ethical individuals through the harmonious development of multiple dimensions of growth. Within this framework, education is not limited to the transfer of cognitive knowledge, but also emphasizes the affective and psychomotor development of learners (Munawir et al., 2025).

Amid the current trend of modern specialization, the development of one dimension often comes at the expense of others, resulting in imbalanced personality formation. Therefore, holistic education is crucial for preparing generations capable of responding to global complexity with critical thinking, empathy, and moral resilience (Fadilah et al., 2025). The integration of technology within this approach functions to strengthen the internalization of spiritual values and digital ethics (Arifin et al., 2025), while also promoting critical digital literacy, character formation, and the reinforcement of students' spirituality (Supriadi et al., 2024).

Accordingly, holistic education is directed toward producing generations who excel academically while also demonstrating integrity and social responsibility (Munawir et al., 2025). Character education constitutes an integral component of this approach, aligning with the national Character Education

Strengthening program (Nursanti et al., 2023). This perspective fosters learners holistically across all dimensions of human development spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional, and physical with an orientation toward awareness of the relationship with God (Iwan et al., 2024). In the context of the digital era, character education grounded in holistic values such as wisdom, courage, and justice has become increasingly urgent in addressing ethical degradation in cyberspace (Choirunnisa et al., 2025; Mustabsyirah & Mardyawati, 2025).

Challenges of Education in the Digital Era

The digital era has brought profound changes to the educational landscape while simultaneously presenting new challenges in the implementation of holistic education. The integration of technology must be carried out prudently so as not to diminish students' moral values (Hadi et al., 2025). Changes in lifestyles driven by information technology require education to adapt in addressing the penetration of external values and the challenges of character development (Asrofi et al., 2025; Fadilah et al., 2025).

Educational institutions need to develop adaptive strategies to ensure that the use of technology not only enriches learning experiences but also strengthens students' capacity to filter information and resist negative influences (Syafi'i & Yusuf, 2021). A purely cognitive approach has proven inadequate, particularly when compounded by digital environments that tend to encourage deviant behavior (Nabila et al., 2025). This condition calls for the revitalization of character education that balances intellectual, emotional, and spiritual intelligence in order to foster moral resilience (Puniman, 2023).

On the other hand, digital technology also generates disparities in access and potential misuse. Therefore, the integration of technological innovation with Islamic values becomes essential for shaping students' character (Sugiarto, 2025). Education in the digital era is thus required not only to transmit knowledge, but also to cultivate individuals who are both ethical and adaptive in responding to rapid technological change (Salisah et al., 2024).

Position of the Study within Holistic Education and Digital Era Scholarship

Numerous previous studies indicate that the implementation of character education in the digital era requires a strong role from teachers as well as curriculum adaptations that are responsive to technological developments (Asrofi et al., 2025). Although challenges persist in the form of limited understanding of Islamic character values and disparities in access to technology, the use of digital platforms also presents significant opportunities for strengthening Islamic character education in a broader and more contextualized manner (Adiyono et al., 2024).

Several studies reveal that digital technology can serve as an effective medium for character formation when employed wisely and integrated with moral and religious values. Nevertheless, risks such as low levels of digital ethics, reduced social interaction, and the potential degradation of values remain serious concerns in the practice of digital education (Wilanda et al., 2025). Therefore, the involvement of educators, parents, and the wider community

through Islamic digital literacy strategies and contextual learning approaches constitutes a crucial prerequisite for strengthening character education (Asrofi et al., 2025).

Other research demonstrates that supervision of technology use and sustained personal guidance significantly influence the development of students' personalities, including those of *santri* in Islamic educational institutions (Lestari et al., 2024). The integration of Islamic values into character education has been shown to enhance students' religious understanding and moral resilience (Eryandi, 2023). However, several studies also highlight limitations in implementation, such as infrastructural constraints, difficulties in internalizing values through digital media, and a decline in the intensity of direct social interaction that is essential for character formation (Harahap et al., 2024).

The theoretical exposition above indicates that holistic education in the thought of Imam Al-Ghazali is grounded in a distinctive ontological, epistemological, and axiological framework that remains relevant to the challenges of education in the digital era. Al-Ghazali's position within contemporary educational discourse underscores the need to re-examine his classical ideas in a systematic and contextual manner, particularly in responding to the crisis of character, value disorientation, and the dominance of instrumental rationality in modern education. Accordingly, this study is designed to conduct an in-depth examination of Al-Ghazali's primary texts and supporting literature through a library-based research approach, with the aim of reconstructing his concept of holistic education and interpreting its relevance within the context of contemporary digital education. The methodological approach employed is elaborated in the following section.

METHODOLOGY

This study employs a qualitative approach with a library-based research design that focuses on an in-depth examination of scholarly literature to construct a solid conceptual framework. The research does not involve field data collection; instead, it relies on the systematic collection, review, and synthesis of relevant academic sources. Textual data are analyzed to identify meanings, patterns, and conceptual relationships related to the research questions, and are processed using a descriptive-analytical approach to extract key ideas and formulate conceptual generalizations.

The data sources consist of primary texts in the form of Imam al-Ghazali's original works and secondary sources including scholarly interpretations, analyses, and contemporary studies on his educational thought and its relevance to digital-era education. Sources were selected purposively based on their relevance to holistic education, al-Ghazali's educational philosophy, and digital educational contexts. Data analysis was conducted through descriptive content and thematic analysis to identify core concepts and recurring themes, complemented by philosophical interpretation to reveal the pedagogical values embedded in al-Ghazali's works. The findings are presented in a coherent narrative to highlight the implications of his holistic educational thought for contemporary digital education.

RESULTS AND DISCUSSION

Holistic Education in Imam Al-Ghazali's Thought

Based on the literature review, Al-Ghazali conceives education as a process of comprehensive human perfection encompassing intellectual, spiritual, moral, and social dimensions. Education is not reduced to the development of intellectual capacity alone, but is fundamentally directed toward moral formation and the purification of the soul (*tazkiyat al-nafs*) as the core of the educational process (Sa'idah & Annajih, 2019). Within this framework, the heart (*qalb*) is positioned as the center of personality formation, rendering the success of education highly dependent on the inner quality of learners (Fatimah et al., 2023).

Al-Ghazali further emphasizes the unity of worldly and hereafter-oriented goals in education. Knowledge is understood not as an ultimate end, but as a means of drawing closer to God, cultivating self-discipline, and guiding individuals toward true happiness (*sa'ādah*) (Hasyim, 2024; Noviani et al., 2025). In line with this view, various studies indicate that the core of Al-Ghazali's educational thought includes moral development, religious values, life skills, and the cultivation of learners' independence as preparation for social life (Sa'bani et al., 2024).

These findings demonstrate that holistic education in Al-Ghazali's thought is not merely conceptually integrative but also constitutes a strong normative framework for character education. Unlike many modern holistic education approaches grounded in humanistic-secular paradigms, Al-Ghazali places the spiritual dimension as the ontological foundation of education. Educational aims are not derived solely from pragmatic human needs but from an awareness of humanity's purpose of creation as servants of God.

Table 1. Normative Framework of Holistic Education in Al-Ghazali's Thought

Analytical Aspect	Al-Ghazali's Education	Holistic	Implications for Digital-Era Education
Ontological Foundation	Spiritual and theocentric orientation		Education oriented toward ethical and spiritual meaning
Core Educational Process	Moral formation and soul purification (<i>tazkiyat al-nafs</i>)		Development of self-control and moral responsibility
Character Formation Model	<i>Takhallī-taḥallī-tajallī</i> as a continuous process		Character built through sustained ethical cultivation
View of Knowledge	Knowledge as a means toward moral refinement and <i>sa'ādah</i>		Critique of performance- and skill-centered education
Measure of Success	Inner moral quality and spiritual awareness		Balance between intellectual achievement and ethical literacy

As illustrated in Table 1, Al-Ghazali's holistic education places moral formation and the purification of the soul at the core of the educational process, emphasizing through the *takhallī-taḥallī-tajallī* framework that character development requires sustained self-purification, value internalization, and moral consistency rather than instantaneous outcomes. In the digital era, where technological proficiency often outpaces ethical depth, this framework functions as a normative counterbalance to technocratic education by reframing digital literacy as ethical competence, thereby preserving the humanistic, spiritual, and moral orientation of education amid rapid digitalization (Indratanovi et al., 2025; Pare & Sihotang, 2023).

Accordingly, Al-Ghazali's educational concept can function as a normative framework that counterbalances the dominance of instrumental rationality in digital education. The ethical and spiritual dimensions he advances safeguard education from losing its humanistic values amid the currents of digitalization. Education thus aims not only to produce individuals who excel intellectually and technologically, but also persons endowed with moral depth, spiritual awareness, and a meaningful orientation toward life.

Characteristics of Al-Ghazali's Holistic Education

The literature review indicates that holistic education in Al-Ghazali's thought is directed toward the formation of individuals who are balanced intellectually, spiritually, emotionally, and physically. Education is not understood merely as a process of intellectual development, but as a comprehensive effort to cultivate human personality toward moral and spiritual perfection. The ultimate goal of education, according to Al-Ghazali, is the realization of the *insan kamil* a complete human being who attains happiness in both worldly and hereafter dimensions through the cultivation of noble character and the elimination of reprehensible traits (Azahra, 2022; Lathifah et al., 2025).

Moreover, Al-Ghazali positions the heart (*qalb*) as the center of human personality. Consequently, all components of education including educational goals, curriculum, the role of teachers, learning methods, and the educational environment must be oriented toward the formation of a *qalbun salīm*. Educational success is not determined by a single element, but by the systemic synergy among learners, educators, learning materials, pedagogical methods, and an educational atmosphere conducive to moral and spiritual development (Rasiani et al., 2024).

The characteristics of holistic education articulated by Al-Ghazali demonstrate that his educational thought is systemic and integrative in nature. Education is not positioned as a technical or administrative activity, but as a comprehensive process of human formation that integrates a theocentric orientation servitude to God and an anthropocentric orientation—the development of the full range of human potential. By unifying these two orientations, Al-Ghazali avoids the dichotomy between worldly and hereafter-oriented interests, situating both within a single, coherent educational purpose.

Table 2. Key Characteristics of Al-Ghazali's Holistic Education

Educational Characteristic	Conceptual Description	Implications for Modern Education
Educational Orientation	Integration of theocentric and anthropocentric dimensions	Education grounded in values while fostering human potential
Core of Personality Formation	The heart (<i>qalb</i>) as the center of human development	Emphasis on self-regulation and ethical awareness
Role of Knowledge	Instrument for moral and spiritual formation	Knowledge subordinated to character and integrity
Educational Goal	Formation of noble character (<i>akhlāq</i>)	Moral resilience amid digital complexity
Educational Paradigm	Holistic and integrative, non-dichotomous	Alternative to mechanistic and technocratic models

As illustrated in Table 2, Al-Ghazali's holistic education integrates theocentric and anthropocentric dimensions by positioning moral character as the primary outcome of education and treating knowledge as an instrument for character formation, while emphasizing the heart (*qalb*) as the center of personality development and implicitly critiquing modern paradigms that prioritize cognitive performance and technical skills. In the digital era, this framework becomes increasingly relevant as it addresses the moral and emotional fragility often produced by technology-driven learning environments, offering a normative foundation that highlights self-regulation, ethical consciousness, and the integration of intellectual, emotional, and spiritual intelligence as prerequisites for responsible technology use and for reconstructing character-based Islamic Religious Education in contemporary contexts (Haidar & Maulani, 2025; Puniman, 2023).

Accordingly, the characteristics of Al-Ghazali's holistic education are not only theoretically relevant but also carry practical implications for the reconstruction of character-based Islamic Religious Education curricula. His thought provides a normative foundation for positioning moral character and spirituality as the core of education, while situating knowledge and technology as instruments for cultivating individuals of integrity.

Relevance of Al-Ghazali's Holistic Education in the Digital Era

The findings of the literature review indicate that Al-Ghazali's holistic educational thought is highly relevant to various educational challenges in the digital era, particularly the dichotomy between religious and secular knowledge, the crisis of student character, and the dominance of instrumental rationality within modern educational systems (Zamhariroh et al., 2024). Al-Ghazali emphasizes that education must integrate faith, noble character, and piety as the core of personality formation, rather than treating them as mere complements to the mastery of knowledge and technical skills. In contemporary contexts, this

principle functions as a normative filter against the negative impacts of digital technological development (Fadilah et al., 2025; Noviani et al., 2025).

Moreover, recent studies demonstrate that the internalization of spiritual values through reflection, practical experience, teacher exemplarity, and the use of interactive digital technologies is effective in simultaneously developing students' intellectual, emotional, and spiritual intelligence (Sukma et al., 2025). These findings reinforce the argument that holistic education grounded in spiritual values is not incompatible with technological advancement, but can instead adapt to and utilize technology as a medium for character and personality development.

The relevance of Al-Ghazali's educational thought becomes increasingly evident when examined in relation to the conditions of digital-native generations. While contemporary learners enjoy unprecedented access to information and technology, they remain vulnerable to value disorientation manifested in phenomena such as gadget addiction, misinformation, virtual hedonism, hate speech, and ethical degradation in digital communication. This condition confirms Al-Ghazali's critique of knowledge that is detached from ethical and spiritual orientation, as technological mastery without moral grounding tends to intensify character crises rather than resolve them.

Table 3. Relevance of Al-Ghazali's Holistic Education to Key Challenges of the Digital Era

Digital-Era Challenges	Al-Ghazali's Holistic Educational Framework	Educational-Ethical Implications
Gadget addiction and instant culture	Mujāhadat al-nafs and tazkiyat al-nafs as foundations of self-discipline	Strengthening self-regulation and moderation in technology use
Misinformation and information overload	Ethical discernment rooted in moral and spiritual awareness	Responsible evaluation and ethical use of digital information
Ethical degradation in digital communication	Habituation of noble character (akhlāq karīmah)	Cultivation of respectful and ethical digital interaction
Value-neutral digital literacy	Orientation of technology toward maṣlahah (public benefit)	Digital literacy grounded in moral responsibility
Technocratic and performance-driven education	Integration of ethical-spiritual objectives into educational goals	Human-centered and value-oriented digital education

The table demonstrates that Al-Ghazali's holistic education offers a structured conceptual response to the moral and ethical challenges of digitalization. By positioning self-discipline, soul purification, and character habituation as core educational processes, Al-Ghazali reframes digital competence as inseparable from moral integrity. Technology is not rejected, but

ethically guided to serve higher educational purposes, including personal development, social responsibility, and devotion to God. This approach aligns with contemporary character education paradigms that stress the integration of cognitive, emotional, and spiritual intelligence in navigating the digital world.

Furthermore, Al-Ghazali's framework challenges the prevailing assumption that digital literacy is value-neutral. Within his paradigm, digital literacy must be oriented toward meaning, responsibility, and public benefit (*maṣlahah*), rather than mere efficiency or performance. Consequently, Al-Ghazali's holistic education emerges as a strategic and normative alternative to technocratic models of digital education, offering a humane and ethically grounded foundation for twenty-first-century education that seeks to balance technological advancement with moral and spiritual depth.

Implications of Al-Ghazali's Holistic Education in Addressing the Challenges of the Digital Era

The synthesis of the literature indicates that Al-Ghazali's holistic educational thought has direct implications for curriculum development, character formation, and the strengthening of digital literacy grounded in ethical and spiritual values. Character-based religious education plays a crucial role in shaping students' self-control in the responsible use of technology, thereby minimizing the negative impacts of digitalization such as social media misuse, ethical degradation, and gadget addiction (Pernanda & Holid, 2024; Sipahutar & Zulham, 2024).

Furthermore, various studies highlight the strategic role of Islamic Religious Education teachers in instilling values of honesty, responsibility, discipline, and ethical awareness as the foundation of digital citizenship (Eryandi, 2023; Haidar & Maulani, 2025). Al-Ghazali's educational philosophy is also aligned with Indonesia's national education policy, particularly the Merdeka Curriculum, which emphasizes character development through the Pancasila Student Profile (Hanafie et al., 2023). These findings demonstrate that Al-Ghazali's ideas are not in opposition to modern educational paradigms but can function as a normative foundation for their implementation.

The implications of Al-Ghazali's holistic education underscore that educational transformation in the digital era cannot be limited to technological tools, media, or instructional methods alone. Such transformation must also address values, character, and the ultimate orientation of education. From Al-Ghazali's perspective, educational success is not measured by technological sophistication or rapid access to information, but by the formation of noble character and self-regulation. This view offers a conceptual critique of technocratic and performance-oriented models of digital education.

Table 4. Implications of Al-Ghazali’s Holistic Education for Digital-Era Educational Transformation

Aspect of Digital-Era Education	Implications from Al-Ghazali’s Holistic Education	Educational Orientation
Technology-centered transformation	Education prioritizes character and self-regulation over technological sophistication	Value-oriented educational transformation
Fragmented responsibility for character education	Moral formation as a collective responsibility across all subjects	Integrated and holistic curriculum design
Value-neutral digital learning	Digital education as a moral-spiritual arena	Ethical framing of digital learning environments
Technical digital literacy	Digital literacy linked with moral responsibility and self-control	Ethical and reflective technology use
Teacher as information transmitter	Teacher as moral and ethical role model	Integrity-based digital education ecosystem

The table illustrates that the implications of Al-Ghazali’s holistic education extend beyond methodological or technological reform toward a transformation of educational values and objectives. Educational success, from this perspective, is not defined by efficiency, speed, or technological sophistication, but by the formation of noble character and the cultivation of self-regulation. This orientation constitutes a direct critique of technocratic and performance-driven digital education models that prioritize measurable outputs while neglecting moral and spiritual development.

Furthermore, Al-Ghazali’s emphasis on moral integration across the curriculum and the exemplary role of teachers reinforces the view that digital education cannot be value-neutral. Digital literacy must be framed as ethical competence, while teachers function as living models of responsible digital conduct. Through this framework, Islamic education is positioned to produce technologically capable yet morally grounded individuals, demonstrating that Al-Ghazali’s thought remains an operational and relevant foundation for addressing the challenges of twenty-first-century digital education.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that Al-Ghazali’s concept of holistic education remains highly relevant in addressing contemporary educational challenges in the digital era. His educational framework emphasizes the integration of intellectual development, moral formation, and spiritual refinement as an inseparable unity. The findings demonstrate that Al-Ghazali’s critique of knowledge detached from ethical and spiritual purposes aligns with current issues such as character

degradation, value disorientation, and the dominance of instrumental rationality in digital-based education. Holistic education, as articulated by Al-Ghazali, provides a normative and philosophical foundation for reorienting digital education toward the formation of morally grounded, spiritually conscious, and intellectually competent individuals. Rather than rejecting technological advancement, Al-Ghazali's perspective positions technology as a means that must be subordinated to higher educational objectives, namely the cultivation of virtuous character, self-control, and meaningful life orientation.

Based on these findings, it is recommended that educational policymakers, curriculum developers, and educators integrate Al-Ghazali's holistic educational principles into contemporary educational practices, particularly in the design of value-oriented digital learning environments. Character education grounded in ethical and spiritual values should be systematically embedded across all subjects rather than confined to religious instruction alone. Teachers should be strengthened as moral role models who demonstrate ethical digital behavior and responsible technology use. Furthermore, future research is encouraged to explore empirical implementations of Al-Ghazali's holistic education framework within digital learning settings to assess its practical impact on students' character development, digital literacy, and spiritual awareness in diverse educational contexts.

FURTHER STUDY

This study is limited to a conceptual and literature-based analysis of Imam Al-Ghazali's holistic educational thought and its relevance to contemporary digital education. As a normative and theoretical inquiry, this research does not involve empirical data from educational institutions or learners' lived experiences. Consequently, the findings are interpretative in nature and rely on the depth and scope of the selected primary and secondary sources. Future studies are therefore encouraged to explore the empirical implementation of Al-Ghazali's holistic education framework in digital learning environments, particularly through case studies, experimental designs, or mixed-method approaches. Further research may also examine comparative perspectives between Al-Ghazali's educational thought and contemporary digital pedagogy models to strengthen the practical applicability and cross-disciplinary contribution of holistic education in the digital era.

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