

## Transformation of Islamic Education Through Integrated Islamic Schools

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**Abstract:** *This research aims to discover how Islamic education is transformed through integrated Islamic schools. This research focuses on integrated Islamic schools' history, implementation, and curriculum. This research uses the literature study method. To collect data from various sources, such as journals, the internet, books and other libraries. Data analysis using content analysis. As an effort to combine traditional concepts with modern management, it is hoped that the Integrated Islamic School can be an alternative solution for Muslim communities who want a balanced education between general knowledge and religion. Integrated Islamic Schools are affiliated with the Integrated Islamic School Network (JSIT), founded in 2003. The aim is to coordinate and encourage the establishment of comprehensive Islamic schools. With JSIT, Indonesia is divided into seven regions which include northern Sumatra, southern Sumatra, Banten, Jakarta and West Java, Central Java and Yogyakarta, Kalimantan, East Java, Bali, East Nusa Tenggara and West Nusa Tenggara, as well as Sulawesi, Maluku and Papua. Each regional branch has one coordinator who supervises the district coordinator.*

**Keywords:** Educational Transformation, Islamic Education, Integrated School.

### Introduction

Islamic education has a central role in shaping the character and spirituality of Muslims. In facing the dynamics of the times that continue to develop, there is a need for transformation in Islamic education to answer the demands of the times and provide a holistic understanding for future generations. One form of transformation that is interesting to explore is the concept of Integrated Islamic Schools. Integrated Islamic Schools create a comprehensive educational ecosystem, combining Islamic values with a quality curriculum. This innovation has a positive impact in forming students who are not only able to compete at the global level, but also have a solid spiritual

foundation. However, behind these positive potentials, the transformation of Islamic education through Integrated Islamic Schools is also faced with several challenges that must be overcome (Hakim, 2021; Zainal, 2019).

It is mutually understood that Indonesian Islamic educational institutions have gone through a long history in line with the Islamization of society and the tradition of transmitting Islamic knowledge that has continued from generation to generation. Indonesian Islamic Education Institutions have undergone transformation and modernization so that they have emerged as modern educational institutions emphasizing not only Islamic knowledge but also science. Islamic education in Indonesia existed long before the Indonesian people were familiar with the school system introduced by the Dutch colonial government. However, the Dutch colonial government's presence at that time significantly impacted changes in various aspects of Indonesian society. One of the aspects included in this is the field of education, where at the beginning of the 20th century, the Dutch colonials gave different treatment to the schools they pioneered, compared to their treatment of education in Islamic education institutions (Subhan, 2012).

Then, at the end of the 19th century, Indonesia began to enter the movement for renewal/modernization of the Islamic education system from the Middle East, especially Egypt and Mecca. This reform movement significantly influenced the development of Islamic education and religion in Indonesia at that time and in the future (Huda et al., 2020). The renewal of the Islamic education system is an effort to reconstruct, revitalize, reform, reorganize and review Islamic education with its various aspects to adapt to developments and answer the needs of the times. Islamic education reform is carried out on multiple aspects of education, including updates to institutions, curriculum, management, teaching and learning processes, quality of graduates, infrastructure, and so on so that they can be adapted to the times (Hakim, 2021; Nata, 2019).

After the children of this country returned to the archipelago from their studies in the Middle East, including Egypt, Mecca and Medina, they realized the importance of reforming the educational institutions that existed at that time. At that time, the educational environment for local children was unsafe due to discriminatory Dutch policies. For example, some are renewing Islamic educational institutions in Java while maintaining their originality, such as the Tebu Ireng Islamic Boarding School led by Syaikh Hasyim Asy'ari. Some have established

academic institutions by adopting the Dutch education system, such as madrasas initiated by Jam'iyat Khair, Al Irsyad and Muhammadiyah. In West Sumatra, there are Adabiyah School which combines Dutch school education with Islamic education, some say this is the forerunner of Islamic Schools in Indonesia (Frاندani, 2023).

The position of madrasas in Indonesia began to be recognized in the 1970s when the Minister of Religion, Mukti Ali, introduced standardization of the madrasa education system through the 3 Ministerial Decree. Then, madrasa education was strengthened by the National Education System Law No. 2 of 1989, which states that madrasas are part of the National Education System. The government even strengthened the position of madrasas by issuing National Education System Law No. 20 of 2003, which states that madrasas are equivalent to public schools. However, until now madrasas are still considered second-class educational institutions (Kurnaengsih, 2015; Rubini, 2016).

Regarding Islamic schools, most studies of Islamic education have focused on brands such as madrasas, Islamic boarding schools, surau, Dayah and Islamic universities, which are under the Ministry of Religion. Researchers and writers who focus on studying Islamic educational institutions include Moh Rokib, Hasbi Indra, Mahmud Arif, Mujamil Qomar and Abuddin Nata. When discussing the revitalization of Islamic education, the three institutions mentioned above are research material and Islamic educational institutions with the "school" are not discussed in depth. This is understandable because the school has long been associated with general education schools. Although not very comprehensive, Azyumardi Azra is one of the few thinkers who have studied Islamic educational institutions using the school model. Azra explained that domestic and foreign observers described the emergence of integrated Islamic schools among Muslim elites as a pattern of 'sanitization'. This 'santrization' marked the beginning of the revival of Muslims but sparked debate as to whether this revival was political or cultural (Ikhwan et al., 2019; Muallimin, 2017; Supriadi, 2016).

The Muslim middle class has carried out various initiatives related to the Islamization of formal education to introduce Islamic teachings and institutions to the broader community. One such initiative is the establishment of high-quality Islamic schools that combine general education and Islamic education. Some examples of these model schools include Al-Izhar, Muthahhari, Insan Scholar, Madania, Bina Insan, Dwi Warna, Lazuardi, Fajar Hidayah, Nurul Fikri, and Salman

al-Farisi. These schools have a curriculum that integrates Islamic teachings with the national curriculum to give students a holistic and balanced education. Apart from that, these schools also emphasize developing students' character based on Islamic values. Thus, this formal education Islamization initiative can positively contribute to introducing Islam to the broader community (Kurnaengsih, 2015; Sari & Sirozi, 2023).

In contrast to madrasas which generally have limited facilities and accept students from lower to middle economic groups, Islamic schools show unique characteristics as elite educational institutions. They tend to recruit students from the upper middle class and provide excellent facilities, including air-conditioned rooms, digital libraries and laboratories, at a high cost. Some implement a boarding school system focusing on forming student discipline and purity. Even though they are administratively under the Ministry of Education and Culture, like public schools, they are designed to be similar to public schools with a solid Islamic character, especially in paying particular attention to moral and religious education. This phenomenon of the growth of quality Islamic schools is believed to be inspired by Islamization efforts in formal education. One example of an Islamic school that has become popular in various regions in Indonesia is the Integrated Islamic School (SIT) (Afida, 2018; Frandani, 2023). So based on the display above, it becomes interesting when there is a study related to Integrated Islamic Schools (SIT), so that it can be known the various efforts of Muslim elites in the development of the Islamic education system.

## Method

In this research, researchers used the literature study method. The literature study method explores relevant theories and references in research fields that cannot be separated from science. Several steps that will be taken in this research include 1) preparing equipment, 2) compiling a list of references to be studied, 3) setting a schedule, and 4) reading and making research notes. Library study is a method used to collect data and sources relevant to a particular topic from various sources, such as journals, the internet, books and other libraries. In this research, secondary data was used. The data obtained is explained in writing so readers can easily understand it. The literature search was carried out through the Google Scholar online database. Priority literature published from 2017 to 2022 is 14 articles. This research uses content analysis techniques to explore information and patterns from text or content related to the transformation of Islamic education.

Using content analysis techniques, research on the transformation of Islamic teaching through integrated Islamic schools can provide in-depth insight into the concept and implementation of educational practices in this environment (Ikhwan, 2021; Sukmadinata, 2016).

## Result and Discussion

### *A Brief Overview of the Development of the Islamic Education System in Indonesia*

Initially, Islamic education in Indonesia experienced various significant developments throughout history. A brief review of its evolution reveals three main periods. According to Ramayulis, the development of Islamic education in Indonesia can be grouped into three main periods, namely: 1) The initial period of Islam's entry into Indonesia, 2) The colonial period, and 3) The period of renewal of Islamic education. From these three periods, it can be concluded that Islamic education in Indonesia consists of three main category models, namely Islamic boarding schools, schools and madrasas, each of which has its characteristics and tends to be dichotomous, not integrated, especially in the school and Islamic boarding school models (Arifin, 2012; Khozin, 2019; Usman, 2013).

According to Karel A. Steenbrink, the school education system is an educational policy designed by the Netherlands and is still in place today. On the other hand, Islamic boarding schools are traditional Islamic educational institutions that teach yellow books under the guidance of kyai's, creating a characteristic of early Islamic education in Indonesia with various variations and styles. However, in the last two decades, many Islamic boarding schools, according to Karel A. Steenbrink, have adopted the madrasa system and included general subjects in their curriculum. The introduction of the madrasa system aims to reduce the gap between Islamic boarding schools and schools but ultimately creates dualism in the national education system. Although Islamic boarding schools are often considered less responsive to developments and demands of the times because of their emphasis on religious subjects, some have made adaptations to remain relevant (Afida, 2018; Steenbrink, 1991).

Initially, Islamic religious education was not included in the national education curriculum structure because it was considered an individual's private domain and seemed to be ignored. In 1989, through the efforts of Islamic education figures, Islamic Religious Education (PAI) material became mandatory in schools with the enactment of the

National Education System Law Number 2 of 1989, which was then strengthened in 2003 through the National Education System Law Number 20 of 2003. Thus, the role of Islamic religious education still needs to be more significant in achieving the desired national education goals. The need for more attention to this is one of the reasons for the emergence of the concept of integrated Islamic schools (Kurnaengsih, 2015; Sari & Sirozi, 2023).

### *Historical Background of Integrated Islamic Schools*

In the late 1980s, the term Integrated Islamic School emerged, which was initiated by campus da'wah activists who were members of the Jamaah Tarbiyah community from various Campus Da'wah Institutions (LDK) such as the Bandung Institute of Technology (ITB), University of Indonesia (UI), and several universities. Other prominent figures who are concerned about the condition of education in Indonesia. They are campus Islamic activists who play a significant role in spreading Islamic ideology among students. This movement targets youth explicitly because it is believed that the younger generation will be agents of social change who are very relevant in the process of Islamization of Indonesian society as a whole (Ardianto, 2021; Suyatno, 2015).

It is believed that preparing a young generation of Muslims committed to da'wah will be more effective through educational efforts, which the establishment of an Integrated Islamic School realizes. Initially, five elementary schools were established in 1993, namely SDIT Nurul Fikri Depok, SDIT Al Hikmah South Jakarta, SDIT Iqro Bekasi, SDIT Ummul Quro Bogor, and SDIT Al Khayrot East Jakarta. Since then, Integrated Islamic Schools have continued to emerge and develop (Mualimin, 2017).

What is impressive about Integrated Islamic Schools is that they are affiliated with the Integrated Islamic School Network (JSIT) founded in 2003. The aim is to coordinate and encourage the establishment of comprehensive Islamic schools. There are various types of schools under the JSIT umbrella, managed by multiple schools such as Al Muazz, Insan Mulia, Al Farabi, Ibnu Abbas, Salman Al Farisi, Al Khairat, and Al Madinah. JSIT plays an essential role in supporting the development of schools for Da'wah activists throughout Indonesia through networking and exchanging information. In this context, JSIT only provides a blueprint and guide for starting a school. By joining JSIT, schools are placed under the supervision of the Ministry of Education, Culture, Sports, Science and Technology and are allowed to use the curriculum developed by JSIT. JSIT does not interfere in internal school affairs,

mainly financial matters. To date, JSIT has seven branches throughout Indonesia (Maemonah et al., 2023; Suyatno, 2015).

Regarding JSIT, throughout Indonesia it is divided into seven regions which include northern Sumatra, southern Sumatra, Banten, Jakarta and West Java, Central Java and Yogyakarta, Kalimantan, East Java, Bali, East Nusa Tenggara and West Nusa Tenggara, and Sulawesi, Maluku and Papua. Each regional branch has one coordinator who supervises the district coordinator. The coordinators are mostly missionary activists affiliated with the prosperous justice party (Frاندani, 2023; Thoifah, 2019).

These Integrated Islamic schools emerged due to activists' disappointment with the condition of education in Indonesia at that time. Activists consider that education in Indonesia needs to represent the educational practices exemplified by the Prophet Muhammad adequately. Educational practices in Indonesia tend to separate religious and general knowledge, causing students to experience split personalities. Therefore, the Integrated Islamic School offers an integrated educational model between religious and public education (Maulidina, 2019).

Therefore, several factors underlie the emergence of sociologically integrated Islamic educational institutions. This education system can be considered as a response to various aspects of globalization, including the moral crisis, busy parents, public demand for superior schools, awareness of the importance of integrated education, perceptions of the quality of Islamic education, cognitive orientation in education, and the dichotomy of education in Indonesia.

### ***Integrated Islamic Schools in the National Education System***

The use of the name "school" in the Integrated Islamic School shows that this educational institution is closer to the characteristics of a general school under the supervision of the Ministry of Education and Culture and not a madrasa or Islamic boarding school under the supervision of the Ministry of Religion. The term "school" itself, as acknowledged by the founders of the Integrated Islamic School, is based on pragmatic considerations that schools have been more popular with parents and students from various circles in Indonesia than madrasas or Islamic boarding schools. Meanwhile, "integrated" is a concept used to build the image of an integrated Islamic school. In addition to developing science and technology, they also develop excellent religious education. The word "integrated" symbolises integration between the

development of science and technology and Islamic sciences (Maulidina, 2019).

In terms of curriculum, the Integrated Islamic School fully adopts the curriculum set by the Ministry of Education and Culture. All subjects included in the curriculum are accepted and taught at this school. The five groups of subjects regulated in the National Education System Law, involving the subjects of Religion and Noble Morals, Citizenship and Personality, Science and Technology, Aesthetics, and Physical, Sports and Health, are considered an integral part of the school curriculum structure Integrated Islam. The founders of the Integrated Islamic School even admitted that these five groups of subjects were an essential part of Islamic teachings and did not conflict with Islamic values. In addition, to strengthen a Muslim's devotion to Allah SWT, the Integrated Islamic School adds several subjects to the curriculum structure, referred to as the Integrated Islamic Program (IT). Therefore, the integration between religious and general education curricula, coupled with IT programs, is an effort to carry out Islamization in the education curriculum (Mualimin, 2017; Yuniarti et al., 2022).

The evaluation system implemented at the Integrated Islamic School follows the assessment system established by the Ministry of Education and Culture. The assessment involves daily tests, mid-semester tests, end-of-semester tests, and grade promotion tests, while exams include national and school exams. Implementing this assessment system is a logical result of adopting the curriculum implemented by the Integrated Islamic School. Although not all alums continue to the next level at the same school, this encourages schools to use assessment systems that other educational institutions recognize. Even so, the Integrated Islamic School places great emphasis on assessing affective and psychomotor aspects, apart from cognitive assessments which involve daily tests, mid-term exams and final school exams (Anisa, 2022; Suyatno, 2015).

To maintain teacher quality standards, JSIT carries out a selection process where teachers must have memorized several chapters of the Koran and female teachers must wear extensive headscarves. The existence of teachers in this school must be integrated with national education policy. Apart from taking part in the JSIT certification program, teachers at the Integrated Islamic School also participate in a government certification program. This is a consequence of the Integrated Islamic School's status as a private school, which cannot fully finance teachers' salaries from school funds.

### ***Initial Ideas for the Emergence of Integrated Islamic Schools in Indonesia***

It is believed that the fact that there is a separation between Islamic religious knowledge and general knowledge in the school education system in Indonesia is not the only reason for the emergence of the idea or concept of establishing an integrated Islamic school. Many factors are indeed believed to have triggered the emergence of Integrated Islamic Schools, namely; reaction to the globalization of education, the crisis of noble morals, awareness of the importance of integrated education, cognitive educational orientation as well as ideology or belief that Islamic teachings have a universal and comprehensive nature. This means that there is a spirit that encourages the realization of the concept of schools as miniature representations of the life of Muslim communities (Lubis, 2018).

With this hope, it is desired that alums of integrated Islamic educational institutions have the ability and skills to create and realize individuals who have personality, purity and noble character. They are expected to be individuals who are (whole) in their beliefs, thoughts and actions and can incorporate the morals and practices of Islamic teachings into their daily lives. As a result, it is hoped that they can become role models and examples for other school alums who can carry out Islamic values with the same enthusiasm as Islamic boarding school graduates (Kurniawan, 2020).

The spirit of changing the dichotomous-secular education system is the most vital impetus in establishing integrated Islamic education in Indonesia. This was because the graduates of the existing educational institution models at that time were deemed unable to answer the challenges and needs of the times. Public school education only equips students with general sciences, far from Islamic values (Anwar & Zukhrufin, 2023). As a result, even though students can master science and technology, they do not have a solid primary Islamic religious moral education so they can fall into modern cultural diseases, for example, free seks (promiscuity), drug use, juvenile delinquency, and others. In contrast, Islamic education such as Islamic boarding schools only equips students with religious knowledge per se, unable and inadequate to master science and technology, even though they are considered to have sufficient moral foundations of the Islamic religion. Its graduates are deemed unfit to exist amid modern-era developments with such an Islamic education model, especially if it is connected to very competitive employment opportunities in this era of globalization (Kurniawan, 2020).

According to the Integrated Islamic School actors, it is necessary to change this dichotomous education. It is no longer worth maintaining, especially as there is an impression that the philosophy of the dichotomous school originates from secularist thinking. Therefore, a new formula is needed to initiate and explore the integrated Islamic education model that has historically existed in Indonesia's history of Islamic education.

### *Alternative Integrated Islamic School for Islamic Education in Indonesia*

The Islamic view states that knowledge comes from one source: God as the Creator of humans and the universe. This includes knowledge that is Aaliyah (based on revelation) and Aaliyah (based on reason). Suppose we detail the verses on knowledge in the Koran and hadith. In that case, we will find that the term "science" is used without limitation, without separating religious knowledge and general knowledge, and without distinguishing between knowledge of the afterlife and knowledge of the world. In the context of the science verses in the Koran and hadith, the word "science" includes all knowledge beneficial for the earth's prosperity and human welfare. This aims to carry out all human responsibilities as a caliphate in this universe (Al-Sarjany, 2007).

The principles of integrated model Islamic education do not present new ideas because Islamic thinkers have put forward these principles for a long time. The concept being fought for is optimising human potential as a whole, without any separation as in the secular idea, where there is a separation between the needs of the mind, soul, heart and body. In the integrated Islamic concept, these four aspects must receive optimal education, development and attention (Anugrah et al., 2022; Khairani, 2013).

The concept of an Integrated Islamic School has essential similarities with the views expressed by Yusuf al-Qordowi. According to him, Islamic education summarizes human aspects, including the mind and heart, spiritual and physical dimensions, and involves the formation of morals and skills. Therefore, the aim is to prepare humans to live in peace and war and to face the various realities of society with all its good and evil, as well as all its sweet and bitter (Al-Qordhowi, 1992; Lubis, 2018).

The efforts taken by the Integrated Islamic School try to recombine concepts from previous Islamic thinkers with modern management. In its concept, integrated Islamic education is defined as integrative

education with the meaning of "Islamization," where science is defined as a unity without separation, without any differences in treatment and views between rational sciences and religious sciences. It is hoped that the two can synergize with each other because in the Islamic view, knowledge cannot be separated and should be able to provide humans with an understanding of their duties and obligations, both as servants of Allah (*Abdullah*) and as a custodian of the earth (*Khalifah*) (Sukatin et al., 2022; Tuala, 2018).

The Integrated Islamic School is expected to be an alternative solution to the concerns of the Muslim community, which wants an Islamic educational institution committed to implementing Islamic values (Zukhrufin et al., 2021). This institution is expected to have a balance of competence between general and religious knowledge and between thinking, spiritual and physical aspects. The aim is to produce a generation with the same qualities as figures such as al-Kindy, al-Biruni, al-Rusydi, and so on, even though there is a nuance of "romanticism" towards the past. Many parties hope that Islamic schools, in their various models, will remember the three roles and functions they carry out: transmitters of Islamic science and knowledge, custodians of Islamic traditions, and reproduction of prospective ulama by the mandate they carry out. These three tasks are the main objectives of establishing Islamic schools or educational institutions in Indonesia (Lubis, 2018).

The Indonesian Muslim community's high enthusiasm for integrated Islamic schools must be maintained so that they do not get trapped in the spiral of educational commercialization, which focuses on financial profits but lacks scientific capacity and depth. It is essential to avoid that the meaning of an integrated Islamic school is not distorted and is related entirely to financial aspects alone.

## **Conclusion**

The initial idea for the emergence of Integrated Islamic Schools in Indonesia was driven by various factors, including reactions to the globalization of education, the moral crisis, awareness of the importance of integrated education, and the belief that Islamic teachings are universal. With the hope of creating individuals with personality, purity and noble character, integrated Islamic educational institutions are expected to be able to incorporate Islamic values as a whole in everyday life. The motivation to change the dichotomous-secular education system became the main driving force behind establishing an integrated

Islamic school as an alternative to responding to the challenges and needs of the modern era. The Islamic view that knowledge comes from God without restrictions between religious knowledge and general knowledge is the basis for integrated Islamic education, which includes Aaliyah and aliyah sciences.

As an effort to combine traditional concepts with modern management, it is hoped that the Integrated Islamic School can be an alternative solution for Muslim communities who want a balanced education between general knowledge and religion. However, care needs to be taken that public enthusiasm does not lead this school to be trapped in the commercialization of education without paying attention to scientific and Islamic quality.

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