

INSTITUTIONAL DYNAMICS OF ISLAMIC RELIGIOUS EDUCATION (INTEGRATED ISLAMIC SCHOOLS) IN INDONESIA

Iwantoro

STIT Muhammadiyah Bangil, Indonesia

iwan.stitmuhbangil@gmail.com

Faridi

Universitas Muhammadiyah Malang, Indonesia

faridi_umm@umm.ac.id

Nurul Humaidi

Universitas Muhammadiyah Malang, Indonesia

mnhumaidi@umm.ac.id

Abstract

Globalization has a significant impact on social life, both positive and negative impacts. Educational institutions as one of the foundation of society to fortify and minimize the negative influence becomes very vital, one of the institutions that become hope is the Integrated Islamic School. This research aims to describe the dynamics of Integrated Islamic Schools in Indonesia, including: (1) the background of the emergence of SIT, and (2) the philosophical concept and curriculum used. This research method uses a qualitative approach with the type of library research. Data were obtained from references to research journals, related books, and websites. The results of this study showed that (1) the emergence of Integrated Islamic Schools (SIT) was motivated by the community's need for a complete education by balancing general knowledge with the cultivation of Islamic values. In addition, SIT has a mission of da'wah in it by preparing a young generation of Muslims who are strong and ready to preach, and (2) the curriculum used is the curriculum of the Ministry of Education and Culture combined with Islamic values so that there is an integration between general science and Islamic religious knowledge. The conclusion is that the emergence of the idea of establishing SIT was not only due to the dualistic or dichotomic education in Indonesia but there is a mission of da'wah in it as it is known that the SIT ideology adopts from the Muslim Brotherhood.

Keywords: Institutional dynamics, islamic religious education, integrated Islamic school.

Introduction

In this age of globalization, technological development is growing very fast, all lines of life almost use technology. That the development of this era and technology has a significant impact on social life both positive and negative. The positive impact of

globalization is the change in values and attitudes, the development of science and technology, a better level of life. While the negative impact is a consumptive lifestyle, individualistic attitude, westernized lifestyle and social inequality (Nuraidah & Musa, 2015). Educational institutions as part of one of the pillars of society in fortifying and minimizing the negative influence of the impact of globalization is very vital.

The negative impact of globalization as found in several studies, among others: (Andriyani et al., 2021); (Partadisastra et al., 5 C.E.); (Kustiawan et al., 2022), and (Un, 2020); that globalization makes children at the elementary school level use it more often for "games" besides consumptive patterns and easily carried away by viral or trending content such as tik tok infecting teenagers and ways of dressing that do not reflect culture. Of course in addition to negative impacts, globalization also has a positive impact, (Agustinah & Indriyani, 2019); (Syavanny et al., 2021); and (Un, 2020); that globalization can improve learning behavior due to the variety of information that can be accessed quickly and easy learning resources, in addition to that in terms of culture they are more creative and innovative inspired by their idol figures.

Community expectations, in this case parents, of education are very high in order to instill confidence and form noble morals, especially for people who have concern for their children's education. So that the cost count becomes the number one measure. Islamic Education Institutions that are seen as alternative institutions that are able to assist them in providing maximum educational services plus being able to guarantee the formation of morals are excellent in the midst of community turmoil about the negative effects of globalization on their children. One of the educational institutions that is currently the prima donna of the community is the Integrated Islamic School (SIT) and boarding school.

In this era of globalization or often called the digital era, education, especially Islamic education, plays a very strategic role in stemming negative influences in addition to the role of parents in accompanying children and choosing schools that are suitable for children. Islamic schools according to Marpaung et al., (2023) instill the values of straight tawhid, namely tawhid salafussholeh (2) provide an understanding of and the importance of morals, (3) provide good role models to all students, (4) strengthen faith by getting closer to Allah of course by diligently praying, praying and also diligently reading the Qur'an, (5) by providing exemplary stories at the time of the

Prophet from the stories of Islamic figures who have good morals and are worthy of emulation and also imitating the morals that the Prophet has applied in his day. The role of parents in moral education is very important (Iwantoro & Achmad, 2022), therefore understanding the educational institutions for children is very important. The importance of integrating Islamic education in preparing students in the era of society 5.0 is needed, so that the dichotomy of education can be eliminated (Santoso et al., 2023). Integrated Islamic Schools are schools that are expected to answer the needs of the community, in addition to providing general education but also being able to fortify students from the negative influence of globalization.

The focus of the problem in this article is (a) how is the background of the emergence of integrated Islamic schools? (b) how is the concept of integrated Islamic school philosophy? The specific purpose of this study is that researchers want to convey and comprehensively explore the Integrated Islamic School, so that it can provide an alternative choice for the community in choosing a school for their children's education, especially educational institutions able to fortify generations in this era of globalization.

The hypotheses of the problems to be raised are as follows: (a) that after independence in 1945 education in Indonesia experienced a dichotomy or dualism between religious science (Islam) and general science as a legacy of secular Dutch education. In order to form graduates who are not left behind in general science and technology as well as a maximum understanding of Islamic Religion, the idea arose to establish schools that try to integrate religious knowledge with general science, namely schools with Islamic characteristics, namely Integrated Islamic Schools, (b) the concept of Integrated Islamic Schools is a school that provides complete education to students both physically, intellectually, and spiritually through the integration of Islamic Religion with general science. The curriculum used by the Integrated Islamic School is the curriculum of the Ministry of Education and Culture which is then combined with the curriculum that has been modified according to the objectives set.

Literature Review

An Integrated Islamic School (SIT) is essentially a school that implements the concept of Islamic education based on the Qur'an and As Sunnah. The operational concept of SIT is the accumulation of the process of acculturation, inheritance and

development of Islamic teachings, culture and Islamic civilization from generation to generation. The term "Integrated" in SIT is intended as an amplifier (taukid) of Islam itself. It means an Islam that is whole, Integral, not partial, syumuliah not juz'iyah. This is the main spirit in this da'wah movement in the field of education as a "resistance" to secular understanding, dichotomy, juz'iyah (Admin, 2021).

Background of the emergence of Integrated Islamic Schools

The development of education after independence in 1945 has experienced dichotomic or dualistic as a legacy of secularistic Dutch education. On the other hand, there is *madrasah* and *pesantren* education that teaches Islamic religious sciences sourced from classical. Of course, Islamic education suffers from the disadvantage of being left behind by the advancement of science and technology (IPTEK), on the other hand *madrasahs* also produce less graduates whose religious knowledge is qualified. The unrest and anxiety of the community about the quality of Islamic education which is considered not good because it produces graduates who are "nanggung" especially as the times continue to advance rapidly so that it is necessary to provide the right education for their children, especially capable graduates who are not left behind in science and technology and have a good understanding of religion as capital in reducing the negative impact of globalization.

Actually, in its historical facts, during the golden age of Islam, Islamic education did not recognize the dichotomy of education. It's just that in practice, in the lives of Muslim communities since the decline of Islam there has been a degradation of understanding of science among some Muslim intellectual thinkers, which has resulted in the polarization between religious sciences and general sciences. This thinking also had an impact on Indonesia, so that in its development, educational institutions in Indonesia experienced a dichotomy, as previously stated (Lubis, 2018). The emergence of the idea of integrated Islamic schools in Indonesia is more driven and a response to dissatisfaction with the dichotomous national education system which is considered unable to answer the needs and challenges of the times, especially in relation to the advancement of science.

Especially in relation to the advancement of science and technology. The National Education System is considered to have failed to shape the morals of students and protect them from the use of illegal drugs, free sex, and delinquency. In addition,

there is awareness among some Muslims about the need to integrate general knowledge with an Islamic approach (Kurnaengsih, 2015).

Concept of Integrated Islamic School Philosophy and Curriculum

The Integrated Islamic School (SIT) is a school under the Ministry of Education and Culture of the Republic of Indonesia, so the curriculum used is the curriculum issued by the Ministry of Education and Culture with various modifications. Integrated Islamic Schools receive all subjects from the national curriculum. The curriculum compiled by the National Education Standards Agency (BSNP) which was later made into the Minister of Education and Culture Regulation No. 22 of 2006, there are 8 subjects for elementary school students plus local content and self-development, 10 subjects for junior high school/*madrasah Tsanawiyah* plus local content and self-development, 15 subjects for high school/*madrasah Aliyah* plus local content and self-development (Mualimin, 2017).

Integrated Islamic schools do not reject the subjects of Mathematics, Science, Social Science, Language and Art, which are the standard format of the national education curriculum. standardized format of the national education curriculum. The Integrated Islamic School considers that by providing general subjects then it can be a tool to equip graduates in developing their future profession as a students' future professions as engineers, economists, doctors, psychologist, and other professions. Education system approach the modern education system approach taken is in order to support the implementation of the curriculum and distinguish it from the *pesantren* system. The curriculum offered by *pesantren* by focusing on traditional religious sciences is what eventually became the target of criticism because the curriculum produced graduates who would not eventually became the target of criticism because the curriculum produced graduates who would not be able to face the challenges of the times (Suyatno, 2013).

Integrated Islamic Schools (SIT) are essentially schools that implement the concept of Islamic education based on the Qur'an and Sunnah. The operational concept is an accumulation of the process of acculturation, inheritance, and development of Islamic teachings, culture and Islamic civilization from generation to generation. The term "integrated" in SIT is intended as an amplifier (*tauhid*) of Islam itself (JSIT Indonesia, 2022). It means Islam that is whole and comprehensive, integral not partial,

syumuliah not juz'iyah. This is the spirit in the movement of da'wah in the field of education as a "resistance" to secular understanding, dichotomy, *juz'iyah*.

Integrated Islamic Schools are Islamic schools that are organized by integrating Islamic values and teachings in curriculum building with effective learning approaches and optimal and cooperative involvement between teachers and parents, and the community to foster the character and competence of students (JSIT Indonesia, 2022).

The concept of integrated Islamic education does not actually bring a new concept, because the concept of Integrated Islamic Schools has basically been initiated long ago by Islamic thinkers, where the concept offered is actually how to optimize all the potential possessed by humans as a whole, without being divided as in the secular concept, where there is a separation or dichotomy between the needs of reason, soul, heart and body. In the integrated Islamic concept, all four aspects of human beings must be optimally educated, honed, and cared for. To be clearer, the concept of Integrated Islamic School education can be described as below;



In the perspective of the epistemology of Islamic education, the SIT curriculum actually comes from the view of the integration of knowledge between religious and general sciences. The concept of scientific understanding in the Integrated Islamic School curriculum shows that it wants to make students have an integrative mastery of science, namely the unification of mastery of sciences sourced from *tanzilyah* verses that produce divine science, verses in humans that produce humanities science and *kauniyah* verses that produce natural science. Picture A in the center of the circle as shown in the picture below represents students who have integration between the three

sciences, while picture B represents someone who only has mastery of one of these sciences (Suyatno, 2013).

This research provides a complete picture of the concept of integrative Islamic education, there is an integration of Islamic values in general education. The school system that still dichotomizes between general education and Islamic education / Islamic values is time to start trying to integrate this knowledge. community segmentation in choosing children's education has begun to change with the emergence of integrated Islamic schools. The contribution of this research can provide alternative understanding or knowledge to the community in choosing the right education for their children, especially in fortifying them against the influence of globalization in addition to the needs of general education are also met.

Research Method

This research is very important as an effort to provide knowledge to the community, so that they have alternative education options for their children. This research uses a qualitative approach. Qualitative research is research that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, and perceptions about people's thoughts individually and in groups (Sukmadinata, 2013). The type of research used is library research or library research. Library research is a theoretical study, references, and other academic literature related to culture, values, and norms that develop in the social context under study (Sugiono, 2010). Data collection techniques using documentation in this case are secondary data, namely from written sources/references from books, research results, and relevant research journals. In the data analysis technique, the following stages are carried out: data reduction, data display, and conclusion drawing.

Data reduction is defined as the process of selecting, focusing on simplifying, abstracting, and transforming the "rough" data that emerges from written notes in the field. As data collection progresses, further stages of reduction occur (summarizing, coding, tracing themes, creating partitions, and writing memos). By looking at the presentation of the data we understand what is going on and what to do further analyze or take action based on the understanding gained from these presentations. The third activity is drawing conclusions, according to Miles and Huberman is only part and one

whole activity and configuration. Conclusions were also verified during the research (Miles & Huberman, 1994).

Results and Discussion

Background to The Emergence of Integrated Islamic School

The birth of integrated Islamic schools cannot be separated from the condition of education in Indonesia which is still dichotomous or dualistic science, namely general science and religion (Islam). The dichotomy is a legacy of the Dutch colonizers who occupied Indonesian territory for a long time so that the Indonesian education system is colored by the secular Dutch education system. Integrated Islamic School (SIT) comes with the concept of integration of general science and Islamic religion, so that there is integration and eliminates the scientific dichotomy.

According to the actors of the Integrated Islamic School, it is necessary to change the dichotomous education, it is no longer worth maintaining, especially since there is an impression that the philosophy of the dichotomous school comes from secularism. Therefore, a new formula is needed to initiate and explore an integrated Islamic education model that has historically existed in the history of Islamic education in Indonesia. In addition, the expected goals of Islamic education should lead to the following things: 1) Graduates of Islamic school education are directed not only to be concerned with pragmatic, hedonistic, and materialistic lives; 2) The human figure that the education system expects now and in the future is a person who is religious, has a personality, is intelligent, creative, healthy, and beneficial to society and the nation, so that he is able to function as a servant of Allah and caliph on earth; and 3) The orientation of education is the formation of the whole person, not the compilation of all aspects of life (physical, emotional, mental, social and moral).

Therefore, the most effective Islamic education system to fulfill these expectations is the Integrated Islamic Education system. Thus, the emergence of the idea of Integrated Islamic Schools in Indonesia is more driven and a response to the community's dissatisfaction with the national education system which is dichotomous and considered unable to answer the needs and challenges of the times, especially in relation to advances in science and technology coupled with Islamic values (Lubis, 2018).

In another source, it is mentioned that the birth of SIT was initiated by campus da'wah activists who were members of the Campus Da'wah Institution (LDK) of the Bandung Institute of Technology (ITB), the University of Indonesia (UI), and several other well-known universities who were members of the *Jamaah Tarbiyah* community who had concerns about the condition of education in Indonesia. They are campus Islamic activists who play an important role in spreading Islamic ideology to students. The youth is the main target of this movement because they believe that the youth will be a very important agent of social change in Islamizing the entire Indonesian society (Qodir, 2009).

The task of preparing young Muslims who were committed to da'wah was believed to be more efficient through education. In this context, they established the Nurul Fikri Integrated Islamic School (SIT) from kindergarten to high school which has inspired the establishment of integrated Islamic schools throughout Indonesia. It started with five elementary school units that were established in 1993. The five schools were 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 grow. By 2013, the number of schools in the Indonesian Integrated Islamic School Network (JSIT) reached 1,926 schools. Namely, consisting of 879 kindergartens, 723 elementary schools, 256 junior high schools, and 68 senior high schools, and there are around 10,000 integrated Islamic schools that are not structurally joined under JSIT (Hisyam, 2012).

Sociologically, the background of the growth and emergence of SIT, this education system is a form of school reaction to the demands of globalization, including the crisis of noble morals, busy parents, the community's need for superior schools, public awareness of the importance of integrated education, public perceptions of the quality of Islamic education, cognitive education orientation and the dichotomy of education in Indonesia (Frimayanti, 2015). So the growth of Integrated Islamic Schools (SIT) is due to the dichotomy in education in Indonesia. There are educational institutions that educate children towards secularism by separating religious life and social life, while on the other hand there are several Islamic educational institutions that are very focused on matters of worship. In addition, the emergence of SIT is also a

medium of regeneration for Muslims who have a commitment to da'wah and certainly cannot be separated from anticipating the negative impact or influence of globalization.

The education system in Indonesia, which is still considered dichotomous and dualistic between general knowledge and Islamic knowledge and the existence of madrasas from *madrasah ibtidaiyah* to *madrasah aliyah*, has not been able to answer and meet the needs of the community for a more comprehensive education and be able to provide strong faith for children in this age of globalization, so the idea arose to establish an educational institution that was able to answer it all.

The spirit of changing the dichotomous-secular education system became the strongest impetus in initiating the establishment of integrated Islamic education in Indonesia. This is due to the results of graduates of the existing educational institution model at that time considered unable to answer the challenges and needs of the times. Public school education only equips students with general sciences, far from Islamic values. As a result, although students have the ability to master science and technology, they do not have a solid Islamic moral education base so that they can fall into modern cultural diseases, such as; free sex (promiscuity), drug use, juvenile delinquency, and others. Conversely, Islamic education such as “pesantren” only equips students with ansich religious sciences, unable and incapable of mastering science and technology, although they are considered to have sufficient Islamic moral foundations. Graduates are considered unable to exist in the midst of modern developments with such an Islamic education model, especially if it is connected to highly competitive employment opportunities in this age of globalization (Lubis, 2018).

Philosophical Concept and Curriculum of Integrated Islamic School

The basic concept of an Integrated Islamic School is a school that implements the concept of Islamic education. of Course this is very much based on the teachings and guidance of the Qur'an and as Sunnah. As for the operational concept, it is an accumulation of cultural processes, development, inheritance of Islamic teachings, and Islamic civilization from generation to generation. The inclusion of the word "integrated" in the education system is intended as a step to strengthen Islamic monotheism. This means that students are taught about Islam as a whole and as a whole, seen from various aspects of life. In addition, the school and school environment also instill it in the form of examples, in various specs of daily life at school (Auliya, 2019).

In its application, SIT is defined as a school that applies an organizational approach by integrating general education and Islamic religious education into one curriculum. With this approach, all subjects and all school activities cannot be separated from the frame of Islamic teachings and value messages. There is no dichotomy, no separation, no "secularization" where lessons and all discussions are separated from Islamic values and teachings, or "sacralization" where Islam is taught independently from the context of the benefits of life both present and future. General subjects such as math, science, social studies, language, physical/health, skills are framed with Islamic footing, guidelines and guidance. While religious subjects, the curriculum is enriched with an approach to the current context and benefits and benefits (JSIT Indonesia, 2022).

The integration of general education and Islamic education in the SIT curriculum framework is a distinctive feature and advantage, so that the profile of SIT graduates with other schools is different. In conclusion, SIT is a school that is organized by integrating Islamic values and teachings in the curriculum building with an effective learning approach and optimal and cooperative involvement between teachers and parents, as well as the community to foster the character and competence of students (JSIT Indonesia, 2022).

The integration paradigm, according to Ainurofiq Dawam, at least contains four sources of intellectual treasures that must be developed. Source of intellectual treasures intellectual treasures, namely revelation (al-Qur'an and Hadith), verses of *kauniyah* (the universe), and verses of *ijtihad* (the universe), verses *ijtima'iyah* (social interaction), and verses *wujdaniyah* (personal conscience) (Dawam, 2003). The four sources of treasures each have their own territory. *First*, revelation has a clear and definite area in the form of scriptural texts contained in the Qur'an and Hadith. Islamic intellectual treasures from this first source gave rise to various disciplines. The most important are the science of tawhid or creed and the science of law or shari'ah. Although these two disciplines have different formal objects, the material objects are the same, namely the texts in the Qur'an or Sunnah.

The second intellectual treasure area, which is sourced from the verses of *kauniyah* (the universe) is different from the intellectual treasure area sourced from revelation. sourced from revelation. This area of intellectual treasures gives greater

attention to natural phenomena which later gave rise to various disciplines. disciplines. The main ones are philosophy, science, and technology. However, it is unfortunate that this second area of treasures is still little developed in the Islamic world. *Third*, the area of treasures derived from verses *ijtima'iyah* (social interaction) is very different from the previous two areas of intellectual treasures. This area of scholarship looks more deeply at the model and process of interaction between fellow human beings. This area of intellectual treasury gave rise to several disciplines, most notably politics and economics. The second and third areas of scholarship almost have similarities, but are substantially different.

Fourth, the area of intellectual treasures that are sourced from verses *wujdaniyah* (personal experience/conscience) emphasizes more on the experiences and conscience of someone who is not the same and not easily imitated by others. This is what in its development gave rise to the science of Sufism which is often controversial, whether in the perspective of the first, second, or third Islamic intellectual treasures.

An Integrated Islamic School is conceptually a school that is organized by integrating Islamic values in its curriculum. This is what distinguishes it from other schools, perhaps even with fellow schools labeled "integrated" but not under the auspices of the Integrated Islamic School Network (JSIT). The number of integrated Islamic schools outside the responsibility and guidance of JSIT is more than those under the auspices of JSIT. Therefore, the curriculum and learning process are not uniform and certainly cannot be controlled for quality. Of course, there are many reasons why many "integrated" educational institutions are outside the network.

Ideologically, the Integrated Islamic School under the Integrated Islamic School Network is an adoption of the *Ikhwanul Muslimin*. This can be seen in the ten concepts of *muwasafat* which are the goals in the education organized by the Integrated Islamic School. Specifically, the curriculum of the Integrated Islamic School is a curriculum that contains targets that must be achieved periodically in several levels, including young, middle, and adult levels (Maksudin, 2010).

There are ten characters of Muslim personality according to the educational objectives of Integrated Islamic School. These ten characters of Muslim personality are commonly referred to as the ten *muwasafat*. This leveling is similar to the concept of *muwasafat* owned by *Ikhwanul Muslimin*, which is as follows:

First, having a straight belief. Indicators of this character are; believing in the pillars of Islam, obeying and submitting to Allah SWT., devoting charity to Allah SWT., believing in the blessings and punishment of the grave, being grateful for the blessings of Allah SWT. When getting it, making Satan an enemy, not swearing other than in the name of Allah SWT., not feeling unlucky hearing and seeing something, not attending shamanism and psychics, not asking for help from the *jin* or people who work with the jinn, and not asking the dead. Second, proper worship. This character has the following indicators; *ihسان in thoharoh*, *ihسان* in praying five times, love reading and memorizing the Qur'an, fasting *fardhu* in the month of Ramadan, there is a love for congregational prayer, establishing qiyam al-lail at least once a week, fasting sunnah at least once a week, memorizing one juz of the Qur'an, closing all activities with *istighfar*, praying at *mustajab* times, and dhikr in all circumstances. Third, noble character. This character is characterized by the following indicators; fulfilling promises, being honest, doing good to others, maintaining family honor, loving the younger, respecting the older, keeping one's gaze, keeping secrets, covering other people's disgrace, using other people's goods with the owner's permission, spreading greetings, staying away from haram things and actions, making friends with good people, being humble and away from arrogance, having principles and not following the crowd, not swearing, not complaining, and not gossiping and gossiping. Fourth, independent. This character has the following indicators; stay away from despicable acts, fulfill other people's rights, learn to save money, protect public facilities, protect personal facilities and goods, and fulfill needs according to their abilities (bathe alone, sleep alone, and other personal activities).

Fifth, insightful and knowledgeable. This character has the following indicators; having the ability to read and write, having the ability to listen and express opinions, paying attention to the laws of recitation, knowing the history of the Prophet Muhammad saw, being serious in doing assignments, memorizing one juz of selected Qur'an and Hadith, and realizing the existence of *gazw al-fikri* (war of thought) with infidels and opponents of Islam. Sixth, healthy and strong body. This character has the following indicators; maintaining cleanliness and order at home, school and society, exercising regularly, waking up before dawn, living healthy, not approaching people who smoke, using drugs, eating and drinking following the Prophet Muhammad, and

avoiding infectious diseases. Seventh, being serious about himself. This character has the following indicators stay away from everything that is haram, stay away from haram places, and maintain self-security. Eighth, skillful in managing all his affairs. This character has the following indicators; accustomed to planning activities, not rushing, and filling out a diary. Ninth, time discipline. This character has the following indicators; being on time, and using time for useful things. Tenth, helpful to others. This character is characterized by the following indicators; helping both parents, always praying for both parents, helping those in need with energy, money and thoughts, supporting friends and other Muslims, and carrying out duties at home, school and in the community (Maksudin, 2010).

These ten *muwasafat* characterize the educational objectives of the Integrated Islamic School. The ten *muwasafat* are adopted from the ten *muwasafat of Ikhwanul Muslimin* and *Jamaah Tarbiyah*. Meanwhile, the Information Technology (IT) program is a supplement to the curriculum implemented in the Integrated Islamic School.

The profile of the Integrated Islamic School that integrates general knowledge and religious knowledge framed by Islamic values makes this educational institution very ideal, as if we were brought to the golden age of Islam in medieval times. The welcome and high public interest in Integrated Islamic Schools should not be used to reap profits in the sense of being commercialized so that its main purpose as a forum for regenerating Muslims who can continue da'wah is not maximally realized.

There is actually a difference in terms between the Government Regulation number amended by Government Regulation Number 32 of 2013 concerning National Education Standards (SNP) and the term quality standards for Integrated Islamic Schools. PP uses the term content standards while SIT uses the term curriculum standards. But in substance there is no difference in content, because the preparation of SIT curriculum standards refers to PP with additional development of SIT uniqueness. Complementary additional competencies in the management of Islamic Education, as a specialty of SIT, in addition to the "Islamization of knowledge" in the SIT Education curriculum standards are first, evoking the spirit of jihad in a broad sense to students. This can be seen from the stories of Muslims in religious fields contained in the SIT curriculum standards. Secondly, the *ghirah* of love for the *da'wah* of Islam. As believed in tarbiyah, Islam is a religion of da'wah. Because every educational activity cannot be

separated from what is called Islamic *da'wah*. Third, there is a lot of *sirah* (history) content that is deliberately included as reading material for the past history of the glory of Islam, both in the context of Islam during the prophet, companions, and caliphs as well as in the context of the history of Islamic figures in Indonesia, about their contribution to the formation of the Republic of Indonesia (Tambak et al., 2022).

Integrated Islamic schools must accommodate the expectations of the community, many people hope that Islamic schools, regardless of the model, do not abandon the three roles and functions mandated to them, namely: 1) As a transmission of Islamic sciences and knowledge; 2) Maintenance of Islamic tradition; and 3) As a reproduction of 'ulama candidates (Saridjo, 2009). These three tasks of Islamic educational institutions are the objectives of the establishment of schools or Islamic educational institutions in Indonesia realizing the expectations of the community as well as the participation of Islamic educational institutions including SIT in building the nation and the religion of Islam. These noble goals should not be poisoned by pragmatic interests so that all groups of people even from the lower strata of society can also enjoy educational services in Integrated Islamic Schools.

Conclusion and Suggestion

The emergence of the idea of establishing Integrated Islamic Schools was not only due to the dualistic or dichotomic education in Indonesia and the community's need for education that combines general knowledge with religious knowledge, in this case Islam, but there is a mission of *da'wah* in it. How to prepare a young generation of Muslims who are strong and ready to preach, especially for SITs under the auspices of the Integrated Islamic School Network (JSIT). The SIT curriculum adopts the ideology of the "Ikhwanul Muslimin". This can be seen in the ten concepts of *muwasafat* which are the goals in the education organized by the Integrated Islamic School. This Integrated Islamic School integrates general knowledge with religious knowledge that has been modified of course adapted to its ideology. This research confirms and strengthens the findings of previous research. This research describes the dynamics of Islamic religious education in this case the Integrated Islamic School starting from the background of the emergence to the concept and curriculum used. This description is

compiled with references sourced from research journals, field research, books, and several sources from web pages.

The contribution of the research results to the community both in general and specifically, namely parents who want to choose a school for their children. The description and description of the Integrated Islamic School (SIT) certainly provides knowledge of the types of schools that exist. Meanwhile, people who want to establish an Islamic-based school can use this reference as a source of information. The author realizes that this research article still has many limitations, therefore it is necessary to conduct further research that is to continue or confirm directly through field research. So that the theoretical findings that have been conveyed by the author can be confirmed through these field findings so that the community, parents, and readers can see in real terms how the learning process or activities in Integrated Islamic Schools actually are.

References

- Admin. (2021). *Pengertian Sekolah Islam Terpadu*. SDIT Hidayah Ngawen. <https://www.sdithidayahngawen.sch.id/pengertian-sekolah-islam-terpadu/>
- Agustinah, S. W., & Indriyani, D. (2019). Dampak Globalisasi Terhadap Perilaku Belajar Siswa di SMK Negeri 1 Cianjur. *Integralistik*, 30(1).
- Andriyani, Y., Arifin, M. H., & Wahyuningsih, Y. (2021). Dampak Negatif Penggunaan Gadget Terhadap Perilaku Siswa Sekolah Dasar di Era Globalisasi. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 6(2).
- Auliya. (2019). *Mengenal dan Mengetahui Kosep Dasar serta Kurikulum Jaringan Sekolah Islam Terpadu*. Sekolah Islam Terpadu AULIYA.
- Dawam, A. (2003). Quo Vadis IAIN Sunan Kalijaga (Upaya Membangun Landasan Awal). *Al-Jami'ah: Journal of Islamic Studies*, 41(2). <https://doi.org/https://doi.org/10.14421/ajis.2003.421.341-340>
- Frimayanti, A. I. (2015). Latar Belakang Sosial Berdirinya Lembaga Pendidikan Islam Terpadu di Indonesia. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 6(Mei), 27–45.
- Hisyam, U. (2012). *Sepanjang Jalan Dakwah Tifatul Sembiring*. Jakarta: PT. Dharmapena Citra Media.
- Iwantoro, I., & Achmad, W. (2022). Tantangan Pendidikan Akhlak pada Sistem Pembelajaran Daring. *JIE (Journal of Islamic Education)*, 7(1), 57. <https://doi.org/10.52615/jie.v7i1.240>

- JSIT Indonesia. (2022). *Pengertian Sekolah Islam Terpadu*. Jaringan Sekolah Islam Terpadu (JSIT) Indonesia. jsit-indonesia.com/sample-page/pengertian-sekolah-islam-terpadu/
- Kustiawan, W., Amelia, R. N., & Sugiarto, S. (2022). Dampak Media Sosial Tiktok Terhadap Perilaku Remaja Pada Era globalisasi. *JIKEM: Jurnal Ilmu Komputer, Ekonomi Dan Manajemen*, 2(1).
- Lubis, A. (2018). Sekolah Islam Terpadu Dalam Sejarah Pendidikan Islam di Indonesia. *Jurnal Penelitian Sejarah Dan Budaya*, 4(2), 1077–1095.
- Maksudin. (2010). *Pendidikan Islam Alternatif, Membangun Karakter Melalui Sistem Boarding School*. Yogyakarta: UNY Press.
- Marpaung, T. P., Junaidi, J., Sibaweh, I., Zuhaini, Z., & Susanto, B. W. (2023). Urgensi Guru PAI dalam Membentengi Akhlak Peserta Didik di Era Disrupsi (Studi Kasus pada Siswa SD Islam Uwais Al Qarni Pekanbaru). *Journal on Education*, 5(3), 9756–9765.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis*. Beverly Hills: Sage Publication.
- Nuraidah, & Musa, M. I. (2015). Dampak Pengaruh Globalisasi Bagi Kehidupan Bangsa Indonesia. *Pesona Dasar: Jurnal Pendidikan Dasar Dan Mumaniora*, 3(4).
- Partadisastra, A. M., Taji, B. S., Sulistiawati, D., & Hasanah, H. (5 C.E.). Dampak Globaliosasi Informasi Terhadap Perilaku Konsumtif di Kalangan Mahasiswa Jakarta. *Jurnal Mutakallimin: Jurnal Ilmu Komunikasi*, 1(2022).
- Qodir, Z. (2009). *Gerakan Sosial Islam: Manifesto Kaum Beriman*. Yogyakarta: Pustaka Pelajar.
- Santoso, B., Triono, M., & Zulkifli, Z. (2023). Tantangan Pendidikan Islam Menuju Era Society 5.0: Urgensi Pengembangan Berpikir Kritis dalam Pembelajaran PAI di Sekolah Dasar. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 5(1), 54–61. <https://doi.org/10.36232/jurnalpendidikandasar.v5i1.2963>
- Saridjo, M. (2009). *Mereka Bicara Pendidikan Islam: Sebuah Bungai Rampai*. Jakarta: Raja Grafindo Persada.
- Sugiono. (2010). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sukmadinata, N. S. (2013). *Metode Penelitian Pendidikan*. Bandung: PT. Remaja Rosdakarya.
- Suyatno. (2013). Sekolah Islam Terpadu; Filsafat, Ideologi, dan Tren Baru Pendidikan Islam di Indonesia. *Jurnal Pendidikan Islam*, 2(2), 355–377. <https://doi.org/10.14421/jpi.2013.22.355-377>

Iwantoro, Faridi, Nurul Humaidi: Institutional Dynamics of Islamic Religious Education (Integrated Islamic Schools) in Indonesia

Syavanny, F., Silvia Anggreni BP, & Kurnia, A. (2021). Dampak Globalisasi Dalam Proses Pembelajaran Pendidikan Pancasila dan Kewarganegaraan. *IJOCE: Indonesia Journal of Civic Education*, 2(1).

Un, O. (2020). Dampak Globalisasi Terhadap Gaya Hidup Peserta Didik di SMA Negeri 2 Kota Kupang. *SocioEdu: Sociological Education*, 1(1).