

A New Educational Movement in Integrated Islamic Schools

Dewi Suriyani Djamdjuri and Asri Rohmah

English Education Study Program

Ibn Khaldun University of Bogor

Abstract

In the world of education, Islamic School has become the most important concern for Muslim. The main objective of this study is to know that Islamic Integrated Schools in Indonesia are mostly keen to obtain knowledge from both religious subjects and modern subjects. The purpose of this study is to determine how is the students and graduation of Integrated Islamic Schools in the facing the world in the future but remains the basis of Islam. The data were analyzed from the books related with Muslim education and website of some Islamic articles in the form of Discourse Analysis.

Keywords: Education movement, Integrated Islamic School, Knowledge, Religious, Secular, Discourse analysis

INTRODUCTION

The most of great schools in Indonesia now are Islamic Integrated Schools. The students do not only learn about modern education, but it is based on Islamic education. How to make Islamic Education as the aim of the establishment of World Conferences in Islamabad at 1980 in Dhaka at 1981 and in Jakarta at 1983 which was as the conclusion of the activities of Muslim World Organization (Brohi, 1987, p.36). As a part of Islam, education is very important in the life of Muslims. Lead ourselves to get pursue an education is the true meaning of Education in Islam (Brohi, 1987, p. 4). So, the purpose of this paper is to provide an overview of the Integrated Islamic schools, identify secular and religious knowledge in Islamic Schools and know Islam in the future.

The Islamic philosophy of education emphasizes on the total development of an individual; body, mind and spirit. In line with this principle parents and teachers should provide education that caters for an individual's intellectual, physical, moral, social, emotional, psychological, personality and

personal developments. A mere intellectual development most aptly can cause an imbalance in personality of an individual. Parents and educators should provide students with a holistic concept of education without neglecting any one of the aforementioned developments. The Ideal Muslim should aim at the transfer of knowledge, skills, values, culture, heritage, language, belief, etc. from one generation of people to the other. A well educated person in Islam should enjoy a good relationship with Allah, with himself, with his fellow human – beings and the environment.

All the aforesaid lofty ideas and ideals on education are missing as a result of modern time, due the colonization in the past and globalization at the present age. Driven by the market forces education, education all over the world, regardless, in East or West, is mainly seen a passport for success that guarantees good income and others material gains. As such, education during this era information technology has more or less become a commodity, rather than anything that deals with values. Modern education with its concept of modification of education is somehow

falling in its efforts to bring out the good part of man which is innate and latent. As a consequence of this, the world suffers from all sorts of mischief and corruption done by man; war fought for unjust reasons, pollutions of all kind caused on land and in the ocean, the educational system all over the world must focus on the creation of a good individual before an intelligent individual can be created.

DISCUSSIONS

The discussion about this article focused on two parts. First, we talk about the education in Integrated Islamic School that has many benefits and is needed by Muslim in this era. Second, when we talk about Integrated Islamic School, it has relation with the materials that learned by teacher. The last, Islamic Schools absolutely have purpose that is tended to the graduates for their future.

Integrated Islamic School does not only teach the religious education but it is added with secular or modern education. Both of them have benefits for the students to face the world later.

Integrated Islamic School

Recently, Muslim parents in Indonesia realize that Islamic Schools have better to maintained high academic standards. They think that their children do not only study a general knowledge, but it must be based on Islam. So, they choose Islamic School as a great place for their children to study. Bryner (2011) wrote on her article:

“Integrated Islamic schools are one of the fastest growing trends in Islamic education in post-Suharto Indonesia. As a result of expanded religious freedoms and local fervor for the global revival of Islam, a new market for Islamic schooling –

largely among the middle and upper – middle classes – has emerged. It is estimated that there are now over 1000 of these primary and secondary integrated Islamic Schools in Indonesia and nearly as many integrated preschools and kindergartens.”

Adopting her statement in the past Muslim parents of higher socio economic status commonly prefer sent their children to the top public schools such as International Schools or Catholic Schools. But Integrated Islamic Schools now are among the top performing schools in Indonesia especially for their community.

One of the favorite Integrated Islamic Schools in Indonesia is Al-Azhar. Al-Azhar does not seem to be separated again from some group of middle – Islamic communities in major of Indonesia, which is still tied to the values of Islam, but also did not want to lag behind modernity (Nugroho, 2011). That we know Al-Azhar is the one Islamic Schools that mostly of students is from middle class. Because Al-Azhar offers the facilities are the best, then the price that must paid of parents is not cheap. The facilities are hoped to increase the quality of schools, teachers and students to get new information from this era but it still running together with the Islamic and secular education. Based on Al-Azhar’s website, their motivation is to embody Muslim’s intellectual who are obedience (to Allah) and have good character, have physical and mental health, compete and have good skill, confide, have strong personality, have fighting spirit and are able to develop themselves and their family, and have good responsibility for the development of the nation and the Indonesian people (YPI Al-Azhar).

From statements above, the definition of Integrated Islamic School by Solehah *et al.* (2008) is basically, Islamic education must be holistic that cover religious sciences derived from divine revelation and acquired sciences which gained through human intellectual faculties. From the statement above, we can know that Islamic Schools are not only be based on religious knowledge but science in general is studied also at the Islamic education. So, the students of Islamic Schools are given character and skills that is needed navigate the modern world.

Secular and Religious Knowledge in Integrated Islamic Schools

Based on the first paragraph in Analysis parts, there are many goals from education. The secular and religious knowledge have to run in balance.

“Islamic Education is education in the Islamic spirit which is universal and relevant to all mankind which has no segregation between ‘religious’ and ‘secular’ knowledge. It aims at developing the entire human aspects physically, intellectually and spiritually as well as educate a person to aware about his nature as a man and his roles as the servant of God and His vicegerent on this earth” (Solehah *et al.*, 2008).

From that quotation, we know that there are two systems of education, namely Modern Secular and Islamic Religious Systems. Both of them should be unified and integrated. For Islamic Schools both of those systems are used.

Tan (2014), said that a consequence of insufficient integration between general subjects with religious subjects within a coherent conceptual framework is ‘educational dualism’. For added, Bryner (2011) indicates that secular subjects are taught within an Islamic framework and the Qur’an is used as the ultimate source of knowledge. For example, you can match the theory evolution that is taught in national curriculum with Adam and Eve, as related in Qur’an. So, the students can know about humankind is made. Fakhrudin (2009) states, “*Pendidikan Islam penuh dengan nilai insaniah dan ilahiyah; Agama Islam adalah sumber akhlak...*” Students are expected not only to understand but also internalize Islamic values. Another motivation is that providing a quality religious education. Islam is extolled as a way of life, not simply a subject to study or a set of rituals and practices. Arabic and reading of the Qur’an are taught in addition to general religious instruction classes. In Islam, religious education is so important in life, especially for the children. Because Muslim’s parents want their children have good education in secular and religion than they have had. As well as Ulhaq states;

“Some Integrated Islamic Schools also have a rule for the students to memorize Qur’an. That is one of the targets that will be gotten from Islamic religious knowledge. Because Islam actually contains all aspect of human knowledge, including, art, law, health, politics, education, economics and much more all found in the Holy Qur’an” (Ulhaq, 2010).

The graduates of Integrated School are hoped become some of Indonesia's future leader in politic, social, academic and business. So, secular and religious knowledge equipping them to participate successfully the globalization era that based on Islam (Bryner, 2011).

The Character Education of Integrated Islamic Schools

After we talk about secular and religious education in the second discussions, we can know about the purpose of their both. Secular education teaches about the science in general that important for this era and religious education that is more important because it teaches the students about the 'here after'. Curt, (2011) wrote on his articles, there are 10 aims of an Islamic Education and upbringing by Imam Al-Ghazaali:

1. *To teach them the Al-Qur'an, the biography of the Prophets and Messengers and Shari'ah.* In the first point, it tells about Qur'an. Allah has given Qur'an as holy book to our prophet Muhammad. And the content of Qur'an is complex because the fact about something in the world has been written in Qur'an. The teachers not only suggest the students to read the Qur'an but the students have to know the *tajwid* and the meaning of verses. The main purpose of read Qur'an is to practice the meaning in the daily activity. In Integrated Islamic Schools, the students have to do memorize the 30th of Al-Qur'an perhaps every week.
2. *To teach them to obey their parents and respect their teachers and their elders.* The importance of obedient and respectful to parents, including teachers is emphasized in Islam. There are so many verses in the Qur'an which

states that all Muslim have to do the best in their live, besides pray to Allah, they must to respect for the elders. For example, the students always greeting to the teacher when they meet everywhere. Allah speech on Al-Qur'an surah Al-Isra:23

“your lord has ordered you to worship none except him, and to be good to your parents. If either or both of them attain old age with you, do not say: ‘fie on you’, not rebuke them with speak to them with words of respect.”

3. *To keep them away from bad company because behavior and manners are transferred by imitation.* Teaching and learning activities in Integrated Islamic Schools starts about 8 a.m. until 4 p.m. Students spend their time in schools longer than secular schools. The rules of Integrated Islamic Schools' time also not give a chance for students to hang out after back to schools. So, it minimizes the bad behavior from outside.
4. *To praise and reward them publicly if they perform a good deed.* However, if they commit an evil deed, they should be reprimanded in private, and not scolded publicly, especially, in front of their friends. They should also be used to modesty. Reward and punishment can be applied to the rule of Integrated Islamic Schools. So, the students always do politely as good students.
5. *To get them used to endurance and patience.* Because the age of students is unstable, which needs to be fostered so that they have a

good *aqeedah* and morals are commendable. One of the morals commendable is patience. Allah speech in Al-Qur'an surah Al-Baqarah: 153:

*“O you who believe!
Seek assistance
through patience and
prayer; surely Allah is
with the patient ones.”*

6. *To get them used to a rough life and not a life of ease and comfort.* Life is not easy, but there are no difficulties that do not have a way out. Let us focus on the difficult, but with that we have to do better and soon. For Integrated Islamic Schools students that in the middle – up class maybe not really worry about their live, they have to think that our live is not always in the top but sometimes we have on the ground. So, they are learned how to be a generous people with give their wealth to the poor, for example *zakat*.
7. *To be prevented from insulting, swearing and idle talk.* Allah does not like the attitude's people that have rejecting someone because all of human is same when they are in the earth. A Muslim never swearing and using foul language because a Muslim speaks with humble and respectable.
8. *To be warned against wrong doing and sins, such as theft, disloyalty, obscene language and unlawful earnings.* The Islamic Integrated School's students are given what the sin in Islam is. There are small and major sins. So, the teacher in the schools gives the meaning of sins and gives the example, such as the *men or women who steals, cut off the hands of both as punishment of they did* (Al-Maidah:38) so that

students can understand. When the teacher explains about the sin, they have to connect it with Al-Qur'an itself and tell about what is happened after they do sin, especially in the world.

9. *To be allowed to practice some physical education, but only after completing Islamic duties and education.* Basically, religion strongly encourages health, because when we are in good condition, we can do anything than when we are sick. One of the ways to keep our health is by exercise. For Islamic Integrated School, physical education is part of the lesson of curriculum that they have to complete and besides that, it is useful for student's health.
10. *To fully care for and educate children from birth,* as their souls are still pure and fresh, because everything that is taught to a child is engraved in his mind, whether it is good or bad.

Previous Studies

Novitri (2013) on her thesis explains about The Effectiveness Management of Character Education (Study of Evaluative in SDIT 1 of Bengkulu) and the aim of this study was to evaluate the management of character education, which include: planning, organizing, implementing, monitoring, and evaluating educational character in SDIT IQRA 1 of Bengkulu has been effective or not. She wrote that character education is moral education, namely involving aspects of knowledge (cognitive), feeling (feeling), and action (action). Cognitive oriented towards the mastery of science and technology, the affective related to attitude, spirit, and character, while the psychomotor skills that are related to procedural and mechanically inclined. The method used

evaluative studies, which is are search design more emphasis on the results of a thorough evaluation on an activity that is or has taken place. This evaluative research aims to design, refine and test execution status educational practice to answer or to prove the effectiveness of management character education in Integrated Islamic School (SDIT) IQRA1Bengkulu. And then interviews were conducted on all the objects of research that has been determined, so it will obtain the data required in accordance with formulation of the problem that has been designed.

Hadi (2013) on his thesis explains about Management of Integrated Islamic Education in Shaping a Student with Noble Moral (A Case Study in SDIT Muhammadiyah Al-Kautsar2012/2013) that cultivation of character (moral) education in integrated Islamic School is thought as an alternative solution for the problems. SDIT Muhammadiyah Al-Kautsar is one of Integrated Islamic school applying character (moral) education, and set in motion that appropriate of management functions. SDIT Muhammadiyah Al-Kautsar has special characteristics that distinguish the SDIT in general. There are few things that interest in SDIT Muhammadiyah Al-Kautsar that are no habituation daily worship, such as prayer congregation, *Duha*, reading Al-Qur'an, attitude – positive habituation that could affect students for noble. This type of research is the field research, qualitative methods. Positive things that are integrated in the learning process in the formation of students' morality in SDIT Muhammadiyah Al-Kautsar is the role of communication's book, which connect between teacher and students' parents. It is useful and gives impact foe the students. In addition, the use of media and other innovative learning resources can help delivery high moral values.

The similarities between the first and second thesis with this paper is about the Integrated Islamic School. We have already known Integrated Islamic School has secular and religious education. Secular education tells about the fact and science of the world that to be one of the important things for students. Religious education tells about the Islamic rules but in the school environment. Students are thought about the activities that have to do in Islam especially for student activity in the school. One of the purposes of the religious education is to build a character education for students. Character or moral education is given for students so that they can face the world with good attitude that based on Islam.

The differences between the first and second thesis with this paper is the explanation about the character education in Integrated Islamic School. The first and second thesis focused on character education of Islamic Integrated School. There is a difference between the first and second thesis. The first thesis tells about the character education that applied in daily activities for students' SDIT IQRA 1 of Bengkulu such as *Duha*, habituation pronunciation greeting when met the teachers and friends, shake hands, congregational prayer, development read Al-Qur'an, etc. And the second thesis the students' of SDIT Muhammadiyah Al-Kautsar do not have habitual daily worship but they have communications' book which is given to their parents, so that there is communication between teacher and parents. It is useful for students because their activities in school or in their home are monitored by their teacher or parents. So there are some differences between both thesis and this paper. My paper tells about Integrated Islamic School in common.

CONCLUSION

Indonesia today faced moral issues and very serious character damage. A

shift in the orientation of personality that leads to various immoral behaviors is so obvious and visible place in the middle social life.

Integrated Islamic School is target of Muslims to get secular and religious knowledge to face the world. Secular is study about information in general. Students of Integrated Islamic School have to know about the science and technology and applied in the real world. And religious knowledge is also important because the students are learned how to be a good people by following the rule of Islam. Both of them connected each other.

The beginning of knowledge is intention, then listening, then understanding, then action, then preservation, and then dissemination. By looking at these six stages, the intention is to provide an overview of both the responsibilities and the possibilities we have; – students, teachers, institutions and communities – when we face the present and future state of education in these lands. That will also highlight the importance of knowledge in itself and the importance of the approach we take to the education in these times.

Besides secular and religious education, in Islamic Integrated School also teaches about the moral noble of character education. Character education is the implication of religious education. Because in religious education students are taught something based on Al-Qur'an.

So, the Integrated Islamic School is the top school that teaches about the secular and religious education in the same time. The moral noble also is built to make good graduate students. Hopefully it can make the smart people ready to face the world with good characters.

REFERENCES

Al Ahwa News Paper, page 9. Retrieved from [https://www.google.co.id/search?q=](https://www.google.co.id/search?q=articles+in+newspaper+about+islamic+education&client=ms-android-asus&source=lnms&tbn=isch&sa=X&ved=0CAgQ_AVqFQoTCMyVhOLV1MgCFUoKjgod6TQIJA#imgrc=hxPGj5S3m0HIM%3A)

[articles+in+newspaper+about+islamic+education&client=ms-android-asus&source=lnms&tbn=isch&sa=X&ved=0CAgQ_AVqFQoTCMyVhOLV1MgCFUoKjgod6TQIJA#imgrc=hxPGj5S3m0HIM%3A](https://www.google.co.id/search?q=articles+in+newspaper+about+islamic+education&client=ms-android-asus&source=lnms&tbn=isch&sa=X&ved=0CAgQ_AVqFQoTCMyVhOLV1MgCFUoKjgod6TQIJA#imgrc=hxPGj5S3m0HIM%3A)

- Brohi, A. K. (1987). *Muslim Education Quarterly, Autumn Issue*. In Jurnal Udin, (Ed.), *Profile of Muslim Education in Indonesia* (pp. 36-52). *Journal of Muslim*. The Islamic Academy.
- Brohi, A. K. (1987). *Muslim Education Quarterly, Autumn Issue*. In Seyyed Hossein Nasr, (Ed.), *Science Education: The Islamic Perspective* (pp. 36-52). *Journal of Muslim*. The Islamic Academy.
- Bryner, K. (2011). *A New Educational Movement*. Article of Education. Retrieved from <http://www.insideindonesia.org/a-new-educational-movement>
- Curt, B. (September 30th, 2011). *10 Aims of an Islamic Education and Upbringing*. Article of Education. Retrieved from <https://muslimsguide2thewelltrainedmind.wordpress.com/2011/09/30/10-aims-of-an-islamic-education-and-upbringing/>
- Fakhrudin, M. (March, 2009). *Pintania's Blog*. Article of Education. Retrieved from <https://pintania.wordpress.com/konsep-pendidikan-dalam-al-qur%20%99an-dan-pengembangannya/>
- Hadi, B. (2013). *Integrated Islamic Education in Shaping a Student with Noble Moral (A Case Study in SDIT Muhammadiyah Al-Kautsar 2012/2013)*. Thesis. Retrieved from http://eprints.ums.ac.id/26382/10/NASKAH_PUBLIKASI.pdf
- M. Said, Muhammad N., & Elangkovan K. (2014). *The Continuity and Change of Indonesia's Islamic Higher Educational Institutions in the amid of Educational Policy*

- Change*. Asian Social Science, Vol. 10. Retrieved from <http://ccsenet.org/journal/index.php/ass/article/view/34664>
- Novitri, (2013). *The Effectiveness Management Character Education (Study of Evaluative in SDIT 1 of Bengkulu)*. Thesis. Retrieved from <http://repository.unib.ac.id/8432/1/I.II.III.2-13-nov.FI.pdf>
- Nugroho, Andreas. (August 29th, 2011). *Kalangan Menengah Melirik Sekolah Islam Terpadu*. BBC Indonesia. Retrieved from http://www.bbc.com/indonesia/laporan_khusus/2011/08/110823_sekolah_islam2.shtml
- Sahl, Tobias Andersson. (September 18th, 2012). *The Importance of Education for Muslim Youth*. Retrieved from <http://themuslimfaculty.org/4-importance-education-muslim-youth>
- Solehah&Rahimah, M. (2008). *The Concept of an Integrated Islamic Curriculum and Its Implications for Contemporary Islamic Schools*. The Ministry Education of Islamic Republic Iran. Retrieved from http://irep.iium.edu.my/2470/1/Islamic_School_Curriculum.pdf
- Tan, Charlene. (2014). *Educative Tradition and Islamic Schools in Indonesia*. Journal of Arabic and Islamic Studies: 47-62. Retrieved from http://www.lancaster.ac.uk/jais/volume/docs/vol14/v14_03_tan_047-062.pdf
- Ulhaq, Imdad. (May 10th, 2010). *Islamic vs. Secular Education*. Article of Islami City. Retrieved from <http://www.islamicity.org/3828/islamic-vs-secular-education/>
- Yayasan Pesantren Islam Al-Azhar. Retrieved from <http://www.al-azhar.or.id/index.php/pendidikan>