The Principle of Integrated Islamic Education

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Abstract

The development of integrated Islamic education has introduced a new trend in formal educational institutions in Indonesia. The *pondok* constitutes a typical Islamic boarding school often run and owned by individual religious teachers (kyai), wherein the Islamic subjects become the priority. The references of these Islamic subjects derived from Islamic classical books (*kitab kuning*) as the aim of this *pondok* education system is to produce religious scholars. Slightly different from *pondok* is the *madrasah*. This educational institution generally teaches 30 percent Islamic subjects alongside secular subjects. Over the last 20 years, many *pondoks* have adopted the *madrasah* system and included instruction in secular subjects in their curriculum.

This article aims at elaborating the foundation of integrated Islamic education from the conception of Muslim scholars whose original views derived from the Holy Qur'an and the Prophetic Tradition.

Keywords: *al-Salaf as-Shalih, madrasah* system, *tarbiyah* movement, *rabbani* generation

A. Introduction

*I*n the history of the development of Islamic education, the *madrasah* system was initially introduced to bridge the gap between the *pondok* and *sekolah*, which resulted in dualism in the educational system in Indonesia. Given its emphasis on the mastery of religious instructions, the *pondok* has frequently been considered inadequate to deal with modern challenges and current needs.[1] The initiatives to modernize the Islamic educational

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[1] In response to the criticism over the pondok system, many pondok have recently offered extra courses, such as English and computer science, as well as vocational training

institutions in Indonesia began in the 1970s when the Minister of Religious Affairs, Abdul Mukti Ali, introduced the standardized *madrasah* education system through a joint ministerial decree between the Ministers of Religious Affairs, Education and Culture, as well as Interior Affairs (No. 6/1975). Later, the modernization of the *madrasah* education was reinforced by the issuing of the Law of National Education System (UUSPN) No. 2/1989, which acknowledges the *madrasah* as part and parcel of the national education system. The government has further strengthened the *madrasah* by ratifying the Law on the National Education System (UU Sisdiknas) No. 20/2003 which guaranteed the equal status of the *madrasah* with the general school, the only exception being the religious purpose to teach Islam through the reading and rote memorization of the Qur'an. Despite these efforts, the *madrasah* remained marginal and was considered as providing second-class education.[2]

The growing participation in higher education of Muslims from the *santri* (pious Muslim) background has facilitated the vertical and horizontal mobility of the *santris* and, thus, the rise of a new Islamic-oriented middle class. The hallmark of this phenomenon has been the spread of *santris* into the various sectors of activities and governmental services, as well as modern business structures. Being involved in the grand narrative of development, the emerging Muslim middle class no longer questioned the compatibility between Islam and the state[3]. This phenomenon occurred in tandem with the shift of the state's policy towards Islam by the end of 1980s, marked by the establishment of the Association of Indonesian Muslim Intellectuals (ICMI) in which Suharto served as its patronage. Part of the efforts to introduce more Islamic symbols and institutions into the Indonesian public sphere, the urban Muslim middle class conducted various experiments to Islamize formal education. Not only did the propose the lifting of the ban on wearing headscarves for students, they also set up a number of quality Islamic schools

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skills, including driving, automobile repair, sewing and small business management. See. Abbasa (2005), van Bruinessen (2008).

[2] Noorhaidi Hasan (2009), *"Islamizing Formal Education: Integrated Islamic School and a new Trend in formal Education institution in Indonesia"*, see. *http://hdl.handle.net/10220/6103*.

[3] *Ibid.*

that combine secular elite education with Islamic morals. Examples of this kind of schools include al-Azhar, al-Izhar, Muthahhari, Insan Cendekia, Madania, etc.[4]

Unlike the *madrasah* which generally acquired limited facilities and recruited students from the poor and lower middle classes, the quality Islamic schools have appeared to be elitist as they selected the best students from upper middle class and are equipped with excellent and expensive facilities, such as air conditioned rooms, digital libraries and laboratories. Some of them adopt the boarding school system, which is oriented toward instilling discipline and piety among students. They are modeled on the general school system and administratively under the auspices of the Ministry of National Education, which determines the curriculum, system of examination and overall organization of schooling. But their Islamic characteristic is visible in the way the schools give a certain emphasis on Islamic moral education. The growth of such Islamic quality school has no doubt inspired the Islamization of formal education and the efflorescence of the integrated Islamic education system[5].

The integrated Islamic education adopts the national curriculum, which is enriched with a few additional religious and Islamic moral education through a systematic insertion of Islamic values and codes of conduct both among the general and religious subjects and through extracurricular activities. The school has thus a pragmatic approach regarding the secular system and does what it could for the Islamic cause within the given social and political framework. It can be portrayed as a viable alternative to the existing educational institutions in the sense that it provides a formal education for the benefits of a knowledge economy and, at the same time, an arena of instruction and mental training for students and the younger generation of Muslims to live in accordance with Islamic principles and values. To some extents, it resembles the *pondok*, especially in terms of its tendency to emphasize the need to disseminate moral education and impart religious knowledge.[6]

It is intriguing to note that the integrated Islamic education thrived as a response to the growing discontent with the national

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[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*

education system, long considered to be inadequate to meet current needs, specifically in relation to the advancement of sciences and technology. The system is also deemed to have failed to shape student's morality and thus protect them from drugs abuses, free sex and violence. This sort of moral panic has primarily afflicted urban people who directly saw the impact of modernization and globalization. It is against this background that the discourse on the need to integrate science with Islamic approach began to take shape. If used in the zeal to rationally comprehend God, science is believed to be able to form the basis of economic prosperity and social harmony of Muslims.[7]

The discourse of combining science with an Islamic approach has increasingly been articulated in tandem with the efflorescence of Islamist ideology that is highly assertive in its attempt to call for the implementation of various Islamic visions in educational, social, economic and political arenas. It is not surprising that the founders of the integrated Islamic education are generally obsessed with a strong desire to imitate and revive the golden age of Islam, which is perceived to be the pure, ideal Islam upon which contemporary life should be based. In their eyes, the best way to achieve this commitment is by developing an integrated system of education whereby the way of life and moral integrity of students can be systematically shaped in an Islamic sense, in accordance with the exemplary of the Prophet Muhammad and the first generation of Muslims (*al-Salaf as-Shalih*). In this system, students are simultaneously trained to accept Islam as a complete system governing all religious, social, political, cultural and economic orders and encompassing all things material, spiritual, social, individual and personal.[8]

The prototype of the integrated Islamic education was initially developed by the campus *da'wah* activists of the Bandung Institute of Technology. They were the pioneers in the campus Islamic activism whose influence began to gain ground in the 1970s and who played an important role in disseminating Islamist ideology among university students. Youth have been the main target of their expansionist's activism as they believe that youth would become

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[7] *Ibid.*
[8] *Ibid.*

pivotal social agents obsessed with the basic agenda to Islamize the Indonesian society. The task to prepare a younger generation of Muslims committed to da'wa is believed to be more efficient if sought through education. Within this context, they set up Luqman al-Hakim Integrated Islamic Primary School, that inspired the establishment of similar schools by various da'wa activists from diverse Islamic organizations and private foundations, including al-Furqon, al-Taqwa, al-IkhlÉs etc. Recently, conservative Salafi foundations also have developed a model of integrated Islamic schools, replacing their exclusive teaching centers that reject anything regarded as the corrupting influence of Western culture.[9]

A. The Foundation of Integrated Islamic Education

The revelation of *Surah al-'Alaq* is considered as the declaration of struggle against illiteracy. It is an initiation on the encouragement of seeking knowledge for the whole people, which can be meant as a fundamental principle of Islamic education.

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۞ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۞ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۞ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۞ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ

1. Read! In the Name of Your Lord, who has created (all that exists),
2. Has created man from a clot (a piece of thick coagulated blood).
3. Read! and Your Lord is the Most Generous,
4. Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)],
5. Has taught man that which He knew not.[10]

The above *Surah* is a proof that the importance and value of education in Islam has been prominently exerted and emphasized from the very beginning of the civilization of Islam. Principally, Islamic education from the al-Qur'an which revealed to the Holy Prophet Muhammad (PBUH) is also utilized for the guidance of Muslims in fulfilling the responsibilities as vicegerent of Allah. It is also clear that education in Islam has its own supremacy in designing the

[9] *Ibid.*
[10] Al-'Alaq : 1-5

followers to conform the duty of submission to Allah. The above *Surah* is about the true existence, practices, and destination of a Muslim from Islamic dimension.

The implementation of the above Islamic values influence Muslim towards establishing integrated Islamic education. It is visible in the mind that an ideal educational institution should emphasize the need to instill an Islamist framework into the students' young minds and nurture their commitment to Islam as a preparation in the long-term process to implement the *shari'ah.* As seen before, this emphasis gains ground in tandem with the public's impatience and disillusionment with the existing education system, which is believed to have suffered a huge crisis in terms of paradigm, vision and mission, development, management, communication and learning process and approach.[11] Historically, according to Noorhaidi Hasan (2009), the concept of integrated Islamic education was introduced by Hasan al-Banna (1906-1949), the founder of Muslim brotherhood. The integrated Islamic school's vision is thus to transform the Indonesian Muslim youths into a *rabbani* generation, which is defined as those knowing their very existence as creatures of the only Creator and thus comprehending their responsibility for all other creatures. This generation is believed to have strong ties with God and take's God's rules as the only source of reference and paradigm to steer every Muslim's mind and action. From their perspective, there is no mind and action but to dedicate toward remembrance of God (*dhikr*).[12]

The significance of education as a means to set the foundation of through-going Islamic reform in six main fields of life, including knowledge, politics, economics, social, culture and international relations, has been highlighted by al-Banna. In his view, the key to achieving this radical reform and establishing Islam as a comprehensive order (*nizam shamil*) is through education. His argument is that any attempt to transform the society today would hardly be successful without relentless support of dedicated cadres prepared to implement the movement's revolutionary agenda. Creating this new society therefore required a strategy of formal and

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[11] *Ibid.*

[12] Noorhaidi Hasan (2009), "*Islamizing Formal Education: Integrated Islamic School and a new Trend in formal Education institution in Indonesia*", see. *http://hdl.handle.net/10220/6103*.

informal education to nurture a new generation of Muslims committed to reviving and implementing Islam in all realms of human activity. By developing a system for cultivating new Muslims for a new society, al-Banna believed that Muslim society could be transformed, and that the Muslim nation (*umma*) as a whole would eventually be restored to its lost power and glory.[13]

Al-Banna's concept of integrated Islamic education according to Hidayat Nur Wahid[14] as quoted by Noorhaidi inspired the activism model developed by the *tarbiyah* movement that formed the backbone for the establishment of the prosperous justice party. Education is deemed crucial as the basis for Muslims' relentless campaign to impose the need for revitalizing Islam in all walks of Muslim life. The integrated Islamic School is expected to be at the forefront in a time when Muslims are defeated by temptations of the globalizing world. As one of the most important national leader of Indonesia Hidayat further stated that the integrated Islamic school was set up to revive the lost glory of the Islamic education institution in the golden age. It serves as the bridge to dissolve the dichotomy between the sacred and secular knowledge and this dichotomy is claimed to have caused the collapse of the Islamic education institution. The integrated Islamic educational system does not treat Islam itself as an object of study, but also as a way of life (*minhaj al-hayat*), upon which students will survive all current challenges and difficulties.

Within this context, the integrated Islamic education puts particular emphasis on the imparting of fundamental religious subjects, such as theology (*'aqidah*), morality (*akhlaq*) and devotional practice (*'ibadah*). In accordance with al-Banna's educational theory, its aims is to build student's character and morality in an Islamic sense (*shakhshiyah al-Islamiyah al-Mutakamilah*) as reflected in their way of thinking, attitude and everyday practices. The purpose of education, as al-Banna saw it, is not simply to impart knowledge, whether religious or secular. Rather he sought in education the achievement of a comprehensive moral edification (*tahdhib*) and the shaping of fully Islamic personalities whose manners, way of thinking

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[13] *Ibid*, p. 9
[14] This statement appears in Hidayat Nur Wahid's preface for Tim JSIT Indonesia, Sekolah Islam Terpadu, konsep dan aplikasinya (Bandung: Shamil Cipta Media, 2006).

and sense of moral duty were defined entirely in accordance with the brotherhood's religious and political da'wa.

Al-Banna's concept of education provided an outline of the integrated Islamic education's system which is claimed to have been implemented for the fulfillment of a clear mission, i.e. to develop a typical Islamic education institution that aims to produce pious graduates who are diligent and independent and, at the same time, capable of providing correct guidance to the world in accordance with the true religion. The education system is conceptually developed to support the application of the mission as a residential community whereby students are taught a solid curriculum of both general and Islamic subjects plus a particular type of moral education. It applies a modern management and approach oriented to meet current needs. Instructional activities are managed to optimize the students' intelligence, in accordance with the criteria by the Connecticut School of Effectiveness Project. It is believed that only by adopting the modern system of education can the school produce pious graduates capable in science and technology, while committed to following the example of Prophet Muhammad (PBUH) and the first generation of Muslims. In addition, the schools are concerned with teaching practical knowledge and vocational skills useful for those graduates that could not continue their studies to a higher level of education.[15]

B. The Curriculum of Integrated Islamic Education

The integrated Islamic education's curriculum consists of general subjects, which are adopted from the national education curriculum. These general subjects include mathematics, natural sciences, humanities, languages, vocational skills and arts, which constitute the basic format of the national curriculum. This education considers the imparting of secular subjects as necessary to serve as a means to prepare school leavers and aid in the development of their professional future careers as engineers, doctors, economists, physicians, and social scientists. The modern pedagogical approach is used to support the application of the curriculum and this distinguishes itself from the *pondok* education. Offering a religious based curriculum, focusing on the Qur'an and Islamic texts, the latter

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[15] *Ibid.*, p. 10.

has long been criticized as static and blamed for producing individuals who are neither skilled nor prepared for the modern workforce.[16]

The Indonesian national curriculum is secular and nationalistic in character. It was designed to fulfill the aim of national education, which is articulated in Article 4 National Education Law No. 2, 1989, i.e. to elevate the intellectual life of the nation and to develop the complete Indonesian man, i.e. one who is devout and God-fearing, physically and mentally healthy, of stable personality, independent, has a deep sense of responsibility towards the society and the nation and possessed knowledge, skill and high morality. In tandem with the current needs for a skilled workforce confident in its ability to compete in future global markets, the curriculum has also accommodated reform demands. Providing a foundation for lifelong learning, character building, problem solving and critical thinking, and developing the flexibility to manage change are key factors for the curriculum reform.[17]

Every school that adopts the national curriculum is required to use standardized government textbooks and apply the correct procedure and practices. There are some limitations for the school to commence classes and offer both intra and extra-curricular activities. But tis mechanism does not prevent the integrated Islamic education from modifying its curriculum in order to include religious subjects and inculcate Islamic moral values. The school's curriculum includes time for religious instruction that is allocated only two lessons hours a week, one lesson hour being 40 minutes. Religious instruction is allocated for four lessons hours a week at the primary level and five lesson hours at the junior secondary level. Interestingly, no extra time is allocated for religious instruction for students as the senior secondary level. Despite the limited time allocated for religious instruction, the imparting of religious knowledge can be maximized by including a variety of medieval Islamic sciences, such as theology *('aqidah)*, devotional practices *('ibadah)*, morality *(akhlaq)*, Islamic Jurisprudence *(al-fiqh)* and history and civilization *(tarikh and tsaqafah)*.[18]

The integrated Islamic school's curriculum incorporates into its structure the Arabic language and *Qur'anic* studies, which are

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[16] *Ibid.,* p. 14.
[17] *Ibid.,* p. 15.
[18] *Ibid.*

normally associated with the *madrasah* curriculum. Both are deemed instrumental to students' understanding of religious subjects and nurture their correct belief. A student is expected not simply to memorize the Qur'an, but taught to internalize its lesson and principles. The emphasis on the study of the Qur'an in accordance with al-Banna's concept of education that maintains the Qur'an and the Sunnah as the curricular basis of religious instruction.

The Qur'an is believed to have provided detailed practical commandments and regulations concerning each and every aspect of daily life, including the proper relationship that people should have with others in their home and community. As such, by working to implement the *shari'ah* n all aspects of his life, the sincere believer transforms the community around him; in time, a collective of believers transforms the Muslim nation as a whole. In fact, the integrated Islamic education develops its own curriculum, which is designed to meet the main purpose of the establishment of the institution, inter alia, to educate students to become smart faithful Muslims who have good morality and skills for the benefit and interest of human beings.

All subjects in the curriculum integrate Islamic values of the Qur'an and Sunnah with those of modern, practical knowledge. For the proponents of the institution, this is the most important means to balance the students' achievement in the basic knowledge competence and in the consciousness to devote the whole thinking and activity in their lives solely to God. According to Noorhaidi (2009), there are five principles that characterize the integrated Islamic Education's curriculum: (i), Islam-based education and learning in all aspects of education activities; (ii), competence-based instructional enrichment; (iii), Qur'anic recitation and memorizing ability; (iv), Arabic and English mastering as a condition to compete in global world; (v), actualization of students' talents and vocational skills.[19]

On the basis of these principles, integrated Islamic education offers additional religious and moral education aimed at instilling religious values into students' young minds, especially after regular school times from 07.00 a.m. to 03.00 p.m. *Tawhid* (oneness of God) is the focus of the students' mental training and is considered as the foundation to develop their consciousness to apply Islam in all walks

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[19] *Ibid.* p. 16.

of their life. A number of *Salafi Wahabi* types books are used for this purpose, including Kita al-Tawhid by the *Wahabi* founder Muhammad ibn Abd al-Wahhab (1703-1792), or its annotated commentary, *al-Qawl al-Shahid 'al-Kitab al-Tawhid* by *Abd al-Rahman al-Su'ud*. The main emphasis of the school curriculum is in fact on the construction of student's morality and the internalization of religious values based on the concept of *tarbiyatu al-Awlad fi al-Islam*.[20]

The imparting religious values and moral education is carried out not only through the teaching of Islamic subjects and extra-curricular activities but also through general subjects, for example, when a teacher discusses three-dimension models in mathematics class. From the perspective geometry, a three-dimension model is the mathematical representation of any three-dimensional object. The teacher is encouraged to relate this mathematic concept to that of Islamic belief, using a cube as an example. The distinctiveness of a cube as an object that has three dimensions is then explained; it appears to be the same construction if it seen from different perspectives. This feature is then interlocked with that of the Muslim belief on the basis of the Qur'an. Students will understand that every knowledge and science is above all the evidence of God's magnificence and omnipotence. In this way, students become indoctrinated and aware of the need to uphold God's sovereignty upon all creatures[21].

Some indicators are used to measure the extent to which this purpose can be achieved and this indicates how the curriculum is concerned not simply with the development of students' core competency and skills, but also with nurturing their religious awareness and commitment. The most important of the indicators are that students should have sincere belief (*salimu al-'aqidah*) and piety (*sahih al-'ibadah*). This is emphasized as the foundation before the students can develop their maturity (*matin al-khulq)*; independency (*qadirun 'ala al-Kasb*); intelligence and knowledgeable (*muthaqqaf al-fikr*); good health (*qawiy al-Jism*); seriousness and discipline (*mujahidun li nafsih*); correctness and accuracy (*munadham fi shu'unih*); mefficiency (*haarisun 'ala waqtih*); and helpfulness (*nafi'un li-ghairih*). In other words, the integrated Islamic education's curriculum aims not only to

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[20] *Ibid.*
[21] *Ibid.* p. 17.

develop student's curiosity and knowledge and equip them with vocational skills, but also to train their morality and elevate them to be faithful Muslims committed to *da'wah*. This is claimed as a manifestation of the term Integrated in the school system, believed to be the foundation to shape Muslim leadership.[22]

In an attempt to mould the Islamist character of the young generation of Muslims, the integrated Islamic education requires the students to declare the students' oath every Monday morning. It comprises of six statements which constitute the students' determination to be (i) obedient to God and His Messenger; (ii) devoted to parents and teachers; (iii) respectful of fellow Muslims; (iv) committed to hard study and knowledge-seeking; (v) loyal to the rules applicable in the school, dormitory and society; and (vi) independent, well behaved and of good character. Though not identical, this oath of loyalty resembles *bay'a* in the Islamist terms. It is a doctrine of allegiance that requires all members of an Islamic movement to vow loyalty to their leaders *('amir or imam)*. This doctrine has been applied by most radical Islamist movements to ensure the loyalty of their followers and thus subjected to criticism even by Islamists themselves. Those from the moderate wings of the Islamists movements argue that *bay'a* might entail a serious deviation from the principle of *al-Wala' wa al-Barra'* (alliance and dissociation) as it is believed to have necessitated a declaration of unconditional loyalty to a *jama'ah* leader under all circumstances, even if the leader commits sinful acts.[23]

The integrated Islamic school curriculum applies the principle of Islamization in the learning process and aims to mould the consciousness and logical pattern of thinking integral to the perspective of Islam. Students are encouraged to think and understand that all phenomena in the universe cannot be dissociated from the role of God. In their own words, all learning processes rely on the *rabbaniya* (lordship) values and to bring students closer to God. With the application of the *rabbani* paradigm in learning process, emotional relation between students, teachers and the subjects under discussion is constructed. This paradigm resembles

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[22] On the doctrine of *bay'a and al-wala al-barra* as propagated by Sayyid Qutb and the Muslim Brotherhood in general, see Mousalli (1992), see also Noorhaidi Hasan (2009), Islamizing formal education: Integrated Islamic School and a new trend in formal education institution in Indonesia, http//hdl.handle.net/10220/6103.

[23] *Ibid.*

the concept of Islamization of knowledge introduced by *Ismail Raji al-Faraqi. al-Faruqi* defines this concept as an attempt to rebuild disciplines of modern sciences on the basis of Islam. In his opinion. Modern social and natural sciences should be conceptualized, reconstructed and given a new foundation of Islam so that Islamic principles and values are embodied not only in the methodology and strategy of schooling, but also in the data, problems, purposes and aspirations of the sciences. *Al-Faruqi* goes on to suggest that every discipline should be reconstructed for the sake of integrating Islamic relevance in accordance with *tawhid* mission, which includes the unity of knowledge, life and history. There is no division between the secular and sacred subjects. Islamic values automatically replace Western norms a source of inspiration for the working of the scientific disciplines. Through this project, *al-Faruqi*, therefore, sought to bring secular subjects under the grasps of Islamic subjects (*al-Faruqi*, 1982).

It is clear that in order to put Muslim countries back on the road to progress in all directions an integrated system of modern and Islamic education needs to be revived, which will integrate and synthesize the secular and the Qur'anic based systems of education. There is no justification for running two parallel system of education, one religious and the other secular and modern, independent of each other. This segmented system of education will vertically split the population into two antagonistic intellectual and ideological factions which will hamper the progress of Muslim societies.

The integration of *Qur'anic* education with modern scientific education will motivate scholars pursuing the course to acquire knowledge in order to ensure peace, progress and welfare of mankind. The current system of modern education lacks well defined goals to ensure progress and prosperity of mankind in a peaceful environment with equity and justice. This has led to serious distortions in outlook of societies pursuing this system of education. It is substantiated by the fact that scientific education which should have built up edifices of peace has instead developed instruments of war, which should have eliminated social and economic inequality has actually magnified them. Modern educational system has promoted excellence at the cost of ethics and morality. Consequently it has been totally derailed, has lost both its bearing and moorings[24].

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[24] *Ibid.,* p. 2.

In order to put the educational system in the Islamic world on the right track it should be completely overhauled and radically reoriented. It has to be conceived with well defined human goals and reinforced by strong ethical norms. The model, figure 1, stresses the point that in order to restore the unity of the sources of knowledge, courses in modern and *Qur'anic* education ought to be interlinked. It also emphasizes the strong link of some of the *Qur'anic* revelation with modern science which has been shown in the above table.

It may be noted that on completion of this integrated courses students will be having a fairly good idea of the achievements of sciences and efficacy of Qur'anic revelations. They will appreciate the close link between the two. If modern education gives us an idea of the heights of scientific achievements, the Qur'anic values will help in directing them to the right course. The scholars, after completing this integrated course, will be better equipped to choose their courses of specialization. They will have wide range of options to choose from including courses on advanced scientific, technological, professional and religious education.

Whatever line they choose they will always bear in mind the linkages between the two and will develop a balanced outlook. They will realize the importance of both rational and revealed sources of knowledge in ensuring a balanced, and healthy development of society. Those specializing in religious courses will appreciate the dynamics of social, economic and political forces which the *shariah* ought to take cognizance of In view of the rapid socio-economic transformation existing *shari¿ah* laws may be amended and new laws may be framed but the basic object of these changes ought to be accelerate socio-economic progress and to ensure their compatibility with the changing demands of the Muslim *ummah*. The only point one has to guard against is that they do not violate the fundamental principles of Islam. It is hoped that the propose integrated course will stimulate harmonious development of society. It will promote freedom of speech, democracy, rule of law and will eliminate extremism. All decisions will be democratically taken in the best interests of the people as a whole including both the poor and the rich.[25]

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[25] *Ibid.*, p. 5.

This model of combination of ethics and academic excellence will make the educational system dynamic and meaningful. It will direct our energies and channelize our thought to accomplish peace with harmony and without conflict, progress with honor and dignity and prosperity with equity. The system should internalize *Qur'anic* idealism which should inspire educated youth to dedicate themselves to serve the cause of humanity, and work relentlessly to eliminate the miseries and sufferings of mankind. It is only through the application of the *Qur'anic* values that distortions can be rectified, corruption can be eliminated, and human dignity can be restored. These values can provide the orientation and motivation which modern educational system urgently needs to make it responsive to the needs and challenges of the society.[26]

It is a monumental task, most challenging but extremely rewarding. It devolves upon the Muslim intellectuals, the world over, to realize that they have a mission to perform, a commitment to keep, a cause to serve and a point to prove that integrated and Islamic system of education will *insha* Allah convincingly establish the synthesis of *Qur'anic* and modern scientific education. It can simultaneously inspire scientific excellence, reinforced with impeccable ethical norms to usher in global peace and prosperity[27].

The researcher agrees with Noorhaidi that what is of interest is that the integrated Islamic school curriculum also pays specific attention to the activity of scouting as an extra-curricular. Every student is required to attend scouting, aimed to educate, train and steer his tendency to have Islamic morality and integrity as well as leadership, discipline, intelligence, responsibility, skill and care for all human beings. The scouting curriculum includes various training in spirituality (*kerohanian*), physics (*fisik*), vocational skill (*fanniya*), historical insight (*thaqafiya*), leadership and military (*qiyada wa al-Jundiya*), as well as Islamic solidarity (*ukhuwwa*).[28]

C. The Principle of Integrated Islamic Education

Among the basic principles of integrated Islamic education is the role of the teacher. The role of teachers in translating the visions

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[26] *Ibid.*
[27] *Ibid.*
[28] *Ibid.* p. 19.

developed by the integrated Islamic school is paramount. The most responsible for imparting secular and religious knowledge, teachers are considered as the key for the success of learning and the teaching process in the integrated Islamic school. To accomplish this duty, they are required to have teaching competence and professionalism. Indicative of the teacher's competence is his ability to transfer knowledge to students and guide them to achieve certain level of morality integrity. Teachers in this regard are selected among candidates from various institutions of high learning, including state teachers' training colleges, faculties of education at state Islamic universities and secular universities and non-education faculties of those universities.

More than simply to impart both secular and religious knowledge, teachers are required to act as educator and moral guide (*murabbi*) charged with the task to instill religious moral values into the students' young minds. Accordingly, they have to treat students not simply as pupils, but also as partners in developing knowledge and disseminating *da'wah* messages. It is claimed that in this way, the students' intellectual capacity and moral integrity can be attested properly. The distinctiveness of the integrated Islamic school does not lie primarily in its curriculum but rather on the ability of its teachers to instill Islamic values and moral education in students by demonstrating real examples; how the teachers speak in the language of the *Qur'an* and Sunnah and behave in accordance with the Islamic moral principles like what *al-Salaf al-Shalih* did in the past.[29]

There is a slogan recited widely by those active in the integrated Islamic school: *"al-tariqah ahammu min al-Maddah, wa al-Asatidh ahammu min al-Thariqah, wa ruh al-Islam ahammu min kulli shay'i"* (method is more important than teaching materials, teachers are even more important than the method, and the spirit of Islam is the most important than any other things). It is believed that owing to the teachers' knowledge and insights in Islam, the students will know the correct belief in accordance with the method of pious forefathers (*manhaj al-Salaf al-Shalih*), and thus be free from heretical innovations (*bid'a*), polytheism (*shirk*), as well as pluralism and liberalism. Nevertheless, this kind of moral instruction is taught

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[29] Statement of Siti Nurlela (2007), when quoted by Noorhaidi (2009), in *Islamizing formal education: integrated Islamic school and a new trend in formal education institution in Indonesia*, p. 20.

through a persuasive method, whereby the teachers seek to develop the students' consciousness as faithful Muslims committed to Islam. Teachers serve primarily as motivators of students, rather than their instructors.

Within this context, the Islamist consciousness of the candidates to be recruited as the integrated Islamic schools' teachers is considered seriously. The candidates' concern with Islam is indeed one of the most important criteria for teacher recruitment. They are required to follow measurement tests of the mastery of Islamic knowledge and the *Qur'an*. As a matter of fact, most selected candidates have had acquaintanceship with conservative *al-Salaf al-Shalih* -type Islamists movements that flourished on university campuses. To ensure the teachers commitment to Islam, selected candidates are required to attend the training programs. It is claimed that by attending this program, they would understand their main tasks as teachers of the Integrated Islamic school, to save the future generations of Muslims. The program of internalizing the teachers' faith and commitment to Islam is continuously conducted through *da'wah*, which is integral to the school's daily activities. They must understand that Islamic schooling is a process to reinforce Muslim faith using the Prophet Muhammad's model to spread Islam among Arab pagans.

The emphasis on the training program for teachers must be understood within the context of assuring the qualities that make good teachers with the desirable character traits. As al-Banna and other Muslim brother thinkers such as Said Hawa put it, since they are the cornerstone of any program of education and have the special responsibility of nurturing the new generation, teachers should be held to the highest of moral and intellectual standards and be content with little material wealth and comfort and never be jealous of others. They also should see their duties to God and to the Muslim nation as paramount, and also that these obligations are best fulfilled through selfless work on behalf of the Islamic revival movement. They should even be compassionate and tolerant towards students, be interested in educating children and youth and able to gain the students' trust[30].

The integrated Islamic school's teachers are recruited to spearhead the task to teach correct faith to students and practice it.

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[30] *Ibid.*

Their understanding of the meaning of tolerance should exclude that in theological terms, as Islam does not compromise in terms of faith. They believe this is the meaning of the *Qur'anic* message- *lakum dinukum wa liy al-Din* (for you your belief and so does for me). Nevertheless, teachers are required to give some insights into the theology of other religion as anticipation when needed to deal with non-Muslims. The principles of tolerance to non-Muslims is also taught as it is believed to be the basic character of Muhammad. Tolerance is recommended to anyone who does treat Muslims as enemies. Yet, this is confined to the matters of social relationship, not of belief. The integrated Islamic school's teachers have thus the twin tasks of teaching students the required subjects and the basic tenets of Islam and of instilling into them Islamic values and morality (*adab*) through every day practices.[31]

D. Conclusion

It can be concluded that the integrated Islamic school in Indonesia takes the form of the *pondok*, which is developing rapidly along its own unique characteristics, principles, functions, and objectives. However, the definition of Islamic education as introduced by S.N. Al-attas is more comprehensive, because it does not merely teaching the theology which derived from the *Qur'an*, Prophetic Tradition, as well as Islamic jurisprudence, but also includes all aspects of life and the universe.

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[31] *Ibid.*, p. 21.

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