

dan Rasul (al-Sunnah)nya, jika kamu benar-benar beriman kepada Allah dan hari kemudian. Yang demikian itu lebih utama (bagimu) dan lebih baik akibatnya". Q.S. al-Nisa'/4: 59.<sup>40</sup>

Bila masalah yang diperdebatkan itu tidak dapat diselesaikan pada waktu itu, baik karena alasan keterbatasan waktu, atau karena ketidakmampuan peserta musyawarah, maka diperbolehkan untuk sementara waktu mengikuti pendapat orang yang diakui tingkat kapasitas keilmuan dan keagamaannya.<sup>41</sup>

Apakah dengan konsep *syûrâ* Ibn Taimiyyah yang begitu terbuka, berarti bahwa Islam menganut paham demokrasi dalam berpolitik? Tidak dapat sepenuhnya disamakan antara demokrasi dengan prinsip *syûrâ*.<sup>42</sup> Hal itu karena, sebagaimana yang telah dijelaskan Ibn Taimiyyah, dalam Islam terdapat wilayah-wilayah yang tidak

<sup>40</sup> *Al-Quran dan Terjemahnya*, h. 128.

<sup>41</sup> Ibn Taimiyyah, *al-Siyâsah al-Syar'iyah...*, h. 136

<sup>42</sup> Wacana disekitar Islam dan demokrasi marak dibicarakan oleh para ahli politik Islam di abad modern ini. Silang pendapat apakah negara dalam pandangan Islam menganut sistem demokrasi, teokrasi, atau teokrasi-demokrasi. Dalam tulisan ini tidak akan dibicarakan diskursus di seputar masalah itu secara menyeluruh, hanya saja setidaknya rangkuman dari pendapat Dhiyâ' al-Dîn al-Rays yang mencoba menemukan persamaan dan perbedaan Islam dan demokrasi, bisa dikemukakan di sini. Titik kesamaannya antara lain: (1) Bila demokrasi didefinisikan sebagai dari rakyat, oleh rakyat dan untuk rakyat, maka sistem negara dalam Islam juga begitu, dengan pengecualian bahwa rakyat harus memahami Islam secara komprehensif, (2) seperti halnya di dalam demokrasi, dalam Islam negara menjamin hak-hak hidup, kebebasan, mendapatkan pekerjaan, dan lain-lain, (3) Bila dalam demokrasi kekuasaan eksekutif dan yudikatif dipisahkan, maka demikian pula dalam Islam. Islam membatasi seorang imam hanya sebagai pelaksana undang-undang. Sedangkan undang-undang itu dibuat oleh umat melalui konsultasi (musyawarah) berupa *ijma'*, berdasarkan hukum-hukum Syari'ah. Sedangkan titik perbedaannya antara lain: (1) Dalam demokrasi Barat, bangsa selalu diikat oleh nasionalisme, tapi dalam Islam bangsa (umat) diikat oleh kesatuan aqidah, pemikiran dan perasaan, (2) dalam demokrasi Barat, tujuan yang ingin direalisasikan hanya sebatas pemenuhan kebutuhan materi, sedang dalam Islam, selain tujuan di atas, juga untuk memenuhi kebutuhan spiritual, (3) dalam demokrasi Barat, kedaulatan mutlak ada di tangan rakyat. Dalam Islam kedaulatan rakyat tidak mutlak, tapi terikat oleh ketentuan Syari'ah. Jadi menurut Islam, demikian Dhiyâ' al-Dîn al-Rays, kekuasaan tertinggi tidak di tangan penguasa, karena Islam tidak sama dengan paham otokrasi. Kekuasaan tertinggi tidak di tangan para tokoh agama, karena Islam tidak sama dengan teokrasi. Tidak juga hanya di tangan undang-undang, karena Islam tidak sama dengan paham nomokrasi. Bukan juga di tangan umat mutlak, karena Islam bukan paham demokrasi dengan pengertian sempit. Jawaban yang benar, menurut al-Rays adalah bahwa kekuasaan tertinggi di dalam Islam sangat konkrit, di mana di dalam kekuasaan itu terpadu dua hal yaitu; umat dan undang-undang (Syari'ah). Jadi umat dan Syari'ah adalah pemegang kekuasaan penuh dalam negara Islam. Lihat Dhiyâ' al-Dîn al-Rays, *al-Nazariyyât al-Siyâsiyyah al-Islâmiyyah* (Kairo: Dâr al-Ma'ârif, 1969), h. 378-386. Lihat juga Fahmi Huwaydi, *al-Islâm wa al-Dîmuqrâtiyyah*, terj. Muhammad Abdul Ghaffar EM (Bandung: Mizan, 1996), h. 196-201.

boleh disentuh oleh *syûrâ*. *Syûrâ* hanya berada pada kawasan “yang tidak terbicarakan oleh wahyu”. Demokrasi adalah produk Barat yang tidak mengenal pembatasan seperti itu. Namun tidak pula dikatakan bahwa *syûrâ* sama sekali berbeda dengan demokrasi. Setidaknya Fazlur Rahman memandang konsep *syûrâ* dan demokrasi sebagai yang tidak perlu dipertentangkan. Menurut Rahman, sebagaimana dikutip oleh A. Syafii Maarif, “negara Islam” adalah negara demokrasi karena keberpihakannya kepada komunitas umat. Hanya saja, sebagaimana konsep *syûrâ* itu sendiri, bentuk-bentuk demokrasi dapat saja berbeda-beda disesuaikan dengan kondisi dalam suatu masyarakat. Dan untuk menentukan bentuk-bentuk itu, peranan ijtihad menjadi sangat menentukan. Yang paling pokok adalah bagaimana konsep *syûrâ* tetap dipertahankan dan dihormati secara sadar.<sup>43</sup>

### Penutup

Jika konsep *syûrâ* – yang menurut Syafii Maarif, merupakan gagasan politik utama dalam al-Quran - itu ditransformasikan dalam kehidupan modern sekarang, maka sistem politik demokrasi lebih mendekati cita-cita politik Qur’ani, sekalipun tidak selalu dipandang identik dengan demokrasi Barat.<sup>44</sup> Baik Rahman maupun Syafii Maarif, setuju untuk tidak mengadopsi demokrasi produk Barat itu apa adanya. Namun yang terpenting adalah bahwa keduanya, termasuk Ibn Taimiyyah sendiri, menginginkan partisipasi dan kerjasama seluruh umat dalam merumuskan jalan terbaik bagi negaranya. Ketiganya sama-sama menganjurkan pemakaian prinsip *syûrâ* dalam kehidupan bernegara. Oleh karena itu konsep *syûrâ*, termasuk yang dikumandangkan oleh Ibn Taimiyyah menunjukkan bahwa Islam menganut paham demokrasi karena perhatiannya kepada seluruh warga negara tanpa terkecuali, meskipun tidak harus dipahami sama persis dengan demokrasi Barat.<sup>45</sup>

<sup>43</sup>A. Syafii Maarif, Islam, *Politik dan Demokrasi di Indonesia*, dalam Bosco Carvallo dan Dasrizal, eds., *Aspirasi Umat Islam Indonesia* (Jakarta: Leppenas, 1983), h. 47, 55.

<sup>44</sup>M. Syafi’i Anwar, *Pemikiran dan Aksi Islam Indonesia, Sebuah Kajian Politik Tentang Cendekiawan Muslim Orde Baru* (Jakarta: Paramadina, 1995), h. 223.

<sup>45</sup>Meskipun banyak para pemikir mensejajarkan prinsip-prinsip demokrasi dengan *syûrâ*, namun mereka kebanyakan mengkritisi dengan serius tentang demokrasi itu. Kritik-kritik mereka terhadap demokrasi, antara lain terkait pada pendewaan pada suara rakyat, hilangnya nilai moral dan agama, dan praktiknya di dunia Barat. Bagi Muhammad Iqbal,

Yang diingatkan oleh Ibn Taimiyah adalah bahwa prinsip *syûrâ* itu hanya berlaku pada ajaran bukan dasar yang bersifat *ẓanni*, sedangkan pada ajaran dasar yang *qaṭ'i*, tidak dibutuhkan *syûrâ*. Yang dibutuhkan hanyalah ketaatan dengan menerima sebagaimana adanya. Bila Ibn Taimiyah mengakui *ijmâ'* dan *qiyâs* sebagai sumber hukum di samping al-Quran dan al-Sunnah, maka berarti dia mengakui pentingnya ijtihad yang salah satu bentuknya adalah melalui bentuk *syûrâ*.[]

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meskipun ada kemiripan, demokrasi tidak sama dengan *syûrâ*. Oleh karenanya kalaulah demokrasi ingin dijadikan model bagi sebuah negara, haruslah diberi muatan lain, yaitu nilai-nilai spiritual agama. Menurutnya, demokrasi Barat telah kehilangan basis moral dan agama dan bahkan menghambat bagi kemajuan etika dan moralitas manusia. Oleh karenanya, Muhammad Iqbal menawarkan tambahan pada demokrasi itu, yaitu nilai tauhid sebagai landasan azasi, kepatuhan kepada hukum, toleransi sesama warga, tidak membatasi wilayah geografis, ras, warna kulit, atau bahasa, dan melakukan penafsiran terhadap hukum Tuhan melalui proses ijtihad. Hasbi ash-Shiddieqy menyatakan, meskipun ada kesamaan antara *syûrâ* dan demokrasi, namun ada yang perlu dikritisi, yaitu bahwa dalam konsep demokrasi Barat rakyat yang dimaksud adalah warga negara yang dibatasi oleh geografi, demokrasi modern didasarkan pada kebangsaan sempit, dan tujuannya hanya untuk kepentingan dunia atau materi belaka. Demokrasi hanya mementingkan kekuasaan rakyat saja, sehingga mengabaikan kekuasaan moral dan agama. M. Quraish Shihab melihat ada tidak perbedaan antara *syûrâ* dan demokrasi: 1) *Syûrâ* tidak memutlakkan pengambilan keputusan hanya berdasarkan suara mayoritas, 2) kontrak sosial antara penguasa dan rakyat terikat dengan perjanjian Allah sehingga terhindar dari eksploitasi manusia atas manusia, dan 3) demokrasi dapat memutuskan persoalan apa saja, sedangkan dalam *syûrâ* terdapat batasan-batasan apa saja yang dapat dimusyawarahkan. Sementara itu, 'Abd al Hamîd Ismâ'îl al-Anshârî menyebutkan bahwa antara *syûrâ* dan demokrasi itu terdapat perbedaan pokok, antara lain: 1) kekuasaan majlis *syûrâ* terbatas sejauh tidak bertentangan dengan nash, 2) hak dan kebebasan manusia dalam *syûrâ* dibatasi oleh kewajiban sosial dan agama, dalam demokrasi Barat, kebebasan di atas segalanya, 3) *syûrâ* ditegakkan atas dasar akhlak agama, sedangkan demokrasi didasarkan suara mayoritas. Lihat Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, (Delhi: Kitab Bhavan, 1981), h. 180. H. H. Bilgrami, *Iqbal Sekilas Tentang Hidup dan Pikiran-pikirannya*, (Jakarta: Bulan Bintang, 1982), h. 79; T. M. Hasbi ash-Shiddieqy, *Ilmu Kenegaraan dalam Fiqh Islam*, (Jakarta: Bulan Bintang, 1971), h. 129-133. M. Quraish Shihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, 1996), h. 483-484. Juga 'Abd al Hamîd Ismâ'îl al-Anshârî, *al-Syûrâ wa Atsaruhâ fî al-Dîmuqrâṭhiyyah*, (Kairo: Mathba'ah al-Salafiyyah, 1980), h. 437-438.

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# **Integrated Islamic Education: An Analytical Study on The Concept and Practice of Gontor System in East Java Indonesia**

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## **Abstract**

The current issue on international education, especially in relation with muslim community, like in Malaysia and Indonesia is morality. The impact and influence of secular civilization upon muslim society can not be denied. The problem of morality is not only an individual but rather touches the level of all social community of *muslim ummah* all over the world. Consequently every one now needs an education which can fortify the nation from this moral malady. To overcome this problem according to the researcher needs strategy, planning and strong system, such as boarding school based education. Based on above introduction, the researcher wishes to study in this simple research on Gontor system of integrated Islamic education. To reach valid result of study, the researcher wish to use interview, observation and documentary method for the data collection. Meanwhile, for the data analysis, the researcher uses data reduction, display and verification of Miles and Huberman method. The points above, ensures the writer to further explore the data of Gontor system, so then the object of the research could be approved scientifically for the purpose of muslim community all over the world.

**Keywords:** Islamic values, spiritual happiness, modern education, meaningful pattern, natural endowment.

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## Introduction

The current issue on international education, especially in relation with Muslim community, like Malaysia and Indonesia is morality<sup>1</sup>. The impact and influence of secular and Western civilization<sup>2</sup> upon Muslim society can't be denied. The tradition<sup>3</sup> and culture<sup>4</sup> which against the teaching of Holy Qur'an and Prophetic Tradition penetrates as well as invades mind and character of almost the Muslim generation all over the world. The fact results every Muslim parent anxious on the future education<sup>5</sup> of their children.

At the time being, the Muslim nation is in serious need for an alternative solution, to overcome the problem of morality. This problem consequently not only an individual, but becomes social problem in every nation and almost exists overall Muslim countries in the world. To fortify the generation from such serious social malady is not simple, it needs strategy, planning and strong system<sup>6</sup>. In the

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<sup>1</sup>The definition of morality is equal to *adab* which has been quoted by Wan Muhammad Nor Wan Daud, from Syed Muhammad Naquib al-Atas in his book entitled *Educational Philosophy and practice of Syed Muhammad Naquib Al-Atas, an expotion of the original concept of Islamization*, (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1998), p. 137. According to al-Atas *adab* is recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to that reality and to one's physical, intellectual and spiritual capacities and potential.

<sup>2</sup>Civilization is a human society that has a complex cultural, political and legal organization; an advanced state in social development. JM Sinclair, in his dictionary also further defined the word civilization as the total culture and way of life of a particular people, nation, region or period. See. Collins English Dictionary and thesaurus, (Glasgow: Harper Collins Publishers, 2007).

<sup>3</sup>Tradition is the body of customs, thought etc, belonging to a particular country, people, family, or institution over along period. *Ibid.*, p. 1265.

<sup>4</sup>Culture is the total of the inherited ideas, beliefs, values, and knowledge, which constitute the shared bases of social action. *Ibid.*, p. 278.

<sup>5</sup>Education plays a uniquely important role in Islam as the means by which Muslims learn to understand and appreciate aspects of their heritage of faith, duty and culture. Evidence of the richness of Islamic educational theory and praxis is provided by the words used to express this diversity. Five Arabic words may be cited in support of this. The word *ta'lim* connotes instruction, information, direction, and schooling. The word *ta'dib* suggests good manners, urbanity, and refined taste. The word *tarbiya* is accosiated with upbringing, teaching, instruction, and good breeding. The word *tathqif* is linked with the cultivation of the mind and the processes of enculturation. The word *ma'rifa* suggest a deeper kind of intuitive and mystical knowledge. See, Ian Richard Netton, *Encyclopedia of Islamic civilization*, (New York: Routledge, 2008), p. 152.

<sup>6</sup>Definition of system is a combination of interrelated elements forming a collective entity. When this word is related to education, it can be understood as the integration of interrelated elements of education to form a collective entity. See, JM Sinclair, *Collins English Dictionary and Thesaurus*, (Glasgow: Harpercollins Publishers, 2007).

mind of writer, the basic solution for such moral's onslaught is strong education institution in which the generation of every Muslim nation can be saved. They can be prepared well with qualified subjects of educational system to fortify themselves against the secular invasion. The phenomenon of life above, guides the writer to focus his attention upon the study on the development of Islamic institution as the basis of the transformation of Islamic values and moralities in almost all Muslim communities, especially in Indonesia.

The nature of Islamic institution is an educational institution which concerns upon the meaning, philosophy, concept and the importance of Islamic education. This education, with all its characteristics at the time being should be conceived as the first choice of an ideal education for Muslim community. In the elaboration of this point, Ashraf stated that, Islamic education does not regard life as an end in itself. Life on earth is but a bridge which man must cross before he enters into spiritual life after death. Herein lays a fundamental difference between the concept of modern education and the Islamic one. Modern secular education merely considers happiness in this world as its final goal, whereas Islamic education regards life as only a means of achieving happiness in the hereafter<sup>7</sup>. This basic difference in the aims and objectives of modern and Islamic education leads to difference in the methods, content, spirit and the system by which these aims and objectives are achieved. Modern education seems to consider everything that brings comfort and prosperity in this world as conducive to happiness. In other word, it is solely preoccupied with achieving worldly happiness by utilizing any means available. On the other hand Islamic education sees the happiness of man as fundamentally based on intellectual, emotional and spiritual convictions. Spiritual happiness in this world prepares for a life of everlasting happiness in the next. The segregation of the religious from the secular in non Islamic educational system is reflected in the policies of educational institutions and the functions, aims and objectives of schools and universities. Thus there are state schools and ecclesiastical schools functioning separately.

In Islam there is no segregation between religious and secular educations. They are inseparable and indivisible. Neither aspect

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<sup>7</sup>Syed Ali Ashraf, *Curriculum and teacher education*, (Jeddah: King Abdul Aziz University, an Islamic education series, 1980), p. 4.



should be over emphasized at the expense of the other. The basic difference between Islamic and secular education are currently neglected or frequently overlooked by those working in the field of education throughout the Muslim world. The political and economic instability of many Muslim countries, seen against the background of the political supremacy and industrial and economic advancement of non Muslim countries, has apparently alienated Muslim from the principles and teaching of Islam. It has led them to believe that by merely copying, borrowing or transplanting non Islamic education system, they can match the progress already achieved in non Muslim countries. Often the systems imitated are travesties of the principles of Islam. Muslim have not achieved the hoped for material and political progress, nor has this education satisfied their desires or answered their innermost religious feelings.

Education has been split into two distinctive types, modern and religious, which are independent of and irreconcilable with each other in non Islamic countries. Modern education has its own schools, institutions, colleges and universities, as has religious education. This duality or artificial division is entirely at variance with the principles of Islam. It is a situation which urgently demands an immediate and drastic change in the existing system now in force in educational institutions in most Muslim countries like Indonesia and Malaysia.

To the Islamic point of view the concept of duality in education is against its real tenet and teaching. Any segregation between religious and secular issues should be eliminated. Scholarly specialization in any field is futile and inadequate in the building up of one's personality unless one is on terms with both the secular and the religious aspects of life. The importance of establishing qualified Islamic system of education in this regard may be measured from one of its characteristics, such in its aim. The ultimate aim of Islamic education lies in the inculcation of the concept of Allah in the minds and souls of God-fearing individuals. In order to achieve this, Islamic education is divided into what is called individual and social education. Individual education aims at familiarizing the individual with, his relation to other creatures, his individual responsibilities in life, his responsibilities towards the human community, his social relation, his relationship to the universe and universal phenomenon and exploration of nature's laws in order to utilize and exploit them, and his Maker's creative wisdom apparent in His creation.



Meanwhile, the social education according to Ashraf,<sup>8</sup> aims at, building a society of good, pious, and god-fearing individuals where social justice prevails, building a society where tolerance, brotherhood, love, mercy, goodness and righteousness are predominant, building a society based on mutual consultation and the maximum exploitation of the individual's intellectual capacities, building a society where individuals enjoy freedom of thought and are competent to take responsibility, and building a society where individuals can live an ideal, pure and happy life.

Education in general, can be defined as conscious and planned effort to actualize a conducive learning and a process of how to be, to enable every learner actively develop and explore his own potencies to possess a power of religious spirit, self control, personality, intelligence, respected character and all skills needed for himself and his society. Education is continuous learning process for every individual of human beings aimed at the achievement of inner being and physical perfection as well. However, Syed Muhammad Naquib al-Atas<sup>9</sup> defined the meaning of education like in the following statement; education and of what it involves is of utmost importance in the formulation of a system of education and its implementation<sup>10</sup>. He further elaborated that education is a process of instilling something into human beings. This process refers to the method and the system by which what is called education is gradually imparted; include, something refers to the content of what is instilled, and human beings refers to the recipient of both the process and the content. The education then consists of three fundamental elements, indeed the recipient, the content and the process. According to al-Attas, the definition of man as the recipient of education is already

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<sup>8</sup>*Ibid.*, p. 17

<sup>9</sup>His complete name is Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin al-Attas, was born on September 5, 1931 in Bogor, Java, Indonesia. His family background permanently and positively shaped his basic education. From family in Bogor he obtained his education in Islamic sciences, while from his family in Johor Malaysia he developed the foundations for Malay language, literature, and culture. He is competent in several academic areas such as theology, philosophy, and metaphysics, history and literature, and has contributed original and authoritative works of significance particularly in the field of Islamic and Malay civilization, see Wan Muhammad Nor Wan Daud, *The educational philosophy...*, p. 7.

<sup>10</sup>Syed Muhammad al-Naquib al-Attas, *The concept of education in Islam; A framework for an Islamic philosophy of education*, (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 1<sup>st</sup> ed., p. 13.

well known, that is a rational animal<sup>11</sup>. Since rationality defines man, then it is closely related to the word reason. The reason is conceived by Muslim thinkers as an organic unity of both ratio and intellect. Man is possessed of an inner faculty that formulates meaning indeed *dhu nutq*, and this formulation of meaning, which involves judgment and discrimination and clarification, is what constitutes his rationality. The terms *natiq* and *nutq* are derived from a root that conveys the basic meaning of speech, in the sense of human speech, so that they both signify a certain power and capacity in man to articulate words in meaningful pattern. He is as it were, a language animal, and the articulation of linguistic symbols into meaningful patterns is no other than the outward, visible and audible expression of the inner, unseen reality which we call *aql*.

The term *aql* itself according to al-Attas basically signifies a kind of binding or withholding, so that in this respect *aql* signifies an innate property that binds and withholds objects of knowledge by means of words. *Aql* is synonymous with *qalb* in the same way as *qalb*, which is a spiritual organ of cognition called the heart, is synonymous with *aql*. The real nature of *aql* is that it is a spiritual substance by which the rational soul recognizes and distinguishes truth from falsehood.

It is clear from this, that the reality underlying the definition of man is this spiritual substance. When in the word of education therefore, it must pertain to this reality of man, and not simply to his body and his animal aspect.<sup>12</sup> In defining man as a rational animal, where it means the capacity for understanding speech, and the power responsible for the formulation, distinction and clarification, and which has to do with the articulation of words or expression in meaningful pattern, the meaning of the word “*meaning*” in this context, based on the concept of *ma’na*, is the recognition of the place of anything in a system which occurs when the relation a thing has with others in the system becomes clarified and understood.

The second important element inherent in education according to al-Attas is its content, which here indicated as something. In this regard, the word something is conceived as the word of knowledge. The word of knowledge in the basic meaning is recognition and acknowledgement of the proper places of things in the order of

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<sup>11</sup>*Ibid.*

creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence.

The third important element inherent in education is a process. This third element, in the concept of al-Attas is considered as the method and the system by which the education is gradually imparted. These three fundamental elements of ideal education to the knowledge of writer of this research is the core of a system of education which must be studied in detailed in relation to the existence of Islamic institution in Indonesia, and especially to the concept, characteristics and implementation of integrated Islamic education of Gontor system, which has been made by the writer as the main point to be discussed.

#### Definition of term

Since the title of the article is: "Integrated Islamic Education: An Experience of Gontor Modern Islamic Boarding School East Java Indonesia." Here the writer wishes to define the term clearly.

The word integrated derives from the English word which means united. When this word is joined to the word Islamic education, according to Carter V Good (1959) in his dictionary of education is a practice of combining different Islamic educational aspects include method, subjects, curriculum, co-curricular and related activities which based on the teaching of the Holy al-Qur'an and Prophetic Tradition into one united system.<sup>13</sup>

Meanwhile, Gontor system is an educational system which implemented by Gontor as the alternative Islamic Education System in East Java, Indonesia. Naturally this system has been adopted by hundreds of Islamic institutions in Indonesia, particularly due to its continuous dynamic and innovative system. Among the characteristics of this system are the method and its curriculum and integration of learning, teaching and education into one united system.

After above clarification, the title of the article can be simply understood as an attempt to define the concept of integrated Islamic education system in the experience of Gontor in East Java Indonesia.

<sup>12</sup>*Ibid.*, p. 15.

<sup>13</sup>Carter V. Good, *Dictionary of education; Prepared Under Auspices of Phi Delta Kappa*, (New York: MacGraw-Hill, 1959), 2<sup>nd</sup>. Ed.

The study also include a critical analysis on the advantages and disadvantages of the implementation of this system.

As far as the discussion on the word of education is concerned Carter V. Good, had defined as the aggregate of all the processes by means of which a person develops abilities, attitudes, and other forms of behavior of positive value in the society in which he lives<sup>14</sup>. He further elaborated that the word education is the social process by which people are subjected to the influence of a selected and controlled environment (especially that of the school), so that they may attain social competence and optimum individual development. However, education according to the researcher could not be separated from the position of man as the main object of it. Man naturally has been endowed with many capabilities, but most of them remain dormant or embryonic until something awakens them, nourishes them and brings them out for his perfection. Education, therefore, stands for bringing out and developing to their full potential all the faculties that are latent in each individual. The Arabic word *tarbiyah* has something more to add to this meaning of education.

Among the inherent capabilities of man there are some which, if not checked properly, have the tendency to disintegrate human personality. *Tarbiyat* means not only to bring forth, nourish and evolve but also to look after, give right proportion, sustain and carry a thing to its desired end successfully. It is thus bringing out and directing towards a harmonious flow all human capabilities for an individually and socially valuable, not pernicious, end. This process can not be left to chance or experiences of trial and error, for that would mean chaos and disorderliness amounting to a denial of man's own faculties of setting things right. Man, therefore, needs an artificial or contrived education in addition to that which he receives automatically through experience. Man's need for education arises from the fact that, among all other animals, man is perhaps the one most ill-equipped with instinctive mechanism for dealing profitably with his environment. According to the teaching of the Holy Qur'an man is altogether a new creation as compared to an animal just as vegetation is altogether a new creation as compared to minerals or just as an animal is altogether a new creation as compared to vegetation, in spite of a

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<sup>14</sup>Carter V. Good, *Dictionary of Education*, (New York: McGraw-Hill, 1959), 2<sup>nd</sup>. Ed., p. 191.

few similarities common to them all. He has, therefore, to be studied in his distinctive position as man only and not as an animal<sup>15</sup>.

Mahr Abdul Haq further elaborated the relationship between a man and the world of education that some living things fend for themselves from their very birth because they have no purpose of life before them other than just fending for themselves. In many others that have a period of helpless infancy the mechanisms they need for adult life are soon gained as a matter of growth rather than by way of learning.<sup>16</sup>This is because they are merely things and they have to reach an adult life for procreation only and no more. Man is not a thing in that sense; he has many higher purposes to fulfill. His longer period of dependent infancy has a very important objective behind it. In his later years he has not only to take care of himself but to take care of others also and prepare for a higher plane of life which starts after the physical death. He has to share big responsibilities and pass through a number of thorny paths of life with care and caution. He has to protect his spiritual self from disintegration.

The very fact that education is a life-long process for human beings alone by itself a he fact that beyond this earthly world life must go on further to a newer and higher plane and that this worldly span of a few decades is just a period of training and preparation for it. Among all the other things of nature, man holds a position of superiority because of his higher faculties of feeling, understanding, thinking and willing. These things either do not possess these faculties all or have very little of them. For this very reason these are all things and are not responsible for their actions; and for this very reason their actions are measured or predetermined actions; that is to say, they cannot do otherwise what they do instinctively. This is the reason that in our made laws, the responsibilities of the children, the mentally retarded, the grown ups, the educated, the wise and the highly talented persons are fixed in varying degrees according to the level of their consciousness the wisest carrying the highest burden on their shoulders.

From another angle it can be seen and observed that where there is a lack of these faculties nature itself assumes all or most of the responsibilities of nourishing, sustaining and evolving the objects

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<sup>15</sup>Mahar Abdul Haq, *Educational philosophy of the holy Qur'an*, (Lahore: Institute of Islamic Culture, 1990), 1<sup>st</sup>. ed., p. 14.

of creation to their full potentialities. For example in stones and other dead matter where there is no consciousness everything is done by nature itself through its fixed and unchangeable laws. The diamond in the coal, the pearl in the oyster, the fruit in the genesis of the seed, the dead from the living and the living from the dead all evolve according to their predetermined rules of individual evolution which the things themselves can neither change nor amend nor defy. It can also be seen that in higher things in which life or consciousness makes its first appearance nature withdraws as much as is necessary according to the level of consciousness which the things possess, giving each living as much freedom to work unassisted as is required for its nourishment, sustenance and evolution. So these things have either no period of training or have a very short one which just enables them to satisfy their physical needs and no more. In them the acquisition of abilities is a matter of maturation of instincts, not education. It is man alone who is the most plastic and educable of all the creation of Allah and, as such, he stands in most need of a right sort of education.

The meaning behind the word right sort of education is that education meant for and suitable to human beings and not that which the lower creation of Allah requires. In some directions, and to a certain extent, man gets automatic rather than deliberately instituted training. In the natural course of his life he meets with situations which he never expected; he learns lessons which he never wanted to learn; he develops capabilities for overcoming such difficulties as appear suddenly before him, and he acquires knowledge which no one else had designed for him. But all this automatic learning is too limited to enable him to cope efficiently with all the complex situations of his life. Education of the right type will enable him to achieve his accomplishment more easily, more speedily and more profitably with the added help of the required skills, attitudes and values than otherwise.

### The Concept of Islamic Education

To explain the concept<sup>17</sup> of Islamic education clearly, the writer wishes to introduce the word education from general term used to

<sup>16</sup>*Ibid.*

<sup>17</sup>The definition of concept is an idea or representation of the common element or attribute by which groups or classes may be distinguished. It is also meant as a thought, an opinion, an idea, or a mental image, see Carter V Good, *Dictionary of education*, (New York: McGrawhill Book Company, 1959), sec. ed., p. 118.

mean the word education. The word education has been derived from the Latin word "*educare*" which means to bring up or to raise. According to this view, education is a process of imparting to an individual certain information and knowledge which society deems necessary. Education implies modification of the behavior of the individual by imposing standards of society upon him. Thus, education is a process of external imposition rather than growth from within. This derivation gives the concept of teacher-centered rather than child centered education.

On the other hand, some scholars defined the word education as a drawing out process. The meaning behind this definition is that the word education can be meant as a process to draw out something and not to put in something. And therefore it means the process of drawing out from within rather than imposing from without. Education from this point of view is considered as a process of the development of what is innate in the child. It is an agency of, or an instrument for, the transformation of the potential into the actual. This elaboration presumes that all knowledge is inherent in children. Education, therefore, implies growth from within rather than imposition from without. Education is a process of the development of talent inborn in the individual and not conveying to an individual a body of information or knowledge. A large number of eminent educators and philosophers have endorsed this interpretation.

From these two different viewpoints of education discussed, it seems to be impartial. These two cannot be isolated from each other. The view that education is drawing out process can be accepted with a pinch of salt. In this interpretation, an important aspect of education has been disregarded. Can it be possible that everything which forms part of education was already inherent in the child's mind? Is it possible to draw out everything? Can it be established that everything, ideas, ideals, beliefs, opinions, and attitudes were potential in the mind of the child? It is true that certain inherent capacities do form part of the natural endowment of the child, but the factual knowledge acquired, skills learnt or the habits and sentiments developed, during life-time, were not innate in the child's mind.

Therefore, it can be said that in the absence of poured-in knowledge or suitable foundation laid through learning under environmental influences, drawing out will be out of question. Unless knowledge or experience is given to the child, we cannot draw out



the best in him. Education, therefore, is not only a drawing out, but also a bringing up process, whereby the educated trained for certain types of social behavior, democratic living, worthy citizenship, international understanding and is developed into a full man or woman with well integrated personality. The process of drawing out, and bringing up which have been discussed above from the Islamic point of view is closely related to the meaning of Islamic education, when it based on the tenets of Islam. To vividly define the word Islamic education here, the researcher quotes some definition from the eminent Muslim scholar, such in the following points:

According to Muhammad SA Ibrahim the definition of Islamic education is a system of education which enables a man to lead his life according to Islamic ideology, so that he may easily mould his life in accordance with tenets of Islam<sup>18</sup>. From this definition, Islamic education can be meant as a system in which some components are interrelated. Such as an integration of belief, *shariah* and *akhlaq*, which includes, cognition, affection and psychomotor, these three components cannot be separated from each other. Muhammad Ibrahim also underlined that the Islamic education is based on Islamic ideology, so then the process of Islamic education not opposed the norms and values of the basic teaching of Islam.

Omar Muhammad al-Toumi al-Syaibani defined the Islamic education as a process to change the behavior of an individual life in the society and his surrounding, through teaching and guiding as the fundamental activity among other activities in the community.<sup>19</sup> This definition stressed on the change of behavior from bad to good, from minimum to maximum from potential to actual and from passive to active. All the changes are through teaching process which does not end at the level of individual, but up to the level of society. Educational process at this sense according to at-Toumi will enhance individual as well as social piety. Islamic education on the other hand, from the view of Ahmadi in his book entitled ideology of Islamic education can be defined as all efforts to educate and develop individual self and his human resources to be perfect person. This definition is in accordance with the view of Islam on the real meaning of education, that is to actualize a person who has strong faith in

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<sup>18</sup>Abdul Mujib, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2006), p. 25

<sup>19</sup>*Ibid.*, p. 26, see also Omar Muhammad al-Toumi al-Syaibani, *Falsafah Pendidikan Islam*, tr. Hasan Langgulung, (Jakarta: Bulan Bintang, 1979), p. 399.

Allah the Almighty and at the same time he is able to keep in balance his pious relationship with his God and fellow being positively as well as constructively.<sup>20</sup> However, this definition is equal to the concept of Islamic education produced by the First Islamic Conference on Islamic education held in 1977 at Mecca the Kingdom of Saudi Arabia. The conference stated that Islamic education does not merely teaching the theology which derived from al-Qur'an and Prophetic Tradition as well as the Islamic jurisprudence, but also include the whole aspects of lives and universe.

Muhammad Athiyah al-Ibrasyi in this regard also gave a definition on Islamic education which according to him is an education which has fundamental principles like independent methods, learning based on self reliance, freedom in teaching, self study, special attention on children with particular approach, encouraging the skill and potencies of the student, appreciation on the students' intelligence, teaching with suitable approach, kind guidance, and softness<sup>21</sup>.

Athiyah also further explained that Islamic education mainly focus on the behavior education, giving special attention on the development of skill in oratory, reasoning and speech presentation, reading enrichment on the classical Islamic book and consistent in learning, research and teaching which all are based on long life education<sup>22</sup>. Meanwhile, the aim of Islamic education in the view of al-Ibrasyi is personality construction, educating the mind and heart, nourishing the potencies, inhabits good conduct and preparing the child to be sincere and clean in mind and heart based on the teaching of Islam.<sup>23</sup> In the view of Athiyah al-Ibrasyi the whole activities and the subjects taught at the process of education should be *tahdhibul akhlaq* (etiquette construction).<sup>24</sup>

Based on the previous definitions, the researcher finds that muslim educators unanimously agree that the purpose of education is not to cram the pupil's mind with facts but to prepare them for a

<sup>20</sup>Prof. Dr. Ahmadi, *Ideologi Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), p. 29.

<sup>21</sup>Muhammad Athiyah al-Ibrasyi, *At-Tarbiyah al-Islamiyyah wa falasifatuha*, (Darul Fikril Arabi, tt), p. 3.

<sup>22</sup>*Ibid.*, p. 4.

<sup>23</sup>*Ibid.*, p 22.

<sup>24</sup>*Ibid.*

life of purity and sincerity. This total commitment to character building based on the ideals of Islamic ethics is the highest goal of Islamic education. In relation with the aim of the Islamic education, Zaki Badawi stressed his idea in his paper entitled *Traditional Islamic education; its aims and purpose in the present day* that the aim of Islamic education should be instilling the principles of Islam in the hearts and minds of its young to achieve through them the ideal of the faith, the continuity of the *ummah* which the holy Quran describes as the best nation ever brought forth to men. The *ummah* was so described not for its superiority in knowledge or skill but for the fact that it enjoined virtue and forbade vice and believed in Allah.<sup>25</sup> According to Zaki Badawi, Islam affected a balance between the two tendencies. Individual excellence was not sacrificed for the good of the group nor was the goal of the group given second place to that of the individual. The balance runs through all aspects of Muslim education and is manifested most strikingly in the area of its aim and purposes. He further gave an illustration on Max Weber's analysis of the type of education. He enumerates three types. The first he calls charismatic education which is dominant in periods in which religion reaches its highest point. It aims at awakening religious institution and the inner readiness for transcendental experience.

The predominant aim in this case is not the transfer of specific content or skill but to stir up certain innate powers. This type is perhaps exemplified by what the Sufis call *Tarbiyah*. It is concerned primarily with the individual's inner excellence. The second and very different type is education for culture. It is based on the belief that certain contents perceived as classical have the inner qualifications of breeding a certain social type. It is not only the substance which is valued but the style of life which unconsciously will be transferred through the ideas presented. Not the content as such but its formative educational power is being stressed. Good examples are the creation of the gentlemen or of the Chinese mandarin who acquire through the study of the classics a certain mental mood, style of thought, and inner disposition and sentiment. The emphasis here is on social distinction. The third type is specialist education. It seeks to transfer a special knowledge or skill and is strictly correlated

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<sup>25</sup>Syed Muhammad al-Naquib al-Attas, *Aims and objectives of Islamic education*, (Jeddah: King Abdul Aziz University, 1977), p. 104.

with the growth of division of labor which makes the specialist indispensable in modern industrial society.

This type is exemplified by the training given in some of the modern secular trade schools where the whole relationship is purely mechanical and lacking the inner depth of charismatic of the cultural education. Islam in this regard, blends the three types in its own system giving prominence to inner purity to be manifested in social consciousness and idealistic endeavor towards the mastery of any skill to which the person has assigned himself.

On the other hand, Syed Muhammad Naquib al-Attas explained that Islamic system of education is based on certain key concepts, namely; the concept of religion, the concept of man, the concept of knowledge, the concept of wisdom, the concept of justice, the concept of right action, and the concept of university. When these whole concepts woven together in meaningful pattern, then the definition of education in Islamic religion can be defined. According to al-Attas view, the definition of education is recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence<sup>26</sup>. To al-Attas still there is one more other key concept which in reality is central to education and the educational process, because the others which have been mentioned all focus their meanings in this context toward it alone, such that by itself it stands sufficient as the precise term to denote education. This is because the key concept alluded to identifies itself as the something in knowledge which is knowledge of the purpose of seeking it. This major key concept is couched in the term *adab*.

The word *adab* according to al-Attas is the discipline of body, mind and soul; the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials; the recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various levels (*maratib*) and degrees (*darajat*). Since *adab* refers to recognition and acknowledgement of the right and the proper place, station, and condition in life, and to self-discipline in positive and willing participation in enacting

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<sup>26</sup>Al-Attas, *The concept of education...*, p 22.

one's role in accordance with that recognition and acknowledgement, its actualization in one and in society as a whole reflects the condition of justice ('adl). Justice itself is a

In addition to the idea of al-Attas, Syed Hosein Nasr clearly follows this same line of reasoning, he had underlined that the goal of Islamic education was not only the training of the mind but that of the whole beings of the person. That is why it implied not only instruction or transmission of knowledge (*ta'lim*), but also training of the whole being of the student (*tarbiyah*). The teacher was not only a *mu'allim*, a transmitter of knowledge, but also *murabbi*, a trainer of souls and personalities. This was true to such an extent that the term *mu'allim* itself came to gain the meaning of *murabbi* as well, that is, it came to be imbued with ethical connotations which in the modern world have become nearly totally divorced from the question of teaching and the transmission of knowledge, especially at the higher levels of education.<sup>27</sup>

The creative reintroduction of *ta'dib* as the comprehensive concept of Islamic education in the integrated and systematic manner by al-Attas in the mind of Wan Daud is of great significance not only for the fact that it appears for the first time in the contemporary Muslim world, but more significantly, it provides an authentic, integrated and comprehensive concept and powerful framework for our educational thinking and practice.<sup>28</sup>

However, the definition of Islamic education according to al-Attas is an education which includes in its conceptual structure the element of knowledge (*ilm*), instruction (*ta'lim*), and good breeding (*tarbiyah*) which are integrated in the term of *ta'dib*. The word *ta'dib* then, according to al-Attas is the precise and correct term to denote education in the Islamic sense<sup>29</sup>. In the summary of the article, the

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<sup>27</sup>*Ibid.*, p. 146, see also, S.H. Nasr, *Traditional Islam in the modern world*, p. 123. Wan Muhammad Nor commented on the idea of Nasr that it is unfortunate that Nasr does not provide any proof to support his assertion except that (in p. 13), note 6) the term *ta'lim* and *tarbiyah* are popularly used in formal educational circles in the Arab world and Iran. Nasr does not mention *adab* or *ta'dib* in this volume. Such omission is difficult to understand especially from scholar who has been much associated with traditional aspects of Islam, especially Sufism. *Ibid.*

<sup>28</sup>*Ibid.*, p. 146.

<sup>29</sup>Syed Muhammad Naquib al-Attas, *The concept of education...*, p. 34. See also Wan Muhammad Nor Wan Daud, *The educational philosophy...*, education according to al-Attas is the instilling and inculcation of *adab* in man – it is *ta'dib*. The Quran testifies that the Holy

definition of Islamic education and its meaning in the mind of writer is in accordance with what has been defined by Syed Muhammad al-Naquib al-Attas which is more comprehensive as well as deep rooted to the values of Islam. The writer then after this discussion wishes to elaborate vividly the aims and objectives of Islamic education.

### Aims of Islamic Education

The aims of Islamic education can be formulated after defining the word education itself, especially the difference of education from the word instruction. Education which has been defined by many scholars like in the discussion previously, helps in the complete growth of an individual's personality, whereas instruction merely trains an individual or a group to do some task efficiently. A man may be a great general, an efficient carpenter or a first class pilot, a lawyer, a mechanic of a pathologist, a renowned doctor, a chemical engineer or a chartered accountant, but still remain a semi-educated ill-mannered, immoral, unrighteous or unjust man.

Similarly a man may be a very fine painter, a good poet, or his love of beauty may be highly delicate and sensitive, but he may, at the same time, be cruel or brutal or an untruthful, unsocial individual. He could be highly selfish and deliberately ignore his duty towards his neighbors or even towards his wife and children. We can say that people who have specialized in certain educational fields are well-instructed regard them as truly educated. On the other hand, a man who knows and performs his duty towards himself, his family, his neighbors and humanity, and at the same time has acquired a basic knowledge about how to earn his livelihood honestly and live a decent life, should be called an educated person. He may not have specialized in a particular field of knowledge but lack of expertise does not automatically prevent him from being recognized as a good man.

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prophet is the ideal who is the best example of such a man, whom some scholars have called the perfect or universal man, thus the organization of administration and of knowledge in an Islamic educational system should reflect the perfect man. It is in order to reflect such a man that al-Attas symbolically inscribed the name Muhammad at the center of the logo of the International Institute of Islamic thought and Civilization (ISTAC), Kuala Lumpur, which he founded and directs, Wan Mohd Nor Wan Daud, *Educational Philosophy...*, p. 133.

A good man is not necessarily a complete man. No one can be regarded as a complete man because there is no end to the growth of human personality. A wide knowledge of many subjects helps in the growth of personality provided a man knows how to adjust knowledge to behavior, and how knowledge and action are integrated into a broad, total framework of life. The outlook of an educated man is not static but is modified and mellowed as he applies principles to practice and his outlook is enriched by experience. In order to achieve such integration a man needs some basic values and the society in which he lives needs some basic unquestioned assumptions. Man is both an individual and a member of a community. One cannot be separated from the other without destroying something vital in both. The individualism that stresses complete freedom from any kind of social control is a practical impossibility because it leads to the disintegration of society and gives complete license to the individual to break or make social institutions at will, overthrow ideals and value assumptions of society according to whatever individual whims dictates.

Similarly complete social control that represses the creative and critical urge of the individual, cripples man and leads society to either degeneration and stagnation or sudden and violent social upheaval. Education preserves the basic structure of society by conserving all that is worthwhile in basic values and institutions, by transmitting them to the next generation and by renewing culture afresh whenever degeneration, stagnation or loss of values occurs. At the same time, the job of education is to nurture personal growth. It is through this nurture of the individual and the preservation and transmission of culture that both the individual and society attain a quality of life. Education conveys this sense of quality to pupils, the quality that has an objective status beyond any subjective assumptions and assertions, but which requires individual cognition if individuals are to grow as full men and women.

According to Rosnani Hashim, based on the survey of the views of Muslim Philosophers, from the dawn of Islam to the present, concerning the aims of education are useful in framing the aims of education in Islam and for discerning trends and themes. She further quoted the view of Al-Farabi regarded the pursuit of happiness as the goal of the city of excellence. He equated happiness with theoretical perfection which entailed practical as well as theoretical philosophy.



Consequently, according to Al-Farabi, knowledge of such things as the end of human existence and the way political communities should be organized lie within the scope of theoretical perfection. He argued further that the highest deliberative excellence, the highest moral excellence, and the highest practical art are inseparable from theoretical excellence.

Al-Farabi asserted that the function of the intellect was to ensure that people reach the ultimate degree of perfection. Hence Al-Farabi believes that the cultivation of the intellect should be the highest aim of Education.<sup>30</sup> On the other hand, Al-Ikhwan al-Safa's aim of education is reminiscent of Plato's idea of education as prescribed in the Republic. To Al-Ikhwan, the aim of education is to bring the attribute of the knower from potentiality to actuality. Al-Ikhwan said, knowledge exists naturally in the soul of the learner, but it will not become actual knowledge except by the effect of the teacher. Al-Ikhwan's educational curriculum aimed at creating an individual who would be broad minded and not be affected by narrow provincialism and sectarian urges. He would judge all matters, including religious concerns, with his intellect. The Ikhwan asserted, Our brother, God support them, must not be the enemy of any science, or leave any book, or be prejudiced against any sect, because our opinion and doctrine contains all doctrines and science.<sup>31</sup>

The curriculum drawn up by Al-Ikhwan was comprehensive in nature and scope, extending to all human knowledge, traditional and rational. It also considered matters of this world as well as the hereafter. The significance of the effect of the environment on the learner also was taken into consideration. According to al-Ikhwan, who classified knowledge into three types, mathematical science is established for the sake of livelihood and well being in this life; traditional science is established to purify the soul/human conduct and for well-being in the hereafter; and philosophical science is meant to raise the human being to the stage of perfection.

<sup>30</sup>See Miriam Galston, *Politics and excellence: The political philosophy of Al-Farabi*, (Princeton: Princeton University Press, 1990).

<sup>31</sup>*Ibid.*, p. 104. See al-Rasail al-Ikhwan al-Safa wa Khullan al-Wafa, vol.IV, pp.41-2 quoted Sadeq al-Haj Jaffer Isma'il, *The Ikhwan al-Safa's Philosophy of education: Its origins and impact on Muslim educators and education*, Ph.D thesis, University of California, Berkeley, 1974, 56.

Therefore, Al-Ikhwan's aims of education take into consideration the vocational, the spiritual, and the intellectual aspects of man. Similar to Al-Farabi, Ibn Sina held that the ultimate aim of education was the cultivation of the intellect. He argued that the intellect of man is unique and distinct from other creatures. Ibnu Sina asserted that another important aim of education is to prepare children for their calling in life. He said, when the child is through from learning al-Qur'an and the principles of the language, he is then to choose what his vocation will be, and he is instructed accordingly<sup>32</sup>.

However the importance accorded to the intellect by prominent Muslim philosophers from the early ninth century, that had resulted in knowledge explosion especially in the intellectual and philosophical sciences, experienced a turnabout by the twelfth century. The Mu'tazilah, a theological school that upheld rationalism and was aligned with many Muslim philosophers of the period, had provoked the orthodox Muslims for two major reasons. *First*, the school's close association with the Abbasid caliphate, especially during the reign of Caliph al-Ma'mun, influenced the latter to make rationalism a state doctrine which was preached in mosques and madrasah and became the distinguishing mark of the educated. Access to state power led the Mu'tazilah to become repressive against those who did not believe the Qur'an was created.

This was contrary to the common belief that the Qur'an to the common belief that the Qur'an were the words of God dictated to the Prophet Muhammad through direct divine revelation. *Second*, and more fundamental, despite asserting the mutual compatibility of revelation and reason, the Mu'tazilah gave primacy to reason over revelation in their works. For example, the Mu'tazilah had little use for the Hadith (Tradition), which they doubted for the reliability of the accounts. They rejected anthropomorphic representations of God, in contrast to the belief held their opponents, the Ash'ari, who emphasized literalism and anthropomorphic representation of God. By denying such attributes, and insisting on God as pure essence, the Mu'tazilah were accused of stripping Him of content and making Him difficult for humans to comprehend and worship. The excesses of the Mu'tazilah led to a revolt by the orthodox which terminated in victory for revelation. Hellenistic and secular sciences, especially

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<sup>32</sup>*Ibid.*, p. 105.

philosophy, became a suspect and were equated with heresy.<sup>33</sup>

The decline of the intellectual and philosophical sciences following this event was simultaneous with the ascendance of an ossified religiosity. As consequence of the above, rational sciences were excluded from the *madrasah* and only taught by individuals in bookshops, libraries, and hospitals. The aims of education too, experienced a shift in emphasis. Abu Umar Yusuf Ibn Abd Al-Basr Al-Namari, a scholar in the twelfth century, discussed a variety of aims and objectives of education – religious, social, intellectual, and vocational. In Jami' Bayan al-'Ilmi he stated, seek learning, for it (a) is conducive to religion; (b) awakens the intelligence of men; (c) is a companion in lonesomeness; (d) is useful in social contact; (e) brings money. Al-Namari's contemporary, Al-Zarnuji, emphasized the religious factor in education. He asserted that, it is meet for the student in his quest for knowledge to strive for the good will of God, the future life, the removal of ignorance from himself and from the rest of the ignorant, the conservation of religion, and the survival of Islam.

In relation with the aims of education, Muhammad Iqbal (1873-1938), a well known Muslim philosopher in the early twentieth century, emphasized the proper development of the individuality of man. He maintained that an individual should be exposed to all kinds of formative and challenging experiences; otherwise his individuality will shrink and wither<sup>34</sup>. Iqbal underscored the importance of freedom, which allowed for experimentation with the environment, for the exercise of choice and discrimination in the use of methods and substance, and for learning by direct, first hand experience.

Despite his emphasis on the individual, Iqbal did not ignore the role of the community and its culture in the give-and-take dynamics with the individual. Iqbal also subscribed to the view that there must be harmony between the material and spiritual elements in man, which educational theory should consider. He valued intellect, but he criticized contemporary thought for overstressing it

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<sup>33</sup>*Ibid.*, p. 106, for interesting account of the battle between religious orthodoxy and rationality, see Pervez Hoodbhoy, *Islam and science: Religious orthodoxy and the battle for rationality*, London: Zed books, 1991; for its impact on education, see Charles M. Stanton, *Higher learning in Islam: The classical period .AD 700-1300*, Savage, MD: Rowman & Littlefield publishers, 1990.

<sup>34</sup>K.G. Saiyidain, *Iqbal's educational philosophy*, 8<sup>th</sup> ed., (Lahore: SH Muhammad Ashraf, 1977), p. 14.

at the expense of intuition or love. From Iqbal's writings, the characteristics of the good man could be inferred. First, the good man is creative and original, for creativity is the most precious and distinctive gift of man. He must be able to use his intelligence to harness the forces of nature for his own good and also to increase his knowledge and power. Secondly, the good man lives his life in the name of the Lord, dedicating his powers and knowledge to working out His purpose and thereby deserving himself for the position of God's vicegerent on earth<sup>35</sup>.

### The Curriculum of Islamic Education

In order to realize the aims and objectives of Islamic education such which have been discussed in the previous discussion, it is necessary for schools, colleges and universities to have an Islamic curriculum. But a curriculum and even the text-books prepared according to that curriculum<sup>36</sup> cannot make education truly Islamic either in spirit or in practice if the teachers are not faithful Muslims and if they do not know the proper methods of teaching according to that curriculum. Curriculum, method and teacher education are thus closely interlinked. According to Muhammad Hamid Al-Afendi, curriculum always reflects the concept of man that the society believes in, the ideology and culture that it inherits or has acquired or intends to preserve and the goal that it wants to achieve<sup>37</sup>. The

<sup>35</sup>*Ibid.*, p. 107.

<sup>36</sup>Definition of curriculum is a systematic group of courses or sequences of subjects required for graduation or certification in a major field of study, for example, social studies curriculum, physical education curriculum, etc., In an other meaning the word curriculum may be defined as a general overall plan of the content or specific materials of instruction that the school should offer the student by way of qualifying him for graduation or certification or for entrance into a professional or vocational field. The term also can be meant as the group of courses and planned experiences which a student has under the guidance of the school or college. Curriculum has its various dimensions, such as activity curriculum, areas of living curriculum, arts curriculum, articulated curriculum, broad-fields curriculum, classical curriculum, college preparatory curriculum, community centered curriculum, conduct curriculum, correlated curriculum, experience curriculum, etc., include the *integrated curriculum* which can be defined as a curriculum in which subject-matter boundaries are ignored, all offerings of the school being taught in relation to broad areas of study and in relation to one another as mutually associated in some genuine life relation. This integrated curriculum can be in the form of particular discipline, like integrated curriculum of Islamic education system. See, Carter V. Good, *Dictionary of...*, p. 149-52.

<sup>37</sup>Professor Muhammad Hamid Al-Afendi, et.al., *Curriculum and teacher education*, edit. (Jeddah: KAU, 1980), p. v.

liberal education that muslim countries have either accepted from the West or have felt compelled to follow for political or worldly reasons, is at present highly confused in ideals and ideologies and greatly indecisive in its aims and objectives. This state of affairs reflects the loss of a basic norm, but Muslim scholars have not as yet succeeded in integrating that norm with all the new dimensions of knowledge that come from the West. As a result a section of the community has preserved its traditional Islamic curriculum for a traditional system of education.

Islamic education curriculum on the other hand should be based on the study of the Holy Qur'an. Study on it closely, enables an educationist to formulate a workable integrated curriculum with a unique philosophy and methodology. The Qur'an attaches paramount importance to everything that concerns education and philosophy. It ideals with the genesis of creation, the creation and the basic nature of man; it analyses the existing social order, the work of nature and stresses the urgent need for man's spiritual edification.

#### Integrated Islamic Education

In order to actualize the aim and purpose of Islamic education as mentioned above, the writer likely wishes to invite the participants of this International Seminar to focus on an understanding upon the term of *Integrated System of Islamic Education* as an alternative method of this due regard.

The term *Integrated System* can be defined as a system of education in which subject-matter boundaries are ignored, all offerings of the school being taught in relation to broad areas of study and in relation to one another as mutually associated in some genuine life relation. This integrated system can be in the form of particular discipline, like integrated curriculum of Islamic education, integrated intra and extra curricular, integrated learning, teaching and education, integrated home, school and society education, integration of school based management and society based education. Likely the concept of ideal integrated system of Islamic education in the mind of the writer is in the form of boarding school system which implements strict discipline in within 24 hours inside the campus to construct the character, behavior and personality of student.

## Gontor System of Education

### 1. The Nature of Gontor System

Study on the integrated system of Islamic Education, particularly at Nusantara, cannot be denied from its strong relationship with the existence of boarding schools, since this educational institution naturally followed the traditional Muslim pattern of education. This school played a very important role in building up the Islamic character of the Indonesian Muslim, and prepared some numbers of intellectual and religious national leaders of Muslim community.

In the process of human resources development in Indonesia, education plays an important role that is why it must be integrated into a single system of the national reformation. The national reformation on education in Indonesia, is one important aspect to be concerned by every level of society, so then the aim of *education for all* can be actualized justly.

Among the education reformation in this country is decentralized education. This program is aimed at empowering the community based education which based on the basic competency at the whole level of national education. The community in this regard, actively invited to participate in the enhancement of the standard of quality in the frame of implementation of community based education. The reformation now is not limited to the educational institutions under the government control, but cross the boundary of all Islamic private institutions, like boarding school based education.

The boarding school system of education in Indonesia now increases day by day qualitative and quantitatively. And it has come into a gigantic educational institution to prepare and build character and personality of young generation the qualified human resources of Indonesia. And in fact almost all of these institutions derived from the private organization which stand and run on the basis of social supports.

Indonesian educational system paradigm on the other hand, in recognition on over all formal schools, could not be denied, it include the whole forms of formal educational institutions. In this regard, the existence of Islamic boarding school traditionally, as well as modern should be well widely promoted, so then vision on school

role equality could be actualized and the government as well as the private school in general can do side by side in developing the Indonesian national human resources.

The root of the development of Islamic boarding school system of education in Indonesia can be traced back through the development of the Islamic institutions which flourish day by day, particularly in the East Java province. This province famously known as the basis of such schools which reach to some hundreds of Islamic educational institutions. Naturally, these boarding school based education can be classified mainly into two categories, the traditional and the modern one. The traditional Islamic boarding school characterized by study on Islamic classical books with special teaching and values transformation. Meanwhile the modern boarding school identified by formal learning system with special attention on the importance of character construction, life skill education, and cadre building, integrated in single system of Islamic education.

Among the modern Islamic boarding school which has strong concept of integrated Islamic education system to the preliminary observation and assumption of the presenter is Gontor. This Islamic boarding school so far has an interesting characteristic, values, spirit and its own system. In the knowledge of the researcher such important points could be made the background of this research. The experience of Gontor system in implementing the integrated Islamic education, with its special curriculum, subject content, and method is an important point to be explored for the development of Islamic education system in Indonesia.

This school consistently exists as the central of learning of Islamic knowledge and sciences since its establishment in 1926 up to now.<sup>38</sup> The existence of Gontor Islamic boarding school with the dynamic innovation of its system, according to Abdullah Syukri due to three basic school aspects. The first is school values, the second is strong system and the third is subject content of boarding school based education. The value as the first aspect of Gontor Islamic boarding school is an Islamic value which consisted in its five spirit,

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<sup>38</sup>Abdullah Syukri Zarkasyi, *Gontor dan pembaharuan pendidikan pesantren*, (Jakarta: PT Raja Grafindo Persada, 2005), ed. 1, p. 87.



indeed sincerity<sup>39</sup>, modesty<sup>40</sup>, self-help<sup>41</sup>, Islamic brotherhood<sup>42</sup> and freedom<sup>43</sup>. This school spirit manifested in the whole school activities and dimensions as the basis of its integrated system of education.

The second aspect is strong system. The nature of this system is an integration of community based education and school based management, in the boarding system and controlled by strict discipline. This system is also can be said as the combination between home, society and school education. The home aspect in this regard, is in the form of members of school guardians, teachers, and the students who live together and having brotherly relationship as the members of single family. And the school aspect is the academic lives in the campus, meanwhile, the society aspect is totality of students, teachers and guardians lives inside the campus as the members of directed community. This system strongly supports the implementation of integrated curriculum which can be controlled in within twenty four hours daily. The advantage of this system can be measured through three points, the first is an effective coordination among the members of campus personnel, the second is an ability to control and construct the character of student by utilizing all school facilities as the mean of education medias. And

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<sup>39</sup>The word sincerity can be defined as a quality of being sincere, which means that every individual in this school must try to be sincere in all acts of devotion for the sake of Allah (worship) and not for reaping any profit from it. The teachers are sincere in doing the educational process and the students are sincere in seeking for the knowledge. The implementation of this spirit is through the whole aspects of lives in side the campus. Every school activity which can be seen, heard, and felt is considered as a mean of education. See *Ibid.*, p. 104.

<sup>40</sup>Modesty is meant as a positive conducts towards every situation of life, and not surrender upon the problems of lives. The precise meaning of it is to procure for the individual's values that will prepare them to face the trials and tribulations. It is to have strength, courage, determination, and self control. And behind these all, lies nobility, bravery and zeal to never give up, as well as the development of a strong mentality and character that are imperative and necessary in preparing them to face the hardship in life, *Ibid.*

<sup>41</sup>Self-help is defined as standing on one's feet. This is the most important and effective ability provided by this school for its students. The students in this due regard practice by themselves how to be self-relient in undertaking all his daily necessity, up to all the means of lives. Whereas, as an educational institution, Darussalam Islamic Boarding School has to rely on its own resources without having to be dependent on others for aid and assistance, *Ibid.*

<sup>42</sup>Islamic brotherhood in this regard is considered as the fourth basic principle of education to be implemented in Gontor school through which every student learn how to build strong friendship and empathetic solidarity upon the other muslim brother. Happiness and sadness are shared together under the banner of Islamic brotherhood, in order to actualize the unity of muslim ummah, *Ibid.*, p. 105.

the third point is the existence of mosque as the central spiritual activities and the guardian as the symbol of an ideal life.

The third aspect of Gontor system to be concerned here is subject content. The subject taught in this system is an integration of revealed and acquired knowledge. Based on the philosophy of this school there is no dichotomy of science, both revealed and acquired derived from the single transcendental source. The second and the third aspects of boarding school based education which applied by Gontor, can be innovated with development of modern system, situation and condition. Meanwhile, in relation with the first aspect, indeed school values cannot be altered, due to its transcendental and universal, which derived from the teaching of the holy Qur'an and Prophetic Tradition.

The innovation of teaching method, curriculum, and integrated system of Islamic education in Gontor is a mean as the media of character construction, and life skill education of the students, who are the cadres of muslim community. And in the mind of researcher the nature of such integrated Islamic education system is well to be studied.

Gontor as an Islamic institution also introduces innovation on organizational structure and management. For the purpose of Islamic mission, Gontor Islamic boarding school in 1958, approximately after 32 years of its establishment officially had been declared to be *wakf* institution, so then Gontor school management no more under personal control of the founding fathers, but to the authority of the school board, based on Islamic democracy. This point to the observation of the presenter is also something interested to be studied for the development and enhancement of Islamic Education in Nusantara.

## 2. *Boarding System*

The construction of Education System of Gontor based on the basic Islamic values, Indonesian spirit and the principle of boarding system. The basic Islamic values include: Islamic Theology, Syari'ah and Etiquette, completed by scientific Tradition and Islamic spirit. Meanwhile the basic values derived from the nation is Pancasila and the Basic Indonesian Constitution of 1945, National Education Constitution No. 20<sup>th</sup>, 2003, and other educational rule and regulation implemented in Indonesia. Whereas the basic spirit of boarding

system include: The Five Spirits, Sincerity, Simplicity, Islamic Brotherhood, Self-help, and Freedom, with school mottoes; Noble Character, Sound Body, Broad Knowledge and Independent Mind. These values also completed by the basic tradition of the positive and constructive boarding school system. These basic values become the basis and spirit of the whole school educational activities in Gontor, implemented in its various programs. The existence and the development of boarding system influenced by its consistence to maintain and keep alive above values. The orientation of the education in Gontor is to achieve value transformation, system and knowledge with personal development through implementation of excellence, habit, establishment of educating milieu, advice, instruction, guidance, assignment and control.

The whole students of Gontor board together in the hostel with strict discipline and doing full activities in within 24 hours under the guidance of certain guardian, instructed and controlled. Gontor more concerns upon the personality construction through implementation of basic values, system and basic Islamic knowledge. All activities inside as well as outside the campus are meant as the integration of education system.

### 3. *The Curriculum*

The curriculum of Gontor system as elaborated in the Profile of Gontor's School<sup>44</sup> is integrated, comprehensive, and autonomous. The integration of intra, extra and co-curricular. The matter can be realized as both the teachers and students are boarded inside the campus with strict discipline. The aforementioned system, however, consistently could integrate the three centers of education namely, family, school and society. The system of Gontor is a nature of integration of school based management and society based education, it may be seen at the integration of learning, teaching and education into one system. The integration is also applied towards the

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<sup>43</sup> Freedom is the fifth school spirit to be imparted upon the heart of every student. This freedom makes pupil optimistic in facing the problem of lives. The meaning behind this word is freedom in thinking and acts, freedom in deciding the profession, freedom in forming his future and freedom in creatifity of life based on the Islamic faith and principle, *Ibid.*

<sup>44</sup>Masyhudi Subari, et.al, *A Profile of Islamic Teachers Training College*, (Gontor: Darussalam Press, first ed., Dec., 2009).

component of religious subjects and general sciences, which can be detailed in the following points:

- i. Intra-curricular : 1. Islamic studies include: Al-Qur'an, Al-Tajwid, Al-Tafsir, Translation, Al-Hadith, Musthalahul Hadith, Islamic Jurisprudente, The Principle of Islamic Jurisprudente, Al-Faraid, Theology Islamic Religion, Al-Adyan and the History of Islam. 2. Arabic Subject include: Dictation, Tamrin Lughah, Insha', Muthala,ah, Nahwu, Morphology, Rhetoric, History of Arabic literature, Arabic wise-word, Al-Khat. 3. General Subjects include: Logic, Teacher's Profile, English, Bahasa Indonesia, Civic, Applied Sciences, Natural Sciences, Social Sciences.
- ii. Co-Curricular. This curricular is implemented out of the classes under guidance of certain teachers and senior students, include: 1. Practical Worship, Prayer, Fasting, Al-Qur'an, Dzikir, Wirid and Do'a. 2. Extensive Learning, include: Teaching three languages, tutorial at noon and night, study on classical Islamic book, training on public speech in three languages, puzzle, discussion, seminar, symposium, study on particular reference and Friday Sermon. 3. Practical and guidance, include practice on etiquette, practice on teaching of subject, practice on Dakwah, practice on pilgrimage, practice on funeral, guidance and counseling.
- iii. Extra-Curricular. This extra-curricular implemented out of the classroom by the manager of student organization, under the guidance of the teachers and senior students. The points include: 1. Training on organization, leadership and management. 2. Courses and training on scouting , handicraft, arts, sports, economic enterprises, entrepreneurship, environment, language, science, rhetoric and so on. 3. Dynamic Student Clubs (compulsory as well as optional).

The implementation of above curriculum is to realize its education orientation that consists of, 1) Society, where the essence of education is oriented to prepare the student to give a social service in the society. 2) Simplicity. The second point of the orientation in this regard is to construct the student to have simple life, based on the basic need, to form the spirit of self confidence and survive to face the challenge of life. 3) Non political party. The meaning behind this point is that the student is to be the mediator of *ummah*, and not affiliated to any political party or an organization. 4) Worship. The

meaning of this point is that the aim and purpose of learning in Gontor is *thalabul ilmi* (seeking for a knowledge), where the student is sincere to obey Allah the Almighty, not to get a certificate or degree and its civil effect.

These four points are basically related to the strong vision and mission which can be elaborated that Gontor's vision is to be the Islamic educational institution to produce the cadres of community leaders, to be the place for worship, and a the source of Islamic knowledge, the language of al-Qur'an and general knowledge based on the spirit of boarding school system. Meanwhile the mission of this system is to prepare qualified generation to actualize the best nation. To teach and developing muslim generation to have noble character, sound body, broad knowledge and independent mind and ready to serve the society. Teaching the religious and general knowledge in balance to actualize intellectual muslim scholar, not an intellectual with limited religious knowledge and finally to prepare a pious citizen with total submission to Allah the Almighty.

## Conclusion

The integration of the whole aspects of campus activities in Gontor into one system can be meant as the Ideal Integrated Islamic Education to actualize perfect personality of *muslim ummah*, which may be implemented in any Islamic Institution in the future at Nusantara, *wallahu a'lam.*[]

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