P-ISSN: 2541-6960; E-ISSN: 2549-8754
Yupa: Historical Studies Journal
Vol. 8 No. 1, 2024 (180-191)
http://jurnal.fkip.unmul.ac.id/index.php/yupa

Integrated Islamic School Education Model (1980-1998)

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Submitted	Revised	Accepted
11/01/2024	26/02/2024	26/02/2024

Abstract *Islamic education in Indonesia has experienced rapid development alongside the growth of the Muslim population. This paper discusses the role of Integrated Islamic Schools (IIS) as a new trend in Islamic education in Indonesia. This article analyzes the historical development of Islamic education, the role of IIS in facing the challenges of modernization, and its impact on Indonesian Muslim society. In the context of the development of Islamic education, there has been significant transformation during the reform era, including changes in the national education system. Islamic education is no longer confined to traditional models, and the emergence of IIS in several major cities marks a step towards the modernization of Islamic educationThis article employs a qualitative descriptive research method focusing on data analysis from various sources, including books, journals, and relevant publications. The research findings indicate that IIS, as part of the Integrated Islamic Schools Network of Indonesia, has attracted public attention, especially in major cities. Despite the high cost of education, IIS is considered an alternative Islamic education that combines Islamic values with a modern approach.*

Keywords: *Institutions, Integrated Islamic Education, Discovery Learning*

Abstrak *Pendidikan Islam di Indonesia telah mengalami perkembangan pesat seiring dengan pertumbuhan populasi Muslim. Tulisan ini membahas peran Sekolah Islam Terpadu (SIT) sebagai tren baru dalam pendidikan Islam di Indonesia. Artikel ini menganalisis perkembangan sejarah pendidikan Islam, peran SIT dalam menghadapi tantangan modernisasi, dan dampaknya pada masyarakat Muslim Indonesia. Dalam konteks perkembangan pendidikan Islam, terjadi transformasi signifikan selama masa reformasi, yang mencakup perubahan dalam sistem pendidikan nasional. Pendidikan Islam tidak lagi terbatas pada model tradisional, dan munculnya SIT di beberapa kota besar menandai langkah menuju modernisasi pendidikan Islam. Artikel ini menggunakan metode penelitian deskriptif kualitatif dengan fokus pada analisis data dari berbagai sumber, termasuk buku, jurnal, dan publikasi terkait. Hasil penelitian menunjukkan bahwa SIT, sebagai bagian dari Jaringan Sekolah Islam Terpadu Indonesia, berhasil menarik perhatian masyarakat, terutama di kota-kota besar. Meskipun biaya pendidikan tinggi, SIT dianggap sebagai alternatif pendidikan Islam yang menggabungkan nilai-nilai keislaman dengan pendekatan modern.*

Kata kunci*: Lembaga, Pendidikan Islam Terpadu, Discovery Learning*

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INTRODUCTION

Islamic educational institutions have evolved alongside the growth of the Muslim population in Indonesia. Institutionalized Islamic education did not exist in contemporary times like today. The process of socialization and organization of Islamic teachings was carried out through informal education. This model still exists in Indonesian society. As Islam spread throughout Indonesia, Islamic education began. This does not preclude who enters and how Islamic teachings are imparted to Muslims in Indonesia, although there are different educational systems. The education system he used in his country is called madrasah, and the students learn from scholars, who usually come from the Middle East (Hanipudin, 2019).

The development of Islam during the reform era underwent rapid transformation that had never occurred before, including Islamic education. During the reform period, the education system, which was continuously regulated by a centralistic system, would only produce generations that were less creative and lacked the professional competencies required to graduate. As stated by Tilaar, Islamic education as part of the national education system requires a new paradigm. The national education paradigm must align with the spirit of reform, which means building a new Indonesian society driven within the corridor of reform towards a new Indonesian society. The reform corridor focuses on societal responsibility, respecting human rights, and regional autonomy (Anshori, Solikhah, Aqli, Musyafa', & Apriyanto, 2022).

Islamic education is the teaching of Islamic values. Culturally, this encompasses Islamic values that influence education, such as culture, the image of Islamic education, the performance of Islamic educational institutions, and Islamic educational activities. As a system, Islamic education involves all its components, including foundations, philosophy, objectives, principles, methods, evaluation, curriculum, which always refer to normative teachings (the Quran and Hadith). As an institution, Islamic education includes institutions such as Islamic boarding schools, madrasahs, public schools, and Islamic schools established by Muslims to educate their children (Rosady, 2022).

In the last decade, Islamic education in Indonesia has experienced positive developments. In major cities, many integrated Islamic educational institutions have emerged, including kindergartens, elementary schools, junior high schools, and high schools. Although Islamic education is considered a modernization, there are pros and cons, especially regarding the high cost of education. Imam Moedjion argues that the modernization of Islamic education is crucial from the perspective of cultural and civilizational development. This is because traditional education systems are difficult to sustain without anticipating social dynamics and societal demands. If not keeping pace with the times, traditional education systems may struggle to survive in the modern era without efforts to modernize to meet societal demands (Arifuddin & Karim, 2021).

The emergence of Integrated Islamic Schools is a response to dissatisfaction with the National Education System, which is considered inadequate to address the needs and challenges of the times, especially those related to the advancement of science and technology. Moreover, the system fails to instill moral values in students and protect them from drug abuse, free mixing, and juvenile delinquency. This is particularly concerning, especially for urban communities that are typically affected by the negative impacts of modernization and globalization. Additionally, discussions about the importance of integrating knowledge with an Islamic approach have begun to emerge (Lubis, 2019).

Integrated Islamic Schools are Islamic educational institutions that employ an integrated system with a focus on cohesion, including teaching methods that optimize the cognitive, affective, and psychomotor aspects of students. This school model is part of Integrated Islamic Education, which integrates intellectual, spiritual, and physical aspects and involves learning environments such as schools, homes, and communities actively. The goal of this institution is to combine religious education (pesantren) with contemporary education (public schools). Integrated Islamic Schools differ from madrasahs by incorporating religious and general subjects into the formal curriculum and integrating them to shape students' personalities. These schools also play a significant role in initiating the re-Islamization of Indonesian Muslim society by implementing an Islamic religious learning approach in their education (Suyatno, 2016).

To adapt to the social and cultural changes occurring in Indonesian society, Islamic educational institutions must create alternative education models that can keep up with the times. Currently, various types of Islamic education can be found in Indonesia, and institutions such as Islamic boarding schools, mosques, madrasahs, and Islamic-based public education offer alternative education models. Integrated Islamic Schools, such as SDIT, serve as a model and trend for Muslim adolescents. This model combines general subjects based on the national curriculum with religious studies. Initially, these schools were intended to cultivate a generation balanced in faith and piety, as well as knowledge and technology (Wasilah & Muslimah, 2023).

This paper attempts to address these questions on the basis that Integrated Islamic Schools have become a new trend in Islamic education in Indonesia. Although the cost is quite high, these schools are favored by urban Muslim communities. Certainly, there are certain elements that attract people to choose schools with such a full-day system.

METHOD

This research is a qualitative descriptive study that emphasizes analyzing data from existing sources. These sources are obtained from various books and other writings, relying on existing theories to be interpreted clearly and deeply to produce a paper in the form of a journal article. The research type employed by the author in this study is library research or literature

review. The data collection technique involves identifying discourse from books, papers or articles, journals, and the web (internet) (Yusuf, 2014).

The study is qualitative, examining relevant sources using a descriptive analysis method, uncovering the presence of Integrated Islamic Schools in Islamic education in Indonesia through library research. This involves collecting, classifying, and analyzing data from various relevant sources through observation or observation (Rukminingsih, Adnan, & Latief, 2020). The primary source in this research is the Standard Quality of Integrated Islamic Schools book compiled by the editorial team and the management of the Integrated Islamic Schools Network of Indonesia, published in 2014. Other supporting sources include relevant books and journals for this research.

RESULTS AND DISCUSSION

A Glimpse into the Historical Development of Islamic Education in Indonesia

The history of Islamic education in Indonesia has undergone various dynamics, influenced by government policies in regulating the national education system. Until the end of the 1970s, the education system in Indonesia still reflected a highly compartmentalized pattern, even up to the present day in some specific aspects. With the advent of the reform era in the 1980s, some segments of the Muslim community sought to break away from existing paradigms by developing the concept of integrated Islamic education (Kurniawan & Ariza, 2020).

In the history of Islamic education, the educational system is based on Islamic values with distinctive characteristics. Philosophically, this education refers to the values of monotheism (tauhid). All aspects of the educational system, including its goals, curriculum, and others, are directed towards this principle. This educational system integrates all educational components into one main goal, which is devotion to Allah SWT and becoming stewards (custodians and developers) of the earth. This concept then became the foundation for the emergence of Integrated Islamic Schools (SIT) in Indonesia. The vision and mission of a Muslim's life, as expressed by Majid Irsan al-Kilani, form the philosophical basis of Islamic education emphasizing the relationship between Khaliq (God) and humans, human relations with the universe, human-to-human relations, human relations with life, and human relations with the hereafter (Kurnaengsih, 2015).

The fundamental concept of Islamic education, as articulated by al-Kilani, will undoubtedly have a significant impact on the entire Islamic education system. Abd. Halim Seabahar suggests that the Islamic education system needs to be understood through four main aspects: Islamic education as material, institution, culture and activity, and system. Islamic education as material refers to education that conveys the teachings of Islam. Islamic education in the context of culture or activity encompasses Islamic values and the development of

activities that influence the educational climate, such as culture, the image of Islamic education, the performance of Islamic educational institutions, and Islamic educational activities (Siddik, 2022).

Islamic education as a system involves all its components, ranging from its foundations, philosophy, goals, principles, methods, evaluations, curriculum, and so forth, all of which always refer to normative teachings (the Quran and Hadith). In other words, educational theories are rooted in these normative teachings. Islamic education as an institution refers to the establishments founded by Muslims as means of educating their children. Although the models vary widely, they can generally be grouped into four types of institutions: Islamic boarding schools, madrasahs, public schools, and schools. It is important to note that in this context, these institutions are not merely physical structures but encompass all forms of activities containing values or rules (Sukatin, Marzani, Nabila, Mardila, & Abyad, 2023).

In the last decade, there has been a phenomenon that brings both excitement and drives the development of Islamic education in Indonesia. The growth of integrated Islamic educational institutions in several major cities in Indonesia, covering various levels of education from kindergarten to high school, has been observed. This reality has garnered sympathy from Muslims, seen as a step towards modernizing Islamic education, albeit sometimes sparking controversy, especially regarding the system and relatively high educational costs.

Modernization of Islamic Education in Indonesia

Modernization of Islamic education, when viewed from the perspective of cultural and civilizational development, becomes a necessity. This view is based on the fact that conventional-traditional educational systems and institutions are difficult to sustain without anticipating and responding to social dynamics and societal demands. If this situation persists for too long, in the long run, it will be challenging for these systems to survive in the modern era without modernization efforts aligned with the development of the times and the need to create a more civilized new order (Hartono, 2018).

The process of modernizing Islamic educational institutions in Indonesia began in the 1970s. During that time, Minister of Religion Mukti Ali introduced the standardization of the madrasah education system through cooperation between three ministries: the Ministry of Religion, the Ministry of Education and Culture, and the Ministry of Home Affairs. This modernization was reinforced by the National Education System Law No. 2/1989, which affirmed that madrasahs are an integral part of the National Education System. The emergence of the ideological movement Tarbiyah in Indonesia can be traced back to the 1980s (Anita, Hasan, Warisno, Anshori, & Andari, 2023). Initially, this movement focused on preaching, amidst the tight control of the New Order regime known for marginalizing the political role of Islamic activists and the Islamic movement in general. Young Muslims, especially educated urban

dwellers and university students, became the main drivers of the Tarbiyah Movement. The expansion of the student community through education was a significant factor contributing to the rise of Islamic institutions. It is worth noting that during the Dutch colonial rule, Indonesian Muslims had very limited access to the education system. However, with independence, Muslims now have more accessible education options (Heriyudanta, 2022).

In 1984, this group established the tutoring institution Nurul Fikri, which later grew rapidly and established the Integrated Islamic School (SIT) Nurul Fikri. The existence of these educational institutions was considered an innovative alternative in the Indonesian education sphere, supported by professional personnel, and equipped with adequate facilities and infrastructure. When the reform movement took place in 1998, many educators and founders of Nurul Fikri were involved in the establishment of the Justice Party, in line with the party's political declaration. This perspective illustrates the significant role of the Tarbiyah movement in Indonesia in political development, initially as a preaching movement, then branching out into education and political practice (Defnaldi, Yunani, Warisno, Andari, & Anshori, 2023).

Therefore, it is not surprising that SIT is often regarded as an educational institution with political undertones, as it was founded by some political activists from the Justice Party. The focus of this research is more directed towards the Tarbiyah movement in the context of Islamic education in Indonesia, especially in the modern era post-reform. This includes the role of integrated Islamic educational institutions, such as Integrated Islamic Schools (SIT) affiliated with the JSIT Indonesia organization. Interestingly, the Tarbiyah movement has received positive responses from educated Muslim students in various major universities in Indonesia. This movement has developed through the activities of students affiliated with campus preaching organizations since the 1990s to the present, involving various public and private campuses in Indonesia (Frandani, 2023).

In the 21st century, there have been interesting changes in the trends of Islamic education in Indonesia. Islamic educational institutions, such as Pesantren, Madrasah, and public schools, have undergone gradual shifts in line with the growth of the Muslim population in major cities. The emergence of integrated Islamic schools under the auspices of JSIT (Integrated Islamic School Network) in Indonesia is quite significant, with an estimated 200 integrated Islamic schools spread across the region, covering various levels of education, from elementary schools (SDIT) to high schools (SMAIT). The Muslim community's response to these Integrated Islamic Schools, at least in the past year, appears to be quite positive.

This is also supported by the strengthening of the position of madrasahs by the government with the issuance of National Education System Law No. 20 of 2003, which states that madrasahs have equal status with public schools. However, to date, madrasahs are still considered second-tier educational institutions, both in the eyes of the general public and

among policymakers. Although this perception should not exist, the field reality shows otherwise (Abidin, Tobibatussaadah, Walfajri, & Nawa, 2022).

It is important to note that the establishment of integrated Islamic schools is linked to strong political and Islamic ideological affiliations. According to Noorhaidi Hasan, the emergence of 121 integrated Islamic schools or JSIT can be traced back to the "Tarbiyah Ikhwanul Muslimin" movement, initiated by the Prosperous Justice Party (PKS). Referring to Noorhaidi Hasan, Muh. Yusup reinforces his argument that PKS established JSIT with the hope that through these educational institutions, PKS could instill Islamic ideology in line with PKS's vision. Additionally, JSIT is also expected to have a political orientation that can be used to build political structures and garner political support for PKS.

JSIT began to grow massively in Indonesia during the reform era of 1998, marking political changes and the evolution of societal needs resulting in freedom in various sectors, including education. However, another view states that the emergence and development of JSIT began in the 1990s, when the Indonesian Association of Muslim Intellectuals (ICMI) was established during the Soeharto era. In Jabodetabek, for example, in 1993, there were already 5 Integrated Islamic Elementary Schools (SDIT), which then rapidly expanded throughout Indonesia. Schools affiliated with JSIT are commonly known as Integrated Islamic Schools (SIT) with the label "IT" (Integrated Islam), all independently managed by the community. By 2013, the number of schools affiliated with JSIT reached 1,926 across Indonesia, and this number continues to increase. Officially, JSIT was established in Indonesia on July 31, 2003, under the leadership of Dr. Fahmi Alaydrus, who also served as the chairman of the Nurul Fikri Foundation. JSIT serves as a platform for integrated Islamic schools throughout Indonesia.

The existence of JSIT presents an educational alternative for Indonesian society, especially the majority who are Muslims, alongside other Islamic educational institutions managed by Muhammadiyah and Nahdlatul Ulama (NU). As a private educational institution, JSIT brings a new dimension to Islam-based education with a spirit of modernization, adapting to the advancements in science and technology without forsaking Islamic values in the learning process. JSIT endeavors to establish high-quality Islamic schools that are free from secularism and adhere to international standards. Through curriculum integration, teaching methods, and environment, JSIT creates an integrated educational approach. According to research from the Lee Kuan Yew School of Public Policy in Singapore, SIT rejects the separation between religion and secular life, attracting the interest of middle to upper-class urban groups. Most SIT managers are educated Indonesians. An interesting fact is that graduates of SDIT on average can memorize 1 Juz of the Quran, while graduates of SMPIT and SMAIT can memorize more than 2 Juz (Robingatin, 2015).

Trends in Islamic Education in the Era of Globalization

The current and future era of globalization has significant impacts on the social development of Indonesian Muslim communities in general, including Islamic education. Living amidst the currents of modernism, whether they like it or not, Muslims will feel the influence of modern thought patterns, at least being exposed to the "radiation" of modern culture, which tends to be fast, systematic, practical, effective, and efficient. This signifies that Muslims need to restructure their educational system to adapt to the currents of modernity triggered by globalization. Otherwise, Muslim children, especially teenagers, may potentially experience a split in their identities as Muslims and as individuals engaged in modernity. The emergence of integrated Islamic education in the early 1980s reflects an interesting shift in the trends of Islamic education in Indonesia.

Until now, JSIT has successfully garnered membership across the archipelago. Although some Integrated Islamic Schools (SIT) choose not to join JSIT, they are relatively a minority, with the majority still being part of JSIT, headquartered in Jakarta. According to Muh. Yusup, the general public responds positively to the presence of integrated Islamic schools. This is evident from the number of parents choosing to send their children to integrated Islamic schools for education and the significant Muslim community involvement in establishing such educational institutions. This statement indicates that not all integrated Islamic schools currently emerging are affiliated with the Integrated Islamic Schools Network (JSIT). Some of them operate independently, although their numbers are relatively fewer.

JSIT claims that up to now, the number of schools affiliated with JSIT Indonesia has reached 2,317, spread across Indonesia, covering educational levels ranging from early childhood education (PAUD), kindergarten (TK/RA), primary (SD/MI), junior high (SMP/MTs), senior high (SMA/MA), and vocational high schools (SMK 124). These schools are distributed across 7 regions, namely North Sumatra, South Sumatra, DKI-Banten and West Java, Central Java-Yogyakarta, East Java-Bali-Nusa Tenggara, and Sulawesi-Maluku-Papua regions, encompassing a total of 33 provinces. An analysis of schools built by JSIT Indonesia shows that the integrated Islamic schools developed by JSIT have successfully reached all regions of Indonesia covering 33 provinces. This reflects an extraordinary transformation that began with the Tarbiyah movement, initially focused on the establishment of tutoring institutions such as Nurul Fikri and others, which later evolved into the establishment of formal educational institutions, namely integrated Islamic schools, which now number in the thousands across Indonesia.

As a nationally scaled educational organization, JSIT Indonesia has a curriculum that distinguishes integrated Islamic schools under JSIT. Similar to Islamic educational institutions in

other organizations, such as Muhammadiyah and Nahdlatul Ulama (NU), which have distinctive curricula for their educational units under Muhammadiyah and NU, respectively. Likewise, with JSIT, all schools or educational units affiliated with JSIT implement a curriculum with unique content designed by the JSIT center and socialized in regions as the JSIT standard curriculum.

The existence of Integrated Islamic Schools (SIT) with the spirit of their educational programs seeks to implement the concept of Islamic education based on the Quran and Sunnah. This concept is manifested through the process of cultivating, inheriting, and developing Islamic religious teachings, culture, and civilization from one generation to the next. This approach is holistic and comprehensive, not partial (juz'iyah), but integral, and opposes secular and dichotomous understandings. In its instructional practices, SIT endeavors to apply education that combines general education and religious education into a unified curriculum (Sururiyah, Lestari, & Hayati, 2023).

The integration of the curriculum between general education and religious education brings several implications. First, integration in teaching methods, with the hope of achieving optimal results in the cognitive, affective, conative, and psychomotor domains of students, as well as empowering the left and right brains of learners. Therefore, the applied teaching methods include problem-solving-based learning to train students in critical thinking and creativity-based learning to foster students' creative, flexible, and imaginative thinking. Second, integrating intellectual, spiritual, and physical education. In this context, SIT aims to educate students to be intellectually intelligent Muslims, spiritually healthy, strong in faith and piety, morally upright, and to maintain physical health. Third, learning that considers social relationships and active participation in the learning environment. The main focus is on fostering good relationships between the school, home, and community, ensuring that the educational process remains interconnected. Involving parents and the community through visits to students' families is an implementation of this program, to build communication as well as psychological and emotional bonds between the school and the family or guardians of the students.

JSIT attracts attention not only because of the curriculum specially designed for SIT under its auspices but also because it grants freedom to SITs in various regions to implement local curricula according to the educational foundation or school they belong to. Moreover, this freedom includes the national curriculum from the Indonesian Ministry of Education and Culture, and some SITs even attempt to integrate the curriculum of the Ministry of Religious Affairs, especially in religious education, although SITs are schools and not madrasas. Its commitment to providing quality Islamic education also emphasizes the preservation of memorizing the Quran. Therefore, the curriculum applied in SITs is highly diverse and involves various curricula, such as the JSIT curriculum, local content curricula from Islamic educational

foundations or pesantrens, the national curriculum of the Indonesian Ministry of Education and Culture, and even the curriculum from the Ministry of Religious Affairs of the Republic of Indonesia (Purwanto, 2021).

A series of quality standards, approximately 12 standards implemented by JSIT schools, demonstrate a commitment and creativity that surpasses the standards set by the Ministry of Education and Culture. In curriculum implementation, SIT also highlights unique programs such as religious mentoring, scientific excursions, religious retreats, Quran memorization, and Hadith memorization, creating its own distinctive features among schools in general.

Religion-based schools, including SIT, attract community interest because of their focus on deep religious learning, attention to the holistic development of students, offering diverse extracurricular activities, formal accreditation, adequate facilities, and affordable tuition fees. Furthermore, the consistency of SIT in fulfilling its role as an Integrated Islamic School under JSIT plays a significant role in building trust among parents and the community. Thus, these reasons have made religion-based schools increasingly popular among communities hoping their children will grow into individuals with character, good morals, and a strong understanding of religion (Yusup, 2018).

CONCLUSION

Islamic education in Indonesia has undergone significant development and transformation. From the compartmentalized era of the late 1970s to the reform period of the 1980s, efforts emerged to integrate the concept of integrated Islamic education. This concept refers to the principles of tauhid as a philosophical foundation, with a primary focus on devotion to Allah SWT and the role as stewards on Earth. The development of Islamic education in Indonesia also encompasses various aspects, such as religious teachings, institutions, culture, activities, and systems. The Tarbiyah movement has been instrumental in this development, leading to the emergence of Integrated Islamic Schools (SIT) under the Integrated Islamic School Network (JSIT). SIT is considered an innovative alternative with autonomous management and a focus on the modernization of Islamic education.

The modernization of Islamic education involves efforts in standardization, curriculum integration, and adaptation to social dynamics. JSIT, as a national organization, creates unique curricula and grants autonomy to local SITs to implement local curricula as needed. High-quality standards and unique programs, such as religious mentoring and Quran memorization, are distinctive features of SIT. The emergence of SIT is closely related to political and ideological affiliations with Islamism, particularly with the Tarbiyah movement initiated by the PKS. However, SIT has garnered support from the community by offering in-depth religious education, holistic student development, extracurricular activities, and affordable tuition fees.

Thus, the development of Islamic education in Indonesia, particularly through SIT under JSIT, reflects adaptation to the modern era and globalization while remaining rooted in Islamic values as a philosophical foundation.

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