

THE CONCEPT AND IMPLEMENTATION
OF ISLAMIC INTEGRATED EDUCATION AT AR-ROHMAH
ISLAMIC BOARDING SCHOOL HIDAYATULLAH
MALANG

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Abstract: The aim of this study reveals the concept of Islamic integrated education and its implementation at Ar-Rohmah Islamic boarding school Hidayatullah Malang. The method used in this study is qualitative, while data analysis uses qualitative descriptive analysis. The results of the data analysis show that integrated education at Ar-Rohmah has a solid foundation from the Al-Qur'an and Al-Hadith as well as the views of the Muslim scholars. The implementation of Islamic integrated education at this institution is manifested explicitly in the organization's mission statement, namely to carry out *tauhid*-based integral education that combines *tarbiyah rubiyah* (spiritual education), *aqliyah* (intellectual), and

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jismiyah (physical). This mission is a realization of Ar-Rohmah's vision, which is to create excellent and competitive educational institutions to produce a generation that is cautious, intelligent, and independent. The vision and mission are translated into the educational goals of Ar-Rohmah, which aims to shape humans according to the vision and mission of their creation, namely as a servant of Allah (*'abdullah*) and His vicegerent (*khalifah*) with the following characteristics: *first*, to have a strong spiritual mentality- aspects of *ruhīyah*. *Second*, have the knowledge and breadth of insight into life -aspects of *aqliyah*. *Third*, have expertise and skills- aspects of *jismiyah*. This institution also implements an integrated curriculum through a combination of the national curriculum (K13), the religious curriculum (*Diniyah Khas*), and the Hidayatullah Specific Parenting Curriculum (*Kurikulum Kepengasuhan Khas*). As well as integrated between formal schools and religious schools (*madrasah diniyah*).

Keywords: Intellectual (*aqliyah*), Islamic Integrated Education, Physical (*jismiyah*), Spiritual (*ruhīyah*).

Introduction

The world, in general, and Indonesia, in particular, are experiencing a multidimensional crisis. It is evident that a multitude of factors contribute to this situation. Among the principal factors is the dichotomy or dualism inherent in the modern education system. The dualistic education system is embedded in the ideology of secularism, which has flourished and dominated throughout the world, giving rise to crises in all aspects of life. It is therefore imperative to eliminate the dualism of the education system through the implementation of an integrated Islamic education system. In essence, modern education must be reformed to remove the dichotomy between Islamic religious education and general education. As stated by Ahmad Salah Jamjoom, in 1997, Muslim scholars from around the globe convened at the First World Conference on Muslim Education in Mecca. The objective was to identify the fundamental issues facing Muslim education and to eliminate the dichotomy between religious and secular education, which is currently prevalent in Muslim countries.¹

The dichotomy of education is a global phenomenon that is experienced by both the Western and Islamic worlds. This issue of

¹ Syed Muhammad Al-Naquib Al-Attas, *Aims and Objectives of Islamic Education* (Jeddah King Abdul Aziz University, 1977), v.

the dichotomy of education has been the subject of considerable scrutiny by Muslim scholars. For example, Al-Faruqi asserts that the most significant challenge facing the Ummah in the 21st century is the resolution of the educational dichotomy.² Al-Faruqi argued for a comprehensive reform of the contemporary Muslim education system, advocating the abolition of the current dualistic structure that separates “Islamic” and “secular” education and the establishment of an integrated and unified system. He asserted that the prevailing education system serves as a primary conduit for the dissemination of foreign ideologies, particularly the bifurcated structure of education that juxtaposes a “Modern” system and an “Islamic” system.³

Al-Faruqi posited that this bifurcation represents the pinnacle of the decline of the Muslim community. If this issue is not addressed and eliminated, it will continue to undermine and thwart the Muslims’ efforts to rebuild the *Ummah* and to fulfil the mandate entrusted to them by Allah. Furthermore, he asserted that the abolition of the dualism of the education system, the dualism of life, and the solution to the malaise of the *Ummah* require the integration of science.⁴

It appears that there is a global awareness among intellectuals of the potential risks associated with a secular education system in relation to religious faith. Furthermore, they are cognizant of the fundamental distinction between secular education and integrated education and the significance of supplanting secular concepts with integrated ones. It is therefore important to develop and implement integrated education in contemporary education in order to eliminate the dualism of education that stems from the current secularisation, which threatens the faith of religious people.

In Indonesia, efforts to eliminate the dichotomy of the education system are being made through the development of the *madrasah* education system. This system is designed to enable students to simultaneously master religious and general sciences. However, the education system that combines the curriculum of Islamic boarding schools with the public school system lacks both the profundity of concept and the depth of implementation required to fulfil its role in eliminating the dichotomy of modern education.

² Abdulhamid AbuSulayman, *Islamization of Knowledge General Principles and Work Plan* (Virginia, 1989), 8.

³ Al-Faruqi, *Islamization of Knowledge*, ed. Abdulhamid AbuSulayman (Virginia: International Institute of Islamic Thought, 1995).

⁴ *Ibid.*, 22.

The necessity for the development and implementation of an integrated Islamic educational system is becoming increasingly urgent in Indonesia. The emergence of integrated Islamic schools in this country is indicative of the growing awareness among Muslim scholars of the necessity to cultivate spiritual and moral development in conjunction with scientific and technological advancement (IPTEK). The demand for this integrated education model is becoming increasingly evident, as evidenced by the growing public interest in Islamic educational institutions. The integrated school, which is characterised by Islamic teachings, enjoys considerable support and enthusiasm from both the local and international community.

The concept of integrated Islamic education is based on the principles of Islamic teachings, which originate from the Qur'an and al-Sunnah, and on a holistic view of human nature. In Islamic thought, the components of human nature are understood to be *ruh*, *'aql*, and *jism*. These components are conceived of as a unified whole, inextricably linked. Any reduction in the significance of one of these components is thought to result in a loss of human perfection and identity. As Abdurrahman Saleh has observed, the components of human nature are *'aql*, *ruh*, and *jasad*. Any neglect of one of these components is thought to result in a loss of the integrity and unity of the human being.⁵

Al-Syaibani posited that the Islamic perspective on human nature is founded upon the conviction that humans possess three fundamental dimensions, analogous to triangles with equal sides: the body, the mind, and the spirit. These three dimensions constitute the primary constituents of the human personality. The attainment of happiness and the perfection of the human personality is contingent upon the equilibrium and coherence between these three dimensions. An imbalance and incoherence between the three dimensions will impede and preclude the perfection of the human personality, both at the individual and the societal levels.⁶

One of the defining characteristics of Islamic education is its comprehensive and meticulous approach to knowledge acquisition

⁵ Abdurrahman Saleh Abdullah, *Teori- Teori Pendidikan Berdasarkan Al- Qur'an* (Jakarta: PT Rineka Cipta, 1994), 97.

⁶ Omar Muhammad Al-Toumy Al-Syaibani, *Falsafah Pendidikan Islam* (Jakarta: Bulan Bintang, 1979), 130.

and understanding. Islamic education is not solely concerned with a single human aspect, as emphasised by its respective experts. Islamic education does not solely concentrate on spiritual and moral aspects, as emphasised by the Sufis. Furthermore, Islamic education does not merely focus on the cognitive and intellectual aspects as emphasised by philosophers. It does not solely prioritise the physical and military aspects as proposed by physiologists and military experts. Similarly, it does not exclusively prioritise the public education aspects as suggested by sociologists. In essence, Islamic education holistically encompasses all aspects of education. This is because Islamic education is a comprehensive human education that simultaneously incorporates spiritual, intellectual, and physical aspects.⁷

Islam places great emphasis on the spiritual aspect, which it regards as the essence of humanity. As al-Ghazali notes, the spirit can be understood as that which is soft and immaterial in man, commonly referred to as the soul or non-material essence. The meaning of this spirit is a key focus for scholars engaged in the study of the human heart. This spirit or soul is a gentle nature in a man who is capable of knowing everything and grasping all understanding. It is closely related to the meaning of *al-qalb*. The Spirit is divine (*rabbaniyah*), and the human mind is unable to fully attain or comprehend its true essence.⁸

Islam also pays great attention to reason and respects it very much. He made intellect (*'aql*) a prerequisite for *taklif* and the basis for reward and punishment. The Qur'an is full of expressions such as *Afala takqilun* (are you not using your mind), *afala tatafakkarun* (are you not thinking), *laayaaatin liqoumi ya'qilun* (really a sign for those who use their minds), *liqaumi yatafakkarun* (for you who think), *liulil albaab*, (for those who understand), and *liulin an-nubaa* (for those who are intelligent).⁹

Additionally, the Qur'an addresses the concept of *jasad*. The term "*jasad*," which is identical to the word "*jism*," is referenced in Surah Al-A'raf: 148; Al-Anbiya': 8; Sad: 34. Additionally, the term "*jasad*" is employed in the Al-Qur'an, with the term "*jism*" appearing in the form of *mufrad* in surah Al-Baqarah verse 247. Additionally, the

⁷ Yusuf Al-Qardhawy, *Pendidikan Islam Dan Madrasah Hasan Al- Banna* (Jakarta: Bulan Bintang, 1980), 39.

⁸ Imam Al-Gazhali, *Ajaib Al-Qalbi, Ihya' Ulum Ad-Din* (Kairo: Dar al-Nasyri wa al-Mishriyyah, n.d.), 8.

⁹ Al-Qardhawy, *Pendidikan Islam Dan Madrasah Hasan Al- Banna*, 40.

plural form of the word *'jism', ajsam*, is found in Surah Al-Munafiqun. 4. In addition to the terms “body” and “*jasad*,” the Qur’an also employs the word “*badn*,” which signifies “body.” This term is utilized in surah Yunus: 92 and Al-Hajj: 26. Hasan Langgungul underscored the necessity for guidance to achieve equilibrium in individuals, emphasizing the importance of nurturing the three aspects of human structure: spiritual, aql, and physical.¹⁰

In the meantime, an analysis of the extant literature reveals that the predominant trends in the study of integrated Islamic education thus far have tended to examine three key areas. Firstly, the majority of contemporary research only examines the concept of integrated Islamic education, without discussing its implementation in schools. Muhammad Johdi Salleh’s work focuses exclusively on the conceptualisation of integrated Islamic education.¹¹ The principles and necessity of a thematic approach. Similarly, research conducted by Imam Bahroni is entitled “The Principle of Islamic Integrated Education”.¹² Bahroni merely provides an elaboration on the foundation of integrated Islamic education, which is based on the conception of Muslim scholars as set forth in the Holy Qur’an and the Prophetic Tradition.

A second trend is the focus of previous studies on the implementation of integrated Islamic education, with little consideration of its underlying concept. For instance, Fantika Febri Puspita Sari Nury Firdausia’s article, “The Integrated Islamic School’s Characteristics and Strategies for Human Resource Supervision”,¹³ examines the implementation of integrated Islamic education in schools but does not relate it to the concept. Similarly, Muhammad Munadi’s research focused exclusively on the implementation of integrated learning based on the integrated Islamic school network

¹⁰ Hasan Langgungul, *Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 1988), 291.

¹¹ Muhammad Johdi Salleh, “The Integrated Islamic Education: Principles and Needs For Thematic Approaches,” in *Singapore Islamic Education System-SIES Seminar* (Singapore, 2009).

¹² Imam Bahroni, “The Principle of Integrated Islamic Education,” *At-Ta’dib* 9, no. 1 (2014): 1–22, <https://doi.org/10.21111/at-tadib.v9i1.308>.

¹³ Fantika Febry Puspitasari, Ahmad Sulaiman, and Supriyanto Supriyanto, “The Integrated Islamic School’s Characteristics and Strategies for Human Resource Supervision,” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (November 21, 2020): 304–20, <https://doi.org/10.31538/ndh.v5i3.821>.

curriculum in SMA ABBS Surakarta.¹⁴ Similarly, Muhlisin's research solely focused on the implementation of integrated Islamic education, specifically an integrated Islamic education model at MAN Insan Cendekia Pekalongan. The third trend encompasses studies examining the concept of integrated Islamic education and its implementations. However, studies aligned with this theme are scarce, particularly those conducted by researchers. Consequently, this study aims to contribute to the existing literature by examining the concept of integrated Islamic education and its implementation.

In light of the aforementioned background, the researcher is interested in selecting a research topic and locus at the Ar-Rohmah institution. This is due to the fact that the institution has a specific concept and has successfully implemented the concept of Islamic integrated education in a manner that is distinct from other institutions. The institution is experiencing rapid growth and has received an enthusiastic response from the community. Additionally, it has achieved notable academic success and has developed a positive reputation. Recently, the institution opened a new integrated school to accommodate an international class programme.

This research employs a qualitative approach with a case study design. Data collection methods include documentation review, observation, and interviews. Triangulation techniques were employed to validate the data. The data analysis utilises a qualitative descriptive approach.

Islamic Integrated Education: *Tarbiyah Ruhiyah, Aqliyah, Jasadiyah*

1. *Tarbiyah Ruhiyah* (spiritual education)

Islam places significant emphasis on *tarbiyah ruhiyah* (spiritual education), which represents a defining feature of Islamic education. In Indonesian, this concept is commonly referred to as spiritual education. Scholars engaged in the study of spiritual education have proposed a range of definitions, which are outlined below:

Sa'id Hawa, for instance, defines *al-tarbiyah al-ruhiyah* as the cleansing of the soul (*tazkiyatun an-nafs*) or a journey to Allah. In

¹⁴ Muhammad Munadi and Fitri Ana Ika Dewi, "Implementation of Integrated Learning Based Integrated Islamic School Network Curriculum in SMA ABBS Surakarta," *Al-Ta Lim Journal* 26, no. 1 (February 28, 2019): 65–75, <https://doi.org/10.15548/jt.v26i1.507>.

general, spiritual education can be defined as a process of transformation, whereby an individual's soul is purified, their mind is submissive to the divine law, and their heart is imbued with compassion and benevolence. This process entails a shift from a state of spiritual disconnection and disobedience to one of spiritual alignment and devotion. This process entails a transformation of the spirit from one that is unaware of Allah and neglects the rights of worship to one that is conscious of Allah and upholds the rules of the Shari'a. It also involves a shift from a state of imperfection to one of excellence in moral conduct and adherence to the teachings of Rasulullah, encompassing not only verbal and behavioural standards but also the conditions of one's life.¹⁵

Ali Abdul Halim Mahmud defines *al-tarbiyah al-rubiyah* as an endeavour to instil in students an affinity for Allah, such that they anticipate His pleasure in all their actions and behaviours, and eschew those that He disapproves of. In the view of al-Ghazali, *tarbiyah rubiyah* (spiritual education) is based on two fundamental principles. The first is faith in Allah and the Last Day, while the second is the familiarisation with Islamic *adab*, fulfilment of obligations and adherence to its laws.¹⁶

2. Tarbiyah *Aqliyah* (Intellectual Education)

Islam places significant emphasis on intellectual education. The act of thinking in accordance with Islamic principles is regarded as a form of worship, while the utilisation of reason is considered a moral obligation. Consequently, it can be asserted that intellectual education is a fundamental necessity, akin to the importance of spiritual and physical education.

In the view of Abdullah Nashih 'Ulwan, *tarbiyah aqliyah* is the process of developing a child's cognitive abilities and intellectual outlook. This encompasses the acquisition of knowledge, the cultivation of cultural awareness, the integration of modern scientific understanding, the nurturing of critical thinking, and the formation of a civilised disposition. The objective is to foster the maturation of children's minds and to equip them with a scientifically and culturally informed perspective.¹⁷

¹⁵ Said Hawa, *Tarbiyatuna Al-Rubiyah* (Kairo: Maktabah al-Wahbah, 1992), 92.

¹⁶ Dahlahwallah Ayub, *At-Tarbiyyah al-Islamiyah Inda Al-Imam Al-Ghazali* (Beirut: Maktabah Asriah, 1887), 156.

¹⁷ Abdullah Nashih 'Ulwan, *Pendidikan Anak Dalam Islam* (Surakarta: Insan Kamil, 2019), 199.

The responsibility of educators in the field of mental education is based on three fundamental principles: firstly, the obligation to teach; secondly, an awareness of the processes of thinking; and thirdly, the health of the mind. The teaching of children can facilitate an awareness of the necessity to study a variety of sciences and cultures. In addition, their thinking skills can be enhanced to facilitate a comprehensive grasp of subject matter, genuine insight, and meticulous reflection. It is therefore essential that their minds are opened up and their intelligence is allowed to flourish. The development of children's cognitive abilities from infancy to adulthood. The term "growing awareness of thinking" encompasses the child's relationship with Islam, their engagement with the Al-Qur'an, an understanding of the glorious history of Islam, and an insight into Islam as a spiritual and intellectual tradition. In contrast, the concept of "safeguarding children's intellectual health" entails a commitment to fostering optimal cognitive development, ensuring that children's thinking is clear and well-ordered, that their memory potential is fully realised, and that their minds are mature and discerning.¹⁸

In the view of Al-Ghazali, *Tarbiyah Aqliyah* (mind education) requires the constant invitation of children to engage their minds in the comprehension of natural phenomena, Allah's creation in the heavens and on Earth, and humans. The act of thinking represents an efficacious pedagogical tool, as contemplation of Allah's creatures can facilitate the recognition of the Creator, who is responsible for the formation of the universe, and thus foster a closer relationship with Allah.¹⁹

3. *Tarbiyah Jasadiyah* (physical education)

In the words of Abdul Halim Mahmud, *tarbiyah jasadiyah*, or physical education in general, is defined as the principles that underpin activities which facilitate ongoing individual maturity across the lifespan.²⁰ In contrast, Abdul Halim Mahmud defines *tarbiyah jasadiyah* from an Islamic perspective as a proportional approach to physical education, in alignment with the Qur'an and the Sunnah of the Holy Prophet. This view is deemed to be both accurate and

¹⁸ Ibid., 199–236.

¹⁹ Ayub, *At-Tarbiyyah al-Islamiyah Inda Al-Imam Al-Ghazali*.

²⁰ Abdul Halim Mahmud, *Tarbiyah Aqliyah* (Kairo: Darul At-Tauzi' wa An-Nasr, 1996).

equitable, as it strikes a balance between the necessity of physical education and the importance of spiritual and moral development. Closing religion is a comprehensive and integral aspect of Islamic education, holding equal importance with the education of the soul, reason, morals and all other facets of Islamic learning. It aims to foster the development of individuals who are sincere, faithful and strong, capable of exercising their rights and fulfilling their obligations in life.

Islam does not disregard physical education because the body is an essential instrument for humans to fulfil religious obligations and engage in worldly affairs. In the *sahih hadith*, it is stated that the body has a right over the individual. With regard to *Tarbiyah Jasadiyah* (Physical Education), Al-Ghazali asserted that for the child's body to grow and develop healthily, it is essential to uphold physical rights and wellbeing, engage in sports, and become accustomed to working and eating food with adequate nutrition.²¹

Al-Ghazali's objective is to facilitate the harmonious growth and development of the body in a manner that is conducive to the formation of a robust Muslim personality. Al-Ghazali endeavours to maintain the body in accordance with Islamic teachings, and thus attempts to compile methods of physical education based on Islamic teachings. Al-Ghazali also refers to the Prophet's behaviour as a role model, stating that one's body has rights over one. The *hadith* reinforces the importance of maintaining physical rights and considers that maintaining health and practising sports, as well as getting used to work and eating food with adequate nutrition, is a fundamental aspect of life.²²

It is the responsibility of educators and parents to ensure that children are able to grow up with a strong, healthy, and dynamic body. The responsibilities include the obligation to provide for the family and children, adhere to health regulations regarding nutrition and hydration, prevent the transmission of infectious diseases, treat illness, apply the principle of non-harm to oneself and others, familiarise children with sports and riding, encourage children to engage in *zuhud* and to avoid indulgence, and instill a sense of earnestness and integrity in the child.²³

²¹ Ibid.

²² Ibid., 166.

²³ 'Ulwan, *Pendidikan Anak dalam Islam*.

Islamic Integrated Education: *Tarbiyah's Ruhhiyyah* (spiritual education), *Aqliyah* (intellectual), *Jasadiyah* (physical) Objectives

The components of human nature can be defined as the spirit, intellect, and body. The overarching objectives of Islamic education can be broadly categorised into three principal groups. The objectives of Islamic education in general must be constructed based on these three main components, each of which must be carefully preserved. The neglect of any one of these main components will result in the loss of the integrity and unity of these components. Similarly, when the aims of education neglect the basic human elements, the same result occurs. This indicates that the objectives of Islamic education can be divided into three main categories: spiritual goals (*abdaf al-ruhaniyyah*) and intellectual goals (*abdaf al-aqliyyah*), and physical goals (*abdaf al-jismiyyah*).²⁴

1. The Objectives of Spiritual Education (*abdaf al-ruhaniyyah*)

The term *abdaf al-ruhaniyyah* refers to a spiritual objective within the context of Islamic education. An individual who genuinely embraces Islamic teachings will undoubtedly adhere to the comprehensive tenets espoused in the Qur'an. A person's obedience to Allah will result in the realisation of the morals exemplified by the Prophet Muhammad, who was praised for having high moral standards as stated in the Al-Qur'an surah Al-Qalam verse (68).

Hawa posits that the essence of the spirit (*ruh*) is to acknowledge the existence of Allah and to accept testimony and devotion to Him. However, environmental factors can alter this intrinsic nature, increasing the likelihood of deviation from the path of truth. Therefore, the objective of spiritual education must be to guide and restore the spirit (*ruh*) to its original state, namely truth and holiness. Consequently, Islamic education, as proposed by Muhammad Quthub, establishes the fundamental principles that facilitate the maintenance of an intimate relationship with Allah.²⁵

According to Abdurrahman Saleh's analysis, spiritual goals as understood by Muhammad Qutub and Sayid Hawwa strive to integrate and develop the roles of *fitrah* and spirit. The existence of the spirit can elevate human dignity. The use of the term *ruhhiyyah* in

²⁴ Abdullah, *Teori- Teori Pendidikan Berdasarkan Al- Qur'an*.

²⁵ Ibid., 142.

the Qur'anic ideal reference implies a refined meaning or idealistic goal in the framework of Islamic education goals. This idea of the Qur'an is articulated in terms of *ruhbiyyah*. The term *abdaf* seems more appropriate when used for spiritual purposes.²⁶ The method to attain *abdaf ruhbiyyah* besides instilling faith and noble morals as described above, is also through *tazkiyyah ruhbiyyah* or *nafsiyyah*.

2. The Objectives of Intellectual Education (*abdaf al-aqliyyah*)

The objective of intellectual education is to cultivate an intellect that enables individuals to discern the genuine truth. An examination of the natural phenomena of God's power may be undertaken in order to identify signs of His verses that lead to faith in the Creator of everything that exists in this universe. Similarly, Nahlawi posited that Islamic education entails a process of contemplation and introspection. The Qur'an exhorts humanity to reflect upon the creation of the heavens and the earth, and to utilise reason to foster faith in the Creator. Consequently, reasoned inquiry and the pursuit of knowledge are among the core tenets of Islamic education.²⁷

In order to achieve this goal of intellectual or intellectual education, it is necessary to engage in the pursuit of knowledge and to examine the manifestations of God's verses that serve to attest to the existence of Allah. The universe can be conceived of as a repository of empirical facts, accessible to students as a kind of book. For example, he can observe and interact directly with the phenomena of plants and animals, rain, forests, and mountains. The reality that is discerned through direct engagement with the object under observation is referred to as "*baqq al-yaqin*", signifying that the individual engaged in the pursuit of knowledge is capable of discerning the truth through their own direct experience. Nevertheless, should the individual engaged in the pursuit of knowledge be unable to gain direct access to the verses of Allah, for instance, despite observing the sun, they would be unable to attain the ultimate understanding. In such a case, the reality captured by this observation could be regarded as '*ain al-yaqin*'. Conversely, if the seeker of knowledge were to obtain an understanding from valid sources, the result could be classified as '*ilm-yaqin*'.

The responsibility of educational institutions is to facilitate the development of reading and writing/literacy skills among students,

²⁶ Ibid., 143.

²⁷ Al-Syaibani, *Falsafah Pendidikan Islam*.

enabling them to gain knowledge and skills. The importance of reading is reflected in the Qur'anic verse, which was the first to be read. The skills of reading and writing are cultivated from an early age to facilitate optimal development. Education should aim to enhance intelligence and foster profound comprehension, rather than merely focusing on memorisation. Islamic education does not solely emphasise memorisation, while the processes of intellectualisation and understanding are overlooked. The Al-Qur'an is not merely a reference for rote memorisation; rather, it is imperative to comprehend (*tadabur*) the contents of the Al-Qur'an (An-Nisa '(4): 82).²⁸

3. The Objectives of Physical Education (*abdaf al-jasadiyah*)

The human species was created with the purpose of fulfilling the role of khalifah on Earth. This task was exceptionally challenging and beyond the capabilities of those with limited physical strength. It is therefore evident that the Caliph must possess a robust physique. As stated in the hadith of the Prophet, "A strong believer is better and more loved by Allah than a weak believer." The significance of physical strength is similarly underscored in the Qur'an, specifically in the verse from Surah al-Baqarah (247). The importance of physical strength is exemplified by the case of Talut, a brave man who was qualified to become a king. Some commentators have interpreted the phrase "*basthat fi al-jism*" as meaning 'with great physical strength or size, or in the sense of both'. This interpretation is supported by the information provided by the Prophet's daughter, Syu'aib, who requested that her father reward Musa for his strength and honesty.²⁹

If physical strength is considered an essential component of the educational objective, then education, despite its focus on physical agility, is regarded as a crucial factor in maintaining a healthy body. Furthermore, the objective is to safeguard students from circumstances and circumstances that may compromise their physical wellbeing. The encouragement of positive habits that can improve physical health is accompanied by the avoidance of negative habits that threaten the health of the body. The maintenance of physical cleanliness and the pursuit of aesthetically pleasing physical appearance can serve as exemplars for the cultivation of positive habits. This situation exemplifies one of the engagements that are

²⁸ Ibid., 146.

²⁹ Abdullah, *Teori- Teori Pendidikan Berdasarkan Al- Qur'an*, 138.

inextricably linked to the concept of cleanliness, such as the practice of ablution before prayer or taking a bath after intercourse, and the recommendation to wear appropriate attire when praying. Additionally, there are channeled biological interests, such as the need to eat, drink, and engage in sexual activity, which must be maintained to the greatest extent possible. To facilitate learning about these biological interests from a Qur'anic perspective is to support human existence as an individual who possesses implicit skills.³⁰

Islamic education is an educational system that emphasises the importance of physical health for students. Should the body exceed the limits of Islamic education, further guidance is required to achieve the primary objective. The Qur'an greatly exalts physical strength and combines it with knowledge, blending physical strength with sincerity and the purity of the soul. However, physical strength alone is not highly praised by the Al-Qur'an and Hadith if it is not accompanied by firm faith. Consequently, ideas that accentuate physical interests and sacrifice noble values must be rejected.³¹

The primary objective of physical education is to promote physical wellbeing and prevent the onset of disease. The state of physical health is a significant determinant of mental and spiritual well-being. The notion that a healthy mind resides in a healthy body is a widely held belief. An ailing body is unable to fulfil its duties and obligations in an optimal manner. It is therefore essential to prioritise the maintenance of health, cleanliness and treatment. In addition, it is vital to avoid the adoption of harmful habits that may impair health, such as staying up late, smoking and drinking alcohol. The second objective of the educational process is to ensure the maintenance of physical strength and proficiency. It is not sufficient to merely protect the body from disease; it must also be strong and agile. It is therefore necessary to engage in physical activities that can strengthen the body, such as running, swimming, and archery. Thirdly, tenacity and endurance are required. While health and strength are important, they are not sufficient if one is not accustomed to enduring suffering and overcoming difficulties. One must also be prepared to face all kinds of challenging situations and conditions. This is reflected in the

³⁰ Al-Syaibani, *Falsafah Pendidikan Islam*, 139.

³¹ *Ibid.*, 140.

expression “get used to living hard because blessings are not eternal”.³²

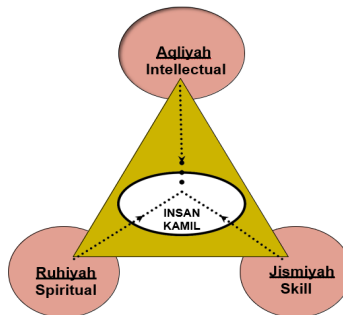
Concept of Islamic Integrated Education at the Ar-Rohmah Educational Institute, Hidayatullah Islamic Boarding School Malang

1. The Vision and Mission of Ar-Rohmah

The concept of Islamic integrated education at the Ar-Rohmah Islamic boarding school in Malang Hidayatullah is reflected in the institution’s mission statement, which states that the objective is to provide tauhid-based integral education that encompasses *tarbiyah ruhiyah*, *‘aqliyah* and *jismiyah*.³³

This concept is in line with Abdurrahman Saleh Abdullah’s view that Islamic education has three main objectives: *abdaf al-ruhaniyyah*, (spiritual goals) and *abdaf al-aqliyyah* (intellectual goals) and *abdaf al-jismiyyah* (physical goals).³⁴ And also in conformity with the idea of Yusuf Al-Qardhawy states that Islamic education integrally emphasizes all aspects of education. So, Islamic education is a comprehensive human education that encompasses the spiritual, mind, and body.³⁵

Figure 1. Ar-Rohmah Integral Education Orientation



³² Al-Qardhawy, *Pendidikan Islam dan Madrasah Hasan Al-Banna*, 61.

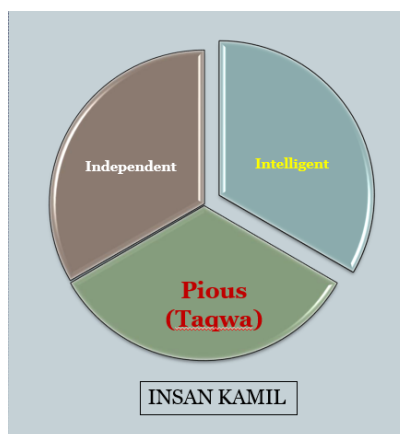
³³ Tim Penyusun, *Orientasi Program Pendidikan* (Malang: Ar-Rohmah Putri, 2018), 13. See also Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Tauhid* (Malang: Ar-Rohmah Putri, 2018), 13.

³⁴ Abdullah, *Teori- Teori Pendidikan Berdasarkan Al-Qur'an*.

³⁵ Al-Qardhawy, *Pendidikan Islam dan Madrasah Hasan Al-Banna*, 39.

This mission is a realization of Ar-Rohmah’s vision, which is “to create superior and competitive educational institutions to produce a generation that is cautious, intelligent and independent”.³⁶

Figure 2. Realization Ar-Rohmah to Create Superior Generation



The term “pious generation” is used to describe an individual who exhibits the following characteristics: a morally upright persona, a consistent and sincere approach to worship, the capacity to disseminate wisdom, and a dedication to living within the community.³⁷

In this context, the term “intelligent generation” is defined as an individual who possesses a comprehensive understanding of religious knowledge, including the ability to read, comprehend, and memorize the Al-Qur’an and Hadith. Additionally, they are proficient in both national and international languages and demonstrate a fundamental grasp of scientific and technological principles. The term “producing an independent generation”³⁸ is used to describe an individual who exhibits the following characteristics: discipline, courage, and responsibility; a leadership spirit; the capacity to solve

³⁶ Ibid., 15. See also Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Taubid*, 15.

³⁷ Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Taubid*, 17.

³⁸ Ibid., 17.

personal problems; physical strength and health; activity; creativity; and innovation.³⁹

a. Ar-Rohmah's Educational Objectives

Ar-Rohmah posits that the objective of education is a condition that facilitates the transformation of knowledge and matter. This objective serves as a guiding principle and reference point for all activities within the education system. Consequently, Islamic education can be defined as a conscious, structured, programmed, and systematic endeavour aimed at shaping humans in accordance with their divine creation, namely as 'abdullah and his kholifah, with the following characteristics:

- 1) Have a strong spiritual mentality-aspects of spirituality-
- 2) Having knowledge and breadth of life insight-aspects of *aqliyah*-
- 3) Having the expertise and skills - *jismiyah* aspects. The three characters show signs of piety, intelligence and skill.⁴⁰

b. The Purposes of Education in Ar-Rohmah

The realization of Islamic integrated education *i.e* the *tarbiyah rubiyah*, *'aqliyah*, and *jismiyah* missions is translated into three specific purposes of Ar-Rohmah's education as follows:

1) The purpose of *Tarbiyah Rubiyyah* in Ar-Rohmah

The objective of *tarbiyah rubiyyah* is to cultivate and nurture a spiritual mentality through the formation and advancement of mental spirituality. *Tarbiyah rubiyyah* represents the inaugural special educational objective for the Ar-Rohmah institution. This objective is the consequence of an individual's conviction in the existence of a Creator. It entails the surrender to the presence of the Divine (*Rabbi*), which is manifested in obedience and loyalty to Islamic law.⁴¹ If an individual is firmly grounded in their faith and is resolved to obey and be loyal to Allah based on a valid creed, it can be inferred that they have succeeded in forming and developing a *rubiyyah tarbiyah* within themselves.

In principle, there are five steps used by the Ar-Rohmah institution related to the method of forming and developing Islamic

³⁹ Ibid., 17.

⁴⁰ Ibid., 11.

⁴¹ Tim Penyusun, *Buku Panduan Pendaftaran Peserta Didik Baru (PPDB) 2014-2015* (Malang: Ar-Rohmah Putri, 2014), 28.

spiritual (*ruhbiyah*) in a person as Allah guided Rasulullah SAW. according to the sequence of *nuẓulnya* revelations as follows:

The initial objective is to instill Islamic aqidah in the students by employing the method of introducing the true nature of God, the nature of humans, and the nature of the universe. This will result in the formation of tauhid, which can be seen as a foundation for understanding life. Secondly, the establishment of Islamic ideals will emerge as a consequence of Islamic practice. Thirdly, students will be equipped with the knowledge and skills required for ritual worship, enabling them to build a relationship with Allah as a source of guidance and strength. Fourthly, students will be encouraged to perform in a unified manner, in accordance with the Islamic mandate. Finally, the objective is to construct a comprehensive understanding of Islam by presenting an Islamic figure.⁴²

The programs implemented by Ar-Rohmah in developing students' spirituality include performing rituals of congregational *farḍu* prayer, invocation after prayer in the morning and evening, daily *tausiyah*, congregational *tarawih* prayer, *Eid al-Adha* prayer, congregational *tabajud/ layl* prayer, *sunnah* fasting, *tilawah*.⁴³

2) The purpose of *Tarbiyah Aqliyah* in Ar-Rohmah

The objective of the *tarbiyah aqliyah* at Ar-Rohmah is to equip students with a comprehensive understanding of life, encompassing a vast range of knowledge and insight. This goal is closely intertwined with the concept of science, which plays a pivotal role in shaping one's mindset and developing their intellectual capacity to pursue the ultimate truth.⁴⁴

However, in the Ar-Rohmah institution, education is not only a matter of transferring as much information and knowledge as possible, but a problem of constructing the intellect and the readiness to face real life. Therefore, Ar-Rohmah is projected not only as an institution for the transfer of knowledge but also as a transfer of values, traditions, and patterns of thought. The students are educated to know, understand and practice Islam as a real way of life.

For the Ar-Rohmah institution, the objective of this *tarbiyah aqliyah* is a logical consequence or an implication of one's faith and Islamic doctrine. Islam is a religion that provides inspiration and

⁴² Ibid., 37.

⁴³ Tim Penyusun, *Orientasi Program Pendidikan*, 87.

⁴⁴ Tim Penyusun, *Buku Panduan Pendaftaran Peserta Didik Baru (PPDB) 2014-2015*, 56.

motivation, and even obligates its adherents to seek knowledge in order to attain happiness in this world and the next. Given the significance of this body of knowledge, scholars of previous generations sought to define and classify the concept of science in order to meet the objectives of praxis in the field of education.

The imperative for Muslims to pursue knowledge is evidence of the fortifying influence of Islamic teachings on the human condition. These teachings inform the Muslim way of life, including the processes of thinking and willing, and serve as a standard for evaluating actions. They imbue Muslims with a robust foundation and equip them with the capacity to discern problems and identify solutions that align with Islamic principles.

3) Purpose of *Tarbiyah Jasadiyah* (physical education) Ar-Rohmah

The concept of *Tarbiyah Jasadiyah/jismiyah* in Ar-Rahmah can be defined as a form of physical education that aims to provide students with a healthy body and professional skills. The third specific goal, *tarbiyah jismiyah*, is a consequence of Islamic attention to technical and practical sciences, as well as skills and expertise training. The formation of a robust physique and the acquisition of professional competencies are indispensable for Muslims in order to fulfill their role as vicegerents of Allah on Earth.

This is reflected in the numerous verses of the Qur'an and Hadith that suggest and encourage Muslims to engage in the study of general and technical sciences. Similarly, Islam also establishes the obligation of mastering technology, techniques, and skills collectively, in accordance with the principle of *farḍlu kifayah*. This entails the responsibility of ensuring the availability of these scientific and technical disciplines when they are required by the Muslim community, such as in the fields of medicine, engineering, industry, aviation, carpentry, and other scientific and technological domains.

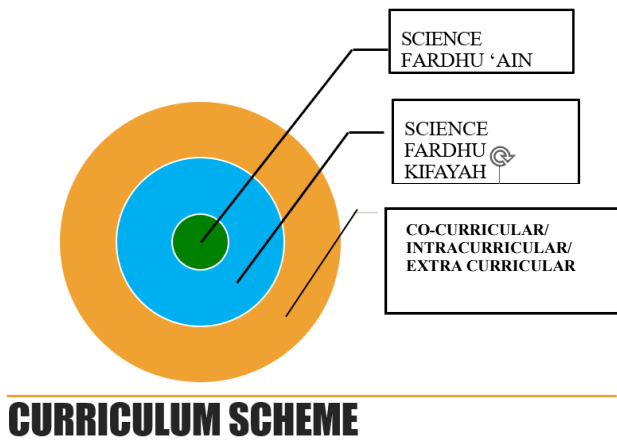
2. Implementation of Integrated Curriculum at Ar-Rohmah

The structured curriculum of Islamic education Ar-Rohmah visualizes the relationship between the dual nature of man, knowledge, and curriculum. The physical aspect is more related to his knowledge of physical and technical sciences or *farḍlu kifayah* (intellectual knowledge). While the spiritual state as contained in the

terms *ruh*, *nafs*, *qalb* and *'aql* is more precisely related to the core curriculum or *fardhu 'ain* (revealed knowledge).⁴⁵

The implementation of the integrated curriculum used at Ar-Rohmah is a combination of the national curriculum (K13), the religious curriculum (*Diniyah Khas*), and the Hidayatullah Specific Parenting Curriculum (*Kurikulum Kepengasuhan Khas*). Every student is also required to attend two schools, namely formal schools and religious schools (*madrasah diniyah*).⁴⁶

Figure 3. Curriculum Scheme Ar-Rohmah



The national curriculum employed at Ar-Rohmah comprises the following elements: the structure, textbooks, governance (management), and assessment system. These are subject to the standards set and accredited by the National Accreditation Board for Schools/Madrasah (BAN S/M).⁴⁷

Meanwhile, the religious curriculum specifically designed for Hidayatullah, operates in which students are educated to understand *fardhu 'ain* sciences such as *aqidah*, *fiqh*, and the Qur'an; at the same time *fardhu kifayah* sciences such as *nahwu*, *shorof*, and *ushul fiqh*. Each student will take 6 levels of *Mubtadi 'a* and *Mutawassith* (equivalent to class VII SMP to XII SMA). In this system, students will be guided to study and complete 21 classical and modern books, namely: Adab

⁴⁵ Ibid., 47.

⁴⁶ Ibid., 26.

⁴⁷ Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Tauhid*, 13.

Teachers and Students (Ibnu Jama'ah/Alimin Mukhtar), *Al-'Aqidah Ath-Thahawiyah* (Abu Ja'far Ath Thahawi), *Mukhtashar Syu'abil Iman* (Al-Baihaqi/Al-Qazwini), *Muqaddimah Fi 'Ulumil Qur'an, Tafsir As-Sa'diy* (partial), a brief interpretation of the First 5 *Surahs* revealed, *Al-Arba'in An Nawawiyah*, *Riyadbus Shalihin* (An-Nawawi), *Minhatul Mughits Fi 'Ilmi Mushthalabil Hadith* (Hafizh Hasan Al-Mas'udi), *At-Tadzhib Fi Adillati Matn Al-Ghayah Wat Taqrib* (Abu Syuja'/Musthafa Dib Bugha), *Al-Waraqat Fi Ushulil Fiqh* (Imamul Haramain Al-Juwaini), *Durusul Lughab Al-'Arabiyah* (Medina, Dr. V. Abdurrahim), *Muqarrar Imla' Wal Kboth, Matn Al-Ajurumiyah* (Ibn Ajurum Ash-Shinhaji), *Al-Amsilah At-Tashrifiyah* (KH Ma'shum Seblak), *Syarb Al-Kaylani, Nurul Yaqin Fi Siratil Sayyidil Mursalin* (Khudhary Bek), *Qishashul Anbiya'* (Ibn Katsir), *Fiqh Sirab* (Ramadhan al-Buthi). The Ummi Method of Recitation of the Qur'an, and the Grand MBA Method of Translation of the Qur'an. Students are also equipped with a classic book (*kitab gundul*) reading skills and learning methodologies (didactic methods, theory & practice).⁴⁸

The specific parenting curriculum of Hidayatullah at Ar-Rohmah is designed as practical and applicable guidance for students to practise Islam in their daily lives. The culture, facilities, discipline, daily schedule and activities of the students are designed as a unified process of inculcating Islamic values and teachings into their personalities. These values and teachings include putting God first, obedience to the Shari'a, obedience to leaders, *thalabul 'ilmi* culture, living in the congregation, tolerance, honesty and self-integrity, discipline, personal and environmental hygiene, independence, caring and empathy, management and leadership, and modesty. Furthermore, the Pandu (boy scouts) Hidayatullah Movement (GPH) is incorporated into the programme. Additionally, all students are obliged to attend both formal and religious schools (*madrasah diniyah*).⁴⁹

The structure of the Ar-Rohmah curriculum appears to be based on the classification of knowledge according to Imam Al-Ghazali, who was the first Muslim thinker to divide science based on its nature into two parts: the science that is *fardu 'ain* and the science that is *fardu kifayah*. The sciences classified as *fardu 'ain* are those that are required for every individual Muslim. These include the science of

⁴⁸ Ibid.

⁴⁹ Ibid.

tawhid, the science of the Qur'an and al-Hadith, the science of jurisprudence, the science of Sufism, and so forth. The *farḍu kifāyah* comprises all the sciences that must be possessed by members of the Muslim community to uphold world affairs. These include medicine, arithmetic, industry, agriculture, weaving, government, management, and so forth. In the event that no individual within a Muslim society has mastered this knowledge, the entire community will face difficulties. Conversely, if there is only one individual who has mastered this knowledge and it is deemed adequate, then all members of society are thus freed from this obligation.⁵⁰

The curriculum structure at Ar-Rohmah is aligned with the perspectives put forth by Syed Naquib Al-Attas, who posited that humans possess both physical and spiritual attributes. Similarly, science can be divided into two categories: revealed or gifted knowledge and acquired knowledge obtained through human effort. The first category of science is of particular importance for the salvation and guidance of humanity, and thus the first science, which encompasses religious sciences, is a mandatory requirement for all Muslims (*farḍu 'ain*). In contrast, the second category of science, which includes rational, philosophical, and intellectual sciences, is a mandatory obligation only for some Muslims (*farḍu kifāyah*).⁵¹

If the human schema is found to overlap with the knowledge scheme, it becomes evident that the science of *farḍu 'ain* pertains to the faculties and spiritual senses of man, whereas the science of *farḍu kifāyah* is concerned with the physical senses. The religious sciences employed for spiritual education, as postulated by Al-Attas, comprise the following: 1) The Science of the Qur'an 2) Assunnah 3) Asyar'iah 4) Usuluddin 5) Sufism 6) Arabic.⁵²

Wan Nor additionally corroborated Al-Attas' perspective that the structure of Islamic science and the educational curriculum should elucidate the essence of human beings, which should be initially implemented at the university level and subsequently integrated into the lower education level. It is evident that the curriculum should be based on the fundamental concept of the human being as a dual entity. The physical aspect is more closely aligned with the domain of

⁵⁰ Imam al-Ghazali, *Ihya' Ulum al-Din* (Kairo: Dar al-Nasyri wa al-Mishriyyah, n.d.), 26–38.

⁵¹ Syed Muhammad Al-Naquib Al-Attas, *Konsep Pendidikan dalam Islam* (Bandung: Mizan, 1984), 86.

⁵² *Ibid.*, 86–90.

physical and technical sciences, which are regarded as *farḍu kifayah*. In contrast, the spiritual aspect is encompassed by the terms *ruh*, *nafs*, *qalb*, and *‘aql*, and is more closely associated with the core science or *farḍu ‘ain*.⁵³

Conclusion

The concept of Islamic integrated education at Ar-Rohmah has a solid foundation from the Al-Qur’an and Al-Hadith as well as the views of the Muslim scholars. The concept is very comprehensive and holistic because it includes *Tarbiyah Ruhiyah* (spiritual education), *‘aqliyah* (intellectual), and *Jasadiyah* (physical). Islamic integrated education does not only focus on spiritual aspects or intellectual aspects or physical or social aspects. In essence, the concept of integrated Islamic education at Ar-Rohmah integrally emphasizes all aspects of education. This is because Islamic education is a whole human education that includes mind, heart, spirit, and body at the same time.

The implementation concept of integrated Islamic education Ar-Rohmah Islamic boarding school, Hidayatullah Malang is manifested in the institution’s vision and mission statement explicitly. The vision and mission are translated into the objectives of Ar-Rohmah Education, which aims to shape humans according to the vision and mission of their creation, namely as *abdullah* (servant of Allah) and his *khalifah* (vicegerent) with the following characteristics: *first*, to have a strong spiritual mentality-aspects of spiritual (*rubiyah*)-. *Second*, have the knowledge and breadth of insight into life- aspects of intellectual (*aqliyah*)-. *Third*, have the expertise and skills-aspects of physical (*jismiyah*). The three characters show signs of piety, intelligence, and skill.

The objective of *tarbiyah rubiyah* (spiritual education) at Ar-Rohmah is to cultivate and reinforce a robust spiritual disposition among students, instilling unwavering faith and obedience to Allah based on *aqidah shahihah*. The objective of the *tarbiyah aqliyah* (intellectual education) at Ar-Rohmah is to equip students with a comprehensive understanding of knowledge and insight into the complexities of life. The scientific method is employed to influence the cognitive processes and intellectual growth of students, enabling them to discern essential

⁵³ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas* (Bandung: Mizan, 2003), 274.

truths, develop critical thinking skills, and prepare for the challenges of real-world situations. Ar-Rohmah is conceived not merely as an institution for the transfer of knowledge, but also as a vehicle for the transmission of values, traditions, and patterns of thought. The objective of *Tarbiyah Jasadiyah* at Ar-Rohmah is to cultivate a robust physical form that is capable of supporting a healthy body and professional abilities. This objective is a consequence of the institution's focus on technical and practical sciences, as well as skills and expertise training. The formation of a robust and healthy body and the acquisition of professional skills are essential for Muslims in order to fulfil their role as vicegerents of Allah on Earth. Furthermore, the institution implements an integrated curriculum, combining the national curriculum (K13), the religious curriculum (Diniyah Khas), and the Hidayatullah Specific Parenting Curriculum (Kurikulum Kepengasuhan Khas). Additionally, each student is required to attend two educational institutions: a formal school and a religious school (madrasah diniyah).

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