

Integration of Islamic values and science in integrated Islamic boarding school-based Islamic schools

Asman Asman^{1*}, Muliani Muliani², Amin Amin³
Universitas Muhammadiyah Kendari, Indonesia
*asmanumkendari07@gmail.com

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ABSTRACT

Education in integrated Islamic boarding schools seeks to integrate Islamic values with science to create a balance between spiritual and intellectual aspects. This study aims to analyze the effectiveness of integrative education models in improving students' academic understanding and Islamic character. Using a qualitative method through a case study in one of the integrated Islamic boarding schools, data was collected through observation, interviews, and document analysis. The results of the study show that this integrative approach is able to improve the quality of learning, strengthen Islamic values in daily life, and build synergy between science and Islamic teachings in the pesantren education environment. In addition, this model also encourages students to be more active in developing critical and reflective thinking skills in facing global challenges. The implementation of this approach also has an impact on increasing students' motivation to learn and creating a more conducive academic environment based on Islamic values.

1. INTRODUCTION

Education is one of the important pillars in the development of a nation (Sanga & Wangdra, 2023; Syafii et al., 2023). In Indonesia, efforts to improve the quality of education continue to be made, but there are still a number of challenges that need to be overcome. One of these challenges is the low ranking of Indonesian education at the global level, as revealed in the Worldtop20.org 2023 data. In addition, the increasing problem of juvenile delinquency is also a serious concern. Based on data released Worldtop20.org Indonesia's education ranking in 2023 is ranked to 67 of 203 countries in the world.

Meanwhile, according to BPS data in 2016, the number of juvenile delinquency increased by 10.7 percent in the period 2013-2016 (Egas et al., 2023; Erliani et al., 2024). Cases of juvenile delinquency that are rampant include fights, skipping school, theft, murder, promiscuity, and drugs. This indicates that juvenile delinquency that occurs in Indonesia continues to increase from year to year (Jasmisari & Herdiansah, 2022). Rampant juvenile delinquency, such as fights, drug abuse, and promiscuity, shows a character crisis in the younger generation (Ilham & Hermansyah, 2023; Wulan Noviarini et al., 2021). This indicates the urgency to make improvements to the national education system, especially in terms of shaping student character. Character education is one of the solutions offered to overcome these problems (Perdana, 2018).

In the context of Islamic education in Indonesia, various efforts have emerged to answer these challenges. One of them is through the development of an integrated Islamic school based on *Islamic boarding school*. This educational model integrates religious education with general education, as well as providing a more intensive learning experience through the system *Boarding School*. An Islamic boarding school is a place of learning in which there is an inn for its students where the learning design tends to be Islamic which aims to achieve effective educational goals and quality boarding schools, especially in the religious field (Maimun et al., 2021).

The emergence of this school is motivated by the dissatisfaction of most Islamic movement actors in Indonesia with the development of the national education system (Suyatno, 2013b). The existence of a dichotomy between religious and general science in schools has caused educational institutions in Indonesia to be unable to create graduates with complete personalities. The dichotomy of science finally institutionalized in the form of dualism of the national education system (Azra, 1998). On the one hand, there are religious schools under the Ministry of Religion, ranging from RA, MI, MTs, MA, to Islamic Religious Colleges (PTAI). On the other hand, there are public schools under the Ministry of Education and Culture ranging from kindergartens, elementary schools, junior high schools, high schools, to public universities (PTU) (Sutrisno, 2011).

The emergence of a new phenomenon of the establishment of Integrated Islamic Schools (SIT) has certainly become a competitor as well as a partner for the existence of other Islamic educational institutions, which have existed for a long time, namely madrasas and Islamic boarding schools. Integrated Islamic Boarding Schools based on Islamic Boarding schools are considered as one of the educational alternatives that are able to produce a young generation with noble character, intelligence, and competitiveness. By combining religious and scientific values, it is hoped that graduates of this school can become agents of positive change for society. Factually, the implementation of JSIT is the parent of the Ministry of Education and Culture (Ministry of Education and Culture of the Republic of Indonesia), which of course in its management is somewhat different from the madrasah system (Abidin et al., 2022).

The emergence of the phenomenon of integrated Islamic schools is inseparable from the community's anxiety about the quality of existing education. Many parents want their children to receive an education that not only prioritizes the cognitive aspect, but also the spiritual and moral aspect. Integrated Islamic schools are considered to be able to meet these needs. In Indonesia, integrated Islamic schools have experienced quite rapid development. There are various integrated Islamic school networks spread throughout Indonesia, one of which is the Integrated Islamic School Network (JSIT). JSIT is an organization that oversees various integrated Islamic schools in Indonesia and has relatively similar standards and curriculum.

Integrated Islamic schools are expected to be the vanguard at a time when Muslims are being defeated by the onslaught of globalization. The Integrated Islamic School was established in order to restore the glory of Islamic educational institutions in the golden age of Islam. It is used as a bridge

to eliminate the dichotomy between the general sciences and the religious sciences, when this dichotomy is considered to be the cause of the weakness of Islamic educational institutions. In the end, the Integrated Islamic School not only makes Islam a mere object of study, but also a way of life, which is able to make students survive in facing all challenges and difficulties. The Integrated Islamic School emphasizes the cultivation of religious subjects such as theology (faith), morals (akhlaq), and practical worship. In accordance with al-Banna's educational theory, it aims to build the character and morality of students with the colors of Islam reflected in the way of thinking, attitudes, and practices of daily life. The purpose of education is not only to instill knowledge, both religious and general knowledge, but education is used as a way to form a complete Muslim personality both in terms of thinking and behavior (Kurnaengsih, 2015).

The presence of the Integrated Islamic School has given a new color to the development of education in Indonesia. Starting from the establishment of the Nurul Fikri Jakarta Integrated Islamic School by activists of the ITB and UI Campus Mosque who are part of the Jamaah Tarbiyah community, this educational institution has spread widely in this country. In contrast to three other educational institutions, namely Islamic boarding schools, madrasas, and public schools. The Integrated Islamic School wants to combine religious education that is the characteristic of Islamic boarding schools and modern education that is the characteristic of public schools (H. Kurniawan & Ariza, 2021).

Based on the initial observations that were successfully collected from the initial data of the research, as well as various information obtained, it indicates that the spirit of establishing boarding schools by integrated Islamic schools is to disseminate Islamic schools as a vehicle to produce quality and faithful Islamic human resources (Human Resources). With different school names, with different advantages offered as well, for example there are schools that emphasize tahfidz, language, technology and so on, and most of them are enthusiastically trying to integrate with Islamic values with science and technology. This research is relevant for several reasons. First, integrated Islamic schools are an interesting educational phenomenon to study. Second, Yogyakarta as a center of Islamic education has great potential to develop this educational model. Third, the results of this research are expected to contribute to the development of Islamic education in Indonesia in general. The case study of SMAIT Baitul Muslim Lampung is relevant as it represents a model of integrated Islamic education that addresses both academic excellence and character development. Given Indonesia's educational challenges, including low global rankings and rising juvenile delinquency, institutions like SMAIT Baitul Muslim provide an alternative approach by integrating religious and general education within a structured boarding school environment. This model not only aims to produce students with strong moral values but also enhances their intellectual and competitive capacities. By examining SMAIT Baitul Muslim, this study contributes to the broader discourse on improving Indonesia's education system through holistic, faith-based learning approaches.

2. METHODS

This study adopts a literature study approach as the main method in digging information about the contribution of Integrated Islamic Boarding Schools based on Islamic Boarding schools to the development of Islamic education in Indonesia. Literature studies were chosen because they allow for comprehensive and in-depth data collection from a variety of relevant literature sources. Through a systematic search of books, scientific journals, theses, dissertations, and official documents, this research aims to identify the history, development, characteristics, and impact of this educational model. By conducting an in-depth analysis of the existing literature, this study will examine various aspects, such as the philosophy and ideology underlying the establishment of boarding school-based Integrated Islamic Schools, the curriculum and learning models applied, as well as their contribution to improving the quality of Islamic education and the formation of student character.

Qualitative research instruments apply to human instruments, where the researcher himself can function directly in determining the focus of the research, carrying out data collection, assessing the quality of data, carrying out data analysis, carrying out data interpretation and making conclusions on findings in the field. For this reason, the researcher is the key instrument in carrying out the qualitative research process (Sugiono, 2011, pp. 59–60). The data collection methods used in this study are literature reviews, Forum Group Discussions (FGD) and documentation studies. Qualitative data analysis is a series of activities by carrying out data reduction, data display, and conclusion drawing and verification. (Faisal et al., 2022; Nuralan, 2022). The data analysis in this study is after obtaining data from literature studies, Forum Group Discussions (FGD) and also documentation studies which are then reduced from the collected data. After data reduction, then data presentation. After that, conclusions and verification will be drawn.

3. RESULTS AND DISCUSSION

3.1. Integrated Islamic Schools and Islamic Boarding Schools

Integrated Islamic Schools (SIT) is a form of educational innovation that integrates general science and Islamic religion in one curriculum package (Faqihuddin & Afriatien, 2021). The presence of SIT in Indonesia since the reform era in the late 1990s which was pioneered by Islamic activists from the campuses of the Bandung Institute of Technology (ITB) and the University of Indonesia (UI), the activists sought to answer the challenges of the national education system which was considered to be unable to produce graduates with an adequate understanding of Islam (Ismael, 2022). This concept seeks to overcome the educational dichotomy between religious science and general science that has long colored the education system in Indonesia.

Operationally, SIT combines all subjects with Islamic values, so that there is no excessive secularization or sacralization. Common subjects such as Mathematics, Natural Sciences, and Languages are contextualized with the guidance of Islamic teachings, while religious lessons are

developed with approaches relevant to the challenges of modern life (Faqihuddin & Afriatien, 2021). This approach allows learners to understand that Islam is a comprehensive religion and encompasses all aspects of life. In addition to the curriculum, SIT also emphasizes the importance of collaboration between teachers, parents, and the community in fostering the character of students. An effective, optimal, and cooperative learning approach is the main foundation in the implementation of education at SIT. This model not only makes SIT a formal educational institution, but also a means of forming a strong Islamic character.

Islamic boarding school is a modern form of traditional boarding schools that integrate dormitory-based education with the national educational curriculum. The Islamic Boarding School-Based Integrated Islamic School exists as a response to the community's need for educational institutions that not only provide in-depth religious knowledge, but also academic competencies in accordance with national standards.

Key features of Integrated Islamic Schools Based *Islamic Boarding School* is the existence of a dormitory that allows students to live an intensive Islamic life (Ismael, 2022). In addition, Integrated Islamic School Based *Islamic Boarding School* It has an integrative curriculum that combines general lessons with in-depth religious teaching, such as Qur'an memorization, Hadith studies, and fiqh studies. Extracurricular programs such as halaqah, tafsir studies, and qira'atul Qur'an activities are also an integral part of the education system. aims to produce a generation of Muslims who not only excel in science, but also have good morals. The dormitory-based environment allows for the formation of more effective Islamic character through habituation and daily life experiences.

Government support for the development of Islamic education is also an important factor. The amendment of the 1945 Constitution and the birth of Law No. 20 of 2003 concerning the National Education System provided a legal basis for the integration of the values of faith, piety, and noble morals in the national education system. With this foundation, Islamic Boarding School-Based Integrated Islamic *Boarding School* is increasingly developing into an educational model that is of interest to the wider community.

As an Islamic-based educational institution, the Islamic Boarding School Integrated Islamic School not only offers formal education, but also becomes a center for the development of superior Islamic character. Through the integrative approach applied, these two educational models are expected to be able to produce a generation of Muslims who are not only knowledgeable, but also ready to face global challenges by adhering to Islamic values.

3.2. Hasan al-Banna's Theory or Model of Educational Integration

The Integrated Islamic School (SIT) can be seen as an implementation of the integration of educational principles initiated by Hasan al-Banna, who emphasized the importance of education that is humanistic, democratic, egalitarian, and avoids indoctrination. In this framework, SIT prioritizes teaching methods that adapt to the abilities and needs of students, as well as paying special attention to aspects of character and spirituality. Hasan al-Banna teaches that education must begin

with understanding students, getting to know them more deeply before assigning tasks or challenges, and prioritizing motivation and reward over punishment. This reflects the principle of *qudwah hasanah* (good example) which prioritizes a gentle and attentive approach to students.

In line with al-Banna's thought, the concept of *Integrated curriculum* in education at SIT allows collaboration between different disciplines, where the boundaries between subjects are not too strict, thus creating a holistic understanding for students. This approach aims to form a meaningful and relevant understanding for students, who not only focus on science, but also pay attention to moral and religious values. As part of progressive education, SIT implements a student-centered learning model (*student-centered*), which emphasizes hands-on experience and exploration-based, collaboration, and discovery-based learning (H. Kurniawan & Ariza, 2021). Integrated Learning is an application of one of the learning strategies based on an integrated curriculum approach that aims to create or make the learning process relevant and meaningful for students.

The approach to curriculum integration applied in Integrated Islamic Schools also reflects the concept carried by Cohen and Manion regarding integrated learning. Through thematically organized learning, students can develop the ability to think critically and creatively, as well as learn in ways that are relevant to their needs (H. Kurniawan & Ariza, 2021). This structured learning supports students to be active in discovering and putting forward their ideas, both individually and in groups. In addition, SIT not only measures competency achievement through learning outcomes, but also assesses learning processes and impacts involving comprehensive evaluation.

The curriculum at the Integrated Islamic School, which integrates Islamic values in all subjects, aims to shape the character and morals of students while maintaining a quality education that includes religious knowledge and general skills (Ismael, 2022). Thus, SIT serves as a vehicle to develop students who are not only intelligent in science, but also have firmness in religious beliefs, in accordance with Hasan al-Banna's vision to create the next generation that has a balance between science and spirituality. The implementation of the curriculum at SIT reflects efforts to avoid the dichotomy between religious and general education, as well as to create an education that is holistic and relevant to the challenges of the times.

Islamic Boarding Schools have a very important role in supporting holistic education, especially in the context of Islamic education that is integrated with general education. The main role of pesantren in holistic education is to combine religious science and general science in a balanced way, thus creating individuals who are not only intellectually intelligent, but also have strong character and deep spiritual understanding (Hildani & Safitri, 2021). The concept of education applied in Islamic boarding schools, especially those labeled "Integrated Islam", emphasizes the integration of the two types of knowledge in one interrelated and inseparable curriculum. It serves as a forum that not only provides an in-depth religious education, but also introduces learners to the general knowledge needed to meet the challenges of modernity. In this case, it serves as an alternative to an education system that is separate between religious science and general science, which can lead

to the secularization of education. By integrating the two, creating a generation that has a complete understanding of life, both in the spiritual, social, and intellectual dimensions.

3.3. The Concept of Integration of Islamic Values and Science

The concept of Integration of Islamic Values and Science in Islamic education emphasizes the overall development of students, both physically and spiritually, which is based on Islamic teachings, especially the Qur'an and hadith. Integrated Islamic Schools (SIT) are the implementation of the education system that unites Islamic religious education with general education in one integrated curriculum. In this case, the term "Integrated" is intended as an affirmation of the teachings of Islam that are complete and comprehensive, not partial, and focus more on the concept of Islamic that is noble (Rusdiana, 2024). The main purpose of the application of this concept is to overcome secularization in education that separates religious and general sciences (OK et al., 2024). With this approach, all school subjects and activities are directed to always be in harmony with Islamic values. The implementation of the Integrated Islamic School aims to integrate the learning of religious science and general science in one interrelated curriculum, where there is no separation between the two (Aziz, 2018). Learning at SIT is designed to create integration in the development of the cognitive, affective, and psychomotor domains of students. For this reason, the learning process at SIT is carried out with a more varied approach, using various learning media that can facilitate students in optimizing their intellectual and creative potential (Rahmawati, 2022). The approach used includes problem solving, which trains students to think critically and systematically, as well as creativity-based to encourage students to think originally and flexibly.

In addition, SIT prioritizes the development of education in three main aspects, namely aqliyah (intellectual), ruhiyah (spiritual), and jasadiyah (physical). The purpose of education at SIT is to produce individuals who are intelligent in academic aspects, have high quality of faith, as well as be physically healthy and have useful skills in daily life (Rahmawati, 2022). This education system also emphasizes the active involvement of all parties, including teachers, parents, and the community in supporting the learning process and character development of students. The cooperation between these parties creates synergies that support the achievement of more comprehensive educational goals.

On the other hand, Integrated Islamic Schools not only integrate religious education and general education in the formal curriculum, but also in the formation of students' personalities. The school facilitates the development of competencies according to the talents of each student, by providing adequate facilities, although this makes the cost of education tend to be higher and can only be reached by the middle and upper classes (Hildani & Safitri, 2021). In this case, SIT plays an important role in introducing Islamic value-based education to the community, answering the needs of people who want to avoid a secular education system that separates religious science from general knowledge.

In the historical context, Islamic education in Indonesia has always been connected to religious values that are the strength of the nation. With the existence of the Integrated Islamic School, Islamic education is again a solution for the Indonesian people who long for an education system that integrates religion and general knowledge in one unit (Rahmawati, 2022). Through an integrated curriculum and relevant learning approaches, SIT seeks to answer the challenges of the times, preparing the younger generation to face globalization and free trade.

In the framework of Hasan al-Banna's thought, Islamic education aims to develop the full potential of human beings, paying attention to intellectual, moral, and physical aspects (Hufron & Maulana, 2021). The concept of education taught by al-Banna is very relevant to be applied in Indonesia, especially in the context of an education system that integrates general science with religion. This is in line with the goal of Indonesia's national education which leads to the formation of individuals who are virtuous, intelligent, and physically healthy, as well as caring for social welfare (Muhibuddin, 2022). Therefore, Islamic education emphasizes the formation of human beings as a whole, including aspects of aqliyah (intellectual), ruhiyah (spiritual), and jasadiyah (physical) (Mainuddin, 2020). This concept is in line with the thought of Hasan al-Banna who stated that education must develop all human potential, both in terms of intellect, moral, and physical. Islamic education is not only aimed at producing academically intelligent individuals, but also to become kamil (whole human beings) who are able to carry out their duties as caliphs on earth.

The Integrated Islamic School (SIT) implements the integration of Islamic values in general and religious education, which eliminates the separation between the two domains (Hildani & Safitri, 2021). This approach is particularly relevant in the context of Islamic education, as it creates a curriculum that is unified and does not distinguish between religious and general sciences (R. Kurniawan, 2020). With this approach, learners not only gain knowledge of the Qur'an and hadith, but also gain general knowledge that can be used to face the challenges of world life, while still adhering to Islamic principles.

In contrast, in the perspective of modern education, there is a tendency to separate religious and general sciences, and more emphasis on the development of the cognitive aspects and practical skills necessary to succeed in the world of work. Modern education tends to focus on the achievement of academic competencies and technical skills that support economic and social development in society. Modern education also often prioritizes a scientific, rational approach that is independent of religious values (R. Kurniawan, 2020). This can be seen in the educational curriculum in many countries that prioritize the teaching of natural sciences and technology without combining it with religious or moral education.

However, the challenge that arises from modern education is the secularization of education, which often separates religious education from general education. This has the potential to create a young generation that is detached from their spiritual and moral roots (Andriani et al., 2022). Various social problems such as moral crises and loss of direction in life among the younger generation are

often associated with an education system that does not combine the two. Therefore, the integration between religious education and general education offered by Integrated Islamic Schools (SIT) is a relevant alternative in facing these modern educational challenges.

From the point of view of Islamic education, the education system that is separated between religion and general science is not in accordance with Islamic principles that teach that science is holistic and not separate. Islamic education teaches that all knowledge, both related to religion and world life, is part of the whole truth revealed by Allah SWT (Nata, 2016). In this regard, SIT seeks to combine the two in one unified curriculum, which includes not only the cognitive aspects but also the moral and spiritual aspects (Rahmawati, 2022). This approach provides students with the opportunity to develop comprehensively, with a solid foundation of faith, extensive knowledge, and skills relevant to the demands of the times.

The application of education that integrates religious science and general science is increasingly important in the context of globalization and the rapid development of the times. In the future, students who are equipped with a holistic education, such as those applied in Integrated Islamic Schools, are expected to be able to face global challenges and social changes without losing their identity and religious values (R. Kurniawan, 2020). Thus, Islamic education based on the integration of Islamic values with modern science can be a solution to produce a generation that is not only intelligent in worldly knowledge but also solid in faith and noble morals.

3.4. Implementation of the Integration of Islamic Values and Science at SMA IT Baitul Muslim Lampung

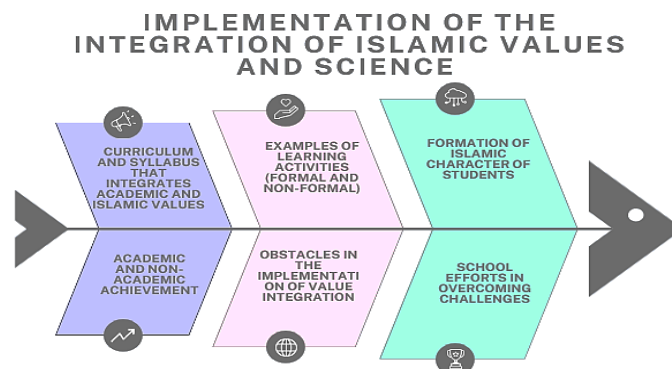


Figure 1. Learning implementation

SMAIT Baitul Muslim Lampung implements a curriculum that integrates academic values with Islamic values in each subject. The syllabus is prepared by adjusting national standards of education while instilling the understanding and practice of Islamic teachings in daily life. Each subject not only focuses on the achievement of academic competence, but also shapes the character of students through an Islamic perspective. For example, in the subject of Science, students are not only taught scientific concepts but also invited to reflect on the greatness of God through His creation. Examples of Learning Activities (Formal and Non-Formal)

The learning process at this school takes place in two forms, namely formal and non-formal. Formally, classroom teaching is carried out with an integrative approach, where each material is associated with Islamic values. In non-formal learning, the school organizes programs such as morning halaqah, Islamic mentoring, and routine studies for students and teachers. Extracurricular activities are also designed to strengthen understanding of Islam, such as Rohis, Tahfidz Qur'an, and social charity programs that involve students in real actions to help the community.

Formation of Islamic Character of Students

The formation of Islamic character is one of the main focuses of the school. Through daily activities, students are accustomed to applying Islamic manners in behaving, speaking, and interacting with others. In addition, programs such as congregational prayers, Islamic studies, and the habit of reciting the Qur'an every morning are part of their routine. With this approach, it is expected that students not only have intellectual intelligence but also have noble morals which are reflected in their attitudes and behaviors in the school environment and outside of school.

The implementation of an Islamic value-based education system has been proven not to hinder academic achievement, in fact, it further encourages students to excel. Students of SMAIT Baitul Muslim Lampung have won various awards at the local, national, and international levels in academic fields such as the Science Olympiad and debate competitions. In addition, in the non-academic field, they also actively participate in tahfidz competitions, Islamic speech competitions, and various social activities that foster concern and leadership spirit.

Despite the many successes that have been achieved, the implementation of the integration of academic and Islamic values also faces various obstacles. Some of the challenges faced include the limited resources of educators who have competence in both fields, the lack of student awareness in implementing Islamic values outside of school, and challenges in adapting the national curriculum to remain in line with Islamic values. In addition, the rapid development of technology and information is also a challenge in keeping Islamic values relevant for students.

4. CONCLUSION

Integrated Islamic Schools (SIT) and Islamic Boarding Schools are educational models that integrate religious science and general science in one integrated curriculum, with the aim of forming a generation of Muslims who are characterful, intelligent, and have a comprehensive understanding of Islam. This model is in line with the thinking of Hasan al-Banna who emphasizes a holistic education based on Islamic values as well as a humanistic and student-centered approach. SIT and Islamic Boarding School focus not only on academic mastery, but also on the formation of moral, spiritual, and students' skills in facing global challenges. With the integration of Islamic values in all aspects of learning, these two education models are expected to be able to produce individuals who are not only knowledgeable, but also have noble morals, in line with the vision of Islamic education that is holistic and relevant to the development of the times.

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