

CONCEPT OF ISLAMIC INTEGRATED EDUCATION AND ITS IMPLEMENTATION AT AR-ROHMAH EDUCATIONAL INSTITUTE 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 *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 (*kehalifah*) with the following characteristics: *first*, to have a strong spiritual mentality- aspects of *rubiyah*. *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 (*rubiyah*).

Introduction

The world in general and Indonesia in particular are experiencing a multidimensional crisis. Of course, many factors cause this condition, one of the main factors being the dichotomy or dualism of the modern education system. The dualistic education system is rooted in the ideology of secularism that flourish and dominates throughout the world bringing crises in all aspects of life. On that basis, it is necessary to eliminate the dualism of the education system with an integrated Islamic education system. In essence, modern education needs to be reformed to remove the dichotomy between Islamic religious education and general education. As stated by Ahmad Salah Jamjoun that for the first time in 1997 Muslim Scholars from all over the world met at the First World Conference on Muslim Education held at Mecca, and attempted to identify the basic problem of Muslim education and eliminate the dichotomy of religious and secular education that currently exists in Muslim countries.¹

The problem of the dichotomy of education is a global phenomenon experienced by the Western and the Islamic world. This educational dichotomy problem has received serious attention from Muslim scholars. For example, Al-Faruqi, states emphatically that the toughest task facing the Ummah in this century is solving the problem of education.² Al-Faruqi

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

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

advocated the need for a total reform of the contemporary Muslim education system, namely the abolition of the current dualistic system that separates 'Islamic' and 'secular', replaced by an integrated and unified system. According to Faruqi, the current education system is the main agent for the spread of foreign views, namely the bifurcation system of education, the first is the "Modern" system and the other is the "Islamic" system.³

Al-Faruqi stated that this bifurcation is the epitome (symbol) of the decline of the Muslims. If this is not addressed and eliminated, then this will continue to undermine and thwart their struggle to rebuild the *Ummah*, and to be able to carry out the mandate entrusted Allah to them. He further asserted that a prerequisite for the abolition of the dualism of the education system, the dualism of life, and the solution to the malaise of the *Ummah*, science must be integrated.⁴

There seems to be a global awareness among intellectuals about the dangers of a secular education system to religious faith. Besides that, they are aware of the fundamental difference between secular education *vis-a-vis* and integrated and the importance of replacing secular concepts with integrated ones. Therefore, efforts to develop integrated education and implement it in contemporary education are important for eliminating the dualism of education, stemming from the current secularization that threatens the faith of religious people.

In Indonesia, efforts to eliminate the dichotomy of the education system are carried out by developing the *madrasah* education system. With this system, students are expected to be able to master religious sciences and general sciences simultaneously. The education system that combines the curriculum of Islamic boarding schools with the public school system lacks profundity of concept and implementation. So that the role of *madrasah* to eliminate the dichotomy of modern education does not produce the expected results.

The urgency of the formulation of the concept of integrated Islamic education and its implementation is now continuously increasing in Indonesia. The rise of integrated Islamic schools in this country is a manifestation of the awareness of Muslim scholars on the importance of developing aspects of spirituality and morality with the development of

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

⁴ *Ibid.*, 22.

science and technology (IPTEK). The demand for this integrated education model is getting stronger, the indications can be seen from the public interest which is increasingly paying attention to Islamic educational institutions. The integrated school, which is characterized by Islam, is supported and enthusiastically welcomed by the local and international community.

The idea of an integrated Islamic education concept is constructed based on the principles of Islamic teachings originating from the teachings of the Qur'an and al-Sunnah and the holistic view of human nature. Islam views *ruh*, *'aql*, and *jism* are the main components of human nature. These components constitute a whole and inseparable unity. The reduction of one of the main components will result in the loss of perfection and human identity. As stated by Abdurrahman Saleh, the components of human nature consist of *aql*, *ruh*, and *jasad*. Neglect of one of the main components will result in the loss of the integrity and unity of these components.⁵

Al-Syaibani argued that the principle on which the Islamic view of humans is based is the belief that humans have three dimensions such as triangles with equal sides, namely body, mind, and spirit. These three are the main dimensions of human personality. Happiness and perfection of human personality are very dependent on the balance and harmony between these three main dimensions. The imbalance and incoherence that occur between the three will impair and prevent the perfection of the human personality as individuals and society.⁶

One of the features of Islamic education is its perfection and comprehensiveness. Islamic education does not only focus on one human aspect as emphasized by its respective experts. Islamic education does not only focus on spiritual and moral aspects as emphasized by the Sufis. And not only limiting the aspects of mind and mind education as prioritized by philosophers. And not only focusing on the physical or military aspects as suggested by physiologists and the military. Likewise, not only prioritizing aspects of public education as suggested by sociologists. In essence, Islamic education integrally emphasizes all aspects of education. This is because

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.

Islamic education is a whole human education that includes, spiritual, mind, and body at the same time.⁷

Islam is very concerned about the spiritual aspect because it is the essence of man. As al-Ghazali points out, the spirit is in the essential sense, that is, something soft and immaterial in man, which is usually called the soul, non-material. The meaning of this spirit is what scholars concentrate on in treating the human heart. This spirit or soul is a gentle nature in a man who can know everything and can grasp all understanding, closely related to the meaning of *al-qalb*. The Spirit is divine (*rabbaniyah*), and the human mind cannot 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 taqilun* (are you not using your mind), *afala tatafakkarun* (are you not thinking), *laayaatin liqoumi ya'qilun* (really a sign for those who use their minds), *liqaumi yatafakkarun* (for you who think), *liulin albaab*, (for those who understand), and *liulin an-nubaa* (for those who are intelligent).⁹

The Qur'an also pays attention to *jasad*. The word *jasad* which is identical to the word *jism* appears in surah Al-A'raf: 148; Al-Anbiya ': 8; Sad: 34. In the Al-Qur'an, the word *jasad* is also used, the term *jism* in the form of *mufrad* appears in surah Al-Baqarah verse 247. Meanwhile, the plural form *ajsam* of the word *jism* appears in surah Al-Munafiqun: 4. Besides the word body and *jism* Al-Qur'an also uses the word *badn* which also means body. While the word "*badn*" appears in *surah* Yunus: 92; and Al-Hajj: 26. Hasan Langgulung emphasized that the three aspects of human structure which include spiritual, *aql*, and physical require coaching so that humans become balanced individuals.¹⁰

Meanwhile, review in of various literature, the trends in the study of integrated Islamic education so far tend to examine three things. *First*, most contemporary research only examines the concept of integrated Islamic education without discussing its implementation in schools. Muhammad Johdi Salleh only examines the formulation of the concept of integrated

⁷ Yusuf Al-Qardhawiy, *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-Qardhawiy, *Pendidikan Islam Dan Madrasah Hasan Al- Banna*, 40.

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

Islamic education: Principles and the need for a thematic approach.¹¹ Likewise, research conducted by Imam Bahroni entitle the principle of Islamic integrated education.¹² Bahroni just elaborates on the foundation of integrated Islamic education from the conception of Muslim scholars that is based on the Holy Qur'an and the Prophetic Tradition. The *second* trend is that many previous studies focused on the implementation of integrated Islamic education but did not relate it to the concept, for example, Fantika Febri Puspita Sari Nury Firdausia in her article, *The Integrated Islamic School's Characteristics and Strategies for Human Resource Supervision*, only examines the implementation of integrated Islamic education in schools.¹³ The same thing was done by Muhammad Munadi who only researched the *Implementation of Integrated Learning Based Integrated Islamic School Network Curriculum in SMA ABBS Surakarta*.¹⁴ Likewise, research conducted by Muhlisin examined only the *implementation of integrated Islamic Education, an integrated Islamic education model at MAN Insan Cendekia Pekalongan*.¹⁵ While the *third* trend examines the concept of integrated Islamic education and its implementations. Studies in line with this theme are rarely carried out by researchers. On that basis, the researcher is interested in studying the concept of integrated Islamic education and its implementation to bridge the gap in the current works of literature.

Based on the above background, the researcher is interested in choosing a research topic and locus at the Ar-Rohmah institution, because the institution has a specific concept and favorably implemented the concept of Islamic integrated education that is different from other institutions. This institution is growing rapidly and has received an enthusiastic response from the community. Besides that, this institution also has good academic

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>.

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>.

¹⁵ Muhlisin Muhlisin and Mohammad Syaifuddin, "The Implementation of Integrated Islamic Education Model at MAN Insan Cendekia Pekalongan," *Edukasia Islamika*, June 30, 2020, 68–87, <https://doi.org/10.28918/jei.v5i1.2559>.

achievements and a reputation, recently this institution opened and build a new integrated school for an international class program.

This research uses a qualitative approach with a type of case study. Methods of data collection using documentation, observation, and interviews. Triangulation techniques were used to validate data. While the data analysis used qualitative descriptive analysis.

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

1. Tarbiyah *Ruhiyyah* (spiritual education)

Islam pays high attention to *tarbiyah ruhiyyah* (spiritual education), and the emphasis of Islamic education on this aspect of education is the most important and main characteristic of it. The term *al-tarbiyah al-ruhiyyah* in Indonesian is commonly known as spiritual education. Scholars of spiritual education also provide various definitions, as follows:

Sa'id Hawa, for example, defines *al-tarbiyah al-ruhiyyah* as cleansing the soul (*tazkiyatun an-nafs*) or a journey to Allah SWT. In general, spiritual education means moving from a dirty soul to a clean soul; from a mind that has not yet submitted to the law to a mind that is under the law of Allah, and from a hard and diseased heart to a soft and healthy heart; from a spirit that keeps away from Allah SWT, neglects in worshipping and doesn't do it, to a spirit that knows Allah SWT, always exercises the rights to worship Him; from physically disobeying the rules of the *Shari'a* to a physical one that always holds the rules of Allah SWT, from being less perfect to being more perfect in goodness and following Rasulullah SAW in terms of words, behavior, and conditions.¹⁶

Ali Abdul Halim Mahmud defines *al-tarbiyah al-ruhiyyah* as an attempt to internalize love for Allah SWT in the hearts of students so that they expect His pleasure in every word, activity, personality, behavior, and stay away from everything He hates.¹⁷ According to al-Ghazali *tarbiyah ruhiyyah* (spiritual education) stands on two principles: the first principle is faith in Allah and the Last Day, and the second is to familiarize yourself with Islamic *adab*, fulfill obligations and stick to its law.¹⁸

¹⁶ Said Hawa, *Tarbiyatuna Al-Ruhiyyah* (Kairo: Maktabah al-Wahbah, 1992), 92.

¹⁷ Abdul Hamid Al-Bilali, *Penyucian Jiwa Metode Tabi'in* (Jakarta: Pustaka Al-Kautsar, 2000), 69.

¹⁸ Dahlahwallah Ayub, *At-Tarbiyyah al-Islamiyah Inda Al-Imam Al-Ghazali* (Beirut: Maktabah Asriah, 1887), 156.

2. Tarbiyah *Aqliyah* (Intellectual Education)

Islam pays great attention to aspects of intellectual education. Thinking in an Islamic perspective is worship, using reason is an obligation. Therefore, there can be no doubt that intellectual education is a necessity as is spiritual and physical education.

According to Abdullah Nashih 'Ulwan *tarbiyah aqliyah* is constructing a child's mindset towards everything useful, both in the form of *syar'i* knowledge, culture, modern science, awareness, thought, and civilization. So that children's thoughts become mature and constructed scientifically and culturally.¹⁹

The responsibility of educators for mind education is based on three things: the *first* is the obligation to teach, *second*, awareness of thinking, and *third*, is the health of the mind. Teaching children can raise awareness to study various sciences and cultures. As well as improving their thinking skills to get a deep understanding, authentic knowledge, and careful consideration. So that their minds will open, and their intelligence will emerge. Growing awareness of children's thoughts from childhood to adulthood and maturity. What is meant by growing awareness of thinking is the child's relationship with Islam, the relationship with the Al-Qur'an, the glorious history of Islam, and the insight into Islam as spirit and thought. Meanwhile, what is meant by safeguarding children's intellectual health is to always strive and maintain as optimal as possible so that children's thinking is always straight, their memory potential increases, and their minds are clear and mature.²⁰

According to Al-Ghazali, *Tarbiyah Aqliyah* (mind education) this education needs to be given by constantly inviting children to put their minds to the fore in understanding natural phenomena, Allah's creation in the heavens, the earth, and humans. Thinking is an effective means of education because by thinking about Allah's creatures it can lead to the Creator who created the universe so that they can get closer to Allah.²¹

3. Tarbiyah *Jasadiyah* (physical education)

The definition of *tarbiyah jasadiyah* or physical education in general, according to Abdul Halim Mahmud, is all the principles underlying

¹⁹ Abdullah Nashih 'Ulwan, *Pendidikan Anak Dalam Islam* (Surakarta: Insan Kamil, 2019), 199.

²⁰ Ibid., 199–236.

²¹ Ayub, *At-Tarbiyyah al-Islamiyah Inda Al-Imam Al-Ghazali*.

activities that lead to individual maturity on an ongoing basis in various phases of his life.²² Meanwhile, according to Abdul Halim Mahmud, the definition of *tarbiyah* physicality from an Islamic perspective states that based on the Qur'an and the Sunnah of the Holy Prophet, Islam views physical education proportionally, not less and excessively, because it is a correct and fair view brought by the closing religion, complete, comprehensive and is an education that is no less important than the education of the soul, reason, morals and all aspects of Islamic education, all of which aim to form a person who is sincere, faithful, and strong, who can fulfill his rights and carry out his duties in life.

Islam does not neglect physical education because the body is an important means for humans to fulfill religious obligations and carry out world affairs. Therefore, in the *sahih hadith*, it is stated: "In fact, for your body, there is a right over you". Concerning *Tarbiyah Jasadiyah* (Physical Education), Al-Ghazali stated that for the child's body to grow and develop healthily, he emphasized the importance of maintaining physical rights and health and practicing sports, and getting used to working and eating food with adequate nutrition is a must in life.²³

Al-Ghazali strives for the body to grow and develop in a balanced and integral manner so that it can make a positive contribution to a strong Muslim personality. Al-Ghazali strives to maintain the body based on Islamic teachings, therefore he tries to compile methods of physical education based on Islamic teachings. Al-Ghazali also referred to the Prophet's behavior as a role model who said that your body has rights over you. The *hadith* reinforces the importance of maintaining physical rights and considers that maintaining health and practicing sports and getting used to work and eating food with adequate nutrition is a must in life.²⁴

The responsibility of physical education that must be assumed by educators/parents is to ensure that children can grow up and have a strong, healthy, and dynamic body. The responsibilities include the obligation to provide for the family and children; follow health rules in eating and drinking; fortifies from infectious diseases; treat disease; apply the principle of not harming oneself and others; familiarize children with

²² Abdul Halim Mahmud, *Tarbiyah Akliyah* (Kairo: Darul At-Tauzi' wa An-Nasr, 1996).

²³ Ibid.

²⁴ Ibid., 166.

sports and riding; accustom children to *zuhud* and not dissolved in pleasure; instill earnest and officer character in the child.²⁵

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

The components of human nature consist of spirit, intellect, and body. The objectives of Islamic education in general can be divided into these three groups. The objectives of Islamic education in general must be constructed based on these three main components, each of which must be carefully preserved. Neglecting one of the main components will result in the loss of the integrity and unity of these components. The same case occurs when the aims of education neglect the basic human elements. This indicates that the objectives of Islamic education have three main objectives, namely: spiritual goals (*abdaf al-ruhaniyyah*) and intellectual goals (*abdaf al-aqliyyah*), and physical goals (*abdaf al-jismiyyah*).²⁶

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

The term *abdaf al-ruhaniyyah* sentence is a spiritual goal in Islamic education. A person who truly accepts Islamic teachings will certainly accept the whole ideals contained in the Qur'an. A person's obedience to Allah will realize the morals exemplified by the Prophet Muhammad, who was praised for having high moral criteria as stated in the Al-Qur'an *surah* Al-Qalam verse (68).

Said Hawa argues that the character of the spirit (*ruh*) essentially recognizes the existence of Allah and accepts testimony and devotion to Him. However, environmental factors can change this original nature, meaning that there is a probability to deviate from the obedience of truth. Therefore, the aim of spiritual education must be able to guide and return the spirit (*ruh*) to its original nature, namely truth, and holiness. On that basis, Islamic education according to Muhammad Quthub, lays the foundations that must guide so that humans maintain an intense relationship with Allah.²⁷

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

²⁵ 'Ulwan, *Pendidikan Anak Dalam Islam*.

²⁶ Abdullah, *Teori- Teori Pendidikan Berdasarkan Al- Qur'an*.

²⁷ *Ibid.*, 142.

elevate human dignity. The use of the term *rubhiyyah* in 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 *rubhiyyah*. The term *hadaf* seems more appropriate when used for spiritual purposes.²⁸ The method to attain *ahdaf rubhiyah* besides instilling faith and noble morals as described above, is also through *tazkiyyah rubhiyah* or *nafsiyah*.

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

The purpose of intellectual education is to develop intelligence that directs humans as individuals to find the real truth. Examining the natural phenomena of God's power and finding signs of His verses that lead to faith in the Creator of everything that exists in this universe.²⁹ The same thing was expressed by Nahlawi that Islamic education looks at it with thought, reflection, and meditation. Allah commands us to think about the creation of the heavens and the earth and instructs us to use our minds to lead us to faith in the Creator. Therefore, educating reason and exploring knowledge are among the important things that are encouraged by Islam.³⁰

Efforts that can help to achieve this goal of intellectual or intellectual education are to conduct a search for knowledge, the manifestation of God's verses that can testify to the existence of Allah. The universe can be considered a book where students can get empirical facts. For example, he can observe and interact directly with the phenomena of plants and animals, rain, forests, and mountains. The reality that is found through direct interaction with the object observed is called *haqq al-yaqin*, because the seeker of knowledge believes in or finds the truth by himself directly. However, if the seeker of knowledge cannot directly access the verses of Allah, for example, he can observe the sun but cannot reach the ultimate understanding. Then the reality captured by this observation can be considered as *'ain al-yaqin*. However, if the seeker of knowledge obtains an understanding from valid sources, the result can be called *'ilm-yaqin*.

²⁸ Ibid., 143.

²⁹ Ibid., 144.

³⁰ Al-Syaibani, *Falsafah Pendidikan Islam*.

So the task of educational institutions is to develop reading and writing/literacy skills for students to gain knowledge and skills. The urgency of reading is reflected in the verse of the Qur'an, which was the first to be read. Reading and writing are two skills, although they are nurtured from an early age so that they can develop more optimally. Education needs to increase intelligence and deep understanding, not just memorizing. Islamic education does not only accentuate memorization, while the intellectualization and understanding processes are ignored. Because Al-Qur'an is not just a clue about rote memorization, but more importantly we must understand (*tadabur*) the contents of the Al-Qur'an (An-Nisa '(4): 82).³¹

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

Humans were created to be *kahlifabs* on Earth. This task was a very tough task that was impossible for the physically weak to carry out. Therefore the Caliph needs to be supported by a strong physique. As affirmed in the hadith of the prophet "A strong believer is better and more loved by Allah than a weak believer". The importance of physical strength shown in the hadith is also emphasized in al-Qur'an surah al-Baqarah: 247. The superiority of physical strength or body indicates one of the qualifications of Talut, the brave man, to become a king. Some of the commentators interpret the sentence *basthat fi al-jism* "with great physical strength or size or in the sense of both". Based on the information of the Prophet's daughter Syu'aib who asked her father to reward Musa for his strength and honesty.³²

If physical strength symbolizes an essential part of the goal of education, then education even though it has the goal of physical agility is considered important for the quality of a healthy body. It also aims to prevent students from situations and conditions that endanger the physical health of students. Positive habits that can improve physical health are encouraged while negative habits that threaten the health of the body are avoided wherever possible. Physical cleanliness and good-looking performance can be a reference for the desired positive habits. This situation illustrates one of the engagements that cannot be separated

³¹ Ibid., 146.

³² Abdullah, *Teori- Teori Pendidikan Berdasarkan Al- Qur'an*, 138.

from the concern for cleanliness, such as the activity of ablution before praying or taking a big bath after intercourse and the suggestion to wear beautiful clothes when praying. As well as channeled biological interests such as the need to eat, drink, and sexuality which must be maintained as well as possible. To support learning in finding biological interests according to the Qur'anic perspective is the need for human existence as an individual who has implicit skills.³³

Islamic education is education that is centered on the importance of physical health for a student. If the body has gone beyond the limits of Islamic education, there is a need for further guidance for the main goal. The Qur'an greatly exalts physical strength and combines it with knowledge, blending with physical strength sincerity, and purity of soul. However, physical strength alone is not highly praised by the Al-Qur'an and Hadith, if it is not accompanied by firm faith. On that basis, ideas that only accentuate physical interests and sacrifice noble values must be rejected.³⁴

The first goal of physical education is body health and avoidance of disease. Because the health of the body influences the mind and soul. There is a saying that a healthy mind resides in a healthy body. An ailing body cannot fulfill its duties and obligations properly. Therefore, it is necessary to maintain health, cleanliness, and treatment besides that it is also necessary to avoid harmful bad habits such as staying up late, smoking, drinking alcohol, and so on. The second goal of education is to maintain physical strength and skills. The body is not only protected from disease but also must be strong and skilled to move fast and agile. Therefore it is necessary to do sports and games that can strengthen the body such as running, swimming, and archery. Third, tenacity and endurance. Health and strength are not enough if you are not accustomed to enduring suffering and overcoming difficulties and are ready to face all kinds of difficult situations and conditions. Therefore there is an expression that states “get used to living hard because the blessings are not eternal”.³⁵

³³ Al-Syaibani, *Falsafah Pendidikan Islam*, 139.

³⁴ Ibid., 140.

³⁵ Al-Qardhawy, *Pendidikan Islam Dan Madrasah Hasan Al- Banna*, 61.

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 Malang Hidayatullah is manifested in the institution's mission statement which is "to carry out tauhid-based integral education that combines *tarbiyah rubiyah, 'aqliyah and jismiyah*".³⁶

This concept is in line with Abdurrahman Saleh Abdullah's view that Islamic education has three main objectives: *abdaf al-rubaniyyah*, (spiritual goals) and *abdaf al-aqliyyah* (intellectual goals) and *abdaf al-jismiyyah* (physical goals).³⁷ 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.³⁸



Figure 1. Ar-Rohmah Integral Education Orientation

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".³⁹

³⁶ 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.

³⁷ Abdullah, *Teori- Teori Pendidikan Berdasarkan Al- Qur'an*.

³⁸ Al-Qardhawy, *Pendidikan Islam Dan Madrasah Hasan Al- Banna*, 39.

³⁹ *Ibid.*, 15. See also Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Tauhid*, 15.



Figure 2. Realization Ar-Rohmah to Create Superior Generation

What is meant a pious (*taqwa*) generation is “a person who acts correctly; has a good character; worships sincerely and consistency (*istiqamah*); preaching with wisdom; and committed to living in the congregation”.⁴⁰

Meanwhile, what is meant by an intelligent generation is a "person who understands the main points of religious knowledge; able to read, understand and memorize Al-Qur'an & Hadith; skilled in national and international languages; and master the basics of science and technology".⁴¹ And what is meant by producing an independent generation is a person who has a character of discipline, courage, and responsibility; have a leadership spirit; able to solve personal problems; strong and healthy; as well as active; creative and innovative".⁴²

a. Ar-Rohmah's Educational Objectives

Ar-Rohmah views the goal of education as a condition that becomes the target for the transformation of knowledge and matter. This objective is a guide and reference for all activities in the education system. So, as the definition implies, Islamic education is a conscious, structured, programmed, and systematic effort aimed at shaping humans according to the vision and mission of their creation, namely as ‘*abdullah* and his *kholifah* with the following characteristics:

⁴⁰ Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Tauhid*, 17.

⁴¹ Ibid., 17.

⁴² Ibid., 17.

- 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.⁴³

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 purpose of *tarbiyah rubiyyah* here is intended as an effort to form and develop a mental spirituality so that students have a strong spiritual mentality. *Tarbiyah rubiyyah* is the first special educational goal for the Ar-Rohmah institution. This goal is the result of faith in the Creator, yes, we surrender to the presence of the Divine (*Rabbi*) which is manifested in obedience and loyalty to Islamic law.⁴⁴ If a person feels solid in the faith that he believes in and is determined to obey and be loyal to Allah based on a valid creed, it has shown that he has succeeded in forming and developing a *rubiyyah tarbiyah* in himself.

In principle, there are five steps used by the Ar-Rohmah institution related to the method of forming and developing Islamic spiritual (*rubiyyah*) in a person as Allah guided Rasulullah SAW. according to the sequence of *nuzulnya* revelations as follows:

First, instilling Islamic *aqidah* in the students by using the method of introducing the true nature of God, nature, and humans. From there it will give birth to the awareness of tauhid as a basis for seeing life. *Second*, building ideals of upholding Islam as a consequence of practicing Islam. *Third*, equip themselves with ritual worship, and build a relationship with Allah as a source of *hauq* and *quwwah*. *Fourth*, inviting them to perform in a concerted manner conveys the Islamic mandate. And *fifth*, building a complete Islam by presenting an Islamic figure.⁴⁵

⁴³ Ibid., 11.

⁴⁴ Tim Penyusun, *Buku Panduan Pendaftaran Peserta Didik Baru (PPDB) 2014-2015* (Malang: Ar-Rohmah Putri, 2014), 28.

⁴⁵ Ibid., 37.

The programs implemented by Ar-Rohmah in developing students' spirituality include performing rituals of congregational *fardu* prayer, invocation after prayer in the morning and evening, daily *tausiyah*, congregational *taramih* prayer, *Eid al-Adha* prayer, congregational *tabajud/layl* prayer, *sunnah* fasting, *tilawah*.⁴⁶

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

The purpose of the *tarbiyah aqliyah* at Ar-Rohmah is that students have a breadth of knowledge and insight into life. Therefore, the explanation of this goal is closely related to the concept of science. Science shapes one's mindset and develops one's intelligence to obtain the ultimate truth.⁴⁷

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 purpose of this *tarbiyah aqliyah* is a logical consequence or an implication of one's faith and Islam. Islam is a religion that provides inspiration and motivation and even obliges its adherents to seek knowledge to gain happiness in the world and the hereafter. Because of the importance of this knowledge, previous scholars attempted to formulate the concept of science by defining and classifying science to fulfill the aims of praxis in the field of education.

The strong urge for each Muslim to seek knowledge proves that Islam fortifies humans by making Islamic *aqidah* the only principle for the life of a Muslim, including in the way of thinking, and willing, so that every action is first measured by the standard of Islamic *aqidah*. With it, every Muslim has a very strong footing and intelligently reads all problems and can find appropriate and Islamic solutions.

⁴⁶ Tim Penyusun, *Orientasi Program Pendidikan*, 87.

⁴⁷ Tim Penyusun, *Buku Panduan Pendaftaran Peserta Didik Baru (PPDB) 2014-2015*, 56.

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

Tarbiyah Jasadiyah/jismiyah in Ar-Rahmah is a physical education so that students have a healthy body with professional skills. *Tarbiyah jismiyah* is the third specific goal, which is a consequence of Islamic attention to technical and practical sciences as well as skills and expertise training. The formation of a strong body and healthy body and the mastery of professional skills that are all material is a necessity for Muslims in the context of carrying out the mandate as the vicegerent of Allah SWT on this earth.

This is reflected in the many verses in the Qur'an and Hadith that hint at and encourage a Muslim to study and study general sciences or skills and technical sciences. As with science and technology, Islam also makes mastery of technology, techniques, and skills a *fardlu kifayah*, which is an obligation that must be carried out by some people from the Muslim community if these sciences are needed by the *ummah*, such as medicine, engineering, industry, aviation, carpentry, and other science and technology to solve problems faced by Muslims.

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 *fardlu 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 *fardlu 'ain* (revealed knowledge).⁴⁸

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 Kepengasuban Khas*). Every student is also required to attend two schools, namely formal schools and religious schools (*madrasah diniyah*).⁴⁹

⁴⁸ Ibid., 47.

⁴⁹ Ibid., 26.

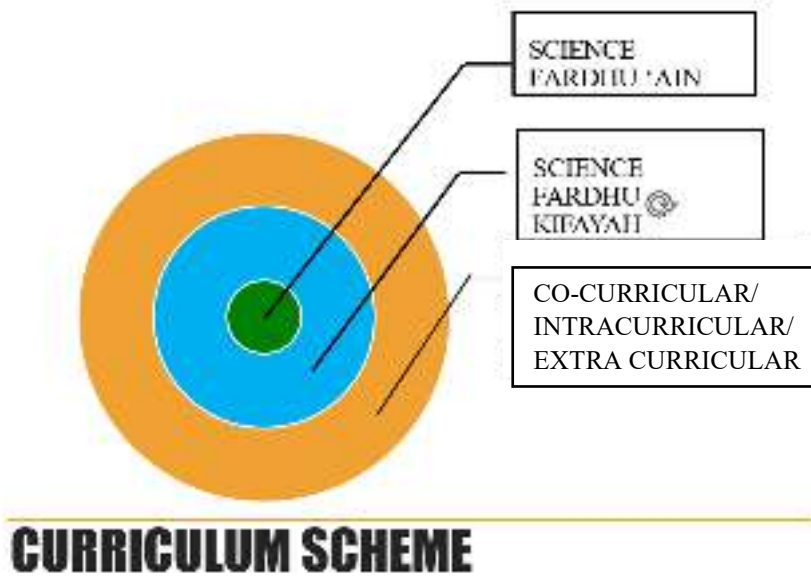


Figure 3. Curriculum Scheme Ar-Rohmah

The national curriculum utilized at Ar-Rohmah consists of the structure, textbooks, governance (management), and assessment system refer to the standards that have been set and accredited by BAN S/M (National Accreditation Board for Schools/Madrasah).⁵⁰

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 *nabwu*, *shorof*, and *ushul fiqh*. Each student will take 6 levels of *Mubtadi'* 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 Teachers and Students* (Ibnu Jama'ah/Alimin Mukhtar), *Al-'Aqidah Ath-Thabawiyah* (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*, *Riyadhus Shalihin* (An-Nawawi), *Minhatul Mughbits Fi 'Ulmi Mushthalabil Hadith* (Hafizh Hasan Al-Mas'udi), *At-Tadzhib Fi Adillati Matn Al-Ghayah Wat Taqrib* (Abu

⁵⁰ Tim Penyusun, *Company Profile: Pendidikan Integral Berbasis Tauhid*, 13.

Syuja'/Musthafa Dib Bugha), *Al-Waraqat Fi Ushulil Fiqh* (Imamul Haramain Al-Juwaini), *Durusul Lughab Al-'Arabiyah* (Medina, Dr. V. Abdurrahim), *Muqarrar Imla' Wal Khoth, Matn Al-Ajrumiyyah* (Ibn Ajurum Ash-Shinhaji), *Al-Amtsilah At-Tashrijiyyah* (KH Ma'shum Seblak), *Syarh Al-Kaylani, Nurul Yaqin Fi Siratil Sayyidil Mursalin* (Khudhary Bek), *Qisbushul 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).⁵¹

Whereas, the specific parenting curriculum of Hidayatullah at Ar-Rohmah is designed as practical and applicable guidance to practice Islam in the daily life of students. The culture, facilities, discipline, life schedule, and activities of the students are designed as a unified process of inculcating Islamic values and teachings into their personalities, such as putting God first, obedience to the *Shari'a*, obedience to leaders, *thalabul 'ilmi* culture, living in the congregation, and tolerance, honesty and self-integrity, discipline, personal and environmental hygiene, independence, caring and empathy, management and leadership, and modesty. The Pandu (boy scouts) Hidayatullah Movement (GPH) is included in it. Besides that, every student is also required to attend formal schools and religious schools (*madrrasah diniyah*).⁵²

It seems the structure Ar-Rohmah curriculum is designed 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, namely the science that is *fardu 'ain* and the science that is *fardu kifayah*. The sciences that are *fardu 'ain* are the sciences that are required for every individual Muslim, for example, the science of tawhid, the science of the Qur'an and al-Hadith, the science of jurisprudence, the science of Sufism, etc. While *fardu kifayah* is all the sciences that must be possessed by members of the Muslim community to uphold world affairs such as medicine, arithmetic, industry, agriculture, weaving, government, management, etc. If in a Muslim society, no one has mastered this knowledge, then all residents of that community will face difficulties.

⁵¹ Ibid.

⁵² Ibid.

However, if there is only one of them who controls and it is deemed adequate, then all members of society are thus freed from this obligation.⁵³

The curriculum structure Ar-Rohmah is in line with the views of Syed Naquib Al-Attas who explained that humans have physical and spiritual qualities. Similarly, science consists of two types: namely the revealed/gifted knowledge and the acquired knowledge obtained through human effort. Since the first type of science is very important for the salvation and guidance of man, the first science which includes religious sciences is mandatory for all Muslims (*fardlu 'ain*). While the second type of science which includes rational, philosophical, and intellectual sciences is mandatory only for some Muslims (*fardlu kifayah*).⁵⁴

If the human schema overlaps with the knowledge scheme, it is clear that the science of *fardlu 'ain* refers to the faculties and spiritual senses of man, while the science of *fardlu kifayah* refers to the physical senses. The religious sciences used for spiritual education according to Al-Attas include the following: 1) The Science of the Qur'an 2) Assunnah 3) Asyar'iah 4) Usuluddin 5) Sufism 6) Arabic.⁵⁵

Wan Nor further affirmed Al-Attas's view that the structure of Islamic science and educational curriculum should describe human beings and their essence which should be implemented first at the university level and gradually then implemented at the lower education level. Naturally, the curriculum is taken from *haqiqat* humans who are dual; the physical aspect is more related to his knowledge of the physical and technical sciences, or *fardlu kifayah*; while the spiritual state is contained in the terms *ruh*, *nafs*, *qalb*, and *'aql* is more precisely related to the core science or *fardlu 'ain*.⁵⁶

⁵³ Imam Al-Ghazali, *Ihya' Ulum Ad-Din* (Kairo: Dar al-Nasyri wa al-Mishriyyah, n.d.), 26–38.

⁵⁴ Syed Muhammad Al-Naquib Al-Attas, *Konsep Pendidikan Dalam Islam* (Bandung: Mizan, 1984), 86.

⁵⁵ *Ibid.*, 86–90.

⁵⁶ Wan Mohd Nor Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas* (Bandung: Mizan, 2003), 274.

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 (*ruhiah*)-. *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 purpose of *tarbiyah ruhiyah* (spiritual education) at Ar-Rohmah is an effort to form and develop a strong spiritual mentality of students, the firm of faith, and obedience to Allah based on *aqidah shahibah*. The aim of the *tarbiyah aqliyah* (intellectual education) at Ar-Rohmah is that students have a breadth of knowledge and insight into life. Science shapes the mindset and intellectual development of the students to obtain the essential truth, construct intellect, and readiness to face real life. Ar-Rohmah is projected not only as an institution for transferring knowledge but also as a transfer of values, traditions, and patterns of thought. While the aim of *Tarbiyah Jasadiyah* at Ar-Rohmah is an effort to form and develop a strong physical so that students have a healthy body with professional skills. This goal is a consequence of the institution's attention to technical and practical sciences and skills and expertise training. The formation of a strong and healthy body and mastery of professional skills is a necessity for Muslims in the context of carrying out the mandate as the vicegerent of Allah SWT. on this earth. 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 Kepengasuban Khas*). Every student is also required to attend two schools, namely formal schools and religious schools (*madrrasah diniyah*).

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