

INTEGRATION OF EDUCATION: THE CASE STUDY OF ISLAMIC ELEMENTARY SCHOOLS IN SURAKARTA, INDONESIA

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Abstract

Purpose: The research was conducted to explore the integration of education in the Muslim society in Indonesia, specifically what had been done in Islamic Integrated Elementary Schools in Surakarta, Indonesia. Hence, it studied the founders of the schools and their motives, their understanding of the idea of integration of education, the icons of the schools in order to realize the idea, the implementation of the idea, and the social support.

Methodology: The research which was a case study using a qualitative approach found that the founders were either the older players or the newer ones, ranged from entrepreneur to activist. They established the schools and they were motivated by religious, educational, social-cultural, economic, and/or political factors. According to the informants, the integration of education had connotations in curriculum, learning, and management.

Result: The icons they formulated were the internalization of Islam, spiritualization of education, Islamization of knowledge, sharia curriculum, and salaf (ancestor) curriculum. Such icons, then, affected the implementation of the idea of the integration of education. Furthermore, the society gave positive response and support on the performance of the schools.

Applications: This research can be used for universities, teachers, and students.

Novelty/Originality: In this research, the model of integration of education: the case study of Islamic elementary schools in Surakarta, Indonesia is presented in a comprehensive and complete manner.

Keywords: *integration of education, internalization of Islam, spiritualization of education.*

INTRODUCTION

The integration of education in the contemporary Muslim world began in the late 1970s by the issue of Islamization of knowledge. This issue of Islamization of knowledge, although was first presented by Abdul Hamid Abu Sulaiman in his early works on reforming Muslim thought and methodology in the late 1960s and early 1970s, but then was famous in the 1970s by Isma'il R. Al-Faruqi who was influential in the establishment of the International Institute of Islamic Thought (IIIT) in Herndon, Virginia, USA in 1981.

In the concept of Islamization of knowledge, according to Isma'il R. Al-Faruqi, the humanities, the social sciences, and the natural sciences, as disciplines, must be reconceived and rebuilt, given a new Islamic base and assigned new purposes consistent with Islam.

The idea of Islamization of knowledge was, then, spread in Indonesia, especially after his book *Islamization of Knowledge: General Principles and Work Plan* was translated into Indonesian and was published in 1987. Because of political and socio-cultural situations, which were hegemonic and interventionist, this concept of Islamization of knowledge could not be applied.

After a decade, the era of reformation raised in Indonesia in 1998, giving the opportunity to Indonesian Muslims to realize the idea of Islamization of knowledge. This was not only happening in the level of higher education, but also in the level of elementary education. There were many Integrated Islamic Elementary Schools (IIESs) in Surakarta, Indonesia, who promoted the integration of education. Thus, it is attracted to know the founders of IIESs, their motives or intentions, their understanding of the integration of education as well as the icons as brand images they formulated, the implementation of the integration of education, and the social response and support to the existence of IIESs.

There were researches conducted in the conceptual level, for example, M. Azram (2011) offered an epistemology in the Islamic perspective by suggesting sources of knowledge, their types (revealed and derived) and their principles (unity of Allah, unity of creation, and unity of thoughts) (Tarasov, 2011; Malakhova, O. Yu. 2018). The idea of Islamization of knowledge, then, shifted to a new idea of Islamic Epistemology. Moreover, Ziauddin Sardar and Jeremy Henzell-Thomas found that the idea of Islamization of knowledge in Higher Education had been growing to that of Integration of knowledge. Such idea required reforming existing disciplines, innovating new ones, as well as working in conjunction with current knowledge(s) and discourses by taking effective account of the ethical, spiritual norms of Muslim society, the guiding principles that it operates under, which in turn mark the underlying basis of its makeup and spiritual identity. The last two ideas, however, focusing the integration of education in subjects. Meanwhile, Abdur Rahman Assegaf, quoted by Muslih Hidayat, broadened the meanings of the integration of education, those were philosophical basis, research

methodology, subjects, strategy, and evaluation. Moreover, Afiful Ikhwan strengthened the urgency of the integration of Islamic values in strategy of learning and teaching. [Wardani, N. E., & Widiyastuti, E. \(2017\).](#)

However, it is important to describe the concept of integration of education used in this study. The integration of Islamic education here as education based on revelations (Al-Quran and Al-Sunnah) is formulated as the integration of revealed and acquired knowledge(s) and can only be achieved by implementing the effective strategy, approach, method, and technique in teaching and learning process, and by governing the entire education process and knowledge development incorporating the spiritual, physical and mental aspects in its implementation, towards building a prosperous community (*baladatan tayyibah wa rabbun ghafur*) ([Ibatova, et al. 2017](#); [IBATOVA, & SHEPELYUK, 2017](#)). In this study, the integration of education covers the aspects of curriculum, learning process and management.

In the practical level, Asmawati Suhid, Fathiyah Mohd. Fakhruddin, Samsilah Roslan, Lukman Abdul Mutalib, and Mohd Aderi Che Noh, discovered the integration of education in the meaning of integration of religious and academic subjects either in Malaysian Private Islamic Primary Schools or specifically in Ulul Albab Programme for the Secondary Schools in the state of Terengganu, Malaysia. According to Asmawati Suhid, through Ulul Albab Programme, the Terengganu State government had provided the modern educational facilities and infrastructures for the Al-Qur'an studies and other fields of science and technology to ensure that the students would be successful in both areas in order to produce *ummatan wasatā* (moderate Muslim society). Meanwhile, the research of Nurdyansyah and Moch. Bahak Udin showed the implementation of integration of Islamic values and social ones that was able to improve the student's understanding of Muhammadiyah Elementary School in Sidoarjo, East Java, Indonesia. ([Jahani, Rostami, & Shabanzadeh, 2016](#))

Based on such studies, this research, however, is different from them. This research took the sociological approach in understanding the founders of IIESs and their motives and widened concept of integration of education including curriculum, learning, and management. Therefore, the academic problems of this research are as follows. First, who are the founders of Integrated Islamic Elementary Schools (IIESs) and what are their motives? Second, how do they understand the integration of education? Third, do they have icons as brand images to realize the concept of integration of education? Forth, how is the implementation of the concept of integration of education in every IIES? Lastly, how is the support and response of society to the existence of IIESs? [Wardani, N. E., & Widiyastuti, E. \(2017\).](#)

METHOD OF RESEARCH

This research used a qualitative method that was conducted by ethnographic approach. The keyword of the ethnographic approach is usually culture. In this research, the culture was focused on the patterns of behavior and belief manifested in motives of establishing Islamic Integrated Elementary School (IIES) and understanding the meaning of integration of education. Those motives and understanding had influences on the choice of an icon or a brand image and the implementation of the integration of education. ([Fatah, A. A. \(2016\).](#))

Data resources in this research were collected from five Integrated Islamic Elementary Schools (IIESs) in Surakarta, chosen by purposive sampling because of their uniqueness. They were Muhammadiyah Elementary School for Special Program (MES-SP, or Sekolah Dasar Muhammadiyah Program Khusus), Al-Firdaus Islamic Elementary School (F-IES, or Sekolah Dasar Islam Al-Firdaus), Al-Azhar Syifa Budi Elementary School (ASB-ES, or Sekolah Dasar Al-Azhar Syifa Budi), Nur Hidayah Integrated Islamic Elementary School (NH-IIES, or Sekolah Dasar Islam Terpadu Nur Hidayah), dan Ar-Risalah Integrated Islamic Elementary School (R-IIES, or Sekolah Dasar Islam Terpadu Ar-Risalah). The informants involved in this research from every unit were the leaders of the School Foundation, School leaders, teachers, and student parents. The leaders of School Foundation (5 persons) were resources to obtain the characteristics of school founder and motives of school establishment. Whereas, the school leaders (5 principals and 5 vice principals in academic affairs) and 10 teachers were resources to obtain the characteristics and the process of transformation in curriculum, learning process, and management. The 25 student parents were resources of society supports and responses to the transformation of the school [Fatah, A. A. \(2016\).](#)

Interviews, observation, and documentary were used to collect the data. The depth-interview was conducted among the leaders of School Foundation, the school leaders, teachers, and student parents in order to get the information needed and relevant to above problems. The observation using the guided field-notes was conducted within two weeks to identify the actual curriculum used by the IIESs, learning process, and management application. Moreover, the documentary method was used to search the formal documents of the school and its establishment on the needed data, such as vision and mission of the schools, their curriculum documents, and their certificates of establishment. By using many methods in gathering similar data, this research used triangulation method for testing the validity and credibility of the data. The collected data were analyzed by inductive method to discover the uniqueness of each school. Next, the data were selected and grouped according to the themes of the study, then were described based on the framework of the study. Moreover, the data were analyzed by depth-interpretation to search the meaning behind the phenomenon, based either on the perspective of data subject or the dialogue with the chosen theoretical framework. [Wardani, N. E., & Widiyastuti, E. \(2017\).](#)

RESULT AND DISCUSSION

Based on the objectives of the research, the findings covered six aspects: the founders of IIESs in civil society

perspective, the motives of IIES establishment, the meanings of the integration of education, the icons of IIESs, the implementation of the integration of education, and the social response and support.

1. The Founders of IIESs: Civil Society Perspective

IIESs in Surakarta was established by Islamic civil society organizations, either the older players or newer ones. From five IIESs, only one of them was established by the older player of civil society organizations. The school is Muhammadiyah Elementary School for Special Program (MES-SP), or Sekolah Dasar Muhammadiyah Program Khusus (SDM-PK) which was established by Muhammadiyah leaders of Surakarta district in year 2000 (see table 1). Muhammadiyah itself was established in 1912 in Yogyakarta. It was included in the first generation of Islamic civil societies in Indonesia and is distinguished nowadays in education, health, and social services (Villalobos, 2018; Laamena, et al. 2018). In terms of social context, the Muhammadiyah leaders of Surakarta established MES-SP or SDM-PK because of degradation of Muhammadiyah schools in public interest, performance, and quality. Wardani, N. E., & Widiyastuti, E. (2017).

On newer players of civil society organizations, there are four establishing IIESs. First, family entrepreneur group (gathering in Majelis Pengajian Islam—Assembly of Islamic Teaching or Yayasan Al-Firdaus—Al-Firdaus Foundation), expanding their business in educational services, viewed that education was market target to occupy. Consequently, after establishment of a *pondok* (Islamic boarding school), Assalam, they founded an IIES, Al-Firdaus Islamic Elementary School (F-IES, or Sekolah Dasar Islam Al-Firdaus) in 1999. Second, entrepreneur association (gathering in Perkumpulan Pengajian Amal Sahabat—Islamic Teaching Society of Friend Charity, with the vision of developing professionalism in the future education, and in cooperation with Al-Azhar Syifa Budi of Jakarta, established Al-Azhar Syifa Budi Elementary School (ASB-ES, or Sekolah Dasar Al-Azhar Syifa Budi) in 2002 (see table 1). Fatah, A. A. (2016.)

If the first and the second groups came from the entrepreneur, the next third and fourth groups came from the activists, trending to be ideological, either in thought level or movement one. Categorized as being ideological, they showed the symbolic and formal Islamic viewpoint on religion and state, and the relation between both. However, they could be distinguished between moderate activists and radical ones. The moderate activists were the third newer player of Islamic civil society organizations. Categorized as being moderate, because even though they rejected the separation between state and religion, they showed the nationalistic attitude and behavior. This activist group, in cooperation with former official of Bumi Daya Bank having Nur Hidayah Foundation, established Nur Hidayah Integrated Islamic Elementary School (NH-IIES, or Sekolah Dasar Islam Terpadu—SDIT Nur Hidayah) in 1999 (see table 1).

The fourth newer player of Islamic civil society organization was categorized as radical because they rejected the separation between state and religion, even a Western democratic system, and fought to implement *shari`ah*. Moreover, they show an unfriendly attitude and behavior toward nationalism. Gathered in Ar-Risalah foundation, with limitation of fund, they establish Ar-Risalah Integrated Islamic Elementary School (R-IIES, or Sekolah Dasar Islam Terpadu—SDIT Ar-Risalah) in 2000 (see table 1).

Table 1: The Founders, Their Characteristics, and the Schools Established

<i>The Founder</i>	<i>Their Characteristic</i>	<i>The School Established (Year)</i>
Muhammadiyah	Older Player (Moderate Activist)	Muhammadiyah Elementary School for Special Program—MES-SP (2000)
Majlis Pengajian Islam (Yayasan Al-Firdaus)	Newer Player (Family Entrepreneur)	Al-Firdaus Islamic Elementary Schools—F-IES (1999)
Yayasan Amal Sahabat	Newer Player (Associative Entrepreneur)	Al-Azhar Syifa Budi Elementary School—ASB-ES (2002)
Yayasan Nur Hidayah	Newer Player (Moderate Activist)	Nur Hidayah Integrated Islamic Elementary School—NH-IIES (1999)
Yayasan Ar-Risalah	Newer Player (Radical Activist)	Ar-Risalah Integrated Islamic Elementary School—R-IIES (2000)

Notes: Majelis Pengajian Islam: Assembly of Islamic Teaching; Yayasan: Foundation

2. The Motives of Establishing the IIESs

Absolutely there were several motives to establish Integrated Islamic Elementary Schools (IIESs), even each school did not have only one motive. The establishment of Nur Hidayah Integrated Islamic Elementary School (NH-IIES), for example, had two motives: education as a tool of *da`wah*, and the need for an Islamic center. The establishment of Al-Azhar Syifa Budi Elementary School (ASB-ES) and Al-Firdaus Islamic Elementary School (F-IES) had three motives, and the establishment of Muhammadiyah Elementary School for Special Program (MES-SP) and Ar-Risalah Integrated Islamic Elementary School (R-IIES) indeed had four motives. Fatah, A. A. (2016.)

The three motives of the establishment of Al-Azhar Syifa Budi Elementary School (ASB-ES) were education as a tool of *da`wah*, traditional education in Islamic schools, and backwardness and stupidity of *ummah*. The three motives of the establishment of Al-Firdaus Islamic Elementary School (F-IES) were rather different, they were: education as a tool of *da`wah*, growth of the middle class, and developing a business wing. Moreover, the four motives of the establishment of

Muhammadiyah Elementary School for Special Program (MES-SP) were education as a tool of *da'wah*, dichotomy of education in Islamic schools, inefficiency of education in Islamic schools; and backwardness and stupidity of *ummah*. The four motives of the establishment of Ar-Risalah Integrated Islamic Elementary School (R-IIES), however, were rather distinct, they were education as a tool of *da'wah*, second class quality of Islamic schools, massive globalization of information, and education as a tool of ideology. [Wardani, N. E., & Widiyastuti, E. \(2017\).](#)

Paying attention to the motives mentioned above, even though they were various, the five founders of IIESs had similar motives that education is a tool of *da'wah* (Islamic missionary). Besides, the motives of the establishment of IIESs could be categorized into five sectors: religious, educational, socio-cultural, political, and economic. The religious motives were education as a tool of *da'wah* (Islamic missionary) and need of an Islamic center (see table 2).

The educational motives had many variances: the dichotomy of education in Islamic schools, inefficiency of education in Islamic schools, second class quality of Islamic schools, and traditional education in Islamic schools. Meanwhile, the socio-cultural motives had three variances: massive globalization of information, backwardness, and stupidity of *ummah*, and growth of middle class (see table 2).

Table 2: The Motives of Founding the Integrated Islamic Elementary Schools (IIESs)

Categories	Motives	IIE-Schools
Religious	a) The need of the Islamic center	NH-IIES
	b) Education as a tool of <i>da'wah</i>	ASB-ES, R-IIES, F-IES, MES-SP, NH-IIES
Educational	a) Dichotomy of education	MES-SP
	b) Inefficiency of education	MES-SP
	c) Second class quality of Islamic schools	R-IIES
	d) Traditional education	ASB-ES
Socio-cultural	a) Massive globalization of information	R-IIES
	b) Backwardness and stupidity of <i>ummah</i>	ASB-ES, MES-SP
	c) Growth of the middle class	F-IES
Economic	Developing a business wing	F-IIES
Political	Education as a tool of ideology	R-IIES

Notes: ASB-ES: Al-Azhar Syifa Budi Elementary School

F-IES: Al-Firdaus Islamic Elementary School

MES-SP: Muhammadiyah Elementary School for Special Program

NH-IIES: Nur Hidayah Integrated Islamic Elementary School

R-IIES: Ar-Risalah Integrated Islamic Elementary School

What was impressive was that the establishment of IIESs had also political and economic motives. The political motive was education was a tool of ideology as the motive of the establishment of Ar-Risalah Integrated Islamic Elementary School (R-IIES), and the economic motive was developing a business wing as the motive of establishment of Al-Firdaus Islamic Elementary School (F-IES) (see table 2).

3. The Meanings of the Integration of Education

According to five IIESs, the integrated of education had three meanings: integration of curriculum, integration of the learning process, and integration of management.

All stakeholders of five IIESs understood the integration of curriculum as: (a) offering all courses, either religious or secular, based on the viewpoint that all sciences are from Allah to fulfill human needs; (b) integrating national curriculums, either established by Ministry of Education and Culture (MoEC), or established by Ministry of Religious Affairs (MoRA), combined with local one (except Ar-Risalah Integrated Islamic Elementary School, R-IIES)—in Al-Azhar Syifa Budi Elementary School (ASB-ES), the integration indeed means to integrate the national curriculum with international one (Malaysia and Singapore); and (c) integrating cognitive, affective, and psychomotor domains in all processes of learning.

They agreed that integration of the learning process as mobilizing all components: classroom teacher, learning facilities, representative classroom, and others, in order to help the learners to learn themselves. Consequently, learning resources did not always focus on teachers and books, but also on experts and out-school environments through direct experience or visiting places assumed that they could inspire the learners in order to receive new learning experiences. If in the conventional curriculum the teaching strategy was focused on loading the learners, but in the transformative curriculum the teaching strategy was focused on encouraging the learners more active, creative, and delight.

Besides, integration of management was understood as the unity of vision and mission between stakeholders including principal, teachers, staff, school board, school committee, and alumni, or between human resources of the foundation and

those of the school through more descriptive and professional division of jobs. The integration of management also meant to integrate the model of school and that of *pesantren*, either in formal curriculum (in variation from correlated curriculum to integrated curriculum) or in system of nurturing and governance.

4. The Icons of the Integration System of the IIESs

To implement the idea of the integration of education, each school of the IIESs had made serious and thoughtful effort to have an icon as at once a brand image. Al-Firdaus Islamic Elementary School (F-IES), for example, had an icon, that was “internalization of Islam” (education based on faith, piety, science, technology, life skill, and entrepreneurship). Al-Azhar Syifa Budi Elementary School (ASB-ES) had another icon, which was the “spiritualization of education” (relation of Islamic values to secular sciences and habituation of Islamic culture in the process of learning).

Meanwhile, the icon of Nur Hidayah Integrated Islamic Elementary School (NH-IIES) is “Islamization of knowledge”, meaning Islamization of the learning process to build integrated consciousness and thought patterns. Moreover, the icon of Muhammadiyah Elementary School for Special Program (MES-SP) was “sharia curriculum”, which meant deleting the limit of dichotomy between religious teachings and secular ones. Besides, Ar-Risalah Integrated Islamic Elementary School (R-IIES) had a different icon: “*salaf* (ancestor) curriculum” having different meanings from the name of school, which was separation of learning religious teachings from that of secular ones with the focus on the former (see table 3). [Wardani, N. E., & Widiyastuti, E. \(2017\).](#)

Table 3: The Icons of the Integration System of the IIESs

Schools	Icons (Brand Images)	Annotations
Al-Firdaus Islamic Elementary School (F-IES)	Internalization of Islam	Education-based on faith, piety, science, technology, life skill, and entrepreneurship
Al-Azhar Syifa Budi Elementary School (ASB-ES)	Spiritualization of Education	Relation of Islamic values to secular sciences and habituation of Islamic culture in the process of learning
Nur Hidayah Integrated Islamic Elementary School (NH-IIES)	Islamization of Knowledge	Islamization of the learning process to build integrated consciousness and thought pattern
Muhammadiyah Elementary School for Special Program (MES-SP)	Sharia Curriculum	Deleting the limit of the dichotomy between religious and secular teachings
Ar-Risalah Integrated Islamic Elementary School (R-IIES)	Salaf (Ancestor) Curriculum	Separation of learning religious teachings from that of secular ones with the focus on the former

5. The Implementation of the Integration of Education

a. The Implementation of the Integration of Curriculum

All schools in Indonesia offered national curriculum, either established by the Ministry of Education and Culture (MoEC) or Ministry of Religious Affairs (MoRA) and local curriculum (except Ar-Risalah Integrated Islamic Elementary School, R-IIES). Al-Azhar Syifa Budi Elementary School indeed offered Singaporean or Malaysian curriculum, specifically in mathematics, natural sciences, and English, in order to ensure the alumni could participate in regional or global competition. The local curriculum was focused on languages (Javanese, Arabic, and English), and/or Javanese art and culture.

By analyzing their curriculum, it was not developed yet as an integrated curriculum, but still as a *correlated* curriculum. One of these five IIESs, that was Muhammadiyah Elementary School for Special Program (MES-SP), however, had tried to integrate secular and religious learning materials, beginning with writing textbooks in Physics. Unfortunately, the initiator had passed away before the project finished. The school, anyhow, made serious effort to pass on the initiator works.

Moreover, all schools developed their curriculum into intra-curricular, co-curricular, as well as extra-curricular comprising Islamic courses, science and technology, and life skill. Al-Firdaus Islamic Elementary School (F-IES) even added such content with entrepreneurship.

The very unique characteristic of these schools was their focus on Islamic courses. They offer ‘*Aqīdah* (Faith), *Akhlāq* (Character), *Ibādah* (Practice of Worship), Islamic History, and *Tahfīzh al-Qur’ān* (Memorization of al-Qur’an). Ar-Risalah Islamic Elementary School emphasizes *Tahfīzh* (12 hours per week) and the ideology domain of other Islamic courses. Another unique characteristic of these schools was their system of daily operation: a full day school (7 a.m. to 4 p.m.)—without having hostels.

b. The Implementation of the Integration of Learning Process

These IIESs emphasized the creativity of the learner in accordance with his/her interest. To achieve such a choice, they applied integration of learning strategies containing lecturing, discussion, role-playing, modeling, mentoring, out-door learning, out bond, problem-solving, research, and others.

They also integrated learning resources: between teacher and expert, professional, or figure, between school environment and natural or out-school environment, and between in-class and out-class activities, including dressing, having meal and snack, worshipping, and cleanness, all bonded by Islamic values/traditions. Their classrooms were managed in situations inspiring and motivating the learners, being full of ornaments, like calligraphy, products of learners' creativity, and writings of wise words. [Fatah, A. A. \(2016\).](#)

Consequently, they integrated the learning process through evaluation. The evaluation was no more implemented periodically, but continuously, and in some schools indeed the self-evaluation was carried out through portfolio. The evaluation in the IIESs, then, was more workable and comprehensive.

c. The Implementation of the Integration of Management

These schools, absolutely, needed distinctive management, based on the unity of vision and mission among stakeholders, either internal or external. Each school formulated its vision and mission so that there were many formulations, but the keywords of their vision were integration, excellence, quality, and benefit for *ummah*.

The management consisting of the development of educational facilities, funds, human resources, and learner quality, was grounded on autonomy. The schools were autonomous, for example, in fundraising and recruitment of learners, teachers, and staff, meeting the qualifications of schools.

Besides, these schools managed to learn facilities by providing the school environment with laboratories of computer and sciences, audiovisual, and cyber library, as well as the environment, was also completed with *musalla*, cafeteria, catering, cooperative store, clinic (or health unit), children care (for teacher), school shuttle car, parking area, art center, garden lab, and sport area.

d. The Society Response and Support

The development of IIESs was supported by society. The support derived especially from the growing middle class. As the evidence, the parents of students of IIESs had characteristics as young families (30-year to 40-year olds), highly educated (75,76% of them graduated from the bachelor degree above), unaffiliated to the Islamic organizations (57,57%), and having middle income (30,30% private employees, 24,24% entrepreneurs and employees of state-owned enterprises, 16,16% traders, 14,14% civil state employees, 13,13% teachers and lecturers, and 2,02% soldiers).

Meanwhile, the society is represented by the parents of the students, who responded positively the performance of IIESs with high level of satisfaction (90%).

CONCLUSION AND RECOMMENDATION

There was a correlation between the establishment of the Integrated Islamic Elementary Schools (IIESs) and the development of the middle class of Indonesian Muslim society. Almost all IIESs was established by newer player of civil society organization coming from the middle class, being representative by entrepreneurs and highly educated activists.

The motives of establishing the IIESs varied from religious, educational, and socio-cultural motives to economic and political ones. The three first motives were dominant over the two last motives in establishing the IIESs in Surakarta.

The meaning of the integration of education had been broadened. It did not merely mean the integration of curriculum (the integration of knowledge, the integration of science, the integration of learning material), but also meant the integration of learning process and the integration of management. The integration of curriculum that has been done in IIESs was still in the meaning of correlated curriculum. Nevertheless, the integration of learning process and the integration of management in IIESs relatively have been carried out well.

Therefore, it was recommended to help the educational institution in lower levels to experience how to integrate the learning and teaching materials, between modern knowledge and Islamic traditional knowledge, and how to accomplish the integration of learning process and that of management.

Although offering the qualitative education supported by the Indonesian Muslim middle class, the IIESs could not serve "education for all". Then, it was recommended to offer a scholarship to the gifted learner coming from the lower class of Muslim society. Nevertheless, the IIESs will give a great impact on the development of Muslim human resources in the future through a new pattern of *sanitization* (Islamization of Indonesian Muslim)—*da'wah* in the grass-root but significant to the transformation of Islam and Indonesian Muslims in the future.

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