

## Becoming Modern Muslim: New Emerging Trends of Islamic Schools in Yogyakarta

**Lukis Alam**

Graduate School of UIN Sunan Kalijaga, Yogyakarta  
lukisalam@gmail.com

### Abstract

The growth of Islamic school education in Indonesia has been phenomenally rapid, affecting a new emergence of Islamic school in the country. In few years ago we only recognised two models of Islamic education: *pesantren* (boarding school) and *madrasah* (conventional Islamic school). The current wave of Islamic schools in Indonesia attempts to integrate secular education and religious curriculum in one curriculum. Interestingly, the teachings in these schools reinvigorate modern Muslim parents to get their children enrolled in those institutions. Nowadays urban society demands educational institution that effectively equips the students with ability in handling the challenges of rapid globalisation. Furthermore, Muslim parents enthusiastically welcome to this new trend of Islamic school in Indonesia. Uncontrolled social interaction, moral and ethical decadence have risen concerns amongst parents about their children future. Hence, this challenge prompts them to think of solution for their children in near future. The establishment of educational institution which is being able to respond to such global problems is necessary. With a blend of modern and religious curricula, Islamic school is aspired to provide skills to children so that they are capable of facing the consequences of globalisation. This system is also expected to generate a solid religious morality as a platform for moral development for children to prevent them from getting drifted into negative consequences of globalisation. Accordingly, modern Islamic school is developed in response to these issues. This paper is in attempt to examine the presence of Islamic schools in Yogyakarta. Characteristics of each school will be scrutinized. The paper will focus on the discussion of their characteristics, aiming for responding to social concerns and parent expectation for their children to be able to survive amidst the turmoil of modernity as well as for the school in being able to bridge the Islamic way of life with global problems.

**Keywords:** Islamic school, globalization, Muslim, urban

### Abstrak

Meningkatnya pendidikan sekolah Islam di Indonesia sangat fenomenal, mempengaruhi kemunculan sekolah Islam baru di negara ini. Beberapa tahun yang lalu kita hanya mengenal dua model pendidikan Islam: *pesantren* dan *madrasah*. Gelombang sekolah Islam saat ini di Indonesia mencoba mengintegrasikan kurikulum sekuler dan kurikulum agama dalam satu kurikulum. Menariknya, pengajaran di sekolah-sekolah ini menghidupkan kembali orang tua Muslim modern agar anak-anak mereka terdaftar di institusi tersebut. Dewasa ini masyarakat perkotaan menuntut institusi pendidikan yang secara efektif membekali siswa dengan kemampuan dalam menangani tantangan globalisasi yang cepat. Selanjutnya, orang tua Muslim dengan antusias menyambut tren baru sekolah Islam di Indonesia ini. Interaksi sosial yang tidak terkendali, dekadensi moral dan etika telah meningkatkan kekhawatiran di kalangan orang tua

tentang masa depan anak-anak mereka. Oleh karena itu, tantangan ini mendorong mereka untuk memikirkan solusi untuk anak-anak mereka dalam waktu dekat. Karena itu, pembentukan institusi pendidikan yang mampu merespon masalah global tersebut sangat diperlukan. Dengan perpaduan antara kurikulum modern dan religius, sekolah Islam bercita-cita untuk memberikan keterampilan kepada anak-anak sehingga mereka mampu menghadapi konsekuensi globalisasi. Sistem ini juga diharapkan bisa menghasilkan moralitas religius yang solid sebagai landasan pengembangan moral bagi anak-anak agar tidak terhanyut menjadi konsekuensi negatif globalisasi. Dengan demikian, sekolah Islam modern dikembangkan sebagai respons terhadap isu-isu ini. Makalah ini berusaha untuk memeriksa keberadaan sekolah-sekolah Islam di Yogyakarta. Karakteristik masing-masing sekolah akan diteliti. Makalah ini akan berfokus pada diskusi tentang karakteristik mereka, yang bertujuan untuk menanggapi masalah sosial dan harapan orang tua untuk anak-anak mereka untuk dapat bertahan di tengah kekacauan modernitas dan juga bagi sekolah untuk dapat menjembatani cara hidup Islam dengan masalah global.

**Kata kunci:** sekolah Islam, globalisasi, Muslim, urban

## Introduction

The new trend of Islamic schools in Indonesia has started in 1993 with the development of Islamic five primary schools across the Greater Jakarta area. Since then, those schools became Integrated Islamic Schools and have grown rapidly throughout Indonesia. The five schools becoming pioneers of Islamic Integrated Schools were *Nurul Fikri School*, *SDIT Depok*, *SDIT Al Hikmah* South Jakarta, *SDIT Iqro Bekasi*, *SDIT Quro Bogor*, and *SDIT Al Khairot* East Jakarta. Furthermore, the Islamic Integrated Primary School continued to emerge and evolve. The growing number of Islamic Integrated School is associated with sizeable Muslim population in Indonesia. A recent study elicits, the rapid growing Muslim population of nearly 90% (BPS, 2010) has attracted the market for the development Integrated Islamic School (*Sekolah Islam Terpadu*) across Indonesia. By 2013, the number of Islamic schools under *Jaringan Sekolah Islam Terpadu* (The Network of Integrated Islamic Schools) has reached 1,926 units. It consists of 879 kindergartens, 723 primary schools, 256 junior high schools, and 68 senior school (Republika, 2016). In addition to it, there were another 10,000 Integrated Islamic Schools, which is structurally not under that network (Hisyam, 2012).

Before moving on, in this section I will explain about the development of Integrated Islamic School. These schools contribute to providing the public to get modern Islamic education (Bull, 2005). The presence of *pesantren* and *madrasah* become evident that the implementation of Islamic education is increasingly diverse (Yunanto, 2005). Better Integrated Islamic School facilities have been an incentive (Tan, 2014) for the parents to send their children to be educated in that school. Additionally, the school model is considered the best choice for parents who want their children to obtain both secular education and religious education (Tan, 2014). According to Hefner (2009), the development of Integrated Islamic School is quite rapid and attractive, as it carries the defined concept of a national curriculum to be integrated with religion. They also have different learning atmosphere in comparison to general public school in Indonesia.

Earlier studies on Islamic schools as undertaken by Ropi (2006) attempted to distinguish whether the *Insan Cendekia* Islamic school in Jakarta appeared as an institution for creating generations of Muslims in urban areas, but evidently has no ideological affiliation to *Nahdatul Ulama (NU)* and *Muhammadiyah*. The students are expected as the newly-reborn Muslims. They

are also oriented to having and ability to appropriately practice Islamic teachings. This school mission aims the students to reclaim modern victory in contemporary Indonesia in accordance with Qur'an and Sunnah, which is notably believed to become a comprehensive guidance for long winding life. It is worth-noting here in, that the school governance is based upon materialistic secular and Western ideology. It should be underlined, despite being not anti-Western or anti-modernity, many of the students are observed to demonstrate a Western lifestyle (Ropi, 2006).

Considering the emergence of Islamic integrated school in terms of their market population, Hasan (2011) reveals this expansion marks the growth of new Muslim middle class to express their religious identity for uplifting their social status, social class, and privilege. Their modern outlooks are and closely associated with globalisation. With their high maintenance budget and various facilities, integrated Islamic school engenders social pride to the parents, but also embodies a sense of identity as a committed Muslim. They operate on full-day mode, allowing parents to fetch their children at the school after office hours, becomes attractive to them. Therefore, Integrated Islamic School is construed as the best choice for middle class parents. amidst the widespread excess of juvenile delinquency and immoral behaviors in Indonesia, protective measures in keeping their children in a safe place during office hours is very important for busy parents.

Given the profile of middle-class parents who can access Integrated Islamic Schools are highly educated and possessing leadership positions in local and national level, this school model has transformed into 'elite' institution. This phenomenon thus provokes Indonesia scholar to undertake more studies. For example, study conducted by Rifai (2006) addresses the phenomenon of elite Islamic schools in Indonesia by focusing on *Al Azhar* Islamic High School in Jakarta. This study examines the emergence of elite schools and identifies the unique characteristics that attract many urban, middle-class Muslims to send their children to these schools. And, it can also be an initial point to assess the evolution and expansion of Islamic educational institutions in contemporary Indonesia, particularly since the 1970s. Looking at those issues, this paper attempts to fill the gap in the under researched studies on the history of Islamic education in Indonesia between 1970 and 2000. A review on previous studies demonstrates that this period has not been critically examined enough. Additionally, this study is developed to examine a gap between the goals of the elite Islamic school and its ability to pursue its missions in education.

The lack of human resources and poor communications between school community and government cause these schools incapable to achieve the highest quality standards in education. This assumption is also underpinned by previous study, suggesting that the school is required to adopt relevant policies to promote organizational and administrative transparency, an inclusive enrollment for non- Muslim students, and accessibility to other parts of society (Rifai, 2006).

This paper intends to explore the characteristics of Islamic schools in Yogyakarta. Each school has a different curriculum that is used as method for integrated education. Integrated Islamic education is a schooling model developed as a structural reaction to globalisation, moral crisis. Moral crisis and the growing fear of busy parents to protect their children with Islamic values but engaged in modernity, and public awareness about the importance of integrated education and its quality have fostered the development of Islamic integrated school. The existence of Islamic schools provides a different perspective by Islamic education. Given the complexity of problems in Islamic education, the discussion in this paper is primarily focused on the Islamic school (Steenbrink, 2012).

## Discussion

### *Inclusive, progressive, and modern: A case of Budi Mulia Dua school*

The emergence of Islamic schools appears to provide an alternative to the Islamic education implementation in Indonesia (Abdalla, 2006). On the other hand, people assume that Islamic education is also able to respond to the social changes and pressuring modernity (Hasan, 2011). Observing the momentum of development of modern Islamic education, there are two approaches as Azra (2013) proposed. Firstly, it is fully integrated agency / institution of Islamic education in national education model which is operated and fully financed by the government. Secondly, it is to create a standard Islamic education by adjusting to Indonesia national education curricula and system. Consequently, Muslim group members who are the founders should retain the ownership and administration.

In the process of learning, not all schools can accommodate and develop all the potential (intelligence) of the students. Hence, it can cause the students to become passive insensitiveness to the environment, awkward in applying knowledge, skills, and creativity. Budi Mulia Dua foundation in 2016 seeks to meet these needs, with the hope of education as not only for developing intellectuality, but also inculcating the habit learning habit according to their talents and interests of learners. Learning habit is not only based on knowledge and universal value of the natural and social phenomenon, but also on religious morality as the guiding values.

*Budi Mulia Dua* often referred to as the acronym, means the *Dunia* and *Akhirat*. As with other educational institutions, *Budi Mulia Dua* put a moral or character education as a top priority, along with other educational materials. Previously, former chairman of *Muhammadiyah* Amien Rais erected *Budi Mulia Dua* foundation in 1987. He collaborated with the alumnae of Shalahudin network group (karim, 2016) to coordinate the development of *Budi Mulia Dua* schools in several areas in Yogyakarta (Hasan, 2012). The addition of the word 'Dua' aims to distinguish *Budi Mulia Satu* that was initiated by other group alumni of Shalahudin network group. As for the development of *Budi Mulia Dua* school, there were two different levels of education established, ranging from primary to high school established. However, Budi Mulia Dua is not included in integrated Islamic school category.

The establishment of *Budi Mulia Dua* is oriented to creating good humanity values and civilised personality. It also aims to develop children with excellent character in their every life. In general, *Budi Mulia Dua* primary school wants to educate children in order to have a set of knowledge and skills in response to modernization and globalisation in contemporary Indonesia.

Related to the aim above, human being needs in forming a good person initiated also by Al-Attas (1979), the aim of education in Islam is to produce a good man. Hence through education, all aspects of human life and achieve excellence (Alam, 2003). Education as a necessity of life. This means that education is an essential requirement for manpower creation, because human development is inseparable from society and the personality should be shaped through educational processes (Junaedi, 2010). Likewise, education is a process to *humanise* humanbeing and makes them more civilised (Wahid, 2006). Education is not merely serves to make people intelligent but also transfer of ethics need to be carried out continuously. In a common life, the truth often requires mutual understanding (Tilaar, 2002).

In an everyday life, the truth often requires mutual understanding. The curriculum applied in *Budi Mulia Dua* primary school based on the curriculum of the Ministry of National

Education. Religious education is integrated in the curriculum and put into practice in everyday life at school. A set of extracurricular activities that *Budi Mulia Dua* primary school covers has met all students developmental stage. Character education in schools is necessary, although the basis of character education is in the family. Character formation of students in the school rests on the curriculum. More importantly, it is essential to address the moral issues of the official curriculum based toward the hidden curriculum (Noor, 2012). Education is a process that helps to grow, develop, mature, making unorganized. Besides a kind of process of domestication, also doing some process of developing a wide range of potential in humanbeing (Koesuma, 2010). Therefore, a good education is not only prepares students for a profession or occupation, but also to solve the problems faced in life (Trainto, 2007).

Besides, *Budi Mulia Dua* Primary School also accommodates special needs education. This is as an effort to support an inclusive education in Indonesia to enable students with special needs in engaging in various of school activities. Being an independent individual, having ability to adapt to a new social environment are goals that are ideally aimed through a holistic approach between schools, parents and the environment.

A religious teaching in the *Budi Mulia Dua* primary school uses more substantive approach to Islam. Wearing the hijab for Muslim female students, are not required by school but students showed to plant through increased their religious awareness that inspired by religious teachings and values-embodied in their daily lives. Thus, religious values taught in schools let more be oriented in moral action, which is more important than just teach the religion itself.

It means that Islamic school should metamorphose as an Islam representation an amenable religion (Tan, 2011). It means school must be pluralist and encourages them to have potential capabilities. Students in this school are also developed as progressive manpower in order to demonstrate an ability to constantly align the functions of education in changing times. Therefore, the rise of integrated Islamic schools becomes important consideration for parents as they need better school quality (Baedowi, 2015). Consequently, they can have students with modern way of thinking and hands-on skills to address the challenges of globalisation and the knowledge-based economy (Baedowi, 2015).

### ***Balanced piety and science: A case of Luqman Al-Hakim Islamic integrated school***

The proliferation of Islamic integrated school is a response to an increasing consciousness amongst Muslims to educate their children outside the *pesantren* and *Madrasahs* so that Islamic integrated school provides space for the public to gain access intensely religious education (Abdurrahman, 2009). The emergence of integrated Islamic schools gives rise to the provision of educational modern Islam facilities. On the other hand, the development of integrated Islamic schools should be viewed as one way to fortify the next generation from treat that are contrary to religious values and norms. Thus, its effort is a part of human submission to Allah through Islam as guiding religion (Muhaimin, 2006). Integrated education, will strength the scientific knowledge based on the moral values of Islam which implies the actualisation of everyday life.

Integrated Islamic schools are one of the fastest growing trends in Islamic education in post-Suharto Indonesia (Hefner, 2009). As a result of expanded religious freedoms and local fervor for the global revival of Islam, a new market for Islamic schooling – largely among the middle and upper-middle classes – has emerged. It is estimated that there are now over 1000 of these primary and secondary integrated Islamic schools in Indonesia and nearly as many

integrated preschools and kindergartens. The majority of these schools have been established in the last fifteen years.

In the past, Muslim parents of higher socio-economic status generally sent their children to the top public schools, international schools, or even Catholic schools that maintained high academic standards. But integrated Islamic schools now are among the top performing schools in their communities. These integrated schools provide academic excellence – perceived to be generally lacking in other kinds of Islamic schools such as *pesantren*, *madrasah* and *Muhammadiyah* schools – and robust religious instruction, which is legally restricted in state-run general schools.

Integrated education is one manifestation for the paradigmatic implementation that seeks to integrate the values of science, and religious values and ethics. Furthermore, enabling human to wisely master science and technology and gaining professional attitude based upon Islamic values are of the ideological mission of this education (Muhaimin, 2001). This argument is consistent with Brenda Watson's ideas. In her writing '*Essentialist Religious Education Models*', she supports that religious education is essential to foster excellent character of students (Ismail, 2009). It becomes evident in my observation that such model can help student guide their mind, heart and soul, as well as supporting efforts in integrating of religious curriculum with secular education by experience through self-reflection of the student. In addition to it, the students should receive the teaching and practice of Islam in intense and focused way. This may take form of providing extra-curricular activities conducted within the framework of the inculcating religious values will directly or indirectly affect the depth of an Islamic knowledge (Azra, 1999).

The rise of Integrated Islamic School becomes important choice for parents as they become busier in recent times (Baedowi, 2015). In Yogyakarta city itself the emergence of Islamic school is so rapidly yet phenomenal. And, most of it are proceeded by local Islamic Islamic Schools. According to my observation, some models of Islamic Integrated schools such as *Bina Anak Sholeh* School under *Yayasan Bina Anak Sholeh* (*Bina Anak Sholeh* Foundation) established in the early 1990s, run the institution by putting together kindergarten and high schools in one umbrella management. Another Integrated Islamic education is adopted by Muadz ibn Jabal School and *Abu Bakar* School. They run junior and secondary high schools under one umbrella organisation of JSIT.

Luqman al Hakim, is One of them. The school is managed by the Mulia Foundation Consortium (*Konsorsium Yayasan Mulia*), which oversees three daycare and preschool facilities, two of which also have kindergarten programs, the Luqman al Hakim elementary school, a junior high school, and a senior high school. Many of the Consortium's board members are mid-career individuals who were also part of the initial five activists that started Luqman al Hakim SIT. One is a business owner, another a psychology professor at a small state university as well as an active Muhammadiyah member, while another is the Chairman of the PKS Regional Leadership Council (*Dewan Pengurus Wilayah*) for the Jogja region. Similarly, the JSIT schools are working, through what they believe to be the transformative powers of Islam on individuals and in turn on society, to bring about a pious Indonesia. These schools work on the assumption that the appropriate development of Muslims, and a Muslim nation, requires the implementation of specific practices and principles aligned with the original practices of Islam, thus making them universally applicable. The schools teach children to reject the Western or neo-colonial, influences of secularism and materialism, which are enemies to the expansion of *Ramathan lil alamin Islam*, while harnessing useful scientific knowledge and technology from the West for the development of a modern society. Students are expected to become observant and pious

Muslims, the prerequisite to creating a just and peaceful nation. Also, Luqman al Hakim SIT's conceptualization of a universal Islam is comprised of three interrelated components, namely, Qur'an and hadith-based beliefs, standardized practices, and exacting adherence, which combine to create an exacting Islam.

Educational concept applied in Islamic integrated school is often a blend of Islamic values and modern ones. In practice, this type of education takes up different mode of teaching, such as: moving class, learning by doing, and the Islamic ideals. The tuition is taught in three instructional languages: Indonesian, Arabic and English. That blend of curricula can expectedly produce an excellent generation with moral integrity and noble character.

Nowadays, Integrated Islamic schools gain positive response from busy parents who work outside the home. As Integrated Islamic schools provide education from kindergarten to senior secondary level parents register their children in a full day school in the hope of fulfilling the developmental needs of children, embodying their children with religious values and good morality, and optimising the development of their child. The learning activities are carried out by combining a full day of intensive teaching system, such as adding extra hours of lessons for deepening the subject matter as well as personal development and creativity, its namely *integrated Islam ideology*.

Integrated Islam ideology combines some aspects of Western schooling (i.e. Academic focus, the use of technology, and critical thinking pedagogy) with Islamic concepts and narratives, therefore providing a "morally context" to material (Milligan, 2006). These schools' integration of Islam and Western sciences similarities with the concept of the Islamization of knowledge. In 1977 in Mecca, at the First World Congress on Muslim Education, al-Attas from Malaysia made first mention of the idea of Islamization of knowledge, or ridding Western knowledge of its secular values by reframing it in its right and proper place within an Islamic vision of truth and reality (Daud, 1998; Halstead, 2004). However, debates among arisen regarding the appropriateness of accepting Western classifications of knowledge versus giving more attention to "sources of knowledge established in Islam or to the methodology followed by eminent Muslim thinkers". The extended-day educators do not consider themselves to be engaged in these debates, though they seem to have been influenced by these concepts and approaches to knowledge.

In order to approach the study of the sciences and general knowledge appropriate for an Islamic society, the schools employ an Islamic framework that is guided by what I have termed an integrated Islam ideology. This integrated Islam ideology is marked by key features: 1) desegregation of secular and religious knowledge by presenting all class content in an Islamic framework; 2) a Qur'an-based epistemology; and 3) development of a strong consciousness of God. These three interrelated features are intended to engender piety among students by instilling intellectual respect for God and indebtedness to God's benevolence.

Besides that, Integrated Islam ideology promotes the idea that the coupling of intelligence and piety is crucial to personal development and the development of one's community and country. There are social benefits to be reaped from a holistic, religion-filtered understanding of the world. Correct principles lead to moral individuals and good governance, which then translates into individual and civic peace in this world and happiness in the world to come. Extended-day school education is more human capital development for national economic prosperity. These schools are to "make Indonesian society in possession of good ethics (*berakhlakul karimah*), so that the next generation of Indonesians becomes a great people and upholds things of Islam (*keIslaman*)."<sup>3</sup> Strong personal character, or good morals, is expected to

manage negative impulses and wield knowledge for societal benefit. In the increasingly religious public sphere of Indonesia, the idea that a religion-based morality or piety is the strongest form of morality is gaining traction.

While most other Islamic schools in Indonesia incorporate religion and general classes into their school curricula, religious and scientific knowledge are discussed in separate classes. SDIT Luqman Al-Hakim Consider the categorization of religious and secular knowledge, or religion and the sciences, to be a misguided dichotomy. This inaccurate dichotomy is reflected in the curriculum of both general schools and other Islamic schools.

Apart from the socio-cultural and association with the presence of a particular political party, the development of integrated Islamic school in Yogyakarta is going rapidly. Islamic Integrated school atmosphere is always seizing public attention. Despite the apparent presence of Islamic schools, the presence of Integrated Islamic School aim to empower the potential of human nature oriented to the values of truth and goodness so that the students can shape themselves a servant who obeys all the commands of Allah. In this regard, the current globalisation era allows people to freely express their desires, and utilise various means to survive their lives. This, however, opposes the Islamic values and teaching. Parents see globalisation as a downturn that is threatening the morality of their young kids in coming years, but also a thing that lies beyond their parents' era.

Modernization in Islamic education has contributed to the mode of thinking of the community members to send their children to Islamic integrated school. It does not intend to abandon the educational institutions that had come into the system like *pesantren* and *madrassah*. Middle-Class parent calls for an educational institution that can help create good attitudes and shape acts for the children. It aims to address the powerful challenges of the times. The prevalent juvenile delinquency cases such as student brawls, alcoholic beverages consumption, the use of narcotics, and free sex may lead to a greater concern amongst parents for the future of their children. Consequently, an adequate institution for refraining the widespread of these cases is urgently needed. My observation confirms that Integrated Islamic Schools encounter these social problems so that they teach modern education alongside Islamic values-based teaching. It aims to enable the children capable of respond to the development of the modern world, but also hold a strong religious basic as the foundation of moral formation so they do not drift into the negative impact of the development of the era (Suyatno, 2013). To solve that problem, instilling religious values (according to Islamic teaching) and providing knowledge and insight in accordance with the life they live is instrumental, it is because there are certain mechanisms 'planted' to the man is called education (Lubis, 2009). Therefore, by having a good education children can better act upon the knowledge they learn.

Recently, parents are worried about the juvenile delinquency phenomenon (Fatchurochman, 2012). In order to prevent the children from this moral issues, it is important to provide children with good education by habituating religious values and the noble values of oriental or educational characters in their early age. According to Azra (1998), that recommendation is a key pillar of implementing education in Islamic schools. It should be also recognized by parents when their children begin the schooling. Hence, it is also integrated educational mission that is vital to improve the capability of human resources in order to gain better the quality of human capital in the future (Alwasilah, 2014). All the integrated schools profess to adhere strictly to the Qur'an and Hadith for their religious curricula. However, the claim to promote 'universal Islam' is problematic, given the differences in the institutions' cultural frames and the ideological perspectives on which the schools are built. Variations in



doctrinal interpretation mean different schools expect different basic moral standards in behaviors from students, such as the appropriateness of shaking hands with the opposite sex, dating and dress code. The current global turbulence can pose a paradox or negative moral symptoms, there is a needs to be a re-orientation to the objectives of holistic Islamic education by taking into account the inculcation of moral values to students in order to behave in accordance with Islamic guidance (Fadjar, 2005).

On the other hand, there are positive values and the truth that must be upheld in Islamic education, which is useful for helping learners in reaching nature of education itself according the religious conventions, such as Islamic teachings, the Qur'an, Al-Hadith and *ijtihad* of *Ulama* (Nizar, 2002). In the past, Prophet Muhammad (*Peace Be Upon Him*) also enacted civil to transform society through educating people about life and living. While *Ijtihad* is based upon the result of an effort ' scholars rationality in understanding the Qur'an and al-Hadith that gave birth to the Islamic teachings-driven science (Lestari, 2015).

Not only integration of Islamic education by combining secular knowledge. Islamic education should essentially enable the learners modernity have a holistic point of view (Webster, 1980) on their orientation in building themselves as with round personality. They shall have to be able to develop socio-emotional, intellectual, moral, and spiritual character as well as their creativity.

A holistic educational objective is to develop holistic personality. A holistic personality is a capability to develop all the potential within self. The potential that exists in humans include academic, physical, social, creative, emotional and spiritual (Megawangi, 2005). People able to develop their full potential is a holistic human being, the true learner is always aware that he is part of comprehensive system of life, so that it always wanted to make a positive contribution to the environment.

## Conclusion

As those findings presented, Integrated Islamic Schools emerge as a response to dynamics of modern Islamic education. It becomes an answer to the limited choice for Muslim parents. Budi Mulia Dua and Luqmanul Hakim Integrated Islamic School become illustrative choice of parents who pick Islamic schools for their children. The national education system that both schools are implementing as well as the hidden curriculum development at both these schools has enabled them to practice education on their own model or style. A progressive and modern styled school is seen in Budi Mulia Dua case. It has provided ample opportunities for students to develop needed interests through moral and ethics. Whilst Lukman Al-Hakim, which based upon Islamic integrated education combining the values of Islam and science, has shaped the students to undergo a good personal development in accordance with the Islamic values.

Moral decadence is always becoming the reason for parents to choose Islamic school normatively; indeed they consider the facilities although with high tuition fee. Besides, they have realised how important getting a quality school for their children.

## References

Abdalla, A. (2006). *Improving the quality of islamic education in developing countries: Innovative approaches*. Creative Associates International, Inc, Washington.

- Abdurrahman, M. (2009) *.Bersujud di Baitullah: Ibadah haji, mencari kesalehan hidup*. Jakarta:Kompas.
- Adjidi, B. (1997) *Konsep kependidikan para filosof muslim*, Yogyakarta: Al-Amin Press.
- Alam, Z. (2003). *Islamic education theory & practice*, New Delhi: Adam Publishers & Distributors.
- Al-Attas, N. (1979) *Aims and objective of Islamic education*. Jeddah: Hodder and Stoughton King Abdul Aziz University.
- Alwasilah, C. (2014) *Islam, culture, and education: Essays on contemporary Indonesia*. Jakarta: Remaja Rosdakarya.
- Arifin, Z. (2014). Dilema pendidikan islam pada sekolah elit muslim antara komersial dan marginalitas. *Jurnal Potensi*, 13, (2), 178.
- Azra, A. (1999). *Pendidikan islam: Tradisi dan modernisasi di tengah tantangan milenium baru*. Jakarta: Logos Wacana Ilmu.
- Azra, A (1998). *Pendidikan tradisi dan modernisasi menuju melenium baru*. Jakarta: Logos Wacana Ilmu.
- Azra, A. (2015). Genealogy of Indonesian islamic education: Roles in the modernization of muslim society. *Heritage Of Nusantara: International Journal Of Religious Literature And Heritage*, 4, (1).
- Baedowi, A. (2015). *Potret pendidikan kita*. Jakarta: Pustaka Alvabet.
- Burhanuddin & Afrianty, D. (2006). *Mencetak muslim modern, peta pendidikan islam Indonesia*. Jakarta: Raja Grafindo Persada dan PPIM UIN Jakarta.
- Bull, R. L. (2005). *A peaceful jihad: Negotiating identity and modernity in muslim java*. New York: Palgrave MacMillan.
- Fadjar, M. (2005). *Holistik pemikiran pendidikan*. Jakarta: Raja Grafindo Persada.
- Fatchurochman, N. (2012). *Madrrasah: Sekolah islam terpadu, plus dan unggulan*. 2<sup>nd</sup> ed.. Depok: Lendean Hati Pustaka.
- Gaffar , K., A. (2006). Jamaah shalahuddin: Islamic student organisation in Indonesia's new order. flinders journal of history and politics. *Flinders Journal of History and Politics*, 23.
- Hasan, N. (2012). Education, young islamists and integrated islamic schools in indonesia. *Studia Islamica*, 19(1), 77 – 104.
- Hasan, N. (2011). *Islamizing Formal Education: Integrated Islamic School and New Trend in Formal Education Institution in Indonesia*. Online Article, Singapore: S. Rajaratnam School of International Studies Singapore.
- Hasbullah. (1996). *Kapita Selekta Pendidikan Islam*. Jakarta: Raja Grafindo Persada.
- Halstead, M., J. (1004). An Islamic concept of education. *Comparative Education*, 40(4), 517-529.
- Hefner, R., W. (2009) *Islamic schools, social movement and democracy in indonesia*. Hawaii: University Of Hawai'i Press.
- Hisyam, U (2012). *Sepanjang jalan dakwah tifatul sembiring*. Jakarta:PT Dharmapena Citra Media.
- Ismail, A. (2009). *Education Games: Panduan Praktis Permainan yang Menjadikan Anak Anda Cerdas, Kreatif, dan Saleh*. Yogyakarta: Pro-U Media.
- Junaedi, M. (2010). *Ilmu pendiddikan Islam: Filsafat dan pengembangan*. Semarang: Rasail Media Group.

- Karim, A., G. (2006). Jamaah shalahuddin: Islamic student organisation in Indonesia's new order. *Flinders Journal of History and Politics*, 23.
- Koesuma, D. (2010). *Pendidikan karakter: Strategi mendidik anak di zaman global*. Jakarta: Grasindo.
- Lestari. (2015). Holisitas dan integralitas dalam pendidikan Islam. *Schemata*, 4 (1), 97 – 118.
- Lubis, M., A. (2009). Integrated islamic education in brunei darussalam: philosophical issues and challenges. *Jurnal Of Islamic and Arabic Education, Jurnal Of Islamic and Arabic Education*, 1(2), 51-60.
- Megawangi, R. (2005) *Pendidikan Holistik*. Cimanggis: Indonesia Heritage Foundation.
- Milligan, J., A. (2006). Reclaiming an ideal: The islamization of education in the southern Philippines. *Comparative Education Review* 50(3), 410-430.
- Muhaimin. (2006). *Nuansa baru pendidikan islam; mengurai benang kusut dunia pendidikan*. Jakarta: Raja Grafindo Persada.
- Muhaimin. (2006). *Paradigma pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah*. 1<sup>st</sup> ed. Jakarta: Remaja Rosdakarya.
- Noor, R., M. (2012) *The Hidden curriculum: membangun Karakter melalui Kegiatan ekstrakurikuler*. Yogyakarta: Pedagogia.
- Nizar, S. (2002). *Filsafat pendidikan Islam: Pendekatan historis, teoritis, praktis*. Jakarta: Ciputat Pers.
- Ropi, I. (2006). *Sekolah Islam untuk kaum urban: pengalaman jakarta dan banten*”, in Jajat Burhanuddin dan Dina Afrianty (ed)., Mencetak Muslim Modern, Peta Pendidikan Islam Indonesia. Jakarta: Raja Grafindo Persada dan PPIM UIN Jakarta.
- Rosyidi, K. (2004). *Pendidikan profetik*. Yogyakarta: Pustaka Pelajar.
- Rifai, N. (2006). *The Emergence of Elite Islamic Schools in Contemporary Indonesia: A Case Study of Al-Azhar Islamic School*. Unpublished dissertation Department of Integrated Studies in Education McGill University.
- Steenbrink, K., A. (1996). *Pesantren, madrasah, sekolah: Pendidikan Islam dalam kurun modern*. Jakarta: LP3ES.
- Subhan, A. (2012) *Lembaga pendidikan Islam Indonesia abad ke-20: Pergumulan antara modernisasi dan identitas* . Jakarta: Kencana.
- Sumartana. (2001). *Pluralisme, konflik, dan pendidikan agama di Indonesia*. Yogyakarta: Interfidei.
- Suyatno. (2013). Sekolah Islam terpadu; Filsafat, ideologi, dan tren baru pendidikan islam di Indonesia." *Jurnal Pendidikan Islam*, 2 (2), 355 – 377.
- Tan, C. (2014). Educative tradition and Islamic schools in Indonesia. *Journal of Arabic and Islamic Studies*, 47 – 62.
- Tan, C. (2014). *Islamic Education and Indroctination : The Case in Indonesia*. New York: Routledge.
- Tilaar, H.,A.,R. (2002) *Perubahan sosial dan pendidikan: pengantar pedagogik transformatif untuk Indonesia*. Jakarta: Grasindo.
- Trianto. (2007). *Model-model pembelajaran inovatif konstruktivistik*. Jakarta: Prestasi Pustaka.
- Wahid, H., N. (2006). *Sekolah Islam terpadu : Konsep dan aplikasi*, Jakarta: Syaami Putra Cipta Media.
- Wan, D. (1998). *The educational philosophy and practice of syed Muhammad Naquib Al-attas: an exposition of the original concept of Islamization*. Kuala Lumpur: International Institute of Islamic Thought and Civilization.

- Webster, N (1980) *Webster`s New Twentieth Century Dictionary of The English Language*. Buenos Aires: William Collins Publisher Inc.
- Yunanto, S. (2005). *Pendidikan Islam di Asia Tenggara dan di Asia Selatan (Keragaman, permasalahan dan strategi)*. Jakarta: The RIDEP Intitute-Friedrich Ebert Stiftung.