

**A STUDY ON ISLAMIC VALUES EVOLUTION IN SEKOLAH ISLAM
TERPADU (INTEGRATED ISLAMIC SCHOOL)**

A Thesis

Submitted to the Master's Study Program of Islamic Studies at the Faculty of Islamic
Studies in partial fulfillment of the requirements for the degree of

Master of Arts (M.A.)



by:

Farah Hasballah

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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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ABSTRACT

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This study aims to analyze the evolution of the integration of Islamic values within the Integrated Islamic School Network (Jaringan Sekolah Islam Terpadu, JSIT) curriculum book (Standar Mutu). JSIT serves as a network or organization and not as an educational institution. The JSIT curriculum initially included Hadiths and Quranic verses, emphasizing Islam's fundamental writings and Muslim Brotherhood leaders' contributions to Indonesia's independence. However, recent editions have shifted to integrating nationalism with Islam, aiming for a more inclusive and centrist approach. This study examines the changing landscape of Islamic education under JSIT, which includes 2568 Islamic schools in Indonesia. Understanding these changes is crucial for Indonesia's educational environment. The methodology employed within the curriculum of JSIT from 2003 to 2023, is by focusing on the revisions made to the "Standar Mutu" book across five editions. To make sense of the shifts in the "Standar Mutu" course outline, I'll be drawing on Gunes Tezcur's Moderation Theory. This theory posits that organizational resources, free electoral competition, and governmental repression are the three causal forces that impact change. I want to find out which of these routes impacts the JSIT school curriculum revisions. This was due to the political conditions at that current time, the meaning of Pancasila and nationalism were no longer used as tools to gain power by the government, so JSIT also did not keep its distance. Apart from that, because JSIT wants to be more relevant with elements of "kekinian" (which is in accordance with the times) and "kedisinian" (local). This is considered important for JSIT, because with a total of 2568 schools under JSIT's responsibility, there are also schools that are apolitical and commercial and they also have the same principles as JSIT to combine Islamic values into the subjects taught. This study sheds light on the relationship between nationalism and Islamic principles, which helps to explain the dynamic curriculum changes in Indonesian Islamic education. It demonstrates the relationship between religion and the state, the application of moderation philosophy, and the global impact on Islamic education.

Keywords: *Curriculum, Evolution, JSIT, Islamic Values, Standar Mutu*

ملخص البحث

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الدراسات الإسلامية

الجامعة الإسلامية العالمية الإندونيسية

تهدف هذه الدراسة إلى تحليل تطور دمج القيم الإسلامية ضمن كتاب المنهج الدراسي لشبكة المدارس الإسلامية المتكاملة (Jaringan Sekolah Islam Terpadu, JSIT) (معيار الجودة). تخدم JSIT كشبكة أو منظمة وليست كمؤسسة تعليمية. تضمن المنهج الدراسي لـ JSIT في البداية أحاديث وآيات قرآنية، مع التركيز على الكتابات الأساسية للإسلام ومساهمات قادة الإخوان المسلمين في استقلال إندونيسيا. ومع ذلك، فقد تحولت الإصدارات الحديثة إلى دمج الوطنية مع الإسلام، بهدف نخب أكثر شمولية ووسطية. تدرس هذه الدراسة المشهد المتغير للتعليم الإسلامي تحت JSIT، والتي تشمل 2568 مدرسة إسلامية في إندونيسيا. فهم هذه التغييرات ضروري لبيئة التعليم في إندونيسيا. تتبع المنهجية المستخدمة ضمن المنهج الدراسي لـ JSIT من عام 2003 إلى 2023، من خلال التركيز على التعديلات التي أدخلت على كتاب "معيار الجودة" عبر خمسة إصدارات. لفهم التحولات في مخطط دورة "معيار الجودة"، سأسند إلى نظرية الاعتدال لجونيس تيزكور. تفترض هذه النظرية أن الموارد التنظيمية، والمنافسة الانتخابية الحرة، والقمع الحكومي هي القوى السببية الثلاث التي تؤثر على التغيير. أريد معرفة أي من هذه الطرق تؤثر على تعديلات منهج مدارس JSIT. كان ذلك بسبب الظروف السياسية في ذلك الوقت، لم تعد معاني البانشاسيلا والوطنية تُستخدم كأدوات للوصول إلى السلطة من قبل الحكومة، لذا لم تحافظ JSIT أيضًا على مسافتها. بالإضافة إلى ذلك، لأن JSIT تريد أن تكون أكثر ملاءمة مع عناصر "الكينية" (التي تتوافق مع العصر) و"الديسية" (المحلية). يُعتبر هذا مهمًا لـ JSIT، لأنه مع وجود 2568 مدرسة تحت مسؤولية JSIT، هناك أيضًا مدارس غير سياسية وتجارية ولديها نفس المبادئ مثل JSIT لدمج القيم الإسلامية في المواد التي يتم تدريسها. تلقي هذه الدراسة الضوء على العلاقة بين الوطنية والمبادئ الإسلامية، مما يساعد على تفسير التغيرات الديناميكية في المنهج الدراسي للتعليم الإسلامي في إندونيسيا. توضح العلاقة بين الدين والدولة، وتطبيق فلسفة الاعتدال، والتأثير العالمي على التعليم الإسلامي.

الكلمات المفتاحية: المنهج الدراسي، التطور، شبكة المدارس الإسلامية المتكاملة (JSIT)، القيم الإسلامية، معيار الجودة

PREFACE

In the name of Allah, the Most Gracious, the Most Merciful. Thanks be to Allah, who gave me the strength, patience, and determination to finish this paper. First, I want to thank my great professor, Aria Nakissa, Ph.D., from the bottom of my heart. His constant support and direction have been very helpful on this journey. The helpful comments and committed guidance from Dr. Nakissa were very important in completing this thesis successfully.

It means a lot to me that my parents, brother, and sister are my family. Their unwavering love, support, and guidance have been what has kept me going. Their unwavering faith in my skills has kept me driven and on track. I want to thank all of my professors in the Faculty of Islamic Studies from the bottom of my heart. Their patience and kindness while teaching have made my school experience much better.

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ABBREVIATION DIRECTORY

JSIT	: Jaringan Sekolah Islam Terpadu (Integrated Islamic School Network)
PKS	: Partai Keadilan Sejahtera (Prosperous Justice Party)
SIT	: Sekolah Islam Terpadu (Integrated Islamic School)
KBK	: Kurikulum Berbasis Kompetensi (Competency Based Curriculum)
PAUD-IT	: Pendidikan Anak Usia Dini Islam Terpadu (Integrated Islamic Early Childhood Education)

CHAPTER I

INTRODUCTION

1.1 Research Background

Education is widely acknowledged as a crucial element in driving societal progress, molding individuals' understanding, principles, and actions. In Indonesia, education plays a crucial role in transmitting religious teachings, fostering moral character, and promoting social cohesion. It holds particular significance in a country with the world's second largest Muslim population. Islamic education holds a significant position in Indonesia's educational system, showcasing the country's diverse cultural and religious background. Chapter II of the Law of the Republic of Indonesia Number 20 of 2003, which concerns the National Education System, outlines the foundation, functions, and objectives of the system. Article 3 provides a detailed explanation of the objectives of national education. It states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aiming to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.¹

Even though it is not a literal goal of Islamic education, implicitly the reflection of this goal is identical to the goal that Islamic education wants to achieve.² According to Al-Attas, the purpose of education in Islam cannot be limited to the development of a good citizen; rather, it encompasses the development of a good human person as well. Not only does the concept of a "good man" in Islam imply that he must be "good" in the sense that it is defined in the context of society as a whole, but it also implies that he must first be good to himself. According to Islam, knowledge encompasses both religion and iman (belief), and the objective of acquiring knowledge is to instill a sense of kindness or justice in man as an individual and as a man, and not just in man as a citizen or as an integral part of society.³

¹ "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional" (Pusat Data dan Informasi Pendidikan, Balitbang - Depdiknas, 2004), 4, https://jdih.kemdikbud.go.id/sjdih/siperpu/dokumen/salinan/UU_tahun2003_nomor020.pdf.

² Mastang Ambo Baba, "Integrasi Pendidikan Islam/Madrasah Dalam Sistem Pendidikan Nasional," *Jurnal Ilmiah Iqra'* 5, no. 2 (February 25, 2018): 6, <https://doi.org/10.30984/jii.v5i2.571>.

³ Syed Muhammad al-Naquib al-Attas, "Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education," in *Aims and Objectives of Islamic Education*, 1st ed. (Jeddah: King Abdulaziz University, 1979), 33.

The Indonesian state does not adhere to the concept of a secular state or an Islamic state. However, Indonesia adheres to the concept of a religious state, not adhering to one particular religion but recognizing "belief in one Almighty God" as contained in the first principle of Pancasila, Indonesia's ideology. This has implications for guaranteeing freedom of worship for the six official religions in Indonesia, namely Islam, Christianity (Catholic and Protestant), Hinduism, Buddhism, and Confucianism.⁴ Another reason is that, as stated by Azra, the essence of Pancasila is inherently aligned with Islamic principles. There is a lack of compelling justification for mainstream Muslims to advocate for the transformation of Indonesia into an Islamic state.⁵

The Indonesian national educational system follows the 6-3-3 concept, covering primary school (Sekolah Dasar, SD)'s first six years, junior high school (Sekolah Menengah Pertama, SMP), and senior high school (Sekolah Menengah Atas, SMA).⁶ Early childhood education such as pre-school (Pendidikan Anak Usia Dini, PAUD) and kindergarten (Taman Kanak-kanak, TK), is not compulsory, but students can enroll in elementary school if they meet specific requirements later.⁷

When Indonesia gained its independence, its state educational system was just the ruins of the Dutch colonial educational system, hence at first the outlook was essentially secular. State schools were established simply to fulfill the aim of producing devout Indonesian citizens⁸, because the Dutch made a profit to meet the needs of employees who served the Dutch colonial government. In the pre-independence era, the fate of Islamic religious education in public schools faced challenges. At the turn of the 20th century, there was a movement by prominent figures to include Islamic education in the general education system. The Dutch colonial government at that time opposed this for political reasons, specifically its reluctance to intervene in Islamic matters. Therefore, the Dutch colonial government rejected the proposal to integrate Islamic education. Since then, Islamic schools have

⁴ Leonard C. Sebastian, Syafiq Hasyim, and Alexander R. Arifianto, *Rising Islamic Conservatism in Indonesia: Islamic Groups and Identity Politics*, 1st ed. (Oxon: Routledge, 2021).

⁵ Azyumardi Azra, "Distinguishing Indonesian Islam," in *Islam in Indonesia: Contrasting Images and Interpretations*, ed. Jajat Burhanudin and Kees van Dijk, 1st ed. (Amsterdam: Amsterdam University Press, 2013), 69.

⁶ Vidi Sukmayadi and Azizul Halim Yahya, "Indonesian Education Landscape and the 21st Century Challenges," *Journal of Social Studies Education Research* 11, no. 4 (December 21, 2020): 223.

⁷ Vina Adriany, "Negotiating Local and Glocal Discourse in Kindergarten: Stories from Indonesia," *Journal of Pedagogy* 10, no. 1 (June 1, 2019): 81, <https://doi.org/10.2478/jped-2019-0004>.

⁸ Kevin W. Fogg, "State and Islamic Education Growing into Each Other in Indonesia," in *Southeast Asian Education in Modern History: Schools, Manipulation, and Contest*, ed. Pia Jolliffe and Thomas Bruce, 1st ed. (Oxon: Routledge, 2019), 183.

taken their own path, beginning to develop their own educational model that is different and separate from the Dutch education system and the Indonesian Ministry of Education and Culture.⁹

The incorporation of religion studies into Indonesian state schools following independence was a more gradual and understated process. Because of the theistic origins of the Indonesian state and the fact that the first principle of Pancasila is "Belief in the Almighty God," served as the "base of education and instruction" for national schools. At the time of Indonesia's independence in 1950, the country's education code, Article XII, required religious education to be taught in public schools with the proviso that "parents will decide whether their children should participate in this instruction."

These days, Indonesian society has fully integrated the state and Islamic educational systems and given them equal official standing. This is the outcome of the wider integration of the Islamic community into the national project and state life as well as Law No. 20 of 2003 on the National Educational System.¹⁰ Law of the Republic of Indonesia number 20 of 2003 governing the National Education System states in Article 37, paragraphs 1 and 2, that religion education shall be studied by students from elementary school through college. Religion education, civic education, language, mathematics, natural science, social science, art and culture, physical education and sports, skills and vocational content, and local content must all be included into primary and secondary education curricula. Language, civics, and religion education must all be included in the higher education curriculum.

The Islamic education system in Indonesia can be categorized into various groups. The first category is the pesantren (Islamic boarding school) group,¹¹ When Islam first arrived in the Indonesian archipelago, pre-Islamic institutions known as pesantren were taken up as educational institutions.¹² Indonesia's traditional boarding schools, known as pesantrens, are institutions in which pupils reside and pursue their education under the supervision of a *kyai* (religious scholar). As a sign of how traditionalist, they are, the pesantrens are dedicated to upholding the canon of

⁹ Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Moderen*, trans. Karel A. Steenbrink and Abdurrahman, 2nd ed. (Jakarta: LP3ES, n.d.), 6.

¹⁰ Fogg, "State and Islamic Education Growing into Each Other in Indonesia," 183.

¹¹ Jamhari Makruf, "New Trend of Islamic Education in Indonesia," *Studia Islamika* 16, no. 02 (August 31, 2009): 253, <https://doi.org/10.15408/sdi.v16i2.482>.

¹² Azyumardi Azra, "Reforms in Islamic Education: A Global Perspective Seen from the Indonesian Case," in *Reforms in Islamic Education: International Perspectives*, ed. Charlene Tan, 1st ed. (London: Bloomsbury Publishing, 2014), 60.

classical study in Islamic science.¹³ The second group is comprised of both public and private madrasahs.¹⁴ In contrast to the majority of the Muslim world, Indonesia has only recently adopted the madrasah as an institution. In response to the proliferation and introduction of Dutch education, Indonesian Muslims implemented it during the early decades of the twentieth century.¹⁵ The third type is the Sekolah Islam (Islamic School) group, which is considered a form of contemporary Islamic educational system within urban Muslim communities.¹⁶ Sekolah Islam arose as a sort of critique of Madrasah education. Madrasahs originated as a kind of educational reform in prior Islamic institutions. However, over time, madrasahs were viewed as less capable of generating graduates with good expertise in Islamic education.¹⁷

Today, every madrasah follows a curriculum that has been approved by the government and is comprised of thirty percent religious studies from the ministry of religious affair and seventy percent general subjects from national curriculum managed by the ministry of education and culture.¹⁸ The religious studies curriculum comprised Islamic faith/ethics, Islamic laws, Islamic history, Qur'an and Hadith, and Arabic.¹⁹ With the exception of tahfidz (A study activity designed to memorize Quran verses), tahsin (A study activity designed to enhance Quran reading skills), and tilawah (quranic recitation), Sekolah Islam teach the same Islamic religious education courses as madrasahs do.²⁰ Though initially they appear similar, the subjects taught differ from one another. The Minister of Religious Affair standardised the madrasah educational system in the 1970s, establishing Madrasah Ibtida'iyah (MI), or elementary madrasah, which is now equivalent to elementary school; Madrasah Tsanawiyah (MTS), which is equivalent to junior high school (SMP); and Madrasah Aliyah (MA), which is currently equivalent to senior high school (SMA).²¹

¹³ Florian Pohl, "Negotiating Religious and National Identities in Contemporary Indonesian Islamic Education," *CrossCurrents* 61, no. 3 (2011): 401.

¹⁴ Makruf, "New Trend of Islamic Education in Indonesia," 253.

¹⁵ Azra, "Reforms in Islamic Education: A Global Perspective Seen from the Indonesian Case," 60.

¹⁶ Azra, 253.

¹⁷ Makruf, "New Trend of Islamic Education in Indonesia," 259.

¹⁸ Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia*, 1st ed. (New York: Routledge, 2012), 94.

¹⁹ Raihani, "Curriculum Reform in the Indonesian Madrasah," in *Rethinking Madrasah Education in a Globalised World*, ed. Mukhlis Abu Bakar (London: Routledge, 2019), <https://doi.org/10.4324/9781315184234>.

²⁰ Tim JSIT Indonesia, *Standar Mutu Kekhasan Sekolah Islam Terpadu Edisi Keempat*, 4th ed., 2023, 200.

²¹ Azyumardi Azra, Dina Afrianty, and Robert W. Hefner, "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," in *Schooling Islam: The Culture and Politics of Modern Muslim*

These two kinds of schools, Madrasah and Sekolah Islam are comparable in that they both teach religious subjects in addition to what ought to be the sole one, Islamic religious education; but, in madrasahs, 70% of the general subjects are not accompanied by the instillation of Islamic values. In the meanwhile, Sekolah Islam has developed a curriculum of Islamic principles that students need to learn in all courses, including general ones. One of the most recent trends in Islamic education in Indonesia has been the rise in popularity of integrated Islamic schools, particularly among Muslim middle- and upper-middle-class professionals.²² I will use the table made by Zuhdi to highlight the difference in Indonesian schooling based in the composition of religious and non-religious oriented subject:²³

Tabel 1. 1 the difference in Indonesian schooling based in the composition of religious and non-religious oriented subject

Period	Prior to 1906	1906-1945	1945-1975	1975-1989	1989-now
Type of school Less ← - Religious → More	Pesantren (Traditional Curriculum, 100% religion)	Pesantren (private – traditional curriculum, 100% religion)	Pesantren (private curriculum, 100% religion)	Pesantren (private curriculum, 100% religion)	Pesantren (private curriculum, mostly religion)
		<i>Madrasah</i> (Private curriculum, religion + non religious subject)	<i>Madrasah</i> (Private curriculum, 70% religion : 30% non religion)	<i>Madrasah</i> (MORA Curriculum, 70% non-religion : 30% religion)	<i>Madrasah</i> (combination of religious and non-religious subjects with MORA's policy as the basis of curriculum)
	Sekolah (Colonial government: 100%)	Sekolah (Colonial government or private curriculum)	Sekolah (Government curriculum, 95% non)	Sekolah (MOEC Curriculum, 90%-95% non)	Sekolah Islam (Combination of religious and non-

Education, ed. Robert W. Hefner and Muhammad Qasim Zaman, 1st ed. (New Jersey: Princeton University Press, 2007), 191.

²² Azmil Tayeb, *Islamic Education in Indonesia and Malaysia: Shaping Minds, Saving Souls*, 1st ed (New York: Routledge, 2018), 175, <https://doi.org/10.4324/9781351116862>.

²³ Muhammad Zuhdi, "Political and Social Influences on Religious School: A Historical Perspective on Indonesian Islamic School Curricula" (Montreal, Canada, Mc Gill University, 2006), 188.

		non religion)	: 100% non religion)	religion : 5% religion)	religion : 5-10% religion)	religious subject with MOEC's policy as the basis of curriculum)
						Sekolah (MOEC Curriculum, including compulsory religious education)

I will concentrate my study on the integrated Islamic school curriculum within the Integrated Islamic School Network (JSIT) after elucidating the variations in curriculum amongst the official Islamic education institutions in Indonesia. The Indonesian Integrated Islamic School Network (Jaringan Sekolah Islam Terpadu Indonesia), hereafter JSIT, serves as a coordinating and facilitative entity for the administration of Integrated Islamic Schools. JSIT serves as a network or organization and not as an educational institution.

The JSIT defines Integrated Islamic school (Sekolah Islam Terpadu, hereafter SIT) as a formal education provider at the primary and secondary levels that, with the support of parents, society, government, and the environment, makes Islam the philosophical, conceptual, and operational foundation and nurtures all of the natural potential of students.²⁴ Practically speaking, nevertheless, JSIT does not limit membership to institutions going by the name "Integrated Islamic School." Institutions that use the term "madrasah," which is the same as madrasahs under the ministry of religious affair, have also registered and joined JSIT, provided that these madrasahs are prepared to use Islam as its cornerstone, as previously defined.²⁵

Its primary function is to provide an umbrella organization for these schools. Uniting numerous private integrated Islamic schools under one organizational umbrella is the primary objective of JSIT.²⁶ There is no such *Kyai* in these school. This school is usually owned by a foundation. It is crucial to acknowledge that not all schools identified as "Integrated Islamic schools" or Sekolah Islam Terpadu as its

²⁴ JSIT Indonesia, "Anggaran Rumah Tangga JSIT Indonesia" (JSIT Indonesia, n.d.).

²⁵ Arviantoni Sadra, Personal Interview, April 3, 2024.

²⁶ Noorhaidi Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia," *Studia Islamika* 19, no. 1 (2012): 90, <https://doi.org/10.15408/sdi.v19i1.370>.

nomenclature are part of the JSIT organization in the JSIT lawsuit. Some schools' foundations choose to enroll as JSIT members, while others do not. Initially founded on July 31, 2003, this network had 313 affiliated Islamic schools. As of 2023, the number of schools within JSIT has increased to 2400.²⁷ But the first integrated Islamic school, which would eventually inspire other institutions and become JSIT, was formed in 1993 and named SDIT Nurul Fikri, an Integrated Islamic Elementary School. Fahmi Zulkarnain, informed that it's located in Depok, East Java. Many more such schools thereafter embraced the ideas and curriculum of this one. JSIT was therefore established and houses integrated Islamic schools all around Indonesia. Declared at Jogjakarta, it housed 313 SITs all across Indonesia in 2003. Thus, the first schools were built, then JSIT was established later.²⁸

Based on the latest official JSIT data from June 2024, the overall count of schools, encompassing kindergarten through high school, that have joined JSIT has risen to 2568. These schools are distributed across Indonesia. Integrated Islamic schools exist even in areas with Muslim minority. Take into account Bali and East Nusa Tenggara (Nusa Tenggara Timur).

²⁷ Tim JSIT Indonesia, *Standar Mutu Kekhasan Sekolah Islam Terpadu Edisi Kelima*, 5th ed., 2023, 20.

²⁸ Fahmi Zulkarnain, Personal Interview, June 24, 2024.

Rekap Sekolah Perjenjang dan Perprovinsi					
Provinsi	TK	SD	SMP	SMA	Total
Aceh	24	29	15	4	72
Bali	1	0	0	0	1
Banten	21	44	29	13	107
Bengkulu	23	32	11	5	71
Di Yogyakarta	51	33	11	5	100
DKI Jakarta	3	38	8	1	50
Gorontalo	9	7	3	2	21
Jambi	15	24	10	4	53
Jawa Barat	36	146	81	29	292
Jawa Tengah	240	134	58	19	451
Jawa Timur	212	115	50	15	392
Kalimantan Barat	14	14	7	2	37
Kalimantan Selatan	11	12	4	1	28
Kalimantan Tengah	7	6	2	1	16
Kalimantan Timur	37	25	13	7	82
Kalimantan Utara	6	5	4	1	16
Kepulauan Bangka Belitung	3	6	4	1	14
Kepulauan Riau	12	16	10	2	40
Lampung	38	46	27	7	118
Maluku	1	1	1	1	4
Maluku Utara	5	5	4	3	17
Nusa Tenggara Barat	35	27	14	6	82
Nusa Tenggara Timur	4	3	1	0	8
Papua	10	8	6	3	27
Papua Barat	4	6	5	3	18
Riau	14	26	16	6	62
Sulawesi Barat	0	1	1	1	3
Sulawesi Selatan	4	8	7	2	21
Sulawesi Tengah	10	7	5	1	23
Sulawesi Tenggara	6	8	3	1	18
Sulawesi Utara	4	3	1	1	9
Sumatera Barat	22	62	18	3	105
Sumatera Selatan	51	65	28	8	152
Sumatera Utara	20	25	10	3	58
SUB TOTAL	953	987	467	161	2568

Figure 1. 1 The total number of JSIT-affiliated School as of June, 2024

Those who can be accepted as members of JSIT Indonesia are integrated Islamic schools and other schools that make Islam the philosophical, conceptual, and operational foundation of the preschool–tertiary level.²⁹ JSIT integrates a cohesive curriculum that incorporates both general (national) curriculum and Islamic values in a structured way and offer it to its member all over Indonesia. The JSIT curriculum has content standards in the form of minimum criteria that cover the scope of material needed to achieve graduate competency. Content standards in integrated Islamic schools must include the following three things: First, the content must be in accordance with intracurricular activities and statutory regulations. This implies that integrated Islamic schools must teach all subjects mandated by the national curriculum. Second, Integrated Islamic Schools have a unique obligation to teach local content, specifically Al-Qur'an Education (6 lesson hours per week), Arabic Language Education (2 lesson hours per week), and Islamic Personal Development or Bina Pribadi Islam (2 lesson hours per week). The BPI encompasses materials that supplement the in-class Islamic religious education. Third, integrated Islamic schools mandate the inclusion of extracurricular activities, specifically the Community Unit

²⁹ JSIT Indonesia, “Anggaran Rumah Tangga JSIT Indonesia,” 2.

Scouts (Sako) Integrated Islamic Schools, for a minimum of three hours per week.³⁰ Even though this is an Islamic school, teachers who join are not required to master Arabic. Essentially, SIT incorporates Islamic education into the national curriculum. However, what distinguishes them from other institutions is that teachers who wish to enroll in integrated Islamic schools are required to have at least memorized Al-Quran chapter 30.³¹ Upon examining the subjects and activities required of SIT students, it becomes clear that these graduates are not expected to be religious experts, but rather to possess general knowledge and an Islamic character. This includes mastering basic Arabic, demonstrating leadership and creativity through scout activities, and having memorized al-Qur'an. Mastering general knowledge with Quranic memorization is actually the first basis for wanting to establish an integrated Islamic school. This is in line with the expectations of the principal of the first integrated Islamic school, namely SDIT Nurul Fikri, Dedy Martoni;

“Originally, the main motivation behind trying to create SIT was to teach the next Quranic generation. Become a doctor, but memorize al-Quran. Want to be an entrepreneur or engineer but he memorizes al-Quran.”³²

The rise of urban religious consciousness in Indonesia is attributed to improved education, economic growth, and global Islamic awareness. This has led to a sense of *ghirah* (courage) to advance the Muslim community. The factors that lead the Muslim middle class to have an interest in sending their children to Sekolah Islam are the desire for a quality education that combines both science and technology with religious tradition and practices. This middle class is driving the development of new Islamic educational institutions, investing in the creation of new Sekolah Islam that differ from traditional pesantren and madrasah.³³ In contrast to madrasahs and traditional pesantren, which fall under the jurisdiction of the Ministry of Religious Affairs, Sekolah Islam are managed by the Ministry of Education and Culture and place an emphasis more practical aspect of Islamic teachings. The urban Muslim community's strong interest in sending their children to Islamic schools is directly proportionate to JSIT's efforts as the parent organization of the majority of

³⁰ Tim JSIT Indonesia, *Standar Mutu Kekhasan Sekolah Islam Terpadu Edisi Kelima*, 67.

³¹ Tim JSIT Indonesia, 149.

³² Dedy Martoni, Personal Interview, July 11, 2024.

³³ Azra, Afrianty, and Hefner, “Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia,” 23.

Islamic schools to ensure the quality of the curriculum offered to all students in its member schools. As a visionary educational organization with a 20-year history, it has quality standards detailed in a book titled *Standar Mutu Kekhasan Sekolah Islam Terpadu* (Specific Quality Standards for Integrated Islamic Schools), hereafter ‘Standar Mutu’, and distributed to all JSIT-affiliated schools. This book, which is now in its fifth edition, is periodically revised by JSIT. This quality standard is JSIT's flagship program for carrying out its responsibilities of overseeing the implementation of Islamic integration education in Islamic schools.

These networks, consisting of schools throughout the country, play a crucial role in cultivating the future generation of Muslims, imparting a profound comprehension of Islamic principles alongside fundamental academic knowledge. In today's complex and diverse world, the field of religious education plays a crucial role in shaping individuals' understanding and practice of their faith. Religious education not only imparts knowledge about religious beliefs and practices but also cultivates values, fosters social cohesion, and contributes to the formation of ethical subjectivities in individuals. Religious education is particularly important in societies where religion holds a significant place in people's lives, such as Indonesia, a country with a majority Muslim population and a rich Islamic heritage. However, the approaches to religious education in Indonesia are not homogenous, as some different educational institutions and networks cater to the Islamic faith.

One such network is JSIT, which consists of schools that provide comprehensive educational programs from basic education to higher education, with a strong emphasis on Islamic teachings and values. The curriculum of JSIT is of great interest for analysis, as it reflects the intersection of religious and educational systems within a specific context. This thesis aims to conduct a contextual analysis of the Islamic values approaches in the curriculum of JSIT, specifically from the perspectives on “Standar Mutu” book from the time of its establishment in 2003 up to recent year. Throughout the duration of JSIT's existence, the authors of books on quality standards have consistently asserted that they have never modified Islamic principles. Nevertheless, they claim that they have made modifications to adapt to alterations in the national school curriculum.³⁴

Following the examination of book “Standar Mutu” for the features of integrated Islamic schools from the very first edition to the very last edition, research can concentrate on a wide range of subjects. People have a general belief that JSIT

³⁴ Sukro Muhab, Personal Interview, April 23, 2024; Shintawati, Personal Interview, April 26, 2024.

has some sort of indirect relationship with Prosperous Justice Party (PKS, Partai Keadilan Sejahtera), which is a political organization that is strongly religious and also draws inspiration from the spirit of the Islamic Brotherhood in Egypt.³⁵ This is demonstrated in the first, second, and third editions of the book by introducing individuals from the Muslim Brotherhood and discussing the significance of their role in the independence of Indonesia. In addition to this, it presents song lyrics from the Nasyid group, which is comprised of members of the PKS and perfectly exemplifies the spirit of jihad. However, in the fourth and fifth editions of the book, these components were removed from the curriculum. In their place, a more robust nationalist spirit was introduced, more Pancasila material was incorporated into Islamic teachings, and introductory material was provided on how to interact with fellow Indonesian citizens who come from a variety of backgrounds, including ethnicity and religion. Is it connected with PKS decision as Dirk Tomsa examines in his journal paper the reasons, methods, and degree to which PKS, a once-Islamist party, has now moderated by engaging in democratic processes. From a puritanical Islamic party, PKS now presents itself as a more tolerant and inclusive party?³⁶

Studying the ability of JSIT to adjust to modifications in the national curriculum, particularly on multiculturalism and nationality, is a fascinating research topic. Given that numerous studies assert that JSIT's position is exclusive and characterized by a robust spirit of Islamism³⁷ and exclusivism. Yusuf's study firmly asserted that JSIT implemented exclusive religious education.³⁸ According to him, exclusive religious views should not develop among Muslims, including in educational institutions. Islamic education as a forum for instilling ethical values and virtues must not be infected by an attitude of exclusivism. This is because exclusive Islamic education cannot possibly produce a tolerant and multicultural generation.

By critically analyzing Islamic values approaches in the curriculum of JSIT, this thesis aims to provide insights into how these approaches contribute to the formation of ethical subjectivities, social cohesion, and the overall quality of

³⁵ Karen Bryner, "Piety Projects: Islamic Schools for Indonesia's Urban Middle Class" (New York, Columbia University, 2013), <https://doi.org/10.7916/D8V69RR7>.

³⁶ Dirk Tomsa, "Moderating Islamism in Indonesia: Tracing Patterns of Party Change in the Prosperous Justice Party," *Political Research Quarterly* 65, no. 3 (September 1, 2012): 486–98, <https://doi.org/10.1177/1065912911404566>.

³⁷ Noorhaidi Hasan, "Islamizing Formal Education : Integrated Islamic School and a New Trend in Formal Education Institution in Indonesia," Working Paper, 2009, <https://dr.ntu.edu.sg/handle/10356/90477>.

³⁸ Muhammad Yusup, "EKSKLUSIVISME BERAGAMA JARINGAN SEKOLAH ISLAM TERPADU (JSIT) YOGYAKARTA," *Religi: Jurnal Studi Agama-Agama* 13, no. 1 (2017): 75–96, <https://doi.org/10.14421/rejusta.2017.1301-05>.

religious education in Indonesia. In order to achieve this, a contextual analysis will be conducted, taking into account factors such as the historical development of Islamic education in Indonesia, the role of culture in shaping religious education, and the influence of government policies on curriculum development. Are the changes that have occurred due to political developments in PKS, awareness of educational ideology, or something else? By examining these factors, this thesis seeks to contribute to the ongoing discussions and debates surrounding religious education in Indonesia and the broader field of Islamic education. To accomplish this goal, this thesis will draw on various sources. These sources include scholarly literature on religious education in Indonesia, educational policies and regulations, curriculum documents from JSIT, and qualitative data collected through interviews.

1.2 Formulation of the Problem Statement

Diving deeper into the research, I attempt to analyze a few issues in order to gain a deeper understanding of it. It will therefore be divided into the following questions:

1. How have Islamic values been incorporated into the curriculum of the Integrated Islamic School Network (JSIT) from first edition to fifth edition?
2. What are the key factors influencing the pattern change of integration of Islamic values into the JSIT curriculum during the specified period?

1.3 Objectives of this Study

The aim of this study is to analyze the evolution of Islamic values integration within the quality standards of JSIT, as delineated in its standard quality book across five editions. Specifically, the objectives of the study are as follows:

1. To examine the evolution and development of Islamic values education in the curriculum of the Integrated Islamic School Network (JSIT) from its guide book (Standar Mutu Kekhasan Sekolah Islam Terpadu) from 2003-2003.
2. To identify and analyze the factors change, shaping the incorporation of Islamic values into the JSIT curriculum.

1.4 Literature Review

There are several studies related to integrated Islamic school education that the author considers relevant to this research so that theoretical gaps can be found between these works:

1.4.1 Studies on the Influence of State or Political Actors Including Party Like PKS on Curriculum of Islamic Schools

Islamists significantly influence education content. For example, a study done by Rias highlights that in Bangladesh, there is evidence in textbooks produced by the National Curriculum and Textbook Board. Initially, these textbooks portrayed the Jamaat-e-Islami (JI) as opposing independence, collaborating with the Pakistani Army, and founding paramilitary forces. However, after the BNP's return in 2001, controversial paragraphs such as blaming paramilitary forces and specifically naming the Jamaat-e-Islami as responsible for the deaths of the intellectuals were removed. The above examples show how the Islamists have changed the curriculum and content of mainstream public education.

According to Zuhdi, not only political, but also societal trends affect Islamic school curricula nationwide. This study shows that Indonesia's social and political context affects Islamic school curriculum both ways. Muslim leaders requested and then mandated religious education based on students' religions in the national curriculum. Because of their political power, the Muslim middle class has kept Islamic schools (particularly madrasahs) in the national education system. In the beginning, Islamic schools trained young Muslims to become clerics. Growing social demands from the Muslim middle class have forced many Islamic schools to shift their educational goals from producing ulama (clerics) to producing students with a broad understanding of scientific disciplines and a strong religious commitment.

One instance of political parties affecting the Islamic education system is what happened in Malaysia as Kraince finds in his study. In the 1990s and 2000s, political disputes within the Malay Muslim community impacted independent Islamic schools, officially called "people's religious schools" (SAR, sekolah agama rakyat) by the government. The term is used to describe Islamic institutions that provide full-time training in a variety of Islamic traditions and are self-supporting. The SARs suffered from the rivalry between the ruling coalition's dominant party, the United Malays National Organization (UMNO), and conservative Islamists in the All-Malaysian Islamic Party (PAS), particularly after the government discovered that many SARs had administrative ties to the PAS or loose political ties. The schools don't follow the national curriculum or other government-provided Islamic studies courses. But over time, the People's Religious Schools (SARs) see a drop in both teachers' and student count. This decline is directly related to the Malaysian

government's efforts to increase Islamic education in national schools and get rid of what it saw as an educational subset that spread anti-government ideas. Fears of Islamic extremism led people who supported the government to call for strict measures against schools with ties to the opposition Islamist party PAS.

1.4.2 How Schools Develop Certain Islamic Values as Part of The School Identity or Become The Quality Standard Of The School

In the context of Islamic schools generally, maintaining a distinct islamic school identity with its islamic values involves various approaches. Memon and Abdalla identify several orientations employed by these schools First, the appended orientation adds Islamic content to the state curriculum. Second, the integrated curriculum orientation incorporates Islamic values into all subjects. Third, the grounded orientation has schools rewrite the curriculum from an Islamic point of view. Fourth, the character orientation stresses character development. Fifth, the civic engagement orientation stresses social and civic responsibility. These ways of thinking don't contradict each other, and schools often use parts of both to describe how they teach.

Herrera explores the Islamization of education in Egypt, focusing on private Islamic schools that maintain a set format while altering content. These schools, which are not connected to Azharite institutes or a unified group of Islamic schools, offer a different way to learn by fostering a more Islamic identity in students. They integrate Islamic principles into everyday school activities without altering the content of the national curriculum. For example, students are encouraged to greet with the correct religious greeting, as-salamu aleykom (peace be upon you), and not applaud. The founder of the institution is a member of the Muslim Brotherhood, only allowing students to sing an anthem which is sung at Muslim Brotherhood meetings because the school views the ceremonial practices of raising the flag and performing the national anthem as being associated with pagan practices and as a symbol of support for the unjust Egyptian government.

1.4.3 Studies on JSIT

Azmil Tayeb's original objective in his book is to compare the character of Islamic education in Indonesia and Malaysia by focusing the relationship between state and Islamic educational organization. However, I will focus on his research

findings in Indonesia. He uncovered a key trend in Indonesian Islamic education during the previous three decades: the growing popularity of integrated Islamic schools, particularly among wealthy Muslim households. This trend is driven by observant Muslims' desire for their children to have a high-quality education that incorporates both secular and Islamic teachings. Notably, campus-based dakwah (Islamic propagation) groups, particularly Jemaah Tarbiyah (JT), which eventually helped to create the modernist Islamic party Partai Keadilan Sejahtera (PKS), are responsible for the emergence of integrated Islamic schools and its network. For this group, education is more than just academics; it is also a means of bringing about sociopolitical change and instilling Islamic ideals in society.

Tayeb's investigation into the roots of integrated Islamic education in Indonesia reveals two socioeconomic variables that fueled the rapid rise of campus-based dakwah groups in the 1970s, resulting in the establishment of Indonesia's integrated Islamic school network (JSIT) in 2003. The 1980s saw flourishing economies and the resurgence of Islam, which fueled dakwah activities on universities. These characteristics, together with the growing Muslim middle classes in Indonesia, created a need for a comprehensive and intellectually rigorous Islamic education that went beyond what the state or existing private Islamic schools could offer. The government's pluralist approach to manage their Islamic education system in Indonesia allows for the free establishment of SIT and JSIT, accommodating all differences, from the moderate to the most conservative.³⁹

The next study related to JSIT is the result of Abdussyukur's thesis which focuses on three things: 1) The Concept of Integrated Islamic Schools in JSIT, 2) The Practice of Integrated Islamic Schools in JSIT, and 3) The Implications of the Integrated Islamic School System in Education Development in Indonesia.⁴⁰ Both articles deeply explain the historical context about JSIT establishment and its relationship with PKS but the later explains more about the book 'Standar Mutu' than the study conducted by Tayeb.

The impact of Islamism encouraged by JSIT and the schools operating under its supervision is the main topic of most research addressing the organization. In his article, Noorhaidi Hasan, for instance, examined how JSIT and SIT train and prepare upcoming Islamists. He thoroughly researched the background of JSIT's

³⁹ Tayeb, *Islamic Education in Indonesia and Malaysia*.

⁴⁰ Abdussyukur, "Konsep dan Praktik Sekolah Islam Terpadu dan Implikasinya dalam Pengembangan Pendidikan Islam di Indonesia" (Surabaya, Universitas Islam Negeri Sunan Ampel, 2018), http://digilib.uinsa.ac.id/32045/3/Abdussyukur_F06511080.pdf.

establishment, the curriculum it developed overall, and its educational approach, which is in accordance with the lifestyle of the emerging middle-class Muslim population.⁴¹ Hasan in another article also looks at the role of formal education in wider social changes related to Islamization, the spread of Islamic militancy, and the cultural politics of modern Indonesian Muslim society. He does this by focusing on the interactions between the state, non-state actors, and the Islamists' discursive strategies. Additionally, this research shows that the rise of integrated Islamic schools under JSIT is linked to the spreading of Islamism, or more specifically, the Muslim Brotherhood's ideas about how to teach students about Islamism and strengthen their faith as a way to get ready for implementing shari'a (Islamic law) in the long term.⁴²

Jamhari and Saifudin Asrori classify integrated Islamic schools as a component of the advancement of Salafi Manhaj Islamic schools. Although the article does not explicitly mention the book 'Standar Mutu' in its explanation of the curriculum produced by JSIT, the content aligns with the information presented in the book. The main focus of this study is to highlight the contradicting findings that suggest the decline of Salafi education's influence in Indonesia, despite the global efforts to combat Islamist terrorism. The study argues that Salafi educators have been successful in strategically promoting their religious education approach.⁴³ According to Yanwar, the Islamic Schools run by JSIT were making religious conservatism stronger. This led to the rise of an Islamic identity politics that was hostile to different religions and didn't accept them. The growth of students and the Islamic religion in Indonesia could be affected by this.⁴⁴ This is a fascinating topic to study further, considering the JSIT curriculum suggests the contrary.

Another major article looks at ways to integrate the national curriculum established by the ministry of education and culture with the integration of Islamic principles outlined by JSIT in the book "Standar Mutu" to every JSIT member school. Some I will highlight are journal papers by Afrahul Fadhila Daulai and Wildatun Rizka Khoiriyati that look at how SMP IT Al-Hijrah 2 Deli Serdang implemented the JSIT curriculum in the subject of Islamic Religious Education in an effort to

⁴¹ Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia."

⁴² Hasan, "Islamizing Formal Education."

⁴³ Jamhari and Saifudin Asrori, "The Making of Salafi-Based Islamic Schools in Indonesia," *Al-Jāmi'ah: Journal of Islamic Studies* 60 (2022): 227–64, <https://aljamiah.or.id/index.php/AJIS/article/view/60108/496>.

⁴⁴ Yanwar Pribadi, "Sekolah Islam (Islamic Schools) as Symbols of Indonesia's Urban Muslim Identity," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 10, no. 2 (November 2022): 203–18, <https://doi.org/10.1017/trn.2021.15>.

deepen and meaningfully engage students in learning.⁴⁵ Another study was conducted by Tuti Sugiarti which evaluated the extent to which the JSIT curriculum was implemented in JSIT member schools located in North Jakarta⁴⁶ the next work is done by Muhammad Munadi and Fitri Ana Ika Dewi. The objective of their study is to identify and evaluate the integrated stages of the application of the integrated learning approach in SMA ABBS of Surakarta, which is based on the curriculum of JSIT.⁴⁷

The novelty of this master thesis lies in its comprehensive contextual analysis of the pattern of change in Islamic values approaches within the curriculum of the Integrated Islamic School Network (JSIT) from 2003 to 2023, specifically examining revisions made to the ‘Standar Mutu’ guidebook. While previous studies may have explored aspects of Islamic education or quality assurance in education separately, this thesis uniquely integrates both perspectives to provide a holistic understanding of the evolution of Islamic values education within JSIT-affiliated schools.

Furthermore, this thesis offers an examination of the JSIT curriculum over a span of two decades, covering five editions of the guidebook. This approach allows for the identification of long-term trends, patterns, and shifts in Islamic values approaches, offering insights into the dynamic nature of Islamic education in Indonesia. By conducting a detailed analysis of curriculum revisions, this thesis contributes to our understanding of how sociocultural factors shape educational practices within JSIT and influence the integration of Islamic values into the curriculum. Moreover, the inclusion of perspectives on quality assurance from the JSIT guidebook adds another layer of depth to the analysis, highlighting the importance of ensuring quality and accountability in Islamic education.

Overall, the novelty of this master thesis lies in its interdisciplinary approach, combining, educational policy research, and Islamic studies to provide a comprehensive understanding of the sociocultural context and implications of changes in Islamic values approaches within the JSIT curriculum. Through its

⁴⁵ Wildatun Rizka Khoiriyati and Afrahul Fadhila Daulai, “National Curriculum and Integrated Islamic School Network Curriculum: Integration Practice in Islamic Education,” *Jurnal At-Tarbiyat :Jurnal Pendidikan Islam* 6, no. 1 (June 8, 2023), <https://doi.org/10.37758/jat.v6i1.662>.

⁴⁶ Tuti Sugiarti, “Evaluation of Integrated Islamic School Network Implementation,” *Jurnal Kepemimpinan Pendidikan* 5 (June 27, 2022), <https://doi.org/10.22236/jkpuhamka.v5i1.9240>.

⁴⁷ 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>.

innovative methodology and unique focus on quality assurance perspectives, this thesis contributes to scholarship on Islamic education in Indonesia

1.5 Theoretical Framework

Within the scope of my research, I shall make use of Gunes Tezcur's moderation theory. This theory was initially put up by Robert Michels, and Tezcur went on to develop it further. Tezcur utilizes this theory to explain political parties. According to Moderation Theory, there are three distinct causal mechanisms: (1) the effects of free electoral competition; (2) the effects of state repression; and (3) the effects of organizational resources.⁴⁸ However, I apply this theory to comprehend the phenomenon of curriculum change described in the book 'Standar Mutu', attempting to include every causative mechanism point proposed by Tezcur. I'll look into if one of the three causative pathways indicated above effects this curricular change.

Gunes Tezcur's Moderation theory will explain how JSIT has navigated between national educational requirements and Islamic beliefs from its inception to the present. Tezcur's Moderation theory, which investigates how moderate ideologies and practices emerge and function within ideological movements, could serve as a theoretical framework for examining JSIT's approach to incorporating Islamic values into its educational practices while operating within the larger framework of national education policies. I will use this theory to investigate how JSIT balances the requirements of the national curriculum with its commitment to Islamic education, how it negotiates potential tensions between religious and secular knowledge, and how it fosters a balanced and inclusive educational environment for its students.

By incorporating Moderation theory into the analysis, I hope to provide insights into the dynamics of educational moderation within Islamic educational institutions such as JSIT, thereby contributing to both theoretical understanding of moderation and the practical implementation of integrated Islamic education initiatives. The first three editions of the JSIT curriculum focused mostly on including Quranic and Hadiths verses into broad topics. Emphasizing the basic writings of Islam and exposing well-known Muslim Brotherhood leaders and their successes to Indonesia's independence, this approach corresponds with a more traditional and maybe radical posture. This inclusion of the Muslim Brotherhood

⁴⁸ Güneş Tezcür, *Muslim Reformers in Iran and Turkey: The Paradox of Moderation*, *Muslim Reformers in Iran and Turkey: The Paradox of Moderation* (Austin: University of Texas Press, 2010), 11, <https://doi.org/10.7560/721975>.

reveals a period when the curriculum was more in accordance with a certain ideological posture, maybe aiming to inculcate a specific worldview in the students. The most current two editions' curricula now omit the Muslim Brotherhood theories and instead improve the integration with nationalism and its applicability in Islam.

In line with Tezcür's viewpoint, one can regard this change as toward moderation. Emphasizing nationalism and its connection with Islamic values allows the curriculum to adopt a more inclusive and centrist attitude. Although this shift most likely aims to generate in students a feeling of national connection and unity, whilst preserving a strong Islamic basis. This paper can provide a sophisticated examination of the development of the JSIT curriculum by using Tezcür's Moderation Theory, so stressing the interaction between religious education and national identity development in Indonesia.

1.6 Research Significance

This study is significant because it investigates the changing landscape of Islamic education under the Jaringan Sekolah Islam Terpadu (JSIT), which serves as the umbrella organization for 2568 Islamic schools in Indonesia. JSIT helps shape the educational environment by offering a standardized curriculum, conducting quality assurance tests, and facilitating continuing updates to its educational principles. Understanding the background around these activities is crucial because of the significant impact they have on member schools and, as a result, on Indonesia's larger educational environment.

First and foremost, this study highlights the critical necessity to assess the amendments to the JSIT educational principles. These updates not only reflect changes in instructional practices and educational philosophy, but they also have far-reaching ramifications for member schools and stakeholders. This study seeks to understand the underlying beliefs, norms, and social dynamics that drive educational practices at JSIT-affiliated schools by studying these adjustments via a sociological lens. Furthermore, this study is essential because it investigates the function of JSIT in promoting Islamic values education in its member schools. Because Islamic education is so important to millions of Indonesians' identity and culture, it is critical to understand how JSIT incorporates Islamic ideals into its curriculum and evaluation processes.

This study seeks to offer light on the complicated interplay between religious identity, educational policy, and social dynamics in Indonesia by investigating the sociological background surrounding these initiatives. Furthermore, this research has far-reaching consequences for the field of education in Indonesia and elsewhere. By examining JSIT's approach to quality assurance and curriculum creation, this study sheds light on new educational approaches that combine religious beliefs with academic success. Such findings are especially important in multicultural settings, where religious education overlaps with larger discussions about diversity, inclusion, and social cohesiveness.

Finally, this study advances our understanding of the sociological features of Islamic education in Indonesian JSIT-affiliated institutions. This study intends to shed light on the complex interplay between religious identity, educational policy, and social dynamics by analyzing the organization's curriculum, evaluation processes, and recent amendments to its rules. Finally, this study has consequences for educational practice, policy, and theory, providing important insights into the role of Islamic education in molding societies and creating values-based learning environments.

1.7 Research Methodology

This chapter outlines the methodology employed in conducting a contextual analysis of the pattern of change in Islamic values approaches within the curriculum of the Integrated Islamic School Network (JSIT) from 2003 to 2023, focusing on the revisions made to the 'Standar Mutu' guidebook.

1. Research Design

This study adopts a qualitative research design to delve into the dynamics surrounding the evolution of Islamic values approaches within the JSIT curriculum. A longitudinal approach is employed to track the changes in the JSIT guidebook editions from the first edition in 2003 to the fifth edition in 2023. Through this design, the research aims to capture the nuances and complexities of the changes over time, offering insights into the socio-cultural context shaping educational practices within JSIT-affiliated schools.

2. Data Collection

a. Document Analysis:

The primary data source for this study consists of the JSIT guidebook editions spanning from 2003 to 2023. Each edition of the guidebook serves as a rich repository of information regarding the curriculum standards, pedagogical approaches, and quality assurance mechanisms within JSIT-affiliated schools. Document analysis involves a systematic examination of the guidebook editions to identify changes, trends, and patterns in Islamic values approaches over the specified period.

b. Interviews:

The interviews will be with important people in the JSIT community, such as the current chairman of JSIT, the former chairman of JSIT who had served for three consecutive terms and who is now the Chairman of the Board of Trustees of JSIT Indonesia, and the principal of the first Integrated Islamic School (SIT) that led to the creation of JSIT and other SITs. These interviews will tell us a lot about how people feel, what they've been through, and how they think about the changes in how Islamic beliefs are taught at JSIT.

1.8 Thesis Outlines

This research contains several chapters. First, introduction. This covers an introductory explanation to the study such as background of the research, research problem, research question and its objectivity, literature review, theoretical framework, and methodology. Second, this chapter will provide a detailed analysis of the changes in Islamic value approaches within the JSIT curriculum from the first edition to the fifth edition of the guidebook, spanning the period from 2003 to 2023. I will identify and analyze key themes, trends, and patterns in the curriculum revisions, considering factors such as pedagogical approaches, religious identity, societal trends, and educational policy. Third, the explanation starts with an analysis of the curriculum revisions within JSIT, exploring the context that shapes these changes. Fourth, I will explore the quality assurance mechanisms implemented by JSIT, as outlined in the guidebook. Lastly, it sums up the conclusion and trajectory of this study.

CHAPTER II

MODIFICATIONS IN JSIT CURRICULUM-ISLAMIC VALUE APPROACHES (2006-2023)

2.1 Introduction

At this time, there is no overarching education authority that is responsible for monitoring our schools as a global Muslim community. In circumstances where Muslims make up the majority of the population, the curriculum authority is the ministry of education. However, in settings where there is a Muslim minority, schools that teach Islam have a great deal of leeway in terms of how and who is responsible for determining what is taught.⁴⁹ Nadeem A. Memon and Mohamad Abdalla explain why curriculum orientations does matter. First, learning contexts vary across Islamic schools and madrasahs, highlighting the diversity of educational philosophy and perspective. Second, orientation clarity drives curriculum renewal, as confusion in curricular aims and potential can occur without clear guidance. Third, identifying curriculum emphasis in relation to other orientations can help in being aspirational.⁵⁰

2.2 JSIT Curriculum Guidebook Editions

In 2006 JSIT produced the first version of its curriculum book. As the first version, the book offers more thorough justifications of some themes. This is so because it is still the first edition, so a fundamental knowledge of the idea of the integrated Islamic school curriculum is still required and has not yet resulted in the exact implementation of the JSIT curriculum to the national curriculum. This book claims that the Islamic education curriculum comprises learning the Al-Qur’anic, Arabic, and cadre leadership while the national curriculum in effect at the time, known as the 2004 Curriculum, or KBK, is combined in the educational curricula in Integrated Islamic Schools. The first version of the book focused on the unique elements of the JSIT curriculum—more especially, the method of Islamizing knowledge—that distinguishes it from other institutions. Still, the justification of this method is not as thorough as it ought to be.

This is not at all like the following JSIT curriculum book editions. The first edition of the book only offers teachers who wish to apply the process of Islamization

⁴⁹ Nadeem A. Memon and Mohamad Abdalla, “Introduction,” in *Curriculum Renewal for Islamic Education: Critical Perspectives on Teaching Islam in Primary and Secondary Schools*, ed. Nadeem A. Memon, Mariam Alhashmi, and Mohamad Abdalla (Routledge, 2021), 4.

⁵⁰ Nadeem A. Memon and Abdalla, 10.

of knowledge a guide based on broad examples in numerous disciplines. For instance, the teacher should also cite hadiths or songs pertinent to the topic when teaching science, therefore illustrating the advantages of knowing science from an Islamic standpoint. For geography, for example, the instructor should relate it to a map showing the community's potential from a geographical, geopolitical, or geostrategic standpoint. The teacher's job is to compile more specifics regarding the verses or hadiths that pupils should study and to apply their imagination to expose other facets of Islamization that they could come across.

Published in 2010, the second run of the book offers a more thorough analysis. This is the curriculum book, *Quality Standards for Integrated Islamic Schools*. Actually, with 691 pages, the second edition of the curriculum books printed by JSIT has the most pages among all the editions. The contents of this book walk over how to create and run an integrated Islamic school. This book should be used by integrated Islamic schools both for student development inside their own institutions and for controlling and executing instructional activities. The second edition of this book introduced the "twelve quality standards" that will regularly show in next versions. Still, the substance of the twelve quality requirements differs in every version.

The twelve quality standards in the second edition are integrated Islamic school concept standards, competency standards for educators and education personnel, standards for infrastructure and management of learning resource centers, management standards, cooperative standards, financing standards, integrated Islamic school curriculum standards, Islamic religious education standards, graduation competency standards, process standards, student development standards, and assessment standards. The curricular requirements of the second edition seem overly exact when compared to later editions. The second version of the curriculum guidelines offers special additions to many disciplines particular to integrated Islamic institutions. The elementary school level's specified disciplines include citizenship education, natural sciences, mathematics, social sciences, English, physical and health education, and information and communication technology.

The meaning of the not mentioned subjects depends on the content guidelines of the government. First of all, for every topic, level of education, class, and semester this book lists the government's basic competences and competency criteria. The government has then published a list detailing extra feature of integrated Islamic schools. Among other things, it provides a list of citizenship education topics for elementary school class 1, semester 1, a special table for including Islamic principles

into the discussed themes, and a comparison with the fundamental competences provided by the government. This is different from the first edition. Without looking for more examples of Islamizing science, teachers can only follow the curricular standards including Islamic values. This book describes the national curriculum in detail, but it does not explicitly name the national curriculum in effect at that time.

The JSIT curriculum book's third edition surfaced four years later, in 2014. Originally titled "Quality Standards for Integrated Islamic Schools," the book today underlines "Quality Standards for the Specifics of Integrated Islamic Schools." As the main source of reference, this third edition of the book is inseparable with the previous one. It is only that there is a revision, namely that this third edition of the book solely addresses standards that are unique to Integrated Islamic Schools, both those that are absolutely different from the national curriculum that was in effect at that time, namely the "2013 Curriculum," or those that are a deepening and expansion of the 2013 curriculum. Integrated Islam nevertheless has to follow the relevant national curriculum since the particular quality criteria of integrated Islamic schools still demand it.

The inclusion of accrediting criteria for integrated Islamic schools' marks one of the significant changes in this book's edition. This accreditation helps to get an overview of the post-accreditation coaching and development strategy as well as to assess the degree to which JSIT members use SIT's particular quality criteria. The third edition of the book lists quality standards for educators and education personnel, financing standards, curriculum standards, management standards, cooperation standards, process standards, assessment standards, student development standards, Islamic religious education standards, and graduate competency standards (Quality Standard PAUD-IT). Less explanations in the third edition than in its predecessor mean that the national curriculum is not shown as a separate table but rather is directly paired with a column stressing the qualities of integrated Islamic schools.

The fourth edition of the curriculum book was published in 2017. The schedule of contents remains consistent between the third and fourth editions. Nevertheless, upon closer examination, the most recent edition places a greater emphasis on the fact that the objectives of Islamic education are in complete alignment with the objectives of national education, as outlined in Article 3 of Law no. 20 of 2003, which states that "National education is designed to cultivate the potential of students to become human beings who are devoted to God Almighty, have a noble character, are healthy,

knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

The fifth edition of the curriculum book was published in 2023. In accordance with the learning principles and assessments of the government and projects to strengthen the "Pancasila student profile" and the progress of the Industrial Revolution 4.0, as well as the principles of transformative education, this book has been adapted to the current national curriculum policy, Kurikulum Merdeka (Independent Curriculum), which includes "student-centered," "differentiated learning," and "diverse assessment." JSIT aims to have the quality standards book less pages in this fifth edition than in the previous one. Integration points for Islamic principles in every topic taught in both general and religious spheres are no more included into JSIT. This is so because, even if the fifth version of the book has been published, the advice on Islamic principles included in the fourth edition still applies, considering that the total pages of fifth edition of the book are meant to be lighter and not too heavy like the previous editions as the General Chair of the Central Executive of JSIT, Fahmi Zulkarnain explains. Teachers should so consult the extra Islamic values included in the fourth edition. Thus, the fifth edition of the book emphasizes more learning results for the four particular contents of integrated Islamic schools.

"If I remember correctly, even in the fourth edition of the quality standards, there is extra Islamic content for each subject to help teachers learn more. Kindly prove it. Please use it by teachers, but we no longer include it to quality standards in the fifth edition. but it still applies. The consideration is that it's not too thick. So, what is not there (from the addition of Islamic values) there (fifth edition), what was in the previous edition still applies. Because the fourth edition is so thick."⁵¹

2.3 Key Themes in Curriculum Revisions

Quality standard books that indicate curricular modifications in integrated Islamic schools are regularly released by the Integrated Islamic School Network (JSIT). The JSIT curriculum is linked to the modifications made by the national curriculum since, if we note the time of these changes, they are always released a year after the national curriculum is revised. An overview of the modifications made by JSIT in each released edition of the SIT curriculum can be seen in Table 1.1.

⁵¹ Zulkarnain, interview.

Table 2.1 Main Theme of Curriculum Revisions

No.	Guidebook Edition	Theme of Curriculum Revisions
1.	2 nd Edition (2010)	In this edition, twelve quality standards are presented for Islamic schools, with special additions in the form of Islamic principles in several disciplines.
2.	3 rd Edition (2014)	Introduced integrated Islamic school accreditation criteria; the relevant national curriculum is no longer displayed and only standards typical to integrated Islamic schools are discussed in this edition.
3.	4 th Edition (2017)	Highlighting how the objectives of Islamic education and the legally declared national education goals are equal.
4.	5 th Edition (2023)	Highlighting the learning and assessment tenets of the government, enhancing the Pancasila student profile, and industrial revolution 4.0, the transformative education tenets. The current national curriculum has informed the adaptation of this edition.
Note: 1 st Edition (2006) is the original edition which received no revisions		

The JSIT curriculum is becoming more and more modern, as seen by the fifth edition, which, in comparison to other editions, places more emphasis on the ideas of industrial revolution 4.0 and transformational education. Based on the findings of the interview, it was discovered that:

“When should it be updated to reflect current trends in society, such as in the context of the industrial revolution 4.0 era”

This is the reason why the JSIT curriculum continues to innovate in a modern way because of the needs and social demands of society that are developing at that time. Rewinding to the fourth edition, the JSIT curriculum strengthened the adoption of these goals because it believed that the national educational goals and laws aligned with the spirit of education in Islam, while the SIT curriculum started to redefine its educational goals in line with national education and laws. By looking at the revision of the second and third editions, We will see that it is actually still in the process of developing an integrated Islamic education system. Starting from the second edition, twelve quality standards for Islamic schools were introduced, with special additions

in the form of Islamic principles in several scientific disciplines. Then, in the third edition, introduced integrated Islamic school accreditation criteria; the relevant national curriculum is no longer displayed and only standards typical for integrated Islamic schools are discussed in this edition. This is a component of the curriculum changes that are being designed to make sure that SIT is still relevant in today's world while adhering to Islamic teachings.⁵²

The evolution of the development of pedagogical strategies from each edition is shown in table 1.2. The first edition's pedagogical approach was more focused on teacher-centered education, which was in line with the national curriculum that was in use at the time—the 2006 curriculum. Teachers in this curriculum have a dominant role where the teacher is the information center and learning subjects. In this approach, students only act as listeners and recipients of information from the teacher.⁵³ This is clearly seen in the quality standards book which makes it easier for teachers in the teaching and learning process by providing choice options and practice of various learning methods. It also explains the teacher's practical steps in choosing learning media and classroom management. The second and third editions do not provide discussions or recommendations for pedagogical practice, it is assumed that the pedagogical strategies in the 2006 curriculum are still relevant in this period. The fourth edition (2017) details basic competencies are prepared while providing a form of assignment to students with various learning media that are developed in a variety of ways. There has been a fundamental change where learning is student-centered, the teacher here has the role of giving assignments that help students understand the teaching material and then discuss it with the teacher. The latest, fifth edition encourages teachers to carry out stimulative learning in order to find effective learning methods for students. In this way, students are prepared to have a scientific character and have faith in gaining knowledge.

⁵² Nanang Kosim et al., "ANALISIS KURIKULUM SDIT ADZKIA 2 PADANG BERDASARKAN STANDAR MUTU KEKHASAN SEKOLAH ISLAM TERPADU (SIT)," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 9, no. 1 (March 2, 2024): 958–67, <https://doi.org/10.23969/jp.v9i1.12809>.

⁵³ Asep Firmansyah and Nahnu Robid Jiwandono, "Kecenderungan Guru Dalam Menerapkan Pendekatan Student Centre Learning Dan Teacher Centre Learning Dalam Pembelajaran," *Jurnal Guru Indonesia* 2, no. 1 (July 30, 2022): 33–39, <https://doi.org/10.51817/jgi.v2i1.229>.

Table 2.2 Evolution of pedagogical strategies in the JSIT curriculum

1 st Edition (2006)	2 nd Edition (2010)	3 rd Edition (2014)	4 th Edition (2017)	5 th Edition (2023)
Provides choice options and practice of various learning methods. It also explains the teacher's practical steps in choosing learning media and classroom management.	There is no discussion and recommendati ons for pedagogical practice.	There is no discussion and recommendati ons for pedagogical practice.	Basic competencies are prepared while providing a form of assignment to students with various learning media that are developed in a variety of ways.	This edition encourages teachers to carry out stimulative learning in order to find effective learning methods for students.

Figure 2.1 shows an example of the fundamental differences in pedagogical strategies offered by the quality standards guidebook in their initial curriculum, namely the 2006 edition and valid until 2014, which shows teacher-centered education. This was then revised in the 2017 edition with education now centered on students with the addition of strengthening the scientific character of students in the 2023 edition. Figure 2.1 shows evidence that one of the practical recommendations in classroom learning is that teachers can apply the interview method, where students are required to actively ask questions. teacher, and the teacher answers students' questions. Then, this was updated in the fourth edition of the curriculum where students play a more dominant role in the learning process where in the core competition in the form

of students' skills the role is to present the results of analysis, demonstrate, design and campaign so that this shows a student-centred learning approach.

<p>◊ Metode Wawancara (Interview)</p> <p>Pada saat wawancara, siswa menanyakan pada guru yang tidak menyiapkan jawaban tertulis. Guru menjawab pertanyaan siswa. Pertanyaan itu boleh jadi spontan atau dibuat sebelumnya dan disampaikan kepada guru yang kemudian menyiapkan jawabannya.</p> <p>Penggunaan: Untuk memperoleh informasi yang paling menarik bagi siswa dari guru serta untuk menciptakan suasana yang santai dan terbuka</p> <p>Pertimbangan: Guru haruslah luwes dan merasa senang dengan situasi yang tidak terstruktur. Diskusi kemungkinan dapat menyimpang dan masih menyenangkan sekalipun tidak lagi terfokus pada tujuan pembelajaran. Sebaliknya pertanyaan telah disiapkan sebelumnya untuk mengingatkan guru pada hal-hal yang diminati siswa dan untuk memulai diskusi. Beberapa siswa yang suka berbicara kemungkinan akan memonopoli pertanyaan. Fasilitator perlu bersikap sebagai moderator untuk membuat diskusi terus bergerak. Metode ini paing baik bagi 20 siswa. Alternatif lain adalah dialog di mana dua orang berbicara di depan kelompok. Ini paling baik digunakan dalam kelompok lebih besar. Percakapan itu mungkin antara guru dan seorang siswa atau pembicaraan di antara dua atau lebih guru.</p>	<p>KOMPETENSI INTI 3 (PENGETAHUAN)</p> <p>3.1 Menganalisis nilai-nilai Pancasila terkait dengan kasus-kasus pelanggaran hak dan pengingkaran kewajiban warga negara dalam kehidupan berbangsa dan bernegara</p> <p>3.2 Mengevaluasi praktik perlindungan dan penegakan hukum untuk menjamin keadilan dan kedamaian</p> <p>3.4 Mengevaluasi dinamika persatuan dan kesatuan bangsa sebagai upaya menjaga dan mempertahankan Negara Kesatuan Republik Indonesia</p>	<p>KOMPETENSI INTI 4 (KETERAMPILAN)</p> <p>4.1 Menyiaji hasil analisis nilai-nilai Pancasila terkait dengan kasus-kasus pelanggaran hak dan pengingkaran kewajiban warga negara dalam kehidupan berbangsa dan bernegara</p> <p>4.2 Mendemonstrasikan hasil evaluasi praktik perlindungan dan penegakan hukum untuk menjamin keadilan dan kedamaian</p> <p>4.4 Merancang dan mengkampanyekan persatuan dan kesatuan bangsa sebagai upaya menjaga dan mempertahankan Negara Kesatuan Republik Indonesia</p>	<p>PENAMBAHAN KEKHASAN SIT</p> <p>3.1.1 Nilai-nilai Pancasila selaras dengan rumusan <i>Maqasid Syariah</i> Ulama Fikih Imam al-Syatbi (w. 790 H), mengkristalisasi tujuan dilaksanakannya ajaran agama Allah SWT</p> <p>3.2.1 Memberi contoh praktik penegakan hukum Rasulullah yang tak pandang bulu. Salah satu ungkapan beliau adalah "Dan Bila pun Fathimah anakku yang mencuri, maka aku sendiri yang akan langsung menghukumnya"</p> <p>3.4.1 Rasulullah di utus untuk menebarkan Risalah yang Rahmatan li Alaminn. Beliau mengajarkan persatuan dan kesatuan pada masyarakat Madinah yang berbeda latar belakang, agama suku dan budaya. Ini adalah teladan untuk kita semua.</p>
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Figure 2. 1 Practical recommendations for strategic pedagogies in the first edition (left); and fourth edition (right)

2.4 Patterns and Trends in Islamic Value Approaches

An Islamic revival in the 1980s had swept across Indonesia, as it had over the majority of the Muslim world. The public's increasing disillusionment with the long-dominant secular nationalism prompted the revival. However, this also happened once Muslim youth were inspired to take charge of their religion through various forms of mass education.⁵⁴

In recent years, the Jaringan Sekolah Islam Terpadu (JSIT) network has garnered significant attention for the study of Islamic education curriculum in Indonesia. The modern curricula of these Islamic schools have been significantly influenced by the integration of moral and Islamic values, which is indicative of a broader trend in Indonesian Islamic educational systems toward adaptability and innovation. The JSIT curriculum book, which spans five editions, offers a distinctive perspective on the patterns and trends in the Islamic values approach that these institutions have adopted.

Masud's research exposes three angles on religious education. First of all, religious education helps to equip religious leaders like imams. It calls for specific technique and specialized instruction. Mass education has not as its goal this aim. Second, religious education is teaching specific religious values to the students into their brains. Once more, schools cannot entirely bear accountability for this particular endeavor. Special programs could be developed by religious communities. Mass education might have religious ideals as its emphasis, but not ones stressing

⁵⁴ Robert W. Hefner, "Muslim Democrats and Islamist Violence in Post-Soeharto Indonesia," in *Remaking Muslim Politics: Pluralism, Contestation, Democratization*, ed. Robert W. Hefner, 1st ed. (New Jersey: Princeton University Press, 2005), 296.

exclusivism. Third, religious education is the learning process concerning beliefs and customs. One cannot overlook this element in mass education. From these three classifications, I argue that JSIT's Islamic instruction more closely fits point number two.⁵⁵ Masud is skeptical about the practicality of applying the second point in mass education. Nevertheless, I hold a different perspective. The education system of JSIT endeavors to incorporate religious principles not just in the teaching of religious subjects, but also in the realm of general science.

According to Fazlur Rahman, modern Muslim theorists have two main views on modern knowledge: (1) They believe that Muslims should only learn practical technological things and not Western intellectual products; in fact, they believe that Muslims should stay away from these because they might create doubt and chaos in the Muslim mind, as the traditional Islamic system of belief already gives good answers to the most important questions about life; and (2) They believe that Muslims should not be afraid to learn both Western technology and intellectualism, since no kind of knowledge can be harmful and that science and pure thought were carefully cultivated by Muslims in the early medieval periods before being taken over by Europeans.⁵⁶ Looking at the materials taught by Islamic schools under the auspices of JSIT, they teach the whole national curriculum, not choosing which ones are in line with the values of Islamic faith and which ones are not.

SIT essentially adopts the Ministry of Education and Culture curriculum, albeit with some addition. Upon examining the curriculum structure, it becomes impossible to separate the Integrated Islamic School from the government-prepared national curriculum, as it forms an integral part of the national education system. Integrated Islamic schools accept all subjects from the national curriculum.⁵⁷ But what JSIT did was include an explanation to clarify what, from an Islamic standpoint, should be known. Teach science using national curriculum recommendations, then include explanations. Darwin's theory of evolution holds, for instance, the explanation for human origin. This is stated in the national curriculum. This stands in direct contrast to the theory of human beginnings, which religious teachers typically offer as explanation.

⁵⁵ Muhammad Khalid Masud, "Religious Identity and Mass Education," in *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity*, ed. Johan H. Meuleman, 1st ed. (London: RoutledgeCurzon, 2002), 178.

⁵⁶ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, 1st ed. (Chicago: University of Chicago Press, 1982), 46.

⁵⁷ Suyatno Suyatno, "SEKOLAH ISLAM TERPADU; Filsafat, Ideologi, Dan Tren Baru Pendidikan Islam Di Indonesia," *Jurnal Pendidikan Islam* 2, no. 2 (December 25, 2013): 362, <https://doi.org/10.14421/jpi.2013.22.355-377>.

Darwin's theory of evolution itself has been widely opposed by Muslims' authors.⁵⁸ JSIT offers a different perspective that humans truly come from other humans.

When examining Rahman's two divisions, Charlene Tan proceeds to draw comparisons between them and the factual information regarding education in Indonesia provided by Muslim educators. In Indonesia, Muslim educators perceive modern knowledge not as exclusively Western, but rather as a blend of religious and Western/secular knowledge within the framework of Islamic thought. This integration occurs through two main categories: rational/intellectual sciences (al 'ulūm al-aqliyyah) and traditional sciences (al 'ulūm al-naqliyyah), which encompass revealed knowledge. The school dismisses the idea that 'modern' courses are exclusively 'Western' subjects and instead believes that all information originates from God. This aligns more closely with Rahman's Division Number 2.⁵⁹

As mentioned in the previous chapter, Islamic schools use the word sekolah (school) and not the word madrasah. Fuadi hinted at the possibility of a deliberate choice of sekolah over "madrasah," as integrated Islamic schools proudly state that they are Islamic educational institutions. Is it because schools have a higher market value than madrasahs, or do they stand out due to their uniqueness? Possible explanations include more modern or pragmatic aims. Compared to schools, which attracted more students and were known as "integrated Islam" (a term that distinguished them from other Islamic schools like Muhammadiyah and Nahdlatul Ulama's Ma'arif schools), madrasahs were considered "second class" educational institutions during that time.⁶⁰

The present chairman of JSIT, Fahmi Zulkarnain, however, denied this claim. By looking at the origin of the division of responsibility, there is a reason why integrated Islamic schools are under the auspices of the Ministry of Education and Culture (currently called the Ministry of Education, Culture, Research, and Technology) and not under the auspices of the Ministry of Religious Affairs, even though Madrasah and SIT are both "Islamic schools." Fahmi explained that from the start, JSIT wanted to establish a public school that incorporated Islamic values into every scientific activity taught.

⁵⁸ Martin Riexinger, "Islamic Opposition to The Darwinian Theory of Evolution," in *Handbook of Religion and the Authority of Science*, ed. Jim R. Lewis and Olav Hammer (Leiden: BRILL, 2010), 499.

⁵⁹ Charlene Tan, "Educative Tradition and Islamic Schools in Indonesia," *Journal of Arabic and Islamic Studies* 14 (2014): 58, <https://doi.org/10.5617/jais.4638>.

⁶⁰ Akhsanul Fuadi, "MODEL PENDIDIKAN SEKOLAH ISLAM TERPADU" (doctoral, Yogyakarta, UIN SUNAN KALIJAGA YOGYAKARTA, 2019), 5, <https://digilib.uin-suka.ac.id/id/eprint/34292/>.

“Our schools are all basically public schools. They so neither are madrasas nor religious schools. However, public schools. We do, however, add Islamic ideals. Basically that. Being a public school, we use the national curriculum exactly 100%. Simply said, there are characteristic features (kekhasan). We thus build the curriculum to accommodate these specific requirements. Not, however, religious teachings. Hadiths thus do not exist and fiqh does not exist. Different from the Ministry of Religious Affairs' curriculum. One finds fiqh subjects as well as tarikh subjects. We work as a public school. Still, Islam fits within the framework of its values. So does the application.”⁶¹

Religious identity is the term used to describe an individual's approach to religion, which encompasses their decision to join a religious community, the extent to which they are passionate about their beliefs, and the manner in which they choose to express those beliefs in their daily lives.”⁶²

Three aspects help one to understand the identity of a school: its vision, its logo, and its practice.⁶³ JSIT's vision is "to be a driving force and empowered of Islamic schools for the glory of Indonesia." The aim is to enhance the organization's adaptability, capacity, and capability; strengthen its structure; empower and advocate for its members; and strengthen its role on a national and worldwide scale. The mission of JSIT is to create a group that can look ahead to educational problems, identify them, and provide answers to them. The organization's goal is to set up a system that can use its power and duty to carry out its purpose and vision in an honest, fair, and accountable way. It needs to be able to empower its members and responsibly defend their rights as well.

Through collaborating and forming alliances with other institutions, both locally and abroad, the organization should proactively aid in the achievement of high-quality education.⁶⁴ JSIT's articles of association document defines JSIT as a social organization (Ormas) operating in the field of education. The organization is non-

⁶¹ Zulkarnain, interview.

⁶² Yasmin Hassen, “Making Muslims: The Politics of Religious Identity Construction and Victoria’s Islamic Schools,” *Islam and Christian-Muslim Relations* 24, no. 4 (October 1, 2013): 505, <https://doi.org/10.1080/09596410.2013.813120>.

⁶³ Geva Iftach and Orly Shapira-Lishchinsky, “Principals’ Perceptions of School Identity: Logo, Vision and Practice,” *International Journal of Educational Management* 33, no. 6 (January 1, 2019): 1170, <https://doi.org/10.1108/IJEM-11-2018-0365>.

⁶⁴ JSIT Indonesia, “Visi, Misi & Tujuan - Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA,” October 3, 2016, <https://jsit.id/sample-page/visi-misi-tujuan/>.

partisan, non-profit, and open, meaning it is willing to collaborate with any party that aligns with its vision, mission, goals, and objectives.⁶⁵ JSIT is aware that Islamic education has to be based on the concept that Allah SWT revealed His verses and knowledge via two paths: directly from Allah, in the form of revelation, or verses of the Al-Qur'an (ayat qauliyah), and there also exist those in the form of understanding the universe (ayat kauniyah). This paradigm guarantees that Islamic education stays firmly free from dualism or disintegration.⁶⁶

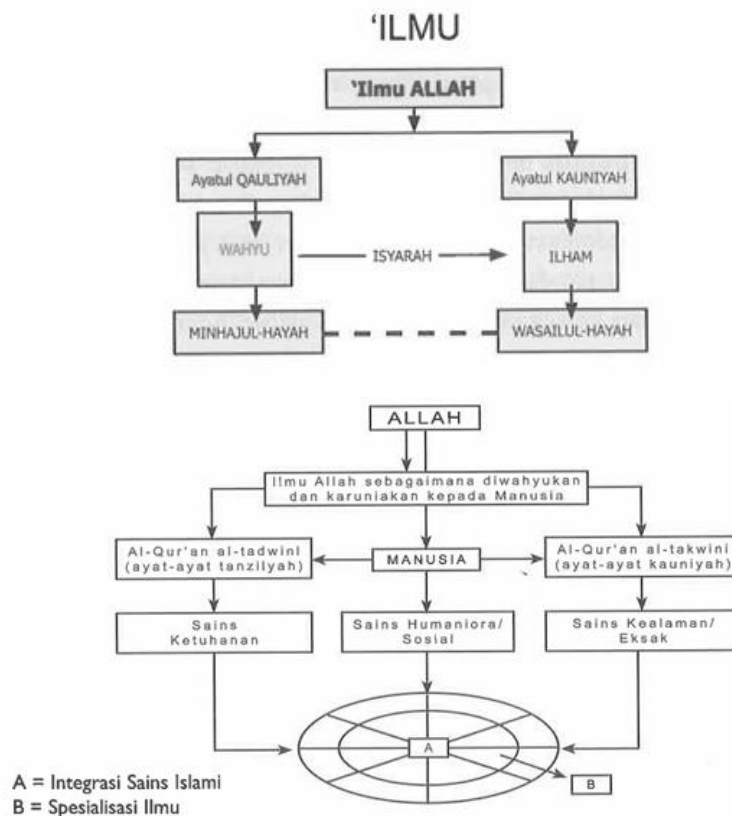


Figure 2. 2 The concept of Integrated knowledge from the “Standar Mutu”

According to Hasan, this paradigm reflects the idea of Islamization of knowledge advanced by Ismail Raji al-Faruqi. Aiming to reconstruct modern sciences on the foundation of Islam, Ismail Raji al-Faruqi presented the Islamization of knowledge. In the approach, strategy, data, challenges, goals, and aspirations of sciences, he underlined the need of including Islamic values and principles. This

⁶⁵ JSIT Indonesia, “Anggaran Dasar JSIT Indonesia,” July 31, 2003.

⁶⁶ Tim JSIT Indonesia, *Standar Mutu Kekhasan Sekolah Islam Terpadu Edisi Kedua* (CV. Robbani Press, 2010), 28.

initiative sought to put Islamic subjects under control of secular ones, therefore fostering unity of knowledge, life, and history.⁶⁷

Apart from the tendency of integration of general knowledge with religious values, with the concept that science is generally not separated between general science and religious knowledge because it originates from the same source, namely God, there are also intriguing patterns to explore. Particularly the second and third editions

At a time when the national curriculum provides an explanation point for Islamic religious subjects in the form of "Getting to know the figures of the Islamic movement," the JSIT curriculum in the second and third edition takes advantage of the opportunity to introduce figures related to the Muslim Brotherhood, namely Hasan al-Banna and Sayyid Qutb, as well as four school imams, regional figures, and one figure who will later be the student's task to discover for themselves.

<p>20 Mengenal Tokoh-tokoh Pergerakan Islam</p>	<p>20.1 Menjelaskan riwayat singkat tokoh-tokoh pergerakan Islam 20.2 Menyebutkan keteladanan dan hikmah dari perjuangan tokoh-tokoh pergerakan Islam</p>	<p>Tokoh-tokoh Pergerakan Islam -4 imam madzhab -Hasan AlBanna -Sayyid Qutb -Tokoh Daerah -1 tokoh lain (penugasan)</p>
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Figure 2. 3 The example of Islamic Values addition (left column) to National curriculum (right column): by introducing names of Muslim Brotherhood figures

JSIT also frequently conducts comparative research abroad to provide ideas and perspectives that aim to raise quality standards. One of the theories of Islamization of knowledge is originated in Malaysia. But, the country did not go through what JSIT went through. Malaysia has Musleh Integrated Education Berhad (MIEB) schools if Indonesia has JSIT. Originally known as Pendidikan IKRAM Musleh Berhad (IKRAM Musleh), Musleh Integrated Education Berhad (MIEB) is a non-governmental organization (NGO) under the direction of Pertubuhan IKRAM Malaysia (IKRAM), with an eye toward da'wah, education, and virtue. IKRAM is a complete organization

⁶⁷ Hasan, "Islamizing Formal Education," 18.

that aims to introduce real and comprehensive Islam to the broad Malaysian public.⁶⁸ I interviewed one of the MIEB school's teacher, he explained that MIEB can better understand the Islamization of knowledge by extending the amount of religious subjects generated by the IKRAM organization itself without changing the necessary general courses from the national curriculum⁶⁹, if JSIT tries to include Islamic principles into all general subjects. Thus, the incorporation of Islamic values in MIEB institutions should not change as experienced by JSIT's "Standar Mutu" curriculum.

In another part of the book, it highlighted the achievements made by Muslim Brotherhood (IM) leaders in protecting Indonesian freedom.⁷⁰ The national curriculum gives students the fundamental ability to value the efforts and roles of activists in getting ready for Indonesian freedom. Then SIT added its uniqueness: valuing the services and contribution of Islamic struggle leaders in announcing Indonesia's independence. Soekarno sent a delegation to show his thanks, while Hasan Al-Banna guided IM's support of Indonesian independence. The fourth edition does not now show this debate. But in the fourth edition, knowledge about IM was taken out of the "Standar Mutu" material and replaced with a stronger nationalist attitude. While the guidelines from the national curriculum explain the education of rights and responsibilities as citizens, the addition of Islamic values by JSIT emphasizes that the obligation to defend the country and love one's homeland is part of Islamic teachings.

This is evident in the inclusion of SIT's Islamic value addition—that of the need to defend the nation and love the homeland as well as the stress Pancasila is part of Islam. The fourth version of the textbook lists "Exploring the contents of speech texts that are heard and read" as the fundamental competency for class 6 Indonesian language courses in the national curriculum. At the same time, the JSIT curriculum is incorporating Islamic ideals through the creation of texts and speeches under the topic "Proud to become a Pancasila Muslim" (I am a Muslim, I am a Pancasila person). In the civic education subject for grade 10 at the high school level, the national curriculum emphasizes appreciation to God for the values that comprise the commitment to national integration within the framework of *Bhinneka Tunggal Ika*. JSIT underlines that *Bhinneka Tunggal Ika*'s premise is also consistent with Islamic teachings when

⁶⁸ "Kenali IKRAM Musleh," IKRAM Musleh, accessed August 2, 2024, <https://musleh.edu.my/kenali-ikram-musleh/>.

⁶⁹ Ahmad (pseudonym), Personal Interview, July 25, 2024.

⁷⁰ Tim JSIT Indonesia, *Standar Mutu Kekhasan Sekolah Islam Terpadu Edisi Kedua*, 210; Tim JSIT Indonesia, *Standar Mutu Kekhasan Sekolah Islam Terpadu Edisi Ketiga*, 3rd ed., 2014, 52.

creating the Medina Charter, which was not mentioned in the earlier "Quality Standards" book.

KD BSNP	Penambahan/Khas SIT
	<ul style="list-style-type: none"> o Pasya. o Cerita :Dikirimnya utusan resmi oleh Soekarno untuk berterima kasih kepada Al Ikhwanul AI Muslimin. Utusan dipimpin KH. Agus Salim o Peristiwa proklamasi Naskah proklamasi yang disiapkan Naskah proklamasi yang dibacakan

KD BSNP	Penambahan/Khas SIT
2.3 Menghargai jasa dan peranan tokoh perjuangan dalam mempersiapkan kemerdekaan Indonesia	<ul style="list-style-type: none"> o Tambahan Butir KD : o 2.4 Menghargai jasa dan peranan tokoh perjuangan Islam dalam mempersiapkan kemerdekaan Indonesia o Cerita :Dukungan Al Ikwon AI Muslimin pimpinan Hasan Al Banna terhadap kemerdekaan Indonesia o Cerita :Juli 1945 Muhammad Zein Hassan, tokoh pemuda Indonesia di Mesir mengajak berjihad dengan mengumpulkan uang untuk kemerdekaan Indonesia

Kelas VI

KOMPETENSI DASAR	KOMPETENSI DASAR	PENAMBAHAN/KHAS SIT
3.1 Menganalisis penerapan nilai-nilai Pancasila dalam kehidupan sehari-hari	4.1 Menyajikan hasil analisis pelaksanaan nilai-nilai Pancasila dalam kehidupan sehari-hari	<ul style="list-style-type: none"> o Cerita tentang Pancasila dalam pandangan Islam: Sila pertama 'Ketuhanan Yang Maha Esa' adalah pancaran Tauhid; sila kedua 'Kemanusiaan yang Adil dan Beradab merupakan salah satu unsur utama dari ajaran <i>ijtima'iyah</i> (nilai-nilai keadilan masyarakat) menurut ajaran Islam.; Persatuan merupakan satu sendi ajaran Islam; Kerakyatan dilukiskan dengan kata musyawarah dalam Alquran, sedangkan Keadilan Sosial menjadi sasaran pembentukan masyarakat <i>marhamah</i> menurut ajaran Islam, yang dipraktekkan dengan perasaan santun dan kasih sayang.

Figure 2. 4 The example of Islamic Values addition (left column) to National curriculum (right column) : by emphasizing Pancasila is in line with Islamic values.

2.5 Summary

The JSIT organization from 2006 to 2023 has issued five curriculum editions. The first edition in 2006 was the original version of the JSIT curriculum. Four years later, in 2010, the second edition was issued with the main theme in the curriculum revision being the introduction of twelve quality standards for Islamic schools, with special additions in the form of Islamic principles in several disciplines. Next, in 2014 the second edition came out with the Introduced integrated Islamic school accreditation

criteria; the relevant national curriculum is no longer displayed and only standards typical for integrated Islamic schools are discussed in this edition. Three years later, the JSIT organization again issued the fourth edition in 2017, which highlighted how the objectives of Islamic education and the legally declared national education goals are equal. The latest in 2023, the fifth edition which has the theme of curriculum revision for Highlighting the learning and assessment tenets of the government, enhancing the Pancasila student profile, and industrial revolution 4.0, the transformative education tenets. The current national curriculum has informed the adaptation of this edition.

The pedagogical strategies that appear in these five editions show developments in the form of classroom learning strategies, which were initially teacher-centred education, then student-centred learning was introduced in the fourth edition, most recently the fifth edition was revised to focus more on student-centred learning but the student's character is shaped individually. stronger to be active in the learning process. The patterns and trends in Islamic value approaches seen in the five editions of the JSIT curriculum can be understood as an effort to build an Islamic education system in Indonesia that adapts and innovates. The JSIT education system seeks to incorporate religious principles not only in the teaching of religious subjects but in various areas of general knowledge. The curriculum also shows the same educational pattern as the national curriculum with the main modification being the addition of Islamic creed values in every scientific activity taught. From the development of the editions of "Standar Mutu," we can also find a pattern of changes, which previously was very strong with elements of introducing Muslim Brotherhood figures and focused more on the Islamization of knowledge, but in subsequent editions, this has been removed from the book "Standar mutu" and prioritizes nationalist values and emphasizes that nationalism is also part of religion.

CHAPTER III

A SOCIAL AND POLITICAL CONTEXT OF JSIT CURRICULUM REVISIONS

3.1 Introduction

In the video of the limited meeting regarding the 2020-2035 education road map at the State Palace on June 4, 2020 which was uploaded by the official channel of the Presidential Secretariat, Indonesian President Joko Widodo emphasized that Indonesian people must anticipate the major changes occurring in the world, starting from technological disruption which has an impact on all sectors, including the application of automation, artificial intelligence, big data, internet of things and others, we must also anticipate changes in the demographics of the socio-economic profile of the population, including changes in the labor market, which is more flexible, environmental changes and very rapid structural changes. One of the important points conveyed was the emphasis on character education. "The superior human resources that we want to build are human resources with noble character by cultivating Indonesian cultural values and Pancasila. Character education must not be forgotten because this is very important in developing the mental and character of the nation." This is an important need in curriculum development, including the increasingly dynamic Islamic school curriculum, many factors shape and encourage curriculum development, especially in social and political contexts. Therefore, this chapter attempts to explain a social and political context of JSIT curriculum revisions.

3.2 Historical Background

Initially, religion was considered a personal right and was often ignored, so Islamic religious education was not initially taught in schools. Until finally, Islamic education figures emerged to make Islamic religious education a mandatory topic in schools.⁷¹ This came to fruition after the passing of the National Education System Law No. 2 of 1989 and was strengthened in 2003 in the National Education System Law No. 20 of 2003. However, Islamic religious education still does not receive a sufficient portion in realizing national education goals. what is aspired to is to create Indonesian people who are devout and have noble morals. One of the reasons is the

⁷¹ Ahmadi Lubis, "Sekolah Islam Terpadu dalam Sejarah Pendidikan Islam di Indonesia," *Jurnal Penelitian Sejarah dan Budaya* 4, no. 2 (2018): 1077–95, <https://doi.org/10.36424/jpsb.v4i2.60>.

dichotomy of knowledge between religious and general knowledge in schools so that educational institutions in Indonesia are unable to produce graduates with optimally complete personalities. This dichotomy of knowledge eventually became institutionalized in the form of dualism in the national education system.⁷² On the one hand, there are religious schools which are under the Ministry of Religious Affairs, on the other hand, there are public schools which are under the Ministry of Education and Culture.⁷³

It is believed that the existence of a dichotomy between Islamic religious knowledge and general knowledge in the school education system in Indonesia is not the only reason for the birth of the idea of establishing an integrated Islamic school, but is also based on other factors such as ideological factors or the idea that Islamic teachings are *syumuliyah* (universal) and *mutakamiliyah* (conclusive). This means that there is a spirit that encourages the realization of schools as miniatures of Muslim community life.⁷⁴ This arose because there was a view that the education system in force at that time only encouraged students to have the ability to master science and technology, they did not have a solid basic moral education so they could easily fall into modern cultural diseases, for example; free sex, drug use, juvenile delinquency, and others.⁷⁵ This further strengthens the intentions of the Integrated Islamic School actors to revolutionize dualistic education because it is considered no longer useful, especially considering the perception that the world view of dualistic schools originates from secular thinking.

To create a new formula, the integrated Islamic education model that has been traditionally applied is now being used in Indonesian Islamic education. As a result, Islamic schools with integrated labels began to appear in Indonesia in the late 1980s. Interestingly, the idea of Islamic education was actually started by campus missionary activists from various state universities in Indonesia. This is unique considering that Islamic education is supposed to come from Islamic religious university activists in Indonesia, but in reality, this is not the case. According to Kurnaengsih, it is closely related to the intellectual activities of campus activists who are members of the LDK (Campus Da'wah Institute) on several large state campuses,

⁷² Azyumardi Azra, *Pendidikan Islam: tradisi dan modernisasi menuju milenium baru* (Logos Wacana Ilmu, 1999), 35.

⁷³ - SUTRISNO, *PEMBAHARUAN DAN PENGEMBANGAN PENDIDIKAN ISLAM*, vol. Vol. 1 (Yogyakarta: FADILATAMA, 2010), 59, <https://digilib.uin-suka.ac.id/id/eprint/29160/>.

⁷⁴ Lubis, "Sekolah Islam Terpadu dalam Sejarah Pendidikan Islam di Indonesia."

⁷⁵ Suyatno Suyatno, "SEKOLAH ISLAM TERPADU DALAM SISTEM PENDIDIKAN NASIONAL," *Al-Qalam* 21, no. 1 (January 9, 2016): 1–10, <https://doi.org/10.31969/alq.v21i1.213>.

for example at UI (University of Indonesia) and ITB as well as various other well-known campuses. LDK members play a very important role in spreading Islamic ideology, especially among Islamic students who are studying at public universities.⁷⁶

This awareness of course does not just appear, there is a reason behind it. If we examine further the history of Islamic education in Indonesia, we will find ideas and thoughts about the concept of Islamic education with an integrated model, although not with an integrated label. A school education system that combines general and religious studies has existed before. The implementation of traditional integrated Islamic schools existed in 1909, Abdullah Ahmad founded the Adabiyah School in West Sumatra, although initially this school was in the form of a Madrasah, but in the end, it turned into a school. Long before that, in 1901 to be precise, there was Jami'ah al khair in Jakarta which initiated an integrated Islamic education model, and Al-Irsyad in 1913 in Jakarta and Surabaya. And the renewal of Muhammadiyah Islamic education in Yogyakarta in 1925, as well as the renewal of Islamic education for the Islamic Association in Bandung in 1923.

Furthermore, integrated learning collaborated with Islamic educational institutions, so that the concept of an "Integrated Islamic" education system was born. which is called sekolah (school) which was first launched in 1993. In simple terms the concept of "Integrated Islamic School" is almost similar to the types of Islamic schools that existed before, namely Madrasah Ibtidaiyah equivalent to SD-IT, Madrasah Tsanawiyah equivalent to SMP-IT, and Madrasah Aliyah equivalent to SMA-IT. Finally, the Integrated Islamic School Network (JSIT) affiliated school began to develop massively in Indonesia during the reform period in 1998 when political changes and changes in societal needs occurred, where there was freedom in various fields, including in the field of education. Schools that are members of JSIT are usually called SIT (Integrated Islamic Schools), with the back label IT, Islam Terpadu (Integrated Islam), and are all managed independently by the community. Then, the JSIT organization was officially founded in Indonesia on July 31 2003, led by Dr. Fahmi Alaydrus, as chairman of the Nurul Fikri Foundation. JSIT then became an integrated Islamic school network throughout Indonesia. The emergence of various integrated Islamic schools that are members of the JSIT

⁷⁶ Kurnaengsih, "Konsep Sekolah Islam Terpadu, (Kajian Pengembangan Lembaga Pendidikan Islam di Indonesia)," *Risalah* 2, no. 1 (2015): 78–84, https://doi.org/10.31943/jurnal_risalah.v2i1.14.

organization has further enriched the types of primary and secondary educational institutions.

SIT's position in education in Indonesia offers a new system, graduates of integrated Islamic educational institutions are expected to be able to produce and create educational graduates who have personality, piety and noble character, individuals who are syamil (unified) in their beliefs, thoughts and kamil (perfect) in their actions in the form of morals. and practice. Islamic teachings and values as a whole (kaffah) in his life. Nowadays, there is a need for schools that are expected to be role models for school education graduates who are able to carry out Islamic values like Islamic boarding school graduates, which are increasingly in demand, especially:

1. Graduates who are directed not only prioritize a pragmatic, hedonistic and materialist life.
2. The human figure expected by the current and future education system is a human being who is religious, personable, intelligent, creative, healthy, and beneficial to society and the nation, so that he is able to function as a servant of Allah and a 'khalifah' or caliph on earth.
3. Educational orientation is the formation of the whole person, not a combination of all aspects of life (physical, emotional, mental, social and moral).

These three points are sought to be accommodated as goals in developing an integrated Islamic education system. Thus, the emergence of the idea of Integrated Islamic Schools in Indonesia is being encouraged as an answer to dissatisfaction with the dichotomous national education system which is felt to be unable to answer the needs and challenges of the times, especially regarding advances in science and technology. technology accompanied by Islamic values. This goal has been consistently carried forward by the JSIT organization and spread to various integrated Islamic schools in the country, and has become an alternative for the Indonesian people who are predominantly Muslim, apart from Islamic educational institutions that have long existed, for example educational institutions managed by Muhammadiyah and Nahdlatul Ulama (NU). As a private educational institution, the presence of JSIT has colored Islamic education with the spirit of modernizing the education system that is adaptive to developments in science and technology, without abandoning the strong Islamic spirit and values in the learning process. SIT is now built with the inspiration to develop and build quality Islamic schools, is encouraged to establish schools that are free from secularism, and strives to become

an international standard school. SIT integrates curriculum, learning and environment in an integrated manner.

Historically, to realize the SIT school system, JSIT has built a curriculum that is different from the applicable national curriculum, the first edition of the SIT curriculum was approved through the 1st JSIT National Conference in 2006. Even though the JSIT organization has been established since July 31 2003, the first official curriculum has only just appeared three years later. Therefore, there was a gap of three years before the official curriculum was implemented. Based on the results of interviews, it is known how the initial curriculum was implemented before the official curriculum was implemented:

"The curriculum that was in effect before the first curriculum in 2006 was the Integrated Islamic School Curriculum. So, this book has been in the making for some time, trying to compile it into a structured curriculum, as long as it has existed. Initiated by the first Integrated Islamic School to be established, namely the Nurul Fikri School, all the basic concepts were in Nurul Fikri and then duplicated by other schools, almost 300 schools."⁷⁷

The main reason why the SIT curriculum was not issued at the same time as the organization was founded or in the first year the JSIT organization was formed was that its management was not yet complete, therefore, after the management system was complete and adequate, the first SIT curriculum was prepared which was finally launched in 2006. In its development, changes in the curriculum during This has undergone four revisions. This is not a routine agenda, but there are reasons why this needs to be done. It is generally known that the JSIT organization cannot be separated from its adaptation of the national curriculum which serves as a comparison material for its curriculum. This was stated directly by the Chairman of JSIT Indonesia

"Yes, of course there will also be developments in the ministry (of education). Because there are new developments, we are making improvements. Now, of course, it's because there is an independent curriculum. "Because in principle, Because in principle, the JSIT curriculum comes from the national curriculum."

⁷⁷ Zulkarnain, interview.

All curricula issued follow developments in the national curriculum, thus the reasons why the curriculum is revised can be traced to the reasons why the national curriculum is revised. Thus, the first curriculum issued in 2006 was the original JSIT curriculum, then the 2010 curriculum appeared as the first revision of the 2006 curriculum. The reason was that this revision was carried out in response to the publication of PP 17 of 2010 Management and Implementation of Education, so it needed a more in-depth explanation of the education system. Islam is integrated in its management.

The second revision to the third edition of the guidebook was carried out due to changes to the national curriculum, namely K13. The main causes include: (1) the increasingly strong challenges of globalization such as the integration of the ASEAN Community, the rise of creative industries, and the development of creative technology. (2) From a social perspective, the widespread phenomenon of corruption, bullying of students, and narcotics were also put forward as reasons for changes to the curriculum. And (3) the public's perception of the previous curriculum was too focused on cognitive aspects, the burden on students was too heavy and they lacked character.⁷⁸ This is what underlies the changes to the national curriculum which were then followed by changes to the JSIT curriculum in 2014 which no longer emphasized its relevance to the national curriculum and focused more on revising the standards they had built for schools in JSIT.

The next edition of the guidebook came out not long after the revised edition of the National Curriculum 13 (2016) was released, namely the fourth edition of the JSIT curriculum in 2017. If you review the reasons for the revision of the National Curriculum (2017), it is known that curriculum arrangements and changes were made so that the national education system can keep up with current developments, and always relevant and competitive. Curriculum arrangements and changes are carried out in line with Articles 35 and 36 of the National Education System Law which emphasize the need to improve National Education Standards as a curriculum reference in a planned and periodic manner. In its implementation, the 2013 Revised Curriculum requires teachers to develop learning by integrating four important things, namely Strengthening Character Education (PPK), Literacy, 21st Century Skills (4C), and Higher Order Thinking Skills (HOTS). In this case, the 2017 JSIT

⁷⁸ Rusliansyah Anwar, "Hal-Hal yang Mendasari Penerapan Kurikulum 2013," *Humaniora Binus* 5, no. 1 (2014): 97–106.

curriculum adds emphasis that the goals of JSIT Islamic education and the legally stated goals of national education are equivalent.

The 2023 edition of the guidebook is the latest and is still valid and is a curriculum equivalent to the independent curriculum. Minister of Education and Culture, Nadiem Makarim, changed the curriculum policy not without reason. He saw the results of Adaara's research, Vol. 11, No. 2, August 2021 179 PISA, 2019 which shows that in the field of literacy and mathematics, out of 79 countries, Indonesia is ranked 74th. Nadiem made an assessment of minimum abilities, including numeracy, literacy and character survey. As the name suggests, freedom to learn is freedom of thought for teachers and students. This curriculum can shape the character of students and teachers, because they can freely explore skills, knowledge and attitudes from the environment. Freedom to learn is very well applied to students in accordance with the demands of 21st century education, because freedom to learn can encourage students in learning, help shape themselves, help them have a caring attitude, self-confidence and help them adapt to society. These changes were finally also made to the JIST curriculum which became increasingly progressive in line with the times, where the latest edition highlighted the government's principles of learning and assessment, increasing the profile of Pancasila students, and industrial revolution 4.0, the principles of transformative education. The current national curriculum has informed the adaptation of this edition.

3.3 Social Context

Integrated Islamic schools exist as a result of the public's demand for Islamic education which does not emphasize secularism in its education system. The community wants the development of a curriculum that seeks to combine knowledge and faith, morals and skills, piety and intelligence. The expected graduates from this integrated Islamic school are students who represent the ideal of education from an Islamic perspective, in the form of a generation of Muslims who are obedient, wise, powerful and civilized. During the twenty years of its existence, JSIT has continued to develop, with several changes to accommodate the needs of the community. More deeply, observing community demand can be seen from the programs offered by SIT itself. This is because the programs offered have gone through a structured development process with various considerations including relevant community requests at that time. It is known that integrated Islamic schools expect their graduate

output to have ten main characteristics according to the first edition of the 2006 guidebook, including:

1. Good Faith (Salimul Aqidah) is belief in Allah SWT as the Creator, Owner, Sustainer and Ruler of the universe and abstains from all thoughts, attitudes, behavior of heresy, khurafat and syirik.
2. Right Devotion (Sahihul Ibadah) is a habit and fondness for carrying out worship which includes: prayer, shoum, reading the qur'an, dzikir and prayer according to the instructions of the qur'an and Sunnah.
2. Strong Character (Matinul Khuluq) displays polite, orderly and disciplined behavior, cares about others and the environment and is patient, tenacious and brave in facing the problems of everyday life.
3. Independent (Qadirun alal Kasbi) Independent in meeting all his life's needs and having sufficient knowledge, skills and abilities to meet his life's needs.
4. Smart and knowledgeable (Mutsaqqaful Fikri) has critical, logical, systematic and creative abilities that make him knowledgeable and masters teaching materials as well as possible as well as careful and clever in mastering all the problems faced.
5. Physical Power (Qawiyyul Jismi) has a healthy and fit mind and body, strong stamina and endurance and sufficient martial arts skills to protect oneself from all evil from other parties.
6. Serious and disciplined (Muja-hidun Linafsihi) Having seriousness and high motivation in improving oneself and one's environment as demonstrated by good ethos and discipline.
7. Well Organized (Munazhzhomun Fi Syu'unihi) orderly in all work, duties and obligations, brave in taking risks. However, remain careful and calculated in your steps.
8. Efficient (Harisun 'ala waqtihi) always makes useful use of time and energy, able to carry out activities according to priority scale.
9. Giving Contribution (Nafi'un Lighoirihi) cares about other people and has the sensitivity and skills to help other people who need help

The school's expectations for the quality of the graduate output produced can be understood through the expectations of the parents of students who choose SIT as their child's educational institution. According to Rusadi's findings, from the perspective of the community represented by parents, the presence of SIT is expected to have beneficial value in the form of superior Islamic religious education compared

to formal schools. Parents choose the Integrated Islamic School, because the advantage offered by this education system is that it is able to fulfill students' basic obligations and needs, namely national education, but has a unique addition in the form of Islamic religious education with various subjects such as fiqh, hadits, aqidah, arabic, tajwid, and etc.⁷⁹ In the subject of general education, SIT offers a curriculum that integrates Islamic values in it, this is intended to meet the community's need for Islamic education that does not emphasize secularism, this is in accordance with the findings of the interviews conducted:

"So, there is a value, and that is what teachers will train on how to connect each subject to faith, for example. Knowledge is philosophically derived from Allah. There is the science of kauniyyah and there is the science of qauliyyah. Kauniyyah science is natural science. Qauliyyah science is religious science. Both are from Allah. So actually, that's what we hope for, and it doesn't depend on one or two verses. So very flexible. Why do they have to study philosophy? Yes, so that they gain knowledge and know their creator. "Don't let your child study Physics, Science, Mathematics, he doesn't know that this was revealed by Allah."⁸⁰

The Islamic content in every lesson is what SIT offers to students. Therefore, it is not surprising that in this modern era, many parents are increasingly interested in choosing and trusting the Integrated Islamic School (SIT) as a place for their children to go to school in the hope of becoming children who are devout and god-fearing and have noble morals and manners that are in accordance with Islamic teachings. This refers to the aim of elementary school education at SIT, namely to provide Islamic basic education which is able to shape children's character so that they have knowledge, attitudes and behavior in accordance with the principles of children's education in Islam and their competency standards. With other advantages, the general science offered is in accordance with the national curriculum, so that graduates have competitiveness who are able to meet the needs of the world of work market.

⁷⁹ Millena Apriliani Rusadi and Agus Machfud Fauzi, "RASIONALITAS ORANG TUA DALAM MEMILIH SEKOLAH ANAK DI SEKOLAH DASAR ISLAM TERPADU (SDIT)," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 14, no. 1 (June 28, 2022): 40–45, <https://doi.org/10.47435/al-qalam.v14i1.711>.

⁸⁰ Martoni, interview.

Statistically, the development of public interest in integrated Islamic education can be reflected in the development of the number of schools registered with JSIT. According to data from the Central JSIT secretariat as of 2023, the number of JSIT members spread across 34 provinces with various levels of educational units is 2460 schools. This number has shown a significant increase compared to the previous two years, namely 2021, when there were 2,300 schools. This is a clear signal that the number of people interested in integrated Islamic schools has continued to increase since they were first established in the last two years. It is not surprising that SIT is an alternative education system that is currently developing in society and continues to grow in line with society's educational needs.

The SIT education system is also developing along with the development of the number of enthusiasts, many factors are actually driving changes in SIT education, which in this research focuses on looking at the impact of social factors in the form of social and cultural development in Islamic education, especially the JSIT curriculum.

"Now there is the 4.0 era, we will also include it. Yes, basically we watch and observe developments. Yes, tips for inserting content to adapt to developments."⁸¹

This shows how transformative the JSIT curriculum is in reading societal developments. In fact, in the context of social development, Indonesia has even entered the era of society 5.0, which marks a deeper transformation in the view of the role of humans. This era places humans as the main component actively involved in the transformation process, in contrast to their more passive role in the industrial revolution 4.0. In the era of society 5.0, there are renewal efforts aimed at creating added value through elaboration and close collaboration with increasingly sophisticated systems, information and technology. The era of society 5.0 also marks the integration between the virtual and physical worlds, where technology such as artificial intelligence becomes the main driver in simplifying many aspects of life.

The shift in various activities from the offline to online world has triggered changes in the educational landscape. The national curriculum which has currently been affected by this change has also been adopted by SIT. According to Rhenald Kasali in his book entitled "Disruption," it is argued that the development of an

⁸¹ Zulkarnain, interview.

Islamic curriculum such as SIT which is relevant to this era at least adopts an innovative mindset, encouraging oneself to keep learning, and change or reinvent the approach used. The following three things must at least be developed in the curriculum to maintain the existence of Islamic education and prepare it to face the global future in the Society 5.0 era.⁸²

1. Disruptive mindset, is a person's way of thinking that is influenced by a framework that has been previously created before he starts thinking and acting. Currently, Islamic religious education operates in a fast digital era, high mobility, and access to information is a primary need. It is important for educational practitioners, especially in the context of Islamic religious education, to develop a mindset that is able to follow these developments and not appear to be left behind.
2. Self-Driving, Organizations that are able to adapt to change well are those that have Human Resources who have the mentality of good drivers, not passengers. The driver's mentality is willing to open up, be able to read situations quickly and accurately, uphold integrity, and act deftly. These abilities are very important in the context of Islamic religious education.
2. Reshape or Create, There is a concept that is popular among Muslims which puts forward the idea of "keeping the good old and taking the new, better." In the context of Islamic religious education in the Society 5.0 era, it is important to consider the process of change or modification needed to remain relevant with current developments.

This will help Islamic religious education to maintain its existence and remain in line with current developments. In this way, Islamic religious education remains relevant and able to survive in the midst of ongoing changing times. But to build a modern and transformative education system, it is also necessary to consider ongoing cultural development. Cultural values are abstract concepts regarding basic issues that are very important and valuable in human life which continue to change and are applied by society. Culture is increasingly inseparable from Islamic religious education. Friedman in his book *The World is Flat* states that there is a unity between religion and culture, stating more firmly that religion and culture are like coins that form one unit.⁸³

⁸² Rhenald Kasali, *Disruption* (Jakarta: PT. Gramedia Pustaka Utama, 2017).

⁸³ Thomas L. Friedman, *The World Is Flat 3.0: A Brief History of the Twenty-First Century* (Picador, 2007), 142.

Cultural practices will take root in students if educators model them through patterns and behavior in social processes at school. Because educators have a very strategic role in providing positive values in positive Islamic culture. The community environment becomes a medium for inheriting values and culture according to Islamic education because everyone will live in society. Therefore, the role of religious leaders (ulama and Islamic scholars) is highly expected to be able to control the values and culture of society towards Islamic values and culture. In fact, Islam has never prohibited positive culture in people's lives. In fact, Islam can preserve culture through a life process that is based on the values of the teachings of the Qur'an and al-Hadiths. There are many cultures that are colored by Islamic values that can save human lives from things that are prohibited in the values of Islamic monotheism. In this way, the culture that has developed since the birth of life can process with Islamic colors that can save the purpose of human life.

This is a very strategic role in Islamic education which can respond to cultures that are a part of human life that cannot be separated, but can be saved by giving them an Islamic color. There are many examples of cultures that have been colored by the values of Islamic teachings so that up to now Islam has been able to adapt freely without any coercion in internalizing the values of Islamic teachings. The curriculum built in Islamic education will be better if it includes elements of community culture, because people live with a culture and ethnicity that has been passed down for a long time. Culture can also be national culture, such as just a flag ceremony to commemorate the struggle of heroes who fought for the founding of the Indonesian nation. This is found in the early establishment of SDIT Nurul Fikri where one of the core activities is a culture of respect for the flag. Initially, the parents of the students, most of whom came from the Jemaah Tarbiyah, refused to hold the weekly flag ceremony and salute the flag. Moreover, sing the Indonesia Raya song. However, Martoni, the school principal at the time, admitted that this was primarily due to their limited and narrow knowledge. Once religious experts, who were visiting the school at the time, provided an explanation, the ceremony came to an end. It doesn't matter about the ceremony. No problem saluting the flag. There's no problem singing the song Indonesia Raya. However, to strike a balance, they raised the flag first, followed by the singing of Indonesia Raya.

“Previously, the understanding was very narrow because they thought it was part of the Aqidah. But with the arrival of doctors from Medina and Egypt of

all kinds. That's the problem settled. We don't even have a problem. We have received the explanation so why do we maintain it. So it's open. Moreover, Islam is rahmatan lil Alamin. So it's not exclusive, instead we are inclusive. Must be open. People who want to study Islam, don't be like frogs in a shell."⁸⁴⁸⁵

These kinds of updates are visible in the latest curriculum where JSIT tries to answer various cultural developments in Indonesia and emphasizes their relevance and positive values according to Islamic teachings. The important role of educators here is as a cultural transmitter, this is often not realized by educators. Children see, hear, feel the words and treatment carried out by educators. Whatever the educator does, even the way he speaks, the way he stands, the way he sits, the way he dresses, is a reflection of culture which will become the values captured by children. This is a hidden curriculum which actually emphasizes learning experiences for children without educators realizing it. When educators bring local wisdom cultural values into their interactions, with children, with fellow educators, staff or guardians and their environment, with full awareness, a culture-based learning climate will be created, in such conditions that children learn.

The developments in the latest edition answer the challenges of the times where issues of religious intolerance and racism are still common in Indonesia, so the latest curriculum wants to develop students' character that is inclusive, nationalist and cultured. Figure 2 shows that in detail the curriculum emphasizes cultural development as part of an important element of learning from PAUD to SMA. This shows the large influence of culture in the preparation of the curriculum so that the importance of cultural values is an important point in the latest revised edition of the

⁸⁴ Martoni, interview.

⁸⁵ It's an Indonesian proverb, meaning that someone with limited experience in the world views things from a limited perspective.

curriculum. JSIT realizes how rich Indonesia is in culture and their graduates are expected to be able to know the culture well and act positively.

No.	Dimensi	Elemen	Sub elemen	Alur Perkembangan Setiap Fase							
				Di Awal Fase F/U/L/D (Pusat)	Di Akhir Fase A (Kelas 1 - 2 SD/MI)	Di Akhir Fase B (Kelas 3 - 4 SD/MI)	Di Akhir Fase C (Kelas 5 - 6 SD/MI)	Di Akhir Fase D (Kelas 7 - 9 SMP/MTs)	Di Akhir Fase E (Kelas 10 SMA/MA)	Di Akhir Fase F (Kelas 11 - 12 SMA/MA)	
				berpendapat.						dan pemikiran orang lain.	
	2.2. Berbudaya	Menghargai kearifan lokal	2.2.1.	Mengenal kearifan lokal masyarakat setempat	Mengenal kearifan lokal di masyarakat dalam skala yang lebih luas	Mengetahui kearifan lokal sebagai kekayaan budaya.	Memahami kearifan lokal sebagai kekayaan budaya	Menyadari pentingnya melestarikan kearifan lokal untuk kemaslahatan hidup	Menyadari pentingnya mengembangkan kearifan lokal untuk kemaslahatan hidup	Aktif dalam mengembangkan kearifan lokal untuk kemaslahatan hidup	
2.2.2.			Mengenal makanan, pakaian, dan rumah daerah setempat	Mengenal makanan, pakaian, rumah, dan bahasa daerah setempat	Mengenal makanan, pakaian, rumah, bahasa, dan seni daerah setempat	Mengenal makanan, pakaian, rumah, bahasa, seni, dan nilai daerah setempat	Memahami makanan, pakaian, rumah, bahasa, seni, dan nilai daerah setempat	Mengembangkan budaya daerah yang positif untuk kemaslahatan hidup dengan menginternalisasi nilai-nilai Islam ke dalamnya.			
	2.3. Nasionalis	Cinta tanah air	2.3.1.	Mengenal cinta tanah air melalui lagu nasional	Mengenal cinta tanah air melalui lagu kebangsaan dan lagu nasional	Mengenal cinta tanah air melalui lagu kebangsaan, lagu nasional, dan lambang-lambang negara.	Mengenal cinta tanah air melalui lagu kebangsaan, lagu nasional, lambang-lambang negara, kekayaan alam dan budaya.	Menyadari pentingnya kemerdekaan NKRI dari segala bentuk penjajahan	Aktif dalam mewujudkan kemerdekaan NKRI dari segala bentuk penjajahan	Berperan serta dalam upaya mewujudkan cita-cita negara untuk perdamaian, ketertiban dunia dan kemerdekaan Palestina dan seluruh bangsa	
2.3.2.			Mengenal upacara bendera	Mengenal upacara bendera dan pahlawan nasional	Mengenal aturan baris berbaris dan tata aturan dalam upacara serta	Mengenal sejarah perjuangan bangsa, tokoh-tokoh pejuang bangsa,	Rajin dan khidmat dalam mengikuti upacara serta bersemangat menjadi	Menyadari pornografi, narkoba dan obat-obat terlarang sebagai			

Figure 3. 1 Typical SIT Graduate Competency Standards in Kurikulum Merdeka

3.4 Political and Policy Context

After Indonesian independence, Islamic education was not immediately included in the national education system. The dualism paradigm inherited from the colonial government is still deeply rooted in the world of education in the country. The Indonesian government inherited a dualistic education system, namely (1) an education and teaching system in secular state schools and (2) an Islamic education and teaching system that grew and developed among Islamic communities, both with a traditional-isolative pattern and an isolated-traditional pattern. Political developments in Islamic education began in 1950, where a historical accident occurred in our world of education, namely when Soekarno, the First President of the

Republic of Indonesia decreed the establishment of Gadjah Mada University for nationalist groups. At the same time, he also founded the Yogyakarta State Islamic Religious College (PTAIN) for Muslims. This is believed to be the beginning of the dichotomy of education in Indonesia.

Politically historically, the establishment of the Integrated Islamic School cannot be separated from the contribution of the Jamaah Tarbiyah movement which then took the initiative to establish the Justice Party which metamorphosed into the Prosperous Justice Party during its development, PKS cadres contributed to the establishment of SIT throughout Indonesia like mushrooms in the rainy season. With rapid development, SIT has an interest in formulating the same educational pattern in accordance with the spirit of producing kaffah Muslims. This is an interesting phenomenon, because it is compared with social religious organizations that can freely take part in the world of education, such as Nahdlatul Ulama, Muhammadiyah, Persatuan Islam, and Al-Jam'iyatul Washliyah, PKS have their own strategies to enter deeply into the world of education. SIT is a preferred form of educational institution for pragmatic and ideological reasons to be empowered by rather than other forms. Azra stated that there is a tendency for Islamic schools to spread ideological affiliation with the tarbiyah movement, which is mainly expressed by the Prosperous Justice Party.⁸⁶ However, Tayeb reminded us not to generalize about all schools that join JSIT. While not all of these institutions have ties to Jemaah Tarbiyah and PKS activists, they are united in their conviction that integrated Islamic education is the best option for Muslims seeking an education.⁸⁷

According to his research, the SIT's curriculum does not contain explicitly political material, but these institutions frequently engage in subliminal indoctrination outside of the classroom which he explains in detail in his study.⁸⁸ However, after researching the book "Standar Mutu," I found that there was still curriculum content that was influenced to disseminate a little information about the tarbiyah inspiration figures, namely Muslim Brotherhood figures, and also included the lyrics of the Nasyid song "Barisan Jihad," sung by Izzatul Islam, a Nasyid group consisting of PKS cadres, when explaining the concept of "Barisan" in mathematics

⁸⁶ Azyumardi Azra and Jamhari, "Pendidikan Islam Indonesia Dan Tantangan Gobalisasi: Perspektif Sosio-Historis," in *Mencetak Muslim Modern : Peta Pendidikan Islam Indonesia*, ed. Jajat Burhanudin and Dina Afrianty, 17, accessed July 15, 2024, //catalog.uiii.ac.id%2F%3Fp%3Dshow_detail%26id%3D12983.

⁸⁷ Tayeb, *Islamic Education in Indonesia and Malaysia*, 186.

⁸⁸ Tayeb, 187.

classes. Although these are no longer included in the most recent edition of the "Standar Mutu" book.

Pragmatic reasons are put forward by using schools as one of the institutions in the national education system. This institution is the largest in number compared to Islamic boarding school and madrasah educational institutions, so it has more potential for development. The ideological reasons arise from the political ideals of PKS to create a just and prosperous society in the Unitary State of the Republic of Indonesia which can be achieved through a cultural approach in the educational dimension. Mainly related to the party's ideology, which since its inception wanted to appear as a *dakwah* party, which specifically spread the ideas of the Muslim Brotherhood from Egypt⁸⁹. Thus, it cannot be denied that PKS has an interest in SIT, because it is able to effectively use education as a medium for *dakwah*. To prove this, we can look again at the JSIT curriculum guide:

KD BSNP		Penambahan/Khas SIT	
2.1 Menyebutkan contoh organisasi di lingkungan sekolah dan masyarakat	<ul style="list-style-type: none"> o Tambahan Butir KD : 2.2 Mengenal contoh-contoh organisasi Islam di masyarakat o Cerita :Mengenal organisasi Syarikat Islam sebagai organisasi pergerakan nasional pertama yang memperjuangkan kemerdekaan Indonesia o Cerita : Mengenal organisasi Al Ikhwan Al Muslimun sebagai organisasi yang berdiri di Mesir yang secara aktif membela Indonesia merdeka 	2.3 Menghargai jasa dan peranan tokoh perjuangan dalam mempersiapkan kemerdekaan Indonesia	<ul style="list-style-type: none"> o Tambahan Butir KD : 2.4 Menghargai jasa dan peranan tokoh perjuangan Islam dalam mempersiapkan kemerdekaan Indonesia o Cerita :Dukungan Al Ikhwan Al Muslimin pimpinan Hasan Al Banna terhadap kemerdekaan Indonesia
2nd Edition (2010)			
2.1 Menyebutkan contoh organisasi di lingkungan sekolah dan masyarakat	<ul style="list-style-type: none"> o Tambahan Butir KD : 2.2 Mengenal contoh-contoh organisasi Islam di masyarakat o Cerita : Mengenal organisasi Syarikat Islam sebagai organisasi pergerakan nasional pertama yang memperjuangkan kemerdekaan Indonesia o Cerita : Mengenal organisasi Al Ikhwan Al Muslimun sebagai organisasi yang berdiri di Mesir yang secara aktif membela Indonesia merdeka 		
3rd Edition (2014)			

Figure 3. 2 Introduction to the Muslim Brotherhood from Egypt for students SIT

Even though in the early editions of the curriculum there was a lot of ideological content that was in line with the views of the PKS which characterized its identity as an Islamic party according to its founding history, namely spreading the ideas of the Muslim Brotherhood, but after the third edition there was no longer anything related to it. Based on the results of interviews conducted with the Chair of JSIT Indonesia, it is known how politics and JSIT are indirectly related in personal relationship, but not as a formal connection, as follows:

“Why is it always associated with political parties? There is no policy relationship between PKS and JSIT. Even if there is a personal relationship, it

⁸⁹ Tomsa, “Moderating Islamism in Indonesia.”

cannot be considered an institution (JSIT), especially since there are 2500 schools. The owner of SIT in Lampung is from PDIP party. The parent of those who attend this school, Nurul Fikri, is member of Golkar party. The legislative members from the Democratic Party were also my students at Nurul Fikri. We have 2500 school members and most of them are apolitical and commercial."⁹⁰

It was emphasized that SIT is not directly dominated by PKS families, but this school is like an inclusive public school, SIT school leaders and owners are not always affiliated with PKS, it is proven that other party cadres can also become school owners in the JSIT network, JSIT's inclusiveness is also proven. various groups and various groups choose SIT to develop their knowledge. In terms of SIT alumni cadre formation, in fact not always so many students end up becoming cadres of other parties so this organization can be said to be not fully affiliated with the PKS cadre formation process. SIT's institutional relationship with the government also shows a linear relationship with the ministry of education.

“Our schools are all basically public schools. So it's not a religious school. Not a religious school. not a madrasah. But that's public school. But we add Islamic values. Just like al-Azhar. It's also a public school. Muhammadiyah. It's a public school. All under the Ministry of Education and Culture. And also yes, if the consideration is why the Ministry of Education and Culture, because we are establishing public schools, not religious schools. "Religious schools or madrasahs are under the Ministry of Religious Affair."⁹¹

The national curriculum, which was later modified into the JSIT curriculum, also emphasizes its connection to government policy, namely regarding the education curriculum. Legally, the JSIT institution also complies with government regulations, especially Islamic education. Moreover, when Indonesia implemented the National Education System Law, recognition of the existence of madrasahs increased, especially with the inclusion of the words "Faith and Taqwa" in the general statement of national education goals and the obligation to provide religious education lessons

⁹⁰ Zulkarnain, interview.

⁹¹ Zulkarnain.

at every type and level of education. This increasingly encourages the birth and establishment of integrated Islamic schools.

As an implementation of this law, several government regulations regarding education have been issued, including education in Islamic schools, as stated in Government Regulation Number 55 of 2007 concerning Religious and Religious Education. Religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures in all pathways, levels and types of education. Furthermore, religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or to become experts in religious knowledge and practice their religious teachings. It is emphasized that JSIT is an educational institution that has a constitutional basis referring to the applicable regulations, as stated below:

“Then there are also national education goals. It was number 20 in 2003. The aim of education is very clear, "to lead students to become people of faith, piety, noble character, in the context of intelligence, creativity, etc." So, nothing contradicts the basic values of education. So therefore, actually at JSIT there is an ideological, constitutional and operational basis. The ideological basis is the Al-Qur'an and Sunnah. The foundation of the constitution is government regulations; UUD 45, presidential regulations, ministerial regulations, we take everything. The operational basis is the curriculum. If there is a curriculum, we change the model. But the essence remains is that we carry out the so-called seven, which are called seven IT quality standards. Well, the seven IT quality standards are in the specialty book.”

The denial efforts made to explain the relationship between PKS and JSIT do not necessarily deny that there is a link between PKS and the development of the JSIT curriculum. Going further, we can see a similar relationship between the party's ideological development and the evolution of the JSIT curriculum. Even if the timelines are distinct, they both point in the same direction.

Table 3. 1 Similarities between PKS political changes and JSIT curriculum revisions

No Political and Policy Developments	
PKS	JSIT Curriculum
1. The PKS was created as an Islamic party with the goal of spreading the ideas of the Ikhwanul Muslimin from Egypt.	The initial JSIT curriculum (2006, 2010, 2014 Editions) included content related to the Ikhwanul Muslimin from Egypt as a typical JSIT content.
2. In 2008 PKS explicitly supported the national philosophy ⁹²	In 4th Edition (2017), JSIT Curriculum highlighting how the objectives of Islamic education and the legally declared national education goals are equal.
3. In addition to its new commitment to Pancasila, PKS has nominated women and non-Muslims for legislative and executive offices in the elections. The PKS even changed its organizational statutes to allow non-Muslims to hold executive positions in the party.	In the Interview, Chair of JSIT Indonesia revealed that JSIT claimed to be a public school, not a religious school so he accepted various groups including non-Muslim religion students.
4. Most recently, PKS has become more moderate and democratic to reach more voters (followers) and increase the party's competitiveness	The curriculum currently used by JSIT has become more nationalistic in order to attract wider student interest, which is not limited to a small segment. It also seeks to increase the competitiveness of schools.

The facts in table 3.1 above show the many similarities between the JSIT curriculum and the political dynamics of PKS. Which refers to the timeline for change, which is always initiated by PKS and then followed by JSIT, thus it is quite convincing that the JSIT curriculum is influenced by changes in PKS' views. But it does not rule out

⁹² Najwa Shihab and Yanuar Nugroho, "The Ties That Bind: Law, Islamisation and Indonesia's Prosperous Justice Party (PKS)," *Austl. J. Asian L.* 10 (2008): 233.

the possibility that these two things are not related, as is the case in the denial expressed by Fahmi Zulkarnain as Chair of JSIT Indonesia.

Apart from following curriculum developments, the Chair of JSIT argued regarding the loss of values introduced by Muslim Brotherhood leaders and the strengthening of nationalist values starting with the fourth edition: JSIT also believes it is necessary to take relevance to historical values.

"We will keep developing it more accurately. We shall now also specifically note that Islamic ideals are the honorable values of our country. Ulama essentially helped Indonesia to be established. We will thus really enhance that in this new curriculum. However, we wish to more precisely define the historical principles of the idea of integrated Islamic schools in Indonesia. The principle is thus 'kekinian' (suitable with the current time) and 'kedisinian' (localizing content). We shall so intensify the local background even more. We have also updated our vision and goal currently. Originally, nationalism was a political instrument intimately associated with the government rule in the past. Nationalism has become uniting, as we observe nowadays. And that is what the founders of our nation accomplished. Nationalism then is a tool of unification rather than a political instrument of power. We noticed that the direction was improving throughout the overhaul. Of fact, Indonesian nationalism formerly was Islamic nationalism. Let us consider the BPUPKI committee's membership. Many Islamic figures went there. We thus don't hesitate any more. Why did we stay apart in the past? Because at the time this was a political instrument used by Soeharto. We set apart Islam from Pancasila. That was during my time in college and at the university. Since it is a political instrument used by the government to restrict liberties. And currently it's all gone. We so embrace it once more: 'Pancasila is the legacy of the ulama', in our language."⁹³

Fahmi underlined that the JSIT curriculum will always be updated to reflect current advancements. However, Sukro highlighted that in responding to change, as long as it does not contradict Islamic beliefs or government ideals, it will be

⁹³ Zulkarnain, interview.

remaining or objectified. He meant that it was kept, but he changed which elements should remain and removed others that were no longer necessary. However, if there is a shift in understanding, as JSIT believes, as indicated by Fahmi, along with a change in understanding and political environment, such as understanding of Pancasila and nationalism, curriculum content will alter as well. Apart from changes in understanding from JSIT itself, in terms of the Indonesian national curriculum itself, it is also caused by the intensifying the ideology of nationalism from the national curriculum. So, the factors of curriculum change that occur at JSIT take place from two sides: internal JSIT and external, namely the national curriculum. This is in line with Huntington's argument, that moderation entails the modification of both behavior and ideology (beliefs) as they are brought in line with the "rules of the game" articulated and maintained by government actors and agencies.⁹⁴

Summary

The existence of a dichotomy between Islamic religious knowledge and general knowledge in the school education system in Indonesia is coupled with the view that the education that prevailed at the beginning of independence was more secular and minimally developed Islamic character became the background for the establishment of integrated Islamic schools. Initially the movement was started by campus da'wah activists from various state universities in Indonesia, which then eventually formed the JSIT integrated Islamic school network organization. JSIT finally launched their first curriculum in 2006, until 2023 there have been five editions of the curriculum released. The background to the release of the JSIT curriculum cannot be separated from the revision process of the national curriculum which was adopted and modified by JSIT.

Then the 2010 curriculum appeared as the first revision of the 2006 curriculum. The reason was that this revision was carried out in response to the publication of PP 17 of 2010 on the Management and Implementation of Education, so that it needed a more in-depth explanation of the integrated Islamic education system in its management. The second revision to the third edition of the guidebook was carried out due to changes to the national curriculum, namely K13, at which time globalization was developing more rapidly due to increasingly advanced internet

⁹⁴ Jillian Schwedler, "Can Islamists Become Moderates? Rethinking the Inclusion-Moderation Hypothesis," *World Politics* 63, no. 2 (April 2011): 353, <https://doi.org/10.1017/S0043887111000050>.

infrastructure. The next edition of the guidebook came out not long after the revised edition of the National Curriculum 13 (2016) was released, namely the fourth edition of the 2017 JSIT curriculum.

If we review the reasons for the revision of the National Curriculum (2017), it is known that curriculum arrangements and changes were made so that the national education system can keep up with current developments, and always relevant and competitive. Lastly, the 2023 edition of the guidebook is the latest and is still valid and is a curriculum equivalent to the independent curriculum which emerged as a result of the industrial revolution 4.0 and the era of society 5.0 which demands more transformative education. Each curriculum modification certainly has implications, but in general the curriculum changes have made JSIT more inclusive and nationalist.

Furthermore, as JSIT depends on the national curriculum, any changes to the national curriculum have to fit and update the present curriculum while also upholding Islamic values. Apart from that, changes in Indonesia's political environment also initiate the JSIT curriculum transition process, so exposing more nationalist ideals consistent with Islamic beliefs. Early years of Soeharto's rule as Indonesia's second president saw great persecution for community groups identifying Pancasila as a single principle and applying it as a weapon of power. Still, Pancasila really started to unite many different factions following the reform era. JSIT thus opted to improve local materials and enhance nationalist content at the same time. The findings of this research believe that the changes to the JSIT curriculum are related to PKS, this mainly looks at the similarities in views held by the JSIT curriculum with PKS which has a direction towards a moderate and democratic party followed by the JSIT curriculum which is nationalist and inclusive, although this is denied by the current JSIT chairman. which said that PKS had no special intentions with JSIT.

CHAPTER IV

ASSURING MECHANISMS FOR IMPLEMENTING JSIT CURRICULUM

4.1 Introduction

The quality of Indonesia's human resources is not yet in line with national expectations, and even tends to decline, let alone meeting international standards. Human resources, which are the product of an educational or training institution, greatly determine the development of the economic, legal, political and social order of society. Apart from that, success in facing global competition is also determined by the ability of human resources, those who have superior abilities will be successful while those who are not superior will be excluded from the competition. The competition that occurs is competition over the abilities or competencies of graduates of educational institutions. The quality of the education must be able to encourage all schools to really make efforts to improve the quality of education. Efforts to improve the quality of education must be supported by all parties, including managers of educational institutions at the central, regional and school levels, including in the classroom⁹⁵. Assessment activities are generally expected to be an instrument for monitoring and controlling the education system at the class, school, regional, and national and even international levels.

Assessments such as national final exams are carried out in the context of quality control of student learning outcomes nationally at the end of each educational unit or certain educational level. Assessment of student learning progress is carried out by teachers and schools through assignment activities, daily tests, end-of-month/semester tests, and general class promotion tests. This type of assessment is carried out in the context of education quality control or assurance. So that quality can be improved, the results of the assessment can be used to make quality improvements in education. The quality of education will not be satisfactory if the educational components which include foundation, objectives, curriculum, teacher competence and professionalism, teacher-student relationship patterns, learning methodology, infrastructure, evaluation, financing and other elements are managed as is without careful planning. Meanwhile, to achieve good and quality education, it is necessary to have good management, especially in the field of curriculum that will be taught to students, both regarding objectives,

⁹⁵ Conny Semiawan, *Belajar dan pembelajaran dalam taraf pendidikan usia dini: pendidikan prasekolah dan sekolah dasar* (Jakarta: Prenhallindo, 2002), 93.

content or teaching materials, implementation and evaluation of the curriculum. By implementing professional curriculum management, educational institutions will produce quality graduates who are able to shape their graduates to have life skills.

4.2 JSIT Quality Assurance Framework

Quality assurance, according to Pujiastuti, et al., is the process of verifying or determining whether a product or service meets or exceeds customer expectations.⁹⁶ This is a process-driven approach with specific steps to help define and achieve goals.⁹⁷ It is an operational means through which institutions provide quality control to meet quality requirements and to gain trust, both within the organization and externally to customers and authorities. Quality does not just exist, but requires many factors that make it happen. The factor that forms it is the quality assurance system. With this system, quality will always be maintained and we will be responsible for distributing the results of an educational institution. The term Quality Assurance is usually used to carry out control, assessment or discussion activities about quality. According to Yuhdi et al., the aim of carrying out quality assurance activities is to build trust, by fulfilling minimum requirements or standards in the data or information required, the process section, and the results (outcomes) desired by the relevant agency. In the field of education, quality assurance is a comprehensive part of existing educational activities and resources directed towards meeting satisfaction.⁹⁸

Theoretically, quality assurance connotes as the art of promoting processes that lead to performing quality work.⁹⁹ However, in reality, there is a collaboration between process quality and the quality of the output product.¹⁰⁰ As an educational institution, the Integrated Islamic School Network continues to improve and improve

⁹⁶ Lina Pujiastuti, Dinny Devi Triana, and Pinta Deniyanti, "ANALISIS PENINGKATAN PROGRAM PENJAMINAN MUTU DI SEKOLAH ISLAM TERPADU DALAM MENGHADAPI DIGITAL TEACHING AND LEARNING," *NATIONAL SEMINAR OF PBI (English Language Education)*, 2022, 270–76.

⁹⁷ Galina Gurova, "Soviet, Post-Soviet and Neo-Liberal: Governing Russian Schools through Quality Assurance and Evaluation," *Policy Futures in Education* 16, no. 4 (May 2018): 398–415, <https://doi.org/10.1177/1478210317743648>.

⁹⁸ Yuhdi Yuhdi et al., "Perencanaan Jaminan Mutu Sekolah Dasar Islam Terpadu," *EduInovasi: Journal of Basic Educational Studies* 4, no. 1 (January 29, 2024): 234–42, <https://doi.org/10.47467/edu.v4i1.518>.

⁹⁹ Huan Song and Miao Xu, "From External Accountability to Potential-Oriented Development: Quality Assurance System Building for Teacher Preparation in China," *ECNU Review of Education* 2, no. 2 (2019): 137–65, <https://doi.org/10.1177/2096531119853663>.

¹⁰⁰ Suyatno Suyatno, "SEKOLAH ISLAM TERPADU DALAM PETA SISTEM PENDIDIKAN NASIONAL," *Al-Qalam* 32, no. 2 (2015): 309–30.

quality assurance by actively participating in improving performance and continuing to maintain good components within the established standards. Schools within JSIT are referred to as licensees, where this license is subject to the curriculum and quality assurance that have been determined by the JSIT organization which is operationalized in the curriculum guidebook. SIT under JSIT will be audited periodically, which in the national curriculum is referred to as accreditation. However, in its development, not all SITs in Indonesia are affiliated with JSIT.¹⁰¹ Now many integrated Islamic schools are starting to develop which only adopt the system, but let go of their ideological ties, there is even SIT which has a nationalist bent.¹⁰²

Based on the “Standar Mutu” guidebook, the quality assurance procedures in JSIT consist of completing and filling out licensing documents. In accordance with the technical instructions for Completing the License Instrument, detailed information about the statement items and answer options in question is explained as well as the required evidence. The required physical evidence, documents or facts must be shown by the school and must be obtained by the assessor team during the visit to answer each statement item in the License Instrument. Physical evidence, documents or the same facts can be used to prove or support answers to other related statements. Filling out the Licensing Instrument is the sole responsibility of the school/madrasah principal.

If necessary, the school/madrasah forms a team consisting of relevant parties, so that they can fill in all the statement items in the License Instrument accurately, precisely and objectively. Before filling out the Licensing Instrument, the principal/madrasah and the team involved in filling it out (if any) should carefully study each statement item in each component. If necessary, the school principal and team (if any) can consult with the Central Integrated Islamic School Licensing Agency (Central BLSIT) or Regional Integrated Islamic School Licensing Agency (Regional BLSIT) to obtain more complete information and clarification on each statement item in the License Instrument.

¹⁰¹ Aji Sofanudin, “CURRICULUM TYPOLOGY OF ISLAMIC RELIGION EDUCATION IN INTEGRATED ISLAMIC SCHOOL (SIT),” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 1 (April 30, 2019), <https://doi.org/10.32729/edukasi.v17i1.563>.

¹⁰² Kurniawan Arizona, Zainal Abidin, and Rumansyah Rumansyah, “Pembelajaran Online Berbasis Proyek Salah Satu Solusi Kegiatan Belajar Mengajar Di Tengah Pandemi Covid-19,” *Jurnal Ilmiah Profesi Pendidikan* 5, no. 1 (2020): 64–70.

When this license assessment is carried out is once every 5 years as is done in public schools, but if a school requires a license assessment to be carried out, it can apply to the organization. This was expressed by the Chairman of the Board of Trustees of JSIT Indonesia who has been elected for three consecutive terms. "The quality assurance assessment is carried out when the school is ready. Because "License" means that he (the school owner) carries out operations according to what the owner of the organization (JSIT) wants. The difference there is, we have what is called a standard instrument for checking. This is done every 5 years, just like national accreditation is done every 5 years. Later, if you want to submit it again, then we'll check it."¹⁰³

The elements in the quality standard assessment process starting from PAUD-IT to SMA-IT can be seen in Table 4.1, where each component that has been filled in and verified will then be calculated as a whole until the final value is found which is used to classify school rankings as stated shown in Table 4.2.

Table 4. 1 Quality Assurance Standart Components

Quality Assurance Standart	
PAUD-IT	SD-IT, SMP-IT, SMA-IT
I. Competency of educators and education personnel	I. Components of graduate competency standards
II. Standard components of facilities and infrastructure	II. Standard component contents
III. Standard financing components	III. Standard components of Islamic religious education
IV. Standard component contents	IV. Student development standard components
V. Management standard components	V. Process standard components
VI. Collaboration standard components	VI. Assessment standard components
VII. Standard process components	VII. Components of competency standards for educators and education personnel

¹⁰³ Sukro Muhab, Personal Interview, April 23, 2024

VIII. Assessment standard components	VIII. Standard components of facilities and infrastructure
IX. Standard components of developmental achievement levels	IX. Management standard components
-	X. Standard financing components
-	XI. Collaboration standard components

Quality Assurance Standards that apply to date are in accordance with Table 4.1, which is based on education quality standards under the auspices of JSIT which can be explained as follows:

1. Competency Standards for Graduates of Integrated Islamic Schools, which can be implemented in the form of guaranteeing the quality of student graduates in the form of activities from the seven derivative dimensions launched by JSIT.
2. Content Standards for Integrated Islamic Schools, containing lessons in the national education curriculum as well as lessons in the typical Integrated Islamic School curriculum. The implementation flow for fulfilling this content standard includes planning, implementation, communicating and reflection activities.
2. Islamic Religious Education Standards, including Islamic Religious Education learning outcomes. The scope includes learning Islamic religious education, the Koran, hadith and Arabic. With competency, the learning outcomes are in the form of providing guidance to students so that they are spiritually stable, have noble character, and always make love and tolerance the basis of their life. Forming students to have a good understanding of the principles of the Islamic religion regarding correct beliefs, noble morals, the correct application of worship and its application in everyday life, both in relationships with the Creator, oneself, fellow citizens, fellow humans and the natural environment. those around. Guiding students in applying Islamic principles in thinking. Constructing students' critical reasoning abilities in analyzing differences of opinion so that they can behave wisely and avoid radicalism and liberalism.
3. Standards for the Development of Integrated Islamic School Students, including: Development of national character leadership, Development of social skills, Development of entrepreneurship, Development of healthy Islamic lifestyle patterns, Development of lifestyles that are fond of worship and proud of Islam, Development of interests and talents, Development of reasoning and research skills .

4. Integrated Islamic School Process Standards, including: learning planning, learning processes, class management, learning assessment, learning tools, ICT-based learning, matriculation, empowering students' parents and real work learning. The learning implementation plan/teaching module is prepared in a simple form with good readability which contains 3 main things in the learning process, namely learning objectives, activities or activities and assessment.
5. Integrated Islamic School Assessment Standards, including: assessment of the cognitive, affective domains including spiritual and social attitudes and psychomotor. Assessment of student learning outcomes consists of assessment of learning outcomes by educators, assessment of learning outcomes by educational units and assessment of learning by the government. The assessments carried out are continuous and not separated per class, so that the results of previous assessments are a reference for later assessments.
6. Standards for Educators and Education Personnel for Integrated Islamic Schools, consisting of principal competencies which include: general qualifications, personality competencies, managerial competencies, entrepreneurial competencies, supervision competencies and social competencies. Teacher competencies include: general qualifications, personality competencies, pedagogical competencies, professional competencies and social competencies. Meanwhile, the competence of educational staff includes academic competence adjusted to the qualifications in the field of work and academic field, professional competence, Islamic personality competence and social piety competence.
7. Standards for facilities and infrastructure for Integrated Islamic Schools, consisting of general and specific standards. General standard facilities and infrastructure include: clean and neat space arrangement, easy to access, not noisy, sufficient lighting, does not use paint that harms health, is safe and supports safety. Meanwhile, specific standards include land standards, building standards, environmental and open space standards, classroom standards, mosque and prayer room standards, toilet standards, library standards, management room standards, teacher room standards, administration room standards, science laboratory standards, laboratory standards. computers, school health unit room standards, warehouse space standards, greenery and equipment or media.
8. Integrated Islamic School Management Standards, including: program planning consisting of institutional vision, institutional mission, institutional goals/quality policies/quality targets, institutional strategic plans and institutional work programs

in the short, medium and long term. The implementation of the program includes implementation guidelines that refer to standard books specific to Integrated Islamic Schools, management is based on the principle of benefit, the basis for management is professionalism. Evaluation, supervision and follow-up includes the preparation, implementation and development of tools in order to measure the achievement of the vision and mission, new student acceptance test tools, learning evaluation models and the performance of educators and education staff. Providing evaluation tools, supervising educators and education staff, routine monitoring, evaluating programs carried out, assessing employee performance, following up on coaching and improvement and conducting reviews of customer satisfaction.

9. Integrated Islamic School Financing Standards, including Integrated Islamic School financing standards regarding financing for development programs for eleven quality targets and monthly routine or non-program operational financing. Preparation of the school budget begins when preparing the school program or school activity plan (RKS). School financing standards are contained in the School Annual Work Plan (RKTS) which also contains the School Activity Plan and Budget (RKAS). In implementing the program, the school makes regular reports using financial management principles that are in accordance with Sharia, accountable and transparent and use correct accounting. The institution's financial sources come from entrance fees, tuition fees, activity fees, voluntary donations, grants from the government, BOS funds, non-binding donors and business units managed by the foundation.
10. Standards for Integrated Islamic School Collaboration, The aim of the collaboration is to develop the quality and supporting capacity of schools, characterization and expansion of networks in the field of education. Both internal and external cooperation is carried out based on general provisions such as legal aspects and written agreements and is mutually beneficial for the benefit. Both in the academic and non-academic fields use mechanisms that are based on goals, principles and conditions for cooperation.

The development of the curriculum standards that are taught changes the content, in general the Quality Standards book from the first to fifth editions. The values that include or are related to the "Muslim Brotherhood" are removed in the next edition and are now more localized and highlight their nationalist side.

“We want to take relevance to historical values. We will continue to formulate it more precisely. Now we will further identify that Islamic values are the noble values

of our nation. Basically, Indonesia was founded by ulama. So in this new curriculum, we will actually strengthen that. So how can this historical view be even stronger now? And that's not a wrong thing. But we want to better identify the historical values of the concept of integrated Islamic schools in Indonesia. So the context is contemporary. So we will strengthen the local context further. Because also, we have now changed our vision and mission. What was originally, "To be a driver and empowerer of Integrated Islamic Schools for the glory of Indonesia" in 2021 has been revised slightly, to "Be a mover and empowerer of Islamic schools". So now, the context wants to invite more Islamic schools that do not use integrated words to join. We want to invite friends from other mass organizations to join us. There are no barriers."¹⁰⁴

Based on the quality assurance standard values above, the range of values for each standard component provided is presented in table 4.2. Where the license ranks are divided into three of the highest ranks A, B and C. A license can certainly indicate that the standard does not have many defects. Through a license evaluation system, it can be interpreted that standard components can be controlled well so that if there are problems, they can be overcome immediately in order to encourage good quality assurance programs. Apart from that, it can be understood that management standards have an important role in an educational institution, especially management related to teaching and learning.¹⁰⁵ However, looking at the elements of the assessment, this assessment does not yet look at the stakeholder perspective in its assessment. The success of integrated quality management applications in schools is measured by the level of customer satisfaction, both internal and external. A school is said to be successful if it is able to provide services according to customer expectations. In other words, the success of a school or madrasah is stated in the school management guide as follows: 1) Students are satisfied with school services, 2) Parents of students are satisfied with services to their children, 3) The users or recipients of graduates are satisfied because they receive high quality graduates and according to expectations, 4) Teachers and employees are satisfied with school services.¹⁰⁶ This has not yet been found in the quality standards in the JSIT license ranking. In essence, the aim of educational institutions is to create and maintain

¹⁰⁴ Fahmi Zulkarnain, Personal Interview, June 24, 2024.

¹⁰⁵ Arizona, Abidin, and Rumansyah, "Pembelajaran Online Berbasis Proyek Salah Satu Solusi Kegiatan Belajar Mengajar Di Tengah Pandemi Covid-19."

¹⁰⁶ Syafaruddin, *Manajemen lembaga pendidikan Islam* (Jakarta: Ciputat Press, 2005), 288.

customer satisfaction and in quality management, customer satisfaction is determined by the educational institution's stakeholders.

Table 4. 2 JSIT School Rank Classifications

Classifications	Rank
86 < Score < 100	A (Very Good)
71 < Score < 85	B (Good)
56 < Score < 70	C (Fairly Good)

Unfortunately, the results of this license ranking assessment are only internal data that is not announced to stakeholders, this was stated directly by the Chair of JSIT Indonesia:

“For us, it is more about JSIT's internal needs. School quality mapping. As for the public, we haven't announced it yet. We have never announced what (a) school's band score is. So it's still within the school and JSIT.”¹⁰⁷

Realizing guaranteed quality of education is not easy, especially at JSIT, this is mainly due to intense competition between private schools and even state schools. Integrated Islamic Schools must always rack their brains to design the advantages and uniqueness of the school so that it is attractive to the public. Opportunities and challenges for existing private schools are to become underdeveloped or leading schools. Because the process of independence in management, including funding, is very tested. When public schools are made free by the government with School Operational Assistance funds and other funds, plus the costs of teacher and education personnel, especially those who are State Civil Apparatus, are borne by the government. In the management of private schools, the dominant burden is on the managing foundation, how to keep the wheels of the organization running by not only relying on students' monthly fees, but must carry out fundraising using modern and creative ways.

A favorable condition that occurs is when the school exists and is able to compete and can even become a superior school, this will have an impact on every

¹⁰⁷ Fahmi Zulkarnain, Personal Interview, June 24, 2024.

implementation of new student admissions which is very strict in selection, exceeding the acceptance quota in other words over capacity (rejecting students). However, if the private school is underdeveloped, quite a few are found where the school is stagnant and some even go out of business. The challenge of managing private schools, such as in JSIT, is how in implementation they are required to be independent, so that education funding is relatively higher than state schools. Apart from that, the curriculum in each era must be able to conquer and meet the needs of increasingly sophisticated times, besides that it must be able to compete between schools, both with superior state schools and with fellow private schools. Of course, all of these challenges are a challenge to be able to provide educational services that are attractive to the market and exist amidst competition and educational trends that are always dynamic.

One of the characteristics of Integrated Islamic Schools is high fees, even above the average for public schools, to support the independence of the institution.¹⁰⁸ As economic theory explains that expenditure will be directly proportional to income, but on the other hand, this is a school, not a business institution whose goal is profit, fees or tuition fees must be made affordable by parents of students, it is relatively expensive but with this kind of Integrated Islamic School In the end, it will only be affordable by certain groups, especially in urban areas. Coupled with inadequate facilities which result in increasingly expensive costs, the majority of these schools can only be reached by the Muslim middle class.¹⁰⁹

Apart from the challenge of human resource costs, the cost component for developing infrastructure is also a very significant problem. In order for a school to be popular, the facilities it has must be complete and able to meet students' needs. And to answer this challenge, it is impossible for all of these cost variables to be borne by students in the form of fees. In the course of various methods used to meet financing needs apart from student fees, the management of educational institutions is trying to implement the concept of cross subsidies, especially between parents who can afford it and those who cannot afford it, in addition to trying to carry out fundraising from various sources, including individual donors, institutions, domestic and foreign, so that it can reduce the need for high costs. It is a common term in

¹⁰⁸ Suyatno, "SEKOLAH ISLAM TERPADU DALAM SISTEM PENDIDIKAN NASIONAL."

¹⁰⁹ Fauzan Ismael and Iswantir, "KONSEP PENDIDIKAN SEKOLAH ISLAM TERPADU," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 1, no. 2 (December 7, 2022): 127–34, <https://doi.org/10.31004/jpion.v1i2.30>.

society that high prices are directly proportional to quality. For some parents who are well off, there are no significant problems related to high costs, but clearly the quality and output are guaranteed, so they actually compete to provide the best education for their sons and daughters.

Through JSIT Indonesia as the parent organization that oversees the Integrated Islamic School, they have complete management, especially in terms of maintaining quality and standardization, and are of course diligent in carrying out contemporary studies which will produce policy products that are needed by the public. Because the JSIT curriculum product combines the national curriculum with JSIT's unique curriculum, of course every change that occurs in government regulations will always be followed by policy updates that are also implemented in Integrated Islamic Schools. This is the next challenge, where when talking about political interests it is natural that the direction politics will be synonymous with following the concept desired by the ruling regime, but seeing that educational trends are very dynamic, it is also natural for this to happen provided that the changes are to meet existing needs. Whatever happens, education people must be ready for the various changes that occur, both in the curriculum, systems and other policies. All the key words are in the hands of quality teachers who will continue to show their best performance, the curriculum is just a way to help teachers improve their professionalism. Apart from that, the challenges of the times will always change, the presence of very fast information technology requires education people to be able to adapt. Schools that are able to answer the challenges of the times will be in great demand by the market because their needs are always dynamic, whereas schools that are stagnant will gradually become increasingly abandoned. It is a natural law that to maintain sustainability, educational institutions must be ready and always adapt to changing times.

Based on the interview results, it was found that the challenges during the JSIT license assessment were as follows:

“The school does not fully implement quality standards. Licensing is basically mandatory. But because there are no commercial ties to the school and the spirit is da’wah (preaching), please prepare yourself until you are ready. Because later it will be submitted/published. But not yet. If it's ranked A, Insha Allah, the quality standards are right. The government curriculum must be implemented. Now there are only around 400 schools out of 2500 schools”¹¹⁰

¹¹⁰ Fahmi Zulkarnain, Personal Interview, June 24, 2024.

This shows that not all schools registered with JSIT carry out regular license assessments, every school that requires a license can submit a license assessment so that it gets an updated ranking score.

4.3 Summary

The quality of educational products will be influenced by the extent to which the institution is able to manage all potential optimally, starting from educational staff, students, learning processes, educational facilities, finances and including its relationship with the community. On that occasion, Islamic educational institutions must be able to change the new paradigm of education which is oriented towards the quality of all the activities that interact within it, all of which lead to achieving quality. Based on the results of interviews and literature reviews in the curriculum guidebooks issued, it is known that the license assessment procedure is carried out from the license application made by the school. Then, using the assessment instrument, schools can fill in each standard component according to the filling instructions. The principal/madrasah and the team involved in filling in (if any) should carefully study each statement item in each component. Based on the standard quality assurance values that have been added, a license ranking is then carried out divided into three from the highest-ranking A, B and C. If necessary, the school principal and team (if any) can consult with the Central or regional Integrated Islamic School Licensing Agency to obtain information and clarification in more detail regarding each item of statement in the License Instrument. The main impact of this license assessment is knowing the various qualities that the school has and the shortcomings that need to be improved. However, this assessment is not published so there are no effects that can be responded to by external parties. The current quality standard assessment system can of course still be improved, especially that the elements of the actors involved in the assessment should involve the assessment of parents, students and teachers so that the satisfaction of the parties concerned is known. Another thing that can be done in the license assessment system is good publication and transparency to attract more students and encourage improvements in school quality.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

This research aims to analyze the evolution of the integration of Islamic values in JSIT's "Standar Mutu" book, as outlined in the five-edition JSIT "Standar Mutu" book. Based on the research results, it is known that the JSIT curriculum in its first edition was published in 2006. Four years later, in 2010, the second edition was published, which focused on revising the curriculum with the introduction of twelve Islamic school quality standards and several special additions regarding Islamic principles. In 2014, the second edition was published introducing integrated Islamic school accreditation criteria. Three years later, JSIT published its fourth edition again in 2017. This edition shows how balanced the goals of Islamic education are with the legally determined goals of national education. The fifth edition, released in 2023, focuses on Revising the Curriculum to Highlight Learning Teachings and Government Assessments, Increasing the Profile of Pancasila Students, and Transformative Education Teachings due to the Industrial Revolution 4.0.

The adaptation of this edition has been announced in the current national curriculum. The five editions feature changes in classroom learning strategies. In the first edition, teacher-centered education, the fourth edition introduced student-centered learning, and the fifth edition was revised to focus more on student-centered learning, but the student's character was stronger to participate actively in the learning process. The five editions of the JSIT curriculum show patterns and trends in the Islamic value approach. This is an effort to build an Islamic education system in Indonesia that is innovative and adaptable. Religious principles are not only taught in religious subjects but also in various areas of general knowledge. The JSIT curriculum follows the national curriculum, with one main modification that the values of Islamic faith are included in every scientific activity taught.

Then also, in the first three editions, the JSIT curriculum for adding Islamic values to general subjects also focused on adding verses from al-Qur'an, Hadith, and also included information and activities of the Muslim Brotherhood related to political activities in Indonesia. However, starting in the fourth and fifth editions, the latter was no longer there and there was a strengthening and emphasis on the values of Pancasila and nationalism which were in line with Islamic teachings.

This was due to the political conditions at that time, the meaning of Pancasila and nationalism were no longer used as tools to gain power by the government, so JSIT also did not keep its distance. Apart from that, because JSIT wants to be more relevant with elements of "kekinian" (which is in accordance with the times) and "kedisinian" (local). This is considered important for JSIT, because with a total of 2568 schools under JSIT's responsibility, there are also schools that are apolitical and commercial, as explained by Fahmi via interview, and they also have the same principles as JSIT to combine Islamic values. into the subjects taught as emphasized by Tayeb.

The research results then show the background to the emergence of JSIT. In particular, the dichotomy between Islamic religious knowledge and general knowledge in the education system in Indonesia, together with the view that the education that prevailed at the beginning of independence was more secular and did not develop much Islamic character became the background for the formation of Islamic integrated schools. This movement was first started by campus missionary activists from all over Indonesia. As a result, the first integrated Islamic school was established in 2003. After three years, the curriculum was launched by the JSIT organization. The 2010 curriculum was then released, which was the first revision of the 2006 curriculum. So, this revision was made in response to the release of PP 17 of 2010 concerning Management and Implementation of Education. Therefore, a more in-depth explanation of the management of an integrated Islamic education system is needed.

After the release of the National Curriculum 13 (2016), which is a revised edition, namely the fourth edition of the JSIT Curriculum 2017, and changes in the K13 national curriculum due to advances in internet infrastructure, a second revision of this third edition of the guidebook was made. Everyone knows that the reason the National Curriculum was changed in 2017 is so that the national education system remains relevant and competitive and keeps up with the times. Lastly, the 2023 Edition of the Guidebook is the latest and is still valid. This is a curriculum that is equivalent to the Independent Curriculum because of the industrial revolution 4.0 and the era of society 5.0 which demands transformation in education. All changes made to the curriculum will have an impact, but in general, these changes make JSIT more nationalistic and inclusive.

The extent to which an institution is able to manage its potential optimally, including teaching staff, students, learning processes, educational facilities, finances,

and its relationship with society, will influence the quality of educational products. On this occasion, Islamic educational institutions must have the ability to adopt a new educational paradigm that focuses on the quality of every activity involved in them, which in turn leads to achieving quality. Based on interview findings and literature research on released curriculum guidebooks, it is known that schools carry out a license assessment process after receiving a license. After that, schools can use assessment tools to fill in each standard component according to the filling instructions. The principal of the school or *madrasah*, as well as team members involved in filling in, must study each statement relating to each component. School principals and team members can check with the Central or regional Integrated Islamic School Licensing Agency to obtain further information about each statement in the licensing instrument. License ratings are divided into three categories: A, B, and C. These ratings are created based on predefined standard quality assurance scores. One of the impacts of this license assessment is knowing the various qualities and shortcomings of schools that need to be improved. However, this assessment is not published so there are no effects that can be responded to by external parties. The current quality standards assessment system can of course still be improved, especially that the elements of the actors involved in the assessment should involve the assessment of parents, students and teachers so that the satisfaction of the parties concerned is known. Another thing that can be done in the license assessment system is good publication and transparency to attract more students and encourage improvements in school quality. No external party can respond to this assessment as it is not published. The current quality standard assessment system can certainly still be improved, especially regarding the components involved in the assessment. An assessment of parents, students and teachers should be carried out to find out whether the parties concerned are satisfied. A licensing assessment system can also generate good publicity and transparency to attract more students and encourage improvements in school quality.

5.2 Recommendations

This study is important because it investigates the changing landscape of Islamic education under the Integrated Islamic School Network (JSIT), which serves as an umbrella organization for more than 2,700 Islamic schools in Indonesia. JSIT helps shape the educational environment by offering a standardized curriculum, conducting quality assurance tests, and facilitating continuous updates to its educational principles. Understanding the background to these activities is important

because of the significant impact they have on member schools and, as a result, on the wider Indonesian Islamic education environment. However, this research only observes the evolution of the socio-cultural and political context, so future research needs to explore more deeply how other contexts influence the development of JSIT education, such as the religious context in relation to curriculum changes, the context of the learning system, which was only slightly touched on in this research, also needs to be observed. further. Next, this research needs to be further developed to see how curriculum changes affect students, so that further research can examine quantitatively to see the influence of variables related to curriculum changes, social, cultural and political developments on the quality of education, especially in schools that are part of the network. JSIT. Finally, this research has implications for further research to continue research to model how curriculum evolution can position the quality of JSIT education compared to other education systems that apply and exist in Indonesia.

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ATTACHMENTS

Appendix 1. Interview Transcripts

Interview Description

Informant Name : Fahmi Zulkarnain
Position : Chairman of JSIT Indonesia
Date of Interview : June 24, 2024.

1. Why are Integrated Islamic Schools under the auspices of JSIT under the Ministry of Education and Culture, not the Ministry of Religion like other Islamic schools such as Islamic boarding schools and Madrasahs?

Yes, our schools are all basically public schools. So it's not a religious school. Not a religious school. not a madrasah. But that's public school. But we add Islamic values. Just like al-Azhar. It's also a public school. Muhammadiyah. It's a public school. All under the Ministry of Education and Culture. And also yes, if the consideration is why the Ministry of Education and Culture, because we are establishing public schools, not religious schools. Religious schools or madrasahs are under the Ministry of Religious Affair.

We are a public school, 100% national curriculum. There's just a quirk. So, that specificity will be made in the "Standar Mutu"

What is unique is the presence of Arabic, Scouting, Al-Quran, and BPI. That's what makes it unique. So all of that content is a subject in public schools. So if you later study at a state school, that's the same. State schools and integrated Islamic schools are the same. But there is a charge. Just not a religion. So fiqh doesn't exist, hadith doesn't exist. Different from the curriculum from the Ministry of Religious Affair. There are Islamic history subjects, there are fiqh subjects. We go to public school. But later, the Islamic thing will be in the context of its values. In the context of implementation. So that a combination of the initial of each words form "Terpadu" (Integrated). Telaah (Analyse), Eksplorasi (Explore), Rumuskan (Formulate), Presentasikan (Present), Aplikasikan (Apply), Duniawi (Wordly), dan Ukhrawi (hereafter).

It means that there is a reflection of Islamic values. Even in the fourth quality standard if I'm not mistaken. It has additional Islamic content. Of course, we try to provide additional enrichment for teachers with each material. Later it will be included in the graduate competency standards. Please use it by teachers. But we don't do this anymore in the fifth "Standar Mutu", which is new. But this (fourth edition) remains valid. Just

so it's not too thick. This one (fourth edition) is still valid. So, what is not there (fifth edition) still applies using the previous one (fourth edition). Unless something changes. So that's where (the fifth edition) the changes are set out, in the new book. Because it's so thick that's the fourth one. Especially the first one. It's thick. Everything is in here. But then we just take the unique ones, which in the end are like this fifth one

2. What are the challenges of establishing JSIT?

As for challenges, there are none. The first integrated Islamic school to be established was Nurul Fikri in 1993. And there were no challenges. Everything works. No challenge as we were given permission. If it is not permitted or made difficult, Nurul Fikri will not be founded. So JSIT was founded later. The first one to be found was the school. From these schools, they agreed to establish a network or association known as JSIT of 300 schools. Well, later it will be on YouTube, (video entitled) "Jejak Langkah" about the history of JSIT. The founders of JSIT spoke there about the history of JSIT from the beginning. The school was founded, then JSIT was founded (in) 2003. So, these schools founded JSIT.

3. Do JSIT face any challenge in forming a curriculum?

Challenge means obstacle, right? There aren't any. From then until now it has been fine. In fact, we are appreciated by the government. Now we are one of the Organisasi Penggerak. We were given that in 2010. This means that there has been recognition from the government and we have often been invited to ministries to obtain grant programs and other things like that.

4. JSIT was founded in 2003, and the JSIT Curriculum Quality Standards book was only created in 2006. So, from 2003 to 2006, what curriculum was used by JSIT schools?

Its name is the Integrated Islamic School Curriculum. So, this book is in order to... provide what... so far what has been created has been tried to be compiled into a structured curriculum. It's been there all along. Please look at each school's curriculum, especially Nurul Fikri's. So, this "Standar Mutu" is in order for us to compile various curricula organized by the first JSIT-Schools. So, what is an "Integrated Islamic School", well, we try to formulate it into a document. Previously, there were no documents. There are in each school. The first to be established was tSDIT Nurul Fikri. All the basic concepts are in Nurul Fikri. Then, it is duplicated by other schools. Nearly 300 schools. That JSIT doesn't exist yet. It was only after that that JSIT was founded in

2003. Now after it had management. So, what has been implemented by these schools, "Standar Mutu" compiles the curriculum organized by the SIT into a structured curriculum. So, the first person who had the idea was Nurul Fikri.

5. In "Standar Mutu" book, there is a guide to school hour allocation (7.30-15.30). is it mandatory?

You must follow the class schedule (7.30-15.30). From the start, we have used the full-day school concept. Because we count it as an effective hour and definitely varied so it doesn't get boring. There are extracurriculars. We hand that over to the schools. but we have standardized the hour allocation. Schools can determine the schedule until 2 o'clock. But this will affect the value of the license. But we cannot say that we are not allowed or have no right to use the curriculum. Because this is not a patent, like for example at Al Azhar (school). Al-Azhar grants licenses to schools. If not used, the license will be taken away. We're not like that. Because we have a spirit of preaching too. So let the school thrive. If the school can afford it until two o'clock. But, of course there is an argument. If it is less, of course we will declare it less, so that later the license will be 4 out of a total value of 5.

6. JSIT has an accreditation system for its member schools, similar to the term "accreditation" for schools from the Ministry of Education and Culture. But in the JSIT version, it's called "License". What impact does the license have on the school? Will the value be shared with the public?

For us, it is more about JSIT's internal needs. School quality mapping. As for the public, we haven't announced it yet. We have never announced what (a) school's band score is. So, it's still within the school and JSIT.

7. What aspects or barometers in the Quality Standards book should be revised?

Yes, of course. there will also be developments in the ministry (education). Because there are new developments, we are making improvements. Now, of course, it's because there is Kurikulum Merdeka. Because in principle, the JSIT curriculum is a curriculum that comes from the national curriculum. But we provide additional supplements. Now there is the 4.0 era, we will also include it. Yes, basically we watch and observe developments. Yes, tips for inserting content to adapt to developments.

8. If I look at the “Standar Mutu” book from the first to the fifth edition, the values that include or are related to the "Muslim Brotherhood" are missing in the next edition - and now they are more localized and highlight their nationalist side. What is the reason?

Yes, that's what I said earlier, progress. We want to take relevance to historical values. We will continue to formulate it more precisely. Now we will further identify that Islamic values are the noble values of our nation. Basically, Indonesia was founded by ulama. So, in this new curriculum, we will actually strengthen that. So how can this historical view be even stronger now? And that's not a wrong thing. But we want to better identify the historical values of the concept of integrated Islamic schools in Indonesia. So, the context is contemporary and contemporary. So, we will strengthen the local context further. Because also, we have now changed our vision and mission. What was originally, " to be a driving force and empowered of integrated Islamic schools for the glory of Indonesia" in 2021 has been revised slightly, to " to be a driving force and empowered of Islamic schools". So now, the context wants to invite more Islamic schools that do not use “integrated” words to join. We want to invite friends from other mass organizations to join us. There are no barriers.

9. The specialty of SIT is that it includes Islamic values. How does SIT incorporate Islamic values into learning materials?

First, in the “Terpadu” aspect (reflection) and this is already in the fourth “Standar Mutu”. So there is a value, and that is what teachers will train on how to connect each subject to faith, for example. Knowledge is philosophically derived from Allah. There is the science of kauniyyah and there is the science of qauliyyah. Kauniyyah science is natural science. Qauliyyah science is religious science. Both are from Allah. So actually, that's what we hope for, and it doesn't depend on one or two verses. So very flexible. Why do they have to study philosophy? Yes, so that they gain knowledge and know their creator. Don't let your child study Physics, Science, Mathematics, and he doesn't know that this was revealed by Allah. So that's not the 2+2 verse. In the language of Al-Qur'an is ((Rabbana ma khalaqta haza batila. SUBHANAKA)). So, we hope that teachers can instill this SUBHANAKA concept in students. Different from Western philosophy. Knowledge comes from ourselves, from myself. Because I am the one who thinks, who searches. In Islam, that is not the case. Not from him. For example, from the West, natural creation was spontaneous. If it's Islam, it was created. Knowledge for manners. Not science for science's sake.

10. Are there things that cannot be changed in the curriculum, that must always be in the “Standar Mutu” book? I noticed that the Muwashafat character is always there, even though in the fifth edition, there is the term SIT student profile, which is actually also taken from muwashafat, only the name has changed.

Muwashafat can change. Everything can change. Nothing can't change. But of course for improvement. There is no fanaticism in one value. What should not change is the Al-Qur'an and Sunnah, and also the philosophy. The basic concept is the integration of Islam and science.

11. What was Community response to curriculum changes?

They don't care usually. Just follow. Those who responded were schools and teachers.

12. To what extent can the national curriculum influence/intervene in the JSIT curriculum?

If the national curriculum applies, we will use it fully. But if anything is missing, we will close. Moreover, now the independent curriculum provides a lot of freedom. The government provides freedom.

13. Meaning there are no challenges from the start?

There isn't any. The reason SIT was founded was because of dissatisfaction with national schools. But still use it, not throw it away. If you throw it away, it will become kuttab. Nature school. And we are fighting so that this system will no longer be a waste of time to go to school. We must improve this system. So, there are several JSIT founders who are members of the board. They are fighting so that the national education system is in line with the spirit of the Muslim struggle and that will color the Indonesian system.

14. To guarantee quality: There is a LICENSE. Can you tell me more?

The JSIT license only started in 2017. Licensing is carried out every 4 years, as is school accreditation from the government.

Challenges during licensing: schools do not fully implement quality standards. Licensing is basically mandatory. But because there are no commercial ties to the school and the spirit is preaching, please prepare yourself until you are ready. Because later it will be submitted/published. But not yet. If it's A, God willing, the quality standards are right. The government curriculum must be implemented.

Now there are only around 400 schools out of 2500 schools.

15. Connected with PKS. JSIT is synonymous with the public stigma of being a PKS school.

I got this from previous journal articles. What do you think?

Why is it always associated with parties? There is no policy relationship at PKS and JSIT. If it's a personal relationship, it can't be considered an institution (JSIT), especially since there are 2500 schools. The owner of the IT school in Lampung is from a PDIP party. The parents who send his or her kids to NF school here are from Golkar. A legislative member from the Democrat Party were also my students at Nurul Fikri. Because our schools are 2500. And most of them are apolitical and commercial. Why do (those who are analytical and commercial) use (the name) TERPADU? Because that will attract many students. However, what we want is, despite the variety background we have, But please, later, when you use the name TERPADU, we will invite you to join to provide a more appropriate understanding of our curriculum.

16. JSIT has its own production book. Is it mandatory for JSIT member schools?

Not mandatory. Because the cost is often a problem. Don't imagine all SITs is like Nurul Fikri. There are those whose monthly fee is 100 thousand rupiahs. Those above 2 million, only 0.1 percent. The majority is 100-500 thousand.

17. Can you tell us further, what is the reason for the shift towards more nationalism in the JSIT curriculum?

Apart from the curriculum, but also because times change. That nationalism now is more... in the past, the idea of nationalism was closely related to the government regime, becoming a political tool. Today, we see that nationalism has actually become unifying. And that is what the founders of this country did. So, nationalism is not a political tool of power but a tool of unification. During the reform, we saw. the direction is getting better. Of course, Indonesian nationalism was previously Islamic nationalism. Let's look at the composition of the BPUPKI committee. Many scholars entered there. So, we don't hesitate anymore. In the past, why did we keep our distance, because this was a political tool for Soeharto at that time. We differentiate between Islam and Pancasila. That was when I was at school, when I was in college. Because it is a political tool of the state to curb freedom. And now it's all gone. So, we embrace it again. Pancasila is the legacy of the ulama, in our language.

18. Is there a special strategy for JSIT schools in Muslim minority areas?

There isn't any. Because basically they use the national curriculum. So Islamic schools run like normal schools on the island of Java. There are even schools that ask, "can we accept non-Muslim students?". We hand it over to the foundation. There are consequences. Facilities and infrastructure must be prepared. If the foundation is ready, go ahead. We don't prohibit it. Even in NTT, the head of the department in Kupang City asked SIT to accept Christian students. For me, no problem. First, preaching. And we won't convert them to Islam either. We will give him his rights as a Christian to receive lessons at school. So, if you are ready to provide Christian religious teachers and prayer facilities, yes, please do so. No problem.

Appendix 2. Interview Description

Interview Description

Informant Name : Sukro Muhab
Position : Chairman of the Board of Trustees of JSIT Indonesia
Date of Interview : April 23, 2024

1. JSIT's pattern of implementing Islamic values into the curriculum.

In fact, we have an unchanging basis. Just objectification. It's different if someone has objectification, right? Later they will adapt to the conditions of the times. Kekinian (modern or up-to-date) and Kedisinian (local). Nowadays, for example, it is impossible for us to see that the changes that are developing at this time, especially technology which has an extraordinary influence in the world of education, are not being responded to well, that is impossible. It is inevitable that we must change and keep up with the times. But, the approach.

Second, there is a government policy that changes the curriculum, from the '13 curriculum to the Merdeka curriculum. One of the aspects of the Merdeka Curriculum is strengthening the profile of Pancasila Students . So we adjust. The meaning of adapting does not mean participating only based on the Pancasila Student Profile. But how can the Pancasila Student Profile be interpreted in the concept of integration?

2. What is relationship between the Pancasila Student Profile in Kurikulum Merdeka (the Independent Curriculum) and the JSIT Curriculum?

The first Pancasila Student Profile is "Faith and devotion to God Almighty." This is the hope for our students. Well, in IT schools it's clear. Salimul Aqidah, Sohihul Ibadah, Matinul Khuluq . So that enters into this realm which is called "Being faithful and pious, and having noble morals". So IT has already entered the quality standards.

Secondly, there is something called "independence". If we talk about "independence", then JSIT also has it. Namely, developing personal potential and life skills. That's the "independence" orientation. Then, there are also those that are oriented towards "mutual cooperation". The values of ukhuwah Islamiyah are upheld in integrated Islamic schools. Then there is another, "Global diversity". In this global diversity problem, we must respect racial and cultural differences. That's what was done. The tolerance is there. It's just that IT schools are often accused of being less tolerant. Yes, that's clear. Wong goes to an Islamic school. Those who enter the school are also all Muslims. Where there is doubt about tolerance. Well, because it's often like that. so if there is a

survey about environmental problems in IT schools. That question is always, "What do you think about religious tolerance?" Well, we are all homogeneous. All Muslims. That doesn't mean that outside, we don't interact. The proof is that we also take part in competitions. There are Olympics, story telling. The participants weren't just Muslims. Yes, it's normal for us to greet each other.

Next there is "Critical thinking and creative thinking". In IT schools, this is also developed. Because we have what is called an INTEGRATED approach. Study , Explore , Formulate . That's an abbreviation that I found in 2017. So the T is Telaah (Analyse), the E is Eksplorasi (Exploration), the R is Rumuskan (Formulate), the P is Presentasikan (Present), then Aplikasikan (Apply) , Duniawi (Worldly) , Ukhwawi (Hereafter). It stands for TERPADU. Well, from these TERPADU words, the name "Telaah" grew. It clearly produces children who are called "critical thinkers". Exploratory is Creative. Because they are looking. The knowledge he learned was not only in books. But how can it be applied in life? Then it was "exploratory". So, exploration actually teaches creativity. After being creative, formulate it. So, the child must be responsible for what he is looking for. Present what is found. So, learn to look for creativity and analyze. So, all achievement standards and graduation standards are indeed applied in their current form in accordance with the content of the Pancasila Student Profile. So, actually the Pancasila Student Profile has been at JSIT for a long time. It's just the term. So, we objectify in order to carry out an approach so that it does not conflict with Islamic values and the values recommended by the government. Moreover, the basis of our education is still the 1945 Constitution, Article 31 paragraph 3, "Every citizen has the right to receive learning." Then the learning is in the context of faith, piety, noble character, intelligence, creativity, independence, and so on. You'll see.

Then there are also national education goals. It was number 20 in 2003. The aim of education is very clear, "to lead students to become people of faith, piety, noble character, in the context of intelligence, creativity, etc." So, nothing contradicts the basic values of education. So therefore, actually at JSIT there is an ideological, constitutional and operational basis. The ideological foundation is the Al-Qur'an and Sunnah. Foundation... what was that? So I forgot... The basis for the legislation, right? Yes... The basis for legislation is government regulations; UUD 45, presidential regulations, ministerial regulations, we take everything. If there is a curriculum, we will change the model. But the essence remains is that we carry out the so-called seven, which are called

seven IT quality standards. Well, the seven IT quality standards are in the “Standar Mutu” book. Actually it was ten but now it's seven.

Why do we do it kekinian and kedisinian? Being kedisinian means that our quality standards can be applied, in Aceh it can be done, in NTT it can be done. So, accommodating SIT that is spreading. Secondly, kekinian means keeping up with the times. Ali bin Abi Talib said, "teach your children according to the times." That's why now, it remains TERPADU. But the approach taken by teachers, for example, already uses an IT basis, blended learning. We have introduced teachers whose names are Technological Pedagogic and Content Knowledge. So, learning must be based on the content, but supported by the right technology and methods. Yes, that's how changes happen.

3. Is there a change from conservative to more flexible in understanding religion in the JSIT curriculum?

In my opinion, there isn't any. The older a person becomes, the more they understand what is permissible and what is not. Maybe if you call it a bit moderate, yes. But that doesn't mean everything is allowed. If the basis must be Sharia, then how do we follow the Sharia? For example, if it's dancing, that's fine. During that time it was among women themselves and men themselves. That's why SIT takes scouting as an approach. Because scouts have something called separate units. So women have to teach women. Men teach men. The creativity comes in there. Now, if there is a camp where dancing continues, watched by women, is that okay? That's fine. The people watching were both women. It's not the same as men. The men are also men themselves. That's why the separate units are called. Safe. When it comes to problems at school, there are still many people who pay attention to these elements. If kindergarten or elementary school children practice creativity, this is still it. But if you're an adult, yes. He's also mature and so on. There are rules that are binding, right? But, in terms of creativity, there is a place.

4. Why do I find that some have changed from rigid to more open?

Depends on the leader too. Initially it was Mr Fahmi Alaydroes, then I spent 3 periods, then changed again. Geser shifts because it also follows the development of state education. Curriculum changes. We followed, responded positively. Not exclusive but now more inclusive. That's the term. So now, what is being strengthened in the IT (Integrated Islamic) School is firstly " Solid ", secondly " Inclusive ", thirdly "

Transformative ". That's why SIT is " Solid" , meaning how to strengthen institutions in IT so that standards are managed professionally. The governance is good, the communication is good. The main thing is to meet professional standards for school management. Including the teachers too. The teachers also have to be solid. Must master methodology, knowledge, personality too. Yes, basically the four teacher standards are met well. Pedagogical, professional, social and personality. And in IT there are additional ones. Its name is religious mastery. If it's a teacher, for example, his memorization doesn't improve. Well, that's solid.

"Inclusive", we have started to open ourselves to accept differences. Please note that it does not violate Sharia. Well, maybe the method is different. But we still stick to the basics. For example, inclusiveness is like this, we want interaction. Non-Muslim institutions can also interact with us. During that time matters related to national issues. Matters called learning methodology. But if it's a religious issue, then we'll do it with the waliyadin. And now we can start to embrace our friends at NU, Muhammadiyah. That's exactly what it is. So, inclusiveness means community, there is nationality. Well, that's the publicity. Can unite with other Islamic institutions. As a nationality, we also work together in synergy with the government and other religious institutions.

Well, if it is " transformative ", then we have now developed renewable learning models. For example, what is currently very popular is IT-based learning education. So, that's where we enter the transformation. And also this transformation instills mindset values that must be formed. So, school children's orientation is not just passing exams. But forming a personality, preparing leadership. Personally, we have a philosophy. Schools in IT are like people planting teak trees. The results may not last a month or two. It's not planting corn, if there is still an orientation from parents whose school children want to pass exams, the value is big, that's planting corn. Even though we want it to be long. So with its formation, it will be around for many years, and what kind of results will be enjoyed. Thinking about the future. How he has benefits for the people and is also very innovative, has potential to develop.

5. JSIT has a special curriculum, apart from the National Curriculum. But as a result of my interviews with other JSIT administrators, it was said that JSIT is not obliged to force JSIT schools to implement the JSIT curriculum. Is that true?

So, we are different from Muhammadiyah. As for Muhammadiyah, all Muhammadiyah schools are entirely owned by Muhammadiyah. What's different is who manages it. If we don't. The foundations are different. There is the Nurul Fikri foundation, the Darul

Abidin foundation. So, each foundation has the right to develop. We have already recommended the standards. Because there is socialization. Every time there is a new quality standard, we will definitely socialize it. Surely, he will take it, even if secretly. Yes, because maybe you are afraid of paying, for example. but still using IT standards. But what is different is that each foundation has its own characteristics. For example, the Nurul Fikri foundation. Its specialty is science and technology. Darul Abidin's specialty is memorizing al-Qur'an, for example. Ummul Qura's language is unique, for example. So, for each institution, foundation, there are standards, there are minimums. But what may not be there is that they each have their own characteristics which are characteristic of each school .

6. To what extent can JSIT regulate and guarantee the quality of JSIT schools?

We have the first one, called License. Licensing is different from accreditation (from the Ministry of Education and Culture). If there is a standard for accreditation, it is followed and done. Got an A like that. With this license, we have SIT quality standards. That's why I'm actually not sure that (JSIT schools) don't follow (the JSIT curriculum). So with the license, we as educational figures, create quality standards for this particularity. So now, when we examine it, is what we have created implemented in the school? Later, if you fulfill the requirements of the license... er... if it's accreditation, it's just average. For example, all those examined had an average of 390, for example. means A. But if the license is not. There's a "band" in the name. So, for example, regarding the issue of graduate standards, whether they have been achieved or not. Process standards, are there any? Management standards etc. Later, each of these standards will have differences. So, which one is mandatory to get an A? It's called a "band". So, if there are 9 standards, you must get at least 5. Those who do it and check it are JSIT people who have the task of checking it. Then, besides that, we also provide coaching and training on integrated learning. And BPI, Islamic Personal Development is taught by everyone.

7. Is this license periodic?

If the school is ready, submit it. Because "License" means that he (the school owner) complies with what the owner of the organization (JSIT) wants. That's it, right? The difference is there. We have what are called standards, instruments for checking. This

is done every 5 years, just like accreditation every 5 years. Later, if you want to submit it again, then we'll check it.

8. Is this "license" different from just "registering to become a JSIT school member"? Does registering as a member of JSIT automatically mean that your school will be licensed? Yes, different. If you register, there are no obligations. If you get a license after you become a member, then you want to ensure that what is done at this school is in accordance with quality standards or not. Well, that's a "license"

9. Can parents know whether a school has a license or not?

Oh there is. It was announced. For example, SDIT Nurul Hidayah, licensed A, or very good. There are. So superior. It's on the website. Everything is published.

Appendix 3. Interview Description

Interview Description

Informant Name : Dedy Martoni
Position : First Principal of SDIT Nurul Fikri
Date of Interview : July 11, 2024.

1. What is the early history of the establishment of the Integrated Islamic School and what were the challenges when establishing it?

So, in 1990, I was asked to become the principal of SDIT Nurul Fikri by Kang Harna and his friends. At that time, I was the principal at SD Islam Meranti, Senen, Central Jakarta. For this reason, Kang Harna and his friends have previously made Taman Al-Quran (Quran garden -lit., for kindergarten) or we shortened it as TQ. And now want to make it an elementary school. So, a kelompok kerja (teamwork) was formed from 1990-1992. So, we discussed it for two years. Then, we formulate approximately what kind of elementary school we want. In TQ, there is usually memorization of the Qur'an. So, we want to establish a school that has the nuances of the Al-Qur'an or memorizing the al-Qur'an. So that's the first big idea. In 1992 we started. The building are on Jl. Setu Indah, Kelapa Dua.

2. What were the challenges faced when starting the first Integrated Islamic school?

The school formula is not finished, the school must run. We are based on wanting to create a module. So, we don't use books from existing publishers. We want to formulate our own concept that is Islamic in our opinion. This makes it difficult for parents because they don't have a handbook. Because D-1 has just been formulated, printed, and taught the next day. So we call it "Islam Terpadu" (Integrated Islam), which means that all subjects except Islamic Education are of course given an Islamic nuance with the evidence of the Al-Qur'an and Hadith. Finally, the package book can be printed by ourselves with the help of overseas graduate university alumni, from the Netherlands, and many others. So that it becomes an Integrated Islamic book that has been given an Islamic feel. Not only from Al-Qur'an and Hadith but also the sayings of the Companions. Islamic principles are also included. Thank God, now there are more than 2000 for SDIT, SMP 500, SMA 100. I am a member of the JSIT Board of Trustees. The chairman is Mr Sukro.

There were five Integrated Islamic Schools that were first established:

1. Nurul Fikri, Depok
2. Iqro, Pondok Gede
3. An-Nizariyah
4. Thoriq bin Ziyad, Bekasi
5. Al Hikmah, Bangka

And from these five, we formed Forsil SDIT throughout Indonesia. Forum Silaturahmi. I'm the chairman. The secretary is Mr Arif from Bogor, An-Nizariyah. The treasurer is from Bandung, I forgot his name. There are already a lot of people in Jabodetabek. There are those in Bandung, in Jogja. We worked together to formulate SDIT guidelines.

that time we immediately accepted students from grade 1 of elementary school to grade 4 of elementary school. So, the teachers are limited and teach everyone. Meanwhile there are children who cannot read in grade 3 and grade 4 of elementary school. And it developed until the arrival of Kang Harna's friends from overseas graduates , especially Japan. They haven't found work yet, and they are told to make modules. How about science subjects, etc. For example, about rain. The theme is about water.

So now we look for verses in the Al-Qur'an related to water. So it was written... for example ((Allah produces rain from the sky, with which water Allah grows various kinds of plants...)) - verse from the al-Qur'an. One or two verses, then there is a hadith. For example ((kullu hayyin minal maa)) which means every life comes from water. So, based on these verses and hadiths, later in learning, children are asked to memorize them. Then just learn about the concept of water. So that children master the Naqli propositions and also natural phenomena, facts about water as God's creation. So, that is what is called integrated Islam. So children not only learn the concept of nature which is separate from al-Khaliq (the creator), but we also combine it. Yes, of course the difficulty is finding the appropriate verses and hadith. Usually the teacher already has the curriculum available. Learning resources are also available. All the teacher has to do is make a teaching plan. That alone makes planning difficult. So, the teacher was told to make curriculum, modules, and teach at the same time. Well, this is a common difficulty for us. But it's more of a challenge, not a difficulty. But we are still enthusiastic.

Then the next difficulty is facing the fact that children's aurat (private) parts cannot be seen. If elementary school students wear shorts, their knees It will be visible. It's not Islamic. So, we came up with the name "Nurul Fikri Integrated Islamic Boarding School" because the clothes wear long trousers. It was the first time in Indonesia that elementary and kindergarten students wore trousers and vests.

Another challenge is about the formal legal permit. We want to join the Ministry of Education and Culture or the Ministry of Religious Affair. We've tried both. We were told that it's easier to go to the Ministry of Religious Affair. This means (later the name) is not SDIT. But MIT, Madrasah Ibtidaiyah Terpadu (Integrated Madrasah Ibtidaiyyah). But, the education is only a sub in the Ministry of Religious Affair. It mostly takes care of Hajj, Umrah, weddings, etc. So, it is not a department whose core is education, It's just a sub-section. So, we are not satisfied. Meanwhile (our students) are already in grade 5. Meanwhile they would take the EBTANAS exam (national exam). So, I reported it to Kang Harna. He said, "You fought from the bottom up, I fought from the top down. I'll meet you in the middle." In order to get formal legal permit.

I used to be a school principal in Jakarta. Well, if in Jakarta, we build a school, let's just build it first. Later, the Ministry of Education and Culture will look at it. Is the school Still running or not for at least two years. Then they will give permission. But in West Java, (managing school permits) is like a company. Yes, you have to get permission first. The school administration has just finished. So, we don't have the school registration number yet. Long story short, finally the Department of Education and Culture allowed us to take the exam but stay at an elementary school owned by Arabs. The name was SD Batch 66. Because he was a figure in the 1966 struggle. But the school owner said, it's okay for NF to follow, but our students don't need to come to our school. The diploma will be signed by the school principal.

The problem at the Ministry of Education and Culture in the West Java region is when processing permits,

1. Permission first
2. Registered. Let's look at it in a year or two
3. Accredited
4. Changed to "equalized".

And that process took three years.

During Soeharto's era, the ceremony had to be held every Monday. At the beginning of the founding of SIT Nurul Fikri, the majority of its students were members of the tarbiyah movement. At that time, there was a debate about whether or not to respect the flag between parents. They said, "You can't, Mr. Dedy, during the ceremony say, 'Respect *grak*.' That's *Thogut*!" Well, I'm confused. Coincidentally at that time Dr. Hidayat Nur Wahid came. He is an expert on Aqidah. He has lived there (Saudi Arabia) for 15-20 or at least 10 years. I asked, "Doctor, we want to hold a ceremony." Then I told him what the problem was. The first is about singing the song Indonesia Raya. He said, "I don't have a problem. I am a Faith Expert. No problem." So we sing the song Indonesia Raya. The middle way is we don't respect the flag. The flag is raised to the top first, then we sing Indonesia Raya. Actually respecting (the flag) is also okay and not a problem (to avoid debate). This is outside religious rituals, he said. So it can be implemented. Because the accreditation supervisor said, "Why isn't this a ceremony?"

Difficulty finding teachers. Moreover, the teachers are from IKIP. But yes, that's how Islam is. So, when you want to combine it with value, that's difficult.

We want 5 juz of Al-Quran to be memorized for elementary school children. We want grade 1 children to learn Iqro or the Qiroati method for a year. Continue to memorize the Al-Qur'an in class 2. Right, 5 chapters. Finally used the Qiroati method. We give permission. Class 1, class 2 is learning Qiroati from volumes 1 to 6. Class 3 is tahsin-tilawah. 4,5,6 just memorized the Koran. So it's actually too late. So the difficulty is there. The problem is that Qiroati's method is rigid. Makhoriul letters. Teachers also have to be trained first before they can teach. Anyone can teach the Iqro method. So it doesn't reach 5 juz. Now the middle path of 2 juz is also okay. Next, I no longer followed (the development of the minimum rule for memorizing juz in the Al-Qur'an at SIT). The background is that SIT originally (wanted to educate) the Quran generation. Become a doctor but memorize the Koran. Want to be an engineer, become an entrepreneur but memorize the Koran.

3. The origin of the Nurul Fikri Integrated Islamic School was founded because they wanted to provide Al-Quran education. Aren't there already madrasas and Islamic boarding schools that focus more on Al-Quran education?

So what is called integrated is, on the one hand, what is called Islamic boarding school or madrasah, yes, this is secular. Religion is just religion. General is just general. In state (schools), religious (education) only takes two hours. Then the concept of Islam, Ilmullah, is one. Knowledge of Allah does not exist in secular science. Mathematics is God's science. Then if it's religion, that's clear. Well, this is secular. Separated, general knowledge and religious knowledge. Even though we want to restore Islamic civilization, namely to integrate it. That's why it's called the Integrated Islamic School. That's why the concept is new. We don't use books sold by publishers. we make it ourselves. So that the concept is unified.

4. It was said earlier that there was a rush to establish the Nurul Fikri School, what were the considerations?

Pragmatic needs. "My child wants to go to school. But it's not possible in state (schools)"

5. You also said earlier that you don't use existing publishers, but do you still use the national curriculum?

Yes, the curriculum has already been formulated. What we are left with is the handbook. So school has started, the book has just become D-1. So why the rush, "my child is in grade 4" At TQ (Quran park) they have been taught to pray to enter the toilet, wear clothes. But now the prayer is lost (forgotten). Then, "My child says inappropriate things." Practical necessity. That's why the challenge is, "Here, Mr. Dedy. Our child, we moved."

6. Is there an influence of the Islamization of knowledge movement from Ismail Raji Al-Faruqi and Syed Naquib al-Attas or are there other factors on the JSIT curriculum?

Yes, of course, because the factor is Islam itself. What is called Islamic civilization. So if we look at the JSIT guide, it is from the Forsil guide, which is related to what Islamic civilization is. Why are they successful? why they are a reference. We learn from there. We also read from al-Attas, then others too, which ultimately refers to "khuluquhu al-Quran". The morals are the Koran. The prophet taught all kinds of things. So, it's not just Naquib al-attas, it's Islamization. But it refers to the Nabawiyah Sirah. The prophet taught everything. Become an entrepreneur. So this is it. So we want to restore Islam.

7. Islamic schools developed during the Soeharto era, are there any challenges from the government regarding licensing of Islamic schools?

There isn't any. At least during the Soeharto era, the difficulty was about uniforms. In elementary school, the uniform is short, while we have long trousers. Finally, we just called it "Nurul Fikri Integrated Islamic Boarding School". But the name of this Islamic boarding school is not included in official documents. The official one is SDIT.

8. Why was it more rigid in the past, with parents refusing to salute the flag, while in today's integrated Islamic schools, flag ceremonies and salutes are no longer an issue and are more flexible?

Because in the past, there were discussions with the parents of students in grades 1 and 4 with that kind of understanding, so when Dr Hidayat Nur Wahid came, we asked and the problem was clear. In the past, their understanding was very narrow because they considered it part of the Aqidah. But with the arrival of doctors from Medina and Egypt of all kinds. That's the problem settled. We don't even have a problem. We have received the explanation so why do we maintain it. So it's open. Moreover, Islam is rahmatan lil Alamin. So it's not exclusive. Instead, we are inclusive. Must be open. People who want to study Islam, don't be like frogs in a shell.

9. The challenges of establishing JSIT?

There isn't any. Because at that time there were already a lot of SITs. There is no intervention from the government, as long as we follow the rules.

10. Based on the articles and books that I have read regarding JSIT schools, the public stigma is that, when SIT Schools are mentioned, what they imagine is PKS Schools. What do you think, father? To what extent do party policies influence the JSIT curriculum?

Let's look at the people. Din Syamsudin. Can he be separated from Muhammadiyah? Then last chairman of the KPU. Can he be separated from his NU? Everyone will definitely be associated in the background. So mediocre (if there is any opinion about being associated with PKS). People will check the background of people at JSIT. No problem. But "Standar Mutu" are the basis for changes to the national curriculum. It has nothing to do with political party policies.

Starting from editions one to five, it adapts to the curriculum. But the spirit is dangerous. That's why PKI elements and so on can be included.

However, I noticed that from editions one to four, there was a muwashafat curriculum that also existed in the da'wah or tarbiyah movement. However, in the fifth edition, it focuses more on strengthening the profile of Pancasila students with JSIT-style Islamic values, which I think is also inspired by the muwashafat curriculum.

Muwashafat is from Salimul Aqidah to Nafiun Li Ghairihi, the Muslim personality. This is character. In education there is cognitive, levels C1 to C5. C5 is character, attitude. But for psychomotor, P1 to P5. Until skilled automatically. So this plant of educational and cognitive, affective and psychomotor concepts is one unit. So, here we color it with authentic aqidah, correct worship, then commendable morals. Until he becomes a useful human being, a solution, not a trouble maker. That's muwashafat. The hadith, "khairun nas anfauhum linnas".

11. Will there always be this muwashafat curriculum in the JSIT curriculum?

It's just a term. Actually, in Islam there are only three. Basically, in Islam, what must not be lost is the correct faith, the mastery of worship, then the result of both is akhlakul karimah (noble character). In essence, the most important thing is faith, worship and morals.