

EXPLORING THE ROLE OF INTEGRATED ISLAMIC SCHOOL NETWORK (JSIT) IN INCULCATING ITS IDEOLOGICAL VALUES

A Thesis

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

Master of Arts (M.A.)



by:

Andi Ibrahim Ali

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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA (UIII)

DEPOK

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ABSTRACT

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This study investigates the role of the Integrated Islamic School Network (JSIT) in the inculcation of its ideological values through education. It examines the historical context of Islamic education in Indonesia, the influence of the Muslim Brotherhood and the Prosperous Justice Party (PKS) on JSIT, and the strategies employed by JSIT to inculcate its Islamic values. This research also sees the interplay between JSIT's quality assurance and the National Standard of Education in creating good graduates or alumni for the nation.

The theoretical framework of curriculum, total quality management, and inculcation values are applied to the three research questions, namely to explore how JSIT's ideology develops throughout the curriculum, how is JSIT's role in inculcating its ideological value within the school under its umbrella and lastly to study the implementation inculcation of the ideology process within the school unit.

This study employs a qualitative approach. The data were collected through interviews, observations, and documents at three JSIT schools in Bekasi involving two teachers and two principals from Islamic-integrated Schools. The data was analyzed using Quirkos, a qualitative data analysis software to carry out thematic analysis.

The findings demonstrate that the ideology is developed into the curriculum via subject, humanistic, and social reconstructionist approaches, aligning with the goal of enhancing the Islamic ethos of the students. The function of JSIT itself lies in ensuring the quality of the schools within its purview. JSIT's quality assurance matches Indonesia's national education standards; however, it incorporates the Quran, Sunnah, and Hadiths into these standards, along with an additional criterion focusing on student development. JSIT places a strong emphasis on the importance of teacher professionalism, advocating for continuous professional development to enhance teaching quality and effectiveness. It upholds the principles of total quality management theory to ensure educational excellence in the affiliated schools, with a particular emphasis on moral imperatives over others. The methods used to inculcate the ideology encompass various approaches such as content delivery, curriculum design, extracurricular activities, and community involvement initiatives. Additionally, JSIT recognizes the vital role of parental engagement in education, promoting active participation and collaboration between parents and educational institutions to nurture students' holistic growth.

In other words, the ideology of JSIT which fuses smoothly in the national curriculum will strengthen and enhance the graduates or alumni due to its well-planned, well-managed, and well-measured. The ideology could shape the socio-religious values of the graduates with potential implications for the socio-landscape of Indonesia. Further research is recommended in order to measure the further impacts of the JSIT's ideology.

Keywords: *Inculcation, Ideology, JSIT, Islamic Education*

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LIST OF ABBREVIATION

AMS	: <i>Algemene Middelbare School</i>
ASESI	: Asosiasi Sekolah Sunnah Indonesia
BPI	: Bina Pribadi Islam
DDII	: Dewan Dakwah Islam Indonesia
HIS	: <i>Hollands Inlandse School</i>
ICB	: Internal Character Building
ITB	: Institut Teknologi Bandung
JSIT	: Jaringan Sekolah Islam Terpadu
KKM	: Kriteria Ketuntasan Minimum
MA	: Madrasah Aliyah
MI	: Madrasah Ibtidayah
MTs	: Madrasah Tsanawiyah
MULO	: <i>Meer Uit Gebreid Lager School</i>
NU	: Nahdhatul Ulama
PERSIS	: Persatuan Islam
PK	: Partai Keadilan
PKS	: Partai Keadilan Sejahtera
SIT	: Sekolah Islam Terpadu
UI	: Universitas Indonesia

CHAPTER I INTRODUCTION

This chapter contains four aspects: research background, research questions, research objectives, and the significance of the research. The research background covers several matters related to the context of the study, the problems of the study, and previous studies on the issue. There are three research questions stated in this part. In addition, five research objectives are also written to emphasize the purpose of this research. Lastly, the significance of the research shows how this research can benefit education fields by filling a gap in the existing literature.

1.1. Research Background

The beginning of Islamic education in Indonesia has long history and journey starting from the era of the kingdom in Aceh where at that time Islamic education was known for *meunasah* during the Samudra Pasai kingdom (Ramayulis, 2011), *wali sanga* or the saints or Islamic propagandists in Java around the fourteenth century (Wurianto, 2018), pre- and post-independence of Indonesia, and the contemporary era. Fazlul Rahman's work (1984) entitled Islam and Modernity mentioned Islamic Education in Indonesia started in 1900. Many scholars could not trace Islamic Education before 1900, especially documentation in English, however, it mentioned that Indonesian Islamic Education was done by a system called *halaqah* which means that the teaching was held in the mosque, and also in the house of *Ulema*, and it was an informal education, with no specific schedule or even a certain time and it was during *Wali Sanga* era or in the fourteenth century (Rofi, 2016; Wurianto, 2018). Islamic educational historians generally agree that Islamic education institutions in Indonesia originated and evolved alongside the spread of Islam in the archipelago, leading to the establishment of institutions like *Pesantren* (Islamic Boarding School) and *Madrasah* (Islamic School) (Zakaria, 2007).

Islamic Education in Indonesia experiencing many events and it is starting to develop well after the emergence of the two biggest Islamic organizations called Nahdhatul Ulama (NU) and Muhammadiyah (Hefner, 2009). Muhammadiyah was born as an Islamic organization in 1912 and followed NU in 1926 which signed the

long period of establishment in Indonesia's archipelago. Both organizations are well-known as the traditionalist (NU) and the progressive and modern ones (Muhammadiyah).

Islamic education is defined as the education that adheres to the principles and values of Islam. Our understanding of Islam as a cultural system implies that there are several methods of religious education tailored to the distinct social groups within the Muslim community (Tan, 2012). The establishment of Muhammadiyah and NU was initially for the purification of Islamic tenets and as the social platform for the social welfare of people (Sabirudin, 2018), and also it was hoped to bring the moderate character of Islam and disseminate the moderate value throughout all the other Islamic organizations and keep putting forward wisdom (Suharto, 2014).

The establishment of the two biggest Islamic organizations Nahdhatul Ulama (NU) and Muhammadiyah has created a strong basis for Islamic society in Indonesia and also has a strong basis in education (Daulay & Dalimunthe, 2022). It's proven with the number of Muhammadiyah-affiliated schools Muhammadiyah's educational network includes a wide range of institutions, such as kindergartens, early childhood education centers, special schools, elementary schools, and Islamic elementary schools, totaling 4,623 kindergartens, 6,723 early childhood education centers, 15 special schools, 1,137 elementary schools, and 1,079 Islamic elementary schools (Suharto, 2014). The organization supervises 40 universities, 93 colleges, 32 academies, and 7 polytechnics, making a substantial contribution to higher education in the country. Muhammadiyah is dedicated to offering high-quality education based on Islamic values, which significantly influences Indonesia's educational environment (Suharto, 2014). For NU, it is recorded that circa 22,000 schools and madrasahs all around Indonesia are managed underneath *Ma'arif* NU an apparatus or department within Nahdlatul Ulama (NU) that functions as the executor of NU's education policies, and also for universities, colleges, and academies recorded 254 spreads around Indonesia (Arrahmah, 2022; Wulan, 2023).

Over time, new Islamic movements have emerged, contributing to the diversity of Islamic education in Indonesia. One such movement is the Indonesian

Sunnah School Association (ASESI), which consists of schools that adhere to Salafi principles (Redjosari, 2021). Another emerging player in Islamic education is the Integrated Islamic School (SIT), which is part of the Integrated Islamic School Network (JSIT). This network draws inspiration from the Egyptian Muslim Brotherhood and is affiliated with the Indonesian Islamic political organization Prosperous Justice Party/ *Partai Keadilan Sejahtera* (PKS) (Bryner, 2013; Hassan, 2012).

The establishment of SIT was a critique of the National Education System for its failure to effectively handle the current requirements and problems, particularly with breakthroughs in science and technology (Bryner, 2013). The system is perceived as deficient in fostering moral values in pupils and shielding them from drug abuse, socializing without restrictions, and juvenile crime. Urban residents are particularly concerned about the harmful effects of modernity and globalization (Bryner, 2013; Ismael, 2022). Within the implementation, SIT is also Integrated Islamic Schools strive to blend the unique aspects of religious instruction from traditional Islamic boarding schools (*pesantren*) with the contemporary educational approach of public schools. Integrated Islamic Schools differ from traditional Islamic schools by incorporating general and religious courses into their formal curriculum and integrating them into the entire personality development of the pupils. Furthermore, these schools typically possess sufficient facilities, leading to increased expenses, which predominantly cater to middle-class Muslims. Additionally, they help to establish a new trend of re-Islamization in Indonesian Muslim society (Ismael, 2022).

In Indonesia, Islamic schools with integrated branding began to develop in the final decade of the 1980s (Lubis, 2018). In the development of Islamic education, normally the Islamic education concept comes from Islamic activist who spend their live in the Islamic education system. However, the driving force behind the establishment of integrated Islamic schools in Indonesia came from non-Islamic colleges, which indicates a shift in the Indonesian Muslim community's attitudes toward Islamic ideals (Lubis, 2018). The prominent actor behind the establishment of the Islamic Integrated School was Fahmi Alaydroes, a member of parliament from Prosperity and Justice Party (PKS), who was the chairman of Nurul Fikri

Education Foundation, and also was head of the education department of PKS (Bryner, 2019).

In its most basic form, an integrated Islamic school is an educational institution that incorporates Islamic principles, competencies, and the national curriculum into its curriculum (Rojii et al., 2019). An accumulation of the processes of acculturation, inheritance, and growth of Islamic religious teachings, Islamic culture, and Islamic civilization from one generation to the next is what the operational idea of SIT is. The use of the word "Integrated" in SIT is meant to serve as a reminder of what Islam represents. This is the primary motivation for the da'wah movement in the realm of education as "resistance" to secular comprehension (Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA, 2017).

SIT is defined as a school that employs an implementation strategy by integrating general education and religious education into a unified curriculum (Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA, 2017). This strategy is referred to as the SIT method, when adopting this approach, it is impracticable to separate the comprehensive structure of Islamic doctrines and principles from all scholarly subjects and undertakings inside the institution. There is an absence of a dichotomy or division between lectures and discussions that are detached from Islamic principles and teachings. Similarly, there is no promotion of Islam without considering the context and potential benefits in present and future life. There is a complete absence of dichotomy, division, or "secularization" whereby classes and all conversations are isolated from Islamic beliefs and teachings (Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA, 2017). To define it comprehensively, SIT is an Islamic school that is organized by integrating Islamic values and teachings in an integrated manner in curriculum building with an effective learning approach and optimal and cooperative involvement between teachers and parents, as well as the community to foster the character and competence of students. This comprehensive general understanding can be drawn from many understandings that have been presented above (Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA, 2017).

The establishment of JSIT could not be separated from the rise of the existence of a political party, called The Justice Party/ *Partai Keadilan* (PK) (Hasan, 2009, 2012, 2012). PK established earlier in 1999 after the fall of Soeharto indicates a new era of political space in Indonesia (Woodward et al, 2011). In 2003, PK transformed into Prosperous Justice Party/ *Partai Keadilan Sejahtera* (PKS) and PKS became an intriguing cultural phenomenon that can be seen in Indonesia. Its devoted membership is led by its educated cadres, who are drawn primarily from college and university campuses (Machmudi, 2008). It has risen to become the sixth-largest political party in Indonesia thanks to its low-key performance and non-violent strategy (Machmudi, 2008).

The majority of the partnering foundations that operate the schools are affiliated with the Islamist Prosperous Justice Party (PKS) (Bryner, 2013; Latief, 2013). Due to statutes prohibiting political parties from sponsoring social institutions such as schools and health clinics, JSIT and PKS have no formal or financial ties. However, they are ideologically similar, and the Network is a key component of the PKS's larger plan to Islamize the nation on a political and cultural level (Bryner, 2013, Hoon, 2021). Although the connection is not formally promoted, it is no secret, and the institutions are frequently referred to as "PKS schools" by the general public (Bryner, 2013).

This research will elaborate on how JSIT plays a key role in spreading its ideology or Islamic influences throughout the schools underneath the JSIT organizations, what are the uniqueness that distinguishes it from other Islamic organizations such as Nahdhatul Ulama and Muhammadiyah and whether the values of *Ikhwanul Muslimin* that become the influence of the establishment of PKS would be also cascaded to the students, teachers, principals or education staff in JSIT. The inculcation of Islamic values under JSIT to every household at schools will be a fascinating topic to be discussed.

It means once again that education and politics are two inseparable things. As Russel (1916) mentioned “*Almost all educational institutions must have political motives*” In other words, he also mentioned that the objective is to win the competition with other groups, so it will put their maximum effort into

strengthening the group. From that moment, it will determine everything including what kind of lesson should the student learn, and what kind of knowledge should the student own, and it would mold the mental habit that the student is supposed to obtain (Russel, 1916). Plus, JSIT as the organization will have to maintain the quality so that the schools underneath could deliver the same ideas and also maintain strong ideological values.

This research will shed light of the role of educational institutions in shaping socio-religious values, the implementation of their unique ideology. However, it shows the readers that almost all of educational institutions have political motives or agendas. To make a clear explanation, I will use cultural hegemony as the framework to see what happened under JSIT through the ideology and within the curriculum. Apple (2018 p.1) mentioned that the hegemony of cultural and ideological at school can be done through the implementation of the curriculum. As he mentioned that “*education was not a neutral enterprise, that, by the very nature of the institution, the educator was involved, whether he or she was conscious of it or not, in a political act.*” The work from Apple (2018) entitled Ideology and Curriculum would be one of the references in framing the thinking concept of how JSIT intended to inculcate the ideology.

From the explanation above, the curriculum will do important things in shaping the students and also within the question of how the inculcation of Islamic values can be done. To shape the students, it requires the main objectives of education, from the grand design, concept, and ideology as the basis of implementation so that the output can be measured for example in the characteristics of the students or graduates. Especially in this research, ideology, and curriculum will be the main particular part to be discussed in this research.

1.2. Research Questions

From the explanation above, I would like to conclude with 3 research questions as follows:

1. How is the ideology of JSIT schools developed through their curriculum?

2. How does JSIT's role in inculcating its ideology towards schools underneath the organization?
3. How is the implementation of JSIT's curriculum in strengthening ideological values?

1.3. Research Objectives

Within the research on the role of JSIT in inculcating ideology, there are some objectives as follows:

1. To understand how the unique ideology of JIST schools developed through their curriculum.
2. To explore the Islamic principle within the schools underneath the umbrella of JSIT.
3. To examine the differences, and uniqueness of JSIT compared to other Islamic schools underneath the 2 biggest Islamic organizations such as Nahdhatul Ulama (NU) and Muhammadiyah.
4. To examine the influences of *Ikhwanul Muslimin* or Muslim brotherhood within the Islamic education concept among schools under the umbrella of JSIT
5. To explore the role of JSIT in inculcating Islamic values and also the implementation in the schools
6. To explore the robustness of the ideology that attaches in the heart and soul of every school household

1.4. Significant of the Research

This research holds potential significance for academics, readers, and students across several dimensions. Firstly, it contributes to the academic discourse by examining the issue not only through academic, philosophical, and ideological lenses but also by delving into the concept of cultural hegemony within Islamic educational institutions or organizations. Unlike previous studies primarily focused on cultural hegemony at the state level, this research offers insights into its manifestation within political organizations.

Secondly, the study provides empirical evidence elucidating the intricate ideological relationship between the Muslim Brotherhood, PKS, and JSIT, by tracing the historical trajectory from all of them and this research also offers a comprehensive understanding of their interrelations, facilitating clarity and comprehension for readers. Moreover, it explores whether JSIT serves as a platform for cadre formation within PKS, thus augmenting existing knowledge on organizational dynamics.

Thirdly, the research highlights the distinctiveness of Islamic values propagated by JSIT and elucidates the points of divergence from other prominent organizations such as Nahdhatul Ulama and Muhammadiyah. This comparative analysis enhances understanding of the nuanced ideological landscape within Islamic organizations.

Finally, the study identifies the pivotal role of JSIT as an institution in maintaining uniqueness and quality through the inculcation of ideological value to the school household underneath the organization. By elucidating the significance of this institutional mechanism in consolidating political support, the research sheds light on potential strategies for maximizing electoral gains. This strategic insight is particularly pertinent in the context of Indonesia's future trajectory toward becoming a developed nation, as envisaged by several researchers. Thus, the findings of this research have implications for understanding educational dynamics within Islamic organizations and navigating Indonesia's evolving socio-religious landscape.

CHAPTER II THEORETICAL FOUNDATIONS

In this chapter, various previous studies and theoretical frameworks related to the role of JSIT in inculcating ideology. The Literature Review will briefly discuss the history of Islamic education in Indonesia, such as the dichotomy between schools and madrasas leading to the emergence of integrated Islamic schools under the umbrella of the network of integrated Islamic school organizations. This will be followed by an examination of the relationship between JSIT, PKS, and the Muslim Brotherhood, which are said to have interconnections. Furthermore, the discussion will address the perspectives of the Muslim Brotherhood and JSIT regarding education, curriculum, and the inculcation of ideological values in schools under the auspices of JSIT.

The subsequent section will provide the theoretical foundation that will serve as a reference for this research. Three theoretical approaches will be employed: cultural hegemony in education as the first door to comprehending the importance of ideology alongside with curriculum theory, total quality management theory to see the role of JSIT as the main organization for integrated Islamic schools and the last one would be inculcation theory. These four theoretical frameworks are deemed adequate for guiding the thought process in seeking discoveries within this thesis.

2.1. Literature Review

2.1.1 History of Islamic Education Development in Indonesia, JSIT, PKS, and Muslim Brotherhood

Discerning this issue would need to pull back to the inception of the development of Islamic education in Indonesia then going to the organization that became the basic movement of the following organizations. Muslim Brotherhood or *Ikhwanul Muslimin* will be the first organization that will be broken down about history and after that the Prosperity and Justice Party (PKS) and of course the JSIT. The function of seeing this is to get an understanding of the idea, concept and also how it influences the establishment of other organizations.

2.1.1.1. Development of Islamic Education in Indonesia

The development of Islamic education in Indonesia demonstrates a complex interaction between tradition and modernity, influenced by historical, cultural, and socio-political elements (Zakaria, 2007). Ramayulis (2011) mentioned the first entrance of Islam in Indonesia was in 7 or 8 century and was brought by the Arabs in the coast of the Sumatra islands. The first kingdom was named *Perlak* which was located in Aceh in the 9th century.

Started with *Perlak* Kingdom, *Samudra Pasai*, and *Aceh* Kingdom were the signs of the development of Islamic education especially during the Aceh Kingdom where education was institutionalized called *Meunasah (Madrasah)* as a basic school to learn writing and reading Arabic, religious knowledge, Malay, Islamic character building and history of Islam. *Rangkang* was an education institution as the continuation of *meunasah*, that taught geography, counting, character building, and *fiqh*. *Dayah* or in other words equal to senior high school was also a continuation of *rangkang* and taught the same as in *rangkang* with some additional lessons such as philosophy, statecraft, logic and astronomy. The highest education institution was called *Dayah Teuku Cik* equal to college the students will learn more and deeper regarding what they already learned in prior education institutions (Ramayullis, 2011).

The spread of Islam did not stop in the Sumatra islands, it continued to the eastern part of *Nusantara* towards Java Island. The development of Islam in Nusantara especially in Java was inseparable from the folklore of the *Wali Sanga* or the nine saints or Islamic propagandists in Java around the fourteenth century (Ramayullis, 2011; Wuriyanto, 2018). The era of the *Wali sanga* is characterized by the cessation of Hindu-Buddhist dominance in the cultural landscape of the Nusantara region, subsequently replaced by Islamic cultural influence. They represent the propagation of Islam in Indonesia (Susmihara, 2017).

The nine saints or the *wali sanga* were Maulana Malik Ibrahim, Sunan Ampel (Raden Rahmat), Sunan Giri (Muhammad Ainul Yakin), Sunan Kudus (Ja'far Shadiq), Sunan Bonang (Maulana Makhdum Ibrahim), Sunan Gunung Jati (Syarif Hidayatullah), Sunan Muria (Raden Prowoto), Sunan Drajat (Syarifuddin

Hasyim), and Sunan Kalijaga (Muhammad Said) (Ramauyullis, 2011; Susmihara, 2017; Awalia et al, 2023).

The education institution in that era was called *pesantren* and many scholars believe that it was established during Maulana Malik Ibrahim era (Awalia et al, 2023). Geertz in Ricklefs (2014) defined *pesantren* as an Islamic religious school, and also Hefner (2009) defined it as an Islamic boarding school. Steenbrink (1990) mentioned that *pesantren* is a kind of Islamic college with a combination of monasteries and boarding school. However, to discern it deeply, *pesantren* has a meaning a place for *santri* to learn. The term "*pesantren*" refers to a place for students of *pesantren*, while "*santri*" is believed to come from the Sanskrit word "*sastri*," meaning "literate," or from the Javanese phrase "*cantrik*," which describes a person who accompanies their teacher closely (Herman, 2013).

The Wali Sanga use many educational approaches in teaching Islam, including modeling, substantive, non-discriminatory, intelligible, and relevant, and the approach of attachment. These methods positively impact learning. Establishing a strong bond between students and teachers facilitates the acceptance and application of learning materials, leading to a positive evaluation of the learning process (Yahdi, 2023). The spread of Islam in Java Island shows the success of Wali Sanga. Their brought Islam with the acculturation with the local culture and most crucial part, they brought it in peace (Susmihara, 2017).

Moving on after the era of Wali Sanga, the journey of Islamic education in Indonesia also faced another challenge with the era of Dutch colonialism. To begin with, understanding the education system in the Dutch colonial era was crucial. In other words, the concept of Dutch education at that time was inseparable from the interest of the Dutch political, social, and economic agenda (Ramayullis, 2011). The Dutch brought some development for the people, especially in terms of technology, however, the objectives were only to pave their colonialism in *Nusantara*. It was about their interest in the politics, economy, and social agenda. Still, the Dutch utilized the locals to gain abundant resources and paid less compared to the Western payment system (Syakur & Yusuf, 2020).

Islamic education during Dutch colonialism was dichotomist due to the segregation between the public schools which called HIS (*Hollands Inlandse School*), MULO (*Meer Uit Gebreid Lager School*), and AMS (*Algemene Middelbare School*) with *pesantren*. In the Dutch Public School, the religion lesson was not imposed on the students, instead, they respected each belief of the students, while in *pesantren* the religious values were strongly inculcated with the references of old Islamic books (Sus, 2013). That dichotomy was the embryo of the segregation between the national schools and Islamic schools in Indonesia, where national schools are under the Ministry of Education and Culture, while *pesantren* or *madrasah* are under the Ministry of Religious Affairs. Within this colonialization era, two biggest Islamic organizations were born, Muhammadiyah in 1912 and Nahdhatul Ulama (NU) in 1926.

During Japan's colonialization, Islamic education in Indonesia developed better than Dutch era of colonialization. The Japanese gave more privilege to the Islamic religious leaders called *kiai* to lead the spread of Islamic knowledge and also Japanese colonialization oftentimes gave some aid and visitation as support for Islamic education and as their endeavor to tame and control the Islamic power under Japanese colonialization (Syakur & Yusuf, 2020). Madrasah and *pesantren* during Japan colonialization were advanced swiftly. In fact, in public schools, Japan's policy at that time was to put forward moral education, and many of the teachers came from Islamic background, so the inculcation of Islamic values infused smoothly together with the mindset of *jihad* or holy war against colonialism (Ramayullis, 2011).

Indonesia gained its independence after several bombings at Hiroshima and Nagasaki that created turbulence in Japan's existence in Indonesia. This particular event was utilized by our founding fathers to proclaim Indonesian independence on August 17, 1945. In the education system, the new Indonesian government segregated its education. The adoption of this approach by the Indonesian government has become the prevailing norm throughout the national educational system. The term "religious system" pertains to the Islamic educational system, which originated around the 13th century under the Islamic tradition. The ongoing duality persisted as the newly established Indonesian government embraced the

secular schooling system as the predominant national educational framework, while also permitting the independent operation of Islamic education institutions such as Pesantren and Madrasah (Zakaria,2007). The independence shifted the movement of Pesantren from the mindset of *jihadist* against colonialism to being more cooperative and integrated into Indonesian society (Pohl, 2006 p. 999).

The development of Islamic education after the independence of Indonesia can be seen in the segregation of public education and Islamic education. Even the operators of the school, madrasah, and pesantren are different. Madrasah and pesantren are under the Ministry of Religious Affairs and schools go to the Ministry of Education. Especially for Islamic education according to Article 31, Paragraph (2) of the Constitution of 1945, Islamic education was implicitly incorporated as a subordinate component within the broader national education system. Moreover, during the conference held on December 22, 1945, the Working Agency of The Central Indonesian National Committee (BP-KNIP) decided to sustain and expedite the provision of education in Madrasah and Langgar (Machali & Hidayat, 2016).

The development of Pesantren and Madrasah has continued until today. Stressing more on madrasah, the emergence of the madrasah was a new wave in combining Islamic education with the national curriculum, which means madrasahs equivalent to public schools. The Madrasa *Ibtida'iyah* (MI), or elementary madrasa, grades one through six years equal to elementary school, a junior secondary Madrasa *Tsanawiyah* (MTS) equal to the junior high school, grades seven through nine, and a senior secondary Madrasa *Aliyah* (MA) or equal with senior high school (Azra et al., 2010 p. 292). Madrasah was meeting its peak of popularity at the beginning of the twentieth century due to the spirit of Islamic renewal the integration between school and pesantren (Daulay & Tobroni, 2017 p. 116).

Most people consider Islamic educational institutions, particularly pesantren and madrasah, to be of low quality. The Muslim community is impeded from sending their children to these institutions due to this notion. The perception may reveal a harsh reality, as the performance of professors and infrastructure in Islamic educational institutions is lacking. One prominent consequence is the scarcity of educated and affluent Muslim parents occupying prominent positions,

who opt to send their children to pursue education in Islamic educational establishments (Daulay & Tobroni, 2017).

Nevertheless, there was an indication that picked by some Muslim scholars feel the education system needs to be adjusted to produce the greatest Islamic scholars who are clumsy and stuttering in many aspects, a clever but naive generation that is uninformed about technology, international socializing, the current period, and even morality (Yusup, 2017). This wave desiring a breath of fresh air in Islamic education, which is called integrationists which integrated secular curriculum and Islamic moral framework or in other words the incorporation of Islamic values and regular subjects. (Bryner, 2013; Muttaqin et al, 2019).

2.1.1.2. Integrated Islamic School Network (JSIT)

Noorhaidi Hasan (2009, 2012) discusses clearly the phenomena of JSIT and PKS in navigating political changes and modernizing Islamic education, and filling Islamic values into Indonesian formal education. Those papers also mentioned about the historical path of the establishment of JSIT and the correlation with PKS. Both of them also mentioned crystal clear regarding the *tarbiyah* movement and the influence of a transnational organization called *Ikhwanul Muslimin* which the evidenced by its emphasis on fostering students' devotion to Islam and ingraining an Islamist framework in their early brains as a means of preparing them for the eventual long-term implementation of shari'a.

Before going further, Hasan (2009, 2012) discusses the influence of *Ikhwanul Muslimin* in the JSIT. The ideology of the *Ikhwanul Muslimin* or Muslim Brotherhood is visible in how these schools establish an Islamic framework in the pupils' young minds and foster their dedication to Islam in preparation for the long-term process of instituting Sharia. The inception of it actually to answer the challenge of the cruel world that the national curriculum is unable to counter, such as the case of morality, drug abuse, free sex, and violence. For them, Islamic education is the answer to counter those negativities and create a strong generation (Hasan, 2009).

The birth of SIT or JSIT began in the late 1980s, starting with campus missionary activists who were members of the Campus Da'wa Institute (Lembaga Dakwah Kampus), Bandung Institute of Technology (ITB), UI, and several other universities, which are members of the "*Jamaah Tarbiyah*" which has concerns about the condition of education in Indonesia, by spreading Islamic ideology to students (Suyatno, 2013). The main person behind the establishment of JSIT is Fahmi Alaydrus, the person who served as the chairman of the education department of PKS, and also, the founder of Nurul Fikri Islamic Integrated School (Hasan, 2009, 2012, Bryner, 2013). He was not the only person behind the establishment of JSIT. There were other figures such as Tifatul Sembiring, Salim Segaf Al Jufri, Suharna, and Musolli were the figure of *Jamaah tarbiyah*, that strengthened the idea that JSIT and PKS do have a linkage because they are the same person who came from the same organization and movement (Suyatno, 2013, Magdalena, 2017).

2.1.1.3. Prosperity and Justice Party (PKS)

The establishment of the Prosperity Justice Party (PKS) cannot be separated from the *tarbiyah* movement after the fall of Soeharto's regime in 1998. Even the *tarbiyah* movement itself also has a long history before Soeharto's regime. It was M. Natsir a Muslim scholar from Indonesia who joined Islamic Union (PERSIS) and became one of the prominent figures in that organization (Woodward et al, 2011), who also the president of the Indonesia Islamic Da'wah Council (DDII) opened the communication and connection to Muslim Brotherhood (Machmudi, 2008; Bubalo et al., 2008).

The Tarbiyah Movement, conceived by M. Natsir, aimed to amalgamate the rejuvenating fervor of the Muslim Brotherhood with comprehension of Islamic theology and ritual observance. He recognized that Indonesia, at that particular moment, required innovative methods to navigate the political current. In addition, he stated that before they engaged in political activities to promote their religious beliefs, whereas now they utilize religious teachings to further their political goal. Consequently, the DDII's objectives encompass both the promotion of Muslim Brotherhood activism and the dissemination of Salafi religious teachings (Woodward et al, 2011).

The presence of *Jemaah Tarbiyah* has grown throughout time, as they embody the integration of accommodation and purification-oriented reformism in Indonesia. The movement originated when the distinction between traditionalists and modernists became less clear. The younger cohort of Indonesian Muslims has displayed a lack of enthusiasm in participating in the doctrinal conflicts between orthodox and modernist factions. Instead, they have sought inspiration from novel concepts originating from the Middle East (Machmudi, 2008).

Jemaah Tarbiyah draws inspiration from the Islamic ideology of Hasan al-Banna, the visionary behind the establishment of Ikhwanul Muslimin. The political and intellectual dimensions of al-Banna's movement are widely recognized and have garnered the interest of researchers examining political Islam and the phenomena of fundamentalism in the Muslim world (Machmudi, 2008). And long after that, *Jemaah Tarbiyah* realized that establishing a political party was necessary to bring their agenda nationally, and also become the “*vehicle*” to penetrate society in a legal way. Finally, in August 1998, the Prosperity Party (PK) was born as the inception of the legal institution of *Jemaah Tarbiyah* (Machmudi, 2008, Bubalo et al., 2008, Sholeh, 2015).

The establishment of PKS emerged as a stigma of an exclusive party with the main Islamic ideology and only a Muslim can become its member. However, in 2008, PKS transformed into an inclusive party with the slogan PKS for all. In 2010, at National Conference II, PKS wanted to widen its voter segmentation to become the top three in the national election (Murtadlo, 2011). With the spirit of inclusivism, PKS revised its membership which also accepted non-Muslim members, inclusive in networking such as open network with the Communist Party of China, Labour Party of Australia, political views that will be determined by political dynamics in the future, cadre formation curriculum that develops in the basis of the concept of Islamic-statesmen, and the party management, PKS puts the party central administration in the strategic position, due to its objective involving in every public policy (Murtadlo, 2011).

2.1.1.4. *Ikhwanul Muslimin* (Muslim Brotherhood)

This is the first organization that I will elaborate on with limitations due to the long history of the Muslim Brotherhood in many aspects such as politics, education, economy, and many others. It is only discerning the establishment and how they can develop and influence organizations such as the Prosperous Justice Party (PKS) in Indonesia, and the following establishment of the Islamic education network called the Integrated Islamic School Network (JSIT). The explanation will be beneficial to gain the concept of political and education patterns that flow in one streamline way from Egypt to Indonesia.

The Muslim Brotherhood is a religiopolitical group that was established in 1928 in Ismailia, Egypt, by Hassan al-Banna. With an Islamist emphasis, it promoted a revival of the Qur'ān and the Hadith as principles for establishing a progressive Islamic society. The Brotherhood rapidly expanded its influence over Egypt, Sudan, Syria, Palestine, Lebanon, and North Africa. While the exact number of Brotherhood members is subject to change, it is believed that during its peak in the late 1940s, the organization may have had approximately 500,000 members (Britannica, 2023).

Originally focused on religious and educational initiatives, the Muslim Brotherhood was recognized for its valuable social welfare activities. Consequently, during the 1930s, its membership experienced rapid expansion. During the late 1930s, the Brotherhood started to adopt a more political perspective. As a critic of Egypt's ruling Wafd party, it actively organized widespread demonstrations against the government during World War II. An armed faction established in the early 1940s became associated with various acts of violence, such as bombings and political killings. It seems that this armed faction started to operate independently from Hassan al-Banna's authority. In response to the government's efforts to disband the organization, the Brotherhood carried out the assassination of Prime Minister Maḥmūd Fahmī al-Nuqrāshī in December 1948. Hassan al-Banna was subsequently slain, with widespread belief that his assassination was orchestrated by the government (Britannica, 2023).

Since its inception in 1928, the Muslim Brotherhood has been renowned for its ability to educate and convert young individuals into devout Muslims and

committed advocates for the Islamic agenda (Elsässer, 2021). Furthermore, when the Muslim Brotherhood engages in a formal political framework, it has demonstrated a readiness to make concessions and collaborate with other political factions. The notion that the Muslim Brotherhood has abstained from engaging in politics since its establishment or that it is disinclined to negotiate with alternative perspectives is erroneous (Manning, 2012). The influence of the Muslim Brotherhood, originating in Egypt, has extended globally, reaching countries such as Indonesia.

2.1.1.5. Education based on Muslim Brotherhood and JSIT

The establishment of PKS was influenced by the *Tarbiyah Movement* by Hasan Al Bana, the founder of *Ikhwanul Muslimin* (Muslim Brotherhood) in Egypt. It's mentioned that JSIT is also has the same paradigm regarding the way they see Islam based on that transnational movement (Machmudi, 2008, Hasan, 2009, 2012, Bryner, 2013, Muchid & Priandoko, 2015). The influence of Muslim Brotherhood ideology on the establishment of the integrated Islamic school is evident in the school's emphasis on the need to instill an Islamist framework in the young minds of students and cultivate their commitment to Islam in preparation for the long-term process of implementing *shari'a* (Hasan, 2009). It has to be admitted that, Muslim Brotherhood also emphasized education as part of forming and re-forming thoughts, souls, and bodies to inculcate the "Islamic Identity" within the background of the organization, as for them, Islam as the comprehensive system that related to militancy and control. It is related to how the member of the Muslim Brotherhood strict and have a robust commitment to what they believe, especially in Islamic values. Combining activism and Islamic value will create a strong Islamic personality (Elsässer, 2021).

Rosen (2008) also strengthened the idea of education under Muslim Brotherhood that mentioned that Al-Bana articulated profound admiration for holistic educators such as Maria Montessori and Friedrich Froebel, remarking that he could envision them instructing in their respective educational institutions. He further stated that the Brotherhood's forthcoming educational institution would incorporate the methodologies of these Western scholars within a novel Islamic

structure, which "coincides with the present Islamic inclinations and aspirations nourished by the Brotherhood's *dawa*."

The Quran and the sunna formed the fundamental basis of Al-Banna's instruction in genuine religion. The student was not only required to memorize the Quran, but also instructed to internalize its teachings and concepts, as interpreted by the Brotherhood. This was to ensure that the student applied the sharia in all aspects of their life. Al-Banna emphasized the significance of instructing patriotism and cultivating affection for one's homeland and the Muslim Ummah. Al-Banna's teaching style placed significant emphasis on physical education. He believed that engaging in athletic training helped maintain equilibrium between the physical and spiritual aspects of one's being. Furthermore, he opined that engaging young individual in sports and physical competition not only enhanced their self-assurance, but also fostered a sense of unity and collaboration among them (Rosen, 2008). The Muslim Brotherhood holds the belief that Islam encompasses not only a religious faith, but also a comprehensive way of life that exerts influence over all facets of a believer's existence, including education. The objective of Islamic education is to cultivate individuals through the acquisition of knowledge, empowering them to adhere to the path of moral virtue and contribute effectively to society. Nevertheless, this conviction has not been effectively implemented as a well-structured plan or course of action for the Muslim Brotherhood (Manning, 2012).

The next question that can be risen then, how about the JSIT? what about the implementation of it and through what kind of policy those idea of Muslim Brotherhood can be brought to the school for all the students, teachers, and also the top leaders in the school? It is through the ideology and curriculum that influence of Muslim Brotherhood could penetrate to the mind and heart of the member of the school household. The integrated Islamic school primarily adheres to the national curriculum, which is supplemented with a few additional religious subjects and Islamic moral education through the systematic incorporation of Islamic values and codes of conduct in general and religious subjects, as well as through extracurricular activities. The integrated Islamic school arose in reaction to growing dissatisfaction with the national education system, which has long been considered as unable to

meet modern needs, particularly in terms of scientific and technological progress. The discourse of combining science and an Islamic approach has become more articulated in tandem with the emergence of Islamist ideology, which is highly assertive in its call for the implementation of various "Islamic visions" in educational, social, economic, and political arenas. This is because Islamist ideology is striving to implement numerous "Islamic visions" in the educational, social, economic, and political arena (Hasan, 2009, Bryner, 2013).

The curriculum design under JSIT is an incorporation of Islamic ideals in all national curriculum topics, without superseding the Ministry of Education's national curriculum. Internalization of Islamic values occurs in integrated Islamic schools not only through the subjects taught, but also through the development of school activity programs that encourage the instillation of Islamic values in students (Rojii et al, 2019). Even within the concept of JSIT, they have several additional standards in order to carry out their main agenda. If the national school under the Ministry of Education and Culture of the Republic Indonesia has 8 standards, JSIT created some additional standards in order to support and maintain their quality. The additional standards encompass standards of the concept of an Islamic integrated school, the standard of management, the standard of cooperation, the standard of the curriculum of Islamic integrated school, the standard of Islamic religious subject, and the standard of student development. However, the other standards also have additional points that differ from the 8 national standards (Abdussyukur, 2018).

Those standards will make sure the concept and the quality being maintained by the schools within the umbrella of JSIT. There must be a specific Islamic value within the religious Islamic religious standard. It mentions that it will elaborate more regarding the history of Islam, and the main figures of Islam besides the prophet of Muhammad PBUH. Also, they integrated secular or Western knowledge with Islamic knowledge, and if it's collided between western and Islamic values, it will be goes to Islamic teaching (Abdussyukur, 2018, Yusup, 2017).

2.1.2 Inculcation Concept of JSIT's Ideology

Before further, discerning the concept of the school's Islamic values will be beneficial to comprehend holistically of the organization. Meaning that the inculcation concept of JSIT's ideology must be seen as one of the main issues of this research. The better the values are imparted, the more integrated they will be with the educational system as a whole. Every school must have a different kind of values. Incorporating spiritual components into the curriculum ought to promote the cognitive development of today's youngsters or students (Sharma, 2016). The desired value will be infused in a certain curriculum as a framework for all school households and must be held strongly. The curriculum is one of the crucial parts of a school. That's what also has been done by JSIT.

Integrated Islamic Schools are endeavoring to establish a framework for the development of high-quality education. One such approach involves the pursuit of a harmonious integration of secular knowledge and Islamic values, thereby incorporating diverse elements of Islamic activities that contribute to the cultivation of robust and impactful character education. The Islamic school under JSIT embraces the national curriculum from the Ministry of Education and Culture of the Republic of Indonesia. They add and modify the curriculum by incorporating Islamic attributes into its planning, execution, tactics, and assessments. Integrated Islamic Schools (SIT) play a crucial role within the national education system, as seen by its curriculum framework. SIT incorporates all subjects from the national curriculum while also offering supplementary subjects that are specific to integrated Islamic schools (Salman, 2019).

JSIT is taking care of all aspects for the sake of the best quality education that is given to the students. To deal with it, the role of teachers will also be important, recalling the organizations such as JSIT enforce the authority to the teachers and professors to bring the education mission. Oftentimes there is a different interpretation between the power groups or the main institutions and the subordinates such as teachers who inhabit the school, and day by day dealing with the students (Mathison & Ross, 2013). This is evidence that maintaining the quality of the teacher is a must. A good teacher may impart genuine knowledge to their students, which raises their moral standards (Mondal, 2017). JSIT needs to navigate

it so that the inculcation of Islamic values can be done smoothly per the ideology and objective of the organization.

The questions emerge about what is JSIT's ideology. Hasan (2009, 2012) mentioned the ideology of JSIT was influenced by the Muslim Brotherhood. The way these schools foster students' commitment to Islam and implant an Islamist framework in their young minds to prepare them for the eventual long-term process of implementing the shari'ah is a clear indication of the influence of the Muslim Brotherhood's ideology (Hasan 2009, 2012). However, Bryner (2013) stated in more detail the influence of the Muslim Brotherhood within JSIT's ideology.

Prior to dealing with JSIT ideology, comprehending the way of Hasan Albana way of thinking in education must be beneficial to explore more to the core. As the leader of the Muslim Brotherhood, Hasan Albana stressed that Islam is a whole system pertaining to control and militancy. It has to do with how Muslim Brotherhood members are devout and strongly committed to their beliefs, particularly those of Islam. A strong Islamic personality can be produced by fusing activism with Islamic principles (Elsässer, 2021). He also did not anti-secular education, that came from the Western part of the world, such as Maria Montessori or Friedrich Fröbel (Rosen, 2008). He promoted the integration between Islamic and secular knowledge for the students so that in the future students become pious, diligent and independent (Hasan, 2009).

Different interpretations of the Quran occur due to the various paradigms between them. NU and Muhammadiyah are Islamic organizations and JSIT has the same ideology as PKS, a political party. NU has what is called *Aswaja* or *Ahlussunah wal Jamaah* as its ideology and Muhammadiyah with progressive Islam which both of them believed it could go together with *Pancasila* and *Bhinneka Tunggal Ika* (Bush, 2009; Widodo & Yusuf, 2019). As Islamic organizations Muhammadiyah and NU are clearly not into political practices, NU stated in Mukhtar Situbondo 1983 that NU was back to Khittah 1926 to detach political activity (Bush, 2009). While Muhammadiyah also did the same even earlier based on its *Tanwir* 1978 in Surabaya, Muhammadiyah was an Islamic organization not into political actions (Al-Barbasy, 2017).

The similarity in ideology between PKS and JSIT has a potential for Islamic integrated school graduate and school households to shape their socio-religious and socio-politic life. It is clear that Indonesian Law mentions that political parties are not allowed to own a school, however many of the integrated Islamic school owners are members of PKS which indirectly can have an electoral effect due to the inculcation of its ideology due to the patronage. And those things that differentiate between JSIT, NU, and Muhammadiyah.

From the explanation above, there will be key features that become the main point of the ideology of JSIT. At least three key features mentioned by Bryner (2013) of the JSIT' s ideology such as: **desegregation of secular and religious knowledge by presenting all class content in Islamic framework, Qur'an-based epistemology, and development of strong consciousness of god.**

Desegregation of secular and religious knowledge means no segregation between secular or religious knowledge. In other words, the knowledge came from God. An example of that is when the math teacher teaches about division and the teacher relates it to the concept of sharing in Islam (Bryner, 2013). Qur'an-based epistemology means the Qur'an becomes the main source of knowledge. The Qur'an is God's word, and it is absolute which means cannot be tolerated and or altered. From that, within JSIT schools, teachers need to understand the hierarchy or the knowledge, especially during the contradiction between secular and Islamic knowledge (Bryner, 2013 p. 189). Many occasions happen during classroom teaching for example when a science teacher teaches about the history of a human being. The contradiction between secular and Islamic knowledge about the history of human beings is quite huge. Referring from Darwin's theory of human evolution, human beings were apes before they evolved to become humans, while the Qur'an says the first humans that God created were Adam and Eve. The Qur'anic knowledge position here is to clarify what is right for the students and the way to perceive the theories would not be the same, as the Qur'an has a higher level of knowledge compared to human words (Bryner, 2013 p. 190). Again from this perspective, the objective is to create students in the future to become leaders, whatever the occupations, also become beneficial citizen, and God-fearing citizen,

then the Indonesian religious and intelligent population can be emerged (Bryner, 2019 p.191-192).

The other one is the development of a strong consciousness of God means that students feel the existence of God wherever they are, God will see whatever they do, good or bad everything will be recorded and we need to be responsible for that in the judgement day. Also the sense of God's greatness, from every knowledge in the world together with emerging the sense of academic appreciation to God for every knowledge (Bryner, 2013 p. 193). The goal is to develop a mental and emotional connection to God. A strong allegiance is required to motivate individuals to uphold Islamic beliefs and demonstrate piety.

Creating a religious and intelligent population will be a long process, challenging efforts, and need the parameters for that. From the three ideologies mentioned before, to achieve the objective of becoming a religious and intelligent population, there must be parameters to discern the success of the inculcation ideologies. Suyatno (2013) broke down into ten Muslim characters and personalities that must be possessed by Muslims to achieve the main objectives above called *muwassafat* concept developed by the Muslim Brotherhood. *Muwassafat* means Muslim personality such as: 1. **having a correct creed (belief system)** for example belief and apply the five Islamic principles, being submissive and obedient to God, and sincere in God's way. 2. **being righteous in worship** which means pray on time, putting forward congregational prayer, reading and memorizing the Qur'an and other things related to worship righteous. 3. **having noble character** such as respect for the elders, honesty, and many others. 4. **Independence**, 5. **having broad knowledge** that relates to comprehending not only Islamic knowledge but also the secular knowledge, and able to deliver it well for family or bigger circle. 6. **physical health** such as not smoking, do sports, and do healthy life. 7. **being diligent in self-improvement** is including not doing harm for him/herself and always develop the ability and skills. 8. **skilled in managing everything** or in other words you become calm and patient in facing any kind of troubles. 9. **time discipline** that means always punctual, understand in managing time for life, and 10. **beneficial to others** means people is a social character that

2.2. Theoretical Framework

Education and politics are two things that always complete each other. Far away Russel (1916) mentioned that almost all educational institution has political motives to strengthen the idea of competing with other groups or at the state level. Russel (1916) also mentioned that at that time, education was carried out by the churches or states, meaning that states or groups tried to influence their people or attempt to inculcate concepts, doctrines, and state agreements through education are carried out in a fashion that could not be seen at a glance, as it is usually done implicitly in educational material or curriculum, therefore it is done unconsciously. People who follow and receive education have, in reality, supported the purpose, particularly for that country (Purwanto, 2008).

From that particular condition, I would like to study how politics could influence people throughout the educational institution. The education institute functions as a means to inculcate the state or organization group value to the members. To understand this whole phenomenon, I need to discern a particular framework to guide me, and also some limitations so that the thesis would be well-structured. Seeing one particular organization body, that tries to influence the people underneath, with particular tenets, or ideology, I will gaze at the theory of *cultural hegemony* to be specific in education. to begin with, the theory, understanding the history and the figure behind the theory will be crucial to catching the main event, and why this theory appeared.

2.2.1. Cultural Hegemony Theory in Education

The theory of cultural hegemony came from an Italian leftist scholar named Antonio Gramsci. The idea of hegemony based on him is to indicate that political leadership is founded on the permission of the leader, consent gained by the dissemination and popularization of the ruling class's worldview because in order to lead, is not only about absolute force but also about ideas. The ideas that can gather and empower people, are vital enough to preserve the ideological unit of a whole social union, meaning ideas are more robust to gain society's attention especially when it carefully designed (Bates, 1975, Berman, 1984). In other words, this Gramscian hegemony pointed to the formation of meaning in which the

representations and practices of domination and authority are generated and maintained (Dwiningrum, 2014). Gramsci also highlighted how the dominant class's worldview is most effectively propagated throughout society not via force of arms, but rather through the majority of the citizenry's acceptance of a precisely established set of concepts (Berman, 1984).

Hegemony is a comprehensive set of practices and expectations; our energy allocations, our everyday knowledge (Apple, 2018). It is a set of meanings and values that appear to be mutually confirming when they are experienced in practice. It so constitutes a sense of reality for the majority of individuals in society, a sense of absolute since it is regarded as a reality beyond which most members of society find it very difficult to progress in most areas of their lives. We may understand an effective cultural dominant if we understand the social process on which it is based. And education could give cultural dominance due to its process within every educational institution. There will be an ideology tried to be inculcated (Apple, 2018). Every educational institution will be a place not only in processing people but also in processing knowledge. An educational institution or school acts as the agent of cultural and ideological hegemony (Apple, 2018).

To gain the idea even further, Gramsci also mentioned that the crucial element in enhancing the ideological dominance of particular classes is to maintain knowledge preservation and production and it is done within institutions in a certain society. There is only way to do that is through the school mechanism (Apple, 2018). Now, within the educational institution, it will always take a side, and follow some groups that influence the establishment of the school. Russel (1916) stressed that education always has political motives, and the groups that influence will determine what should they learn, what knowledge should the student possess, and what should they avoid teaching. Education is not a neutral body, it is surrounded by political acts (Apple, 2018).

There is another point that I can stress more. When the explanation about what should the students learn, what knowledge should they possess, and what should be avoided to teach, meaning that, there will be something that needs to be added, it stands still so that the objective of the education is reached or gain social

control. The state, or the controlling group will play more in the curriculum setting, due to its major part in history that is related to school and community. The curriculum within a school oftentimes is guided by certain social interests of particular groups that represent particular points of views (Apple, 2018). And that's a schooling process where indoctrination is taking place. The genuinely accurate curriculum is a method of power system indoctrination. There is a process of indoctrination in this curriculum to perpetuate the present power systems. Patterns of learning and teaching in order to domesticate and indoctrinate is unquestionably a cultural transmission process. As a result, true cultural stagnation is characterized by the death of its members' inventiveness (Apple, 2018, Dwiningrum, 2014, Tilaar, 2003). Culture is the most important part of any community and it is the main agenda. It teaches people how to live in harmony with one another. Culture is any society's social behavior that has its own trends and ideals. Every community has its own way of life and manner of life. Culture focuses on ethics, norms, and traditions, among other things. The success of any culture is built on the society's modern inventions. Culture is the social transformation of any character in society. It is extremely significant in the formation of culture; both are inextricably linked. Education instills social and cultural values. Education prepares students to deal with issues of cultural ethics and norms (Mathews & Savarimuthu, 2020).

Same as in Indonesia, where the government put the ideological concept of Pancasila, to give nuance, knowledge, and a way of life to Indonesians, meaning ideology is a particular idea or concept that is followed by people (Junior, 1982). To be understood by people, the process is through the curriculum. Even the ministries are oftentimes changed due to the regime in power, however, the spirit of Pancasila will always be there as the ideology of the nation. However, what if there will some particular groups tried to inculcate their values, and indoctrinate it to the schools? The question that would be asked in first place is about is it a different ideology that is strongly against Pancasila. Pancasila is a 5-principles guidance consisting of belief in God, humanity, nationalism, democracy, and social justice. The correlation of the cultural hegemony theory in education would be, that a particular organization will bandwagon to inculcate an ideology that is still in line

with Pancasila, however, it is used as a particular objective in creating pious students that have a robust similarity of ideology with JSIT's ideology.

The framework of cultural hegemony would guide in order to discern the role of the Islamic Integrated School Network (JSIT) that has an equivocal relation with the Prosperity Justice Party (PKS) which was influenced by Hasan Al-Bana the leader of *Ikhwanul Muslimin* in the inculcation of the Islamic values (Ramdhani, 2021). There will be details in the inculcation of Islamic values that came from the organization to the educational institutions underneath the JSIT. Moreover, after discerning the focal point and the role of JSIT, I would like to go one step forward to analyze JSIT in its implementation of the ideology within schools underneath the organization to create strong pious students and school households that are ready to be deployed in the community.

2.2.2. Curriculum Theory

The curriculum area plays a key role in the intertwining relationship between the community and school. Curriculum choices are made and arranged according to a set of values and principles that originate from some source and reflect specific perspectives on what constitutes normalcy and deviation. This indicates that a certain group has been highlighted in the classroom and provides the social interest to inform the choice of curriculum. The curriculum is neither impartial nor arbitrary. It affixes to something that has an idea of how communities ought to function, leading to the emergence of the social control mechanism (Apple, 2018 p. 64-65).

The presence of the school is beneficial for controlling people and meaning. In the same time when a school adopts a curriculum, it also fosters social integration. It can be mentioned as creating a large group consciousness and setting up values and standard behavior (Apple, 2018 p. 70). It is the same as what JSIT tries to put forward, in the inculcation of ideology, so that it is integrated into the student's personalities, and at the same time, doing the re-Islamization in the community (Kurniawan & Ariza, 2021).

The curriculum itself means race course or race itself. When it comes to education, it refers to the set of experiences and activities that young people go

through to acquire the skills necessary to carry out the tasks that comprise adult life and to generally embody what adults ought to be (Bobbit, 2013). In other words, curriculum is established as a social control but also in a wider context, it prepares children for better future. Alongside with it, John Dewey (1902) defined curriculum as a composition of experiences. Inculcate the values and experiences to become prepared adults.

According to Michael Apple (1971), the hidden curriculum covers various interests, cultural forms, struggles, agreements, and compromises found in schools. Schools act to monitor individual behavior and monitor the meaning of the production of knowledge contained in the curriculum. The process of reproduction of dominant ideology in schools will then lead to cultural, political, and economic legitimacy in the knowledge of certain groups in society.

Apple (1971) describes how the relationship between the economic, political, and cultural power that occurs in society. According to Apple, schools play a role in controlling individual behavior and controlling the meaning of the production of knowledge contained in the curriculum. The role of the school is carried out by the dominant group and ideology in the school. The process of reproduction of ideology will lead to cultural, political, and economic legitimacy in the knowledge of certain groups in society. One form of the legitimacy of culture of knowledge in society is the emergence of racism in schools. The practice seems to continue to be reproduced and continues to be maintained in forming the school structure. Then the next question is how to construct a curriculum. There are many ways to construct a curriculum from a lot of theories. For example, the theory developed by Muhaimin (2014) stated there are four approaches such as **academic subject approach, humanistic approach, technological approach, and social reconstruction approach.**

Academic subject approach for example in construction curriculum is based on the subject itself. Curriculum development using a **humanistic approach** is based on the notion of "humanizing humans." The basis of philosophy, theory, evaluation, and the development of educational programs is the creation of an environment that offers chances for people to become more compassionate and to

enhance human dignity. When creating curricula or educational programs, the **technological approach** begins with an analysis of the abilities required to complete particular tasks. This job analysis guides the selection of instructional materials, success criteria, and learning techniques. When creating curricula or programs, **the social reconstructionist approach** starts with the issues that society faces. Consequently, attempts are made to develop answers towards the formation of a better society through the use of sciences and technology as well as cooperative and collaborative work. The social reconstructionist curriculum places equal emphasis on the educational process and learning experiences as it does on the subject matter being learned (Muhaimin, 2014 p.150-173).

The same argument came from Mcneil (1977) who stated the same with Muhaimin (2014). Mcneil (1977) mentioned that the humanist curriculum idea holds that giving pupils inherently beneficial experiences is crucial. It gives top priority to developing firsthand experience, arranging the curriculum according to each student's requirements and interests, emphasizing the child's nature, and fostering student autonomy. Conversely, social reconstructors use the curriculum to support their efforts in enhancing social values and fostering critical thinking. It is predicated on the notion that education possesses the essential capacity to transform society, that people may be raised who are able to comprehend societal issues, provide solutions to these issues, and address local issues critically. On the other hand, proponents of the technological curriculum idea believe that set, quantifiable objectives are crucial. The technological curriculum's objectives should be defined as observable skills, performance requirements should be established, and students should be given access to the abilities that will help them in their future endeavors. Proponents of the academic curriculum approach contend that pupils ought to be taught all the specifics of a subject. It considers the curriculum to be a mirror of the disciplines, views the primary goal of education as acculturating pupils into the world of knowledge, and values the intellectual growth and in-depth instruction of the disciplines (Mcneil, 1977; Muhaimin, 2014).

2.2.3. Total Quality Management in Education

Why management matters because particular qualities are required to be maintained by the organization, from the inception or in the concept,

implementation, supervision, and also accountability, so that the organization in this case school can run smoothly and in harmony with all the aspects. From this perspective, to cultivate the main concept of quality management in education, then there is one person who did research regarding issues.

What is the definition of quality in the context of education? There are numerous definitions of quality in education, which demonstrate the intricate and multifaceted nature of the idea. The phrases efficiency, effectiveness, equity, and quality have frequently been used interchangeably (Adams, 1993). There is a significant agreement over the fundamental aspects of high-quality education at present. Quality education encompasses learners who are in good health, properly nourished, and prepared to actively engage in learning. These learners receive assistance from their families and communities to facilitate their learning process. Environments that are conducive to good health, free from harm, offer protection, are sensitive to gender considerations, and have sufficient resources and facilities; Content that is included in appropriate curricula and resources for the development of fundamental abilities, particularly in the domains of reading, writing, mathematics, and essential life skills, as well as knowledge in subjects such as gender, health, nutrition, HIV/AIDS prevention, and peace. The utilization of child-centered teaching methods by educated educators in effectively managed classrooms and schools, along with adept assessment techniques, promotes learning and minimizes inequalities. Outcomes that include knowledge, skills, and attitudes, and are connected to the education objectives of a country and active involvement in society (UNICEF,2000).

After defining quality, then as the organization, schools need to try to improve quality for many important reasons. Some have to do with professional duty, others with the need to show accountability or the competition that comes with the educational market. Sallis (2014) mentioned to implement total quality management (TQM) four imperatives represent the multifaceted nature of educational institutions. TQM is a methodology and also a philosophy in the same time that assists education institutions in managing their change. They are the driving and motivational forces that push every institution to take a proactive approach to quality. The four imperatives as follows: **moral imperative,**

professional imperative, competitive imperative, and accountability imperative (Sallis, 2014).

The Moral imperative means that students, parents, and the community are the customers and clients of the education service, and they should receive the highest caliber of instruction available. One of the few topics of educational discourse where there is minimal disagreement is this one, which is the moral high ground. Educators and administrators have a primary responsibility to ensure that students enjoy the finest learning experiences possible.

The professional imperative is closely related to the moral imperative. A dedication to students' needs and a duty to address those needs by using the best pedagogical strategies are implied by professionalism. It goes without saying that educators have a professional obligation to raise the standard of education. This puts a great deal of pressure on educators and administrators to make sure that institutional management and classroom procedures are upholding the highest standards.

The competitive imperative means in the field of education, competition is inevitable. Reduced enrollment may result in staff layoffs, which could endanger the institution's capacity to continue operating. By attempting to raise the caliber of both their services and the methods by which they deliver education, educators can rise to the challenge of competition. Because TQM is a customer-driven process that prioritizes client demands and offers channels for meeting those needs and desires, it is essential to survival. Strategies that set institutions apart from rivals are necessary in a competitive market. An institution's quality may be its only point of differentiation at times. One of the best strategies for competing and surviving is to keep your attention on the needs of the client, as this is the core of quality.

The last one is the **accountability imperative**. Since schools and colleges are an integral part of their communities, they are obligated to comply with political demands for increased accountability in education and to openly display the high standards. Through the provision of methods for quality improvement and the promotion of objective and quantifiable educational outcomes, TQM promotes the accountability requirement. The importance of quality improvement increases

when institutions gain more autonomy over their operations. Greater accountability must go hand in hand with greater freedom. Institutions need to show that they can fulfill the demands made of them.

This dimension needs to be seen in the role of JSIT to set up the ideology and values so that the inculcation process can be done smoothly without putting aside the quality of education at the same time. As the main organizations that manage education institutions underneath, the supervision and quality control must be done, and the proof is the spread of schools underneath JSIT throughout east and west part of Indonesia.

2.2.4. Inculcation Method of Character Education Theory

Inculcate means to imply persistent or repeated efforts to impress on the mind. There are some similar words such as instill and indoctrination. However, those words have different meanings. For example, instill means stresses the gradual, gentle imparting of knowledge over a long period of time (Merriam-Webster, n.d.). While indoctrination means to instruct especially in fundamentals or rudiments, which is closer synonym to “teach” (Merriam-Webster, n.d.). For the ideology context, the word “inculcation” is suitable due to the persistent effort, which teachers do all day at school. Teachers will repeat tirelessly to put understanding about values to the students. However, inculcate and instill definition similar enough.

On inculcation of the ideology in the educational world, nowadays is different from the previous era. The education approach, once deemed effective, is now inadequate for the current and future generations. In previous times, it was believed that teaching through an indoctrinating method was effective in preventing the younger generation from engaging in inappropriate activities, both in social and religious contexts. The present-day youth would be unwilling to adopt any doctrine without a rational explanation that they can comprehend (Sunarto & Sagirani, 2014).

It is in line with the objective of the establishment of JSIT argued that the education system in Indonesia faces significant challenges and difficulties in keeping up with the rapid changes of the modern day and the impact of

globalization (Yusup, 2017). Consequently, education has failed to cultivate knowledgeable and morally upright generations. On the other hand, education in Indonesia frequently results in the emergence of generations that lack proficiency and skill, such as lacking proficiency in technology, lacking proficiency in global socialization, lacking proficiency in keeping up with current trends, and even lacking proficiency in morals (Yusup, 2017). For that reason, inculcation values and moral education are needed, however with a new strategy that avoids indoctrination as the main way.

Mondal (2017) put a strong reason why values, integrity, and character is crucial, also the integration of values into the educational system as a whole will lead to improved outcomes in value education. Effective instruction enables teachers to pass on genuine knowledge, hence fostering the development of moral principles and values in students. The establishment of ideological education and the ongoing inculcation of the ideals of healthy ideology into the hearts and minds of the students are vital tasks (Gairatovich, 2023).

To replace the indoctrinating strategy, it is necessary to implement a character education approach that empowers learners to independently make selections when selecting among the available values. Today, it is ideal for character education to not rely on a single technique. However, it requires the implementation of many strategies, sometimes referred to as comprehensive methods by Kirschenbaum (Sunarto & Sagirani, 2014 p.92)

Kirschenbaum (1992) took the best element to ease parents and teachers in teaching values and morals, called the “comprehensive value education” which consist of four approaches. The first approach is the *content* which encompasses all values-related issues from personal values and goes through to ethical and moral. The comprehensive value education is also strong in the *methodology*. The methodology prepares the students or young learners to be independent by strengthening responsible decision-making and also other life skills. The crucial part of the methodology is the involvement of adults such as parents, teachers, family members, and the community.

The third approach is where it takes place, which is *throughout the school*. It takes place in the classroom, during extracurricular activities, ceremonies, during education consulting, and in every aspect of school life. For example, the principal thanked the students during a ceremonial speech because the student turned in a lost wallet. Fourth is the comprehensive value education takes place *throughout the community*. It takes a broader network, not only the school's household such as religious institutions, civic leaders, police, soldiers, and community agency participation (Kirschenbaum, 1992).

Mondal (2017) also has an inculcation of values and ideology method called *values creation*. Inculcating values is different from usual teaching. Values creation requires strategy in thinking about things and reflecting it, evaluating critically, respect others' perspectives, building better communication, and decision-making, so that in the end students can grasp the concept and implement it in real situations (Mondal, 2017 p. 104).

There are strategies based on Mondal (2017) in values creation, such as *meditation* that can be used for two minutes, so that the students can enhance positive emotion, feel calmness, concentration, and clear thinking. The next strategy is *visual perception* which means it will assist students in interpreting the surrounding milieu by dealing out various information such as pictures, auditory, and many other things. Besides that, there is also a strategy that utilizes social roles, which is called *role-playing*. This role-playing assists students in better comprehending the importance of values. *Storytelling* and *anecdote* can also be very useful in inculcating values, it strengthen the power of imagination and the story comes from the real world, while anecdotes can last longer in students' minds and hearts, it is friendly and also inspiring students to reflect.

Mondal (2017) also mentioned the strategies that can be done as a group, such as *group singing* and *group works*. Singing is the same with anecdotes that can stay long enough in a student's mind and heart, due to the joy of being done together. For group works encompasses discussion, projects, playing games, and many others. From the group work, hopefully, students can learn from each other about respect, peaceful co-existence, and the value of other's efforts.

The last three strategies are *discussion*, *value clarification*, and *reflective practice*. The discussion could help students respect and understand other's perspectives. It helps students to be tolerant and also widen their perspectives. It also connects to the value clarification that is mostly used for problematic issues. Students will choose the options reflecting from the valued by the person. While the reflective practice is to gather all the experiences, theories, and in the end the importance of decision-making will become the area of the students to explore themselves. Action, and reflection will be a dynamic duo in inculcating the values.

The teacher has a crucial role in instilling moral principles in students. Moral ideals are acquired from diverse sources. Various sources such as family, friends, workplace, seen events, personal reading, thinking, and experience contribute to the acquisition of several moral ideals, which are then categorized into different levels, with some being actively applied and others remaining as mere intentions. The school is an institution that imparts knowledge and instills moral values and ethics in individuals. The function of a teacher is essential in this context. He or she has a significant influence on pupils' personal lives and is in the best position to shape or alter their behavior. To emphasize the need to integrate values into the curriculum, it is essential to emphasize the good sides of everyday concerns and instill values in students through an indirect and amicable method. (Sharma, 2016).

From those two theories, the preferences will go to Kirschenbaum's theory due to a wider perspective compared to Mondal's. Mondal's framework also can contribute to discerning the inculcation of ideology within JSIT schools as the enhancer of the theory in the application in the real situation. Moreover, Mondal's value creation such as meditation, visual perceptions, role plays, and others will go to the methodology part of Kirschenbaum's theory. Because there must be adult involvement in the theory Mondal's value creation which is also stated in Kirschenbaum's theory. The extra throughout the school and community in Kirschenbaum's theory will complete in the wider circumstances. Those theories complete the point of view of inculcation of ideology that can affect the robust comprehension of the process.

The theoretical frameworks will pave the way to comprehend the phenomena regarding the inculcation of ideology in schools underneath JSIT. Comprehending the ideology using cultural hegemony would shape the trajectory before it goes deeper into inculcation processes. The basic idea of cultural hegemony will lead how to grasp the idea why the education institution must have a strong ideology or value that need to be inculcated to every single part of schools, such as students, teachers, educational staff and even principal or school director.

From those perspective, then it goes straight deeper into the organization management system, which work in maximum capacity so that the process of inculcation of the ideology can be done perfectly. There will be many ways to deal with the circumstances, however, in the the perspective of total quality management, it will assist to understand the idea about how an education institution or organization creating such as systems, and everything will become manageable without sacrificing the aspects of quality.

The last one is the inculcation concept of theory as the deepest part of the research issues and will be the main part in grabbing the whole idea of this research. From understanding the ideology, organization's role and also the process of inculcation of the ideology within the education institution called JSIT will be the trajectory of this research.

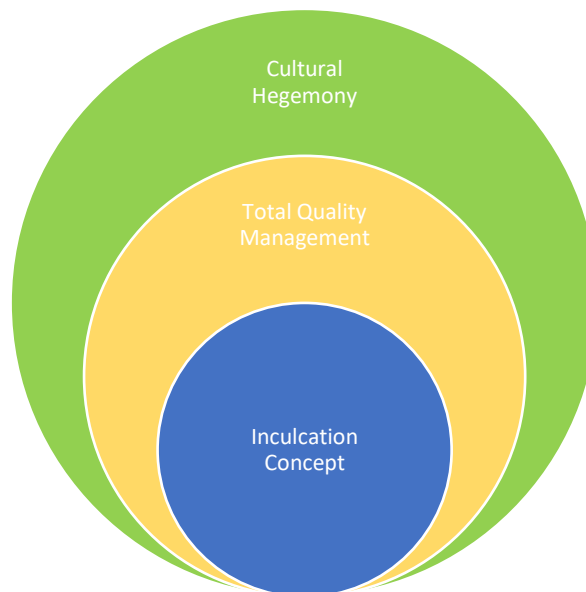


Figure 1.0 Theoretical Trajectory

CHAPTER III

RESEARCH & METHODOLOGY

The methodology of the research is a part that is inevitable in every research. It will show the steps being conducted in the research. In this research to find out the inculcation of Islamic value in JSIT, the research approach, paradigm, and design will be explained below. Moreover, the data collection, research instrument and data analysis must be cleared to put forward the accountability of this research. There will be many aspects need to be considered.

3.1. Research Approach & Design

This research will be conducted with a qualitative approach. As this research is to explore the inculcation of ideology within an Islamic education institution, for that reason, the appropriate choice is the qualitative approach because it emphasizes the use of narratives, ideas, thoughts, and emotions expressed by participants, rather than relying on numerical data or statistics (Creswell & Guettermann, 2019). Qualitative research is also an approach used to investigate and comprehend the significance that individuals or groups assign to a social or human situation. The research process entails the formulation of inquiries and procedures, the collection of data usually conducted in the participant's environment, the analysis of data by gradually moving from specific details to broader patterns, and the researcher's assessment of the data's significance. The ultimate written report possesses a malleable framework. Advocates of this type of investigation endorse an inductive approach, prioritize individual interpretation, and emphasize the need to accurately depict the intricacies of a given scenario (Creswell & Creswell, 2018).

The research design would be a qualitative case study. In case study research, the place or individuals are described in depth, and then the data is analyzed for trends or issues (Creswell & Creswell, 2018). The research is conducted in-depth research of the inculcation of Islamic values in the case of JSIT. It will show information to the readers in more concrete detail about the phenomena of the inculcation process in Islamic education institutions particularly at JSIT (Gay et al., 2015).

3.2. Data Collection & Instrument

The data collection technique will be done by interviewing primary resources who work in JSIT and also prominent figures within the schools under the JSIT network in Bekasi, observing the teacher's mentoring or training that called *liqa/ halaqah*, spread the questionnaires and also examine the records. As I mentioned earlier, the interview is a structured interaction in which one person seeks information from another. Interviews allow researchers to collect vital data that observation alone cannot supply while pairing observations and interviews provides a beneficial way to gather complementing data. Interviews can reveal information that observation alone cannot do (Gay et al., 2015).

3.2.1. Interviews

In this research, I would like to do unstructured and structured interviews. The unstructured interview is to gain personal information and this suitable because for some of the participants, I do have already a close partnership relation, and it will ease me to gain answers in a relaxed setting. It will be more than a single participant to do the unstructured interview so that I can recall answers from other participants, and also from another way such as examining records. However, I will also do the structured interview, due to the formal setting needs. It could benefit me to minimize the error because of the variation of questions (Rashidi et al, 2014).

The respondents are the households at the school under the umbrella of JSIT in the Bekasi area, such as the principals, director of education, teachers, and education staff. There will be three schools that in the Bekasi area that are intended to be the place and the households will be the sources. Besides that, interviewing the members of JSIT Bekasi city and an education consultant who works close to schools underneath JSIT school will be the main agenda for doing the interview.

During the interview, recording the interview will be beneficial, and after that create a transcript to ease the data analysis. Every keyword from the recording will be matched with the research questions and elaborated on it. Repeating the recording seems necessary to avoid the gap and also reduce the misinterpretation of the interview in answering the research questions. In the interview session, the source person for the interview would be a school principal in Bekasi, a board

member of JSIT in Bekasi city, the teachers in the integrated Islamic school, and the second informant will be an education consultant who works closely to many schools underneath JSIT.

3.2.2. Observation

The next data collection technique would be observation. During observation, the emphasis is on comprehending the natural environment as it is experienced by participants, without altering or manipulating it (Gay et al., 2015). I will do the participation observation to get the same point of view as the participants. The place and time are when they do have the mentoring or training session for the teachers which they call *liqa/ halaqah*. To avoid bias, I need to limit myself in doing the observation such as not going further to their other activities.

The word "*halaqah*" refers to the realm of education, specifically Islamic teaching or education (*tarbiyah Islamiyah*). A small group of Muslims, typically consisting of five to twelve members, who meet regularly to study Islamic teachings are referred to as a "*halaqah*" (circle). They follow a set methodology (curriculum) for studying Islam, which is typically provided by a mentor/leader (*murabbi/naqib*) who gets it from the congregation (organization) in charge of *halaqah*. The *halaqah* procedure is carried out thoroughly and continually. Weekly meetings are held for this activity at a place that has been prearranged and agreed upon in advance by the mentor (teacher) and the pupils (*santri*) (Bukhori, 2018).

The observation also happens during classroom learning and during extracurricular activities to see the inculcation of ideology to the students. Observing the implementation of a unique ideology that fuses into the curriculum. Plus discerning teachers how they inculcate the ideology to the students.

3.2.3. Records

The other technique of data collection would be examining the records such as journals, the JSIT handbook, also the memorandum of party (PKS). Those documents are required to get an understanding of the background of the organization and find some information of relatedness between those organizations, or become a supporting document to grasp the main concept of the organizations.

Especially the JSIT handbook, it will be beneficial in discerning the quality of the school based on that document.

The primary objectives of the analysis are to identify patterns, describe the topic, and gain a better understanding of it. The process of searching data for cultural trends also made use of field notes, which involves taking notes on the field. Examining the data, organizing the data, looking for patterns in the data, and identifying what is meaningful and what can be learned from the data are the components that make up data analysis. According to Miles and Huberman (1994), the analysis of qualitative research data consists of three procedures that must be followed in order, with the first stage, data reduction, being the most important of the three. In order to summarize, look for recurring themes and patterns, and zero in on the most important facts, it is necessary to eliminate unnecessary material. This suggests that the reduced amount of data helps build a more distinct picture, which in turn enables the researcher to collect extra data.

The data collected will be examined and will be the pieces to answer the research questions. Through the interview, observation, questionnaire and examination of the records, it would ease me to discern the real circumstances within a school under the JSIT and the linkage with PKS and also Muslim Brotherhood. The triangulation of the data would be significant to avoid bias in answering the research question. “Triangulation is defined as technique of collecting data by combination of some different data sources” (Moleong, 2006 p.330). Triangulation is the process by which a researcher employs multiple methods to confirm data obtained from the same sources or from separate subjects. Interviews for this study will be done with principals, teachers under JSIT, and directors of education. Here, I gather information through a variety of sources, including records, interviews, and observations. It emphasizes using various methods to obtain data from the same source. The data will complete each other until I gain a strong answer for the research.

3.3. Data Analysis

A key component of reliable qualitative research is data analysis. The ability of the qualitative researcher to comprehend, characterize, and interpret experiences

and perceptions is crucial for determining meaning in specific situations and contexts, which is why the researcher is frequently referred to as the research instrument. Finding themes—that is, significant or intriguing patterns in the data—and using these themes to address the research or make a point about a problem are the objectives of a thematic analysis. A strong thematic analysis does much more than just summarize the data; it analyzes and makes meaning of it. Using the primary interview questions as the themes is a typical mistake (Clarke & Braun, 2013). This usually indicates that the facts have been arranged and summarized rather than thoroughly examined. The process of analyzing data was done by transcribing the interviews and several steps of manual thematic analysis (Braun & Clarke, 2017). Themes from the source persons would emerge and they would be elaborated as the findings of the study. In this study, there were themes emerged regarding the inculcation of ideological values in the schools underneath JSIT from the curriculum-making, the role of JSIT itself, and the implementation.

Before revealing the study findings, I will explain the distribution of structures in each school for readers to understand the context well. For example, the source person is a director of education and also an education consultant who works and consults various schools under JSIT. There is also a principal and teacher of an integrated Islamic school. Especially for the members of the management board of JSIT in Bekasi, it also will strengthen the argument for the findings.

Then, reviewing the themes will very significant in put them together and find the senses from all of the data. The sorting data and throwing the unused data will be beneficial, and after that, thinking about how well the themes fit within the overall framework of the data collection (Maguire & Delahunt, 2017). To ease of data analysis, utilizing *quirkos* application to code the transcription, and put it back to the dimensions required. Using Different colors to indicate each dimension to reduce the lost in data analysis.

3.4. Ethical Issues

As the researcher the ethical consideration is important, so that in conducting this research, the following ethical considerations were carefully addressed throughout the research process:

1. **Informed Consent:** Before taking part in the study, all volunteers were given comprehensive information regarding the research goals, methods, possible hazards, and advantages. Each participant provided informed consent and was guaranteed of their right to withdraw from the study at any moment without facing any negative consequences.
2. **Confidentiality:** The study rigorously upheld participant confidentiality. To ensure the prevention of unauthorized access, all personal information and study data were anonymized and securely stored. To safeguard the privacy of participants, all identifiable information was eliminated during the process of data processing and reporting.
3. **Voluntary Participation:** The study was conducted on a completely voluntary basis, with no coercion or incentives provided to participants. The participants were duly notified that their participation in the study would not have any adverse effects on their rapport with the researcher.
4. **Deception:** This study did not employ any form of deception. The participants were provided with comprehensive information regarding the nature and objectives of the research, and any uncertainties or ambiguities were addressed in order to promote transparency and integrity.
5. **Data integrity** was preserved through the implementation of stringent protocols for data collection, management, and analysis. The data were precisely documented, securely maintained, and subjected to analysis using suitable statistical methodologies in order to establish both reliability and validity.

The commitment to doing research with honesty, respect, and responsibility towards participants and the broader research community is emphasized by these ethical issues.

CHAPTER IV RESEARCH RESULTS AND DISCUSSIONS

This chapter will elaborate on the findings from the interviews, and also record in answering the research questions related to the role of JSIT in inculcation the ideology. The result came from three schools underneath the JSIT organization located in Bekasi city. Every answer to research questions will be elaborated within a subchapter to get a clear understanding of the steps of ideology inculcation underneath JSIT. The first sub-chapter will be an elaboration of the way JSIT developing its curriculum and integrate it with JSIT's Ideology. The second research question will be the role of JSIT as the main organization in maintaining the ideology, and the last will be the implementation of the curriculum, discerning the inculcation method of the ideology in the third research question.

4.1 JSIT Ideology and Its Development in Curriculum

This sub chapter will answer the first research questions as follow: *How is the ideology of JSIT schools developed through their curriculum?* This is related to how the ideology penetrate to every corner of the curriculum, and emerging a typical curriculum from JSIT that is distinguished to other Islamic organizations such as NU and Muhammadiyah.

The curriculum is never just an objective collection of facts that shows up in a country's textbooks and classrooms. It is always a component of a selective tradition, someone's choice, or a group's interpretation of what constitutes valid knowledge. The argument assumes that there is a certain group with certain ideologies that underpin the curriculum establishment at JSIT. The establishment of JSIT as already elaborated earlier was inevitable from the establishment of the Prosperity Justice Party (PKS) which is influenced by the Muslim Brotherhood (Machmudi, 2008; Hasan, 2009, 2012). Mrs. F from school C strengthened the argument that saying:

“Most of them are strongly inclined in that direction, coincidentally... what is it called... it's their community that is strong. It is also supported.

Because at School C, there shouldn't be... what is it... basically, it should be purely educational. It should not have any political inclination. So we focus purely on education. Social da'wah. The foundation has entrusted us with this direction.

Essentially, if you are a board member and know the management well, you become very close. It's just that perhaps we haven't ventured into that area yet. There hasn't been an opportunity. That's all."

Within the curriculum, schools underneath JSIT as the main organization are following the national curriculum that is similar to all the public schools all around Indonesia. In other words, integrated Islamic schools (SIT) get along together with the national curriculum however, there will be some plus points that differentiate SIT from other Islamic schools. It is proven from all the schools that I visited. They stated there are some uniqueness that other schools do not have it. The additional subjects are added with full consideration and carefulness so that the objectives and essences of Islamic education can be reached. Even though many previous studies mention its proximity between JSIT and also political party which influenced by Muslim brotherhood, the JSIT ideology actually brings *Pancasila* and *Bhinneka Tunggal Ika* closer and stronger. As Ust. AZ from school A mentioned that:

"Well, it is very, very close. For example, Pancasila, "Belief in One Almighty God," is indeed very Islamic, isn't it? It is very strengthening. "Just and civilized humanity," we truly practice just and civilized behavior. "The unity of Indonesia," we already... if I may say... we, unlike those who use the phrase "NKRI harga mati" (the Unitary State of the Republic of Indonesia is non-negotiable) as a mere slogan, are truly ready to sacrifice our wealth and lives for the country. Our commitment to NKRI is very, very solid, even more so than what people often express in words. We don't just say it; we protect, unite, and nurture NKRI. How about the independent curriculum, for example, regarding tolerance? We are already very tolerant, practicing tasamuh (tolerance) and wasathiyah (moderation). We are very much in the middle. The children at JSIT can accept and greatly respect the laws in Indonesia. They very much accept differences. Especially the fourth principle, deliberation. Our deliberation and justice... Islam and social justice are very close. It wouldn't be Islam without zakat. So, our ideology with Pancasila is very strong."

The reason of the establishment of JSIT is due to the social issues that happened in the young generations. The problems are such as free sex, drugs, bullying, juvenile delinquency, and many other issues that were caused by the failure of main education in Indonesia. There is a dichotomy between Islamic education provided by madrasahs and general education that is provided by public schools. The problem is, for them, the education in madrasahs was only Islamic education per se, so the result graduates are practically good in religious matters, not other knowledge. Many of them could not speak much in the industrial era,

which needed more skills, such as in technology and science. In contrast, national school's graduates know however, far from the Islamic values that can protect them from disobedience (Lubis, 2018). JSIT want it together, so the graduate's standards will be high and can answer the global challenges.

The Islamic integrated school is a school with Islamic concepts. It implements Islamic values based on the Quran and Sunnah with the national education system as the fundamental basis underpinning the establishment of the school. JSIT put them together, between the national curriculum and Islamic values in an intertwining harmony of curriculum. In other words, there will be no dichotomy between Islamic values and general education, and everything is always in a frame of Islamic value, in every subject of schools and also activities in a school. As an example, Ustadz AZ from School A mentioned that:

“for example, during math subjects, in a part of addition and subtraction subchapter or about counting the weight. Students not only learn how to count it, but also the teacher will elaborate on real-life situations, in the market for instance. When you trade, never adjusting the scale in order to gain more profit, and the teacher will find a related verses in the Quran to strengthen the meaning of it.”

Mrs F, from school C also pointed that:

“It turns out that at JSIT, it is embedded and integrated into all subjects. So, the subjects are not just religious studies; they emphasize that general knowledge subjects must also be included. At School C, everything is also implemented in a site plan for learning. Therefore, the teaching modules must be designed in such a way that the concepts of qauliyah and kauniyah verses become important aspects in guiding a learning process.”

From the quotes there, the way they integrated the national curriculum and Islamic values based on Quran, Sunnah, and Hadits is crystal clear. In the reflection on the establishment of the curriculum, JSIT sees based on the problem that happening in the real-life situation. It follows what social reconstruction approach in setting up the curriculum (Mcneil, 1977; Muhaimin, 2014).

Curriculum development with a social reconstruction approach emphasizes the content of learning or education, the educational process, and learning experiences. The social reconstruction approach in curriculum design is based on

the problems faced in society, utilizing sciences and technology, and working cooperatively and collaboratively to find solutions, aiming toward the formation of a better society (Almu'tasim, 2019 p. 62). The problems mentioned earlier become the main agenda to produce a young generation that is faithful and devoted to God Almighty, possesses noble character, is inclusive and has a sense of nationalism, is helpful and empathetic, grows in personal maturity, is scientifically and digitally intelligent, creative, and skillful which all of them are also stated in the ten principles of *muwassafat*.

The approach in establishing the curriculum under JSIT schools is not only from the social reconstruction approach. There is also an approach from the side of subject academics where creating a curriculum or educational program, the academic subject approach is predicated on the systematization of every field. Every branch of knowledge has a different systematization from other fields. The process of creating an academic subject curriculum begins with identifying the courses or subjects that students must take in order to prepare for and enable the advancement of the discipline (Almu'tasim, 2019 p. 60).

The national curriculum already prepared all the subjects such as math, science, social sciences, citizenship, and many of them will be developed with the integration with Islamic values. For example, when students learn how the universe was created, the teachers in integrated Islamic schools will explain scientifically and also put Quranic verse such as QS Hud/11:7 which mentions: “*And it is He who created the heavens and the earth in six days – and His Throne had been upon water – that He might test you as to which of you is best in deed. But if you say, “Indeed, you are resurrected after death,” those who disbelieve will surely say, “This is not but obvious magic.”*” From the example above, the students will be able to grasp the idea about the relation between the science or the subject they learn with Quranic content so that the students are sure what is attached to their belief system and also with the science is something no need to debate, it is hand in hand together and it will also strengthen our belief to God.

Islamic Personal Development (Bina Pribadi Islam)

The inculcation program under JSIT school is not only trying to integrate national curriculum subjects and Islamic values that came from the Quran, Hadith, and Sunnah but also putting extra subjects within the curriculum so that the objective of education of JSIT. The additional subjects or what they called local content will create added value and uniqueness for JSIT schools, compared to other Islamic schools.

There are many additional subjects such as the Arabic language and recitation of the Quran which is called *Ilman wa Ruhan* that is disseminated by JSIT to all schools underneath the organization. Basically, JSIT is never limiting the methodology of recitation of the Quran, even though the method of *Ilman wa Ruhan* came from them. Based on the interview, many of JSIT schools are using *Ummi, Iqra, Qiraati*, and many more which school free to choose. However, one additional subject exists to strengthen the inculcation of ideology and Islamic values so that the students have the character of Islamic students, which is called Islamic personal development (BPI).

The existence of BPI was based on the objectives of JSIT to shape the character of every student in the integrated Islamic school which encompasses six dimensions such as having faith and devotion to God Almighty and having noble character, being culturally inclusive and nationalistic, sincere, and caring, mature personality, intelligent, critical and digital reasoning, and lastly creative and skilled (Muhab et al, 2023).

Referring to McNeil (1977) and Muhaimin (2014) the existence of BPI came from the humanistic approach. The concept of "humanizing humans" is the foundation of the humanistic approach to curriculum creation. The foundation of philosophy, theory, evaluation, and educational programs is creating an environment that will allow people to grow as human beings and uphold human dignity (Muhaimin, 2014; Almu'tasim, 2019 p. 60-61). It is more than that, the schools underneath JSIT organization are obliged to put BPI from the lowest level such as KG to senior high as an additional subject to strengthen the Islamic character of students.

Four elements of BPI are required to be taught at school such as *aqidah* (creed), *akhlak* (morals), *ibadah* (worship), and *tsaqofah* (culture) which in this context Islamic culture (Muhab et al, 2023). It starts from recognizing of ALLAH as the only God, good way of worshipping, such as praying together, knowing the five times prayer and also the *sunnah* one, fasting, understanding how to eat and drink based on the Islamic way, being responsible, honesty, behaving in front of people who older, strengthen the will to refuse in doing something that not right, until recognizing the concept of *Pancasila* and *Bhinneka Tunggal Ika* and many more. These happening is only to make students become good citizen and also good Muslim in a society.

Ms. D from school B also stressed the importance of *akhlak* (moral) to make the students more human, they know how to treat their friends at school, and also others. She pointed out bullying which is very common at school. She said that:

“Because previously we had many cases, Mister. Especially bullying. Bullying cases were really rampant. So, from there, what should we instill in the children so that they can control their words, behavior, and actions”

In the integrated Islamic school, they want to reduce the student’s mischievousness and bring the students to their *fitrah* as a real human being and it exists in a particular subject, the BPI.

During my visit to three schools, I learned that BPI is the subject that stands alone and that it separates the Islamic integrated school under JSIT from the other schools that are not under JSIT as the main organizations. However, the lack of hours in the schools seems to be contributing to the lack of implementation, as BPI only takes two academic hours; in primary school, two academic hours means it only takes 70 minutes, meaning it requires more effort outside the BPI subject itself, and schools must create a robust Islamic atmosphere so that the Islamic values will cascade throughout the school. There are some differences between those 3 schools regarding BPI. School A implements BPI once a week, for 70 minutes, School B is also the same, however, they put their own name called *internal character building* (ICB),

Mr. F from school B mentioned that:

“At school, for our children, every week, every Friday before classes start, we have what is called ICB (Internal Character Building). It focuses on morals and faith. We even ask about the children's condition, how they are doing, and if they are praying. After that, based on the children's responses, we recharge and reinforce them.”

and School C is also the same with 70 minutes per week, however, the implementation in school C is different, they split between male and female students. Mrs. F from school C mentioned that:

“But if... not twice a month. For the big events, it's twice a month, for example, inviting speakers. But for the internal ones, it's once a week in the girls' and boys' sections, on Fridays.”

The existence of BPI within Islamic integrated schools also became a distinction to other organizations such as NU and Muhammadiyah. In terms of education provided by NU and Muhammadiyah, there are terms such as “*Aswaja*” for NU, and “*Ismuba*” for Muhammadiyah (Umam, 2015 p. 3; Sofanudin, 2019). *Aswaja* means *ahlussunnah wal jamaah* which the ideology of NU. Within the LP Maarif, the education institution under NU, there is a subject called *ke-NU-an* that will be spread from level primary to secondary. The concept of *ke-NU-an* (NU-ness) pertains to the focal point on shaping individuals into believers who exhibit dedication to Allah SWT and demonstrate ethical virtues aligned with the fundamental tenets of *Ahlussunnah wal Jamaah* NU (Moon, 2020).

Ismuba encompasses *aqidah*, ethics, rituals, *tarikh* or historiography, Arabic language, Al-Quran, hadith, and *Kemuhammadiyah*. These subjects are unique to students at Muhammadiyah schools, and tailored to satisfy their religious knowledge needs (Nursayanti, 2015). In other words, the differences between JSIT, Muhammadiyah, and NU are in terms of Islamic values that are presented in the subject of *Kemuhammadiyah*, *ke-NU-an*, and BPI that will differ in the level of its graduates and their pious life.

To sum up, the unique ideology of JSIT in the curriculum was mostly due to the **subject, social reconstruction and humanistic** approach. There is also a technological approach which is more stressing in the program and competence analysis (McNeil, 1977; Muhaimin, 2014). It is crucial and based on the visit to

those three schools, I can see they set benchmarks in every subject, however, during the interview, based on all source persons, they rarely mention the benchmarking, or standard of competence that students need to have, they are more mentioned the intangible way of approach in setting up the curriculum for schools. Moreover, the presence of BPI sets JSIT apart from other educational institutions affiliated with Muhammadiyah and NU.

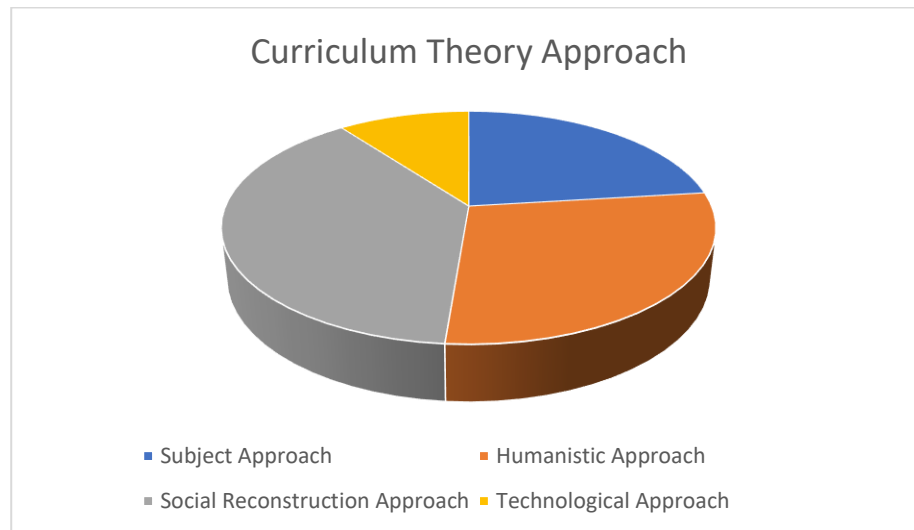


Figure 2.0 Approaches To Create Curriculum In JSIT

4.2 Role of JSIT in Inculcating Ideology

JSIT as the main organization has a crucial role, especially for schools underneath it. In implementing the curriculum, as the main organization, JSIT must ensure all the schools follow the instruction, methodology, and policies so that the quality of education can be well maintained. There will be many challenges in real situations, and every place will have its characteristics that JSIT needs to adjust so that strong leadership is required alongside acceptable, applicable, and accountable policies.

The research questions of this second sub chapter is mostly to see the role of JSIT as the main organization in maintaining the ideological value so that the education quality is maintained, the students can get the best education within the school underneath its umbrella and of course discerning how JSIT deals with recruitment of the teachers to maintain its standards. It would be a big challenges

in dealing with thousand schools with different characteristic in every place in Indonesia.

Suyatno (2013) mentioned that there were more than 10.000 schools spread from KG to higher secondary in 34 provinces in Indonesia, and today, the number of schools is more than that. As a parent organization, JSIT must be able to answer the challenges in the education world nowadays, such as new policies related to the *Merdeka Curriculum*, strengthening the student's profile of Pancasila, the principal of transformative education and industrial revolution 4.0. In other words, the role of JSIT must be crystal clear so that the projection does not collide with the national education objectives and in the same time maintains its philosophical values as the uniqueness of education that JSIT provides.

4.2.1 JSIT as Quality Assurance

JSIT has a crucial role in maintaining education quality, answering the global education challenges, and navigating alongside with national curriculum that oftentimes changes due to the transition of regime. Turns out, public schools in Indonesia are now at the level of primary school, they are tuition-free, and private schools need to adjust, due to the number of students as the bloodline of private schools. The private schools need to provide more to be the first choice of the parents to school their children. This is why Islamic integrated schools should offer uniqueness to Indonesian parents nowadays. JSIT plays a key role to maintain the objective of education, which means the quality of education in all schools underneath JSIT will become the main concern. In other words, mentioning JSIT's role as a quality assurance is not exaggerated.

As a quality assurance, JSIT has created a guidebook for all the schools under the organization. The book is called *Quality Standard of JSIT*. Within the book, there is an integration of educational objectives between the national curriculum, UNESCO, and Islamic education. From those, JSIT created a framework, as a concept and also output. As a result, due to educational objectives by UNESCO already translated into the objective of the national curriculum, then the task of JSIT is how the integration the national curriculum and the Islamic

education model which the output is 9 standards of quality. The purpose of preparing these quality standards is to provide direction for meeting all requirements in each integrated Islamic school, act as a guide for school principals when they create policies pertaining to meeting requirements in their own institutions, comprehend the extent of all standards that are accessible, and serve as the foundation for evaluating the application of quality standards that are specific to integrated Islamic schools (Muhab et al, 2023).

It is different from the 8 standards of national education, JSIT inserts more in Islamic values and add one standard called *student development standard*. In the 8 national standards of education as follow: 1. Graduate standard competency 2. Standard of content 3. Standard of process 4. Standard of assessment 5. Standard of educators and education personnel 6. Standard of facilities and infrastructure 7. Standard of finance and 8. Standard of management (Alawiyah, 2017; Widodo, 2017; Raharjo et al 2019; Putera et al, 2022, Saputro & Hadi, 2022). The difference is not only in student development standards, it is also in every standard, JSIT inserts its uniqueness that will differ from the 8 national education standards. The differences will be elaborated below.

4.2.1.1 Graduate Competency Standard of JSIT

Graduate Competency Standards are minimal requirements that show students' competence in attitudes, abilities, and knowledge after completing a certain educational unit. While the JSIT's graduation competency standards enhance those graduate competencies standards published by the Republic of Indonesia's Ministry of Education and Culture. The scope of graduate competencies standards encompasses from KG to upper secondary school.

Related to the graduate standards competence All the standards of graduate competency are the same, however, what makes a difference is the Islamic values that graduates from JSIT schools need to have. For example in this standard, JSIT divides the graduate competency standards into 6 dimensions, such as:

1. having faith, being devoted to God Almighty, and having noble character
2. being inclusive and having a spirit of nationalism

3. being helpful and empathetic
4. growing in personal maturity
5. being intelligent, thinking scientifically and digitally
6. being creative and skilled

From the dimensions above, JSIT breaks it down to competency standards according to them, for example first in the dimensions of faith and piety and noble character such as praying on time and in a congregation, giving donations, zakat, covering the private parts, and understand the role of the human as *khalifa* on earth (Muhab, et al 2023).

In the dimension of the inclusive and having spirit of nationalism, one of the qualities JSIT seeks in its graduates is an appreciation for and knowledge of the diversity of Indonesian religions. This falls under the umbrella of inclusivity and having a strong sense of nationalism. They also realize that they are free to practice their religion without interference from the outside world (Muhab et al, 2023). This shows the commitment of JSIT to strengthen the value of Indonesia's ideology which is *Pancasila* and also *Bhinneka Tunggal Ika*. Even though many articles mentioned that JSIT is similar to the ideology of the Muslim Brotherhood. However, this document of quality standards of JSIT strictly stays together with *Pancasila* and *Bhinneka Tunggal Ika* and has no relation to the Muslim Brotherhood.

Being helpful and empathetic dimension will give graduates a sight to become socially active in helping people. It is following what Ustadz AZ from school A and Ms D from school B that within the education process, students oftentimes create social events, such as Palestine Care, or help unfortunate people around the school area. This is similar to *muwassafat* or the ideology of JSIT beneficial for others, in other words, JSIT maintains its ideology together and maintains its education quality and a real output of the students (Suyatno, 2013).

Yes, they even contribute their clothes. Especially when they hear about Palestine, they say, "Let's donate for Palestine." Sometimes they take the initiative themselves. They run around the classroom, Mister. Even the younger students do that. They go around saying, "Let's donate for Palestine. I have a lot of snacks..." That's how they are. Ms. D (School B)

Graduates of JSIT schools need to act as grown-ups person in facing problems (Muhab et al, 2023). At least they are responsible for themselves, such as going to pray by self-consciousness, responsible for being better, for example getting good remarks at school. It is in line with *muwassafat* being diligent in self-improvement (Suyatno, 2013). This is one way of quality of education in JSIT, they try to shape students as lifelong learners, also good spiritually and emotionally.

In the fifth dimension of graduate competency standards, the students at least have critical thinking, tech-savvy, and also have high intellectual (Muhab et al, 2023). In other words, the students need to have a broad mindset and knowledge of Islamic perspectives in reflecting on the real-life situation based on their level of education. Nowadays, digital is inevitable, and graduates of JSIT need to be wise in utilizing digital platforms and use them as *da'wa* platforms. It is also related to academic and non-academic achievement. The Integrated Islamic Schools try to facilitate student within intra and extracurricular activities. For example, in School A, when Ustadz AZ was a principal, he accommodated parents' wishes to make students speak English better, due to the need and challenges nowadays, and he as the principal worked together with the vice principal of curriculum to implement the English Club extracurricular with native teachers as the tutors. It is the same thing with School C, where the Principle Mrs. F implements the native teacher program in the intra-curricular program. It is done to make the graduates can speak English well and have a better future to go study abroad and also get better job.

The last dimension of the graduate competency standard is being creative and skilled. This dimension obliges the students to be able to have a discussion and deliver their ideas in a classroom or in the community (Muhab, et al 2023). For example, during finishing the group project, students require to have the skill to accommodate other's perspectives, collaborate, and conclude it, so that the project is done. In other words, they learn to manage all the things in front of them that also in line with *muwassafat* the ability to manage everything.

The graduates at least need to have those standards, besides the graduates' competency standards from the national standard of education. It is clear similar to

4 TQM imperatives which are the moral and accountability imperatives. In this case, the definition of moral and accountability imperatives states that JSIT has a moral obligation to give its clients—students, parents, and the community—the highest caliber of education possible. At the same time, JSIT also provides the benchmark of the outcome of the education process (Sallis, 2014). In other words, from the beginning, JSIT set up the way to reach optimum education quality and set up the minimum standards for all graduates.

4.2.1.2 Standard of Content of JSIT

. The minimal requirements that span the breadth of knowledge needed to attain graduate competency in particular educational pathways, levels, and kinds are known as content standards. By creating a scope of information that aligns with graduate skills, this content standard was created. The lowest level, KG through secondary school, is covered (Muhab et al, 2023). It will be the same as before, the enrichment of national education standards, plus local content as the uniqueness of JSIT and also extracurricular.

In this standard, the explanation will also based on how JSIT formulates the curriculum. The local content in the school such as Arabic, Islamic personal development, and a Quranic recitation program using the *Ilman wa Ruhan* method, or other methods such as *ummi*, *yanbu'a*, *qiroatil* and others. Moreover, for the extracurricular JSIT allocates obligatory content which is the scouts (Muhab et al, 2023).

To see the target achievement, JSIT set up the elements such as **fluent** in learning the Quran, **polite** in being obedient to ALLAH, in learning Arabic, there are *maharatul istima*, *maharatul kalam*, *maharatul qiraah*, and *maharatul qitabah*. Next are the elements of **morals**, **worship** and *tsaqofah*. Fluent is the achievement of Quran learning, such as reading Quran with *tajwid* theory, able to finish the whole Quran within one academic year, able to memorize the last chapter of the Quran for grade 6. It is not only able to recite Quran and memorize it, the students also need to understand the meaning of the *surah* (Muhab et al, 2023).

In terms of *polite*, the achievement of the students can have the attitude to respect the Quran, for instance the attitude when students bring the Quran with hug

it on the chest, ablution before they recite the Quran, wearing decent clothes before wearing the Quran, and pray, and reciting *alhamdulillah* after finishing reading the Quran. Still in Quranic learning, *maharatul istima* is a term for listening so that students can distinguish the sound of *hijaiyah* letter. *Maharatul kalam* is the ability to phone the *hijaiyah* letter. Students can clearly phone it such as “A” for *fathah*, “I” for *kasrah*, “U” for *dhomah*. In the end of learning Arabic, for example in grade 6, students are able to say some dialogues that are mentioned by the teacher. For the *maharatul qiraah* and *maharatul kitabah* is for the use of intonation in phoning and making a sentence (Muhab et al, 2023).

For *aqidah*, morals, worship and *tsaqofah*, it is about how students sure about the existence of ALLAH SWT, get used to do good deeds, honest, and having noble character, doing proper worship, from the ablution, doing *athan*, pray 5 times on time and doing it together, used to do night prayer (*qiyamullail*), *dhuha* prayer, fasting, and the last, students can understand and mention the Islamic culture, knowing the name of the *sahaba* of the prophet Muhammad SAW, until getting used to do some *sunnah* activity in each Islamic month such as in *Muharram*, *Rajab*, *Dzulhijah* and others (Muhab et al, 2023). An example of the action from the habituation of praying is the doing *dhuha* prayer.

“like I mentioned earlier, at school, every morning, the students perform dhuha prayer.” Mr. F (school B).

The scope standard of contents are in line with one of the *muwassafat* ideologies, the righteous in worship. JSIT putting standards so that all the school can follow, create policies and hopefully, the outputs are similar to the objectives. The implementation at schools are decent, such as the implementation of BPI, Arabic and Quranic learning. Referring to TQM theory, it is close to the **moral imperative**, due to the moral of the main organization to fulfill the needs of the parents, and also prepare students to face the real world. The content of every learning in JSIT school need to be advanced and also unique in comparing to public school, and the existence of BPI is also robustly the position of JSIT which different from the other Islamic education institutions such as NU and Muhammadiyah.

4.2.1.3 Standard of Student Development of JSIT

Standards for student development in integrated Islamic schools are distinct. This is founded on the guarantee that all students receive instruction to enable them to become competent, lifelong learners who can preserve the *ahlus sunnah wal jamaah* creed and represent and embody Islam (*rahmatan lil alamin*). The goal of student development is to help students reach their full potential by providing them with effective and efficient coaching that molds their attitudes, behaviors, and interests into goals that align with national education standards and are ingrained with Islamic values. (Muhab et al, 2023).

In the scope student development standards encompasses as follows:

1. development of leadership and national character
2. development of social skills
3. development of entrepreneurship
4. development of an Islamic healthy lifestyle
5. development of love of worship and pride in being a Muslim
6. development of interest and talent
7. development of reasoning and research
8. development of informatics

Those scopes will have their strategies that will pave the student's development such as strengthening the profile of Pancasila students project (P5), scouts, social service, market day, clean healthy environment, Islamic character development, Arabic, cultural and arts performance, sports events, science club, robotics, and coding club.

Each development must be done in the unit level. However, not all student development standards are done by the schools. Sometimes it only couple of things such as in school A, I see many times, especially during extracurricular, the activities of coding and robotic club, scouts, and sports events. Similar to school A, school B and C also did the same things, however, especially in school B, which emphasized in love of worship and the pride of being Muslim. It is proven by the amount of hours for Quranic learning. They have 18 academic hours or 9 hours per

week. This is the uniqueness of JSIT, the implementation is based on the school's needs and also the school environment, JSIT is only creating the guidelines.

These student development standards reflect the moral imperative, ensuring the main agenda giving the education customers students, parents, and the community the best development for students. From those 8 points of student development standards show that JSIT is very detailed for the sake of students, and their commitment is undeniable, however, I believe the implementation of 8 points is very dynamic in each school. During the interview, I did not ask in detail of each points, because those points I obtained from the quality standards book of JSIT. Perhaps during the interview, asking about the ideology hid the other developments. The focal points of ideological inculcation are in the development related to Islamic values.

4.2.1.4 Standard of Process of JSIT

Based on the Indonesian dictionary, the definition of a process is a set of operations, such as manufacturing or processing, that results in the intended outcome, and the learning process is a phase that needs to be followed and passed by the students in learning something (Muhab et al, 2023). Within the process, teachers play a key role in bringing students to get closer to God's guidance. Prior to that, it requires a learning design that involves students fully in the experience process through well-planned activities.

The basic planning process in JSIT is called with term "TERPADU." T stands for "Telaah" (study), E stands for "Eksplorasi" (explore), R stands for "Rumuskan" (formulate), P stands for "Presentasikan" (present), A stands for "Aplikasikan" (apply), D stands for "Duniawi" (worldly), and U stands for "Ukhrowi" (hereafter). Each of them has its meaning that describes the sequences of the learning process in an integrated Islamic school. There is also an in-class learning process with the objective of it called *Active Deep Learner Experiences* (ADLX) which can be achieved through the term INTROFLEX which stands for individualization, interaction, observation, and reflection. Throughout this circle, at the end of the process, the teacher's evaluation will be important and needs to be delivered to the school stakeholders (Muhab et al, 2023).

However, the implementation of this standards process can be said oftentimes not strictly follow the guidelines. It can be known during the teacher performance report. As I observed in every training with Ustadz HN as the education consultant who works many times with the integrated Islamic school, he mentioned that many them do not have the teacher report performance to gauge the teacher achievement and also the teaching processes. It makes the moral and professional imperatives of TQM contained in this standard of process, due to the JSIT's responsibility to provide a well-planned process plus the teachers.

4.2.1.5 Standard of Assessment of JSIT

This standard is to ensure the students achieve the minimum requirement of learning objectives and graduate competence standards. There are principles in doing assessments that are prepared by JSIT, such as **integrated** which means it integrates the learning objective that set by the government and from JSIT, and also integration of Islamic values and national curriculum. **Evaluative** means the mapping of student's achievement levels and evaluation of learning programs based on student assessment, plus it is carried out periodically. **Reliable** means it uses a clear and consistent benchmark and related to graduate competence standards. **Proportional** is in terms of the level of instrument, and also noticing the diversity of student level of ability. **Authenticity** reflects to the student's ability originally. The last is **Universal** means it encompasses all the scope of graduate competency standards components of JSIT (Muhab et al, 2023).

The professionalism of the teachers will be the main focal point in this standard. The relations between students and teachers cannot be gauged and also the teacher's perspective in assessing the students will something that need to be navigated to reduce the bias. Sometimes teachers will face a dilemma when deciding on the whole assessment of a student. Which one should go first, the remarks on normal subjects or the Islamic values first? That is why JSIT implements internal accreditation to see how the school works. The accountability imperative of TQM emerges as JSIT need to be responsible for promoting the objective and measurable outcomes at the end of the educational process through assessment standards. For example, the minimum completeness criteria (KKM) for

English is 80. If the students get lower than that, at least it needs to be raised until reach 80. Turns out, it can be compromised and it is not following reliable principle.

4.2.1.6 Standard of Teachers and Educational Staff of JSIT

The profile of teachers in Islamic integrated schools have multiple roles such as *muaddib*, *mualim*, *mudarrif*, *muajih*, and *musyrif*. Each of them has a different meaning such as A teacher is someone who helps students develop morality and civilization by providing them with information, guidance, and skills. There will be a certain specification for teachers who want to pursue a career as principals. JSIT has its own qualifications, such as a minimum bachelor's degree in education, or a linear major with lessons to be taught.

Owing to its emphasis on the Quran and Islamic principles, Quranic instructors must meet specific requirements, like having memorized at least five Quranic chapters. Additionally, candidates may have graduated from secondary school or madrasah Aliyah. The teaching candidate who smokes is not acceptable to schools. It is inline with what Ustadz AZ from school A mentioned that the school will not accept candidate who are a smoker, however, if the candidate commit or in the process of stop smoking, the school will still consider them. Plus he also added that:

“Our ideology can actually be said to focus on human resources, the human resources that are developed. We already have a strong mutual understanding and awareness that we are indeed Islamic, implementing Islamic practices, which are referred to as noble character. The ideology is simply Islam, Islam according to the Qur'an and Hadith. Of course, the interpretation can vary for each person. At JSIT, the learning is formulated with the Qur'an and Hadith as its foundation, so that the lessons the children receive are connected and rooted in the Qur'an and Hadith. Clearly. This is perhaps what strengthens the ideology, because such frequent and intense interactions make it solidify.”

During the enrichment and development of the skills of the teachers or principals, JSIT will do training once per semester. Ms. D from school B also mentioned that JSIT is strongly maintains the schools underneath it in terms of the professionalism of teachers and principals. During the training, the trainer shares tips to create a fun learning environment in a class. Plus, the internal also do *halaqoh*, or training or just to gather all teacher to recite the Quran.

“We have Tahsin. Tahsin and Tahfidz sessions are held every Saturday for the teachers” Mr. F from school B

4.2.1.7 Standard of Facilities and Infrastructure of JSIT

Study spaces, athletic fields, houses of worship, libraries, labs, workshops, places to play, places to create and unwind, and other learning resources that assist in the learning process—such as communication and information technology—must meet certain standards for infrastructure and facilities (Alawiyah, 2017). Classrooms, a library, a science lab, a leadership space, a teacher's room, a prayer space, a school health room, restrooms, a warehouse circulation area, a play area or exercise space, a counseling space, an administration room, a student organization space, a biology lab, physics, chemistry, computers, languages, and technical practice rooms should be the minimum amenities of the educational unit. Depending on their educational attainment, each person has different needs. Government Regulation No. 32 of 2015 governs those. (Alawiyah, 2017).

Basically this the standard of facilities and infrastructure of JSIT is the same with what is applied in public schools. However, there is a slight emphasis in efficiency, cleanliness, and the use of technology. Based on the objectives of philosophy of JSIT that putting forward Islamic value, then cleanliness need to be uphold everytime, which it can be seen from every sign of the school that remind the students not to litter, and Islamic quotes that say “cleanliness is the part of faith.” Also for utilization of technologies is for the effectiveness and also efficiency in managing the infrastructure and facilities plus it is also arousing the enthusiasm of the students to learn. The example of it when the school C is already utilize Ipad for all students to learn with some learning application inside it.

For the standard of facilities and infrastructure, it goes to part of the competitive imperative of TQM. The competitive imperative stress on how the school improve the quality of education (Sallis, 2014), which can be done by procuring of the best facilities and infrastructures. When sending their kids to school, parents are particularly drawn to schools with well-maintained infrastructure and amenities.

4.2.1.8 Standard of Management of JSIT

The basic principle of management standards in JSIT is about implementing Islamic values in managing and controlling a school unit. The educational unit should have its own vision to elaborate the next step for example the objective of the school and also the programs of the school. The program of school encompasses the curriculum, students, organizational hierarchy, task division, academic regulation, code of conduct, and operational budget (Sani et al, 2015). It is almost the same as the management standard released by BSNP, however, JSIT inserts Islamic values as the basis of management at school. Plus JSIT also inserts a guideline in how they cooperate with third parties while the national management standards do not put it.

Before the latest edition of the Quality Standard of JSIT, the previous one put the standard of cooperation among the other standards, recently they put it together in the standard of management. JSIT put concerns in managing of cooperation thatn encompasses curriculum, internal quality assurance, resource sharing, joint seminar, sister school, teacher's development program, and scholarship (Muhab et al, 2023).

4.2.1.9 Standard of Finance of JSIT

The last standard in the list of JSIT is the finance standard. The school work plan (RKS), which is included in the school's yearly work plan (RKTS), activity plan, and school budget (RKAS), is used to prepare the finance budget. The components are investment budget (budget for facilities and infrastructure, human resource development, and fixed capital), operational budget (teacher's wages, transport, electricity etc), and personal budget (tuition fee) (Muhab et al, 2023).

Integrated Islamic schools also can optimize potential revenue at school, such as creating school own enterprises and cooperating with sharia financial bodies such as Sharia bank to ease the payment. The potential revenue for school can be used for cross-subsidies for example financial assistance for orphan students. This process helps the development of the school, when a school is financially healthy then development will be able to continue, and from this situation included to the accountability imperative of TQM.

9 Quality Standard of JSIT	TQM Imperatives
Graduate Competency Standard of JSIT	Moral Imperative and Accountability Imperative
Standard of Content of JSIT	Moral Imperative
Student Development Standard of JSIT	Moral Imperative and Competitive Imperative
Process Standard of JSIT	Moral Imperative and Professional Imperative
Assessment Standard of JSIT	Accountability Imperative
Teacher and Education Staff Standard of JSIT	Professional Imperative
Facilities and Infrastructure Standard of JSIT	Competitive Imperative
Management Standard of JSIT	Moral Imperative, Professional Imperative, Competitive Imperative, and Accountability Imperative
Finance Standard of JSIT	Accountability Imperative

Table 1.0 Quality Standard Of JSIT And TQM Imperatives

From the table above, it is clear that the quality standards of JSIT always insert Islamic values so that the dignity of the organization can stay together although there will be many education challenges. The ideology will never be left, it nurtures and strengthens the organization in every school household. The moral imperative of TQM becomes the main pavement for JSIT in maintaining the quality of the schools underneath the organizations, followed by competitive, professional, and accountability imperatives. However, the challenge come from unit level, when

Mrs. F from school C mentioned that recently the training from JSIT as main organizations was felt less. She mentioned that

“There is. But yeah, just... yeah, the training is the same as general. But what is the value? If I really want it... for example, from the JSIT community there are grades. Oh, at what level will he enter this school, because he's diligent in attending it, right? Can standardize. It continues to be appreciated, for example from there you can... for example... what is the term... because the teacher and principal, the students are progressing, can be donated a set of chairs. The term is like that”

Normally JSIT do training to maintain the professionalism of educators and educational staff 4 times within the academic calendar, online or offline. The presence of JSIT now is yearned by the teachers. A consistency of guidance, visits, and training is needed to encourage the schools to improve the quality of education.

4.3 Curriculum Implementation in Inculcating the Ideology

Ideology or values stated in integrated Islamic schools will always become the foundation of the way of thinking in shaping young generations who believe in God, have a noble character, inclusive and have a spirit of nationalism, helpful and empathetic, growing in personal maturity, intelligent, thinking scientifically and digitally, skilled and creative. It is believed that all of this will be able to lower juvenile delinquency, making the younger generation far more equipped to deal with the future.

All of them will not be happened if the inculcation of ideology failed within educational units. In the inculcation method mentioned by Kirchenbaum (1992), there are 4 methods for comprehensive values education. In this discussion, from the 3 integrated Islamic schools that I visited, I will elaborate on how those schools cascade the JSIT ideology so that the minimum competence of graduates can be achieved and in the same time 10 points *muwassafat* can be internalize by the students.

Kirschenbaum (1992) mentioned all value-related topics are intended to be covered in the *content*, including moral dilemmas, ethical inquiries, and personal value decisions. Basically, Suyatno (2013) already mentioned 10 values such as having a correct creed (belief system), being righteous in worship, having noble

character, independent, having broad knowledge, having physical health, being diligent in self-improvement, skilled in managing everything, having time discipline, beneficial to others. All of them are the translation of the graduate competence standard and standard of content. It is equal with Mrs. F from school C said that:

“It is indeed here. So it's not just worship, it's morals. So there is strengthening of faith, Islam and Ikhsan, these three are in that concept, muwasafat.”

The believed values within integrated Islamic schools fuse in every subject taught, plus Quranic, Arabic, and Islamic personal development. The content is there, it is about countering the moral dilemma, of juvenile delinquency, including every wish and objective that is recorded in the quality standard of JSIT. After this, the *methodology* will be the next foundation.

Entire Values in the methodology of education is also accurate. Along with teaching and modeling principles, it also emphasizes making responsible decisions and other life skills to help young people become independent. Each of these methods is required. Values should be instilled in young people by caring adults such as teachers, family members, and the community. They ought to witness role models who possess honesty and a zest for life. Additionally, students must to be given chances that inspire independent thought and the development of life management abilities. (Kirschenbaum, 1992). In this part, the role of teachers is quite crucial. As it mentioned in the process of standards of process, teachers here are required to be sincere, care, and compassionate. It is also in line with Muhammad SAW said that: *“Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him”* (HR Muslim, no 2699). This is one of the particular pleasant for the teachers. A soothing spiritual shower always accompanies every teacher who not only seeks sustenance but also God's blessing.

The way the teacher cascades the ideology is through some kind of principles such as *serve, internalize, and apply* (Muhab et al, 2023). Serve here means the teacher needs to serve many ways or strategies in delivering the material,

for example checking the lesson plan before they start to teach. Within the lesson plan, the teachers will create a strategy and how they deliver it including what kind of values that being inculcated. In internalization, the objective is to create a consciousness in Islamic perspectives. The last apply is equal to reflect with the real life situation, so that the knowledge not only settles within the mind and the heart, but also apply to the real life so that students can get the meaning of learning.

Mrs F from school C points out the importance of Quran every morning. Teachers are asked to internalize the Quran values together with students, open the Quran, read it, and absorb the meaning. After that try to reflect on what happen through the life. From that, students will be grateful and always remember that Allah always answers every question. This is the process of absorbance of ideology, and teachers play crucial role. The problem will appear if the teachers are unable to giving examples, the habituation of the value will be failed.

"Because teachers are human, sometimes they have life problems that they bring from home, which sometimes turns them off from feeling the value of love towards students when they have problems. That's why we are obliged to go to class, the motivation given is Qur'an literacy. Qur'anic literacy must be conveyed. "Thank God, today we are happy, happy because of Allah," said the love letter. "Come on, open the letter..." for example "What time is it today, son?" For example, at 7 o'clock, open letter 7. "What's after 7 o'clock?" 15... letter 7 verse 15. Sometimes we suddenly find something that our children can interpret. "Try what Allah said in the letter?" That's what we emphasize. So the senior teachers also forge the junior teachers to become a culture, to become the culture here." Mrs. F (School C)

The inculcation method that happening in those 3 schools that touch the heart and mind of the students are when teachers giving direct example to the students. For example in school A, B and C teachers will giving the example during congregational prayer. The teachers will go pray together, monitoring the way students do ablution, and giving some short lectures after prayer. Ms D from school B stated that:

"Model, teach, and we practice it with our children directly. For example, prayer, that's one of the pillars of Islam. For praying we have practiced here, how to start performing ablution children, how to perform ablution properly, to the pillars of prayer, until when children hear the call to prayer they have to answer the call to prayer how, we teach that, up to the prayer after the call to prayer, they pray together, how to tidy up the rows, and even pray congregation together."

Not only the teachers who play a key role, education is not occurring at school, at home the continuation of education will be done by the parents. JSIT is realize the role of parents is important to achieve the objective of Islamic education, so that those 3 schools give the training of the parents so that the same paradigm between school and home will be similar. School A,B and C give the training normally once or twice per academic year for the parents, the topic is around Islamic parents.

However, not all educators possess the capability to navigate such circumstances, particularly when it comes to interpreting the Quran and applying its teachings to real-life scenarios. The process of selecting and hiring teachers occurs at the unit level, with JSIT solely providing an overview of the recruitment procedure. The presence of technologically adept educators has also emerged as a challenge, particularly in interactions with older instructors who may struggle with technology. JSIT aims for students to cultivate technological proficiency in the future. Nevertheless, if the individuals serving as role models are ill-equipped to handle the advancements in educational technology, the classroom learning experience may remain stagnant without technological integration.

From the content and methodology, Kirschenbaum (1992) also mentioned that, the inculcation method is not only happening inside the classroom, where teaching and learning activity happening. It is *throughout the school*. One interesting thing happened in school C, during the lunch break. At school C, teachers and students will have lunch together, and the function is, to teach students to finish the food, avoid waste (*mubazir*), and of course be grateful for what they already have.

“Eating together at Raudhatul Muttaqin is mandatory because we want to teach children how to learn to eat properly. Islamically, it is really implemented, that is, it is not wasted. You must continue to learn to live simply, accepting that what is in front of you is the blessing that God has given you. So gratitude must be instilled. That's why here, if catering is mandatory, the children eat accompanied by the teacher, "Come on, let's finish eating." So not only in terms of education in the classroom, learning in the classroom, but the place to eat is also a source of learning, a place for them to learn too.” Mrs F (School C)

Another Islamic attitude during eat and drink, teachers exemplify sitting when we eat and drink as our prophet Muhammad SAW did. Besides that, praying in congregation is normal in Islamic integrated schools, the other inculcation process is during Islamic personal development.

Within extracurricular programs, one of the most favorite programs is archery. The archery is existed due to the sunnah that done by Muhammad SAW. In a roundabout way, archery teaches people to control their emotions and maintain composure. Thus, becoming a proficient archer requires being composed and patient (Nisa & Fikri, 2023). The archery promotes the *muwassafat* ideology of physical health. Actually JSIT has it's exercises however, the implementation is not often.

It is wider than throughout the school, the inculcation method by Kirschenbaum goes to next level, ***throughout the community***. This encompasses civic leaders, police, soldiers, or people outside the schools. In the school A, due to it's close relations with a political party, the politician figures become the example of the successful figure that able to balancing the real life and also religious life. The figures also can come from parents who work as a doctor, soldiers, or public servant. The school will ask parents to give some motivation so students have idea if they have interest on that particular profession.

Throughout the community is also become a forum for students to share their goodness, to point out the ideology of beneficial for others. School A,B, and C always have programs to do that. Students help people in their surroundings usually during Ramadhan and Eid Adha. Ust AZ said that :

“Most of us... for example there is an Islamic boarding school at the end, for example we slaughter one cow there, share it there.”

Those are good programs so that absorbance of ideology is very strong, because students experience it directly and teachers keep maintaining the values of ideology through examples and advices.

In other words, schools underneath JSIT have a strong implementation of curriculum to cascade the ideology to the students. The inculcation process is very

smooth, especially in primary school, the long period 6 years will strengthen the Islamic root within the heart and mind of the students.

Referring to the results of interview of school A,B, and C the most frequently discuss is about the methodology, in specific the role of the teacher as a role model. In the standard of teachers and educational staffs, there are many perspectives and criteria and in this part, JSIT and integrated Islamic school take it seriously since this relates to objectives for education that must be upheld.

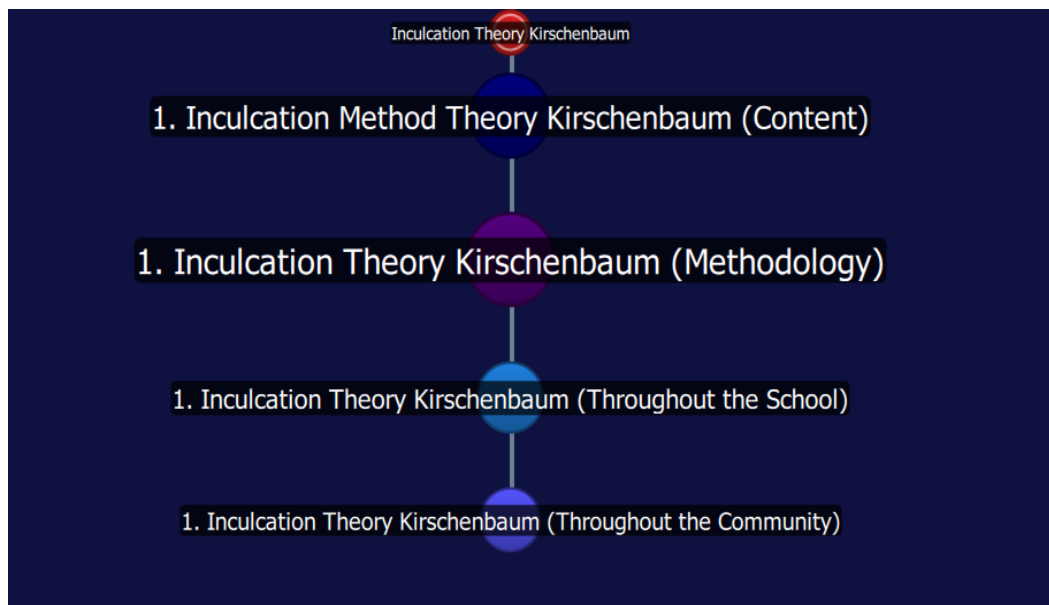


Figure 3.0 Most Frequently Discuss Of Inculcation Method Of Comprehensive Value Education

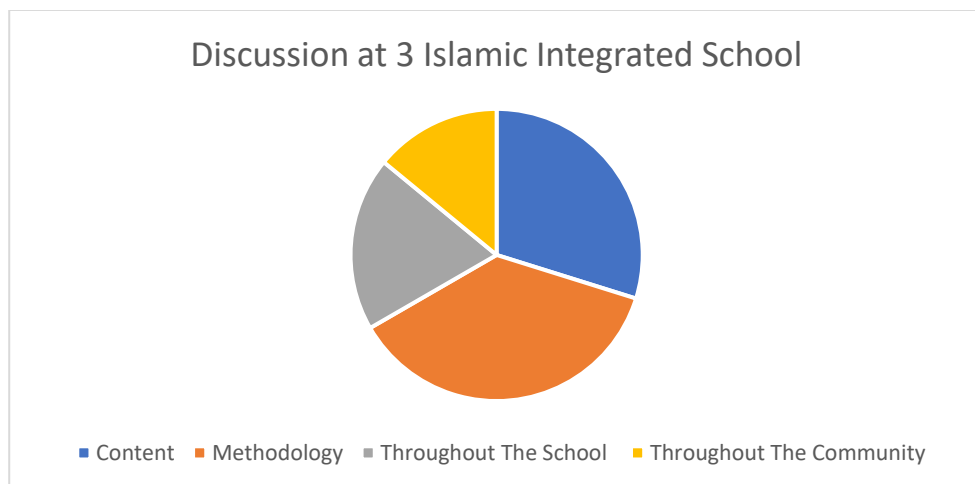


Figure 4.0 Discussion Of Comprehensive Value Education

CHAPTER V CONCLUSION

The JSIT schools' distinct ideology and method of instilling Islamic principles via its curriculum have been made clear by the research done on the Integrated Islamic School Network (JSIT) in 3 schools around Bekasi city. According to the study, JSIT plays a crucial role in upholding ideological ideals in the educational institutions that fall under its purview. This is accomplished by utilizing a variety of tactics, including group singing, group projects, discussions, value clarification, and reflective practice. The aforementioned tactics aim to cultivate in students a sense of deference, harmonious cohabitation, and appreciation for the endeavors of others.

Using the framework of Cultural hegemony to see the importance of ideology, and the curriculum theory, JSIT planned the curriculum using humanistic and social reconstructions compare to subject and technological approach. In this perspective JSIT want to solve the education problem with creating well structured curriculum, together with the existing national curriculum. The intertwining between those two curriculums would be delivered by well selected teachers. Beside that, not only creating the curriculum, JSIT plays a key role as the quality assurance which monitoring and evaluation for school underneath the organization. Integrating the national education standard and enrich it with standard of JSIT that has uniqueness in standard of Islamic personal development that also distinguish JSIT with the other Islamic organization such as Nahdhatul Ulama and Muhammadiyah.

Goes to the inculcation methodology utilizing Kirschenbaum's framework of comprehensive value education, JSIT in the discussion with the schools, they are more points on the methodology, due to the central role of the teacher as a role model. Same as the standard of process, the presence of the teacher will also important in the inculcation method throughout the school and also the community. However, not all teachers can deal with the reflection of the Quran in real life and especially when dealing with technology that suppose to ease teacher to teach.

In other words, the inculcation of ideology in the Islamic integrated school underneath JSIT is well-planned, well managed, and well-measured. However, this is education, and takes a long process until we can see the result of the graduates in the community. JSIT needs to have a system in mapping the graduates so that the results of graduate competency standards are tangible. Plus, the presence of JSIT nowadays is felt less than a couple years ago. The teachers and principals also complained regarding the training for teachers and principals due to professional improvement because challenges of education always there and national curriculum changes still shade the teachers and principals. Moreover, many integrated Islamic schools under JSIT still struggle to gain students, which means, fewer students could impact the teacher's salary which could decrease the teacher's performance and professionalism.

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APPENDICES

Appendix 1. Research Protocol Instrument

RESEARCH PROTOCOL

1. Assalamualaikum, selamat pagi/siang/sore.
2. Perkenalkan, nama saya Andi Ibrahim Ali, saya mahasiswa S2 di UIII yang saat ini sedang tahap menulis tugas akhir,
3. Kami bermaksud meminta kesediaan saudara untuk menjawab beberapa pertanyaan tentang ideologi yang menjadi landasan dasar dari Jaringan Sekolah Islam Terpadu

Jenis kelamin	Pria/Wanita
Usia anda berapa saat ini?	
Apa pekerjaan anda saat ini?	
Anda berasal dari mana?	
Apa alasan anda memilih untuk mengabdikan diri di organisasi JSIT atau mengajar disekolah naungan JSIT?	
Apa yang anda rasakan selama bekerja didalam naungan JSIT? Baik di organisasi atau sekolah naungan JSIT	
Apa yang anda sangat suka dari Organisasi JSIT atau sekolah tempat anda mengajar?	
Apakah anda merasa bahwa JSIT secara organisasi memiliki ideologi yang sangat kuat?	
Apakah menurut anda, JSIT sangat bertanggung jawab dalam menanamkan nilai-nilai ideologi kepada setiap sekolah naungannya?	

(JSIT). Tapi sebelumnya saya punya 3 pertanyaan:

- Apakah anda pernah atau masih menjadi pengurus JSIT atau anda pernah atau masih tergabung dalam sekolah islam terpadu dibawah naungan JSIT?
 - Berapa lama anda bekerja dalam lingkup JSIT?
 - Saya ingin meminta persetujuan anda. Apakah anda bersedia secara sukarela tanpa paksaan untuk berpartisipasi dalam pengambilan data yang dilakukan oleh saya?.
4. Jika sesuai: Alhamdulillah saudara dapat menjadi narasumber kami. Wawancara ini bersifat rahasia, maksudnya kami tidak menyimpan nama maupun data lainnya dari saudara. Maka saudara dapat menjawab pertanyaan ini dengan jujur dan bebas. Durasi wawancara ini sekitar 60-90 menit. Dan, sebagai tanda terimakasih kami akan memberikan souvenir sederhana.

5. Jika tidak sesuai: Saya mohon maaf ternyata saudara belum bisa menjadi responden penelitian kami.

DAFTAR PERTANYAAN WAWANCARA	
Dimension of JSIT	Pertanyaan
<p>ideology is a particular idea or concept that is followed by people (Junior, 1982). Hasan (2009,2012) mentioned JSIT's ideology is influenced by Muslim Brotherhood's ideology which consists of desegregation between Islamic and secular knowledge, Quran Epistemology and strong consciousness of god (Bryner,2013).</p> <p>There is also <i>muwassafat</i> concept of ideology of JSIT that was mentioned by Suyatno (2013). Muwassafat as follows:</p> <ol style="list-style-type: none"> 1. <i>having a correct creed (belief system)</i> 2. <i>being righteous in worship</i> 3. <i>having noble character</i> 	<ol style="list-style-type: none"> 1. Apa ideologi JSIT? (BD,OS,KS) 2. Bagaimana integrasi ideologi JSIT dengan ideologi Pancasila sebagai falsafah bangsa?(BD,OS,KS) 3. Seberapa kuat ideologi JSIT tertanam pada masyarakat sekolah?(BD,OS,KS) 4. Apa keunikan ideologi JSIT yang membedakan dengan ideologi organisasi lain seperti NU dan muhammadiyah? (BD,OS,KS,KP) 5. Bagaimana ideologi jsit masuk dalam ranah kurikulum?(BD,KS,KP) 6. Bagaimana integrasi antara pelajaran sekuler dan pelajaran islam di JSIT?(BD,KS,GR,KP) 7. Bagaimana peran Al quran dalam memperkuat ideologi JSIT? (BD,KS,OS,KP) 8. Bagaimana anda menjaga perilaku siswa agar selalu sadar akan ALLAH swt?(BD,KS,OS,KP) 9. Apakah anda familiar dengan konsep muwassafat? (BD,OS,KS,KP,GR) <p>Muwassafat 1:</p> <ol style="list-style-type: none"> 1. Bagaimana sekolah memastikan bahwa siswa mengimani rukun Islam dengan benar?(BD,OS,KS GR, KP) 2. Apa saja langkah-langkah yang diambil untuk membantu siswa agar mematuhi dan tunduk kepada Allah SWT? (BD,OS,KS,KP,GR) 3. Bagaimana sekolah mendorong siswa untuk mengikhlaskan amal untuk Allah SWT?(BD,OS,KS,KP,GR) <p>Muwassafat 2:</p>

<ol style="list-style-type: none"> 4. <i>Independence</i> 5. <i>having broad knowledge</i> 6. <i>physical health</i> 7. <i>being diligent in self-improvement</i> 8. <i>skilled in managing everything</i> 9. <i>time discipline</i> 10. <i>beneficial to others</i> 	<ol style="list-style-type: none"> 1. Bagaimana sekolah mendukung siswa dalam mencapai ihsan dalam thoharoh dan shalat lima waktu? (BD,OS,KS,KP,GR) 2. Apa program yang tersedia untuk meningkatkan kecintaan siswa terhadap membaca dan menghafal Al-Quran? (BD,OS,KS,KP,GR) 3. Bagaimana sekolah mendorong partisipasi siswa dalam qiyam al-lail dan puasa sunnah? (BD,OS,KS,KP,GR) <p>Muwassafat 3:</p> <ol style="list-style-type: none"> 1. Bagaimana sekolah mendukung siswa dalam mencapai ihsan dalam thoharoh dan shalat lima waktu? (OS,KS,KP,GR,OT) 2. Apa program yang tersedia untuk meningkatkan kecintaan siswa terhadap membaca dan menghafal Al-Quran? (OS,KS,KP,GR) 3. Bagaimana sekolah mendorong partisipasi siswa dalam qiyam al-lail dan puasa sunnah? (OS,KS,KP,GR,OT) <p>Muwassafat 4:</p> <ol style="list-style-type: none"> 1. Apa langkah yang diambil oleh sekolah untuk membantu siswa menjauhi perbuatan tercela? (OS,KS,KP,GR) 2. Bagaimana sekolah mendorong siswa untuk memenuhi hak atau kepentingan bersama dan belajar menabung? (OS,KS,KP,GR) 3. Apa yang dilakukan sekolah untuk mengajarkan siswa tentang pentingnya bertanggung jawab akan dirinya sendiri? (OS,KS,KP,GR) <p>Muwassafat 5:</p>
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	<ol style="list-style-type: none"> 1. Bagaimana sekolah memastikan bahwa siswa memiliki kemampuan membaca, menulis, mendengarkan dan mengutarakan pendapat? (OS,KS,KP,GR) 2. Bagaimana sekolah mempersiapkan siswa dalam menghadapi ilmu-ilmu yang tidak sesuai dengan pandangan islam? (OS,KS,KP,GR) <p>Muwassafat 6:</p> <ol style="list-style-type: none"> 1. Bagaimana sekolah mempromosikan gaya hidup sehat kepada siswa? (OS,KS,KP,GR) 2. Apa upaya yang dilakukan untuk melindungi siswa dari pengaruh negatif seperti rokok dan narkoba? (OS,KS,KP,GR) <p>Muwassafat 7:</p> <ol style="list-style-type: none"> 1. Bagaimana sekolah membantu siswa menjauhi segala yang haram dan tempat-tempat yang haram? (OS,KS,KP,GR) 2. Apa yang dilakukan sekolah untuk mengajarkan siswa tentang pentingnya menjaga keamanan diri? (OS,KS,KP,GR) <p>Muwasat 8:</p> <ol style="list-style-type: none"> 1. Apa langkah-langkah yang diambil oleh sekolah untuk membantu siswa menyusun rencana kegiatan dengan baik? (OS,KS,KP,GR) <p>Muwassafat 9:</p>
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	<ol style="list-style-type: none"> 1. Bagaimana sekolah mendorong siswa untuk menjadi tepat waktu? (OS,KS,KP,GR) 2. Apa program yang disediakan untuk membantu siswa menggunakan waktu mereka dengan bermanfaat? (OS,KS,KP,GR) <p>Muwassafat 10:</p> <ol style="list-style-type: none"> 1. Bagaimana sekolah mempromosikan kegiatan sosial kepada siswa? (OS,KS,KP,GR) 2. Apakah siswa pernah dilibatkan dalam kegiatan sosial? (OS,KS,KP,GR) 3. Apa langkah yang diambil untuk mendorong siswa untuk membantu kedua orang tua dan orang lain yang membutuhkan? (OS,KS,KP,GR,OT)
Dimension of TQM	
<p>The Moral imperative means that students, parents, and the community are the customers and clients of the education service, and they should receive the highest caliber of instruction available. One of the few topics of educational discourse where there is minimal disagreement is this one, which</p>	<ol style="list-style-type: none"> 1. Apakah ada kebijakan dari JSIT dalam menyebarkan nilai-nilai ideologi kepada orang tua dan masyarakat? (BD,KS,OS,KP) 2. Apa kebijakannya? (BD,KS,OS,KP) 3. Bagaimana implemntasi dari kebijakan tersebut? (BD,KS,OS,KP) 4. Apakah masyarakat bersyukur atas kebijakan tersebut? (BD,KS,OS,KP,OT) 5. Bagaimana animo atau partisipasi dari masyarakat terhadap kebijakan tersebut? (BD,KS,OS,KP,OT)

<p>is the moral high ground. Educators and administrators have a primary responsibility to ensure that students enjoy the finest learning experiences possible (Sallis, 2014).</p>	
<p>The professional imperative is closely related to the moral imperative. A dedication to students' needs and a duty to address those needs by using the best pedagogical strategies are implied by professionalism. It goes without saying that educators have a professional obligation to raise the standard of education. This puts a great deal of pressure on educators and administrators to make sure that institutional management and classroom procedures are upholding the highest standards (Sallis, 2014).</p>	<ol style="list-style-type: none"> 1. Apa yang dilakukan JSIT dalam memperkuat profesionalitas dari guru-guru dan juga tenaga kependidikannya? (BD,KS,OS,KP) 2. Apa saja kriteria utama dalam menjadi guru di sekolah JSIT? (BD,KS,OS,KP) 3. Apakah JSIT memiliki strategi tertentu yang diberika kepada guru sehingga dalam belajar mengajar nilai-nilai ideologi dapat terserap dengan baik oleh siswa? (BD,KS,OS,KP,GR) 4. Berapa JSIT memberikan pelatihan untuk guru dan tenaga kependidikan? (BD,KS,OS,KP,GR)

<p>The competitive imperative means in the field of education, competition is inevitable. Reduced enrollment may result in staff layoffs, which could endanger the institution's capacity to continue operating. By attempting to raise the caliber of both their services and the methods by which they deliver education, educators can rise to the challenge of competition. Because TQM is a customer-driven process that prioritizes client demands and offers channels for meeting those needs and desires, it is essential to survival. Strategies that set institutions apart from rivals are necessary in a competitive market. An institution's quality may be its only point of differentiation at times. One of the best</p>	<ol style="list-style-type: none"> 1. Apakah JSIT punya strategi khusus dalam membantu sekolah untuk mendapatkan siswa? (BD,KS,OS,KP) 2. Biasanya apa yang ditawarkan oleh sekolah-sekolah dibawah naungan JSIT kepada orang tua sehingga orang tua mau menyekolahkan anak nya di sekolah naungan JSIT? (KS,OS,KP,OT) 3. Kira-kira apa faktpr pembeda menurut anda yang membedakan siswa sekolah IT dengan sekolah lain seperti siswa sekolah negeri misalnya? (BD,KS,OS,KP,GR,OT) 4. Bagaimana JSIT melihat tantangan Pendidikan saat ini? (BD,KS,OS,KP) 5. Bagaimana JSIT menjawab tantangan tersebut? (BD,KS,OS,KP)
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<p>strategies for competing and surviving is to keep your attention on the needs of the client, as this is the core of quality (Sallis, 2014)</p>	
<p>Accountability imperative. Since schools and colleges are an integral part of their communities, they are obligated to comply with political demands for increased accountability in education and to openly display the high standards. Through the provision of methods for quality improvement and the promotion of objective and quantifiable educational outcomes, TQM promotes the accountability requirement. The importance of quality improvement increases when institutions gain more autonomy over their operations. Greater accountability</p>	<ol style="list-style-type: none"> 1. Sebagai organisasi yang membawahi banyak sekolah, bagaimana JSIT menjaga nilai2 ideologi nya agar tertanam dengan baik disetiap unit sekolah dibawah naungan JSIT? (BD,KS,OS,KP) 2. Apa saja Batasan-batasan JSIT sebagai organisasi induk dan Unit sekolah sebagai user atau pelaksana? (BD,KS,OS,KP) 3. Bagaimana masyarakat mempengaruhi JSIT dalam memperbaiki mutu pendidikannya? (BD,KS,OS,KP) 4. Apakah unit sekolah dibawah naungan JSIT perlu mendengarkan masukan dari masyarakat untuk menjawab tantangan pendidikan? (BD,KS,OS,KP)

<p>must go hand in hand with greater freedom. Institutions need to show that they can fulfill the demands made of them (Sallis,2014).</p>	
Curriculum Dimension	Pertanyaan
<p>Academic subject approach for example in construction curriculum is based on the subject itself. Proponents of the academic curriculum approach contend that pupils ought to be taught all the specifics of a subject. It considers the curriculum to be a mirror of the disciplines, views the primary goal of education as acculturating pupils into the world of knowledge, and values the intellectual growth and in-depth instruction of the disciplines (Mcneil 1977; Muhaimin, 2014)</p>	<ol style="list-style-type: none"> 1. Bagaimana JSIT memutuskan mata pelajaran apa saja yang wajib diajarkan di sekolah? (BD,KS,OS,KP) 2. Apa yang menjadi kunci utama dalam integrasi pembelajaran sekuler dan nilai-nilai islam didalam aktivitas belajar mengajar? (BD,KS,OS,KP,GR) 3. Apakah ada mata pelajaran islam yang berdiri sendiri? (BD,KS,OS,KP,GR)
<p>Humanistic approach is based on the notion of “humanizing humans.” The basis of philosophy, theory, evaluation, and the development of educational</p>	<ol style="list-style-type: none"> 1. Apakah didalam kurikulum JSIT mengedepankan siswa untuk menjadi lebih humanis? (KS,OS,KP,GR) 2. Bagaimana cara JSIT untuk menciptakan kurikulum yang lebih humanis kepada siswa? (KS,OS,KP,GR) 3. Apakah kendala selama ini dalam implementasi kurikulum dalam menciptakan siswa yang lebih humanis? (KS,OS,KP,GR)

<p>programs is the creation of an environment that offers chances for people to become more compassionate and to enhance human dignity. Humanist curriculum idea holds that giving pupils inherently beneficial experiences is crucial. It gives top priority to developing firsthand experience, arranging the curriculum according to each student's requirements and interests, emphasizing the child's nature, and fostering student autonomy (Mcneil 1977; Muhaimin, 2014).</p>	
<p>the technological approach begins with an analysis of the abilities required to complete particular tasks. This job analysis guides the selection of instructional materials, success criteria, and learning techniques. proponents of the technological curriculum idea believe that set, quantifiable objectives are crucial. The technological curriculum's objectives should be</p>	<ol style="list-style-type: none"> 1. Bagaimana JSIT mengukur pencapaian siswa diakhir masa belajarnya? (KS,OS,KP,GR) 2. Apakah JSIT memiliki pendekatan khusus atau cara khusus agar nilai-nilai ideologi JSIT dapat tertanam dengan baik ke siswa? (BD,KS,OS,KP,GR) 3. Apakah JSIT memiliki modul khusus yang direkomendasikan kepada sekolah? (BD,KS,OS)

<p>defined as observable skills, performance requirements should be established, and students should be given access to the abilities that will help them in their future endeavors (Mcneil 1977; Muhaimin, 2014).</p>	
<p>the social reconstructionist approach starts with the issues that society faces. Consequently, attempts are made to develop answers towards the formation of a better society through the use of sciences and technology as well as cooperative and collaborative work. The social reconstructionist curriculum places equal emphasis on the educational process and learning experiences as it does on the subject matter being learned. Social reconstructors use the curriculum to support their efforts in enhancing social values and fostering critical thinking. It is predicated on the notion that education possesses the essential capacity to transform society, that</p>	<ol style="list-style-type: none"> 1. Apa saja nilai-nilai social yang JSIT harapkan dapat dicapai oleh siswa nya? (BD,KS,OS,KP,GR) 2. Apa harapan terbesar JSIT pada siswa dimasa depannya? (BD,KS,OS,KP,GR) 3. Apakah JSIT merasa berhasil melahirkan aktivis-aktifis di kehidupan nyata? (BD,KS,OS,KP,GR) 4. Apakah pernah ada survey yang dilakukan JSIT sendiri dalam melihat bagaimana alumni sekolah IT bermasyarakat? (BD,KS)

<p>people may be raised who are able to comprehend societal issues, provide solutions to these issues, and address local issues critically (Mcneil, 1977; Muhaimin, 2014)</p>	
<p>Dimension of Inculcation of Kirschenbaum (1992)</p>	<p>Pertanyaan</p>
<p>the content which encompasses all values-related issues from personal values and goes through to ethical and moral.</p>	<ul style="list-style-type: none"> - Dari perasan ideologi JSIT, nilai-nilai apa saja yang JSIT harapkan agar dimiliki oleh siswa? (BD,KS,OS,GR) - Bagaimana JSIT atau sekolah menanamkan apa saja nilai-nilai yang perlu dimiliki oleh siswa khususnya yg bersekolah di sekolah IT naungan JSIT? (BD,KS,OS,GR)
<p>the methodology. The methodology prepares the students or young learners to be independent by strengthening responsible decision-making and also other life skills. The crucial part of the methodology is the involvement of adults such as parents, teachers, family members, and the community.</p>	<ul style="list-style-type: none"> - Apa saja variasi dalam megajar yang dilakuakn oleh guru sehingga nilai-nilai dapat tertanam dengan baik?(KS,GR) - Apa yang diterapkan oleh JSIT maupun sekolah agar siswa mampu secara sadar bertanggung jawan akan dirinya dan lebih mengikuti nilai-nilai yang sudah tertanam?(KS,GR) - Bagaiman peran guru sebagai role model dalam penanaman nilai-nilai ideologi JSIT? (KS,GR) - Apakah pernah dilakukan sebuah seminar untuk orang tua bagaimana menanamkan nilai2 yg dianut jsit sehingga tercipta kontinuitas pembelajaran siswa, baik di sekolah dan dirumah? (KS,GR,OT)

<p>throughout the school. It takes place in the classroom, during extracurricular activities, ceremonies, during education consulting, and in every aspect of school life. For example, the principal thanked the students during a ceremonial speech because the student turned in a lost wallet.</p>	<ul style="list-style-type: none"> - Dalam hal penanaman ideologi, apakah ini juga dilakukan diluar kelas? Contoh nya di kegiatan extra kurikuler, atau dalam kegiatan lain? (BD,KS,OS,GR) - Dapatkah anda meberikan contoh? (BD,KS,OS,GR) - Apakah anda menempatkan tanda-tanda khusus disekitaran lingkungan sekolah agar siswa mampu menyerap ideologi secara alam bawah sadar? (KS,OS,GR)
<p>throughout the community. It takes a broader network, not only the school's household such as religious institutions, civic leaders, police, soldiers, and community agency participation</p>	<ul style="list-style-type: none"> - Apakah jsit juga melibatkan masyarakat agar nilai-nilai ideologi JSIT ini mampu tertanam dengan baik pada siswa? (BD,KS,OS,) - Apa saja Langkah-langkah yang dilakukan? (BD,KS,OS,) - Apa tanggapan masyarakat terkait ajakan dari JSIT atau dari sekolah terkait hal tersebut? (BD,KS,OS,)

Notes:

BD: Board JSIT

KS: Kepala Sekolah

GR: Guru

KP: konsultan pendidikan

Appendix 2. Transcript

File: Ust. AZ

P = Pewawancara

N = Narasumber

P	Cek... cek... oke. Jadi ini memang... biasa lah. Saya taruh sini, Ustadz, ya.
N	He em... biar dekat.
P	Biar dekat. Apalagi mau tesisan, jadinya.... [tertawa]. Jadi saya mulai, Ustadz, ya.
N	Ya.
P	Ini ada protokolnya. Assalamualaikum warahmatullahi wabarakatuh.
N	Wa'alaikumsalam.
P	Saya Andi, mahasiswa S2 dari Universitas Islam Internasional Indonesia yang sedang menulis tugas akhir tesis. Pengennya sih tujuannya itu meminta Ustadz Abdullah untuk jadi narasumber, tentang pertanyaan-pertanyaan ideologi yang jadi landasan dasar berdirinya Sekolah Islam Terpadu. Karena kan Ustadz Abdullah memang [00:45] di kota Bekasi lah ya.
N	Lanjut saja. Saya akan bantuin, saya bisa.
P	Siap. Ada pertanyaan pembuka ini, Ustadz, apakah pernah atau masih jadi pengurus di JSIT, Ustadz, saat ini?
N	Sekarang sudah tidak.
P	Oh... oke. Kalau dulu jabatan terakhirnya apa?
N	Jabatan terakhir kemarin di bidang.... apa namanya.... jaringan.
P	Oh... jaringan <i>network</i> buat kota Bekasi ya, Ustadz?
N	He em.

P	Sudah berapa lama berarti, Ustadz, di lingkup IT?
N	Hmm... 4 tahun.
P	Di JSIT-nya 4 tahun. Kalau di Thariq Bin Ziyad sendiri?
N	20-an tahun...
P	[Tertawa] Sudah ngelotok nih, Ustadz.
N	Kemarin sebenarnya kan pemilihan ketua JSIT cuma musyawarah begini saja. Saya diminta kan. Terus saya.... saya geser ke sebelah. Dianya berniat, ya sudah diterima.
P	Yang di ini bukan sih... apa namanya?
N	Baik... baik... Al-Gazali. Jadi beliau yang jadi ketuanya saat itu. Nah, saya itu kan masih pengurus sebenarnya, cuma kan karena kemarin sudah nggak jadi wakil kepala sekolah, susah mau bergerak.
P	Akhirnya ya sudah lah...
N	Sudah lah... tapi sekarang kita membentuk tim inti ya, ketua sama tokoh-tokohnya bikin yayasan.
P	Ohh....
N	Lagi bergerak membuat sekolah.
P	Daerah mana, Ustadz?
N	Ee... belum. Mereka juga pengen ketemu sama anggota [02:47].
P	Ohh... siap... siap...
N	Jadi begitu deh. Saling simbiosis kan. Biasa. Saya sih ya... karena proyeknya ke sana sih, jadi bantu. Pemanfaatan kita ada kan berarti ditunggu sama masyarakat, apalagi [03:09]
P	Siap. Usia berapa saat ini, Ustadz?
N	Saat ini 48.
P	Kalau bekerja berarti sekarang jadi guru saja ya?
N	Guru.
P	Kirain ada ngajar dosen di mana gitu.
N	Nggak. Kalau istri baru tuh dosen dia. Cuma saya nggak.
P	Berarti asal Bekasi asli, Ustadz?
N	Jakarta.

P	Oh, iya ya. Jakarta ya.
N	Sebenarnya saya juga S2 di [03:40] tahun..... 2004. Sebentar.... mungkin 2007-2008 itu diminta. 2009 lah. Saya nggak ambil.
P	Oh... mengabddi saja?
N	Iya. Kan waktu itu kesibukan, jadi mau daftar... “Sudah di UNJ saja.” Katanya di sana. Akhirnya saya nggak daftar-daftar, sudah...
P	Sudah hangus [tertawa]
N	Iya.
P	Oke. Siap siap... Lanjut, Ustadz, ya. Alasan Ustadz memilih untuk mengabdikan diri di JSIT, di sekolah IT itu apa?
N	Waktu itu yang jelas sih kita memiliki tujuan... apa namanya... pendidikan... membaktikan diri untuk pendidikan yang lebih baik dengan rumusan muatan keislaman dalam peramuan kurikulum di JSIT. Di JSIT itu kan ada kurikulumnya yang seperti orang kesehariannya.
P	Yang dirasain apa Ustadz selama ini?
N	Hmm... ya... jaringan di JSIT itu cukup kuat. Dan memang sekolah-sekolah kita lisensi, kita datangi... hmm... mereka itu sangat pengen jadi Sekolah Islam Terpadu juga. Dan jadi beberapa sekolah di Bekasi itu, walaupun namanya IT, tapi tidak tergabung dalam jaringan JSIT itu. Mereka cuma sekedar nama.
P	Tapi nggak masalah?
N	Nah, kita kebermanfaatan di masyarakat.
P	Jadi ya sudah gitu.
N	Iya. Tapi kalau yang... yang dia itu mau dilisensi, kita mau dibina bahasanya, diberikan semacam juklak, juknis, bagaimana mengelola Sekolah Islam Terpadu, ya kita ada sih.
P	Ada ya. Berarti detail semua ya, Ustadz.
N	He em.
P	Siap siap. Yang paling disukai dari organisasi JSIT?
N	Ya memang...
P	Kebermanfaatan tadi?

N	Iya. Bagaimana sekolah-sekolah itu, melihat perkembangan sekolah bertumbuh, dan dengan... dengan value keislaman .
P	Siap. Ideologi JSIT itu kuat sampai ke bawah, menurut Ustadz gimana?
N	Jadi memang kita kan menjaganya dalam... supaya menjadi konsisten itu di SDM-SDM-nya. SDM-nya itu mereka orang-orang yang memang kalau kita latih itu bukan cuma sekedar melatih bagaimana menjadi guru JSIT, tapi bagaimana juga bisa membimbing anak dalam keislaman yang bagus, otomatis kan orang-orang yang membimbingnya juga harus dibimbing dulu.
P	Pelan-pelan gitu ya...
N	Iya. Ibaratnya kayak cetakan gitu, supaya nggak keluar dari modelnya, ya harus diukur, terus dilatih.
P	Jadi dengan kata lain JSIT itu punya tanggung jawab kuat menanamkan nilai-nilai keislaman kepada sekolah di bawahnya lah.
N	He eh betul. Jadi bertanggung jawab untuk keberlaksanaan kurikulum. Toh itupun memang kita... jadi ada di kita akreditasi JSIT itu ada. Ada <i>grade A</i> , <i>grade B</i> , <i>grade C</i> gitu.
P	Itu apa? Beda sekolahnya?
N	Akreditasi? Akreditasinya jadi dua itu. Bahkan kita lebih... kalau di akreditasi itu kan 8 standar nasional ya. Kita 10.
P	Oh... <i>plus plus</i> .
N	Iya. Bagaimana muatan JSIT itu ditambah gitu. Jadi ada kayak.... dan lebih ketat, lebih ketat. Misalnya pelaksanaan akhlak bagaimana perkembangannya, Qur'an-nya. Karena memang itu kan yang menguatkan kita kan memang. Yang seperti itu, di mana-mana itu menghidupkan pembelajaran Al-Qur'an, tahsin, tahfidz.
P	Ini kita masuk ke intinya, Ustadz. Kalau saya boleh tahu, JSIT sendiri punya ideologi khusus nggak?
N	Ideologi kita sih sebenarnya boleh dibilang pada SDM-nya ya, SDM yang dibentuk. Jadi kita memang sudah sangat sama-sama paham sih, tahu ya, kita itu memang islami lah, menerapkan amal islami , yang itu memang disebut akhlak mulia. Kalau ideologinya Islam saja, Islam sesuai Al-Qur'an

	<p>dan Al-Hadits. Ya tentu saja kan pemaknaannya masing-masing kan berbeda. Kalau di JSIT yang meramu pembelajaran dengan tambahan diberikan payungnya itu Al-Qur'an dan Al-Hadits, supaya anak-anak... ya memang pembelajaran-pembelajaran yang mereka dapatkan itu nyambung dan ada dalam Al-Qur'an dan Al-Hadits. Jelas gitu. Jadi itu mungkin yang membuat mengental ideologinya, karena kan interaksi yang begitu sering, intens, menjadikan mengental.</p>
P	Terus integrasinya tentang pancasila sebagai falsafah negeri itu gimana?
N	Nah, memang sangat-sangat dekat ya. Karena kan misalnya pancasila, 'Ketuhanan yang Maha Esa', itu justru memang kita sangat islami kan.
P	Dikuatkan di situ.
N	<p>Sangat menguatkan. 'Kemanusiaan yang adil dan beradab' memang kita juga betul-betul melakukan perilaku yang adi dan beradab itu ya. 'Persatuan Indonesia', memang kita sudah... kalau boleh dibilang... kita ya, kalau orang-orang pakai NKRI harga mati, kita nggak pakai begitu, siap mengorbankan harta dan jiwa untuk negara. NKRI harga mati itu juga sangat-sangat bulat ya. Bahkan melebihi dari yang orang-orang bilang sekedar kata. Kalau kita nggak. NKRI kita jaga, kita satukan, kita rawat. Bagaimana dengan kurikulum merdeka yang misalnya toleransi? Kita sudah sangat toleransi, <i>tasamuh, wasathiyah</i>. Kalau disebutnya kita... apa namanya... mungkin apa ya... pertengahan banget. Jadi kita gaulnya anak-anak hasil dari... anak-anak di JSIT itu mereka bisa menerima, sangat menerima dengan hukum-hukum di Indonesia. Sangat. Sangat menerima perbedaan. Apalagi sila ke-4, musyawarah. Musyawarah juga keadilan kita memang... Islam dan keadilan sosial itu sangat dekat. Bukan Islam kalau nggak ada zakat. Jadi kita dengan pancasila itu ideologinya sangat kental sekali.</p>
P	Kuat ya.
N	<p>Sangat kuat, sangat mengakar, sesuai dengan pembukaan Undang-Undang Dasar. Misalnya "Kok teriak-teriak Palestina?" Di undang-undangnya kan "Kemerdekaan adalah hak segala bangsa dan harus dihapuskan."</p>

P	Terus seberapa kuat ideologi itu tertanam di guru-guru, staf, anak-anak, itu gimana?
N	Kita pelihara dengan yang namanya BPI (Bimbingan Pribadi Islam) .
P	Itu di sekolah? Itu berapa....
N	Setiap seminggu sekali. Kalau ngaji itu kan... bimbingan itu... kalau ibadah setiap hari. Tapi kalau penguatan nilai-nilai kebangsaan, penguatan nilai-nilai... bukan hanya kebangsaan sih ya di situ, nanti merawat kebhinekaan. Pokoknya materi-materi yang keindonesiaan, kita tampilkan di situ.
P	Waktu pas BPI itu ya?
N	Iya. [14:32]
P	[Tertawa] [14:34] sekalian.
N	Iya dong. Makanya lagu NU... bukannya kita ini, justru yang penciptanya itu kan gabung ke....
P	Oh iya?
N	Iya, bahasanya gitu ya. Intinya ya kita NU ada, Muhammadiyah ada, PKS ada, semua gabung.
P	Nggak membeda-bedakan.
N	Nggak. Sebenarnya kita juga mengajarkan kan, misalnya toleransi untuk hak tetangga itu ada... apa namanya... yang pertama bahkan... yang menjelaskan status kita itu baik atau nggak kan tetangga. Kalau tetangga bilang jelek, jelek kita. Kalau bilang <i>su'ul khotimah</i> , <i>su'ul khotimah</i> . Itu tetangga. Jadi kita harus baik sama tetangga. Maupun dia non-muslim sekalipun, nggak ada ceritanya.
P	Terus yang membedakan sama NU, Muhammadiyah, ideologinya itu apa, Ustadz?
N	Kalau...
P	Karena kan banyak di luar, orang dulu kan bilang "PKS Kebo"... [tertawa] Itu gimana?
N	Jadi kalau NU, Muhammadiyah, itu sama saja sih.
P	Bedanya?
N	Saya sendiri kan memang kulturnya NU. Saya itu kulturnya NU. Dari Cakung ya. Cakung itu kan memang NU-nya kental. Saya juga bergurunya

	ke Kyai-Kyai NU. Pesantren-pesantren yang NU banget gitu. Jadi kalau saya merasakan sendiri sebagai NU, kemudian di JSIT, kita itu kalau dibilang punya perbedaan iya. Kayak misalnya Muhammadiyah dengan NU—Muhammadiyah itu misalnya nggak tahlilan, NU tahlilan, di JSIT saatnya tahlilan ya tahlilan. Saatnya nggak tahlilan ya nggak tahlilan. Kalau misalnya... bukannya ngambil enaknya atau disebut nggak punya pendirian, karena pendirian kita itu adalah hal-hal yang diperselisihkan, yang masih diperdebatkan masyarakat <i>khilafiyah</i> , itu kita nggak jadi prinsip, nggak pernah kita pegang, nggak pernah kita debatin.
P	Selama itu dalam perdebatan nggak usah ya.
N	Iya, nggak usah. Itu kita di JSIT. Sehingga NU sama Muhammadiyah terima. Meskipun sekarang Muhammadiyah protes “Tolong kalau bisa jangan [17:37] ya, sekolah-sekolah itu. Kasihan...”
P	Oh iya? [tertawa]
N	Bagaimana, namanya juga... orang kan ada karakter, ada usaha, ada bidang usaha... nggak menafikkan itu kan. Guru-guru jadi punya penghasilan.
P	Betul. Siap siap...
N	Jadi insya Allah secara prinsip kita memegangnya itu saja. Kalau masalah <i>khilafiyah</i> kita tidak akan mau berdebat. Diajak berdebat kita juga nggak mau. Kita ikuti itu. Ya misalnya masalah musik itu, kan ada banyak dalil, ada yang bolehin, ada yang tidak. Di sini masuk semua. Oke... Karena dalilnya juga ada yang bolehin. Ada yang musik... kan ada musik yang tanpa dipetik dan ditiup juga ada.
P	Fleksibel ya. Nggak terlalu <i>njelimet</i> gitu [tertawa].
N	He eh...
P	Siap siap. Ini dua pertanyaan sekaligus, Ustadz. Ideologi JSIT yang masuk di kurikulum dan integrasinya dengan pendidikan sekuler itu gimana implementasinya?
N	Jadi Indonesia itu sebenarnya sih saya kira nggak sekuler kurikulumnya. Karena kurikulum merdeka itu, itu kan toleransi ada yang [19:11]. Jadi nggak sekuler. Kemudian kita apa namanya... untuk implementasinya itu kan kita ada... artinya gini, jam PAI dikurangi, tapi kan masuknya ke

	pendidikan karakter. Pendidikan karakter itu kan adalah akhlak. Jadi menguatkan ketuhanan, pendidikan karakter, <i>life skill</i> , gotong royong, toleransi, Islam semua. Kita nambahinnya masuknya tahsin tahfidz. Karakter itu sudah di BPI, <i>life skill</i> juga...
P	Ohh... kalau di pelajaran misalnya kayak matematika, <i>science</i> . Itu integrasi dengan nilai-nilai Islami itu?
N	Ada. Tadi yang saya bilang payungnya adalah Al-Qur'an. Jadi misalnya dengan IPA, <i>science</i> , itu kita masukin "Ini dalam Al-Qur'an ada ayatnya." Misalnya tentang apa namanya... penciptaan alam semesta, diciptakan dari air, kemudian nanti hari kiamat hari akhir alam semesta ada. Ya... sebisa mungkin memang guru-guru harus ke sana. Ini kalau perhitungan nggak boleh curang matematika.
P	Menanamkan nilainya misalnya contoh tambah kurang lah...
N	Iya... gitu...
P	Berarti Al-Qur'an punya peran kuat banget Ustadz di muatan ideologinya?
N	Banget. Iya.
P`	Tapi kalau misalnya menjaga perilaku siswanya itu supaya sadar sama agamanya gimana, Ustadz?
N	Jadi kalau urusan itu memang... kan pendidikan ini ranahnya itu orang tua juga masuk. Kalau kita tanpa elemen orang tua, itu pendidikan timpang ya. Apalagi anak-anak usia SD nih. Pendidikan itu kita pengelola sebenarnya sekolah, pelaksananya itu ya guru sama orang tua. Kalau pendidikan itu pengelola, sekolah itu pengelola. Pelaksananya dua unsur untuk pendidikan. Jadi jangan sampai dilepaskan. Nah, orang tua kita titipkan anak di rumah melalui form evaluasinya di evaluasi, bagaimana pola di rumahnya, kebersihannya.
P	Oh banyak Ustadz ya.
N	Kemudian sholat sunahnya. Gitu. Sholat di Masjid apa nggaknya.
P	Itu formnya harus berarti? Di setiap sekolah pasti ada?
N	Ada.
P	Nanti saya boleh lihat berarti.
N	Boleh. Nanti sama Pak... Nah ini... ambil saja satu bawa pulang.

P	Oh ini... Ini minta partisipasi orang tua berarti ya?
N	Yo'i...
P	Siap [tertawa]. Keren... Ustadz, sama ini Ustadz, ada beberapa jurnal yang mengatakan ideologi [22:39] itu <i>muwassat</i> . Disebutnya <i>muwassat</i> . Jadi kalau <i>muwassat</i> itu ada 10 poin ya, jadi <i>having correct creed</i> . Jadi ibadahnya benar, terus habis gitu ada sholatnya benar, terus habis gitu ada punya karakter yang baik, mandiri, punya pengetahuan yang luas, fisik juga harus sehat, mampu mengembangkan diri, mampu me- <i>manage</i> banyak hal, disiplin waktu, dan bermanfaat bagi orang. Itu memang <i>clear</i> satu-satu itu? Ada satu orang yang nyebut, jurnalnya Suyatno tahun 2013 mengatakan itu. Ideologinya IT itu.
N	Itu bukan ideologi.
P	Itu apa? Sebuah?
N	Sisipan saja. Kita kan ngambil yang... tadi saya sampaikan, bahwa itu kita memang sangat erat dengan keindonesiaan. Kita ada kesimpulan memang dia itu harus benar. Nggak boleh kedukun. Jadi anak-anak itu rasional. Hanya Allah. Jangan sampai dia minta pertolongan kepada makhluk, apalagi kepada makhluk yang diciptakan Allah, setan, manusia dan jin. Akidahnya selamat. Akidahnya itu benar. Ibadahnya juga... memang kita ajarkan ibadah yang benar itu adalah... ibadah yang diterima ya, benar dan sesuai tuntunan Rasul. Ngapain ibadah capek-capek kalau nggak benar dan nggak sesuai tuntunan Rasul, tinggalin saja. Kalau kita kan simpel. Kalau wawasan luas memang kita... misalnya kalau dalam kurikulum merdeka itu kan kebiasaan membaca, literasi.
P	Tapi konsep <i>muwassat</i> sendiri di IT juga...
N	Secara tertulis nggak ada.
P	Yang secara tertulis apa?
N	Yang secara tertulis itu dia kurikulum yang tadi, dia mengintegrasikan Al-Qur'an dan Al-Sunnah.
P	Kalau dari JSIT ini, pengen gitu ya, organisasi JSIT ini, di tiap sekolah itu kita mau memastikan anak-anak mengimani Rukun Islam, mengimani Rukun Iman, itu gimana caranya?

N	Caranya? Menginternalisasi itu ke anak-anak?
P	He eh.
N	Ya sebagai kekokohan dari karakter, karekter kan dibangun di atas pondasi. Pondasinya itu adalah akidah, Rukun Iman, Rukun Islam. Kita memang memberikan melalui apa namanya... sebenarnya di BPI itu, kalau anak-anak seperti ini memang kita harus kasih paham gitu ya. Sama seperti di madrasah, di sekolah madrasah ada kurikulumnya persis seperti itu. Cuma memang pakai nggaknya, didengar atau nggaknya kembali kepada evaluasi. Jadi ini penjemabatan. Kalau di madrasah kan lepas-lepas saja. Guru ngasih tahu ntar orang tua lain lagi. Kalau kita kan nggak, disamain.
P	Oh... dipantau ya [tertawa]
N	Disamain frekuensinya biar sama-sama. Katanya mau anaknya bagus, ayo bantu nih program kita. Nggak dilepas kayak di madrasah, di negeri. Dipantau. Bukan urusan misanya gurunya “Sudah lah urusan orang tuanya.”
P	Biar patuh sama Allah tuh ini ini...
N	Iya, sama orang tua juga ada berbuat baik.
P	BPI itu orang tua ikut juga, Ustadz?
N	Nggak.
P	Itu guru-guru saja ya?
N	Guru dan anak. Kalau orang tua paling hanya bulanan.
P	Oh tapi ada?
N	Ada. Kalau anaknya mau masuk surga ya orang tuanya didesain juga.
P	Ohh... berarti gurunya juga, orang tua juga.
N	Iya memang sangat cair ya. Artinya yang berkesempatan waktunya, kan kerja mereka.
P	Iya sih.
N	Artinya sekedar ada memang.
P	Kalau program yang ada buat meningkatkan kecintaan siswa terhadap baca Al-Qur'an itu ada programnya nggak?

N	Jadi sekolah tahsin tahfidz. Ada semua. Di Muhammadiyah juga ada. Di SD Negeri sudah dicontoh.
P	Oh... ngambil dari sini berarti. Contoh dari sini [tertawa].
N	Nggak apa-apa, bagus. Makanya saya bilang tadi, ada yang SMP IT tapi dia nggak lisensi. Nggak apa-apa, kita kan beramal. Makanya negeri ikutan tahsin tahfidz, bagus malah.
P	Bagus berarti. Kita nggak capek-capek [tertawa].
N	Iya, nggak capek-capek, karena pendidikan berat.
P	Itu akan berubah dengan sendirinya. Kalau ngajar anak buat <i>Qiyam</i> gitu, Ustadz? Apa kira-kira yang dilakukan? <i>Qiyam Al-Lail</i> , puasa sunnah.
N	Iya. Jadi kita ada program misalnya “Pekan ke-4 kita semuanya puasa senin-kamis ya.” Latihan. Kan ada latihan, jadi nggak langsung. Jadi ada pengenalan dulu. Jadi ada bagaimana anak-anak belajar mencintai perilaku Rasul, belajar pahala-pahalanya kalau mengerjakan, kemudian latihan. “Sudah pada full puasanya?”
P	[Tertawa] Keren keren keren...
N	Masukin anak ke SDIT saja.
P	Yang dekat sama [29:09] [tertawa]. Ada sih di dekat [29:13]. Ya kita pilih-pilih nanti. Lanjut lagi, Ustadz. Ini buat...
N	Kalau dia punya lisensi bagus. Kalau nggak punya lisensi lihat-lihat dulu, ini dia bagus juga apa nggak.
P	Tapi waktu itu saya ada, dia nggak punya lisensi cuma ada lagu jazz itu diputar [tertawa]
N	Biarin saja lah...
P	Makanya waktu itu saya tanya. Ya sudah saya <i>interview</i> di sini saja deh. “Tapi belum ini ya?” “Belum. Kita belum ada nomor registrasinya di IT. Cuma waktu mau...” Mereka kan mau latihan akhir di sana, ada lagu jazz itu diputar. Saya <i>interview</i> saja ini [tertawa]. Sama ini, Ustadz, kita masuk ke dimensi manajemen suatu organisasi. Ada nggak sih di JSIT, ayo kita punya... buat kebijakan ya, kita harus nyebarin nilai-nilai JSIT ke orang tua dan ke masyarakat juga?

N	Jadi fokusnya memang banyaknya kurikulum, banyaknya ke guru, pelatihan ya. Kalau ke orang tua masih... saya sebut memang agak kurang di JSIT.
P	Oh... tapi masuk dalam kegiatan bulanan itu?
N	Iya, masuk.
P	Itu program dari JSIT atau memang dari sekolahnya?
N	[30:38] Sekolah situasional. Tapi kalau program di JSIT sendiri saya kira [30:34] sih.
P	Oh belum ya. Oke oke. Kita balik lagi ke pertanyaan apakah ada kebijakannya dari JSIT, komunikasinya gimana, memang tidak ada ya?
N	Sepanjang pengetahuan saya ya, itu ada kekurangan di situ. Kan padahal tadi ya, kalau ini betul, ini wajib. Tapi kalau bagaimana orang tua pembinaan nggak bisa. Kan ini bukan pesantren. Kalau pesantren tahu, ada.
P	Kalau di <i>boarding</i> gimana?
N	Sama. Kalau JSIT beda. Kalau pesantren yang umum atau yang khusus [31:17] ada tuh. [31:20] anaknya disuruh 10 hari <i>itikaf</i> . Orang tuanya kalau nggak ngikut 10 hari, anaknya dicoret, dikeluarkan. Ada.
P	Kaku benar [tertawa]
N	He eh. Sadis kan? Saya termasuk. Anak saya kan dulu bukan di JSIT. Anak saya di tradisional, di Salafiah. Terus terakhir kan di Tsanawiyah negeri.
P	Sudah jalan? Berangkat?
N	Sudah. Tsanawiyah negeri terus ke SMA di Al-Azhar, sekarang kuliah.
P	Hebat ya.
N	Itu salah satunya.
P	Terus ini, Ustadz, bagaimana peran JSIT dalam memperkuat SDM?
N	Ya itu tadi ya. Dia punya pelatihan-pelatihannya. Dia punya....
P	Berapa ini? Berapa bulan sekali atau...
N	Kalau... misalnya kayak untuk... kepala sekolahnya ada.
P	Oh beda ya berarti?

N	Beda. Untuk guru-guru juga ada. Kalau kepala sekolah misalnya sarasehan. Kalau guru-guru pelatihan yang diperlukan.
P	Berapa bulan, Ustadz?
N	Nah... kalau sebulan ya... sebulan sekali ada. Sarasehan itu kepala sekolah. Nanti kan kepala sekolah lihat boleh nulis guru. Tapi kalau pelatihan itu... e... [32:44]
P	Terus kriteria buat jadi guru di sini itu apa?
N	Kriterianya biasa, lamarannya umur 26.
P	Maksimum? Maksimum 26?
N	Iya. Sama, sama persis. Kan sudah ada itunya. Nanti saya <i>share</i> lamaran. Dia tidak perokok. Hafal beberapa juz Al-Qur'an.
P	Minimal berapa, Ustadz?
N	Ya 1 juz nggak apa-apa. Dia bisa bahasa Inggris, bahasa Arab. Bahasa Inggris lah... bahasa Arab nggak malah.
P	Oh, nggak?
N	Bahasa Inggris pasif. Kalau pesantrennya iya.
P	Kalau ketika buat pas ngajarin guru atau ada <i>training</i> , kira-kira JSIT punya trik-trik khusus nggak supaya nilai-nilai islami terkandung di anak-anak, kamu harus begini harus begitu. Gitu ada nggak?
N	<i>Training</i> atau ngajar?
P	Dalam <i>training</i> .
N	Dalam <i>training</i> ke anak-anak?
P	Ke guru. Sehingga kalau ngajar harus kayak gini.
N	Itu tadi... e... apa namanya.... guru-guru disuruh bikin RPP ya kan. Rencana Pengajaran. Itu dibimbing bagaimana nilai Al-Qur'an dan Al-Sunnah itu ada. Kalau kita, kalau di kurikulum merdeka, jadi di bawah karakter apa, dimasukin. Tulis dengan detail. Lalu ditambahin dengan nilai Al-Qur'an yang masuk di sini apa di pelajaran ini.
P	Jadi strategi itu memang dikembangkan oleh guru-guru masing-masing? Jadi nggak punya khusus caranya, itu nggak ada berarti, Ustadz?

N	Itu tadi, jadi caranya adalah bagaimana ketentuannya membuat pelajaran ini ada nilai tambahnya, nilai Islamnya, nilai Qur'an-nya.
P	Ketentuan cuma itu saja? “Tolong kalau pembelajaran tentang <i>science</i> , tolong satukan dengan Qur'an.”
N	Benar. Iya. Dan itu sudah pernah muncul. Sudah ada. Contoh-contohnya itu ada.
P	Kalau JSIT ada nggak buat misalnya kayak sekolah karena siswanya kurang gitu, tapi Ustadz dibantuin?
N	Sekolah JSIT itu... hmm... karena pendidikannya memang agak mahal ya... makanya dia selektif. Orang tua yang mampu.. nah itu. Di JSIT begitu. Untuk bantuannya jadi dia subsidi. Jadi misalnya anggaran bakti sosial keluar. Jadi untuk siswa-siswanya sendiri... siswa-siswanya sendiri memang nggak ada kebijakan. Nggak ada sebuah aturan maksudnya. Tapi kalau kebijakan mungkin satu dua.
P	Tergantung yayasan. Pokoknya misalnya di kota dengar ada ini, ayo deh bantu. Dibebaskan saja gitu.
N	Iya. Kebijakan tapi, bukan aturan. Kalau aturannya nggak ada.
P	Buat bantu dapetin siswa gitu, misalnya ada sekolah IT yang kira-kira kurang jumlah siswanya, sehingga gurunya tidak... tidak dapat... remunasinya kurang baik, coba kita bantu. Itu ada nggak? Jadi memang... ya silahkan saja sekolah gitu.
N	He em... belum ada sih.
P	Tapi karena itu ya jadi orang tua... apa namanya... keunikan itu sendiri yang bikin orang tua datang ke sini.
N	He em...
P	Tapi anaknya di sini [37:14] [tertawa]
N	Iya. Tiga-tiganya. Si Adit, Salsa, Bintang. Salsa dokter, Adit kan perwira polisi sekarang, Bintang tuh taruna.
P	Berarti yang membedakan anak-anak IT dengan anak-anak sekolah negeri, memang akhlak dan karakter. Hafal Al-Qur'an...
N	Betul. Dimulai dari guru-gurunya, [37:54], seleksinya. Ntar saya kasih contoh lamarannya ya.

P	Siap siap. Kalau misalkan melihat anak-anak pendidikan sekarang, ya kan banyak lah ya anak-anak pendidikan lah ya. Kalau JSIT melihatnya gimana? Apakah dia <i>stay with...</i> bertahan dengan ya gaya kita seperti ini, atau mencoba untuk adaptasi, atau bagaimana?
N	Kayak ini, merdeka belajar, sekolah merdeka ini kan.
P	[38:26]
N	Saya. Kalau yang ada belum malah. Tinggal meneruskan saja.
P	Berarti untuk menjaga ideologi tetap ada dengan pelatihan-pelatihan kepada guru, kepada kepala sekolahnya. Ada ini nggak Ustadz, misalnya batasan, batasan-batasan JSIT sebagai organisasi induk? “Ya sudah ini ranahnya JSIT cuma satu ini saja, tiap sekolah silakan membantu.” Itu kira-kira apa contohnya?
N	JSIT sangat terbatas untuk akses ke sekolah. Sangat terbatas. Dia cuma bikin lisensi saja, <i>training</i> , selebihnya lepas.
P	Oh... jadi nggak sampai...
N	Nggak... bayar-bayar itu nggak. Iuran-iuran paling... ya... nggak wajib. Ada. Misalnya 1000 atau 2000 per-siswa, per-bulan. Kayak di negeri. Tapi kalau ada yang ngomel, nggak dihukum. Padahal dapat lisensi.
P	Tapi sering ya Ustadz, kalau misalnya dengar masukan dari masyarakat, misalnya Thariq Bin Ziyad lah di sini, ada masyarakat yang mau nyampein tentang saran atau gimana gitu <i>open</i> ?
N	<i>Open</i> banget.
P	Sering banget?
N	Sering banget.
P	[Tertawa] Contohnya, Ustadz?
N	Tentang bagaimana pendekatan ke anak, saya bantu malah. Kan mereka lebih ahli. Ada juga yang ahli, ada dosen, profesi-profesi segala macam, dari masyarakat bagaimana memperhatikan anak. Ada. Kita siap. Siap dialog, siap bekerja sama, makanya diterima. Kalau nggak mah ini ditolak. Apalagi ini diproses.

P	Sama ini, Ustadz... kita masuk ke ranah kurikulum agak dalam. Jadi kan waktu... jadi gini, bagaimana JSIT memutuskan mata pelajaran apa saja yang wajib dipelajari? Jadi apa saja sih pelajaran wajib?
N	Semua yang di kurikulum dinas ya, nggak ada yang ditinggalkan, nggak ada yang dicopot.
P	Tambahan?
N	Tambahan iya. Tahsin tahfidz Al-Qur'an. Ekskul semua ya. Ekskul macam-macam kan. Sama BPI saja. BPI <i>tok</i> . BPI itu setiap hari Jumat.
P	Guru-guru juga kan BPI tadi?
N	Kalau guru nggak wajib.
P	Cuma nambahin tahsin tahfidz Al-Qur'an sama BPI?
N	Makanya kita <i>full day</i> . Kalau setengah hari nggak ada tahsin tahfidz, nggak ada BPI.
P	Mulai dari kelas berapa itu, Ustadz? Dari kelas 1?
N	Kelas 1. Cuma kalau BPI dari kelas 4. Kelas 3, kelas 2, kelas 1 itu ya ini saja sih.
P	Berarti kayak mata pelajaran akidah akhlak itu dia nggak berdiri sendiri ya?
N	PAI saja. Yang bukunya dari dinas.
P	Berapa jam Ustadz dalam satu minggu PAI?
N	4 jam.
P	Nggak banyak-banyak juga ya.
N	Nggak banyak. Makanya kita <i>integrated</i> .
P	Iya, karena <i>science</i> -nya belajar tentang [42:15]
N	Terpadu kan. Terpadunya itu.
P	PPKN-nya pun sama. Enak [tertawa]. Terus... sama ini Ustadz, kalau misalkan pendekatan JSIT untuk bikin siswa jadi humanis apa, Ustadz? Apakah pernah ngajak anak-anak bansos?
N	Wah, sering banget. Bansos ke tempat rumah sakit jiwa.
P	Oh, iya pernah?
N	Ke penjara, rumah sakit.
P	Itu acara apa?

N	Ya... apalagi ke tempat Bantar Gebang, TPST.
P	Kelas berapa Ustadz yang diajak?
N	Biasanya tergantung tema. Makanya tema di... bisa kelas 1 sampai kelas 6 itu ada. Pas giliran ketemu temanya, jalan.
P	Dan itu ranah lokal? JSIT memang sudah... ya sudah terserah...
N	He em.
P	Berarti ini memang sekolah unit gitu.
N	Betul.
P	[43:32] <i>Sok atuh</i> lanjut.
N	Nah... itu dia.
P	[Tertawa] Sama ini Ustadz...
N	Kalau orang tuanya nggak nyambung, anaknya tetap eksklusif. Kalau orang tuanya nyambung anak-anak sangat terbuka.
P	Siap siap. Sama ini, Ustadz, ada modul khusus nggak yang direkomendasikan kepala sekolah buat pelatihan-pelatihan?
N	Modul... ada. Modul JSIT. Dia... kalau pelatihannya sih...
P	Kalau pelatihan sering ada.
N	Iya. Tematik ya. Eh, modul ada, modulnya JSIT. Cair juga, sangat cair.
P	Yang membuat JIST-nya?
N	JSIT.
P	Oh, panduan JSIT itu.
N	He eh. Jadi namanya... apa namanya disebut... buku... buku JSIT itu.... apa namanya... Jaminan Mutu.
P	Oh... Jaminan Mutu.
N	He eh... ada dari JSIT. Istilahnya kitab suci [tertawa]
P	Acuan... acuan...
N	Iya, acuan doang. Sederhana.
P	Kok kita tebal ya, Ustadz? [tertawa] Harapan dari organisasi JSIT ke anak-anak itu yang paling besar itu apa sih di masa depan?

N	Mereka adalah [45:18] bangsa. Harapannya mereka kokoh di... <i>leading</i> di sektor publik ataupun <i>leading</i> di berbagai sektor yang mereka tekuni. Jadi <i>leader</i> dan bermanfaat.
P	Tapi sudah merasa ini, Ustadz... berhasil menghasilkan atau memproduksi aktivis-aktivis menurut Ustadz gimana?
N	Salah satunya Pak Mujahid itu adalah murid kita dulu. Gurunya masih ada, Pak Jauhari, Bu Jimah, Bu Alifah.
P	Saya mau ngobrol ah ke beliau.
N	Nah, dia [46:01]
P	Ngajar di sini, ngajar di sini...
N	Iya. Boleh boleh...
P	Hmm... pernah ada survey nggak Ustadz, yang dilakukan JSIT ke internal sekolah, di mana alumni sekolah IT, khususnya Thariz Bin Ziyad, bagaimana mereka di masyarakat?
N	Belum.
P	Misalnya si A jadi ini, si B jadi ini. Belum ya?
N	Belum. Kalau survey belum, tapi kalau pendataan kecil-kecilan pernah. Alumni jaringannya di mana nih. Gitu.
P	Sukses di sini, di situ...
N	Iya. Pernah dihadirkan juga, dokter... apa...
P	Jadi memang yang diharapkan itu anak-anak mampu bermanfaat untuk masyarakat banyak, punya <i>leadership</i> , nilai-nilai Islam tertanam.
N	Amin.
P	Itu harapan besar ya.
N	He em. Kalau buat yang lainnya, yang namanya sudah bias kan, di SD doang.
P	Apalagi ya... Nah, ini... hmm... kalau misalkan nilai-nilai Islam itu apakah dilakukan nggak cuma di dalam kelas? Waktu ekskul, waktu upacara?
N	Iya, semua. <i>Integrated</i> . Di saat mau sholat, saat sudah sholat.
P	Setiap kegiatan yang ada d IT pasti menanamkan nilai Islam. Ada contoh Ustadz, misalkan waktu apa gitu, waktu Ustadz jadi kepala sekolah?

N	Ya... kan kalau di sini pembiasaannya... jadi dibagi-bagi. Kalau upacara hari senin, kalau hari selasa bahasa Inggris, rabu itu apa namanya... kalau kamis itu doa-doa, Jumat BPI. Itu ya... kemudian kalau penanamannya habis sholat, habis belajar, sekedar mungkin kultum.
P	Tapi kalau dari masyarakat tanggapan ke sekolah ini baik-baik saja ya?
N	Baik-baik. Alhamdulillah. Itu nilai positif yang ditampakkan.
P	Kalau melibatkan masyarakat itu, misalkan buat bantu-bantu supaya anak-anak punya nilai Islam yang baik, itu pernah ada nggak? Terlibat saja sama masyarakat, misalnya kegiatan bareng-bareng masyarakat di sini atau apa?
N	Paling kita... misanya ada pesantren di ujung, misal kita potong sapi satu ekor ke sana, dibagiin ke sana.
P	Dari sini? Sapi dari sini?
N	Setiap tahun ada satu ekor.
P	Anak-anak nyaksiin?
N	Nyaksiin. Kalau cuma kerja bakti ya... sekedarnya saja gitu buang sampah. Kalau misalnya kita keliling tuh, kalau mau puasa bagiin jadwal imsak.
P	Anak-anak yang bagiin?
N	Anak-anak yang bagiin.
P	Lucu juga ya [tertawa]. Ini sih cukup, Ustadz, buat saya. Saya terima kasih banyak. Banyak <i>insight</i> lah yang saya dapatin. Ada beberapa anggapan memang, apakah iya begini, atau begini. Ternyata oh... sangat bebas ya... <i>slow...</i> [tertawa]. Ya insya Allah sih mudah-mudahan jadi <i>insight</i> yang bagus untuk saya, supaya saya bisa selesai. Jadi ini kan tahap <i>data collection</i> , Ustadz. Saya lagi ngumpulin data, ini nanti saya analisa dan jadi sebuah <i>discussion</i> sampai dengan konklusi di Bab 4. Nanti ada bingkisa Ustadz saya kasih.
N	Nggak usah juga nggak apa-apa [tertawa].
P	Nggak. Memang sudah disiapkan. Kita kan memang kata dosen kasih bingkisan... Ada bingkisan di mobil. Saya bingung bawanya, ya sudah lah nanti saja bawanya. Tapi kan kita sudah lama juga...
N	Kalau misal saya ngebantu itu... sudah... apa adanya lah... yang penting lulus. Saya ini nggak ada apa-apa malah...

P	Ah... santai... Aduh, senang banget ini saya, Ustadz, buat data saya. Ini saya matiin dulu deh.
N	Oke.