



Implementation of Tafsîr Ūlul Albâb in Indonesian Islamic Education

Rofiq Nurhadi^{1*}, Hüseyin Emin Sert², Jarot Wahyudi³

¹Universitas Muhammadiyah Purworejo, Indonesia, ²Istanbul Medeniyet Üniversitesi, Türkiye, ³Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

***Corresponding Author:** rofiqnur@umpwr.ac.id

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Abstract

Islam views the holy book as not only regulating matters of worship which are vertical between servants and God. The holy book is also seen as a guide for humans in managing all world affairs, including the world of education. The development of Islamic education today, directly or indirectly, often links its vision to the formation of the *ûlul albâb* generation (QS. Ali Imran; 190-194). Even though the vision is the same, the implementation of Islamic education often appears to vary. Islamic educational institutions in Indonesia exist in the form of pesantren, boarding schools, *madrasah*, and also schools. So what is meant by the *ûlul albâb* generation and how is Islamic education implemented in producing the *ûlul albâb* generation? This research is intended to find out the views of commentators regarding the meaning of *ûlul albâb* and at the same time to describe the models of Islamic education that have developed to date in Indonesia. This research is library research and the methods used are the maudlu'i (thematic) interpretation method and the qualitative descriptive method. Based on this research, it can be concluded that *ûlul albâb* is a self-image that combines academic qualities, spirituality,

and charity. In this perspective, Islamic education is a process of improving the quality of humanity in its various dimensions, namely making scholars who believe and do good deeds. To achieve this goal, Islamic education in Indonesia is developing an integrative education model, namely institutional integration and curriculum integration

Keywords: *Ūlul albâb*; Integrative education, Indonesia

1. Introduction

The jargon, tagline, or theme of the *ŭlul albâb* logo is often embedded in Islamic educational institutions, and it is even used as the name of the foundation of an educational institution. Usually, this tagline is associated with the institution's vision to produce a generation of believers and knowledge. In various emphases it can be seen, for example, to produce a generation with broad insight and good morals.¹, the realization of integrative higher education in combining science and Islam which have an international reputation and are broken down into the mission of producing graduates with *ŭlul albâb* character.²

Indonesian Muslims have an archaic Indonesian educational institution, namely Pondok Pesantren. Initially, this institution was intended to spread Islamic da'wah and deepen religious knowledge or *tafaqquh fi ad-dîn*. Thus, this institution only teaches religious studies or *dirâsât islâmiyyah*. Among them are fiqh and *ushul fiqh*, *aqidah* and kalam science, morals of Sufism, *mantiq* science, Arabic language, Al-Qur'an, and Hadith sciences with the yellow book as a textbook and reference. In its development, especially after Indonesian independence, Islamic educational institutions have responded to the needs of more complex Islamic development. Various models of Islamic education have emerged that attempt to integrate religion and science.

Apart from being intended to provide solutions to dichotomous educational problems, integrative Islamic education is also a manifestation of a theological

¹ "Profil," Pesantren Ulul Albab Balirejo Yogyakarta, accessed October 2, 2023. <https://www.laduni.id/post/read/61475/pesantren-ulul-albab-balirejo-yogyakarta>

² "Profil Universitas: Visi & Misi 2020," UIN Maulana Malik Ibrahim Malang, accessed October 2, 2023, <https://uin-malang.ac.id>

view to produce graduates with *ûlul albâb* character. In particular, research has been conducted that discusses the views of commentators on the meaning of *ûlul albâb*, including Sri Aliyah's research with the title "Ulul Albab in Tafsir fi Zhilali Al-Quran". According to him, in the view of Sayyid Qutb, the author of the tafsir fi Zhilali Al-Quran, *ûlul albâb* is a person who has something pure (fitrah), has a healthy mind, a mind that is free from flaws, has a brilliant understanding of the mind and heart, has wisdom, can read phenomena nature and social phenomena, remember Allah SWT, and be able to maintain devotion to Him so that we continue to remember His guidance and instructions.³ Starting from here, through a thematic interpretation study the researcher intends to reveal what the character of *ûlul albâb* is. Furthermore, how is this interpretive view implemented in Islamic education in Indonesia?

2. Method

This research is a literature study with a maudlu'i (thematic) interpretation method. Data was obtained through literary sources, both primary sources and secondary sources. The primary source is the tafsir of the Qur'an, both tafsir written in the classical and modern eras. Meanwhile, secondary sources are all materials that elaborate on the interpretive views in accordance with the theme of this research.

The research and data analysis steps follow al-Farmawi's formulation of the thematic method steps, as follows; First, determine the problem to be discussed. Second, collect verses related to the problem. In other words, the researcher chooses an object of interpretation, namely a particular theme or term, and collects verses related to that theme. Third, arrange the verses chronologically, according to the order of revelation and understanding of the *asbâbun nuzûl* (if possible). If this is not possible, then what is important is how to find relationships through logical structures. Fourth, to understand the correlation of these verses in their respective surahs. Fifth, to organize the discussion in a perfect framework. Sixth, to complement it with relevant hadiths. And seventh, to study the verse as a whole by collecting verses that have the same meaning, or compromising between the 'amm and the khash, the mutlaq, and the muqayyad

³ Sri Aliyah, "Ulul Albab dalam Tafsir fi Zhilali Al-Quran," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* vol 14, no 1 (Juni 2013): 122. <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/465>

or which outwardly appear to be contradictory, so that they can meet in one direction.⁴

The results of the interpretive research will be used as a basic framework for analysis of the Islamic education model developing in Indonesia today. The analysis of the Islamic education model here is seen from various aspects, including institutional form, curriculum, and governance. The method used is a qualitative descriptive method. From this analysis, it is hoped that the development of Islamic education in Indonesia to date can be known and the advantages and disadvantages of each can be identified.

3. Result and Discussion

There are 16 sentences *Ūlul albâb* in the Al-Qur'an spread across several letters, namely Surah al-Baqarah verses 179, 197, 269, Surah Ali Imran verses 7, 190, Surah al Maidah verse 100, Surah Yusuf verse 111, Surah ar-Ra'du verse 19, Surah Ibrahim verse 52, Surah Shad verses 29, 43, Surah az-Zumar verses 9, 18, 21, Surah Ghafir verse 54 and Surah ath-Thalaq verse 10.⁵ Among these verses which are often quoted in the world of education is Surah Ali Imran verse 190. *Ūlul albâb* in this verse is defined by the verses that follow, namely verses 191, 192, 193, and 194. *Ūlul albâb* are those who remember Allah and think about about the creation of the heavens and the earth, then acknowledge the omnipotence of Allah and pray to Allah so that he will not be humiliated on the Day of Judgment.

Asbâbun nuzûl Surah Ali Imran verse 190 written by Ibnu Katsîr in his Tafsir book quotes the Hadith of the History of ath-Thabrani which originates from Ibn Abbas, when the Quraysh came to the Jews to ask, "What miracle did Moses bring to you?". They answered, "The staff and hands looked radiant white." Then they asked the Nashara people, "What miracle did Jesus bring to you?" They answered, "he can heal blind people from birth so they can see, cure leprosy and raise the dead." Then he faced the Prophet SAW and said, "O Muhammad, try praying to your God so that Mount Shafah will be turned into gold." Then Rasulullah SAW prayed, then this verse came down.⁶ This can be understood as

⁴ Abu Hayy al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'i* (Kairo: Al-Hadarah al-'Arabiyah, 1976), 49-50

⁵ Muhammad Fu'ad 'Abd Baqi, *Al-Mu'jam al-Mufahras li Alfâdh Al-Qur'ân al Karîm*. (Beirût: Dâr al-Fikr, 1981). 644.

⁶ Abi al-Fida Ismail bin 'Amr bin Katsîr Al-Quraisyi Ad-Dimasyqi, *Tafsîr Al-Qur'ân al 'Adzîm* (Riyâdh: Dâr Tayyibah li an-Nasyr wa al-Tauzî', 1999), 2/183.

a signal to pay attention to what already exists which will be of greater benefit to people who use their minds.

Ūlul albâb linguistically comes from two words, namely *ûlu* and *albâb*.⁷ The word *ûlû* means the owner.⁸ Meanwhile, the word *albâb* is the plural form of *lubb* which means the contents of each thing, reason, intelligence, or heart.⁹ Ibn Manzûr in *Lisân al-'Arabi* defines *lubb* as “something pure” and “chosen”, and *al-lubb* is usually used to refer to what is eaten inside and the skin is removed from the fruit.¹⁰ Meanwhile, Louis Ma'luf in the *Al-Munjid fi al-Lughah wa al-A'lam* dictionary explains that the plural form of *al-lubb* is *albâb*, *alubb*, and *alub* means a mind that is free from blemishes, or what -what is brilliant of reason.¹¹ So *ûlu* means people who have and *albâb* is the plural form of *lubb* which means essence, the best or most important part of something, or also means mind or heart.

In the Hadith, the use of the word *lubb* (singular form of the word *albâb*) can be found in the hadith narrated by al-Bukhari in the menstruation chapter that Abu Sa'id al-Khudri said, “On the Eid al-Adha holiday or the Eid al-Fitr holiday of the Prophet Muhammad. leave the house and go to the place of prayer. He then went to the place where women were praying and there he said, “O women! Give alms, all of you, because I see that there are many women among the inhabitants of hell.” They asked, “Why, Rasulallah?”. Rasulallah Saw replied, “Because many of you revile people and disbelieve your husbands. I do not see among people whose lack of reason and religion is more damaging to the *lubb* (reason/heart) of careful men, than you all.”¹² The meaning of the word *lubb* in this hadith is wise people. People who have *lubb* are those who think with their wits so they don't insult people and obey their husbands as their duty.

Behavior and characteristics of *ûlu al albâb* in the Qur'an

From the view that mentions *ulul al albab*, the behavior of *ûlul albâb* can be described as follows:

⁷ Ar-Ragib Al-Asfahani, *Mu'jam Mufradat al-Fazh Al-Qur'an* (Beirût Libanon: Dâr al-Fikr, t.t.), 466.

⁸ Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: Hida Karya Agung, 1972), 53.

⁹ Yunus, *Kamus Arab-Indonesia*, 388.

¹⁰ Ibn Manzûr, *Lisân al-'Arabi* (Kairo: Dâr al-Ma'ârif, t.t), 397.

¹¹ Louis Ma'luf, *Al-Munjid fi al-Lughah wa al-A'lam* (Beirût: Dâr al-Masyriq, 1986), 709.

¹² Abî 'Abdillâh Muhammad bin Ismâ'il Bukhari, *Shahîh al-Bukhârî* (Beirût: Dâr ibn Katsîr, 2002), 84.

- a) Understanding the existence of life guarantees in the Qishash law. (QS. Al-Baqarah [2]:179)
- b) Leaving rafats (obscene words and acts), fusuq (consciously breaking religious prohibitions), and jidal (argue rebuttal) during the Hajj pilgrimage. (QS. Al-Baqarah [2]:197)
- c) Taking lessons from the goodness of people who gain wisdom. (QS. Al-Baqarah [2]: 269)
- d) Taking lessons from the verses of Allah, both those that are muhkamat and those that are mutasyabihat. (QS. Ali Imran [3]: 7)
- e) Understanding that the creation of heaven and earth, the change of night and day are signs of God's power. (QS. Ali Imran [3]: 190)
- f) Always making dhikr of Allah and think about the creation of the heavens and the earth (QS. Ali Imran [3]: 191)
- g) Asking Allah to be kept away from the humiliating torment of hellfire. (QS. Ali Imran [3]: 192)
- h) Listening to the call of faith and declare your faith, then ask Allah for forgiveness and ask to die with those who are devoted (QS. Ali Imran [3]: 193)
- i) Asking Allah for what Allah has promised through His Messengers and not to be humiliated on the Day of Judgment. (QS. Ali Imran [3]: 194)
- j) Distinguishing between good and bad and abandoning the bad even though the bad is attractive (QS. Ali Maidah [5]: 100)
- k) Taking lessons from history (QS. Yusuf [12]: 111)
- l) Taking lessons from the difference between people who know the truth of God's Word and people who don't. (QS. Ar-Ra'du [13]: 19)
- m) Taking lessons from the existence of the Qur'an as a perfect explanation for humans, as a warning, and as knowledge about the oneness of Allah (QS. Ibrahim [14]: 52)
- n) Taking lessons from the verses of the Qur'an which are blessed by Allah (QS. Shad [38]: 29)
- o) Taking lessons from the trials given by Allah to Prophet Ayyub which later turned into blessings. (QS. Shad [38]: 43)
- p) Receiving lessons from the luck of those who spend part of the night worshipping Allah because they are afraid of the punishment in the afterlife and hope for the mercy of their Lord. (QS. Az-Zumar [39]: 9)

- q) Being a good listener, be critical and follow the best of it (QS. Az-Zumar [39]: 18)
- r) Taking lessons from rain events, how Allah sends rain, then grows various kinds of plants and then the plants dry up and are destroyed. (QS. Az-Zumar [39]: 21)
- s) Taking guidance and lessons or warnings from the story of Moses who was given instructions by Allah and who handed down the book of the Torah to the children of Israel. (QS. Al-Mukmin [40]: 53-54)
- t) Having faith and always taking lessons or warnings from the punishment that Allah gave to disobedient nations or people in the past. (QS. At-Thalaq [65]: 10)

From this description of the characteristics and actions of *ûlul albâb*, the character of *ûlul albâb* can be concluded as follows:

Table 1. Grouping of verses based on *ûlul albâb* characteristics

Action	Characteristics
a, c, d, e, k, l, m, n, o, p, r, s, t, and f.	Thinking
f.	Doing <i>dhikr</i>
b, g, h, i, j, q, and t.	Doing good deeds

From this table, it can be concluded that *ûlul albâb* is a person who has an academic and spiritual capacity that is actualized in real charity.

Views of *Mufassir*

In general, *ûlul albâb* is often interpreted as a believer scholar. M. Quraish Shihab in his commentary on al Mishbah explained that the word al-*albâb* is the plural form of *lubb*, namely the essence of something. Nuts - for example - have a skin that covers the contents. The peanut filling is called *lubb*. *ûlul albâb* are people who have a pure mind that is not covered by “skin”, namely the fog of ideas that can give birth to confusion in thinking.¹³ *ûlul albâb* is no longer shackled by animalistic desires or controlled by the invitation of the dust element of the earth.¹⁴

¹³ M. Quraish Shihab, *Tafsir Al Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 1/475.

¹⁴ Shihab, *Tafsir Al Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 1/526.

Ibn Katsir interpreted *ŷulul albâb* as a person who has reason and understanding.¹⁵ Hamka in Tafsir al-Azhar translates *ŷulul albâb* in QS Ali Imran verse 7 with people who have thoughts.¹⁶ Meanwhile, according to Rasyid Riđâ in his tafsir al-Manar, that albâb is perfect reason and intelligent who can see things based on their essence.¹⁷ So *ŷulul albâb* is a person who has a perfect and intelligent mind and can see something based on its essence.

Furthermore, in interpreting Surah Ali Imrân verses 190-194, M Quraish Shihab explained that among the characteristics of *ŷulu al-albâb* is remembering Allah continuously with speech and/or heart as well as thinking about creation, namely the events and working systems of heaven and earth. The act of dhikr and thinking results in the awareness that nothing created by Allah is in vain. There are good creatures and there are evil ones, there are those who are disobedient and there are also those who are obedient, of course those who are disobedient will be punished. Therefore, *ŷulul albâb* asks for protection from the torment of hell and tries to be a good and obedient creature, namely accepting the call of faith.¹⁸

From this description, it can be concluded that *ŷulul albâb* is a self-image that combines academic qualities, spirituality, and charity. Islamic education as a process of improving the quality of humanity in its various dimensions has relevance to this interpretation of *ŷulul albâb*, namely making scholars who believe and do good deeds. This educational achievement indicates the need for the integration of knowledge. Islamic Education Institutions not only teach religious knowledge but also science. Islamic education that combines religion and science is hereinafter called integrative education.

Implementation of Integrative Education in Islamic Education in Indonesia

According to Malik Fadjar, what is meant by Islamic education is, (1) an education system that is implemented because it is driven by the desire to embody Islamic values, (2) an education system that teaches Islamic teachings,

¹⁵ Katsîr, *Tafsîr Al-Qur'ân al 'Adzîm*, 1/549.

¹⁶ Hamka, *Tafsîr Al Azhar* (Jakarta: Pustaka Panjimas, 2003), 3/153.

¹⁷ Sayyid Muhammad Rasyîd Riđâ, *Tafsîr al-Qur'ân al-Hakîm (Tafsîr al-Manar)* (Mesir: Dar al-Manâr, 1947) 2/184.

¹⁸ M. Quraish Shihab, *Tafsîr Al Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 2/372-377.

and (3) an Islamic education system that includes both of these things.¹⁹ Until now, among the Islamic education institutions that continue to develop in Indonesia are Pesantren, Schools/*madrasah*, and Boarding Schools.

1. Pesantren

According to Zamakhsyari Dhofier, the phrase “pondok pesantren” comes from two different foreign words. Pondok comes from the Arabic word “funduq” which means a place to stay or dormitory, while “pesantren” comes from Tamil with the prefix pe- and suffix-an, from the word “santri”, which means students of knowledge or also interpreted as teachers of the Koran.²⁰ According to Mastuhu, Pesantren is a traditional Islamic educational institution for understanding, appreciating, and practicing the teachings of the Islamic religion (*tafaqquh fi ad-dîn*) by emphasizing the importance of Islamic religious morals as a guide to everyday social life. The implementation of pesantren educational institutions in the form of dormitories which are a separate community under the leadership of a kyai or ulama assisted by one or several ulama or ustadz who live together among the students with a mosque or surau as the center of religious worship activities, school buildings or halls as centers for teaching and learning activities, as well as huts as residences for students. For 24 hours, from time to time they live collectively between kyai, ustadz, santri, and other pesantren caregivers, as one big family. However, nowadays there are several types of education in almost every Pesantren: (1) Pesantren which only study religion with classical religious books or “Kitab Kuning” and are in a non-formal form, (2) *Madrasah* (religious schools), (3) Public schools and some of them (4) Universities, both Religious and General. These last three types of education are formal. But all four live on the same pesantren campus, and therefore the students are usually called *santri*.²¹

2. School/*Madrasah*

A school is an institution designed for the instruction of students (or “pupils”) *under* the supervision of teachers.²² School is one of the three

¹⁹ A Malik Fadjar, *Madrasah dan Tantangan Modernitas* (Bandung: Mizan, 1998), 1.

²⁰ Zamakhsyari Dhofier, *Tradisi Pesantren (Studi tentang Pandangan Hidup Kiai)* (Jakarta: LP3ES, 1982), 18.

²¹ Mastuhu. *Dinamika Sistem Pendidikan Pesantren suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 2.

²² Syahrati, “Sinergitas Pesantren, Madrasah dan Sekolah”. *Jurnal At-Tarbiyyah* Edisi II, (TAHUN 2016): 30, <https://doi.org/10.54621/jiat.v2i1.254>

educational centers besides family and community. *Madrasah* means “a place for students to study”, or “a place for giving lessons”. In its use, the term *madrasah* has a broader meaning than school. Houses, palaces, kuttabs, libraries, *surau*, and mosques can be interpreted as *madrasah*, even a mother can be said to be the first madrasa for her children. However, from the perspective of the national education system, *madrasah* are schools or educational institutions that have Islamic characteristics. In this sense, the establishment of *madrasah* is intended, a) as a manifestation and realization of the renewal of the Islamic education system, b) as an effort to improve the pesantren system towards an education system that is more likely to enable graduates to obtain the same opportunities as public schools, namely a diploma with job opportunities, c) and as an effort to bridge the traditional pesantren education system with the modern system resulting from school acculturation pioneered by the Dutch.²³

3. Boarding School

Boarding School is an education system that imitates the style of pesantren. The concept of this school is almost the same as pesantren. The difference lies in the learning environment. For example, in pesantren, there are kyai, while in boarding schools a kyai is replaced by a guide. Then, in pesantren, there are mosques, while in boarding schools some of the mosque’s functions are replaced with halls or multi-purpose buildings. This education is carried out in a dormitory, lasting 24 hours every day, with a concrete, structured, strict, and programmed schedule. So education using the boarding school system is carried out with systematic and adequate time management.²⁴

The response of Islamic educational institutions to the existing dynamics has given rise to efforts to realize integrative Islamic education. According to Jamaluddin Ancok, as quoted by Ika, there are two perspectives regarding the integration of science and religion. The first includes the integration of epistemology, axiology, and ontology. Both integrations only occur in the field

²³ Abdul Mujib dan Jusuf Mudzakir. *Ilmu Pendidikan Islam* (Jakarta: Kencana Prenada Media Group, 2008), 241.

²⁴ Muhammad Khoiruzzadi, dan Muhammad Luqmanul Hakim. “Sistem Boarding School dalam Membentuk Kemandirian Siswa Madrasah Aliyah Negeri 1 Kota Pekalongan.” *Jurnal Pendidikan Agama Islam Al-Thariqah* Vol. 5, no. 2, (Juli – Desember 2020): 8, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).4607](https://doi.org/10.25299/al-thariqah.2020.vol5(2).4607)

of axiology. While the first hopes that religion will provide world perspectives, sources, and principles of science, the second emphasizes the role of religion as a provider of values in the application of science.²⁵ These two perspectives have been implemented in various models of Islamic education integration.

1. Institutional integration.

- a. Pondok Pesantren provides formal education, in both schools and *madrasah*. This education model is implemented by integrating traditional pesantren with formal schools that are based on the national education system. This means that Pesantren established formal educational institutions with a school or *madrasah* pattern. So, Pesantren integrates curriculum, student affairs, financing, management, and other educational components.²⁶
- b. Schools or *madrasah* provide boarding school religious education. This educational model designs modern education by combining it with the pesantren style.²⁷

2. Curriculum integration

- a. *Madrasah* integrates general sciences

The background to the growth of *madrasah* in Indonesia is driven by: a) as a manifestation and realization of the renewal of the Islamic education system, b) efforts to improve the pesantren system towards an educational system that is more likely to enable graduates to obtain the same opportunities as public schools, namely a diploma with job opportunities, c) and as an effort to bridge the traditional pesantren education system with the modern system resulting from school acculturation pioneered by the Netherlands.²⁸ As a response to modern education, *madrasah*, apart from maintaining their character as Islamic educational institutions oriented towards deepening religious knowledge, have also adopted the general sciences taught in

²⁵ Ika, et al., "Integrasi Islam dan Ilmu Pengetahuan." *Jurnal Faidatuna*. Vol. 4, no.3 (Agustus 2023): 120, <https://doi.org/10.53958/ft.v4i3.293>

²⁶ Irfan Arifsah Batubara, "Integrasi Ilmu Sebuah Konsep Pendidikan Islam Ideal." Book Chapter of Proceedings Journey-Liaison Academia and Society. Vol 1, No 1 (2022): 768. e-ISSN: 2829-6036. Lembaga Komunikasi dan Informasi Dosen (LEMKOMINDO). <https://www.j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/86>

²⁷ Batubara, "Integrasi Ilmu Sebuah Konsep Pendidikan Islam Ideal." 768.

²⁸ Mujib, *Ilmu Pendidikan Islam*, 241.

modern schools. In 1975 a Joint Decree (SKB) was issued by 3 Ministers consisting of the Minister of Religion, Education, and Culture and the Minister of Domestic Affairs which regulated the subject matter at *madrasah*, namely 70% general and 30% religious.²⁹

b. The school integrates religious sciences.

As a “legacy” of the colonialists, schools began to be established in Indonesia during the VOC (Verenigde Oost Indische Compagnie) era. In 1607 the VOC established its first school in Ambon, then continued in Batavia (Jakarta) in 1617.³⁰ At this time for reasons of neutrality in religious matters - as stated in the Constitution of the Dutch East Indies (Indische Staatsregeling) article 179 (2)—religious education is prohibited from being taught in government-owned public schools, and may only be provided outside school hours. Meanwhile, in particular (private) schools, the Netherlands allows additional religious education on the condition that students cannot attend it if their parents forbid it.³¹ Furthermore, during the Japanese occupation, religious education could be taught in state schools. (Kosim, 2006: 123) On the initiative of KH Ahmad Dahlan, the teaching of religious education began in state schools. After Indonesia became independent, the implementation of religious education in state schools began to be stabilized. During the New Order era, religious education was officially included in the curriculum from primary, secondary to tertiary education levels. Then in 1989, this curriculum was confirmed in the National Education Law.³²

c. Value integration.

The integration of values in Islamic education is implemented in the following various models:

1) Integration of Islamic values in the development of science.

The integration of Islam in the development of science is also called

²⁹ Syahrati, “Sinergitas Pesantren, Madrasah dan Sekolah,” 28,

³⁰ Muhammad Kosim, “Pendidikan Agama Islam di Sekolah Umum (Perspektif Sosio-Politik-Historis).” *Jurnal Tadris* Volume 1, Nomor 2 (2006): 120, <https://doi.org/10.19105/tjpi.v1i2.197>

³¹ Haidar Putra Daulay, *Historisitas dan Eksistensi Pesantren Sekolah dan Madrasah* (Yogyakarta: Tiara Wacana, 2001), 49.

³² Rofiq Nurhadi, dan Sudar. “Basis Filosofi Pendidikan Nasional (Studi terhadap Pemikiran Pendidikan Ki Hadjar Dewantara, KHA Dahlan dan KH Hasyim Asy’ari).” *Jurnal Pendidikan Surya Edukasi* vol. 1, No. 1 (Desember 2015): 53. <https://doi.org/10.37729/jpse.v1i1.2853>.

the Islamization of science. The idea underlying this movement is the view that science is not value-free. Among Muslim scientists who reject the notion of value-free science are Sayyed Hossein Nasr, Ismail Raji Al-Faruqi, Ziauddin Sardar, Fazlurrahman, Naquib Al-Attas, Maurice Bucaile, Indonesia figures who reject this notion include Mulyadhi Kartanegara, Kuntowijoyo, and Amin Abdullah. In their view, science is bound by certain values (value bound).³³ The Islamization of knowledge is considered to provide a solution to universal humanitarian problems.

2) Integration of Islamic values in the learning process

Islam has values that can be internalized in a person's personality, including faith, humanity, truth, honesty, and justice. Whatever subjects are taught, Islamic values can be integrated into the learning process so that Islamic values can be internalized into the students' personalities. Thus, educators play an important role in integrating Islamic values into the teaching and learning process. Educators must have the competence to integrate Islamic values into the learning process in the form of pedagogical, personal, and professional competence.³⁴ For example, mathematics learning can be managed to develop students' character based on Islamic religious values. Firstly, instilling values, activities that can be carried out are starting lectures by reading "basmallah" and ending with "hamdallah", reading prayers for knowledge, reading several verses of the Koran, conveying the contributions of Muslim scientists to the material being studied, conveying signs in the Al-Qur'an. The Qur'an is related to the material and provides meaning to the material studied by Islamic values. Furthermore, the integration of Islamic values can be implemented explicitly by integrating Islamic values in the material. Finally, reflection, where educators and students together carry out a self-assessment

³³ Muaz, Nanat Fatah Natsir, Erni Haryanti. "Paradigma integrasi Ilmu Perspektif Pohon Ilmu UIN Maulana Malik Ibrahim Malang." *Jurnal al-Afkar* Vol 5, No 1 (Februari 2022): 310. <https://doi.org/10.31943/afkarjournal.v5i1>.

³⁴ Busahdiar et al., "Implementasi Integrasi Keilmuan (Studi Kasus Di Universitas Muhammadiyah Jakarta)." 1st Tarbiyah Suska Conference Series: Advancing Ideas for Education on Metaverse Era. Vol. 1 No. 1 (2022): 117. <https://doi.org/10.24014/tscs.v1i1>.

to find out the strengths and weaknesses of the learning strategies that have been implemented, as well as what values they feel have developed during the mathematics learning process. The values that are developed include tolerance, respect for other people's opinions, patience, honesty, curiosity, discipline, faith, democracy, working hard, thinking logically, never giving up, and daring to express opinions³⁵

3. Integration of Islamic values in institutional governance.

In the field of governance, the integration of Islamic values can be implemented in administrative activities and the development of learning facilities. Things that can be done to integrate values include preparing a lesson schedule that takes into account prayer times, regulations on the obligation to pray together at school, providing extracurricular activities of a religious nature, installing religious stickers, designing an Islamic room layout, and so on.

4. Conclusion

The development of Islamic education in Indonesia has historically been a dialectical process over time. Initially, Islamic education in Indonesia was organized to teach religious sciences or *tafaqquh fi ad-dîn*. Pesantren has had an important role in the development of this kind of Islamic education. In the following period, the profile of graduates who only mastered religious sciences was not considered sufficient to become religious and religious cadres. Muslims are considered to have missed out on science and technology and have only mastered religious knowledge. So, to create a profile of graduates who not only master religious knowledge but also science and technology, Islamic education has made modernization efforts, namely providing integrative education.

Theologically, integrative education is the embodiment of the interpretation of the Koran regarding *ŭlul albâb*. *Ūlul albâb* is a human self-image that combines academic qualities, spirituality, and charity. Integrative Islamic education is a process of improving the quality of humanity in its various dimensions to create scholars who believe and do good deeds. There are various models for

³⁵ Khotimah, et al., "Integrating Islamic Values In Mathematics Learning: A Strategy of Developing Student's Character." *The 1st University Research Colloquium (URECOL)* (2015): 231. ISSN 2407-9189. Universitas Muhammadiyah Surakarta. <https://publikasiilmiah.ums.ac.id/handle/11617/5118>.

implementing integrative Islamic education in Indonesia, as follows: (a) *Pondok pesantren* provide formal education, both schools and *madrasah*, (b) Schools or *madrasah* provide boarding school religious education, (c) *Madrasah* integrate general sciences, (d) Schools integrate religious knowledge, (e) Integration of Islamic values in the development of science, (f) Integration of Islamic values in the learning process, and (g) Integration of Islamic values in institutional governance.

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