

Integration of Islamic Values and Science in Integrated Islamic Schools Based on Islamic Boarding Schools

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ABSTRACT. This research is motivated by the low quality of education and the increasing character crisis among teenagers in Indonesia, which indicates the need for an educational model that integrates cognitive, spiritual, and moral aspects. Integrated Islamic Schools (SIT) based on Islamic Boarding Schools present an alternative by combining Islamic values and knowledge within a unified educational system. This research aims to examine the concept and implementation of that integration, specifically at SMAIT Baitul Muslim Lampung. The method used is a qualitative approach thru literature study, supported by Focus Group Discussions (FGD) and documentation study. Data is analyzed thru the stages of reduction, presentation, as well as conclusion drawing and verification. Research results show that boarding school-based SIT implements an integrative curriculum that holistically combines religious and general sciences without dichotomy. The implementation is evident in contextual learning, dormitory-based religious activities, and character formation thru the habituation of Islamic values. This model aligns with the thoughts of Hasan al-Banna, who emphasizes the balance of intellectual, spiritual, and moral aspects. Thus, this integration has the potential to be an alternative solution in addressing the dichotomy of science and the character crisis, and it could produce a generation that excels academically and possesses moral integrity.

Keywords: *Character, Integrated Islamic School, Integration of Knowledge, Islamic Boarding School, Islamic Education.*

INTRODUCTION

Education is one of the important pillars in the development of a nation. In Indonesia, efforts to improve the quality of education continue to be made, but there are still several challenges that need to be addressed. One of these challenges is the low ranking of Indonesia's education on the global level, as revealed in the 2023 Worldtop20.org data. In addition, the increasing problem of juvenile delinquency has also become a serious concern. Based on data released by Worldtop20.org, Indonesia's education ranking in 2023 is 67th out of 203 countries in the world. Meanwhile, according to BPS data from 2016 (in Choirunisa, 2018), the rate of juvenile delinquency increased by 10.7 percent during the period from 2013 to 2016. Cases of juvenile delinquency that frequently occur include brawls, truancy, theft, murder, promiscuity, and drug abuse. This indicates that juvenile delinquency in Indonesia continues to increase year by year (Jasmisari & Herdiansah, 2022). The rampant juvenile delinquency, such as brawls, drug abuse, and promiscuity, indicates a character crisis among the younger generation. This indicates the urgency of making improvements to the national education system, particularly in terms of character building for students. Character education has become one of the solutions offered to address these issues (Perdana, 2018). In the context of Islamic education in Indonesia, various efforts have emerged to address these challenges. One of them is thru the development of integrated Islamic schools based on Islamic boarding schools. This educational model integrates religious education with general education, and provides a more intensive learning experience

thru the boarding school system. An Islamic boarding school is a place of learning that includes accommodation for its students, where the curriculum is predominantly Islamic, aiming to achieve effective educational goals and a quality boarding school, especially in the field of religion (Maimun et al, 2021).

The emergence of this school is backed by the dissatisfaction of a significant portion of Islamic movement actors in Indonesia with the development of the national education system (Suyatno, 2013b). The existence of a dichotomy between religious and general knowledge in schools has caused educational institutions in Indonesia to be unable to produce graduates with a well-rounded personality. The dichotomy of knowledge eventually institutionalized in the form of a dualism in the national education system (Azra, 1998). On one hand, there are religious schools under the “Kementerian Agama”, ranging from RA, MI, MTs, MA, to “Perguruan Tinggi Agama Islam (PTAI)”. On the other hand, there are general schools under the Ministry of Education and Culture, ranging from kindergarten, elementary school, junior high school, high school, to general “Perguruan Tinggi Umum (PTU)” (Sutrisno, 2011). The emergence of the new phenomenon of establishing “Sekolah Islam Terpadu (SIT)” has certainly become both a competitor and a partner for the existence of other long-established Islamic educational institutions, namely *madrasahs* and *pesantrens*. Integrated Islamic Schools based on Islamic Boarding Schools are considered one of the educational alternatives capable of producing a generation of young people who are noble, intelligent, and competitive. By combining religious values and knowledge, it is hoped that the graduates of this school can become positive agents of change for society. Factually, the implementation of JSIT is under the “Kementerian Pendidikan dan Kebudayaan RI (Kemendikbud)”, which, of course, in its management is somewhat different from the *madrasah* system (Abidin et al., 2022). The emergence of the integrated Islamic school phenomenon is closely related to the community's concern about the existing quality of education. Many parents want their children to receive an education that not only emphasizes cognitive aspects but also spiritual and moral aspects. Integrated Islamic schools are considered capable of meeting those needs. In Indonesia, integrated Islamic schools have experienced quite rapid development. There are various networks of integrated Islamic schools spread throughout Indonesia, one of which is the “Jaringan Sekolah Islam Terpadu (JSIT)”. JSIT is an organization that oversees various integrated Islamic schools in Indonesia and has relatively the same standards and curriculum.

Integrated Islamic schools are expected to be the frontline when Muslims are defeated by the onslaught of globalization. Integrated Islamic Schools were established to restore the glory of Islamic educational institutions during the Golden Age of Islam. It is made a bridge to eliminate the dichotomy between general sciences and religious sciences, when this dichotomy is considered the cause of the weakness of Islamic educational institutions. In the end, the Integrated Islamic School not only makes Islam an object of study but also a way of life, capable of helping students survive in facing all challenges and difficulties. Integrated Islamic Schools emphasize the instillation of religious subjects such as theology (*aqedah*), morality (*akhlaq*), and practical worship. According to al-Banna's educational theory, it aims to build the character and morality of students with an Islamic hue reflected in their way of thinking, attitudes, and daily life practices. The goal of education is not merely to instill knowledge, whether religious or general, but to use education as a means to shape a complete Muslim personality in terms of both thinking and behavior (Kurnaengsih, 2015). The presence of Integrated Islamic Schools has brought a new dimension to the development of education in Indonesia. Starting from the establishment of the Integrated Islamic School Nurul Fikri Jakarta by activists from the ITB and UI Campus Mosque who are part of the *Jamaah Tarbiyah* community, this educational institution has spread widely across the country. Unlike three other educational institutions, namely *pesantren*, *madrasah*, and public schools. Integrated Islamic Schools aim to combine religious education,

which is characteristic of *pesantren*, and modern education, which is characteristic of general schools (H. Kurniawan & Ariza, 2021).

Based on the initial observations gathered from the preliminary research data, as well as various information obtained, it indicates that the spirit behind the establishment of boarding schools by integrated Islamic schools is to disseminate Islamic schools as a means to produce quality and faithful human resources (HR) in Islam. With different school names and various offered advantages, for example, some schools emphasize *tafīdz*, language, technology, and so on, and most enthusiastically strive to integrate Islamic values with science and technology. This research is relevant for several reasons. First, integrated Islamic schools are an interesting educational phenomenon to study. Second, Yogyakarta, as a center of Islamic education, has great potential to develop this educational model. Third, the results of this research are expected to contribute to the development of Islamic education in Indonesia in general. Based on the description, the selection of SMAIT as a case study in this research has strong relevance. This school is one of the integrated Islamic educational institutions based on Islamic Boarding School that genuinely implements the integration of Islamic values and knowledge in the curriculum and daily learning practices. In addition, SMAIT also demonstrates distinctive characteristics in the development of educational programs that emphasize a balance between academic, spiritual, and character-building aspects for students. The existence of the dormitory system further strengthens the process of internalizing Islamic values thru continuous habituation. Therefore, the study of SMAIT becomes important to examine more deeply how the concept of integration is concretely implemented, as well as to assess its contribution in addressing the challenges of contemporary Islamic education in Indonesia.

METHOD

This research adopts a literature study approach as the main method in exploring information regarding the contribution of Integrated Islamic Schools based on Islamic Boarding Schools to the development of Islamic education in Indonesia. The literature study was chosen because it allows for the comprehensive and in-depth collection of data from various relevant literature sources. Thru a systematic review of books, scientific journals, theses, dissertations, and official documents, this research aims to identify the history, development, characteristics, and impact of this educational model. By conducting an in-depth analysis of the existing literature, this study will examine various aspects, such as the philosophy and ideology underlying the establishment of Integrated Islamic Schools based on boarding schools, the curriculum and teaching models implemented, as well as their contribution to the improvement of Islamic education quality and the character formation of students. The qualitative research instrument is the human instrument, where the researcher themselves can directly function in determining the research focus, conducting data collection, assessing data quality, performing data analysis, interpreting data, and drawing conclusions from the findings in the field. That is why the researcher is the key instrument or the researcher is the key instrument in conducting the qualitative research process (Sugiono, 2011, pp. 59–60). The data collection methods used in this research are literature review, Focus Group Discussion (FGD), and documentation study. Qualitative data analysis is a series of activities involving data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1992, p. 16). The data analysis in this research is conducted after obtaining data from the literature review, Focus Group Discussion (FGD), and documentation study, followed by data reduction of the collected data. After data reduction, the next step is data presentation. Only then is conclusion drawing and verification carried out.

RESULT AND DISCUSSION

Sekolah Islam Terpadu (SIT) and Islamic Boarding School

Sekolah Islam Terpadu (SIT) are a form of educational innovation that integrates general knowledge and Islamic religion into a single curriculum package (Faqihuddin & Afriatien, 2021). The presence of SIT in Indonesia since the reform era in the late 1990s, spearheaded by Islamic activists from the Institute Teknologi Bandung (ITB) and the Universitas Indonesia (UI), aimed to address the challenges of the national education system, which was deemed unable to produce graduates with adequate Islamic understanding (Ismael, 2022). This concept seeks to address the dichotomy in education between religious studies and general studies that has long characterized the education system in Indonesia. Operationally, SIT integrates all subjects with Islamic values, ensuring that there is neither excessive secularization nor sacralization. General subjects such as Mathematics, Natural Sciences, and Language are contextualized with the guidance of Islamic teachings, while religious subjects are developed with an approach relevant to the challenges of modern life (Faqihuddin & Afriatien, 2021). This approach allows students to understand that Islam is a comprehensive religion that encompasses all aspects of life. In addition to the curriculum, SIT also emphasizes the importance of collaboration between teachers, parents, and the community in nurturing the character of students. An effective, optimal, and cooperative learning approach is the main foundation in the implementation of education at SIT. This model not only makes SIT a formal educational institution but also a means of fostering strong Islamic character.

Islamic Boarding School is a modern form of traditional pesantren that integrates dormitory-based education with the national education curriculum. Integrated Islamic Schools Based on Islamic Boarding Schools have emerged as a response to the community's need for educational institutions that not only provide in-depth religious knowledge but also academic competencies that meet national standards. The main characteristic of the Integrated Islamic School Based on Islamic Boarding School is the presence of dormitories that allow students to live an intensive Islamic life (Ismael, 2022). In addition, the Integrated Islamic School Based on Islamic Boarding School has an integrative curriculum that combines general subjects with in-depth religious teachings, such as Qur'an memorization, Hadith studies, and fiqh studies. Extracurricular programs such as *halaqah*, *tafsir* studies, and Qur'an recitation activities are also an inseparable part of its educational system. aims to produce a generation of Muslims who are not only excellent in knowledge but also possess good morals and ethics. Dormitory-based environments allow for more effective formation of Islamic character thru habituation and daily life experiences. Government support for the development of Islamic education is also an important factor. The amendment of the UUD 1945 and the enactment of UU No. 20 of 2003 on the National Education System provide a legal foundation for the integration of faith, piety, and noble character values into the national education system. With this foundation, the Integrated Islamic School Based on Islamic Boarding School is increasingly developing into an educational model that is widely sought after by the community. As an Islamic-based educational institution, the Integrated Islamic School Based on Islamic Boarding School not only offers formal education but also serves as a center for superior Islamic character development. Thru the integrative approach applied, these two educational models are expected to produce a generation of Muslims who are not only well-versed in knowledge but also ready to face global challenges while adhering firmly to Islamic values.

Theory or Model of Educational

Integration by Hasan al-Banna, SIT can be seen as an implementation of the integration of educational principles proposed by Hasan al-Banna, which emphasizes the importance of education that is humanistic, democratic, egalitarian, and free from indoctrination. In this framework, SIT prioritize teaching methods that align with the abilities and needs of students,

while also paying special attention to character and spirituality aspects. Hasan al-Banna taught that education should begin with an understanding of the students, getting to know them more deeply before assigning tasks or challenges, and prioritizing motivation and rewards over punishment. This reflects the principle of *qudwah hasanah* (good example) which emphasizes a gentle and attentive approach toward students. In line with al-Banna's thinking, the concept of an integrated curriculum in education at SIT allows for the collaboration of various disciplines, where the boundaries between subjects are not too rigid, thus creating a holistic understanding for students. This approach aims to foster meaningful and relevant understanding for students, which not only focuses on knowledge but also pays attention to moral and religious values. As part of progressive education, SIT implements a student-centered learning model, which emphasizes direct experiences and exploration-based, collaborative, and discovery learning (H. Kurniawan & Ariza, 2021). Integrated Learning is an application of one of the learning strategies based on an integrated curriculum approach aimed at creating or making the learning process relevant and meaningful for students. The curriculum integration approach implemented at the Integrated Islamic School also reflects the concept put forward by Cohen and Manion regarding integrated learning. Thru thematically organized learning, students can develop the ability to think critically and creatively, as well as learn in ways that are relevant to their needs (H. Kurniawan & Ariza, 2021). This structured learning supports students to actively discover and express their ideas, both individually and in groups. In addition, SIT not only measures the achievement of competencies thru learning outcomes but also assesses the process and impact of learning, which involves comprehensive evaluation.

The curriculum at Integrated Islamic Schools, which integrates Islamic values into all subjects, aims to shape students' character and morals while maintaining the quality of education that includes religious knowledge and general skills (Ismael, 2022). Thus, SIT serves as a medium to develop students who are not only knowledgeable in science but also steadfast in their religious beliefs, in line with Hasan al-Banna's vision of creating a generation that balances knowledge and spirituality. The implementation of the curriculum at SIT reflects efforts to avoid the dichotomy between religious and general education, as well as to create a holistic education that is relevant to the challenges of the times. Islamic Boarding Schools play a very important role in supporting holistic education, especially in the context of Islamic education integrated with general education. The main role of *pesantren* in holistic education is to balance the integration of religious knowledge and general knowledge, thereby creating individuals who are not only intellectually smart but also possess strong character and deep spiritual understanding (Hildani & Safitri, 2021). The educational concept applied in Islamic boarding schools, especially those labeled "Integrated Islam", emphasizes the integration of both types of knowledge within a curriculum that is interconnected and inseparable. serves as a platform that not only provides in-depth religious education but also introduces students to the general knowledge needed to face the challenges of modernity. In this case, it serves as an alternative to the education system that separates religious knowledge and general knowledge, which can lead to the secularization of education. By integrating both, it creates a generation that has a comprehensive understanding of life, both in the spiritual, social, and intellectual dimensions. Plays an important role in shaping the character and morals of students, which is one of the main aspects of holistic education. Following the principles taught by Hasan al-Banna, education does not only focus on the transfer of knowledge but also on the formation of students' morals and ethics thru teaching based on exemplary behavior (*qudwah hasanah*). This greatly supports the formation of individuals who have a balance between religious knowledge and social skills needed to live in modern society. Thus, it serves as an educational institution that not only teaches knowledge but also shapes the character and morals of its students, producing individuals who are not only intelligent in various fields but also possess strong moral and spiritual integrity. This reflects holistic education, which prioritizes the balance between cognitive, affective, and psychomotor aspects in the development of students.

The Concept of Integrating Islamic Values and Science

The concept of integrating Islamic values and knowledge in Islamic education emphasizes the holistic development of students, both physically and spiritually, based on Islamic teachings, particularly the Qur'an and Hadith. SIT are the implementation of an educational system that unites Islamic religious education with general education within a single integrated curriculum. In this context, the term "Integrated" is intended as an affirmation of the complete and comprehensive teachings of Islam, not partial, and more focused on the concept of comprehensive Islam (Rusdiana, 2024). The main goal of implementing this concept is to address the secularization in education that separates religious knowledge from general knowledge (OK et al., 2024). With this approach, all subjects and school activities are directed to always align with Islamic values. The implementation of Integrated Islamic Schools aims to combine the teaching of religious and general sciences into a single interconnected curriculum, where there is no separation between the two (Aziz, 2018). Learning at SIT is designed to create integration in the development of cognitive, affective, and psychomotor domains of students. To achieve this, the learning process at SIT is carried out with a more varied approach, using various learning media that can facilitate students in optimizing their intellectual and creative potential (Rahmawati, 2022). The approaches used include problem solving, which trains students to think critically and systematically, as well as creativity-based methods to encourage students to think originally and flexibly. In addition, SIT prioritizes the development of education in three main aspects, namely *aqliyah* (intellectual), *ruhiah* (spiritual), and *jasadiyah* (physical). The goal of education at SIT is to produce individuals who are intelligent in academic aspects, possess high-quality faith, are physically healthy, and have skills that are beneficial in daily life (Rahmawati, 2022). This education system also emphasizes the active involvement of all parties, including teachers, parents, and the community, in supporting the learning process and character development of students. The cooperation between these parties creates a synergy that supports the achievement of more comprehensive educational goals.

On the other hand, Integrated Islamic Schools not only integrate religious education and general education into the formal curriculum but also in the character formation of the students. This school facilitates the development of competencies according to each student's talents, by providing adequate facilities, although this makes the cost of education tend to be higher and only accessible to the upper-middle class (Hildani & Safitri, 2021). In this regard, SIT plays an important role in introducing education based on Islamic values to the community, addressing the needs of those who want to avoid a secular education system that separates religious knowledge from general knowledge. In the historical context, Islamic education in Indonesia has always been connected with religious values that are the strength of the nation. With the establishment of Integrated Islamic Schools, Islamic education has once again become a solution for Indonesian society that longs for an educational system that integrates religion and general knowledge into a single entity (Rahmawati, 2022). Thru an integrated curriculum and relevant learning approaches, SIT strives to meet the challenges of the times, preparing the younger generation to face globalization and free trade. In the framework of Hasan al-Banna's thought, Islamic education aims to develop human potential in a holistic manner, taking into account the aspects of intellect, morality, and physical well-being (Hufron & Maulana, 2021). The educational concept taught by al-Banna is highly relevant to be applied in Indonesia, especially in the context of an education system that integrates general knowledge with religion. This aligns with the goals of Indonesia's national education, which aims to shape individuals who are virtuous, intelligent, physically healthy, and socially responsible (Muhibuddin, 2022). Thus, al-Banna's educational thought, which is oriented toward the comprehensive development of human potential, is still very relevant to be applied in contemporary education. In the perspective of Islamic education, the main goal of education is to shape individuals who are not only intellectually intelligent but also faithful, morally upright, and possess skills that are beneficial for life in this world and the

hereafter. Therefore, Islamic education emphasizes the holistic development of individuals, encompassing the intellectual (aqliyah), spiritual (ruhiyah), and physical (jasadiyah) aspects (Mainuddin, 2020). This concept aligns with the thoughts of Hasan al-Banna, who stated that education should develop all human potentials, both in terms of intellect, morality, and physicality. Islamic education not only aims to produce individuals who are academically smart but also to become *insan kamil* (whole human beings) who are capable of fulfilling their duties as caliphs on earth.

SIT implement the integration of Islamic values in general and religious education, eliminating the separation between the two realms (Hildani & Safitri, 2021). This approach is highly relevant in the context of Islamic education, as it creates an integrated curriculum that does not differentiate between religious knowledge and general knowledge (R. Kurniawan, 2020). With this approach, students not only acquire knowledge about the Qur'an and Hadith, but also gain general knowledge that can be used to face the challenges of worldly life, while still adhering to Islamic principles. On the other hand, from the perspective of modern education, there is a tendency to separate religious knowledge from general knowledge, and to place greater emphasis on the development of cognitive aspects and practical skills necessary for success in the workforce. Modern education tends to focus on achieving academic competencies and technical skills that support economic and social development in society. Modern education often prioritizes a scientific and rational approach that is detached from religious values (R. Kurniawan, 2020). This is evident in the education curriculum in many countries that prioritize the teaching of natural sciences and technology without integrating it with religious or moral education. However, the challenge that arises from modern education is the occurrence of secularization in education, which often separates religious education from general education. This has the potential to create a younger generation that is disconnected from their spiritual and moral roots (Andriani et al., 2022). Various social issues such as moral crises and loss of direction among the younger generation are often linked to an education system that does not integrate both. Therefore, the integration of religious education and general education offered by SIT becomes a relevant alternative in facing the challenges of modern education.

From the perspective of Islamic education, a system of education that separates religion and general knowledge is not in accordance with the Islamic principle that teaches that knowledge is holistic and inseparable. Islamic education teaches that all knowledge, whether related to religion or worldly life, is part of the overall truth revealed by Allah SWT. (Nata, 2016). In this regard, SIT strives to integrate both into a unified curriculum that encompasses not only cognitive aspects but also moral and spiritual dimensions (Rahmawati, 2022). This approach provides students with the opportunity to develop comprehensively, with a strong foundation of faith, broad knowledge, and skills relevant to the demands of the times. The implementation of education that integrates religious knowledge and general knowledge is becoming increasingly important in the context of globalization and the rapid pace of development. In the future, students equipped with holistic education, such as that implemented in Integrated Islamic Schools, are expected to be able to face global challenges and social changes without losing their identity and religious values (R. Kurniawan, 2020). Thus, Islamic education based on the integration of Islamic values with modern science can be a solution to produce a generation that is not only knowledgeable in worldly matters but also steadfast in faith and noble character.

Implementation of the Integration of Islamic Values and Science at SMA

The implementation of the integration of Islamic values and science at SMA IT is comprehensively reflected in various aspects of educational administration, from curriculum planning to learning practices and student character development. First, in terms of curriculum and syllabus, this school implements an integrative curriculum that systematically combines general subjects with Islamic values. Each subject is not only oriented toward achieving academic competencies but also aimed at instilling the values of monotheism, morality, and spirituality. The

syllabus is designed by incorporating learning indicators that reflect the integration of cognitive, affective, and psychomotor aspects, so that students not only understand the concepts of science but also are able to relate them to Islamic teachings in everyday life. Second, the implementation of this integration is also evident in learning activities, both formal and non-formal. In formal classroom learning, teachers use a contextual and student-centered learning approach by linking lesson materials with Islamic values. Meanwhile, in non-formal activities, students participate in various religious programs such as Qur'an memorization, halaqah, Islamic studies, and daily worship habits. The boarding school system allows the process of value internalization to take place intensively thru controlled and directed routines of life in the dormitory. Third, the formation of students' Islamic character becomes the main focus in the implementation of education at this school. Values such as discipline, responsibility, honesty, independence, and social concern are instilled thru habituation, teacher role models, and the reinforcement of a religious school culture. The dormitory environment plays an important role in shaping students' character thru social interactions based on Islamic values. Fourth, in terms of achievements, SMA IT Baitul Muslim Lampung shows quite good results, both academically and non-academically. Academically, students are able to compete in various competitions and show satisfactory learning outcomes. Meanwhile, in non-academic fields, students are active in religious activities, sports, arts, and competitions that support the development of talents and interests.

However, in its implementation, there are several obstacles. One of them is the limited human resources with integrative competencies between general science and Islam. In addition, the relatively heavy curriculum load also poses a challenge in maintaining a balance between academic achievement and character development. Other factors, such as the diverse backgrounds of the students, also influence the process of value internalization. To address these challenges, the school undertakes various strategic efforts, such as enhancing teacher competencies thru training and workshops, strengthening coordination between the school and parents, and developing more structured coaching programs. In addition, periodic curriculum evaluations are also conducted to ensure the effectiveness of integrating Islamic values and science. With these various efforts, SMA IT continues to strive to optimize the implementation of integrative education to produce graduates who excel intellectually, spiritually, and morally.

CONCLUSION

This study concludes that Integrated Islamic Schools (SIT) based on Islamic Boarding Schools represent a strategic educational model in addressing the dichotomy between religious and general knowledge in Indonesia. By integrating Islamic values with modern science within a unified curriculum, this model promotes holistic education that encompasses cognitive, affective, and psychomotor dimensions. The integration is not only reflected in formal curriculum design but also in daily learning practices and character-building activities supported by the boarding school system. The case of SMA IT demonstrates that the implementation of this integrative approach can effectively foster students' academic achievement alongside strong Islamic character formation. The school successfully integrates values such as discipline, responsibility, honesty, and spirituality through both classroom instruction and structured non-formal activities, supported by continuous habituation in the dormitory environment. This indicates that the boarding school system plays a significant role in intensifying the internalization of Islamic values. However, several challenges remain, including limited human resources with integrative competencies, a dense curriculum load, and diverse student backgrounds. Despite these obstacles, strategic efforts such as teacher training, curriculum evaluation, and strengthened collaboration with parents contribute to overcoming these challenges. Overall, Integrated Islamic Schools offer a relevant and promising solution for improving the quality of Islamic education in Indonesia, particularly in producing graduates who are intellectually capable, morally grounded, and spiritually strong in facing global challenges.

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