

Bridging Al-Dunya Wa Al-Diin: A Case Study on Prophetic-Integrative Education on Madrasah-Based Pesantren

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ABSTRACT

Purpose – This study aims to analyze the practice of integrating education in Islamic boarding schools based on the perspective of prophetic education.

Design/methods/approach – This study used a case study design and was conducted in Madrasah Tsanawiyah and Aliyah Modern Boarding School (PM) Al-Islam. Data were collected using interview observations and documentation and then analyzed using the Miles and Huberman interactive model.

Findings – This study's findings show that the spirit and practice of education in Madrasah Tsanawiyah and Aliyah Al-Islam align with prophetic values by prioritizing transcendent spirituality with critical humanist principles framed in the form of institutional integration and content.

Research implications/limitations – This study strengthens and complements previous research findings on integrating Islamic scholarship in Islamic educational institutions in Indonesia. However, it is also important to continue conducting similar research with a broader scope to strengthen related research findings.

Practical implications – The findings of this study can be a bridge to close the dichotomous gap and balance the gap in educational orientation to achieve educational goals between religious and pragmatic educational goals.

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1. Introduction

In Indonesia's Education system, Indonesia adopted the Dutch colonial education system as a national education system managed by the Government. In the history of Islamic education in Indonesia, pesantren grew as an opposition to the colonial education system at that time, so their position was marginalized due to various colonial education policies. Meanwhile, Islamic boarding schools still exist in Indonesia, giving rise to dualism in education management in Indonesia between Government and the Private (Pohl, 2006).

Around the 19th century or early 20th century AD, Islamic education (Pesantren) adopted the classical system, and madrasahs emerged as modern Islamic educational institutions (Natsir, 2005). In its development, madrasahs develop parallel to schools, and the only difference is that the content of the madrasah curriculum is 70% general and 30% religious (Pohl, 2006). The historical roots of the development of "opposition" madrasahs and schools, combined with the disparities in education management systems between schools supported by the Ministry of Education and Culture and madrasahs supported by the Ministry of Religious Affairs, have created a chasm and institutional dichotomous barriers between the two have widened, and competition between the two institutions has frequently occurred. The hegemony of schools over madrasahs often places madrasahs in a second class, despite the fact that equality is guaranteed by Law No. 20 of 2003.



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The problem with Islamic education is a knowledge gap and a disconnect between purpose and practice (Memon et al., 2021). Pesantren and madrasahs did not have a proper epistemological concept in integrating science into their learning programs. On one side, the practice of Islamic education in Indonesia is not built on a science and technology base (Mul Khan, 2013), making the pattern of Islamic education tends to be normative and glorified (Arif, 2008, p. 217), indoctrination (Halstead, 2004) and far from the context (Arif, 2008; Wijaya, 2014, p. 264). However, Islamic education is dominated by Islamic studies discourse (Morris et al., 2013; Sahin, 2018), which emphasizes Islamic education in faith and religious discourse as the primary purpose (Abdalla et al., 2022). In Islam, education plays a vital role. Many verses in the Qur'an command humans to seek knowledge, both for those who are religious and those who are not (Burde et al., 2015).

Conversely, the theory and practice of Islamic education are more influenced by secular and liberal western philosophy (Kuntowijoyo, 2018). Even though fundamentally, Islam and western (liberal) differ (Halstead, 2004), Islamic education aims to direct all student activities so that students get closer to Allah. Transcendental aspects become the spirit of Islamic education, while western education focuses more on empirical social studies as a source of truth (Burde et al., 2015).

Scientific integration in pesantren and other madrasahs, generally, is in the form of institutional integration. Curriculum blends seem to come off as tacky or adopted without a clear epistemological basis, which in Amin Abdullah's view, is the pattern of scientific relations widely practised in Islamic educational institutions. Both pesantren and madrasahs tend to be "parallel" because various epistemological styles run independently without any relationship or contact. Alternatively, parallels tend to be "linear", placing one thing as a primadonna, resulting in inequality and partiality (Wijaya, 2014). The linear pattern will have implications for the dominance of one paradigm, and it can be the dominance of religious knowledge over general science or vice versa, the dominance of general science or religious science. What puts pesantren and madrasah in a dilemmatic position of religious dominance gives birth to competencies that are *mutafaqqih fii ad-Diin* in understanding religion but cannot compete in general science ('Aziz, 2015).

On the other hand, general domination reduces religious mastery and often leads to moral degradation. While the parallel pattern has implications for indecision in mastery in two aspects, the incorporation of knowledge in the madrasah curriculum system has caused students to object to the burden they should be able to carry. A further consequence is the development of students' abilities to master science which seems slow, and learning outcomes tend to be low.

Various solutions to build an Islamic scientific paradigm have been carried out by Islamic thinkers, starting from the Islamization of Science, Islamic Science, and the integration and interconnection of knowledge. Meanwhile, according to Kuntowijoyo, the understanding and interpretation of religious texts that tend to be de-codified and mystical become an obstacle to realizing an integral Islamic scientific paradigm. Therefore, Kuntowijoyo proposed the concept of demystification of Islam in order to realize the Islamic knowledge he initiated (Kuntowijoyo, 2006). Through the Transcendental Structuralism method, Kuntowijoyo offers the idea of integrating knowledge through internalization and objectification of the values of the Qur'an. The ultimate goal is to realize the prophetic mission carried out by Muslims, including, Humanization, Liberation, and transcendence (Kuntowijoyo, 2006). It can accommodate aspects of religious teachings (Islam), including the moral-ritual order, metaphysical-cosmological beliefs, and feelings (feeling) resulting from one's religious experience (Bolandhematan, 2019), which in Islam is known as Iman, Islam, and Ihsan. Because these three elements are essential in Islamic teachings, emphasizing one will result in a different character, especially in education. Therefore, in the discourse of Islamic education, there are three approaches: Jurisprudent, theological-philosophical, and Mystic (Soroush, 2009, p. 181). Alternatively, in al-Jabiri's terminology, these approaches are known as Bayani, Burhani, and 'Irfani (Bahri, 2017; Wijaya, 2014, pp. 1–17).

As Darda finds, there is a growing issue with the relationship between religion and science in universities in Indonesia. Several Islamic universities have attempted to build an integral Islamic scientific paradigm; for example, UIN Sunan Kalijaga develops an integration and Interconnection concept by Amin Abdullah, Sel Cemara (Fir cell) UIN Bandung, and Scientific Tree (pohon keilmuan) by UIN Malang. The dichotomous paradigm (Darda, 2015) has been abandoned in academic circles today, with several Islamic universities developing their respective scientific paradigms. The mechanical paradigm seems to be followed by UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, and UIN Sunan Ampel Surabaya. The organic paradigm seems to be followed by UIN Maulana Malik Ibrahim Malang and Darussalam Gontor University (Darda, 2015).

Within the scope of primary and secondary education, these efforts have given rise to a variant of Islamic Education Institutions, namely the emergence of the Integrated Islamic School, which raises the concept of the Ikhwanul Muslimin of Hasan Al-Banna. Most of these schools are under the Integrated Islamic School Network (JSIT), affiliated with the Prosperous Justice Party (PKS). These schools have developed into an alternative channel for the younger generation of Islamists to be involved in seeking change through the current system (Hasan, 2014). Integrated Islamic schools adopt a pragmatic approach to the secular system and, at the same time, take the opportunity to advance the Islamism agenda within the framework of the education system and the constantly changing socio-political situation (Hasan, 2014). The concept of scientific integration systematically integrates the national curriculum with Islamic moral education, Islamic values, and codes of behaviour into general and religious subjects and extracurricular activities.

Previous studies on scientific integration in Islamic education show several patterns, generally dominated by institutional integration patterns, by merging Islamic educational institutions (pesantren) with formal educational institutions (Kholiluddin et al., 2014; Muawanah, 2012; Yusuf, 2017) or Islamic educational institutions (pesantren) providing skills development services through course institutions (Asnawan, 2016). This pattern of institutional integration was also followed by the integration of managers and management, as was done at the Taruna Al-Qur'an Islamic Boarding School Putri Sleman Yogyakarta (Muawanah, 2012). The second pattern of the integration model of Islamic Education is content integration, as applied at SDIT Lukman al-Hakim. This integration includes integration in curriculum, content (learning subjects), and aspects developed (Suyatno, 2014).

Prophetic education can also be an alternative. Boy ZTF's research, which reviews Kuntowijoyo's conception of prophetic science with the conceptual approach method, found that prophetic social science is one of the alternative theories for the social transformation of Muslim society (Ztf, 2011). In terms of results, prophetic education can build and shape the character and morals of students so that students have an attitude of respect, respect, and tolerance. They are growing the religious level and motivation of students' worship. Therefore, students' intellectual, emotional, moral, and morals can develop (Ismail, 2013).

Research on the implementation of integration in pesantren and madrasahs shows that the integration pattern is more dominated by institutional integration. Pesantren is integrated with madrasah or school in a parallel system or dual institution in one place or adopting the classical system into pesantren, such as the Asmawan research. In contrast, the scientific integration model in the Integrated Islamic School has been further included in the curriculum. Integration efforts are carried out by eliminating the dual terminology of religion and the public or with a monotheistic approach that all sciences are part of religion.

According to Kuntowijoyo, the problem of Islamic education and even Muslims in Indonesia, in general, is the gap between Islam and the context of people's lives. This symptom can be identified by how Muslims refer to and understand the Qur'an and al-hadith as sources of Islamic teachings. They believe in revelation as a source of knowledge, but the perspective of the Qur'an tends to be "de-

codified” or in the form of Islamization which distances Islam from the context of life (Wijaya, 2014, p. 264).

The de-codification interpretation model, according to Kuntowijoyo, will have negative impacts in the form of inward development or involution and outward expansion, the implications of which will cause the door to *ijtihad* to be closed and trigger a dichotomy. Meanwhile, according to Kuntowijoyo, the Islamization of science is more focused on bringing “context to text.” By making Tawhid a benchmark for human scientific products (Kuntowijoyo, 2006; Wijaya, 2014, p. 265).

Kuntowijoyo offers the Concept of Islamic Science or “Demystification” of Islam as a solution to the problem of interpreting the Qur’an so that Islam can become contextual with the actual reality of Muslims. Kuntowijoyo’s concept of Islamic scholarship places the Qur’an (as the source of Islam) as a text so that Islamic scholarship departs from the demystification of Islam to connect between text and context or “from text to context” (Kuntowijoyo, 2006, pp. 4–9).

Kuntowijoyo proposed a synthesis-analytic method for comprehending the Qur’an. Kuntowijoyo departs from the content of the Qur’an, which he divides into two categories in his opinion: first, concepts, and second, stories and proverbs. These two aspects are the sources of knowledge because each points to certain realities of human life (Heddy Shri Ahimsa-Putra, 2016, p. 10; Kuntowijoyo, 2006, p. 12). There are many good abstract concepts in the first section, such as the concepts of God, angels, and the Day of Judgment, which refer to abstract concepts. In addition, many concepts in the Qur’an refer to concrete and observable phenomena, such as *Fuqara’*, *Dhu’afa*, *Mustadh’afin*, *zhalimiun*, *aghniya’*, *Muatakbirun*, and *mufsidun* (Kuntowijoyo, 2006, pp. 12–13). In Kuntowijoyo’s view, these concepts have meaning because of their semantic uniqueness and specific normative and ethical structures that help understand the message of the Qur’an. In this case, the concept of the Qur’an aims to provide a complete picture of Islamic doctrine and its worldview (Kuntowijoyo, 2006, p. 13).

If the first content of the Qur’an provides a comprehensive understanding of Islamic values that give rise to ideal-type concepts, then the second content invites us to reflect on wisdom through reflection and contemplation of the historical events of human life recounted in the Qur’an. The Qur’an and its metaphors contain hidden wisdom, so we are invited to recognize archetypes of the Universal Condition, such as the story of the patience of the Prophet Ayyub, Pharaoh’s tyranny, or the metaphor of the frailty of the spider’s web (Kuntowijoyo, 2006, pp. 13–15). This synthetic analysis is to capture the moral message of the stories and events in the Qur’an. It is not objective-empirical evidence but subjective-normative *ta’wil*.

However, if the understanding of the Qur’an only stops at a synthetic approach, it will be very subjective. Therefore, Kuntowijoyo introduced the second approach, namely analytic. This approach is carried out by first positioning the Qur’an as data and documents regarding life guidelines that come from God. According to this approach, the verses of the Qur’an are normative statements that must be analyzed to be translated at an objective level, not subjective, so that the theoretical constructs of the Qur’an will emerge and, in the end, the Qur’anic paradigm will emerge (Kuntowijoyo, 2006, pp. 15–16).

In the context of Islamic knowledge, Kuntowijoyo offers two methods. The first is internalization, and the second is objectification. The purpose of internalization is the unification of human scientific treasures with revelation. Objectification means to make Islamic knowledge a blessing for everyone (*Rahmatan lil ‘Alamin*) (Kuntowijoyo, 2006, p. 49). In realizing the integration, Kuntowijoyo first compares it with the secular, which rejects revelation and has an anthropocentric approach. It is much different from integralist science, which combines it with revelation. Kuntowijoyo explains the differences in the growth paths of the following two sciences.

Secular science departs from philosophy; modernism philosophy, represented by rationalism philosophy, rejects theo-centrism (revelation). Then, the following plot is Anthropocentrism, a logical consequence of rejecting revelation. In the view of Anthropocentrism, humans are the centre of truth,

ethics, wisdom, and knowledge. Humans are creators, implementers, and at the same time, consumers of their production. The following plot is differentiation, which occurs when humans see themselves as the centre. All knowledge is separate from revelation. Therefore, economic, political, legal, and scientific activities are separate from religion. The truth of science is in the knowledge itself. Thus, secular science emerged from this path, which claimed to be objective, value-free, and free from interests. However, it turns out that science has surpassed humans. Science, originally a human creation, turned into a ruler over humans. Science replaces revelation as a way of life (Kuntowijoyo, 2006, pp. 51–52).

While integral science has a different path, this knowledge comes from religion, in this case, the Qur'an, as God's revelation. Islamic science began from revelation and then developed into the theanthropocentrism form. Religious truth is not the only source of knowledge but is in line with the truth from human reason. It gives rise to dedifferentiation, the unification of religion in the line of human life, whether political, economic, legal, or cultural. In the end, an integral science will emerge, a science that unites revelation and the results of human reason (Kuntowijoyo, 2006, p. 15). Thus, according to Kuntowijoyo, the productive mission is Humanization, Liberalization, and Transcendence (Kuntowijoyo, 2006, p. 15).

2. Methods

This study is qualitative with a case study design, conducted in a natural setting, the researcher is the main instrument or data collection tool, and the data analysis is inductively analyzed (Moleong, 2002, pp. 4–5). This study examines one or several cases through detailed and in-depth data collection (Creswell, 2015, p. 135), focusing on a single issue, the practice of integral Islamic education on school-based pesantren, in the light of prophetic education values.

It is a field study at Pondok Modern (PM) Al-Islam Nganjuk, focusing on Madrasah Tsanawiyah and Madrasah Aliyah Al-Islam in Kapas Village, Sukomoro District, Nganjuk Regency, as the object of this research. The selection of informants in this study used a purposive sampling technique (Sugiono, 2006, p. 142). The researcher determined the informants based on the characteristics, traits, or characteristics that were the main characteristics of the population. In this case, the researcher assumes that the informants above know the in-depth problems and can be trusted to be good sources. To obtain relevant and valid information, the researchers also collected data using the "snowball sampling" technique, which is a technique for determining the sample size first and then enlarging it. Alternatively, the method is similar to a snowball that rolls even further. However, because two people felt the data provided was incomplete, the researchers sought out other people who were considered more knowledgeable and could complete the data the two previous people provided. Then the process was repeated, increasing the number of samples.

The data collecting method uses the following methods: first, the interview method to explore information related to research problems to obtain valid and complete information from institutional stakeholders, including elements of caregivers, directors, the head and deputy's head, Ustadz and Ustadzah, and other relevant informants. Second, the Observation Method obtains complete data on general conditions, school environment, teaching and learning process activities, learning conditions and facilities, learning curriculum, teaching methods, and student learning conditions. Third, documentation, by reviewing and investigating written objects such as books, magazines, documents, regulations, meeting minutes, and diaries (Arikunto, 2002, p. 135). With this method, researchers explore data based on notes or other documents in the school, such as profile books, school rules and regulations, vision, and mission.

Miles and Huberman's interactive analysis model is used for data analysis, which consists of data reduction, data display, and conclusion (Miles & Huberman, 1992, p. 16). Data reduction is made by summarizing, selecting the main things, focusing on the crucial things, and systematically arranging to

describe the research results clearly. Data reduction summarizes activities related to managing the pesantren curriculum in their education. The research data was obtained and written as a description, reduced, summarized, selected the main things, focused on the important ones, and looked for themes or patterns: conclusion and verification. The data conclusion was temporarily verified by looking for more in-depth data by studying the results collected.

3. Results

PM Al-Islam does not yet have an explicitly specific concept or paradigm of education. However, implicitly based on the practice of education and learning, it shows that there is a scientific building that is structured or at least becomes a "spirit" in the development of education at PM Al-Islam. It is reflected in the formulation of the five objectives of the Pondok: 1. *tholabul 'ilmi lil ibadah*; 2. Knowledgeable, faithful, pious, and *jihad fii sabiili Allah*; 3. Simple life; 4. Be social and be a good citizen; 5. Love religion and homeland.

Moreover, there are also the Five Souls of Pondok: Sincerity, Simplicity, Helping oneself, *Ukhuwah Islamiyah*, and Freedom. Their formulation refers to the spiritual, social, and personal dimensions. The formulation of these five goals and five souls becomes the basis for formulating the vision and mission of the institution to produce a generation that is *mutafaqqih in al-diin al-aamilin*, who excels in academic and non-academic achievements.

One of the fundamental keys is that the Qur'an becomes the fundamental spirit in the development and practice of education, following the spirit of the Qur'an. The initial lessons at PM Al-Islam are based on fundamental knowledge, matching the child's capability as an elementary school graduate. In comparison, religious knowledge must begin with being able to read the Qur'an and write Arabic fluently and well. When the two bases are not balanced and mastered, it is not easy to follow learning properly. About this integral vision, one *ustadz* from PM Al-Islam explained that the concept of Education at Al-Islam Modern Pondok refers to the Qur'an:

"Education at PM al-Islam is oriented towards *Diniyyah (ukhrowi)*, taking inspiration from the word of God in QS. Ash Shura 20. It means that by setting a vision far ahead, what is within its range will be achieved. Thus, if the orientation is the hereafter, then we will get the hereafter and get the world (affairs); on the other hand, if the orientation is only the world, we will only get (part of) the world."

The study and introduction of the Qur'an and its interpretation have begun since the santri entered the Al-Islam Modern Boarding School. Since the santri entered the first grade of Tsanawiyah or Year VII, they began learning the Tarjamah (al-Qur'an) subject, which transfers not only the discussion of the Qur'an but also its meaning and content, which is continued by the second grade beginning to enter the material of interpretation until later students finish studying at PM Al-Islam. The development of PM Al-Islam and its academic units refers to the concept of *Al-Muhaafazatu' Alaa Al-Qodiim Al-Shaalih wa Al-Akhdhu bi al-Jadid al-Aslah*. It is the spirit of the concept of education at Madrasah Tsanawiyah and Aliyah PM Al-Islam. One is through building a curriculum that clearly describes the integration of science between religion and science, turats and modernity.

Technically, the education curriculum at PM Al-Islam refers to the government curriculum (Ministry of Religious Affairs) combined with modern boarding schools and *salafiyah* Islamic boarding schools (Pesantren). It is because of the reputation of the Salaf Islamic Boarding School as an institution for producing a cadre of the ulama. The Darussalam Gontor Modern Islamic Boarding School is famous for its success in teaching languages (Arabic and English). Extracurricular activities are a form of implementing theory and learning materials in the classroom and self-development, packaged in balanced learning activities in the PM Al-Islam environment.

In developing curriculum development, attention to the following principles is given: increasing faith, piety, and noble character; future competency needs; increasing potential, intelligence, and

interests according to the level of development and ability of students; diversity of regional and environmental potentials and characteristics; demands for regional and national development; development of science, technology, and art; religion; dynamics of global development; national unity and national values; socio-cultural conditions of the local community; gender equality; and characteristics of the Education unit.

PM al-Islam education concept manifests in the PM Al-Islam curriculum structure. The curriculum includes various aspects and disciplines, such as the Qur'an, Hadith, language, natural sciences, social sciences, and even art. Furthermore, all of them complement each other, that there is a unified whole between the curriculum and educational goals of the madrasah tsanawiyah and the modern Islamic boarding school Aliyah "Al-Islam" Nganjuk.

The curriculum structure of PM Al-Islam based on the field of knowledge is explained in Table 1 and based on curriculum sources in table 2.

Table. 1: Curriculum structure based on field

Field	Subject Matters
Al-Qur'an	<i>Al-Qur'an, Tajwid, Tarjamah, Tafsir (Thematic), Tafsir Jalalain, Ayat al-Ahkam, Ulum al-Qur'an</i>
Hadits	<i>Al-mukhtar al-ahadits, Bulughul Maram (Kitab al-Jami'), Ibanatul Ahkam, Musthalah al-Hadits</i>
Language	Arabic Language (<i>Tamrin Lughoh, Nahwu, Shorof, Insyah, Muthala'ah, Mahfudhot, Khot, Tarikh Adab al-Lughoh, al-Muhadatsah, Imla' dan Qowaidul Imla', Balaghah, Mantiq</i>). Indonesian Language English language (Grammar, Composition) Javanese Language
Fiqh	<i>Fiqh I, Fikih (al-fiqh al-wadli, Fathu al-Qorib) al-Faroidh, Ibadah Amaliyah, Usul Fiqih, Tarikh Tasyri'</i>
Al-'aqidah wa al-Akhlaq	<i>'Aqoid, kifayatul amam, jawahirul Kalamiyah, Ta'lim Muta'alim, al-Aqidah wa al-Akhlaq, Diyanah, Adyan</i>
History	<i>Tarikh al-Islam, Islamic History, Tarikh Tasyri', Tarikh al-Adab al Lughoh. Indonesian History</i>
Science and Technology	Physics, Biology, Chemistry, Mathematics, ICT
Social Science and Humanities	Sociology, Geography, Economics, history, <i>al-Tarbiyah wa al-ta'lim</i>

Sources: summarized from the PM Al-Islam Curriculum Document.

Extracurricular activities support the educational process. All students must follow these extracurricular activities at Madrasah Tsanawiyah, and Aliyah Al-Islam has the same weight as intra-curricular activities. Madrasah Tsanawiyah Al-Islam has two organizations that care for student activities: 1) Al-Islam Modern Islamic Boarding School Student Organization (OPPM). This organization is the same as OSIS in other schools but has broader autonomy. This OPPM oversees the following

sections: teaching, security, language, sports, arts and skills, and others. 2) Al-Islam Front Group Scout Movement Coordinator handles scouting activities and oversees 5 Men's Front Groups and 3 Women's Front Groups.

Table. 2: subjects based on reference curriculum sources

Curriculum Resources	Course
Government (Ministry of Religious Affairs)	Arabic language, al-Qur'an al-Hadits, fiqh, al- 'Aqidah wa al-Akhlaq, Islamic history, Physics, Biology, Chemistry, Mathematics, ICT, PPKn, Sociology, Geography, Economics, history, Indonesian language, English language, Arts, Physical education
Pondok Modern Gontor	<i>'Aqoid (Usuluddin), Tamrin al-Lughoh, Nahwu, Shorof, Insyah, Muthala'ah, Mahfudhot, Khot, Tarikh Adab al-Lughoh, Muhadatsah, Imla' dan Qowaidul Imla', Balaghah, Mantiq. Ayatul ahkam, Tarikh Islam, Tarbiyah wa ta'lim, Usul Fiqih</i>
Pondok Pesantren Salaf	<i>Tafsir al-Jalalain, Fathul Qarib, Bulughul Maram, Kifayatul Awam, Jawahirul Kalamiyah, Ta'limul Muta'alim, Tarikh Tasyri' Islam, Mabadi' awaliyah, Taisir Musthalah Hadits, Mabahas fi Ulumul Qur'an</i>

Source: summarized from the PM Al-Islam Curriculum Document.

The Extracurricular activities held at Madrasah Tsanawiyah Al-Islam are: (1) Organizational and Leadership Education, namely the Al-Islam Modern Islamic Boarding School Student Organization (OPPM); (2) Scouting Education; (3) Arabic and English Language Institute; (4) Muhadoroh, namely routine speeches every week in Arabic, English, Indonesian, and Javanese; (5) Rihlah Iqtishodiyah or Tourism Work; (6) Sports Club; (7) Majlis Ta'lim; (8) Computer Course; (9) Special Subject Courses, (10) MTQ, (11) Journalism and Organizational Management Courses, (12) Tasyji'ul Lughoh Discussion in Arabic and English; and so on.

Meanwhile, the language of instruction used in Madrasah Tsanawiyah and Aliyah Pondok Modern "Al-Islam" Nganjuk Starting from grade 2 or grade VIII Tsanawiyah is Arabic for all Arabic-language lessons and English for all English-language lessons. Meanwhile, for grade 1 or grade VII Tsanawiyah, general subjects such as Physics, Mathematics, and Biology are delivered in Indonesian. The organization of the curriculum at the modern Islamic boarding school "Al-Islam" Nganjuk is a correlated curriculum. Considering this type of curriculum promotes the integration of knowledge and generates a more profound interest because of the relationship of subjects due to integration. The goal of organizing a curriculum is because Madrasah Tsanawiyah and Aliyah Modern Pondok "Al-Islam" Nganjuk expect their students to live in the community by having the ability to learn and apply knowledge so that they can transfer some of what they learned at Madrasah Tsanawiyah and Aliyah Modern Pondok "Al-Islam" Nganjuk. Activities in Madrasah Tsanawiyah and Aliyah are integrated with Pondok. The learning activity starts at 04.00 to prepare for the morning prayer congregation, followed by qiro'atul Qur'an. At 06.30, there is tasyji'u al-lughoh until 07.00. Meanwhile, for school activities, from 07.00 to 15.05, all activities are focused on activities in the classroom.

Santri is free to choose the activities they like, starting from sports, arts, or others, in addition to several talents and interest development activities. After school, all students begin preparing for the Asr prayer in the congregation. This activity ended at 17.15, followed by qiro'atul Qur'an, and waited for the congregation to pray Maghrib. After the Maghrib prayer, students return to the class for qiro'atul kutub,

which is cared for by the board of caretakers of the modern Al-Islam boarding school. The materials include morals, fiqh, and language. The activity ends at 19.00. After the congregational *Isya* prayer, they were followed by *Takror al-Durus*, accompanied by the homeroom teacher until 21.00.

4. Discussion

Based on the findings of the data, the practice of Islamic education in Madrasah Tsanawiyah and Aliyah Pondok Modern Al-Islam, as well as the practice of Islamic education and other pesantren, bases education on Islamic values sourced from the Qur'an and Hadith. These values underlie the vision and goals of education. Based on the institution's vision, religious and spiritual nuances appear to dominate the primary purpose of education at PM Al-Islam. It further strengthens that the aspect of Islamic studies is still quite dominant as the primary purpose of Islamic education (Abdalla et al., 2022). However, efforts to balance this with the pragmatic goal of mastery of knowledge and skills are also pursued with the integration of Islamic boarding schools and formal education, as well as the formulation of an educational curriculum that accommodates religious and non-religious education materials as an effort to develop all the *fitrah* (potential) of students (An-Nahlawy, 2010).

Following Kuntowijoyo's social prophetic theory, the prophetic visions are humanization, liberation, and transcendence (Kuntowijoyo, 2006, p. 15). Spiritual and religious values consistently represented the transcendence aspect in Madrasah Tsanawiyah and Aliyah Pondok Modern Al-Islam. It can be seen from the vision, mission, and objective of Pondok Modern, which is then revealed in the madrasah's vision, mission, and goals as a sub-institution of PM Al-Islam. As in the five goals of Pondok Modern, especially the number one goal, which reads "*tholabul 'ilmi lil ibadah*", this shows that every activity at Pondok Modern Al-Islam, and more specifically at Madrasah al-Islam, leads to transcendental values as a form of worship and obedience to God. It also appears in the second of the five goals: Knowledge, faith, good deeds, *jihad fii sabiili Allah*, transcendental values, divine motivation, and the manifestation of monotheism teachings where everything leads to God Almighty.

Meanwhile, the mission of humanization and liberation, although not yet detailed, is also evident in the *panca jiwa*, the five goals, the vision, mission, and goals. In the formulation Kuntowijoyo in describing QS Ali Imran 110, where humanization is the implementation of *Amar ma'ruf*, liberation is the implementation of *Nahi munkar*, and transcendence is the implementation of *Tu'minuna billah* (Heddy Shri Ahimsa-Putra, 2016, p. 15).

Therefore, Islamic educational institutions should carry out a prophetic mission as media for da'wah and scientific transformation, as well as centres for the cadre of scholars who are the heirs of the prophets, in order to produce human beings as khalifatullah on earth, which can be a blessing for fellow humans and other environmental and natural surroundings.

Institutional and curriculum integration efforts carried out by Pondok Modern Al-Islam are an effort to bridge the two poles of Islamic education between that religious education-centred and non-religious education-centred (Arif, 2008; Halstead, 2004), between those with a textual normative approach and a western science approach (Kuntowijoyo, 2018; Sahin, 2018; Ztf, 2011), It became a bridge to connecting between a pragmatical (*dunyawy*) and religious purpose (*ukhrawy*), between the purpose of Islamic education (Abdalla et al., 2022) and its practice, and between religious text and its context.

The concept of Islam as Islamic science or knowledge formulated by Kuntowijoyo is an effort to build scientific integration by building an educational paradigm as the paradigm of the Qur'an. It serves as a critique of the Islamization of science concept. According to him, it seems to be labelled because it tends to depart from the context of the text. Therefore, he offers his concept with the opposite paradigm, from text to context. In this concept, revelation (the Qur'an) is positioned as a science using an Islamic demystification approach so that Islam becomes contextual with contemporary Muslims. In his concept, Kuntowijoyo offers an analytical-synthetic approach (Kuntowijoyo, 2006). Furthermore, the

methodology of Islamic science includes two stages, internalization and objectification (Kuntowijoyo, 2006), to bring about an integral and balanced renewal of Islamic education between the goals of the world and the hereafter (Abdalla et al., 2022).

Efforts to connect Islam with its context continue to be carried out, including thematic interpretation with a contextual approach. Also included in some subjects is the maqosidy approach to correlate text with context. For example, in learning *ayatul ahkam*, maqosidu shari'ah is used in elaborating, exploring, and understanding verses. The introduction of the Al-Qur'an exegesis supports it since the beginning of entering the madrasah and the provision of mastery of Arabic. Knowledge of the al-Qur'an and hadith can provide provisions for exploring universal values in the al-Qur'an, which can be base for understanding the current context. It aligns with demystification in Islamic scientific methods and prophetic social theory (Kuntowijoyo, 2006, pp. 4–9). It makes Islamic education no longer inclined to indoctrination (Halstead, 2004), normative textual (Arif, 2008) and detached from the context of real life (Arif, 2008).

This integration is between Islamic boarding schools and the formal school system. This form of institutional integration in PM Al-Islam is not just the unification of two institutions but is scientifically not yet integrated with the curriculum (Asnawan, 2016; Kholiluddin et al., 2014; Muawanah, 2012; Yusuf, 2017). However, institutional integration becomes a system integrated academically and in management. The manifestation of Academic integration is in the form of curriculum integration that combines the Government curriculum, in this case, the Ministry of Religious Affairs, with the Gontor Modern Pondok Curriculum and the Salaf Islamic Boarding School curriculum packaged into a unique curriculum, Pondok Modern Al-Islam. In addition to combining the three curricula, teaching and learning methods at Pondok Madrasah Tsanawiyah and aliyah Al-Islam and integrating various systems and methods, there is a classical system. However, there is also a sorogan and weton system, learning methods ranging from the classic meaning of the book with the meaning of gandul, the istiqraiyyah method, tatbiqiyah, and other methods of Pondok Modern Gontor, and the active learning method with an active, innovative, creative, practical, and joyful approach. Based on the integration model, there are several models. In addition to institutional integration, content integration (Suyatno, 2014) is implemented by combining religious and general curricula. This scientific integration is realized by integrating various disciplines in the curriculum without recognizing the dichotomy. All in the integralist spirit that humans must work for the hereafter and not neglect the world, these various disciplines are studied to eliminate ignorance and worship Allah.

Thus, this study's findings correlate with previous studies that the integration form of education between schools and pesantren is dominated by institutional integration (Yusuf, 2017) in the form of organizing religious education (pesantren) with formal (Kholiluddin et al., 2014) or non-formal (Asnawan, 2016) education and integration of content in the curriculum (Suyatno, 2014). This form of integration, although not yet fully realized as a scientific paradigm, is a step forward and a connecting bridge to bridge dichotomous barriers, both institutional and scientific dichotomies. This concept also aligns with the prophetic vision, humanization, liberation, and transcendence (Kuntowijoyo, 2006) by referring to an integrative and demystifying approach.

5. Conclusion

The following conclusions can be drawn based on the research findings and previous discussion. First, Education in Madrasah Tsanawiyah and Aliyah PM Al-Islam aligns with the principles and visions of Prophetic Humanization, Liberation, and transcendence. Although it does not explicitly mention the concept of prophetic education, the prophetic principles are the soul of the activities and management of education. Integrating the curriculum between religious and general subjects is an effort to bridge and balance two goals of education, the goals of *dunyawy* and *ukhrowy* (hereafter). Second,

implementing the integration concept in Madrasah Tsanawiyah and Madrasah Aliyah PM Al-Islam includes several aspects, including Scientific Integration, Curriculum Integration, and Learning System integration. It is necessary to systematically arrange details about the concept of education and scientific integration in Madrasah Tsanawiyah and Madrasah aliyah PM Al-Islam in particular and PM Al-Islam in general so that it can become a paradigm for developing Islamic education and scholarship in the future, as well as being a morning contribution to knowledge.

Declarations

Author contribution statement

The author contributed to this work and wrote research reports at each stage.

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Data availability statement

The datasets generated during and/or analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of interests statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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