

Reconstructing the Integrative Paradigm of Islamic Education: A Critical Analysis of Integrated Islamic Schools in Indonesia

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Abstract

The persistent dichotomy between religious and secular knowledge remains a critical issue in Islamic education in Indonesia. Integrated Islamic Schools (SIT) emerged as an alternative solution to bridge this divide by offering a holistic educational model. However, in practice, their integrative efforts often remain superficial, symbolic, and lack epistemological coherence. This study aims to critically reconstruct the paradigm of knowledge integration in SIT by employing library research and content analysis of foundational works by key Islamic scholars such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, and M. Amin Abdullah. The findings indicate that SIT's integration model lacks a conceptual framework grounded in Islamic epistemology, fails to develop context-based Islamic science, and predominantly relies on ritualistic practices without substantive engagement. To address these gaps, the study introduces the Tauhidic Paradigm, consisting of three pillars: tauhid as an epistemological foundation, adab and ethics as educational orientation, and knowledge interconnectivity as a contextual pedagogical strategy. This paradigm contributes theoretically to Islamic educational discourse by offering a coherent epistemological model and practically by informing curriculum reform and pedagogical practices in SIT. Unlike previous descriptive studies, this article offers a critical and reconstructive approach that positions integration not merely as content alignment but as an ontological and methodological synthesis.

Keywords: Tawhidic Paradigm, Integrated Islamic School, Knowledge Integration, Islamic Epistemology, Holistic Education



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Introduction

One of the major global challenges in contemporary Islamic education is the persistent dichotomy between religious and secular knowledge. This issue not only affects the structure of the curriculum but also shapes students' ways of thinking, particularly in understanding the relationship between revelation and reason, as well as between spirituality and rationality. This phenomenon is rooted in the legacy of colonialism, secular modernism, and Western educational models that methodologically and institutionally separate science from religion (Nata, 2019; Abdullah, 2006). Amid growing demands for educational systems capable of addressing multidisciplinary challenges and local-global realities, knowledge integration has become a central concern in Islamic educational reform.

In response to this dichotomy, Integrated Islamic Schools (Sekolah Islam Terpadu/SIT) in Indonesia have emerged with the aim of unifying religious and scientific dimensions within a single educational framework. SIT is positioned as a solution to the limitations of national education, which is often viewed as overly secular, and as an alternative to madrasah systems that have struggled to integrate traditional Islamic boarding school curricula with modern academic content (Lubis, 2018; Kurniawan et al., 2020). However, various studies have found that the implementation of integration within SIT remains conceptually limited. Robingatin (2015) notes that Islamic practices in SIT are often ritualistic, such as reciting prayers or Qur'anic verses before lessons, without genuine epistemological integration with the subject matter. Social criticisms have also emerged, suggesting that SIT tends to serve an elitist demographic and lacks inclusivity (Saidah, 2021).

SIT has become one of the most prominent institutional innovations in Islamic education in Indonesia, specifically designed to bridge the divide between religious and secular sciences. A number of studies have documented the ideological and conceptual foundations of SIT (Soemanto, 2014; Ismael & Iswantir, 2022; Hidayat & Bahar, 2024), as well as examined its curriculum models and instructional practices (Robingatin, 2015; Iswadi et al., 2022; Sururiyah et al., 2023). Furthermore, pedagogical approaches to internalizing Islamic values in SIT have also been explored by Basari (2021) and Yumnah (2021).

Nevertheless, most of these studies are descriptive in nature and have not critically examined the epistemological foundations underlying knowledge integration in SIT. While criticisms of symbolic and ritualistic approaches have been raised (Robingatin, 2015), there remains a lack of conceptual frameworks grounded in modern Islamic thought to guide institutional reform. Foundational contributions by scholars such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, and M. Amin Abdullah have laid a robust theoretical groundwork for integrative knowledge discourse, yet their ideas have not been fully synthesized or applied within the institutional context of SIT.

This gap highlights the urgent need to reconstruct the paradigm of knowledge integration in Islamic education—one that is not only normative but also conceptual and contextually relevant. This article responds to that need by offering a new framework, the *Tauhidic Paradigm*, which is constructed through a critical synthesis of the ideas of al-Faruqi, al-Attas, and Amin Abdullah. This paradigm consists of three foundational pillars: *tauhid* as the epistemological core, *adab* as the ethical and educational orientation, and knowledge interconnectivity as the pedagogical strategy.

Accordingly, this study contributes in two major ways: (1) theoretically, by formulating an integrative and contextually grounded Islamic epistemological framework for contemporary education; and (2) practically, by providing a conceptual model for curriculum development and pedagogical innovation in Integrated Islamic Schools in Indonesia. Unlike previous descriptive studies, this article adopts a critical and reconstructive approach to deconstruct and reconfigure the foundations of knowledge integration in Islamic education.

Methods

This study adopts a qualitative approach with a library research design, aimed at exploring, critiquing, and reconstructing the paradigm of knowledge integration in Integrated Islamic Schools (SIT) in Indonesia. This method was chosen for its relevance in building a conceptual framework through theoretical synthesis and critical engagement with key scholarly thought. The nature of this study is critical-reflective rather than purely descriptive, as it seeks to construct a new conceptual model derived from existing discourses.

The primary data sources consist of scholarly literature published between 2000 and 2024, including books, peer-reviewed national and international journal articles, official documents from SIT networks, and relevant digital publications. The selection of sources was conducted purposively, considering academic credibility, recency of publication, and substantive relevance to the theme of Islamic knowledge integration. Data analysis employed a content analysis method, comprising the following stages: (1) exploring the literature to identify patterns of thought on knowledge integration; (2) thematic classification based on epistemological, pedagogical, and institutional approaches; (3) critical synthesis of the ideas of al-Faruqi, al-Attas, and Amin Abdullah; and (4) formulation of the *Tauhidic Paradigm* as an integrative and applicable conceptual framework. To ensure the validity of the data and the objectivity of the synthesis, the study employed source triangulation and comparative reading across theoretical frameworks. Additionally, this study refers to established standards of literature evaluation in conceptual research, such as those proposed by Webster and Watson (2002), and adapts principles from the Systematic Literature Review (SLR) framework to enhance the rigor and traceability of the analysis. Through this approach, the study aims to make a meaningful contribution to the development of Islamic educational epistemology grounded in knowledge integration.

Results and Discussion

Result

The review of key literature reveals that the integration concept adopted by Integrated Islamic Schools (Sekolah Islam Terpadu/SIT) in Indonesia is framed under the term “*terpadu*” (integrated). This concept refers to efforts to unify religious and secular education within a single, cohesive educational system. The model was developed in response to criticisms of the national education system, which is often considered overly secular and insufficient in addressing students’ spiritual needs (Lubis, 2018). SIT also emerged as a corrective measure to the limitations of madrasah institutions, which have yet to fully merge pesantren-based education with modern academic curricula (Kurniawan et al., 2020).

In practice, the “integrated” concept in SIT is implemented through curriculum content integration, Islamic value-based teaching methods, and a religious school environment. Several SIT institutions employ thematic approaches that link general subjects to religious values, such as incorporating Qur’anic verses into science or social studies. Routine religious practices, such as Qur’an memorization (tauhid), congregational prayers, and reciting supplications before class, are also institutionalized as part of daily activities (Robingatin, 2015; Iswadi et al., 2022). SIT also attempts to combine cognitive and affective learning processes. Educational goals extend beyond academic achievement to include character and moral development. According

to JSIT-Indonesia (2016), most SIT institutions emphasize Islamic character education that integrates worldly and spiritual success within a unified formation system.

However, the literature review also identifies several persistent challenges in the actual implementation of such integration. First, from an epistemological perspective, many SITs have yet to establish a strong theoretical foundation that explains the relationship between religious and secular knowledge. Ismael and Iswantir (2022) point out that integration in SIT tends to be practical and administrative in nature, lacking a systemic unification of knowledge sources—namely revelation and reason.

Second, symbolic approaches still dominate integration practices in SIT. Several studies have noted that religious activities conducted by students are not accompanied by a deep understanding of their meaning. For instance, Qur'anic verses are frequently used to open lessons without philosophical elaboration or substantive linkage to the lesson topic (Robingatin, 2015). This reflects a surface-level integration that lacks epistemic depth.

Third, SIT curricula generally lack incorporation of local wisdom. Most curricular models are standardized and based on the national format, with minimal inclusion of local traditions, Islamic intellectual heritage from the archipelago, or community values. Kurniawan et al. (2020) observe that while SIT may appear modern, it lacks contextual relevance.

Fourth, the development of Islamic science within SIT remains very limited. Basari (2021) found that the inclusion of Islamic values in science education is often restricted to quoting verses or hadiths as introductory remarks, without influencing the core structure of scientific concepts. Consequently, integration remains formalistic and fails to reshape students' scientific thinking. Fifth, there is currently no national standard specifically governing the model of knowledge integration in SIT. Although JSIT has formulated internal standards, implementation and oversight vary significantly based on each school's capacity and vision. As a result, integration models across SITs lack uniform quality assurance (Hidayat & Bahar, 2024). Sixth, SIT institutions continue to face challenges in fostering collaboration between religious and general subject teachers. Yumnah (2021) found that, in some SITs, religious and general teachers still work independently with different pedagogical approaches and philosophies. This inhibits interdisciplinary learning, which should be the essence of integrative education.

Seventh, there is limited documentation regarding community or parental involvement in SIT's knowledge integration processes. Yet, literature on community-based Islamic education highlights the vital role of parental engagement in ensuring the real-life application of Islamic values. Evaluations of integration success are still largely administrative, rather than value-transformative.

Eighth, SITs generally lack measurable outcomes to assess the success of their integrative models. Most reports focus on descriptions of religious activities and programs rather than presenting quality indicators of integration or evidence of students' mastery of interdisciplinary knowledge. This highlights the need for more standardized and scientific evaluation tools.

Ninth, literature suggests that SIT's approach to integration is more complementary than truly interdisciplinary. Religious and secular knowledge often run in parallel but do not

interact meaningfully to create new, integrated epistemological perspectives. This contrasts with the visions of scholars like al-Faruqi and Amin Abdullah, who advocate for epistemological dialogue across disciplines.

Tenth, few if any SITs have developed curricula based on a synthesis of Islamic values and modern pedagogy. Teaching methods are still predominantly lecture-based, focused on memorization, and maintain a strict division between religious and general subjects. The absence of integrative pedagogical experimentation is one of the key barriers hindering the progress of contemporary Islamic education toward more transformative models.

Discussion

The findings of this study indicate that efforts to integrate knowledge within Integrated Islamic Schools (SIT) in Indonesia still face significant epistemological, pedagogical, and institutional challenges. While SITs have structurally combined general and religious curricula, the integration remains superficial and does not extend to the methodological and ontological dimensions of knowledge. The concept of integration implemented is predominantly administrative and symbolic in nature, lacking a coherent theoretical framework.

Ismail Raji al-Faruqi emphasizes that the integration of knowledge must begin with *tauhid* as its epistemological foundation. His approach to the Islamization of knowledge is not limited to inserting Qur'anic verses into science content but entails reconstructing the entire body of knowledge based on the unity of God, humanity, and the universe. SITs have yet to fully adopt this framework; their integration of religious and general knowledge lacks a unified, *tauhid*-centered epistemological paradigm.

Similarly, Naquib al-Attas's concept of *adab* as the foundation of Islamic education has not been fully implemented in SITs. Al-Attas asserts that the ultimate aim of education is to form the *insan adabi*—a person who is knowledgeable, ethical, and aware of their place in the cosmic order. In practice, however, education in SITs continues to emphasize memorization and ritual routines, rather than fostering deep reflection on the values and meanings of knowledge in Islam.

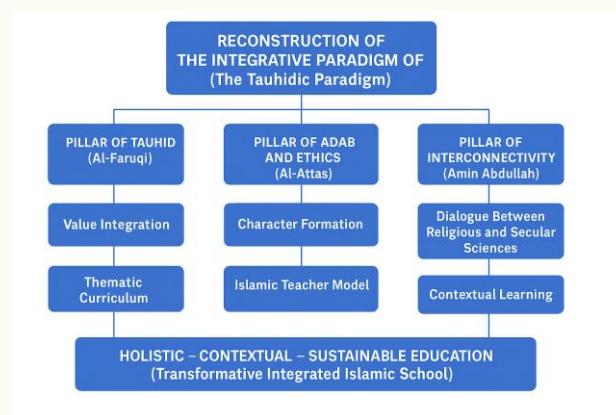
Moreover, Amin Abdullah's integrative-interconnective approach has not been functionally applied in SIT instructional design. Abdullah proposes epistemological dialogue among disciplines to overcome the fragmentation of modern knowledge. Yet in many SITs, religious and general subject teachers still operate separately, both in their teaching methods and epistemological frameworks. This separation impedes the development of interdisciplinary and contextually grounded knowledge synthesis.

Beyond conceptual issues, challenges also persist at the practical level. The standardized nature of SIT curricula and the lack of local innovation suggest that these schools have yet to fully utilize local wisdom as a contextual source of learning. Both al-Faruqi and Abdullah emphasize the importance of developing knowledge that is responsive to the social, cultural, and historical contexts of Muslim communities.

To address these gaps, this study proposes the *Tauhidic Paradigm* as a synthesis of the three key approaches. This paradigm consists of three pillars: (1) *tauhid* as the epistemological foundation for unifying revelation and reason; (2) *adab* as the ethical orientation and purpose of education; and (3) interconnectivity of knowledge as a cross-disciplinary and contextual pedagogical strategy. Under this framework, integration is not perceived merely as administrative coordination but as the unification of worldview, epistemology, and methods of knowledge construction grounded in Islamic principles.

Theoretically, the *Tauhidic Paradigm* contributes to the development of an Islamic educational epistemology that is both holistic and responsive to global and local challenges. Practically, it offers a foundation for redesigning curricula, instructional strategies, and institutional governance in SITs to be more relevant and transformative. By adopting this paradigm, SITs have the potential to become models of Islamic education that are integrative not only in structure but also in substance—preparing learners to think Islamically and act contextually.

The *Tauhidic Paradigm* thus stands as a conceptual proposition that is not only theoretically grounded but also practically applicable in guiding future transformations in SIT curriculum and academic culture.



Picture 1. The Tauhidic Paradigm

Conclusion

This study concludes that the concept of knowledge integration in Integrated Islamic Schools (Sekolah Islam Terpadu, SIT) in Indonesia continues to face significant conceptual and practical challenges. The current model of integration remains largely structural and symbolic, failing to deeply engage with the epistemological, methodological, and contextual dimensions of Islamic education. The approaches implemented by SITs have not fully internalized *tauhid* (the Oneness of God) as the epistemological foundation, have yet to establish *adab* (proper conduct) as the core orientation of education, and have not developed effective strategies for the interconnection of knowledge within pedagogical design. In response to these issues, this article proposes the *Tauhidic Paradigm* as an alternative conceptual framework. This paradigm is synthesized from the foundational ideas of Ismail Raji al-Faruqi, Syed M. Naquib al-Attas, and M. Amin Abdullah. It comprises three central pillars: (1) *tauhid* as an epistemological foundation that integrates revelation (*wahyu*) and reason (*'aql*); (2) *adab* as an educational orientation that cultivates both spiritual and intellectual character; and (3) knowledge interconnectivity as a pedagogical strategy responsive to both local realities and global dynamics. This study offers a dual contribution. Theoretically, it enriches the discourse on Islamic educational epistemology by promoting a more critical and context-sensitive integration of knowledge. Practically, the proposed paradigm provides a foundation for developing curricula, instructional strategies, and institutional policies within SITs and other Islamic educational institutions. As such, the article contributes to the broader transformation of Islamic education toward a more meaningful and relevant model for contemporary Muslim generations. Nonetheless, the current study is conceptual and grounded in library research. Future empirical investigations are essential to evaluate the real-world implementation of the *Tauhidic Paradigm*. These may include case studies, school-based action research, and the academic and spiritual evaluation of curriculum models informed by this paradigm.

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