
Exploration of Educational Practices through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

Bintan Himma Malini¹, Taufikin²

^{1,2} Postgraduate Program, State Islamic Institute, Iain Kudus, Indonesia

ABSTRACT: This paper discusses the educational practices carried out by integrative-based Madrasahs in the view of Muhammad Iqbal, located in Madrasah Ibtida'iyah (MI) NU Banat Kudus (MI at the same level as elementary schools). Researchers conducted direct observations and interviewed several parties from MI and documentation support. Qualitative data that have been analyzed descriptively detect two dimensions of subject groups: general lessons and *salaf*, supported by various religious activities. The content of *salaf* lessons at MI NU Banat Kudus consists of *pegon*, *imla'*, *nahwu*, *shorof*, *i'lal*, *tarikh*, *tafsir*, and *mahfudhot*, *equipped with local content*, namely *musyafahah al-Qur'an*, *salat*, *fiqh salat*, *tawhid*, *akhlaq*, and *calligraphy*. The religious activities that were successfully detected were *dhuha* prayer, *asmaul husna* recitation, *dziba'* recitation, *tadarus al-Qur'an*, *tahlilan*, *khotmil Qur'an*, *da'wah training*, and congregational *dhuhur* prayer. In general subjects, in addition to adjusting Indonesian government regulations, MI NU Banat Kudus has a uniquely distinctive, namely; students and teachers must practice four languages: Indonesian, Arabic, English and Javanese. MI NU Banat Kudus complements it by equipping students to choose *pencak silat*, *table tennis*, *scouts*, *computers*, *choirs*, and *volleyball*. Thus, MI NU Banat Kudus has implemented an Islamic education system from Muhammad Iqbal's perspective, namely integrative Education, by combining modern science and Islamic values and emphasizing their importance in developing reason, spirituality, and creativity in Education. In some conditions, teachers apply *outing classes* to see the natural environment in absolute terms and contextualize the knowledge that students have obtained.

KEYWORDS: Integrative Education, Madrasah, Muhammad Iqbal

I. INTRODUCTION

Education is an essential aspect of the life of Muslims that forms the basis of religious understanding and daily life. Islamic Education encompasses values, principles, and practices referencing the Qur'an and Islamic spiritual teachings (Affandi et al., 2021). Educational institutions provide a platform for implementing various educational or education-related activities. As an educational organization, educational programs foster each individual's intellectual capacity and competency development and provide inspiration and guidance for the progress of civilization organized by educational institutions. The application of specific management patterns in educational institutions will lead to the emergence of various models and manifestations of culture. Applying the Islamic education model will encourage the development of Islamic ideology. On the contrary, secular Education will give birth to secular thinking (Abdel-Latif, 2020).

The purpose of Islamic Education is to increase spiritual capacity and shape individual personality to give birth to individuals who have firm faith, piety, and virtuous qualities, as well as cultivate individuals who embody justice, integrity, tolerance, and discipline. The essence of Islamic Education requires a transformative journey towards a better direction (A. et al., 2022; Ahmed, 2021).

Islam teaches that the need to acquire knowledge is not only in the aspect of religious science but also that there needs to be harmony in the search for general knowledge. Science has become essential for individuals to deal with today's complex problems. By having innate knowledge or scientific expertise, a person can be respected and his presence recognized. In addition, science also serves as a benchmark for the progress of a nation because science is needed in all aspects of human life. The importance of studying religious and general science is to seek harmony between religious values and general principles to build a rich and deep understanding of the way we interact with the world around us and fellow humans (Dalimunthe et al., 2023).

Several Muslim scholars, including Muhammad Iqbal, have significantly contributed to advancing Islamic Education. As Muhammad Iqbal argued, Islamic Education should cover the entire human being. Thus, Islamic Education prioritizes providing

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

many opportunities for the individual to freely express his ideas and explore their potential for personal advancement and intellectual and intuitive development (Abu et al., 2015).

Among Muslims, Muhammad Iqbal is considered an outstanding figure. Muhammad Iqbal needed to be a proper teacher or genuine observer of Education. However, Muhammad Iqbal's reputation was more significant as a poet but also more excellent as a philosopher, thinker, writer, jurist, and politician. This does not exclude using and exploring his ideas in other contexts. Many writers and scholars studying or researching Muhammad Iqbal's ideas may prove this (A. et al., 2022; Mansur, 2008).

One of Muhammad Iqbal's thoughts on Islamic Education combines modern science and Islamic values, emphasizing the importance of developing reason, spirituality, and creativity in Education. This thinking is called the integrative concept. A student will get maximum results if he can collaborate knowledge in modern science with expertise based on Islamic values, leading to happiness in the world and the hereafter.

Gülen emphasized that there are no firm boundaries between existing branches of science, both general and religious science. Available science and spiritual science have differences that lie in the absence of a comprehensive understanding of the wisdom of Allah SWT. Gülen recognized the need to acquire expertise in scientific knowledge and emphasized the lack of cognitive differences between spiritual truth and scientific inquiry. Thus, learning Islam and the general religion must be combined to cultivate individuals with intellectual intelligence and exemplary Islamic behaviour (Fitriyani et al., 2023; Sugiyanto & Arifin, 2022).

Some examples of combining modern science, or using technology, with religious science are about the science that determines the arrival of the holy month of Ramadan and Eid al-Fitr, the direction of the Qibla of Muslims determined by spiritual science and general science to the determination of prayer time schedules that cannot be separated from these two disciplines. Some of these examples have a relationship between religious science and scientists and science. Hat both have an essential role in Islam. Therefore, religious and general sciences have a correlation that should be carried out equally. This is supported by the phrase of Albert Einstein, who explained that "*Science without religion, blind; religion without science, lame*" (Brown et al., 2019; Muluk et al., 2019).

Previous studies on integrating general science and religion show an apparent dichotomy between science and religion, where available science is developing rapidly while Islamic science is declining. Second, the concept of the Islamic scientific paradigm revolves around enhancing the meaning of human life and the universe by redefining its role and purpose. Muslim scientists' scientific organizations and centres aim to promote justice and improve human welfare. Every feasible study program must be thoroughly evaluated to avoid economic, social, and cultural biases (Fitriyani et al., 2023; Nugraha, 2020).

Sugiyanto and Imron Arifin have also explained through the results of a study entitled "*Integration of PAI learning through science subjects to increase the religious commitment of SMA Primaganda Jombang students*" shows that the integration of science learning and Islamic Education at SMA Primaganda is carried out through five approaches, namely by constantly mentioning the name of Allah SWT, combining it with Islamic religious education learning, using Islamic terminology, applications, or illustrations, and inserting relevant verses or hadiths. Integrating science and Islamic Education at SMA Primaganda aims to improve students' ability to learn religion. In addition, there are other regulations regarding hygiene and religious activities, such as congregational prayer movements and tadarus of the Qur'an (Sugiyanto & Arifin, 2022).

Likewise, what has been studied by Ika Ani Fitriyani and Dita Adelia Nabila Siva is that the source of knowledge is an integration of three main aspects: natural sciences, social sciences, and humanities. This aspect comes from building integrative knowledge, namely the Qur'an and Hadith. Within the framework of Islam, science derives from knowledge, which is the natural expression of ideas, emotions, beliefs, and aspirations. However, in the Western perspective, the separation between science and technology and IMTAQ is still clearly visible. However, this split lasted only briefly because it became increasingly clear that scientific progress came from one source, Allah Almighty. Thus, it can be explained that all fields of science are always side by side and do not contradict each other (Fitriyani et al., 2023).

Although some previous studies have similarities with research related to the concept of integration, the uniqueness and novelty of this research can be seen in its goal of revealing educational practices in Madrasah Ibtida'iyah, which is analyzed with the concept of Islamic Education according to Muhammad Iqbal, which is in the form of integrative Education. For this reason, researchers chose an Islamic educational institution, MI NU Banat Kudus, as an Islamic faith-based school with a superior level in the Kudus area. Various achievements in the form of academic and non-academic, and have been accredited A (Excellent) have been obtained. From this analysis emerges a concept that is not only the existence of integration in general but more on how the Madrasa Ibtida'iyah at the elementary school level can balance between religion and general in the concept of integration from Muhammad Iqbal's perspective.

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

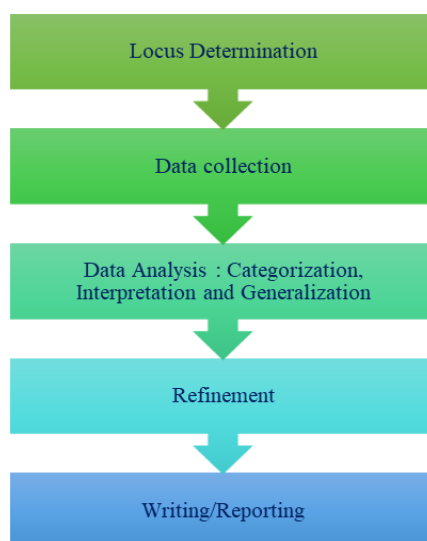
Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

II. RESEARCH METHODS

The method used in research is qualitative, with case study as an approach. Through observational case studies, researchers thoroughly investigate the context, circumstances, and location of ongoing events and their interaction with the surrounding environment. Researchers become key instruments, present and involved in the field by applying the stages of research, namely case selection, data collection, data analysis, improvement and reporting (Cohen et al., 2018).

This research was conducted at MI (Madrasah Ibtidaiyyah) NU Banat Kudus located on Jl. HM Subchan ZE, Purwosari, Janggalan, Kudus City District, Kudus Regency, Central Java 59316. The elementary-level educational institution modelled *Single Sex (girl) School* in the Kudus Regency area still exists today.

Interviews, observation, and document searches are conducted during the data collection. The data is analyzed through the stages of categorization, interpretation and generalization. Then, make improvements before writing a report (Cohen et al., 2018; Lexy J. Moleong, 2013; M. Djamal, 2015; Sugiyono, 2012).



III. RESULTS AND DISCUSSION

1. Biography of Muhammad Iqbal

Muhammad Iqbal was born on November 9, 1877, in Sialkot, Punjab, Pakistan. He was the son of Shaykh Nur Muhammad, who was known to be close to Sufi relatives. Based on his intelligence and piety, Muhammad Iqbal was also nicknamed by his peers as "the philosopher without a teacher". Born into a Kashmiri Brahmin family familiar with Islam's teachings, Muhammad Iqbal's family became one with excellent adherence to Islam. Iqbal came from a low-income family, but because of his intelligence, he got a scholar's good education scholarship (Ali, 1991).

Iqbal's studies in Scotland were completed in 1885, and he moved to Lahore, a prominent city in India known for its cultural, intellectual, and artistic significance. Muhammad Iqbal became a member of the literary society in Lahore, where he often attended *Mushara'ah*, that is, the gathering of poets when reading their works. This is a continuous habit that has now become one culture in India and Pakistan. While undergoing his undergraduate Education in Lahore, Muhammad Iqbal became a lecturer in philosophy at the Government College. Iqbal completed his Bachelor of Arts degree in 1897, after which he continued his Master of Arts studies in philosophy. During that period, Muhammad Iqbal had the opportunity to meet a famous orientalist from England who was a lecturer in philosophy at a college, Sir Thomas Arnold (Puspika Sari, 2020).

As a famous figure, Muhammad Iqbal had various works during his lifetime. The works include: (Abu Muhammad Iqbal, 2015):

- Ilm al-Iqtishad* is the first work in book form written by Iqbal on economic treatises as directed by Thomas Arnold in 1905.
- The Development of Metaphysics in Persia: A Contribution to the History of Muslim Philosophy*, a thesis by Muhammad Iqbal.
- Stray Reflection*, a collaborative work of Iqbal's story after travelling in Europe, was only published shortly after Iqbal was buried.
- Asrar-I Khudi* is Muhammad Iqbal's first book with discussions about Islamic religious philosophy wrapped in poetry works.
- Rumuz-i-Bukhudi* is the second philosophical writing. The themes in the book are about relationships between individuals, groups, and all humanity. This is the work that perfected the thought of Asrar-I Khuldi.

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

- f. *Payam-I-Masyriq* is a book dedicated to spreading the truth regarding morality and religion that is used as a reference for the spiritual Education of each individual.
- g. *Bang-I Dara* (caravan bell). The work contains a collection of poems assembled over 26 years.
- h. *Zabur-i-'Azam* is a work of encouragement to the youth and Eastern society to face the new world order.
- i. *The Reconstruction of Religion Thought in Islam*. A work that elaborates on Islamic scientific and intellectual responsibilities, adopting measures integrated into the modern order. This is a work collected from the results of lectures and lectures that have been done.
- j. *Javid-Nama* is Iqbal's magnum opus with a series of religious-philosophical *matsnawi* poems. The poem tells the story of his journey, likened to a Sufi, complete with wisdom that young people
- k. *Musafir* (the Wanderer). This work tells the story of his journey to Afghanistan and his trip to various places that are thick with history.
- l. *Bal-i-Jibril* (Jibril's wing) was his inspirational work while traveling abroad.
- m. *Pas Chai Bayad Kard* (What to Do, Eastern Society) explains practical philosophy in detail and correlates it with sociopolitical problems and various problems Eastern societies
- n. *Zarb-i-Kalam* (The Stroke of Moses' Stick) is a work that tells the story of multiple issues in modern times.
- o. *Amarghan-I-Hejaz*, a work that had yet to be completed because he was seriously ill, was supposed to be completed on Hajj and pilgrimage to grave of Prophet Muhammad, but fate said otherwise (Ghozi, 2013).

Muhammad Iqbal died on April 20, 1938, at 71 years old. The body of the deceased was buried on the left side of the stairs leading to Lahore's Badsyahi mosque. Many people from various organizations attended his funeral, and he received condolences from prominent leaders and intellectuals who mourned the passing of Muhammad Iqbal. The phenomenon depicts the death of Muhammad Iqbal as a significant blow to Muslims in India as well as the Islamic community globally.

Although Muhammad Iqbal is gone, his works and writings are still being studied until they are edited today because they have inspired many people. In the works and writings of Muhammad Iqbal, it can be seen that the fruit of the East Pole and the West Pole influenced the fruits of his thoughts to blend the two without denigrating either of them (A. S. Ahmadi, 2022).

2. Integrative Concept

The word Integrative has its roots in English, namely "*integrate, integration*." In KBBI, integrative refers to the nature of integration, which means the fusion of various elements into a whole and integrated whole. The concept of knowledge integration was expressed by Muhammad Natsir, who views someone who only focuses on religious science, and vice versa, who only focuses on worldly science as equally far from faith (Puspika Sari, 2020).

The concept of integrative learning consists of two types, namely internal integrative and external integrative. Internal integration refers to a seamless relationship between educational materials. For example, language subjects can include listening activities accompanied by reading practice, ensuring a holistic approach to student learning. In terms of external integration, especially the interrelation between other disciplines such as the Qur'an, Hadith, and Science with a focus on various verses related to the universe, educators can encourage students to seek scientifically valid facts from credible sources relevant to verses and hadiths (Budiman, 2017). It can be detected here that two sciences, namely general science and religious science, are interrelated.

Integrative Education ensures that students acquire the correct information and practical skills necessary to navigate the real world effectively and meet the demands of society. Therefore, it is essential to provide an educational framework that can harmonize religious principles with scientific knowledge to teach students who not only have proficiency in science and technology but are balanced with in-depth spiritual wisdom. The hoped-for integration is Islamic religious Education and technological science; these two aspects need to be sufficiently understood by combining the content of Islamic religious Education with science and technology information. However, proper integration is a means where the field of research or science and technology becomes evidence of the validity of Islamic teachings. Today, students are reluctant to accept any religious subject matter. Significantly, these also need clarification about the appropriateness of the content of religious Education about daily life (Sari, 2012).

3. Islamic Education According to the Thought of Muhammad Iqbal

As conveyed by Muhammad Iqbal, Education is an essential need for humanity that will result in the development of a dignified civilization. Education, known as *Insan Kamil*, is vital to shaping into real human beings. The individual possesses comprehensive knowledge, resilience, justice, and intelligent decision-making, as Prophet Muhammad (PBUH) demonstrated. A critical aspect of this Education is cultivating noble behaviour, known as *akhlaq Karima* (Puspika Sari, 2020).

Muhammad Iqbal is known for his unwavering commitment to revitalizing Islamic prominence by integrating Islamic teachings, philosophy, and science with contemporary technological advances. For Muhammad Iqbal, Islam encompassed more than just religious beliefs; it was a whole system surrounding aspects of personal life and society constantly evolving and advancing.

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

Religion should not be used as a tool of restriction. However, it can effectively direct and use power in other ways, including through Education, to cultivate individuals who are strong and firmly rooted in the principle of monotheism (Puspika Sari, 2020). KG Saiyida has written a book entitled "Muhammad Iqbal's Philosophy of Education", which discusses Muhammad Iqbal's thoughts on Islamic Education and was published in Lahore in 1943. This book is often assumed to be the culmination of a collection of other works written by Muhammad Iqbal. The ideas presented in this book come from extensive study and analysis of Muhammad Iqbal's beliefs in Islamic Education. These ideas can be directly applied to contemporary educational practice.

The book "Muhammad Iqbal's Philosophy of Education" discusses how Muhammad Iqbal introduced his ideas about Islamic Education by expounding its fundamental concept. Such statements show a genuine tendency to achieve goals that can be achieved through Education. Muhammad Iqbal voiced a critique of the contemporary education system through his poems. One example of such a poem is (Abul Hasan an-Nadwi, 1987):

I graduated from school and boarding school full of grief,

There, I found no life nor love,

I found no wisdom, nor wisdom,

School teachers are people with no conscience,

Numbness, numbness,

And the *kyai-kyai* are those who have no *himmah*,

Weak mind, poor experience.

The poem describes Muhammad Iqbal's critique of the school's traditional and Western Education. Muhammad Iqbal argued that Western Education was primarily focused on materialism and neglected religion, which could ultimately weaken man's spiritual quality (Syaukani Ahmad, 1997). From his point of view, Western Education can produce individuals with outstanding intellectual ability, but it needs to be improved by cultivating solid moral guidelines. An education system that needs to be more balanced between external and internal factors can inhibit human growth and development. According to Muhammad Iqbal, conventional Islamic Education limits the human mind and soul as a framework that has limits or limits. He explained that traditional Education has yet to nurture individuals with the intellectual capacity to overcome various global problems (Puspitasari, 2017).

Efforts to grow actual human beings in existence to achieve optimal Education. According to him, good Education effectively integrates worldly and spiritual dimensions, thus ensuring a harmonious balance between the two. Considering this, Iqbal strongly criticized the conventional and Western Islamic education system based on the assumption that the education system's goals failed to be achieved.

Muhammad Iqbal said that an education system is considered absolute and futile if it does not provide tangible benefits for the formation of specific characters to be grown. The knowledge needed includes cognitive improvement and aspects of understanding and applying various ethics in everyday life (Helmi, 2017). Muhammad Iqbal wrote a poem as follows:

Leave the word behind and seek spiritual value

Pour *nur Illahi* over your charity

Despite wearing royal clothes, he lived in a panenka urban

Live vigilantly and meditate on God!

Whatever you do, make it your goal so that every moment you draw nearer to Him.

Based on the above poem, Muhammad Iqbal advised that humanity should actively pursue spiritual ideals. Every action taken in this life should be a means to become a servant close to Allah SWT. In addition, Muhammad Iqbal classified the purpose of Education as follows (Puspika Sari, 2020):

1. Noble life is expected as a goal and source of motivation for human endeavours in various fields, especially Education, which is vital in fostering human reason and consciousness. In this endeavour, the individual should not harbour feelings of pessimism or resignation because Education is a journey of discovery of unlimited potential (Widyastini, 2018).
2. Education has a function to produce progressive and dynamic interaction between the traditional Islamic pole and the Western pole, which aims to complement each other.
3. Education allows the cultivation of shared values and principles that catalyze inspiration in the social and cultural fields.
4. Education must be innovative and flexible, driven by a hopeful belief in humanity's ultimate goal (A. Ahmadi, 2022).

Thus, Muhammad Iqbal's perspective on education centres on developing a cohesive community of people who can guide and realize life effectively through divine creativity. The basic principles of Education described by Muhammad Iqbal in his book Saiyidan entitled "*Iqbal's Educational Philosophy*" are as follows:

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

1. The concept of the individual. The primary purpose of Education is to validate and improve a person's quality. This means that Education must have the ability to cultivate the unique qualities of human beings, strive to enhance their innate abilities and cultivate self-awareness to achieve perfection as a human being.
 2. Growth of individuals. Personal growth and development require a solid tendency to consistently and diligently strive for mutually influential interactions between a person and his environment. Primarily to interact with the surrounding environment (Nuryamin, 2020).
 3. Physical and spiritual harmony. To achieve material and spiritual qualities, man should utilize his physical abilities and cultivate them to realize his potential optimally. Muhammad Iqbal argued that mental or physical growth cannot be achieved by detaching oneself from the material aspect.
 4. Individuals and society. Education must always align with the ever-changing interaction between individuals and communities to complement each other. A person's life becomes weak if there is no order in society.
 5. Individual creativity/creative evolution. Education is a serious effort and a systematic process, so you must have an optimistic outlook to find various possibilities. Through the use of imagination, individuals can transcend their limits. The educational process is the only way by which creativity can flourish.
 6. The role of the intellect and intuition. Reality can be understood through two different approaches: intellectually and instinctively. Cognitive capacity holds a vital function as an understanding of reality with the integration of the five senses. Intuition perceives reality directly and comprehensively. Therefore, Education must be able to guide by maximizing all aspects and utilizing the innate abilities bestowed by Allah SWT to investigate and modify the environment.
 7. Character or character education. Character is an inherent and activated trait that significantly affects a person, thus making them very dependent on his unique personality. Character includes sensitivity and strength, sensitivity to humanity and ideal values, and steadfast ability based on the importance of sincerity. Muhammad Iqbal affirmed that character development is achieved through Education, which should effectively cultivate three fundamental aspects of human nature: courage, tolerance, and caring (Hidayatullah, 2014).
 8. Islamic social life. According to Muhammad Iqbal, community life should be carried out by tawhid. Monotheism is an essential component of human intellectual and moral existence. In addition, Muhammad Iqbal said there must be activeness in social matters in utilizing and analyzing all abilities inherent in science to manage the physical environment.
- The principle expressed by Muhammad Iqbal became a collaboration of Eastern and Western education systems. Muhammad Iqbal combined the benefits and importance of his principles and ideas. This concept is sometimes referred to as the rebuilding of educational ideas. Muhammad Iqbal said that Education aims to produce innovative and proactive individuals. At that time, Islamic Education, which Sufism largely influenced, caused individuals to adopt a distorted understanding of religion, resulting in the death of mental function. As a result, Muslims experienced a deterioration of vitality, making it impossible to regain their former status as an extraordinary society. On the contrary, materialistic Western Education ignores spiritual principles, thus deviating from the pure ideals of man (Aristyasari, 2019).
- Muhammad Iqbal wanted an education that enabled individuals to achieve perfection as human beings, later known as "*insan kamil*". Muhammad Iqbal argued that only those with blemishes can take on *Khalifah fil 'ardh* because that is the purpose for which Allah Almighty created man. Thus, Education should promote growth and improvement of all aspects of human potential. As a result, Muhammad Iqbal undeniably had a good influence on Islamic Education. Its impact is visible in the sphere of Islamic Education, including (Lubis et al., 2022):

1. The learning process places various educational and moral values as the top priority, so there is no distinction in learning actions.
2. Regulate the progress of science to ensure the preservation of actual moral values.
3. Cultivate an astute mindset towards the prevailing conception of society.
4. Cultivate a proactive mindset throughout the advancement of science.

Muhammad Iqbal's critique of the Western education system is a pattern of defensive activity aimed at protecting Muslim intellectual thought from the negative influences and harm generated by Western ideas. These concepts originate from several scientific fields that seek to undermine traditional Islamic moral standards by promoting a worldly perspective. Meanwhile, Muhammad Iqbal's criticism of the conventional Islamic education system solved Muslims' problems. Muhammad Iqbal tried to correct the lack of Education in the Eastern world, which was more in-depth on things correlated with the afterlife than worldly affairs, by harmonizing the two dimensions.

Based on these various explanations, then concluded Iqbal's thoughts on Islamic Education briefly as follows:

1. Objectives of Islamic Education

- a. Learning is not only intended for the afterlife but can also be applied to life in the earthly realm.

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

- b. The primary purpose of Education is as a channel of self-fulfilment.
- c. Increase the ingenuity of human existence as a means of survival
- d. Humans can overcome life's challenges

2. Educators

Educators guide and supervise students in their physical and spiritual development to facilitate their transition into adulthood. Educators can also motivate their students to realize all their potential as creations of Allah SWT.

Muhammad Iqbal argued that individual development and advancement depend on direct engagement with a natural and ever-changing environment. Muhammad Iqbal asserts that a successful education practitioner can stimulate and utilize students' creative potential to overcome the difficulties they face effectively. Muhammad Iqbal opposed teaching in classrooms where instructors restrict their learners. They need to connect with the surrounding environment to apply information effectively and foster creativity.

3. Students

Students are young individuals who experience physical and mental development to achieve educational goals through learning. Learners need leadership and direction to realize their talent's potential fully. According to Muhammad Iqbal's beliefs, students' status is based on the concept of human freedom. Man is an autonomous being who can judge his choices and bear the entire outcome burden. Learners should be given the freedom to use this ability. Through this freedom, individuals can explore their creativity independently. To generate new progress that can effectively confront present and future obstacles. Muhammad Iqbal aspired to educational institutions to produce independent, confident, and innovative individuals.

4. Curriculum

A curriculum is a comprehensive framework of carefully designed teaching materials, teaching methodologies, and themes organized to facilitate student learning and achieve specific educational goals (Abdul Aziz, 2009).

In Muhammad Iqbal's view, the curriculum should include the subjects of religion, history, science, and technology. According to Muhammad Iqbal, religion greatly influences both humans and society. This is very important to create harmony between religion and science. Religion can equip today's individuals with the skills and mindset necessary to perform essential tasks.

5. Learning Methods

Learning methods are integral to learning tools utilized in achieving learning goals. The student's age level determines the selection of learning techniques by taking into account the stage of development. According to Muhammad Iqbal, a suitable learning approach is:

- a. *Self-activity*: This approach ensures and improves talent or potential by the required abilities to foster student creativity.
- b. *Learning by doing*: This learning method exposes students to new circumstances that encourage students to engage in tasks with full awareness. The use of experimental approaches is essential in the advancement of scientific knowledge. However, knowledge is not just a theory; it requires implementation and concrete evidence.
- c. *Questions and answers*: According to Muhammad Iqbal, the compulsory learning process results in the development of people with critical thinking skills, which requires constantly asking questions rather than passively accepting ideas or views.
- d. *Project*: This approach involves delivering lessons by focusing on events that can be observed and measured. This strategy is superior in improving cognitive behaviour over conventional methods because it strengthens memory through repetitive memorization techniques and passive learning.
- e. *Problem Solving*: This approach is more than just a cognitive process, as other problem-solving methods include gathering facts and knowledge before tackling a specific problem (A. S. Ahmadi, 2022).

4. Implementation of the Concept of Islamic Education in MI NU Banat Kudus as an Integrative-Based Madrasah in the View of Muhammad Iqbal

MI (Madrasah Ibtidaiyah) NU Banat is an elementary school on Jl. HM. Subchan ZE, RT 05 RW 01, Kelurahan Janggalan, Kota Kudus sub-district, Kudus Regency. The area is commonly referred to as the Kudus Kulon area, which is a sultan designation of the area located west of the Kaligelis River. The Kudus Kulon community has distinctive characteristics, namely religious and hardworking. In the area, there are many Sharia-based Islamic Boarding Schools and Madrasahs, namely separating men and women in one school. The Kudus Kulon area is essential and exciting; this is because to the extent, there is waliyullah Sayyid Ja'far Sadiq, commonly called Sunan Kudus, there are also several historical sites of his heritage that are still preserved today.

Besides being known for its religious and hardworking community, the Kudus Kulon area is known as the centre of Islamic Education. It is marked by several schools in the spotlight, including Qudsiyyah, TBS Kudus, and Banat. This paper's research object is Madrasah Banat, precisely at MI NU Banat. Banat itself has three institutions ranging from RA (Raudhatul Athfal), MI

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

(Madrasah Ibtidaiyyah), MTs (Madrasah Tsanawiyah), MA (Madrasah Aliyyah), SMK (Vocational High School), and AKNUBA (NU Banat Community Academy).

On its historical side, MA NU Banat Kudus was founded by KH. Masda'in Amin was Sheikh KHR's younger brother, Arwani Amin, in Kudus in 1940. In that year, he founded the first institution, RA Banat. Then, in 1952, he founded MI Banat, continued in 1957 to establish MTs Banat, and last in 1972, on January 3, MA Banat (Amen, 2010).

The educational institution that became the place of this research is MI NU Banat Kudus, under the auspices of the Banat Foundation, with 639 students, and all students only consist of women. Madrasah Ibtidaiyyah NU Banat is different from other schools, which has 3 curricula in the form of the Ministry of Trade curriculum, ma'arif curriculum, and MI NU Banat local content curriculum.

MI NU Banat has many uniqueness, one of which is the content of salaf lessons that are usually taken in Islamic boarding schools. The range of the classes includes Nahwu, Shorof, Pegon, Imla', I'la', Tarikh, Tafsir, and Mahfudhot. In addition, there are also other local contents, namely Musyafahah Al-Qur'an, Salat, Jurisprudence Salat, Akhlaq, Tawhid, and Calligraphy. From these programs, it can be felt its influence on students; they are more familiar with pigeon writing and religious research. In addition, the morals instilled by Salaf scholars can also be applied in everyday life. All students at MI NU Banat take all local content. In addition to learning salaf lessons, students are also taught various lessons about science.

In addition to being taught in terms of religious and general science, students are also trained in growing, sharpening, and increasing their potential, namely with very diverse extracurricular activities, including scouts, calligraphy, Qur'an reading, tambourine, pencak silat, table tennis, computers, PMR coaching, MIPA, and choir. Scouting becomes an extracurricular activity for students that must be followed and other extracurriculars followed based on the interests of each student (Interview at MI NU Banat Kudus, 2023). From this development, MI NU Banat has won many awards in the academic and non-academic fields at the international level. On this occasion, it can foster a confident spirit in students and gain knowledge and experience.

MI NU Banat also implements daily habituation activities, including religious habituation (religious) and national habituation. Religious activities start from praying, reading Asma'ul Husna, Dhuha prayer in congregation, Tadarus Al-Qur'an, Tahlilan, Dziba' recitation, Da'wah Training, Khatmil Qur'an and Dhuhr prayer in congregation. The nationalism is to sing the national anthem, the regional song, and the flag ceremony. These habits are expected to create religious students who love the country. Various activities must be carried out on an existing schedule (Observation at MI NU Banat Kudus, 2023). Students are also accustomed to smiling, greeting, and greeting. This habituation can give students knowledge and experience so that when they come down to the community, they can apply what has been obtained in Madrasah.

Another uniqueness found in MI NU Banat is its daily life, which uses four languages: Indonesian, Arabic, and Javanese. The first week uses Arabic, the second week is English, the third week is Javanese, and the fourth week is Indonesian, so the schedule is every month (Observation at MI NU Banat Kudus, 2023). These activities are not only carried out by students but all teachers and education personnel must also participate in these activities. That way, students will be accustomed to using foreign languages and can add to their experience.

Managing the madrasah order is the central aspect of developing the quality of Education, especially in MI NU Banat Kudus. Creativity in learning will have a significant impact on the quality of Education and the quality of its students.

In this regard, there is a deliberate attempt to incorporate science into the Islamic education system by integrating a broad discipline with religious studies. The study suggests that Muhammad Iqbal's views suggest that the disappearance of Muslims in the world may have been due to divisions between disciplines that separated religion from other topics. Therefore, Muhammad Iqbal further proposed the need to implement changes in Islamic Education, primarily by building a foundation for integrating Education into Islamic Education. Thus, the research results are expected to have an impact and be helpful for the progress of the Islamic education system, especially in increasing the integration of Education (K, 2015; Nuryamin, 2020; Suharto, 1995).

The application of holistic Education in schools is powerful and forms an inseparable whole. The implementation of integral Education at MI NU Banat Kudus is based on Islamic teachings and takes inspiration from several suras and verses of the Quran. One such verse is 1) Surah Al-Alaq: 1-5, which provides valuable insights that can guide the individual's worldly life. The verses in question are as follows: 2) Surah Al-Qalam verses 1-7, 3) Surah Al-Muzzamil verses 1-10, 4) Surah al-Muddatsir verses 1-10, 5) Surah al-Fatihah verses 1-7. The first four surahs are thought to contain values that would influence the creation of Islamic civilization, as detailed in the fifth surah, especially surah Al-Fatihah.

Integrative Education serves as a means to link religious knowledge and general knowledge, as well as other forms of knowledge, to foster mutual understanding, correction, and collaboration. The aim is to prepare students to effectively address real-life challenges and enhance the reputation of madrasahs as quality Islamic educational institutions (Budiman, 2017; Gani et al., 2023; Nugraha, 2020; Nuryamin, 2020).

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

IV. CONCLUSION

Muhammad Iqbal stood out as an outstanding intellectual of his time with a keen understanding of the challenges of Education. Muhammad Iqbal argued that the conventional education system limits intellect and limits spirit. On the contrary, today's education system not only imparts materialistic knowledge that contradicts higher human values, more specifically on aspects of Islamic spiritual culture, but also instills in a new generation of Muslims a belief in the superiority of Western culture. According to Muhammad Iqbal, Islamic Education includes the overall purpose of Islamic Education: to achieve happiness in the world and the hereafter. These are the educational values formulated by Muhammad Iqbal.

According to Muhammad Iqbal, the concept of integrative Education has been applied to an Islamic educational institution in Kudus Regency, namely MI NU Banat, a single-sex (girl) model school that only accepts female students. Unlike other madrasahs that also accept male students by distinguishing buildings or classes where teaching and learning are located with female students. In general, Madrasah is known to many people that it only teaches religious subjects or lessons. On the contrary, public schools only teach public classes. Most madrasahs now have concepts that teach both general and religious. One is in Madrasah Banat Kudus, especially in MI NU Banat. Not only are they taught available and spiritual lessons, but students are also taught various activities that aim to be provisioned later in society and can solve problems that exist in society. This is the essence of an integration between religion and science, in harmony with the ideas of the modern Muslim figure Muhammad Iqbal.

REFERENCES

- 1) Abdel-Latif, S. (2020). The Development of a Sufi Anti-curriculum: Politics of Knowledge and Authority in Classical Islamic Education. Dalam *Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change (2 vols)* (hlm. 637–667). Brill. https://doi.org/10.1163/9789004413214_029
- 2) Abdul Aziz. (2009). *Filsafat Pendidikan Islam*. Teras.
- 3) Abu Muhammad Iqbal. (2015). *Pemikiran Pendidikan Islam*. Pustaka Pelajar.
- 4) Abul Hasan an-Nadwi. (1987). *Pendidikan Islam yang Mandiri* (Terj. Afif Muhammad). Dunia Ilmu.
- 5) Affandi, L., Rahmat, M., & Supriadi, U. (2021). A Thematic Digital Quran Learning Model in Islamic Religious Education. *Jurnal Pendidikan Islam*, 7(2), Article 2. <https://doi.org/10.15575/jpi.v7i2.15062>
- 6) Ahmadi, A. (2022). PEMIKIRAN FILOSOFI PENDIDIKAN ISLAM MUHAMMAD IQBAL DAN RELEVANSINYA DENGAN RANAH PSIKOMOTORIK SISWA. *journal TA' LIMUNA*, 11, 31. <https://doi.org/10.32478/talimuna.v11i1.948>
- 7) Ahmadi, A. S. (2022). PEMIKIRAN FILOSOFI PENDIDIKAN ISLAM MUHAMMAD IQBAL DAN RELEVANSINYA DENGAN RANAH PSIKOMOTORIK SISWA. *Ta'limuna*, 11(01), 31–44.
- 8) Ahmed, F. (2021). Authority, autonomy and selfhood in Islamic education – Theorising Shakhshiyah Islamiyah as a dialogical Muslim-self. *Educational Philosophy and Theory*, 53(14), 1520–1534. <https://doi.org/10.1080/00131857.2020.1863212>
- 9) Amin, S. (2010). *Pewaris Nilai Sejarah Lokal Melalui Pembelajaran Sejarah Jalur Formal Dan Informal Pada Siswa Di SMA Kudus Kulon*. Universitas Sebelas Maret.
- 10) Aristyasari, Y. F. (2019). PENDIDIKAN ISLAM PROGRESIF MUHAMMAD IQBAL. *Al Ghazali*, 2(2), Article 2. https://www.ejournal.stainupwr.ac.id/index.php/al_ghazali/article/view/121
- 11) Brown, J., Bearman, M., Kirby, C., Molloy, E., Colville, D., & Nestel, D. (2019). Theory, a lost character? As presented in general practice education research papers. *Medical Education*, 53(5), 443–457. <https://doi.org/10.1111/medu.13793>
- 12) Budiman, M. F. (2017). *Efektifitas Penerapan Pendekatan Integratif pada Proses Pembelajaran Akhlak di Mts DDI Majene Sulawesi Barat* [Diploma, Universitas Islam Negeri Alauddin Makassar]. <https://repositori.uin-alauddin.ac.id/11635/>
- 13) Cohen, L., Lawrence Manion, & Keith Morrison. (2018). *Research Methods in Education* (8 ed.). Routledge: Taylor and Francis Group.
- 14) Dalimunthe, M. A., Pallathadka, H., Muda, I., Manoharmayum, D. D., Shah, A. H., Prodanova, N. A., Mamarajabov, M. E., & Singer, N. (2023). Challenges of Islamic education in the new era of information and communication technologies. *HTS Theologiese Studies / Theological Studies*, 79(1), Article 1. <https://doi.org/10.4102/hts.v79i1.8608>
- 15) Fitriyani, A., Adellia, D., & Siva, N. (2023). *Integrasi Islam Dan Ilmu Pengetahuan*. 2(3), 531–536.
- 16) Gani, I., Tomoliyus, T., & Hariono, A. (2023). Integration of multiple intelligence in the learning process of physical education in elementary school based on teacher gender. *Retos*, 49, 365–373. <https://doi.org/10.47197/retos.v49.99093>
- 17) Ghozi, A. (2013). KEKUATAN KARYA SASTRA MUHAMMAD IQBAL DAN PENGARUHNYA TERHADAP MASYARAKAT ISLAM INDIA. *el-Qudwah.*, 9(50), 18.

Exploration of Educational Practices Through Integration-Based Madrasahs According to Muhammad Iqbal's Perspective

Study at Madrasah Ibtida'iyah (Mi) Nu Banat Kudus Indonesia

- 18) Helmi, J. (2017). TINJAUAN TERHADAP KONSEP PENDIDIKAN MENURUT MUHAMMAD IQBAL. *Al-Ishlah: Jurnal Pendidikan*, 9(1), 70–91. <https://doi.org/10.35445/alishlah.v9i1.6>
- 19) Hidayatullah, S. (2014). Perspektif Filosofis Sir Muhammad Iqbal tentang Pendidikan Islam. *Jurnal Pendidikan Islam*, 2, 419. <https://doi.org/10.14421/jpi.2013.22.419-440>
- 20) K, H. (2015). PEMIKIRAN MUHAMMAD IQBAL DAN PENGARUHNYA TERHADAP PEMBARUAN HUKUM ISLAM. *AL `ADALAH*, XII(3).
- 21) Lexy J. Moleong. (2013). *Metodologi Penelitian Kualitatif*. PT. Remaja Rosdakarya.
- 22) Lubis, M. I., Hitami, M., & Alpizar, A. (2022). Pemikiran Muhammad Iqbal: Pengaruh rekonstruksi pendidikan Islam pada dunia Pendidikan tinjauan filosofis antropologis. *At-Tarbiyah al-Mustamirrah: Jurnal Pendidikan Islam*, 3(2), Article 2. <https://doi.org/10.31958/atjpi.v3i2.6031>
- 23) M. Djamal. (2015). *Paradigma Penelitian Kualitatif*. Pustaka Pelajar.
- 24) Mansur, R. (2008). MUHAMMAD IQBAL (Sejarah dan Pemikiran Teologisnya). *LENTERA*, 12(9), 75–84.
- 25) Muluk, S., Habiburrahim, H., Zulfikar, T., Orrell, J., & Mujiburrahman, M. (2019). Developing generic skills at an Islamic higher education institution curriculum in Aceh, Indonesia. *Higher Education, Skills and Work-Based Learning*, 9(3), 445–455. <https://doi.org/10.1108/HESWBL-06-2018-0064>
- 26) Nugraha, M. T. (2020). Integrasi Ilmu dan Agama: Praktik Islamisasi Ilmu Pengetahuan Umum di Perguruan Tinggi. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 17(1), Article 1. [https://doi.org/10.25299/al-hikmah:jaip.2020.vol17\(1\).3927](https://doi.org/10.25299/al-hikmah:jaip.2020.vol17(1).3927)
- 27) Nuryamin. (2020). PEMIKIRAN FILOSOFIS MUHAMMAD IQBAL TENTANG PENDIDIKAN. *Jurnal Pendidikan Kreatif*, 1(2), 47–60. <https://doi.org/10.24252/jpk.v1i2.20017>
- 28) Observasi di MI NU Banat Kudus. (2023).
- 29) Puspika Sari, H. (2020). Rekonstruksionisme Pendidikan Islam Menurut Muhammad Iqbal. *Al-Fikra : Jurnal Ilmiah Keislaman*, 19. <https://doi.org/10.24014/af.v19i1.10076>
- 30) Puspitasari, R. (2017). PENDIDIKAN ISLAM MENURUT MUHAMMAD IQBAL. *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat*, 6(3), Article 3. <https://doi.org/10.1161/mhj.v5i3.740>
- 31) Sari, R. M. (2012). *AMBIVALENSI INTEGRASI ILMU AGAMA DAN SAINS: STUDI TRANSFORMASI KONFLIK DAN KONSESUS PENGARUH ILMU AGAMA TERHADAP PERKEMBANGAN IPTEK DI ZAMAN MODERN*. 2036–2055. <http://digilib.uinsa.ac.id/14032/>
- 32) Sugiyanto, S., & Arifin, L. (2022). Integrasi Pembelajaran Pai Melalui Mata Pelajaran Ipa Dalam Upaya Meningkatkan Komitmen Keagamaan Siswa Sma Primaganda Jombang. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 4(2), 155–172. <https://doi.org/10.54437/ilmuna.v4i2.619>
- 33) Sugiyono. (2012). *Metode Penelitian Kuantitatif, Kualitatif dan RD*. Alfabeta.
- 34) Suharto, T. (1995). *Rekonstruksi Pemikiran Pendidikan Islam: Telaah Pemikiran Muhammad Iqbal*. 1–16.
- 35) Syaukani Ahmad. (1997). *Perkembangan Pemikiran Modern di Dunia Islam*. Pustaka Setia.
- 36) Wawancara di MI NU Banat Kudus. (2023).
- 37) Widyastini, W. (2018). KONSEP PEMIKIRAN FILSAFATI MUHAMMAD IQBAL TENTANG PENDIDIKAN DAN RELEVANSINYA DENGAN PEMBANGUNAN KARAKTER BAGI BANGSA INDONESIA. *Jurnal Filsafat*, 27(1), Article 1. <https://doi.org/10.22146/jf.22089>
- 38) Yunasril Ali. (1991). *Perkembangan Pemikiran Falsafi dalam Islam*. Bumi Aksara.