
Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education

Tri Sanyoto¹, Nazar Fadli², Rozi Irfan Rosyadi³, Muthoifin⁴

¹Sekolah Dasar Islam Integral Luqman Al-Hakim Hidayatullah Surakarta, Indonesia

²Department of Islamic Studies, Necmettin Erbakan University, Turkey

³Human Resources & School of Management Studies, Jawaharlal Nehru Technological University Hyderabad, India

⁴Magister of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

tris.abunafa@gmail.com, nazarfadli@ogr.erbakan.edu.tr, rozirosyadi@gmail.com,

mut122@ums.ac.id

Article History: Received January 06, 2023; Revised January 12, 2023; Accepted February 21, 2023

Abstract: *The purpose of this study was to determine the Concept and Implementation of Tauhid-based integral Education in Hidayatullah Elementary and Secondary Education in Surakarta. The approach used in this research is qualitative. The type of this research is descriptive research. This research was conducted at the Madya Hidayatullah Campus, Surakarta with the methods of observation, interviews, and documentation. .data analysis techniques used through source classification, data reduction, data presentation, drawing conclusions and verification. The concept of Tauhid-Based Integral Education in Hidayatullah Elementary and Secondary Education in Surakarta refers to the concept of making Tawhid the basic source as well as the core value of education. The concept of the framework of integrating inner tawheed consists of internalization, socialization, application, expansion and protection. For implementation strategy is the integration of knowledge, system integration and institutional integration. Efforts were made to achieve the target of achieving the concept to the fullest by standardization, centralization and systemic integration in the management of education. With the basic method of recitation of recitations, tazkiyah and ta'limul kitab wa al wisdom education in Basic Education Implementation of Integral Education Based on monotheism is more focused on the aspect of cultivating Adab, while in Secondary Education other than the cultivation of adab, the provision of understanding has begun to be prioritized science as the basic capital to carry out taklif sharia.*

Keywords: *tauhid, integration, basic education, secondary education, Islamic education.*

INTRODUCTION

Education is an important pillar of human civilization [1]. A good education will certainly produce good output as well. The picture of competence, attitudes and behaviour of the current generation is the result of education that has been carried out in the past. However, if we look at the current phenomenon, the behaviour and morals of our generation still show a degradation to a low point as humans who are said to be educated. Our educational output is not fully in line with the expected competencies as per educational objectives [2]. The profiles of people who get the label of educated or elite show the massive corruption behaviour in this country.

The factual condition of society still faces a multidimensional crisis in its life, the problems of poverty, ignorance, destitution, moral decline and injustice are still major problems for our nation. Corrupt, materialist, hedonist and secularist behaviour is still at the root of the problems we all face. The birth of educational institutions in Hidayatullah, among others, was intended to provide solutions for the resolution of community problems. The multidimensional crisis that occurs in this ummah is also contributed by an education system that no longer refers to Islamic education and tends to be secular to produce materialistic, liberal and hedonic outputs [3].

The problem of scientific dichotomy has become a problem that has never been debated in Islamic education. According to Ahmad Barizi, there is an assumption of further mapping between what is called revealed knowledge (knowledge derived from God's revelation) and scientific knowledge (knowledge derived and derived from human thought analysis) such as philosophy, social sciences (social sciences), humanities (humanities sciences), natural sciences (natural sciences), and exact sciences (mathematic sciences) [4]. In general, education providers, especially Islamic-based ones, offer a concept of education delivery that combines the two aspects that have been often dichotomous [5]. Of course, this is a positive thing, especially if you look at Al-Attas's assumption that the greatest challenge secretly faced by this Ummah is the challenge of knowledge, not in the form of ignorance but knowledge that is understood and spread throughout the world by western civilization [6].

If identified, the main problems of Muslims can be divided into two major problems; the first internal problems that exist in Muslims themselves and the second external problems that come from the enemies of Islam. Internal problems with the existence of slander and slander shahwat. The external problem of enmity from Jews and Christians that will not stop until the Day of Judgment distances Muslims from the values of Islamic teachings. Likewise, in education, the implementation of Islamic education has not escaped these basic problems [7].

If we want to see the quality of the future in the next 10 years then we can see how children of primary and secondary education age are currently prepared. Given the next 10 years, these children will enter a productive age that tests their quality. So we should ensure that we have prepared that generation with the concept of education and the implementation of education according to the concept that has been well planned. Muslims are currently the majority but do not have the power to determine policy, this certainly illustrates the quality of Muslims which is certainly still far from expectations. Islam with its teachings has certainly been tested as a teaching that brings high quality and no one will even exceed it. Quality will be achieved when Muslims return to their teachings in a pure and consequent manner. This can only be achieved by improving the quality of education. Especially in primary and secondary education because there is no doubt that success in educating and shaping the morals or character of students at this level is a fundamental step in determining the condition of nationality in the future [8]–[10].

Islamic education, which is expected to be a solution to the problems of the ummah, at the same time also has its area of study of problems both fundamental, structural and operational [11]. From this area of study, we are familiar with the terms macro and micro problems that exist in Islamic education. Efforts to contribute ideas and alternative concepts to overcome the problems of the ummah through education have been widely carried out by Muslims both through the thoughts of individuals, institutions and Islamic organizations. All Islamic organizations offered the concept of education which later became a developed characteristic. The concepts of integrated education, the concept of Sharia-based education, and the concept of adab-based education are the concepts offered. This is very positive considering that most people pin their hopes on Schools/Madrasahs as educational institutions that are expected to be able to provide solutions to the problems of the community [12], [13].

Based on the Hidayatullah education development data report for 2015-2020, it experienced a growth of 54%. The number of formal schools increased from 203 data in 2015 to a total of 313 in 2020. Meanwhile, when viewed from the number of elementary and secondary

education students, has grown 64% from the number of 28085 students in 2020 to 47314 students. This shows that Hidayatullah education both nationally and locally has grown rapidly. Tawhid-Based Integral Education implemented in Hidayatullah schools seeks to integrate all educational activities and management with tawhid values. It is important to get more attention and study related to the planning, implementation and evaluation system to obtain a complete concept so that standardization efforts can be carried out, School quality assurance can also continue to be maintained so that its existence has a greater contribution to the realization of the vision of the establishment of Islamic civilization [14]–[16].

Dissertation research entitled Principles of Integral Education and its possible implementation in existing educational system by Ketaki Modak published by the University Grants Commission, explains the concept of integral education which is very relevant and related to the basis of this research. In the paper there are several important aspects related to the coaching process, the impact and the function of integral education and its relevance to students based on certain fields. Researchers try to understand the concept of integral education. In this study it is also said; "The system which imparts integral education is called 'free progress system'. The Mother has given the outline of Integral Education in her talks, in her speeches, and her articles. But as they are only the guidelines one has to grasp them and find the true meaning of what are her ideas. But in trying to grasp the concept, everybody's perception is different from one another. A lot of material has been published advocating one's idea to be truer than the other. So after studying the various perspectives, various views, various opinions the researcher has to find the nearest version of the concept of what the Mother is trying to say". The theory presented here will greatly clarify the research base that researchers will reveal both in the field and in this paper [17]–[19].

Jurnal penelitian internasional yang berjudul The Development Model of Students Guidance Management Based on Islamic Academic Culture in UNISSULA oleh Nuridin. Dalam penelitian ini diungkapkan bahwa "Islamic Academic Culture includes two things, namely the strengthening of ruhiyah (the spiritual values of Islam) and the strengthening of science. Aspects of the strengthening of the ruhiyah are done with getting used to the daily congregation, Islamic dress, clean environment, example, movements and other Islamic morality. Strengthening the science conducted through the spirit of iqra' (reading, researching, discussing), reconstruction of science based on Islamic values, and appreciation of science (Supadie, 2008:29). The Model of Islamic Academic Culture is made of integral education, physical education, spiritual, cognitive, affective, and psychomotor can be done well. With alignment (integration), the formation of a strong unity [20].

This study discusses the power of learning integration and monotheism that can trigger the thinking power and enthusiasm of students in realizing their desires based on the teachings that have been conveyed. For this reason, this research can be a source of reference for researchers to get to know students and their abilities. So far, the concept and implementation of Integrative Education are still understood and implemented by combining general education and Islamic education, combining the products of Western thought with Islam only [21]–[23].

If the concept and implementation of integration like this is carried out, there is a problem with the products of science and thought that are not compatible with Islamic values. Hidayatullah Education offers the concept and implementation of integrative education based on Tawhid known as Tawhid-Based Integral Education. Departing from the background of this problem, the author thinks it is very important to enrich insight into how the Concept and Implementation of Tawhid-Based Integral Education is implemented in Hidayatullah Surakarta Primary and Secondary education.

RESEARCH METHODS

This research uses a qualitative research paradigm. Researchers research natural objects and use the question of what and how. This follows the characteristics of qualitative research, namely a study used to examine a natural object condition, where the researcher is the key

instrument, data collection techniques are carried out triangulated (combined) inductive data analysis and qualitative research results emphasize meaning rather than generalization [24]. The focus of research is on the phenomena experienced by subjects in research related to behaviour, and perception of motivation as a whole by describing in the form of words and language in a natural context and not related to numerical data [25], [26].

This type of research is field (field research), and laboratory. There are three types of research based on the type of research, namely (1) exploratory which is characterized by being open, looking for and not yet having a hypothesis; (2) explanatory (looking for new things) characterized by analyzing relationships between variables and testing hypotheses; (3) descriptive, which describes in detail the reality or phenomena by providing criticism or assessment of the phenomenon following the point of view or approach used. Research Approach. This research is a critical study of the written or printed content of the object of study. This research is qualitative by formulating concepts from philosophical, theoretical and practical implementation [27].

Researchers begin this research by collecting research materials and data, analyzing and then formulating them into renewable knowledge. This study is conducted through several scientific approaches, especially ideological approaches and educational management approaches. This is because the main focus of researchers is to know the concept of ideology which is a value system and becomes a view of life that can move the existing community to take concrete actions in the management of Primary and Secondary education in Hidayatullah Surakarta. Data is all information (information) about everything related to the purpose of research. Thus, not all information or information is data. According to Lofland cited by Moleong, the main data sources in qualitative research are words and actions, the rest such as documents and others are supplementary data [28]-[30].

The data source is from which the data can be obtained. Data sources in this study are classified into primary data and secondary data. Primary data is the source that will be used as the main material in this study and can be words obtained through interviews [31]. The informants in this study were the Board of Yayasan Al Kahfi Hidayatullah Surakarta, Principals, teachers, students and guardians of Integral Schools Based on Primary and Secondary Education Hidayatullah Islamic Boarding School Surakarta. Secondary data sources are data that concern various things that can explain the challenges of the problems discussed in this study, namely in the form of documents, written data and so on that are also related to research [32][33].

The object of this research is Hidayatullah Surakarta Basic Education, namely SDIT Luqman Al-Hakim and Secondary Education, namely MTs-MA Al Kahfi. This research was conducted by focusing on the 2021/2022 Academic Year and the current concept. Data collection techniques in this study are observation, in-depth interviews and documentation. The qualitative data validity test in this study was carried out with 3 criteria, namely credibility, dependability, and confirmability. Credibility tests are tested by lengthening observations, increasing diligence in research, triangulation, and peer discussion. The dependability test is tested by conducting an audit of the entire research process carried out. Test confirmability by testing the research process and research results. Data Analysis techniques are used through source classification, data reduction, data presentation, conclusion drawing and verification.

RESULTS AND DISCUSSION

The core value of Islamic civilization is Islam and Tawhid is the core of Islamic teachings. The process of understanding Islam through education starts from the basic principles of making tawhid as a basis for formulating basic concepts and standards of methodology and strategies in implementing it. Tawhid became the most fundamental and radical distinction between faith and disbelief for mankind [34].

Tawhid becomes an identity, binding the various parts of the elements that make up civilization, so that the bond becomes a knot of integral unity that forms the building of civilization. Its position as a principle of basic, essence and identity is then tawhid is used as a source, a wellspring of life that determines a phenomenon of the formation of Civilization [35].

It is traditional and easy to understand that monotheism is the belief that God has no right to worship except Allah alone. Such meaning is simple but full of meaning and consequences for a belief and attachment to a great value. This sentence of tawhid has the meaning of condensing Islamic culture and civilization which is so rich in noble values. So deep is the meaning in the sentence or shahada (testimony) of Islam. All the wealth, richness, history, culture knowledge, wisdom and civilization of Islam are condensed into the weighty phrase "la ilaaha illallah" [36].

As the essence of civilization, monotheism has two facets or dimensions: methodological and conceptual. The first determines the form of application and implementation of the first principles of civilization; The second determines the first principle itself. Tawhîd is linguistically derived from the word wakhada-yuwahhidu-tawhîdan which means oneness, oneness, or to perceive, i.e. to perceive Allah pervading all confessions [37]. Tawhid (as an expression of faith) is not enough to simply believe in Allah; believing Him to be the creator of heaven and earth, yet logically has the consequence of following the instructions that have been given by Allah and His Messenger.

The Qur'an and Sunnah as the Main Foundation of Education

Tawhid-based education is the entire educational activity that includes guidance, coaching, and developing human potential according to the talents, levels of abilities, and expertise of each which originates and leads to Allah Subhanahu wa Ta'ala. The main characteristic of tawhid-based integral education is to prioritize civilization before science by making the Qur'an and Sunnah its main foundation in organizing education. The material and methodology of the concept and implementation of education are extracted from both [38].

Tawhid-based education is one of Hidayatullah's big ideas as a solution to Islamic education in preparing future Islamic generations. So a clear identity is needed in its existence. In monotheism-based education, there is no educational dichotomy. Islam has applied various methods in its education, such as religious and scientific, empirical and rational, deductive and inductive, subjective and objective, theory and practice, without making one method dominant over the others.

True monotheism also includes a correct understanding of who He is and how to behave toward Him and objects other than Him. The idea that tawhid needs to be used as a paradigm of Islamic education is not without basis and logical reason. Because, as described above, tawhid as a worldview contains fundamental values that can be used as the basis for building Islamic education. From this perspective, it can be taken that the function of tawhid is to transform every individual who believes in it into a "Muwahhid" who has noble qualities that free himself from every bondage that will confine him to an inhuman situation. Such an analysis confirms that monotheism is a living view of universal unity; unity between three separate hypostatics—God, man, and nature—because they all exist together and have a relationship with each other [39].

Tawhid consciousness is implemented to produce universal individuals, namely mastering various disciplines. Such is the synergy between Islamic religious teachings and educational aspects. Where there is no separation or dichotomy in science, whether religious or general and the Qur'an never distinguishes between the two. The occurrence of these differences is motivated by differences in perspectives and frameworks of thinking as well as problems related to nature, humans and life by Western scientists. The West assesses nature, man and life from a material point of view and produces its benefits to man materially.

In the context of the implications of the human concept based on Tawhid-based education, of course, it departs from the source of the human concept itself both in element, position and role as well as its potential taken from the formulation of the Qur'an and Sunnah. Therefore, the basis that becomes a reference for Islamic education should also be a source of truth values and strength that can lead students towards educational achievement.

The Qur'an and the sunnah of the Prophet Sallallahu 'alaihi wa sallam became the main foundation of Islamic education. The system or pattern of education based on the Qur'an and the sunnah of the Prophet Sallallahu 'alaihi wa sallam is practised in an education system, monitored, evaluated, and perfected continuously. A role model or figure who can be exemplified perfectly, the Qur'an affirms that the ideal example who has great morals is the Prophet Muhammad Sallallahu 'alaihi wa sallam. Because he directly obtained tarbiyah from Allah Subhanahu wa Ta'ala.

The concept that has been implemented by the Prophet Muhammad Sallallahu 'alaihi wa sallam in carrying out his mission to improve the morals of his people has the basic pattern of tilawah, tazkiyah, and ta'limah al-Qur'an and hikmah. This is consistent with the Qur'an which confirms the function and role of the Prophet as the guide of the Ummah, which was previously in manifest heresy [40].

Principles and Manhaj of Hidayatullah Education

The principle and manhaj of Hidayatullah's education refer to the systematics of revelation, taken from the values of the four surahs that came down at the beginning of the prophethood namely: surah al-Alaq: 1-5, sura al-Qalam: 1-7, sura al-Muzzamil: 1-10, sura al-Muddatstsir: 1-10. The first four surahs (Al-Alaq, Al-Qalam, Al-Muzzamil, and Al-Muddatstsir). This archetype is then used as a manhaj movement or struggle. So Hidayatullah was declared as a mass organization that has its identity as al harokah al jihadiyah al Islamiyah. This pattern is also a framework for carrying out the concept of education which will ideally lead to the condition of the people described in surah al Fatihah. Conditions that describe the achievements of the Ummah of Islamic civilization [41].

This framework contains important principles (mabda' asasi) or core values (core values). The realm of this framework includes the cultivation of values, concepts, visions, standards, and models of personality and beliefs. The standards and indicators of the success of the educational process refer to the standards of the process of implementing this concept well, so this will be a measure in colouring the person, guiding, and shaping his behaviour.

With this manhaj, Hidayatullah Education has characteristics, as well as being a differentiator from other education. In other words, Manhaj's systematics of revelation becomes the identity or identity of Hidayatullah Education. Hidayatullah's education could use the methods of alien civilizations, but not the manhaj or its framework. Using foreign frameworks is believed to be not only wrong but also destructive to Islamic civilization. Western sciences, such as science, for example, are not completely rejected or accepted. The Islamic framework will filter it first [42].

Basic framework integrating Tawhid

1. Internalization. The process of incorporating the value of tawhid into oneself, learners through activities, qiroah, tilawah, tahfizh, ta'limah, tadabbur, tafakkur
2. Socialization. The process of socializing the value of monotheism to others in social interactions with fellow humans, both in the family and society
3. Application. Writing down the value of tawhid in all aspects of life, by fulfilling the standards of the purpose of carrying out the Shari'a, in protecting deen, property, soul, nasab / offspring, reason and also the honour of mankind.

4. Expansion. Efforts so that the value of monotheism is widely disseminated, internalized, socialized and applied. The main activities in this expansion effort include tabligh, da'wah, tadzkiroh, mau'idzah
5. Protection. Efforts to protect or protect from enemies of monotheism both internally by weakening people's understanding and externally ideas that are not following monotheism include atheists/communists, liberalists, socialists, capitalists and materialists.

Table. 1 Basic Framework for integrating monotheism

Working Framework for Tawhid Integrat	Primary Education	Secondary Education
Internalization	<i>Qiroah, tilawah, tahfizh</i>	<i>tadabbur, tafakkur, ta'allum</i>
Socialization	Internal, school and family	External, Pesantren, family, community
Actualization	Operational civility, morals and	Maintaining religion, intellect, property, s and honour
Expansion	Basic provisions as a da'i candidate, s confidence, independence	Tabligh, dakwah, tadzkiroh, mau'idzah
Protection	Basics of Faith	Ghazwul Fiqr, various ideologies

The manhaj can be translated into the teaching and learning process, work culture, management, decision-making, HR coaching, and all other aspects to be achieved by the Institution. Consequently, teachers, caregivers, students, employees, and the entire community of the Institute are important to understand this Manhaj well because they are part of playing an important role in demonstrating this Manhaj in real life.

Educational Objectives

The objectives of Tawhid-Based Integral Education include: Shaping man following the vision & and mission of his creation as His servant and caliph, building a complete and balanced human being in terms of spirit, aqliyah, and jismiyah. Supply piety of heart, intelligence of mind, as well as physical skills. Teaching ulumuddin and general sciences (science/social), as well as practising technical skills. The ideal image of insane kamil born from the process of Tawhid-based international Education includes; Having a strong faith, Having a good mentality and spirituality, readiness as a manager and leader, Having high obedience in implementing Islamic law, Becoming a figure with charity, adequate intelligence/intellect, Mastering science and technology. The steps of the character building stages are implemented in education from an integrally early age, primary and secondary age. The archetype offered in the concept of integral education based on Tawhid Hidayatullah uses the pattern of Systematics of Revelation; First, instilling Islamic aqidah to students, by introducing the essence of God, nature and humans. From this process was born the consciousness of Tawhid. Second, building the ideal of upholding Islam as a consequence of qidah shahihah Islam. Third, equip oneself with ritual worship, and build a relationship with God. Fourth, prepare and invite students to be ready to preach, and convey Islamic values. Fifth, build a complete Islam by demonstrating in Islamic civilization, to individuals, families and communities within the framework of the Imamate and pilgrims [43].

Tawhid-based integral Education has several educational concepts, including; First, the global concept of Science includes; Allah as the source of all knowledge, There are two types of knowledge namely Qauliyyah (revelation) and Kauniyyah (nature), and two laws demanding the knowledge of fardhu 'ain and fardhu kifayah, seeking knowledge accompanied by adab and seeking knowledge to be practised and spread. Secondly, the concept of manhajut talaqqi wal istidlal where Islam is placed is al-haqq which was revealed by Allah to His prophet based on revelation (adillah qauliyyah). Base the postulates agreed upon by the scholars, the Qur'an, Hadith, Ijma' and Qiyas. Hadith that can be used as a blajjah: mutawatir and ahad, both shahih and hasan.

The hadith of ahad that is dhabit (shahih and hasan) can be used as blasphemy, both in aqidah and shari'ah. The hadith dha'if cannot be used as an argument. Third, the correct method of receiving knowledge is by glorifying the nash-nash syar'i, by prioritizing the Qur'an and Sunnah over other sayings. Always rely on the Sunnah of Shahehah by understanding the nash-nash syar'i correctly. As for the method of understanding the nash-nash shari'i by sticking to the manhaj shahabat., knowing the rules of the Arabic language, combining the nash-nash related to the discussion and knowing the maqashidush of sharia (the purpose of establishing sharia). If several arguments are found that seem contradictory, then a way is taken, if possible, that the postulates are compromised while if they cannot be compromised and each is known the date of occurrence, then the one that comes later stabs the previous one and if the date cannot be known, then it is tarjih. Finally, if it cannot be fooled, then a tawaquf attitude is taken.

Among the disciplines needed to understand Nash: Ulumul Hadith, Science of Ushul Fiqh, . Qawaidul Fiqh, etc. Fourth regarding the concept of taklif syar'i Dinul Islam is a mandate given to humans as taklif syar'i, to be carried out in their lives kaffah. Taklif Shar'i is meant to understand (al-ilmu), believe (al-yaqin), practice (al-'amal), preach (ad-Da'wah), and fight (al-Jihad). Shar'i taklif systematized in manhaj sitematics Revelation: Al-Alaq: al-'ilmu, Al-Qalam: al-yaqin, Al-Muzzammil: al-'amal, Al-Muddatstsir: ad-da'wah and Al-Fatihah: al-jihad and Fifth, the concept of the development of students in taklif syar'i. Level in terms of academic competence: Ittiba': following the results of ijthihad ulama accompanied by an understanding of the postulates of shari'a on which they base The person who ittiba' is called muttabi' and the level of ijthihad: devoting all intellectual abilities independently to making a legal decision from his sources, the person whom ijthihad is called a mujtahid. As for the definition of mukallaf, aqil & and baligh, men have experienced ihtilam and women have menstruated [44].

Application in levelling, in Primary Education (SD-SMP/MTs): Emphasis on the science of fardhu 'ain, preparation to receive taklif to become muttabi'. Secondary or advanced education level at (SMA / MA): Emphasis on the science of fardhu kifayah, Majors starting from this level have been prepared to be ready to become teachers, da'i, prospective ulama-mujtahid.

The five concepts that have been conveyed are framed in the framework of teaching the science of qauliyah (revelation) based on postulates (hujjah) and kauniyah (sunatullah). The process is interpreted by the process of transforming knowledge and values with the direction of the barometer of success indicators by referring to the view of the best generation, the necessity to emulate them, and the importance of taking scientific heritage from them with parameters (measuring instruments) in Islam al-Quran and Sunnah. The best generation in its concept (khair un-nas/al-qurun) according to the Qur'an and Sunnah: the generation of shahabat, tabi'in and tabiut tabi'in (respectively). The advantages of the best generation include advantages in science and charity. So there is an obligation of ittiba' to them in the manhaj of knowledge and charity [22].

Integration of Hidayatullah Integral Education

1. Science Integration. On the concept of Tawhid education, Allah is the source of Knowledge, He is Rabb who has the nature of al 'Aliim. Allah has sent down a revelation that is the Qur'an and has sent the Prophet Muhammad Sallallahu 'alaihi wa sallam as a messenger. Allah also created all beings, and this universe, so all knowledge both qauliyah and kauniyah has its source in Allah. As an effort towards the integration of tawhid, it begins with the integration of science in the sense that it is not only in the form of combining religious science and secular science in one educational program that can be in one institution but still runs with its science. As Mulyadi Kertanegara argues, combining two different sets of sciences, secular and religious, in an educational institution that occurs today without being condemned by epistemological construction is an effort that will not

produce integration, but only gather in the same space two entities that run independently [23]. So to get integration with the epistemological level of integrity, integration is sought at several aspects of the level; integration of ontologies, integration of classification of sciences and integration of methodology [23].

2. System Integration. System integration in Tawhid-Based Integral Education is interpreted as a process of transforming knowledge and values for students. This transformation process involves all components of education as well as the subject and object of education directed following the value of tawhid.
3. Institutional Integration. The concept of integrality of educational institutions which include, families, schools and communities is synergized in a Hidayatullah Integral Education campus which has the status level of pilot campus, primary campus, intermediate campus, main campus and parent campus. The environment or bi'ah pesantren synergizes between educational institutions integrally, both schools, mosques, dormitories, family housing, and communities around the pesantren with guidance for each subject in each institution [45], [46].
4. Curriculum Integration Concept. The curriculum in full-day school basic education is in the boarding school / Pesantren pattern. The curriculum carried out by basic education is a combination of the curriculum of the Ministry of Education and Culture with the Hidayatullah curriculum. The secondary level combines the curriculum of the Ministry of Religion and the curriculum of the Hidayatullah Islamic Boarding School. The material taught includes subjects that are in the structure of the official and religious affairs curriculum but are taught with the Tawhid framework in the approach and learning process.
5. Integration in Educational Methods. Integral education method based on tawhid, using manhaj educational pattern based on Qs. Jumu'ah verse: 2.

Tilawah. In basic education, tilawah is emphasized on basic mastery in reading the Qur'an fluently with tahsin, tajweed and tahfizh, in secondary education added knowledge of tools to understand the verses of the Qur'an, translation of the Qur'an, ulumul Qur'an and immersion of Arabic through qiroah, kitabah, muhawwarah, nahwu and shorof.

Tazkiyah. This tazkiyah process is carried out with a habituation system of madrasah activities in synergy with the pesantren program with spiritual strengthening activities. The custom of dhikr morning, evening and night, Qiyaamu lail, fasting sunnah Monday and Thursday. Halaqoh and the nawafil movement as the driving force of the system and the shutter of evaluation and control of these activities.

Ta'lim al Kitab wa al hikmah. Learning or the process of transferring knowledge based on revelation as the kauliyah verses of Allah and wisdom that relies on the kauniyah verses of Allah Subhanahu wa Ta'ala. Conceptually, Tsanawiyah Madrasah level education is included in the realm of Basic Education, but in terms of management standards/institutions, Tawhid-based integral education is included in Secondary Education [47]. This can be described in the following table:

Table. 2 Comparison of Implementation in Primary and Secondary Education

Basic Concepts	Primary education	Secondary Education
Tiering Realm	SD-MTs	MA
Institution	SD	MTs-MA
Introduction to the hujjah Runw	Qur'an dan hadits	Qur'an, Hadits, Ijma' dan Qiyas
Foundation	tauhid	tauhid
Purpose	abdullah, khalifatullah	abdullah, khalifatullah
Competency Target	Muttabi'	Mujtahid
Time Range	full-day school	boarding school
Material	Science Fardhu 'ain, SD-MTs	The science of fardhu Kifa especially the MA
Gender Segregation	Start grade 4	Separate dormitory and Institut

		environments
Learning realm	Tsaqofiyah, ruhiyah, and jasadiyah	Tsaqofiyah, ruhiyah, and jasadiyah
The realm of the learning environment	School-Family (home)-Community	Schools-Mosques-Pesantren

CONCLUSION

The Concept of Tawhid-Based Integral Education in Primary and Secondary Education Hidayatullah Surakarta. Tawhid-based education is the entire educational activity that includes guidance, coaching, and developing human potential according to the talents, levels of abilities, and expertise of each which originates and leads to Allah Subhanahu wa Ta'ala. The main characteristics of tawhid-based integral education are: Prioritizing civilization before science. Foundation. Tawhid-Based Integral Education, based on Tawhid based on the Qur'an and Sunnah. The objectives of Tawhid-Based Integral Education include: Shaping humans following the vision & mission of their creation as His servants and caliphs, building a complete and balanced human being in terms of spirit, aqliyah, and jismiyah. The basic framework integrates Tawhid. The main works in the process of integrating monotheism include; internalization, socialization, application, expansion and protection. The education system is international, applied in the integration of science, system integration and institutional integration. The methodology of the educational process uses the philosophy of Q.S Jumu'ah verse 2, namely the process of tilawah, tazkiyah and ta'limu al Kitab wa al hikmah as the basic pattern of his teaching methodology. The main and fundamental difference conceptually in the implementation of primary and secondary education is more based on factors of shared tactical needs and stages of development of students or students. Implementation of Tawhid-Based Integral Education in Hidayatullah Surakarta primary and secondary education. Integrating, the official curriculum, the Ministry of Religion and the independent curriculum of the Hidayatullah dikdasmen. Basic education is held with the concept of full-day school while secondary education with the concept of boarding school. Developing the ability of students as a whole in the development of tarbiyah tsaqofiyah, ruhiyah, jasadiyah, qiyadiyah and ijtima'iyah.

Acknowledgements

The authors would like to thank the rector of Universitas Muhammadiyah Surakarta Indonesia and Necmettin Erbakan University Turkey for supporting the publication of this article, and a team from Human Resources & School of Management Studies, Jawaharlal Nehru Technological University Hyderabad, India.

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] C. Agus, "Pendidikan Jiwa Merdeka", 2018, [Online]. Available: <https://acahyono.staff.ugm.ac.id/2018/05/pendidikan-jiwa-merdeka-prof-dr-cahyono-agus.html>
- [2] Akmal Mundiri IAI, The Leadership of Headmaster in Building a Work Culture Based on Pesantren, vol. xxi, 1335, no. November. 2016. [Online]. Available: <http://etheses.uin-malang.ac.id/id/eprint/5544>
- [3] Hermawan, "Pengaruh Pembelajaran Mahfudzhat Terhadap Akhlak Santri Pondok Pesantren Ibadurrahman Cipondoh Tangerang," Uin Syarif Hidayatullah Jakarta, 2018. [Online]. Available: <http://repository.uinjkt.ac.id/dspace/handle/123456789/41892>

-
- [4] M. F. Fahrurrozi, “Nilai-Nilai Pendidikan Tauhid Dalam Kisah Ashabul Ukhdud Surat Al-Buruj Perspektif Ibn Katsir Dan Hamka,” *Profetika J. Stud. Islam*, vol. 19, no. 2, pp. 163–174, 2018. <https://doi.org/10.23917/profetika.v19i2.8123>
- [5] S. Nasihatun, “Pendidikan Karakter dalam Perspektif Islam dan Strategi Implementasinya,” *Andragogi J. Diklat Tek. Pendidik. dan Keagamaan*, vol. 7, no. 2, pp. 321–336, 2019. <https://doi.org/10.36052/andragogi.v7i2.100>
- [6] A. J. Nadia and R. F. Lidia, “Konsep Pendidikan Islami Menurut Ahmad Tafsir,” *Fikrah*, pp. 15–24, 2010. [Online]. Available: <https://ejournal.uika-bogor.ac.id/index.php/FIKRAH/article/download/215/eng.pdf>
- [7] Y. Lisnawati, A. Abdussalam, and W. Wibisana, “Konsep Khalifah Dalam Al-Qur`An Dan Implikasinya Terhadap Tujuan Pendidikan Islam (Studi Maudu’I Terhadap Konsep Khalifah Dalam Tafsir Al-Misbah),” *TARBAWY Indones. J. Islam. Educ.*, vol. 2, no. 1, p. 47, 2015. <https://doi.org/10.17509/t.v2i1.3377>
- [8] D. Astuti, E. Supriyanto, and M. Muthoifin, “Model Penjaminan Mutu Ketercapaian Kompetensi Dasar Dalam Sistem Pembelajaran Online Pada Situasi Work From Home (Wfh),” *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 129–139, 2020. <https://doi.org/10.23917/profetika.v21i1.11655>
- [9] M. A. Anshori, and S. Suryono, “Metode Pembelajaran Tahfiz Al-Quran di Madrasah Aliyah Tahfiz Nurul Iman Karangar dan Madrasah Aliyah Al-Kahfi Surakarta,” *Profetika, J. Stud. Islam*, vol. 17, no. 2, pp. 29–35, 2016. <https://doi.org/10.23917/profetika.v17i02.5295>
- [10] A. Z. Mubarak, “Model pendekatan pendidikan karakter di pesantren terpadu,” *Ta’dibuna J. Pendidik. Islam*, vol. 8, no. 1, p. 134, 2019. <https://doi.org/10.32832/tadibuna.v8i1.1680>
- [11] A. Husaini, M. Didin Saefuddin, “Pemikiran Pendidikan Ki Hadjar Dewantara Dalam Perspektif Pendidikan Islam,” *Ta’dibuna J. Pendidik. Islam*, Vol. 2, No. 2, Pp. 155–200, 2013. <https://doi.org/10.32832/tadibuna.v2i2.562>
- [12] H. Masni, “Urgensi Pendidikan Dalam Mengembangkan Potensi Diri Anak,” *J. Ilm. Dikdaya*, vol. 8, no. 2, pp. 275–286, 2018. <https://doi.org/10.33087/dikdaya.v8i2.110>
- [13] Y. Yunita and A. Mujib, “Pendidikan Karakter Dalam Perspektif Islam,” *J. Taujih*, vol. 14, no. 01, pp. 78–90, Jun. 2021. <https://doi.org/10.53649/jutau.v14i01.309>
- [14] M. R. S. Izurrohman, M. Z. Azani, and ..., “The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 1, pp. 52–61, 2023. <https://doi.org/10.61455/sicopus.v1i01.33>
- [15] Nia Indah Firdausiyah, “Analisis Nilai-Nilai Pendidikan Islam Dalam Novel Api Tauhid Karya Habiburrahman El Shirazy,” *UNI Malik Ibraihim Malang*, 2016. [Online]. Available: <http://etheses.uin-malang.ac.id/4613/1/12110224.pdf>
- [16] Supratno, “Kriteria Guru Yang Baik Menurut Paku Buwono Iv Dalam Serat Wulangreh Ditinjau Dari Kompetensi Guru Pendidikan Agama Islam,” 2007. [Online]. Available: <https://adoc.pub/kriteria-guru-yang-baik-menurut-paku-buwono-iv-dalam-serat-w.html>
- [17] I. K. Tsalikova and S. V Pakhotina, “Forming Soft Skills of University Students Utilizing Academic Role-Playing Games At Foreign Language Classes,” *Semant. Sch.*, 2013, [Online]. Available: <https://www.semanticscholar.org/paper/Forming-Soft-Skills-Of-University-Students-By-Means-Tsalikova-Pakhotina/651fcb98f420bc7783de185d4f87f4424d59dc25>
- [18] M. Wats and R. K. Wats, “Developing soft skills in students,” *Int. J. Learn.*, vol. 15, no. 12, pp. 1–10, 2009. <https://doi.org/10.18848/1447-9494/CGP/v15i12/46032>
- [19] D. M. C. Beck and I. Irawan, “Islam, Pancasila and Value Systems of Indonesian National Education,” *J. Pendidik. Islam*, vol. 1, no. 1, p. 1, 2016. <https://doi.org/10.15575/jpi.v1i1.610>
- [20] N. Hidayat, “The Implementation of Character Education Model at Islamic Boarding School of Pabelan, Magelang, Central Java,” *J. Pendidik. Islam*, vol. 5, no. 2, p. 431, 2016. <https://doi.org/10.14421/jpi.2016.52.431-455>
- [21] M. Hasan, “Wasatiyyah Islam in The Framework Pesantren Education Tradition,” *KARSA J. Soc. Islam. Cult.*, vol. 26, no. 2, p. 177, 2018. <https://doi.org/10.19105/karsa.v26i2.2047>
- [22] R. A. R. M, Nur Hanif Wachidah, “Contribution of Kartini’s Thought on Women Education,” *Humanit. Soc. Sci. Rev.*, vol. 8, no. 2, pp. 143–150, 2020. <https://doi.org/10.18510/hssr.2020.82e18>
- [23] M. Sarshenas, “Islamic education in Shahnameh,” *Adv. Environ. Biol.*, vol. 8, no. 25, pp. 267–273, 2014. [Online]. Available: https://www.researchgate.net/publication/332554918_Islamic_education_in_Shahnameh
- [24] Moh. Nazir, *Metode Penelitian*. Bandung: Ghalia Indonesia, 2003. [Online]. Available: <https://lib.ui.ac.id/detail?id=20336654>
-

-
- [25] J. W. Creswell, “Penelitian kualitatif dan desain riset,” Yogyakarta: Pustaka Pelajar, 2015. [Online]. Available: <https://elibrary.bsi.ac.id/readbook/213860/penelitian-kualitatif-dan-desain-riset-memilih-di-antara-lima-pendekatan>
- [26] Sugiyono, Metode Penelitian Kuantitatif, Kualitatif, Dan R & D. Bandung: Alfabet, 2021. [Online]. Available: <https://palcomtech.ac.id/resensi-buku-metode-penelitian-kuantitatif-kualitatif-dan-r/>
- [27] Noeng Muhadjir, Metode Penelitian. Jakarta: Acamedia.edu, 2006. [Online]. Available: <https://scholar.google.com/citations?user=O-B3eJYAAAAJ&hl=en>
- [28] Burhan Bungin, Penelitian Kualitatif. Jakarta: Kencana, 2007. [Online]. Available: <https://scholar.google.co.id/citations?user=uZZFJ-0AAAAJ&hl=en>
- [29] Lexy J. Moleong, Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya, 2021. [Online]. Available: <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=25443>
- [30] Sugiono, Metode Penelitian Bisnis Pendekatan Kualitatif, Kuantitatif dan R&D. Bandung: Alfabeta, 2018. [Online]. Available: <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=22537>
- [31] Samsu, Metode Penelitian (Teori & Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, serta Research and Development), no. July. Jambi: Pustaka Jambi, 2020. [Online]. Available: https://www.researchgate.net/publication/343162238_Metode_Penelitian_Teori_Aplikasi_Penelitian_Kualitatif_Kuantitatif_Mixed_Methods_serta_Research_and_Development
- [32] I. Gunawan, Metode Penelitian Kualitatif. 2016, pp. 1–27. [Online]. Available: http://fip.um.ac.id/wp-content/uploads/2015/12/3_Metpen-Kualitatif.pdf
- [33] H. Sutrisno, Metodologi Riset. Yogyakarta: Pustaka Pelajar, 2016. [Online]. Available: <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=11656>
- [34] Muthoifin, “Pemikiran Pancadarma Ki Hadjar Dewantara Perspektif Pendidikan Islam,” in University Research Colloquium 2015, 2015, pp. 79–92. <https://doi.org/10.32832/tadibuna.v2i2.562>
- [35] Y. T. Muryanto, “The urgency of Sharia compliance regulations for Islamic Fintechs: a comparative study of Indonesia, Malaysia and the United Kingdom,” J. Financ. Crime, 2022. <https://doi.org/10.1108/JFC-05-2022-0099>
- [36] I. Sukardi, “Character Education Based on Religious Values: an Islamic Perspective,” Ta’dib, vol. 21, no. 1, p. 41, 2016. <https://doi.org/10.19109/td.v21i1.744>
- [37] D. Siddik, S. Syafaruddin, and H. Widodo, “The Implementation of Education and Training Program of Madrasah Islamic Religion Teacher in Improving Professionalism Teacher (Case Study at Religious Training Center Medan),” IOSR J. Humanit. Soc. Sci., vol. 22, no. 05, pp. 01–09, 2017. <https://doi.org/10.9790/0837-2205080109>
- [38] F. M. O. & Faisal A. S. Latifah Abdul Majid, Haziyah Hussin, Ahmad Munawar Ismail, Zakaria Stapa, Mohd Arif Nazri, Sabri Mohamad, “The Contribution of Islamic Education in Strengthening Malay Identity,” J. Appl. Sci. Res., vol. 8, no. 8, pp. 4322–4327, 2012, [Online]. Available: <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=b2c796a34272871972cc7a091272cdf98aa40c6.pdf>
- [39] C. Alkouati, “Pedagogies in becoming Muslim: Contemporary insights from Islamic traditions on teaching, learning, and developing,” Religions, vol. 9, no. 11, 2018. <https://doi.org/10.3390/rel9110367>
- [40] A. Muflih, “Leadership Evolution of Salafiyah Boarding School Leader at Lirboyo Kediri,” Int. J. Bus. Manag. Invent., vol. 3, no. 3, pp. 34–50, 2014. [Online]. Available: https://scholar.google.com/citations?view_op=view_citation&hl=id&user=33OeQCEAAAAJ&citation_for_view=33OeQCEAAAAJ:u5HHmVD_uO8C
- [41] H. Warnk, “Alternative Education or Teaching Radicalism? New Literature on Islamic Education in Southeast Asia,” J. Curr. Southeast Asian Aff., vol. 28, no. 4, pp. 111–132, 2009. <https://doi.org/10.1177/186810340902800406>
- [42] U. D. Hafid, “Konsep Pendidikan Karakter Perspektif Islam,” Ta’dib J. Pendidik. Islam, vol. 7, no. 1, pp. 93–98, 2018. <https://doi.org/10.29313/tjpi.v7i1.3428>
- [43] L. S. B. Mujib and K. Hamim, “Religious freedom and riddah through the maqāsidī interpretation of ibn ‘Ashūr,” HTS Teol. Stud. / Theol. Stud., vol. 77, no. 4, pp. 1–10, 2021. <https://doi.org/10.4102/hts.v77i4.6928>
- [44] M. M. Muzakkir, “Konsepsi Jihad Perspektif Abdullah Azzam Dalam Buku Di Bawah Naungan Surat Al-Taubah,” Profetika J. Stud. Islam, pp. 150–163, 2019. [Online]. Available: <https://journals.ums.ac.id/index.php/profetika/article/view/7433>
-

- [45] I. Yilmaz and O. F. Erturk, “Pro-violence sermons of a secular state: Turkey’s diyanet on Islamist militarism, Jihadism and glorification of martyrdom,” *Religions*, vol. 12, no. 8, pp. 1–17, 2021. <https://doi.org/10.3390/rel12080659>
- [46] P. Chalk, “The Malay-Muslim Insurgency in Southern Thailand: Understanding the Conflict’s Dynamic,” *Natl. Def. Res. Inst.*, 2008. [Online]. Available: <https://www.jstor.org/stable/10.7249/op198osd>
- [47] L. Suryadinata, “Pancasila And The Challenge Of Political Islam: Past And Present,” in ISEAS Publishing, 2018, pp. 225–227. <https://doi.org/10.1355/9789814818681>