

## The Integrative Model of Islamic Education Organization based on Tanzhim Values

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### **Abstract: The Integrative Model of Islamic Education Organization based on Tanzhim Values**

**Objective:** This study aims to analyze the integrative model of organizing Islamic education with tanzhim values in educational institutions in Bukittinggi City. This research was conducted at MTsN 1 Bukittinggi, MIS Al Ikhwan, MIN Kota Bukittinggi, and MAN 1 Bukittinggi in 2024. **Method:** This type of research uses a qualitative method with a case study approach. Data collection used observation, interviews, and documentation. Content analysis was used to interpret and summarize the data. **Result:** To overcome the changes in modern society, some redesign steps that are expected to be a solution to this problem include reassessing the philosophical foundation of educational institutions, integrating Islamic values into the learning process, and the method of implementation of the redesign results. **Conclusion:** Integrative Islamic schools and educational institutions are the key to building students' character based on Tanzhim values. **Contribution:** This research provides practical guidance for Islamic educational institutions in implementing an integrative organizing system based on tanzhim values. This can improve the image and effectiveness of Islamic educational institutions in producing superior generations.

**Keyword:** Integrative; Islamic Education Organising Model; Tanzhim Values

### **Abstrak: Model Integratif Pengorganisasian Pendidikan Islam berbasis Nilai-Nilai Tanzhim**

**Tujuan:** Tujuan penelitian ini untuk menganalisis model integratif pengorganisasian pendidikan Islam berbasis nilai-nilai tanzhim di lembaga pendidikan di Kota Bukittinggi. Penelitian ini dilaksanakan di MTsN 1 Bukittinggi, MIS Al Ikhwan, MIN Kota Bukittinggi, and MAN 1 Bukittinggi pada tahun 2024. **Metode:** Jenis penelitian menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Analisis konten digunakan dalam proses interpretasi dan menyimpulkan data. **Hasil:** Dalam upaya mengatasi perubahan masyarakat modern, beberapa langkah redesain yang diharapkan dapat menjadi solusi permasalahan ini meliputi pengkajian ulang landasan filosofis lembaga pendidikan, pengintegrasian nilai-nilai Islam ke dalam proses pembelajaran, serta metode implementasi hasil redesain tersebut. **Kesimpulan:** Sekolah, lembaga pendidikan Islam yang integratif adalah kunci untuk membangun karakter siswa berbasis Nilai-nilai Tanzhim. **Kontribusi:** Penelitian ini memberikan panduan praktis bagi lembaga pendidikan Islam dalam mengimplementasikan sistem pengorganisasian yang integratif berbasis nilai-nilai tanzhim. Hal ini dapat meningkatkan citra dan efektivitas lembaga pendidikan Islam dalam mencetak generasi yang unggul.

**Kata Kunci:** Integratif; Model Pengorganisasian Pendidikan Islam; Nilai-nilai Tanzhim

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## A. INTRODUCTION

National education functions to develop abilities and shape the character and civilization of a dignified nation. It aims to educate the nation's life and develop the potential of students to become human beings who are faithful and devoted to Allah Swt. Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Lidyasari, 2014). When looking at the functions and objectives of national education, it can be seen that religion also plays an important role in education to realize humans who have faith, devotion, and noble character (Dariah et al., 2016).

Islamic education is also one of the important pillars of human resource development (Khajuria et al., 2022). Given the times and complexity of the challenges faced, there is an urgent need to develop a more integrative model of organizing education (Blanco-Portela et al., 2017). The model used in this educational activity prioritizes academic aspects and moral and ethical values contained in Tanzhim, an organized and systematic organizing principle in education (Mousa et al., 2020).

Based on observations in several Islamic educational institutions in Bukittinggi City, namely MTsN 1 Bukittinggi, MIS Al Ikhwan, MIN Kota Bukittinggi, and MAN 1 Bukittinggi, it appears that many schools and madrasahs still adopt a conventional approach to education. The curriculum is often separated between religious and general subjects, thus reducing the potential for integration between science and religious values. In addition, the interaction between educators and learners tends to be one-way, where the teaching methods emphasize memorization over deep understanding. Observations in the field show that most educational institutions have not implemented an approach that integrates spiritual and intellectual aspects. This impacts students' lack of character and their understanding of the values taught in religion. The results of these observations are also supported by initial interviews that researchers conducted with teachers and managers of Islamic education institutions who expressed similar views. Many realize the importance of integrating religious values into the curriculum but are constrained by the existing educational structure.

Based on these observations and interviews, it is clear that there is a need to formulate a more integrative model of organizing Islamic education. This model should connect the values of Tanzhim with daily educational practices so that students gain knowledge and a deep understanding of moral and ethical values that can be applied in their lives. By developing an integrative model of organizing Islamic education with tanzhim values, Islamic education can create a generation that is not only intellectually intelligent but also has good character and can contribute positively to society. The development of this model is crucial in creating an education system that is responsive to the challenges of the times and can produce graduates who are competitive and have noble character (Pan et al., 2024).

Previous research is similar to Laluddin (2014), which discusses the concept of organization from an Islamic perspective. Laluddin highlighted that the organizational concept in Islamic education must be different from Western organizational models, prioritizing values such as justice, unity, and balance in distributing tasks and authority. Islamic education organizations should prioritize collaboration and deliberation in every decision, aligning with Islam's community principle (Aziz & Ahmad, 2019).

Similarly, Masyitah (2020) research related to how Amin Abdullah's thinking highlights an integrative-interconnective approach between religious and general sciences in Islamic education, aiming to remove the dichotomy that often separates the two. Abdullah emphasizes the importance of integration between the two so that Islamic education does not only focus on understanding normative texts but is also relevant in responding to the challenges of modern times. This concept supports the idea that general sciences should be studied alongside Islamic values to give learners a holistic understanding (Masyitoh, 2020).

An integrative model of organizing Islamic education with tanzhim values emphasizes the values of organization, order, discipline, responsibility, and collaboration in Islamic education. Explained in the Qur'an about discipline in QS. Al-Mulk (67:15):

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

Meaning: "Allah Swt made the earth subject to you, so walk on its surface and eat the sustenance He has given. Then it is to Him that you will return."

This verse explains the countless favors that Allah has bestowed upon humanity, stating that He has created the earth and made it easy for them so that they can take advantage of it for the benefit of their lives. He created the earth round and floating in the vastness of space. Man dwells on it as if he were in a flat, level place, calm and unmoving. With the earth's rotation, there is night and day so that man can work during the day and rest at night. The earth emits springs, which provide water for man and his livestock to drink.

Al\_Qur'an also explains the importance of organization in QS. Al-Hadid (57:25):  
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Meaning: " Verily, We have sent Our messengers with clear proofs, and We have sent down with them the Book and the balance (of justice) that men may execute justice. And We have created iron, in which there is great strength and many benefits for humanity (that they may use it) and that Allah may know who helps Him and His messengers, and Allah does not see him. Indeed, Allah is the Strongest, the Mightiest."

The above verse explains that Allah sent down His revelation (the Book) and the Scales (as a symbol of the principle of justice) to His messengers. These revelations and instructions aim for humanity to implement qist (justice) in their lives. Justice is one of the most important values in Islam, and it should be applied in all aspects of life, be it in personal, social, economic, or educational life. This verse also emphasizes that the revealed revelation maintains and upholds justice in the world.

Previous research studies have discussed integration approaches in Islamic education, including the concepts of Islamic Integrated Education, the Tauhid framework, and the Interdisciplinary Islamic Curriculum, which aim to align knowledge with Islamic values (Halimah, 2024; Arroyan et al., 2024; Arifianto et al., 2024). Additionally, studies on Islamic education management have highlighted the importance of governance based on Islamic principles, such as spiritual leadership and Sharia-based administration (Khorria, 2021; Hasaruddin & Wahyuni, 2018; Budiyanto & Assauqi, 2021; Zikrullah, 2023). However, even though Tanzhim principles, which include discipline, order, efficiency, and Islamic governance, are part of Islamic teachings, there is still limited research specifically examining how these values can be systematically implemented in the organizational model of Islamic education. Therefore, this study aims to fill this gap by comprehensively developing a model integrating Tanzhim values into the Islamic education system.

Although there has been extensive research on the integrative model of organizing Islamic education with tanzhim values in educational institutions, as well as various Islamic-based education management models, there remains a gap in research specifically examining the implementation of Tanzhim values such as discipline, order, efficiency, and Islamic governance as core principles in the organization of Islamic education. Many Islamic education models focus on curriculum aspects and knowledge integration. Still, they have not yet developed a systematic managerial approach based on Tanzhim's values to improve the effectiveness of educational governance. This study aims to address this gap by developing a model for organizing Islamic education that integrates religious and secular sciences and

applies Tanzhim principles as the foundation of the management and operational systems, resulting in a more structured, efficient, and Islamically aligned educational framework.

## B. METHOD

This research uses a qualitative approach with a case study approach. This research describes an ongoing situation based on facts and information obtained from the field and then analyzed. The case study used by researchers is intended to provide scientific and practical contributions to the development of the Islamic education system so that it can answer contemporary challenges without ignoring the fundamental values of Islam. This case study aims to understand how an Islamic education organizing model can be integrated with Tanzhim values (order, discipline, and good management) in a specific context, such as an Islamic school, pesantren, or Islamic higher education institution.

This research was conducted during the 2024/2025 school year, which spans July - November 2024. The research subjects were principals, teachers, and stakeholders in several Islamic education institutions in Bukittinggi City. The institutions are MTsN 1 Bukittinggi, MIS Al Ikhwan, MIN Kota Bukittinggi, and MAN 1 Bukittinggi.

Data collection techniques in this study were carried out through observation, interview, and documentation methods. These three methods are the main keys in the data collection process in the field.

Data analysis in this study was carried out during data collection and after the completion of data collection within a certain period. In qualitative data analysis techniques, researchers or analysts analyze the issues that arise in the data, understand the participants' thoughts, and interpret the meaning of the data.

## C. RESULTS AND DISCUSSION

### Result

Based on the principal's interview regarding the importance of the integrative model of organizing Islamic education based on tanzhim values in schools, it is concluded that the integrative model of organizing Islamic education based on tanzhim values is the key to building students' character. Tanzhim's values, such as order, justice, and responsibility, should be part of the curriculum. This helps students understand religious teachings and shapes them into ethical and responsible individuals.

Based on the interview results, the principal emphasized that education in schools is about imparting knowledge and character building. By integrating Tanzhim values into the curriculum, schools can create an environment that supports students' moral and social development. This creates a generation that is not only intelligent but also has integrity.

Besides the organization of integrative Islamic education, there are challenges faced in implementing an integrative Islamic education model at school. The principal explained that the main challenge is resistance from some teachers and parents. They are more accustomed to conventional education methods and are concerned that the integrative approach may reduce the focus on Islamic education. In addition, the school also felt that it still lacked the resources to train teachers in organizing this new method.

The interviews showed that the change to an integrative education model often faces resistance from various parties within the school. To overcome this challenge, schools need to socialize and provide training to teachers and parents on the benefits of the integrative approach. This strategy will help create better understanding and support from all stakeholders.

Furthermore, interviews were also conducted with teachers at the school regarding the school's role in supporting the development of an integrative Islamic education model. The interviews concluded that the school plays an active role in supporting the school by

providing resources and training. The school develops teacher training programs focusing on integrating Tanzhim values into teaching. In addition, the school also provides teaching materials that are relevant to the local context and students' needs.

Teachers explained that support from the school is crucial in developing education at the school. The foundation can help teachers understand how to integrate Tanzhim's values into the teaching and learning process by providing training and resources. This shows that good collaboration can improve the quality of education.

Interviews were also conducted with Islamic education teachers as subjects who implement Islamic education in children's learning activities. Based on the results of interviews related to how to integrate Tanzhim values in daily teaching in the classroom. From the interview results, it was found that the teacher tries to link every material I teach with the values of Tanzhim. For example, when teaching about justice in Islam, I invite students to share stories about their experiences that demonstrate justice in their environment. Discussion methods are also used to encourage students to think critically about these values.

The importance of active and participatory teaching methods in internalizing Tanzhim values in schools can be seen. Linking the subject matter with students' real-life experiences makes the learning process more relevant and profound, helping students understand and apply the theory in daily life.

Islamic education teachers also reinforced that, as teachers, they hope that students can get an education that focuses on academic aspects and character development. Integrative education will help them learn to apply Islamic values daily and become better individuals. This reflects parents' desire for a balanced and holistic education. It shows that parents are increasingly aware of the importance of education that focuses on science and moral and ethical values taught in the context of Islamic education. Support from parents is crucial to the success of integrative education in schools. In addition, it is important to involve all stakeholders, teachers, parents, and the community in curriculum development. In this way, we can create a more relevant and practical education model. The involvement of all stakeholders is key to ensuring that integrative education is accepted and implemented effectively. This shows that collaboration and participation are essential for the successful organization of Islamic education based on Tanzhim's values.

The interviews above show that developing an integrative model of the integrative model of organizing Islamic education based on Tanzhim values in schools is crucial for shaping students' character. Although its implementation is challenging, support from various parties, such as foundations, teachers, parents, and communities, can strengthen this process. With the involvement of all stakeholders and a comprehensive approach, Islamic education can significantly contribute to creating a generation that is characterized, responsible, and able to apply Islamic values in daily life.

## Discussion

Islamic education is an educational process that concerns Islamic fundamentals sourced from the Qur'an and hadith (Ummah, 2019). The concept and orientation of the primary source of Islam provide a different understanding of education in general. Islam also views education as a human need, both individual needs and needs as social beings. Undeniably, humans will always need knowledge, skills, cultural heritage, and noble values from their predecessors to serve as caliphs (Khaneiki et al., 2024).

As Muhaimin in Sarno Harnipudin states, there are at least three perspectives in understanding the meaning of Islamic Education, namely 1) Education according to Islam, or Islamic education, namely education that is understood and developed from the teachings and fundamental values derived from the Qur'an and Hadith; 2) Education (in society) Islam. Namely, education that takes place and develops in the history of Muslims, which is the growth and development of Islam and its people both as a religion, teaching, and cultural system and civilization from the time of the prophet Muhammad PBUH until now; 2) Islamic

education, which is an effort to develop Islamic education. Islamic education, namely, efforts to educate or provide Islamic religious education or teachings so that it becomes the way of life (Hanipudin, 2019).

### 1) Integrative Islamic Education Model

A model can be understood as a design, an example, or a formula that is directed and patent so that it becomes a form. There is a term learning model, for example. This is defined as a framework that provides a systematic description for learning to help students learn the objectives to be achieved. In other words, the model is a general description but directs to specific goals (Yusuf, 2021).

### 2) The Integration Process of Islamic Values in Education

According to the author, Islamic values are integrated into the school environment through various religious activities with the strategy of value inculcation of Islamic teachings. From the results of observations in the field, various activities were found that tried to create an environment that could foster students' good habits and noble akhlaq. The activities that appear in the school include the habit of saying greetings when meeting friends, teachers, and other school residents, saying thank you when getting services and kindness from others, praying in congregation zuhr and asr in the school mosque, dhikr together ba'da prayer, taushiyah conducted by students in turn, becoming maudlin and iqamah prayer, throwing garbage in its place, tadarus al-Qur'an before learning, keeping the class and school clean by dividing students into cleaning picket groups and so on. As for integrating Islamic values into learning, each teacher is reasonably aware of efforts to integrate Islamic values into all subjects (Hidayat, 2021). They argue that this effort is necessary, especially now that educational institutions are experiencing a setback in producing quality educational outputs.

The phenomenon of moral deviations that occur in schools, such as brawls between students and drug abuse, is a picture of the unsuccessful educational process that touches all the potential of children as a whole and balanced both in terms of intellectual (cognition), emotional (affection), and also psychomotor (Purwasih, 2023). Thus, the teacher's efforts in inserting value inputs into the learning aspect must be appreciated as an innovative step in modern learning design (Wanner & Palmer, 2015). Efforts to integrate Islamic values into learning have been made in this school. However, it is still spontaneous from the teacher in the learning process, so this innovation in integrating Islamic values has not been appropriately formulated and discussed thoroughly (Alamad et al., 2021).

It was found that there are still obstacles to carrying out the process of Islamization of learning content, among others: educational resources (teachers) do not have substantial knowledge of religion and lack insight into how to integrate values into general learning. In addition, there are still obstacles faced, namely the creativity and courage of teachers to innovate Islamic learning, and are still confined by the strong habit of formulating lesson plans as already available and not allowed to change at all. This is an obstacle, so teachers are still afraid to innovate and formulate new lesson plans, especially when writing openly the indicators of Islamic value planting in learning (Al-Karasneh & Saleh, 201).

### 3) Development of Islamic Education Organising Model with Tanzhim Values

The value of Tanzhim refers to organizing principles that emphasize structure, order, and efficiency in the management of a system. In the context of education, these values are 1) Systematic. Arranging educational plans and programs in an orderly and planned manner; 2) Coordinative. Integrating various elements of education, such as curriculum, teaching methods, and evaluation, to support each other (Sari, 2023); 3) Participatory. Involving all stakeholders, including teachers, students, parents, and communities, in the decision-making process; 4) Sustainable. Ensuring that education can occur continuously and adapt to



changing times; 5) Harmonious. Creating a balance between academic aspects and moral and spiritual values.

These values are essential for creating an effective and competitive educational environment (Pucciarelli & Kaplan, 2016). The value of tanzhim includes systematic, collaborative, and sustainable aspects relevant to holistic education (Yampolskaya, 2015). The principal certainly carries out the model of organizing Islamic education in schools as the person who leads and directs the vision and mission of education (Massouti et al., 2024). Teachers are tasked with developing a curriculum that integrates Islamic values (Ikhwan, 2014), involving parents and the community in decision-making. The integrative curriculum is a curriculum that combines general lessons with religious lessons (Sulayman, 2014). Integration of Islamic education with Tanzhim values can be done by inserting Tanzhim values in each subject, such as cooperation, responsibility, and discipline (Abdullah et al., 2020).

Implementing the integrative model of organizing Islamic education based on tanzhim values is carried out in the following ways: 1) Teacher Training. Organizing workshops to improve teacher understanding and integration in learning (Daud et al., 2019); 2) Parent Involvement. Involving parents in the education process through regular meetings and programs that involve them; 3) Socialization with the community. Building relationships with the community to support the education program and the values taught.

An integrative model of organizing Islamic education based on tanzhim values in schools is a strategic step toward creating a quality educational environment. With this approach, students are expected to be academically intelligent and have a strong character in Islamic values. To achieve the desired educational goals, the development of this model needs to be supported by all parties, including teachers, parents, and the community.

#### **D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS**

##### **1. Research Implications**

This model can be applied in Islamic education management by strengthening value-based governance through discipline, responsibility, and efficiency (Tanzhim Value-Based School Management). Integrating Tanzhim values in the curriculum and school activities can increase student engagement, build solid character, and encourage collaboration between teachers, students, and parents (Improved Learning Quality). With the application of tanzhim values, schools can create a culture conducive to learning, which includes discipline, togetherness, and orderliness (Islamic School Culture Formation).

##### **2. Research Contribution**

This study contributes as an alternative solution to improving the quality of Islamic education governance regarding administration, resource management, and the achievement of educational goals. It also contributes by providing a theoretical and practical foundation for Islamic educational institutions to adopt a more efficient model in line with Sharia principles, thus enhancing the effectiveness of the learning process and creating a more harmonious and productive educational environment. Additionally, the findings of this study may provide insights into educational policies in Islamic education that are more adaptable to the changing times while maintaining the fundamental values of Islam in every aspect of its operations.

#### **E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS**

For future researchers related to the integrative model of organizing Islamic education based on tanzhim values, the discussion should be focused on empirical studies at various levels of education to understand its adaptation and impact on the quality of education, both academic and student character. In addition, it is important to explore the role of technology

in applying Tanzhim values, given that digitalization can help manage learning and administration in a more structured manner. Comparisons with mainstream education models will also enrich our understanding of the advantages and challenges of the model, as well as how it is applied in diverse social settings to test its flexibility in different contexts.

## F. CONCLUSION

The development of the integrative model of organizing Islamic education based on tanzhim values emphasizes the importance of harmony between the goals of Islamic education and the values of orderly, regular, and systematic management. This integration aims to create an education system that focuses on mastering religious knowledge and includes aspects of efficient and effective management using Islamic principles. In this model, the curriculum, learning methods, resource management, and educational evaluation are designed in such a way as to reflect a disciplined work ethic, responsibility, and fair and transparent leadership, all of which are rooted in Islamic teachings.

Developing an integrative model of organizing Islamic education based on tanzhim values will create a synergy between science and religious values, forming individuals who are superior in academics and have noble characters. Strengthening the values of Tanzhim in education will provide a clear direction for the development of student character, making them a balanced person between the world and the hereafter.

This research shows that the integrative model of organizing Islamic education based on tanzhim values effectively improves the quality of Islamic education. The model supports students' academic development and forms a solid Islamic character by embedding tanzhim values in their lives. With consistent implementation, this model can be the basis for the transformation of Islamic education that is more relevant, modern, and oriented toward the formation of individuals who are noble and contribute positively to society. This model provides a solution to the challenges of modern Islamic education by emphasizing the integration between Islamic tradition and the educational needs of the 21st century. The values of Tanzhim applied in this model are relevant to the needs of global education that demand order, cooperation, and efficiency without sacrificing spiritual values.

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