

An Integrative Islamic Education Organizing Model with *Tanzhim* Values

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Abstract: An Integrative Islamic Education Organizing Model with *Tanzhim* Values

Objective: This study aims to analyze the organizational model of Islamic education integrated with *Tanzhim* values in several Islamic educational institutions in Bukittinggi City. This research was conducted at MTsN 1 Bukittinggi, MIS Al Ikhwan, MIN Bukittinggi City, and MAN 1 Bukittinggi in 2024. **Methods:** The research used a qualitative method with a case study approach. Data were collected through observation, interviews, and documentation. Content analysis was used to interpret and summarize the findings. **Results:** In response to the challenges of modern society, several redesign steps were identified as potential solutions. These include reassessing the philosophical foundation of educational institutions, integrating Islamic values into the learning process, and implementing the results of the redesign. **Conclusion:** Integrative Islamic schools play a key role in building students' character based on *Tanzhim* values. **Contribution:** This research provides practical guidance for Islamic educational institutions in implementing a more effective organizing system based on *Tanzhim* values. This model can improve both the reputation and effectiveness of Islamic educational institutions in producing superior generation.

Keywords: Integrative Model; Islamic Education Organizing Model; *Tanzhim* Values

Abstrak: Model Pengorganisasian Pendidikan Islam Integratif dengan Nilai-Nilai *Tanzhim*

Tujuan: Tujuan penelitian ini untuk menganalisis model organisasi pendidikan Islam yang terintegrasi dengan nilai-nilai *Tanzhim* di beberapa lembaga pendidikan Islam 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 lebih baik, 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 serves to develop individuals' abilities and shape the character and civilization of a dignified nation (Nurdin, 2015). It aims to educate the nation's citizens and develop the potential of students so they may become individuals who are faithful and devoted to Allah SWT, possess noble character, are healthy, knowledgeable, capable, creative, independent, 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 by fostering 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 evolving times and increasing complexity of the societal challenges faced, there is an urgent need to develop a more integrative model for organizing education (Blanco-Portela et al., 2017). The model used in educational activities should prioritize not only academic aspects but also moral and ethical values rooted in *Tanzhim*, a systematic organizing principle in education (Mousa et al., 2020).

Based on observations conducted 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 divided between religious and general subjects, 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 fostering deep understanding. Field observations show that most educational institutions have not implemented an approach that integrates spiritual and intellectual aspects. This lack of integration contributes to students' lack of noble character and limited understanding of the values promoted by religion. These findings are also supported by initial interviews with teachers and administrators of Islamic education institutions whom expressed similar views. They realize the importance of integrating religious values into the curriculum but are constrained by the existing educational structure (Sahin, 2018).

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 to ensure that students gain knowledge and deep understanding of moral and ethical values that can be applied in their lives (Gamage et al., 2021). By developing an integrative organizing model, Islamic education can create a generation that is not only intellectually capable but also has good character and can contribute positively to society (Parry & Faris, 2022). The development of this model is crucial in creating an education system that is responsive to contemporary challenges and capable of producing graduates who are competitive and possess noble character (Pan et al., 2024).

Previous research, such as that conducted by Laluddin (2014), discusses the concept of organization from an Islamic perspective. Laluddin highlighted that the organizational concept in Islamic education should differ from Western organizational models that prioritize values such as justice, unity, and balance in distributing tasks and authority. Islamic education organizational concept should prioritize collaboration and deliberation in every decision, aligning with the communal principles of Islam (Aziz & Ahmad, 2019).

Similarly, Masyitoh (2020) research explores how Amin Abdullah's thought highlights an integrative-interconnective approach between religious and general sciences in Islamic education, aiming to eliminate the dichotomy that often separates the two. Abdullah emphasizes the importance of integration between both domains so that Islamic education does not only focus on understanding normative texts but is also relevant in responding to the contemporary challenges (Stuart & Ward, 2011). This concept supports the idea that general sciences should be studied alongside Islamic values to give students a holistic understanding (Zaelani, 2015).

An integrative Islamic education organizing model based on *Tanzhim* values emphasizes the principles of structure, order, discipline, responsibility, and collaboration in Islamic education. These values are explained in the Qur'an, such as in QS. Al-Mulk (67:15), which discusses the importance of discipline and organization.:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا 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 humans to inhabit and benefit from it throughout their lives. He created the Earth as a sphere, floating in the vastness of space, yet mankind experiences it as a flat, stable surface, calm and unmoving. With the Earth's rotation, there is night and day, enabling humans to work during the day and rest at night. The Earth also brings forth springs, which provide water for humans and their livestock to drink.

Al_Qur'an also explains the importance of organization in QS. Al-Hadid (57:25):
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ 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 verse above explains that Allah sent down His revelation (the Book) and the Scales (as a symbol of justice) to His messengers. These revelations and instructions are intended 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 (Cherayi & Jose, 2016). This verse also emphasizes that the divine revelation serves as a foundation for maintaining justice in the world (Suud & Armansyah, 2023).

Previous research studies have discussed various integration approaches in Islamic education, including the concepts of Islamic Integrated Education, the *Tauhid* framework, and the Interdisciplinary Islamic Curriculum, all of which aim to align knowledge with Islamic values (Halimah, 2024; Arroyan et al., 2024; Arifianto et al., 2024). In addition, 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, despite the fact that *Tanzhim* principles, such as discipline, order, efficiency, and Islamic governance, are inherent to Islamic teachings, there is still limited research that specifically examines 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 integration of religious and secular knowledge in Islamic education, as well as on various Islamic-based education management models, there remains a significant gap in research that specifically explores the implementation of *Tanzhim* values such as discipline, order, efficiency, and Islamic governance as core principles in Islamic education organization. Many existing models primarily focus on curriculum content and the knowledge integration. Still, they have not yet developed a systematic managerial approach based on *Tanzhim* values to improve the effectiveness of educational governance. This study aims to address this gap by developing an organizational model for Islamic education that integrates religious and secular knowledge 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 design. This research aims to describe an ongoing situation based on facts and information obtained from the field, which are then analyzed. The case study method 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, such as order, discipline, and good management, within a specific setting, such as an Islamic school, *pesantren*, or Islamic higher education institution.

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

Data collection for this study were carried out through observation, interview, and documentation. These methods served as the key tools in gathering data from the field.

Data analysis in this study was carried out during data collection and after the completion of data collection within a set timeframe. 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 organizing integrative Islamic education with *Tanzhim* values in schools, it is concluded these values are the key to building students' character. *Tanzhim* values, such as order, justice, and responsibility, should be part of the curriculum. This integration helps students to understand religious teachings and develop them into ethical and responsible individuals.

The principal emphasized that the goal of education in schools is not only to transfer knowledge but also to foster character development. By integrating *Tanzhim* values into the curriculum, schools can create an environment that supports students' moral and social development. This approach contributes to shaping a generation that is not only intellectually capable but also possesses integrity.

Besides the organization of integrative Islamic education, there are challenges faced in implementing this 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 approach.

The interviews revealed that the shift to an integrative education model often faces resistance from various parties within the school. To overcome this challenge, schools need to engage in socialization and provide training to teachers and parents about the benefits of the integrative approach. This strategy will foster better understanding and gain support from all involved parties.

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 revealed that the school plays an active role in supporting this development by providing resources and training. The school has developed teacher training programs focu-

sing 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 advancing education. The school's foundation helps teachers understand how to integrate *Tanzhim* values into the teaching and learning process by providing training and resources. This highlights that strong collaboration can significantly improve the quality of education.

Interviews were also conducted with Islamic education teachers who serve as the primary implementers of Islamic education in students's learning activities. The interviews focused on how *Tanzhim* values are integrated into daily classroom teaching. From the interview results, it was found that the teachers consistently strive to connect each lesson with *Tanzhim* values. For example, when teaching about justice in Islam, one teacher invited students to share stories about their experiences that demonstrate justice in their environment. Discussion-based methods are also used to encourage students to think critically about these values.

This highlights the importance of active and participatory teaching methods in internalizing *Tanzhim* values in schools. Linking the subject matter with students' real-life experiences makes the learning process more relevant and meaningful, helping students to better understand and apply the concepts in their daily life.

Islamic education teachers also reinforced that, as teachers, they hope students receive an education that prioritizes both academic achievement and character development. An integrative education approach will help them to apply Islamic values in their daily lives and grow into better individuals. This aligns with the parents' aspirations for a balanced and holistic education. It shows that parents are increasingly aware of the importance of education that focuses on both scientific knowledge and the moral and ethical values rooted in Islamic teachings. Parental support is crucial to the success of integrative education in schools. In addition, it is important to involve all stakeholders, including teachers, parents, and the wider community in curriculum development. Through such collaboration, it is possible to create a more relevant and practical education model. The involvement of all stakeholders is the key to ensure 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* values.

The interviews above highlight the importance of developing an integrative model of organizing Islamic education based on *Tanzhim* values in schools as a key factor in shaping students' character. Although its implementation is challenging, support from various parties, including school foundations, teachers, parents, and communities, can strengthen this process. With the active involvement of all stakeholders and a comprehensive approach, Islamic education can make a meaningful contribution to nurture a generation that has good character, responsible, and capable of applying Islamic values in everyday life.

Discussion

Islamic education is an educational process grounded in the fundamental teachings of Islam, derived from the Qur'an and hadith. The concept and orientation of these primary source of Islam provide a different perspective on education compared to conventional approaches. Islam views education as a human need, in both setting as individual needs and social needs. Undoubtedly, human beings continuously require 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, which refers to 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 includes the growth and development of Islam and its people as a religion, teaching, and cultural system and civilization from the time of the Prophet Muhammad PBUH until now;

3) Islamic education, which refers to efforts to develop Islamic education, Islamic education, namely, specifically the efforts to educate or provide Islamic religious education or teachings so that it becomes a 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 fixed 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 directed toward specific goals.

2) The Integration Process of Islamic Values in Education

The integration of Islamic values in the school environment is implemented through various religious activities using a value-inculcation strategy of Islamic teachings. Based on field observations, several activities were effective to foster students' good habits and noble *akhlaq*. These activities include greeting friends, teachers, and other school residents; expressing gratitude when receiving assistance or kindness; performing *Zuhr* and *Asr* prayers in congregation at the school mosque, engaging in collective *dhikr* after prayer, *taushiyah* conducted by students, becoming *maudlin* and *iqamah* prayer, throwing garbage in its place, reciting the Qur'an (*tadarus*) before learning, keeping the class and school clean by assigning students into cleaning picket groups. As for integrating Islamic values into learning, each teacher is 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 decline in the quality of educational outcomes.

The phenomenon of moral issues in schools, such as students fights and drug abuse shows that the education system is not fully addressing the needs of students in a balanced way whether intellectually, emotionally, or physically (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). While the school has tried to integrate Islamic values into learning, these efforts are mostly done on the teacher's initiative during lessons (Purwati et al., 2018). As a result, the integration of Islamic values is not yet fully planned or discussed in a systematic way (Alamad et al., 2021).

It was found that there are still obstacles in incorporating Islamic values into the learning content. These challenges include the lack of substantial religious knowledge among teachers and their limited understanding of how to integrate values into general lessons. Furthermore, teachers face obstacles such as a lack of creativity and the fear of innovating Islamic education (Henriksen et al., 2021; Hews et al., 2023). They are restricted by rigid lesson plan formats that do not allow for changes. This limits their ability to innovate and include Islamic value indicators openly in their teaching plans (Al-Karasneh & Saleh, 2010).

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 adaptable 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 principles relevant to a holistic approach to education (Yampolskaya, 2015). As the figure responsible for leading and directing the vision and mission of the school, the principal plays a critical role in implementing an Islamic education organisational model (Massouti et al., 2024). Meanwhile, teachers are responsible with developing a curriculum that integrates Islamic values (Ikhwan, 2014), while also involving parents and the community in educational decision-making processes. An integrative curriculum refers to a framework that combines general lessons with religious lessons (Sulayman, 2014). The integration of Islamic education with *Tanzhim* values can be achieved by inserting *Tanzhim* values in each subject, such as cooperation, responsibility, and discipline (Abdullah et al., 2020).

The implementation of the Islamic education organising model based on *Tanzhim* values is carried out through several strategic efforts: 1) Teacher training, which involves organizing workshops to enhance teacher's understanding of *Tanzhim* principles and their integration into the learning process (Daud et al., 2019); 2) Parental involvement, which is fostered through regular meetings and programs that engage parents in the educational process ; 3) Community engagement, which includes building relationships with the community to support the school program and reinforce the values being taught.

Adopting an integrative model of organizing Islamic education with *Tanzhim* values in schools is a strategic step toward developing a high-quality educational environment. Through 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 wider community.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

This model can be applied in Islamic education management by strengthening value-based governance that emphasize discipline, responsibility, and efficiency (*Tanzhim* Value-Based School Management). Integrating *Tanzhim* values in the curriculum and school activities can increase student engagement, foster strong character, and encourage collaboration between teachers, students, and parents (Improved Learning Quality). Through the implementation of *Tanzhim* values, schools can create a conducive learning environment, which characterized by discipline, togetherness, and orderliness (Islamic School Culture Formation).

2. Research Contribution

This study offers an alternative solution to improve the quality of Islamic education governance regarding administration, resource management, and the achievement of educational goals. It provides both theoretical and practical foundation for Islamic educational institutions to adopt a more efficient model align with *Sharia* principles, thus enhancing the effectiveness of the learning process and creating a more harmonious and productive educational environment. Furthermore, the findings of this study may offer valuable insights for developing educational policies in Islamic education that are more adaptable to contemporary challenges while maintaining the fundamental values of Islam in every aspect of its practice.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

For future researchers exploring the model of organizing Islamic education that integrates *Tanzhim* values, it is recommended to focus on empirical studies at various levels of education to gain a deeper understanding of its adaptation and impact on the quality of education, both in academic and in student character development. In addition, it is important to explore the role of technology in applying *Tanzhim* values, given that digitalization can enhance the structure and efficiency of both learning and administrative processes. Comparative studies with mainstream education models would also provide valuable insights into the strengths and

challenges of this integrative approach and assess its adaptability in diverse social and cultural contexts.

F. CONCLUSION

The development of an integrative Islamic education organizing model in *Tanzhim* values emphasizes the importance of harmony between the goals of Islamic education and the principles of orderly, structured, and systematic management. This integration aims to create an education system that not only prioritises the mastery of religious knowledge but also applies efficient and effective management practices rooted in Islamic teachings. Within this model, the curriculum, learning methods, resource management, and educational evaluation are designed to reflect a disciplined work ethic, a strong sense of responsibility, and leadership characterized by fairness and transparency.

Developing an integrative model of organizing Islamic education with *Tanzhim* values will create a synergy between science and religious values, resulting in individuals who excel academically while possessing noble characters. Strengthening *Tanzhim* values within educational settings provides a clear and structured framework for character development, guiding students to become well-balanced individuals who are prepared to succeed both in worldly life and in the hereafter.

This research demonstrates that an integrative Islamic education organizing model based on *Tanzhim* values is an effective strategy for improving the quality of Islamic education. By embedding *Tanzhim* values into students' daily lives, the model not only supports academic achievement but also develops strong Islamic character. With consistent implementation, this model has the potential to serve as a foundation for transforming Islamic education into a system that is more relevant, modern, and aligned with the goal of nurturing morally upright individuals who contribute positively to society. This model addresses contemporary educational challenges by integrating Islamic tradition with the demands of 21st-century learning. The *Tanzhim* values 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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AUTHOR CONTRIBUTIONS STATEMENT

All authors discussed the results and contributed to the final manuscript. SF: Conceptualization, Writing - Original Draft, and Methodology. CS: Review. HAK: Conceptualization. HHH: Conceptualization.

DECLARATION OF COMPETING INTEREST

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

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