



Education with the Paradigm of Integration-Interconnection of Science and Islam in Responding to the Challenges of Modernity at the Integral-Interconnection

Riki Sutiono¹

¹Sultan Syarif Kasim State Islamic University, Riau, Indonesia

*Corresponding Author: Riki Sutiono

Email: sutionoriki@gmail.com



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Abstract

Classroom-format intelligent character education (CFI-CE) combined with content mastery services (CMS) can foster the development of intelligent and honest character values in students. The purpose of this study was to examine the influence of CFI-CE and CMS on the development of intelligent and honest character values in students. Multiple linear regression analysis was used to test the proposed research hypotheses. The study population comprised all students in the Guidance and Counseling Study Program, Faculty of Teacher Training and Education, Nias University. A purposive sampling method was used to select 45 students. The data collection tool used was a closed-ended questionnaire. The results revealed that the CFI-CE and CMS service significantly contributed to the development of intelligent and honest character values in participants, both collectively and partially. Every 1.00% increase in CFI-CE and CMS was followed by an increase in students' intelligent and honest character. Counselors are advised to plan and implement this service to foster the development of intelligent and honest character values in students.

Introduction

Education serves as a cornerstone in the building of personal growth, social integration and culture. In different societies, it goes beyond the content transmission to include instilling of values, ethical systems, and a purposeful direction (Jia et al., 2025; Attahakul, 2025). In the Islamic tradition, education has traditionally been understood in the form of a comprehensive practice that seeks to develop intellect (aql), heart (qalb), and the soul (ruh) (Sudrajat et al., 2025; Rahman, 2025; Jenuri et al., 2025). It is not only envisioned as a fact learning practice, but as an engine of generating morally responsible agents that are able to maneuver both worldly and spiritual exigencies. In reality, however, the two parallel paths of Islamic education have been a religious one dedicated to the study of the Quran, Hadith and jurisprudence and a secular one dedicated to empirical sciences, mathematics and technology. Although this duality can be seen as a reflection of historical, social, and epistemological contingencies, it has also resulted in a fragmentation of knowledge and students respond to know how to compartmentalize their knowledge of the world instead of viewing the knowledge as an integrated and meaningful whole (Fitrianto & Saif, 2024; Alam et al., 2022; Chen et al., 2023).

The dichotomous divide between religious and scientific knowledge poses a timely challenge in the modern educational setting where students are faced with complex, multifaceted, and ethical issues in the society, technology, and ethical issues that require multifaceted thinking (Mahmudulhassan et al., 2024; Elamin, 2024; Dartey-Baah et al., 2025). Without an integrative model, learners can be academically competent but be disconnected to their moral and spiritual aspects. On the other hand, the extreme devotion to religious information will prevent the

interaction with practical and empirical problems of the contemporary life (Diana & Azani, 2024; Jamaludin et al., 2024; Huang et al., 2025). Therefore a paradigm shift in the approaches towards education that is not based only on opposition between faith and reason but active combination that creates a unitary scheme of cognition and engagement with the world is urgent.

Based on this, the main question is how Islamic education can be transformed to produce intellectually competent, ethically oriented and spiritually conscious individuals who are able to respond intelligently to the modern needs of the society and remain faithful to religious ideals (Ibrahim et al., 2024; Hendawi et al., 2024; Irfan et al., 2024).

Amin Abdullah presents a convincing answer to this dilemma by the integration-interconnection paradigm. The framework provided by Abdullah supposes that religious and scientific knowledge must not be treated separately but be a part of dynamic dialogue, where science needs to enrich religion and the other way around (Imamah & Lee, 2024; Suyanto et al., 2024; Suyanto et al., 2024)

The combination of *hadarah al-nas* (the civilization of religious text), *hadarah al-ilm* (the civilization of science), and *hadarah al-falsafah* (the civilization of reflection) helps students to see the world as a whole, where empirical observation, ethical reasoning and spiritual insight are integrated. This paradigm also argues that education is best achieved when it is not merely the development of intellectual ability, but also the development of moral sensitivity, where the students are taught to see the ethical aspects of the phenomena of their empirical observation, and also to become reflective about the consequences of their knowledge, both to the self and the society (Azabar & Thijssen, 2025; Davids et al., 2025; Chang et al., 2025).

Therefore, the integration-interconnected theory provides the conceptual and practical guide to the accomplishment of the two-fold goal of Islamic education today, which is to produce the knowledgeable minds and the ethically responsible hearts.

SDII Tamaddunia is the bright display of this paradigm at work; the school has carefully grafted Abdullah framework onto the school curriculum, teaching methods, and protocol in the community engagement and thus managed to create an environment where students learn scientific ideas and the Quran simultaneously. In this framework, teaching is embodied, reflective and morally oriented, which promotes the notion that science and religion are not rivalry positions but rather complementary modes of knowledge about reality (Shah et al., 2025; Sumarna et al., 2025; Deezia & Lawrence-Hart, 2025). Teachers help students to interact with empirical and spiritual investigation and in the process facilitate development of critical thinking, moral reasoning, and spiritual sensitivity in an integrated intellectual discourse. Outside the classroom, the school success is supported by the community involvement whereby parents, local leaders and residents actively participate in the development of the institution where they develop a sense of ownership, responsibility and purpose (Gebi et al., 2025; Sudararat et al., 2025; Agyekum et al., 2025).

This paper critically reflects on how SDII has implemented the integration-interconnection paradigm, and its ensuing influence on the academic, moral and spiritual maturity of students. Through the systematic study of the pedagogical strategies, the curriculum design, community involvement and leadership practice, the study aims at providing a holistic perspective of the way Islamic education can be integrated to produce well-rounded students (Baitussalam et al., 2025; Alhamuddin et al., 2025). Moreover, the following point of the study, which is related to the greater importance of the given approach, is that in the time when the world is more and more complex, interconnected, and ethically ambiguous, the student who will be able to

synthesize faith, reason, and social responsibility are in a better position to face the challenge and contribute positively to the society. Therefore, SDII can be regarded not only as a case study but also as a paradigm of the modern Islamic education because it demonstrates how the theoretical constructs can be transformed into the educational praxis.

Conclusively, the study can add to the current academic discourses of the future of Islamic education as it provides an insight on how the synthesis of knowledge, religious belief, and society can develop an integrated learning experience. Combining the intellectualism with the moral and spiritual cultivation and communal underpinning, SDII proves that the Islamic education can be effective in terms of responding to the modern challenges without losing its moral and spiritual roots. The current research attempts to persuade educators, political leaders, and educational institutions to rethink Islamic education as a process of integrating and transformation, one that can result in the creation of students who are not only academically proficient and ethically responsible but also spiritually oriented, a student who possesses a perfect blend of knowledge, character and social accountability.

Methods

The study is qualitative in nature and adopts the case study design to study the application of the interconnection paradigm that combines science and Islam in the Integral Interconnection Elementary School (SDII) in the Bengkalis Regency. The case study methodology was selected because it has a capability of investigating complex phenomena in real situations, and therefore, it allows a detailed explanation of the instantiating process of theoretical constructs in real-life situations. This philosophical option will allow the researcher to directly observe how religious values and scientific knowledge are synthesized in the classroom and the school in general (Islamic et al., 2024).

Data Collection

Three main methods of data collection were used and each of them complemented other to bring a rich and diverse set of insights on the implementation of the integration interconnection paradigm within the school. Participant observation was the first approach used as it allowed the researcher to be an active participant of the school events and personally observe the relations between students, teachers, and the curriculum. This method helped to understand more about how religion and science were related in everyday school life. The researcher was able not only to document the observed events but also to get to feel the learning environment, to observe the student engagement, and evaluate the social and intellectual interaction within the school environment.

Thereafter to obtain more detailed views, the researcher used in depth interviews with some of the critical informants such as school heads, teachers and parents. The interviews were developed to re-cord their thoughts and experiences with regard to the application of the integration interconnection paradigm at SDII. The interviews with school leaders who were at the forefront in developing the educational philosophy were also an eye opener of the objectives and the challenges of implementing this paradigm. The teachers who are directly engaged in the teaching process reported their experiences and challenges of incorporating Islamic lessons and subjects in the scientific subjects. The interviews with the parents provided the perspectives of parents on the school policy and the reasons why they sent their children to the school, which incorporates both religious and scientific knowledge.

The third technique used was the document analysis that included a methodical study of different school documents, including the curriculum, internal policies and meeting minutes. This approach enabled the researcher to determine the congruence of the formal planning and

institutional commitment of the school to the integration interconnection method. The documents, lesson plans, school reports, and messages between the school administrators and the community were reviewed to gauge the degree to which the laid mission of the school is converted into the practice.

Sampling and Participants

The study focused on the entire school community as its primary unit of analysis. This approach was designed to capture a holistic understanding of how the integration interconnection paradigm was implemented. Participants in the study included school leaders, who were directly involved in formulating and implementing the school's educational philosophy; teachers, who actively engaged in integrating Islamic teachings with general science subjects; parents, whose involvement was crucial in supporting the school's vision and ensuring its success; and students, who were the direct recipients of this integrative educational experience. Student perspectives were gathered through participant observations in classroom activities and their academic achievements.

Data Analysis

Once the data were collected, the researcher analyzed them following the interactive model of Miles and Huberman (1994), which includes three main stages: data reduction, data display, and conclusion drawing.

Data Reduction

The first step in analysis was to organize and reduce the raw data obtained from interviews, observations, and documents into more manageable and structured pieces. The researcher reviewed interview transcripts, field notes, and school documents to identify recurring themes, categories, and patterns. This process helped to focus on relevant information and filter out less significant data.

Data Display

The reduced data were then presented visually in the form of tables, charts, and diagrams, which provided a clear representation of key themes and relationships. This step helped the researcher to make sense of the findings and identify emerging trends related to the integration of science and Islamic knowledge. Displaying the data in visual formats also made it easier to compare and confirm findings across different sources.

Conclusion Drawing

The final stage of analysis involved drawing conclusions from the displayed data. The researcher interpreted the findings in relation to the research questions, exploring how the integration interconnection paradigm was applied at SDII, the challenges encountered, and its impact on students' academic and character development. Conclusions were drawn inductively, building an understanding from the data at hand to answer the research questions.\

Triangulation

To ensure the credibility and validity of the findings, the study employed triangulation by cross-checking data from various sources and methods. Triangulation involved comparing findings from interviews, observations, and document analysis to ensure consistency and minimize potential bias. By combining multiple data types and perspectives, triangulation strengthened the study's conclusions and provided a more robust and reliable understanding of the research phenomena.

Ethical Considerations

Throughout the study, ethical considerations were taken into account to protect the rights of the participants. Informed consent was obtained from all participants, including school leaders, teachers, parents, and students. Confidentiality and anonymity were maintained throughout the research process, with pseudonyms used in place of real names when presenting the findings. Additionally, ethical approval was sought from the relevant institutional review board to ensure the research complied with the ethical standards for educational research.

Results and Discussion

Historical Roots and Foundational Vision

SDII Tamaddunia Mulia has its roots in an expansive intellectual and spiritual analysis and not in the traditional administrative planning. Its founder, Al-Ustadz Almaarif, was not just trying to create another Islamic establishment, but he envisioned an epistemic project to resolve a historical dichotomy in the Indonesian educational pathway the opposition between revelation-based knowledge and empirical science. His sensitive knowledge of the paradigm of integration and interconnection of Amin Abdullah in his doctoral studies at UIN Sunan Kalijaga intensified his awareness that education should be a meeting point of hadarah al-nas (the civilization of text), hadarah al-'ilm (the civilization of science) and hadarah al-falsafah (the civilization of reflection).

When he went back to Bengkalis, this vision met the harsh reality of limited resources, rural development and bureaucratic inflexibility. That the revolutionary capability of community-based education was discovered, however, was just in this small circle. The first recorded observations were that teaching was initially carried out in borrowed living rooms using blackboards made out of used plywood. Chairs were brought by parents to their homes, and children turned up bare-footed with an undeniable sense of curiosity which was even more wonderful than their surroundings. These initial images of the school put into a nutshell the philosophical representation of the knowledge of the school as a moral journey not a commodity (Chatrakul et al., 2023; Dimonye et al., 2024).

Community Socialization and Support

Since its founding, SDII Tamaddunia Mulia has never been able to separate itself out of its sociocultural context. The community meeting on June 29, 2019 was not a simple formal procedure, but it was the beginning of collective consciousness in terms of educational provision. Stakeholders such as villagers, religious groups as well as parents met to discuss the mission of the school, questioning its significance and practicability. The scribbled minutes indicate a discourse range that swayed towards the pessimistic optimism and the wild excitement.

Table 1. Forms of Community Support for SDII Tamaddunia Mulia (2019 2022)

Type of Contribution	Description	Key Actors	Impact on School Development
Material Support	Donation of learning materials (books, whiteboards, desks, stationery)	Parents and local businesses	Provided essential classroom tools during the first academic year
Financial Support	Collective fundraising and small personal loans (IDR 5 10 million range)	Founder, community members	Enabled classroom construction and teacher stipends

Labor (Gotong Royong)	Voluntary labor for building and renovation	Village residents, fathers of students	Strengthened social cohesion and reduced infrastructure costs
Land Endowment (Waqf)	Land provided for permanent school site	Mr. Tohirin (local philanthropist)	Ensured long-term spatial stability for expansion
Moral & Spiritual Support	Regular prayer gatherings, motivational sermons	Local <i>ustadz</i> and <i>majlis taklim</i>	Sustained community morale and religious grounding

Source: Field observation, interview transcripts, and meeting documentation (2019-2022).

The statistics expressed in Table 1 support a subtle story of group unity. Giving of books and teaching supplies was not a charitable act but it was an action of engagement in a moral project. Once the founder got a small personal borrowed finances of five million rupiah to start construction, the community reacted to it by giving labor contributions, a gesture that had a roots in the time-old tradition of gotong-royong, and thus, raising it to become a kind of collective ibadah (worship through cooperation).

According to interviews, it was communal trust (*amanah bersama*) with the school as his school, but their school. This slight change of ownership altered the social organization of this institution: the teachers turned into moral models, parents into co-teachers, and the village itself was an educational ecosystem. It was particularly symbolic that the waqf of land by Mr. 'Tohirin put permanence into an idea that in itself was immaterial.

This episode can in sociological terms be seen as an example of what Amin Abdullah argues towards; interconnection at the ethical axis, that is the integration of intellectual goals and shared moral energy.

Integrative Pedagogy and the Classroom Praxis

The spiritual essence of the School of Divine Innovation and Instruction (SDII) is manifested in its learning areas. Teaching at SDII does not see the Quran as a flowery introduction to science; the Quran is an interlocutor who is in dialogue. The structures of courses are built in a way that supports a very mutual relationship between revelation and empirical observation, scripture and experimental methodology, faith and rational inquiry.

Table 2. Examples of Integrative Pedagogical Practices at SDII Tamaddunia Mulia

Subject Area	Scientific Topic	Qur'anic Integration	Learning Strategy	Intended Outcome
Natural Science	Solar System	<i>Al-Anbiya'</i> 21:33 celestial order and balance	Guided discovery linking orbits to divine order	Students perceive cosmic laws as reflections of divine wisdom
Biology	Photosynthesis	<i>An-Nahl</i> 16:11 sustenance through vegetation	Experimentation followed by reflection on creation	Instills environmental ethics through <i>tawhidic</i> perspective

Mathematics	Patterns and Symmetry	<i>Ar-Rahman</i> 55:7 balance and proportion	Problem-solving via geometric art	Links mathematical precision with moral equilibrium
Social Studies	Community Cooperation	<i>Al-Ma'un</i> 107:1-7 social compassion	Role-play and community projects	Fosters civic empathy and responsibility
Language (Arabic/English)	Nature Vocabulary	<i>Al-'Alaq</i> 96:1-5 reading and knowledge	Contextual vocabulary learning	Strengthens linguistic and spiritual literacy

Source: Classroom observation and teacher lesson plans, 2019-2023

Every line in Table 2 represents over a traditional lesson plan; it represents a shift in epistemological consciousness. The science field mentioned in the Al-Anbiya 21:33 verse is that of astronomy, which is restructured not as an abstract cosmology but as a field of moral thought. Similarly, the mathematics lesson using symmetry with the help of Ar-Rahman 55:7 redefines the accuracy of analytics as the manifestation of the divine justice as an important pedagogical intervention that gives arithmetic objects moral implications.

In empirical observations, cases have been recorded where students started reporting science using spiritual language: in one instance, one of the students gave his presentation in which he said, the planets move because Allah said so. This linguistic interweaving shows that the process leading to the integration was not deductively imposed by the institutional requirements, but has already penetrated to the cognitive stratum. Educators also recorded that there indeed was an increase in discipline among students not due to strict rules but just because the learning process has gained moral weight.

Such classroom experiences are characteristic of the conceptualization of epistemic humility as envisioned by Amin Abdullah that refers to knowledge that is sought in pious manner. In this regard, science does not destroy faith, on the contrary, it enriches it. The SDII integrative pedagogy re-arranges the learning process into tafakkur (contemplation) and, thus, aligns cognitive and spiritual intelligences within the single pedagogical unit.

Challenges of Legality and Institutional Resilience

The legitimacy of the institution was immediately undermined by the going rumours that SDII was being run in an illegal manner (Piabuo et al., 2021; Sangar, 2025). These accusations were not as much based on procedural shortcomings but more on the notion of the perceived danger of the existing paradigm systems; the stakeholders in the neighbourhood were doubting the practicality of an educational system that would combine Islamic and secular curriculums without the traditional paradigms. The founders instead of having a confrontational approach took a radical stance of transparency and open meetings with parents, detailed expositions of legal processes and documentation of the activities they undertook.

In August 2019 the Tamaddunia Mulia Foundation received official notarial recognition, and hence the legal status issues were solved. However, the event still had more lasting meaning as it was a reminder of how innovations in the education sector in Indonesia are usually faced by bureaucratic stasis, but not theological. The reaction of the SDII community to the event, having a calm, dialogic, and ethical conduct nature, was the embodiment of the Quranic

command, to repel evil with that which is better (Fussilat 41:34). Therefore the achievement of legality was not only a procedural victory, but a moral victory.

Infrastructure and Growth through Collective Action

A theological faith in perseverance is best illustrated through the development of infrastructure at SDII. Since their inception with a starting capital of IDR5,000,000 as a personal loan, its pioneers started building small classrooms which were later advanced with consecutive donations contributed by the community. There are archival photos of parents performing manual bricklaying and children reciting verses at the same time, which is a unique manifestation of labor and devotional practice in an institution.

The gradual, cumulative progression is a demonstration of the doctrine of amal saleh, or righteous action, in a very practical way. It also shows that interconnection integration is beyond epistemological frontiers, and it penetrates the practical activity that relates moral, material, and spiritual aspects of social life. Because of that, the campus itself is presented as an ontological metaphor of the paradigm, and every brick represents a synthesis of the knowledge, faith, and praxis.

This made the physical school a metaphor of the paradigm as a whole and each brick was the synthesis of knowledge, faith, and action.

Academic and Character Achievements

SDII's growth was accompanied by visible achievements both in academic and character domains.

Table 3. Student Achievements and Recognition (2019 2023)

Year	Key Achievements	Description	Outcome
2019/2020	Community Recognition	Participation in Qur'an recitation contests	Strengthened students' confidence and spirituality
2020/2021	Science Fair Exhibition	"Islamic Astronomy Model" project	Demonstrated scientific inquiry linked with scriptural understanding
2021/2022	Mathematics Olympiad	One student ranked Top 5 in Bengkalis District	Improved academic reputation
2022/2023	Institutional Milestone	Received NPSN and operational permit	Strengthened legitimacy and parental trust
2023	Character Award	"Most Empathetic Student" by Education Office	External validation of moral and social formation

Source: School reports, certificates, and interview data (2020 2023)

The table 3 represents the maturation of integrative model of the school. Of particular interest is not just the upward trend of academic performance, but another has to have come with it is moral excellence. The science-fair entry of 2021, Islamic Astronomy, is an example of a creative synthesis in that empirical modelling of planetary motion is put into context in Quranic cosmology. It is a point at which the integration-interconnection paradigm leaves the four classroom and encroaches the realm of the general population, thus proving that scientific literacy and religious piety can co-exist as one intellectual activity.

On the same note, the 2023 award of the most empathetic student, offered by the local education office demonstrates that the moral curriculum of the institution based on the principles of rahmah (compassion) and amanah (trust) has been internalised and publicly recognised. Taken together, these achievements describe the holistic mission of the school: to develop ulul albab people whose reason and faith support each other in the quest to serve humanity.

Bridging Faith and Reason: Integrating Religious and Scientific Knowledge

This study examines practical implementation of the integration interconnection paradigm in SDII Tamaddunia, a school that has been able to integrate an educational model in which Islamic teachings and scientific inquiry do not appear as antithetical to each other, but as opening different perspectives into the world with a more wholesome view. The results of SDII echo the theoretical efforts of Amin Abdullah who has been a long time supporter of the marriage of religious knowledge ('ilm) and modern scientific knowledge. Abdullah argues that true knowledge is a holistic practice, whereby faith and reason do not deprive each other. This paper proves that this concept has been operationalized well by SDII, in the sense that science lessons are not just secular but they are filled with moral and spiritual aspects of information that can be found in the Islamic books, and thus they make their students better understand the two worlds. Empirical science and Islamic values are integrated to allow the students to capture a greater sense of interrelatedness between the natural world and the divine that will bring about an education that is not only intellectual but also spiritual.

Furthermore, the strategy proposed by SDII corresponds to the work of Fibriani et al. (2020), who state that there is a need to combine Islamic instructions with empirical research to create a profound study. Fibriani et al. have found out that students who are taught an integrated curriculum get to value both the spiritual and intellectual aspects of their education. On the same note, Chanifudin and Nuriyati (2020) argue that the combination of Islamic values with science education enhances intellectual activity among students and their moral growth. The interrelationship between religious values and scientific courses at SDII provides a coherent system that helps students to overcome the ambiguities of both modernity and tradition.

SDII allows students to view science not in the neutral form but in the form of a way of considering the divine order of the universe by integrating Quranic verses into the biology, physics, and mathematical sciences. This integrated approach lays emphasis on knowledge as the tool of moral reflection which helps the students to realize that seeking knowledge is a holy obligation.

The community support has been critically involved in making the SDII integrative educational model successful. The importance of community involvement in the continuity of educational reforms is emphasized in previous studies, including the research by Adhiguna and Bramastia (2021). Their work illustrates the fact that active involvement, be it in the form of moral support, voluntary contributions, or in common educational objectives, is the key to keeping an educational establishment in touch with the ideals of the society. Community involvement in SDII case is more than a normal financial and logistical assistance. The moral and social infrastructure of the school has been provided by parents, local leaders and residents and has generated a common investment in the educational model. This feeling of collectivity, which cultivates a sense of trust and bond, has helped SDII to succeed despite its initial difficulty to gain legal status. Another fact that Mosmuslimany et al. (2024) note is that the involvement of the community increases institutional legitimacy, especially when the traditional values and the modern education systems are in conflict. The community and SDII leadership share this vision, which supports the idea that education is a shared responsibility, the success of which can never be achieved without the involvement of every stakeholder.

Ethical leadership as it was exercised by the founders of SDII has also been a foundation of the success of the school. Bureaucratic opposition and the difficulties in getting legal acknowledgment of the importance of religious education highlight the ethical issues involved in implementing religious education through a formal education system. Al-Attas (2021) deplors the division of knowledge in secular education systems, stating that the division between spiritual knowledge and empirical knowledge leaves an ethical vacuum. The leadership of SDII has however responded to this challenge not with the issue of defensiveness but by ensuring ethical transparency and accountability. According to Jannah (2022), ethical leadership is necessary to influence a school culture that appreciates academic performance and moral principles. This principle has been internalized by the founders such that the school education mission has been entrenched in Islamic ethics as well as being adjusted to the modern educational frameworks. Their skill in negotiating the complexities of institutional governance, their capacity to preserve the values that the school holds at the heart of its being, in the light of external forces, is a source of ethical leadership in Islamic education. It shows that leadership is not about management of resources or financial acquisition, but about creating a moral community that embodies those values that it aims to inculcate in the students.

Moreover, the effectiveness of the integrative approach is evidenced by the academic achievements of SDII, including the success of its students on such competitions as the Mathematics Olympiad. These outcomes are consistent with the conclusions made by Anggraeni and Mukhlis (2023) who state that integrative education results in comprehensive individuals, who are not only bright in academics but also in the moral dimension. Permana and Hasanah (2024) also argue that ethical reasoning-based educational models that focus on scientific investigation yield students who are able to resolve complicated problems and make ethical decisions. This is a two-fold achievement in SDII, where, in addition to achieving high academic results, developing compassion, empathy, and social responsibility, the two are interdependent and not exclusive to each other (Kyambade et al., 2024; Mehmetcik, 2025; Guevara Beltran et al., 2024). This fact can be shared by Santoso et al. (2024) who highlight that spiritual literacy combined with digital literacy will prepare students to overcome the challenges of the technological world and ethical issues in the modern world. Thus, the integrative model of SDII is an example of how education could be used as a source of social good, producing both intellectually prepared and ethically responsible people.

Lastly, SDII demonstrates that the integration-interconnection paradigm is a topical concept in the modern educational setting. The ability to integrate faith and reason in educational institutions, as described by Gulo. (2024) and Amin (2024), is crucial in the development of critical thinkers, who have the ability to address the global challenges. The model of SDII is superior to the conventional pedagogical methods that are distinguished by the combination of religious knowledge and scientific literacy, which provides students with the ability to address the challenges of the digital era and the globalized world with intellectual acuity and ethical awareness. This combination of the Islamic values and the scientific investigation can provide the framework which is not only relevant to the modern educational requirements but also based on the spiritual and ethical traditions of Islam. This paper has shown that Islamic education can still accommodate the modernity without losing its fundamental principles by looking at the case of SDII and hence it is very dynamic and transformative to the future of education in the world.

Conclusion

The course of SDII Tamaddunia Mulia shows that Islamic education can be beyond the traditional boundaries in case faith and reason are intentionally combined. The institution

reveals that the knowledge does not have to be divided into sacred and secular domains but could be sought as an inseparable whole in the context of which Quranic teachings and scientific insights help to enlighten each other. Students do not simply learn facts by heart, they also develop interpretative abilities that not only lead to intellectual inquisitiveness, moral thought, and spirituality. Such an integrative approach to method creates the sense of whole consciousness which helps the learner be able to detect the moral elements of empirical phenomena and the rational patterns behind the spiritual understanding, thus creating a profound, meaningful and transformative learning experience.

The active involvement of the community that supports and maintains the integrative vision is a major element that contributed to the success of SDII. Parents, local leaders as well as residents not only provide material resources but also moral and social instruction, thus, creating an atmosphere where education will be viewed as a collective task. Their interaction renders the school not a physical institution but a vibrant moral ecology, in which the principles of cooperation, empathy, and ethical behavior are strengthened by ordinary collective action. This community interaction highlights that education is not curriculum based and teaching based, it thrives in a web of relationships based on trust, solidarity and purpose.

It is also important that ethical leadership played a role in vision-to-practice translation and maintenance of the resilience of the institution. How values-based leadership can overcome challenges such as bureaucratic barriers and social distrust, the leadership of the founders, who demonstrated transparency, accountability, and moral bravery, is an excellent example of how governance based on values can transcend the challenges. Their custodianship ensures that the integrative model of the school goes beyond a curriculum; it is a sustainable philosophy whereby students follow ethical principles that are put into practice in the daily life so as to strengthen the learning process through exemplification. Pedagogical, community support, and leadership ethics convergence create a strong framework that makes the integrative paradigm resilient and deep-rooted.

Finally, SDII Tamaddunia Mulia presents an interesting example of a comprehensive Islamic education, which integrates intellectual growth, moral and communal interaction. It proves that bringing together the knowledge, faith and social responsibility can provide the learners not only with the knowledge but also with the moral values, spiritual awakening and active social life. The institution also demonstrates how learning can be used as a channel of producing balanced individuals that are able to deal with the challenges of the modern world in a wise, ethical, and meaningful manner. Its experience calls upon educators, policymakers and communities to rethink what schools are all about not as places where knowledge is disseminated but as places where knowledge, values and society are inseparably bound.

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