



Construction of Integrated Islamic School Identity

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Article History	Abstract
Received March 08, 2023	<p>The problem of the identity of educational institutions is a matter of awareness, attitudes, and actions. Institutions with a clear identity also produce clearer educational processes in terms of curriculum, objectives, and learning methods. This clarity of identity also affects the educational ecosystem and relations between educational institutions. The problem is that Islamic educational institutions are often seen as monolithic and stigmatized as second-class educational institutions. For this reason, this article focuses on constructing the identity of SDIT Al-Hidayah and SDIT Al-Wathoniyah in Sumenep, Madura. To answer the focus of this article, a qualitative approach was used by choosing the type of case study based on a multi-site design. Data collection was conducted through interviews, observation, and documentation. The data were then analyzed using an interactive analysis model, which included data collection, condensation, data display, and conclusions. Credibility, transferability, dependability, and confirmability tests were conducted to determine the validity of the data. The results of this study indicate that, in general, the construction of the identity of Integrated Islamic Primary Schools in Sumenep consists of three essential elements, namely Islamicity, integration and locality. Islamicity means that the entire identity of the integrated Islamic schools is based on the Islamic values of <i>ahlussunnah wal jamaah</i>. The identity of integration refers to the integration of the curriculum, the roles of teachers and parents, the identity of the soul of educators, and the integration of institutions under one foundation. Meanwhile, local identity is an identifying identity taken from local wisdom, such as a Qur'ani-inspired school, a madrasah-nuanced school, and a philanthropic school.</p>
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INTRODUCTION

The landscape of Islamic education in

Indonesia can be divided into three forms: *pesantren*, *madrasah*, and Islamic schools (Steenbrink 1994, Subhan 2012, Suyatno,



Hayati and Wantini 2020). All three forms of the institution of Islamic education are an important medium in the transmission of Islamic ideas, ideology, and values. All three play a role in strengthening the foundation of belief to achieve specific goals based on Islamic morality. Therefore, any behavior identical with Islamic ideology will be easily associated with these three positive and negative institutions. For example, integrated Islamic schools (SIT) have been accused of being training grounds for the Prosperous Justice Party (hereafter PKS) and of incorporating extremism into their Islamic curriculum (Gatracom 2020, Yusup 2018).

According to some study, integrated Islamic schools are Islamic educational institutions that are suspected of being a place for the development of extremist Islamic ideology by incorporating this ideology into the curriculum (Hidayat 2020, Pribadi 2021). As a result, Integrated Islamic Schools often elicit two main responses. First, there are those who regard integrated Islamic schools as elite and complete schools that combine religion and science, as well as a movement for the re-Islamization of society through education (Frimayanti 2015, Kurniawan and Ariza 2020, Suyatno 1970). Second, a few observers see integrated Islamic schools as politically oriented (in particular to the PKS) and connecting with the transnational ideology of the Muslim Brotherhood, which tends to be exclusive (Yusup 2018).

Frimayanti (2015) and Tuzzahrah, Komariah and Sani (2016) stated that the community, especially the parents of the students, believe that integrated Islamic schools have a suitable system to equip students with proper and modern religious knowledge in an integrated manner so as not to eliminate Islamic values as the foundation of culture, morals and social movements (Frimayanti 2015, Tuzzahrah, Komariah and Sani 2016). Besides that, the learning process carried out by educators in Islamic schools can help students to negotiate the meaning and understanding of being Muslim as their

religious identity (Hassen 2014).

Meanwhile, amid this positive interest and image, integrated Islamic schools cannot be separated from negative images and criticism, especially those affiliated with the Integrated Islamic School Network (JSIT), which is considered to instill exclusivism values (Yusup 2018). This observation is based on the historical facts of transnational Islam and the creation of a network of integrated Islamic educational institutions, which are primarily included in the JSIT. Despite the fact that integrated Islamic schools were established before PKS, the data suggest that integrated Islamic schools has a strong connection with PKS (Ramadhani 2021).

These two commentaries are indirectly related to the issue of the identity of integrated Islamic schools. In other words, such views are the result of an identity that has not been defined and well communicated to the public. After all, the identity of an institution intersects with the views of other parties. Often, the views of other parties are more familiar and attached to the identity than the awareness that is awakened from within.

Integrated Islamic schools have been understood by three words: "school", "Islam", and "integrated". These three words are commonly understood as defining integrated Islamic schools. The first two words mentioned in succession however create a particular challenge instead of being able to make it an affirmation of integrated Islamic schools. First, it seems complicated to define the meaning of the term "school" in relation to this Islamic educational institution. In other words, integrated Islamic schools do not appear to be anything new. In contrast, *pesantren* are trying to assert themselves through acculturation, while madrasas are trying to bridge the gap between *pesantren* and public education (Steenbrink 1994, Wulandari and Majid 2021).

The use of the term "Islam" is problematic since it cannot be interpreted universally as a religion revealed by Allah to the Prophet Muhammad. There exists a strong affinity with understanding religious dogma. In

transnational studies alone, there are at least three Islamic groups that draw an implicit demarcation (Suharto 2017). For example, there is a distinction between "Sunni-Arab Middle Eastern" Islamic groups seeking to purify their faith and "Sunni Indian" groups seeking to purify through da'wah and Sufism, while there is also the "Iranian Shiites" who believe in *Imamat*.

Not finding an affirmation of the concept of "Islam" entails obscuring the crucial goals of an educational institution. Is "Islam" in the context of the Integrated Islamic Schools a demarcation line with "Christian" education, which has been superior to Islamic education, or is it in a "head-to-head" position with other Islamic schools that have different understandings of Islam or even different ideologies, or is "Islam" moderate?

The problems above illustrate how difficult it is to understand the identity of integrated Islamic schools. However, according to Maalouf (2000), identity should reflect an idea with precision—which, in theory, should not be ambiguous. When a community has an identity, it should be able to articulate clearly who it is and what attitudes and actions it prefers. That is why it is crucial to understand the identity construction of integrated Islamic schools to understand the motivation for the performance of educational activities within them (Maalouf 2000).

The ambiguity of identity is not only a problem for activity performance but can also become an oppressive loophole for identity politics. According to Calhoun, the confusion of a group in understanding its identity will make other people fail to understand its identity and create a false perception. This confusion is exacerbated when a contradictory combination of agreement and difference is socially fostered and sustained (Lawler 2021).

In addition, the identity of an educational institution is beneficial in positioning and increasing its selling power, as well as differentiating it from other institutions around it, which will then be faced with local, national, and international demands

(Ansoglenang, Awugah, Thompson et al. 2018, Awugah and Ansoglenang 2018). This situation demonstrates that disregarding studies on educational identity, especially in Islamic educational institutions, may result in a loss of intellectual knowledge of the wholeness and social processes that occur in Islamic educational institutions.

Looking especially in Sumenep, East Java, an integrated Islamic school emerged with the establishment of Al-Hidayah Integrated Islamic School in 2004, where it then advanced significantly in the mid-2012s marked by an A accreditation. Nine years later, in 2013, Al-Wathoniyah Integrated Islamic Elementary School was established in the same sub-district (Sumenep City Sub-District) and also received A accreditation in 2018 from the School/Madrasah National Accreditation Board (BAN-S/M) (Kemdikbud 2021). Ever since, these two schools have become popular among parents to send their children to study.

The theoretical and empirical facts explained at length above confirm that the identity of an educational institution is vital to study primarily in the context of Islamic education, specifically regarding the emerging popularity of integrated Islamic schools. In addition to these justifications, understanding identity can help explain the practices of Islamic educational institutions in terms of goals, curriculum, strategies, and other aspects of Islamic education.

Previous research has focused on integrated Islamic schools to provide exciting illustrations of history, curriculum development, management, and school image. However, research that focuses on the identity of integrated Islamic schools is very limited, even if there is one, it is considered only as a complement. Therefore, this research will explore the identity construction of integrated Islamic schools in Sumenep as an academic study amidst the rise of monolithic viewpoints and educational dualism.

LITERATURE REVIEW

Studies that discuss identity and highlight the importance of identity assertion can be seen in Dawis (Dawis 2014), Chinese Indonesians Seek Identity; Leaving the Path of Terror: A Social Identity Perspective; Jannah (Jannah 2012), Jember Fashion Carnival: Identity Construction in a Networked Society; Dedees (Dedees 2015), Malays Above Three Flags: Construction of Border Community Nationalism Identity in the Batam Archipelago; Picard, Balin: Dialogical Construction of Balinese Identity, and several other studies.

So far, studies on identity have focused more on ethnicity and nationalism. Meanwhile, the identity of institutions, particularly Islamic ones, has rarely been discussed. Even if there is, it does not question how a school's identity was developed and formed. Studies on integrated Islamic schools focus, among other things, on strengthening students' religious identity and defending the identity of religious schools amidst the majority of other religions and a secular state (Alcaide 2021, Hassen 2014, Limage 2000, Lunneblad, Odenbring and Hellman 2017).

There are also studies that focus on school identity from a symbolic perspective (Iftach and Shapira-lishchinsky 2019), including the identity of Islamic schools in the midst of the wave of modernization in the 20th century (Subhan 2012). The last two studies share similar topics and discussions to this study, except for the dialogical process of Islamic school identity by looking at the integration of the curriculum and how it is affirmed amidst the onslaught of stereotypes.

Meanwhile, studies on integrated Islamic schools are often entrenched in history (Kurniawan and Ariza 2020, Lubis 2018, Suyatno et al. 2020), ideology (Ramadhani 2021, Suyatno 1970), curriculum (Habib 2020, Rojii, Istikomah, Aulina et al. 2019), and image (Asiah and Isnaeni 2018, Nurwahyudi 2016) apart from the problem of identity. These data make the discussion about the identity of

integrated Islamic schools inadequate because history, curriculum, and image should all begin with the affirmation of identity. Based on the evaluation of the literature review, this study seeks to fill the void in academic studies on identity in educational institutions so that it can provide an overview of the identity of educational institutions in postcolonial discourse.

CONCEPTUAL FRAMEWORK

This study is prompted by the important issue that upper-middle class students in metropolitan areas are more interested in attending integrated Islamic schools, and that the popularity of these schools has increased substantially. Meanwhile, integrated Islamic schools also have negative images. For example, in some studies, integrated Islamic educational institutions have been described as incubators of radical Islamic ideology, affiliated with certain political parties, and embracing transnational ideas (Yusup 2018).

Two images discussed above illustrate the ambiguity of the identity of integrated Islamic schools. The term integrated Islamic schools, formed from three words: 'school' 'Islam' and 'integrated' creates more ambiguity than clarity. In other words, these three words cause misconceptions about integrated Islamic schools. This blurring of identity, in addition to negating the integrated Islamic schools' substantial goals, is also a form of problematic identity politics.

Some parents and teachers in integrated Islamic schools have conflicting views about these schools. Some consider this school a *tahfidz* school, an NU school, a Muhammadiyah school, or an inclusion school. This kind of identity search has a substantial impact on school performance in terms of curriculum, goals, and other educational criteria. Due to the fragility of identity, a community may impose certain stereotypes to these schools as their inherent identity. For example, a negative image of a person

attending to one of these schools may emerge if the school cannot affirm its identity.

Previous studies on integrated Islamic schools provide interesting illustrations, particularly on the history, curriculum development, management, and image. However, no research has been found on the identity of integrated Islamic schools, and any that has been found has been written only as a complement. Therefore, this study delves deeply into the identity formation of integrated Islamic schools in Sumenep, East Java. It is crucial to discuss the identity of integrated Islamic schools in terms of its development since the issue of identity is a major catalyst for many disputes around the world although it can also contribute to peace (Maalouf 2000). In the context of integrated Islamic schools, the problem can be seen from the images and stereotypes that are attached to these schools.

Based on the above problems, this study focuses on the identity construction of integrated Islamic schools in Sumenep, East Java. The main theories used in this study are the identity theories of Amin Maalouf and Steph Lawler. The theoretical construction in this study is based on the meaning of identity built by the attraction structure of many elements that make it authentic and different from others, both in the form of inner bonds, origins, relationships with others, and community positions. In the same context, identity affirmation can occur if it intersects with "threats", requiring a community to be the opposite of its opponent (Fearon 2020, Maalouf 2000). This indicates that identity is a sociological process that entities can see in a dynamic society (Lawler 2021). These theories were used to navigate the analysis of the identity construction of integrated Islamic schools in Sumenep, East Java.

RESEARCH METHOD

This study aims to explore and understand identity construction of Islamic educational institutions. Therefore, the approach used in this study is qualitative with

a case study type. The data collection methods of this study include observation, interviews, and document studies.

This research focuses on two schools in Sumenep, namely Al-Hidayah Integrated Islamic Elementary School and Al-Wathoniyah Integrated Islamic Private Elementary School. The two schools were chosen based on two considerations. First, these schools as attach the term "Integrated Islamic School" explicitly in their names. Second, these schools have a high ranking and a large number of students, according to data from the Dapodikdasmen sub-district of Sumenep City (Dapodikdasmen 2021).

In determining the subjects of study, this study uses purposive (purposeful). The researcher determines the research subjects based on the research objectives. The researcher chose three groups of subjects with specific academic considerations to obtain data accuracy and depth of information. First group includes the founders/initiators of the integrated Islamic schools, the foundation's chairman, and school leaders, including those who have retired. Second group consists of educators who are directly involved in educating the students. Third group involves the guardians of students in the two integrated Islamic schools.

Data analysis in this study was carried out in two stages, namely single-site analysis and cross-site analysis. Single-site analysis means that the researcher conducts the analysis at each site independently, while cross-site analysis is carried out by comparing the findings between each site.

RESULT AND DISCUSSION

The primary identity of integrated Islamic schools is inextricably linked to the terminology that mentions the word 'Islam'. With this word, integrated Islamic schools intend to convey their primary identity, which is often actualized in their logo, vision, and culture. However, the Islamic substance of integrated Islamic schools may vary depending

on the schools' affiliation and the ideological characteristics of the founders and school administrators. Schools that have affiliations with specific organizations will tend to introduce the religious ideology of these organizations. Meanwhile, schools that are not affiliated with a particular organization will have their Islamic nuances influenced by the schools' founders and administrators.

Subhan's thesis confirmed this assertion. According to him, religious organizations tend to define educational institutions under their patronage (Subhan 2012). For example, in the case of the Muhammadiyah educational institutions, Muhammadiyah's values and ideologies form a specific pattern in the Islamic curriculum and materials provided (Mu'ti and Khoirudin 2019, Pasha and Darban 2003).

The data in this study indicate that a variety of Islamic nuances were apparent in the integrated Islamic schools. One integrated Islamic school may not be identical to another integrated Islamic school depending on the affiliation and ideology of the school's founder. As such, integrated Islamic schools cannot be seen as monolithic educational institutions, let alone as educational institutions associated with radicalism. The monolithic view on integrated Islamic schools is un-academic and unethical because the identity of these schools is diverse and difficult to generalize due to the variety of affiliations.

Founders and administrators of Islamic schools are key elements that shape and change educational institutions. They are not static and evolve in response to their exposure to culture and knowledge. In this context, it is necessary to learn from the Muhammadiyah schools, which tend to reconcile Muslim and Western intellectuals following cultural exchanges between the two (Hefner 2020, Subhan 2012). Such intersection has a significant influence on the future of Islamic educational institutions. In comparison, Islamic institutions founded by Nahdlatul Ulama (NU) intellectuals tended to remain traditional (Steenbrink 1994). However, it appears that NU intellectuals are beginning to

accommodate the modern school system into their Islamic institutions (Subhan 2012).

The two schools that serve as the study's locus support the aforementioned assertions. The two integrated Islamic schools differ in providing Islamic substances due to differences in the school affiliation and religious ideologies of their founders. The first has a NU nuance, whereas the second has an Islamic non-religious affiliation nuance.

Above illustration further shows that the identity of educational institutions is frequently in the 'in-between space' (Bhabha 2014). For Bhabha, the encounter of knowledge can generate negotiations to develop a distinct identity. The identity of an integrated Islamic school is not static, as the essentialist group on identity believes. In the context of an integrated Islamic school, Islamic identity is an open-ended question. The book "Standard Distinctive Quality of Integrated Islamic Schools" asserts that integrated Islamic schools belong to anyone who wants to integrate religious knowledge and general knowledge. The terms 'integrate' and 'belong to anyone' clearly necessitate the relations and struggles of various elements that occur in the 'in-between space' and can give rise to the possibility of forming a new identity.

Islamic identity in integrated Islamic schools is part of the effort to realize the ideals of instilling students with a solid spiritual foundation to express modernity in the life they face. Therefore, *tauhīd* 'ulūm in integrated Islamic schools does not mean the sacralization of religious knowledge, but the "Islamization of knowledge" and the "unification of knowledge" (Lubis 2018).

In general, previous studies intersect with the findings of the integrated Islamic schools in this study. Hassen, for example, illustrates that one of the identities of Islamic schools in Victoria is religiosity (Hassen 2014). The vital role of religious schools is to internalize the Islamic identity and actualize it in the school culture. The consideration of this practice is due to the fact that the educational philosophical basis is in the Islamic dogmas.

For a comparison, Australian Christian religious schools reinforce faith identity derived from Christian religious dogmas as the pillars of Christian school identity. It is also important to note that the Christian school identity model is dynamics and may change through dialectics (Sultmann and Brown 2011). This finding challenges the monolithic view of an integrated Islamic school. It clearly explains that the concept of Islam in an integrated Islamic school is not singular and prone to change.

The second aspect of identity found in integrated Islamic schools lies in the notion of 'integration'. There are four indicators of integration in integrated Islamic schools, namely curriculum integration, the synergy of the teacher's role at school with the role of parents at home, educator integrity, and the integration of educational institutions under one foundation. Curriculum integration is an essential identity in integrated Islamic schools because the primary goals of the schools is to combine religious and general knowledge, in other words the integration of science. Kurniawan and Ariza considers integrated

Islamic schools as "one for all-school" that can provide all knowledge needs; religious knowledge, general knowledge; and skills (Kurniawan and Ariza 2020).

Subhan (2012) proposes the term 'plus public school', meaning that an Islamic school is a public school that includes religious knowledge in its curriculum. However, this term cannot be generalized because the Islamic school in one of the sites of this research seems to be 'school with a madrasa nuance'. That is, the amount of Islamic knowledge in this school is equal to, if not greater than, the general knowledge. Steenbrink (1994) stated that Islamic schools are not public schools that increase the amount of religious knowledge, but they are religious schools that include general knowledge in their curriculum. The unity of the two knowledges, on the other hand, is an Islamic teaching that boils down to the concepts of *syumuliah* and *kamaliah*. Steenbrink's statement is consistent with the finding that Islamic identity exists in integrated Islamic schools (Steenbrink 1994).

The second integration is the synergy of the teacher's role at school and the role of

Table 1. Table of Integrated Identity and Activity Indicators.

Forms of Integration	Indicator	Activity
Curriculum integration	Balance of religious knowledge and general knowledge	Islamization of science (exploring Islamic foundations related to science) The desacralization of religious knowledge, the de-secularization of knowledge
The synergy of the teacher's role at school with the role of parents at home	Teachers and parents work together to educate students	The teacher monitors student activities at home Parents know their children's activities at school Activities at school are sustainable at home Disclosure of information for both parties (teachers and parents)
Integrity in educators	Teachers and educational personnel are educators	Educators and educational staff position themselves as educators Development of human resources in routine activities
The integration of educational institutions under one foundation	Diverse educational institutions united under one foundation	Educational institutions of various levels and forms are managed in one foundation, including the location of their educational activities Intersection of continuous curriculum and course materials

parents at home. The two roles are designed to integrate home and school education in a complementary manner. The purpose of integrating home-school activities is to ensure that the continuity of the educational process does not end at school. This finding is similar to Frimayanti's (2015) research on integrating activities in integrated Islamic schools (Frimayanti 2015). In a different context, Hassen explained that Islamic schools do the same thing in other parts of Australia. Continuation of home-school education can strengthen students' Islamic identity. It is thought that non-Islamic activities outside of school, especially in non-Muslim countries, will disrupt the Islamic identity instilled in schools (Hassen 2014).

The practice of integrating the roles of educators in home-school activities can be seen in the use of contact books, the disclosure of school information to parents, and vice versa. The school provides parents with as much information as possible about students' activities by providing links to online platforms that can be accessed from home. Conversely, these online platforms also allow parents to provide information to teachers about students' activities while they are at home. When needed, teachers also make a home visit to ensure that students' learning motivation is maintained.

The third integration is the integration of the soul of the educator into the teaching and educational staff. The integrated Islamic school seeks to instill the soul of an educator, not a teacher or an employee. The soul of the educator in question is a form of willingness to educate with the soul (spiritually and emotionally) and by placing the students in the heart of the teacher. Therefore, all educational activities must be based on the sincere soul of the educator and all human resource elements, so that all activities result in maximum output. The inculcation of the educator's soul is done through coaching and regular meetings in a kinship nuance.

The fourth integration is the integration of educational institutions under one

foundation. This integration is characterized by the diversity of educational institutions under one foundation and the strengthening and continuation of educational levels under one foundation with an interrelated curriculum.

Studies focusing on the concept of integration generate two themes in describing integrated Islamic schools, namely integrated curriculum and integrated activity (Frimayanti 2015, Rojii et al. 2019, Suyatno 1970). Both themes are aimed at fostering high intellectual output and good morals (Asiaah and Isnaeni 2018). However, previous studies do not specifically explain the other two identities that mark the integration of integrated Islamic schools, namely integration within educators and integration of institutions within one foundation, as discussed above.

Another aspect of identity that is evident in the integrated Islamic schools is the locality of identity (Table 1). This aspect of identity does not appear explicitly in the school terminology, but is planned, determined, and implemented by the school. The term locality refers not only to the location of the schools, but also to the characteristics of an identity based on the independent wisdom of the board of directors and school functionaries.

It is not an exaggeration to call this local identity as the original (real) identity of the integrated Islamic schools. Islamic and integrated identities are innate since they are inscribed in the terminology. Local identity, on the other hand, is only discernible based on the culture that exists in the schools. However, this identity is known and thought to be an essential foundation for carrying out the educational process. This belief in local identity is inextricably linked to the concept of identity as a set of meanings (cognitive framework) attached to individuals and groups as a basis for action (Fearon 2020).

As an identifier, the local identity at the two schools has fundamental differences. One school identifies itself as a Quran-inspired school, while the other identifies itself as a philanthropic school. The nuances of this Quran-inspired school can be seen in the

school regulations, which give more portions to the study of the Quran. The main reason for becoming a Quranic school is the school's belief that the Quran contains the fundamentals of knowledge. Thus, graduates of this integrated Islamic school are expected to love the Quran and contextualize the teachings of the Quran in everyday life.

In addition to the school regulations, this identity also appears in the school culture. The school maintains the activity of welcoming the students with the recitation of the Quran, which is broadcasted through the loudspeakers of the school mosque. The students are also oriented to reading the Quran before the lesson begins.

Islamic schools are unable to avoid the traits of the biblical religion. The principles found in the Quran and the Sunnah serve as the foundation for all Islamic teachings. It is important to note that this characteristic of scriptural religion should not be viewed narrowly to mean that the school is necessarily scripturalist. Instead, it can be said that the school's mission is to contextualize the teachings of the Quran in everyday life. In this case, the school adopts the slogan "returning to the Quran and Sunnah. As Soekarno once sent a letter to A. Hassan stating that "returning" to the Quran and Hadith would be relevant if carried out by "driving the vehicle of general knowledge" (Soekarno 2016).

The integrated Islamic school with a philanthropic orientation, on the other hand, explores Islamic values related to humanity and then applies them to the school culture.

For example, the integrated Islamic school provides equal opportunities for students to receive a high-quality education regardless of their social and intellectual background. This idea is illustrated in a slogan "education for all".

The integrated Islamic school in this study tries to describe how the philanthropic idea is applied. For example, the school encourages the students to share through saving activities (sharing rice boxes) and charity activities for orphans. Additionally, orphans, despite their economic status, are entitled to receive scholarship from the school. In terms of intellectual levels, this integrated Islamic school also provides quotas for students with special needs to attend the school with other students.

Other researchers have rarely touched upon this description of local identity, as Iftach & Shapira-lishchinsky (2019) stated in their research findings that school identity is commonly actualized in logos, visions, and attributes (Iftach and Shapira-lishchinsky 2019). However, when referring to Jenkins (2008), identity can also be seen in the actualization of actions and the culture surrounding their activities. This research is a synthesis of both research findings. The depiction of identity can be seen not only in the appearance of the school's attributes, but also in the school's culture and actions (Jenkins 2014).

Table 2 show that there are multiple identities of integrated Islamic schools. These identities cannot be generalized based on

Table 2. Table of Local Identity and Activity Indicators.

Local Form	Indicator	Activity
Quran-inspired school	The portion of learning the Quran is greater	<ul style="list-style-type: none"> Setting Quranic memorization goals Habituation in reading the Quran Connecting science with the Quran as the basis of science
Philanthropic school	Providing equal opportunities for all students regardless of social or intellectual status	<ul style="list-style-type: none"> Providing scholarships to all orphans Doing charity activities Accepting children with special needs Providing education at an affordable cost

findings in certain educational institutions. The only parts that can be generalized are the general concepts of Islam and integration. However, these general concepts can develop in various forms. This clarification is necessary because the practice of generalizing and absolutizing the identity of an integrated Islamic school will inevitably contribute to an erroneous and careless perspective—according to his imagination—which will result in conflict (Sen 2016).

In general, the concept of identity in the integrated Islamic schools can be illustrated in the Figure 1.

CONCLUSION

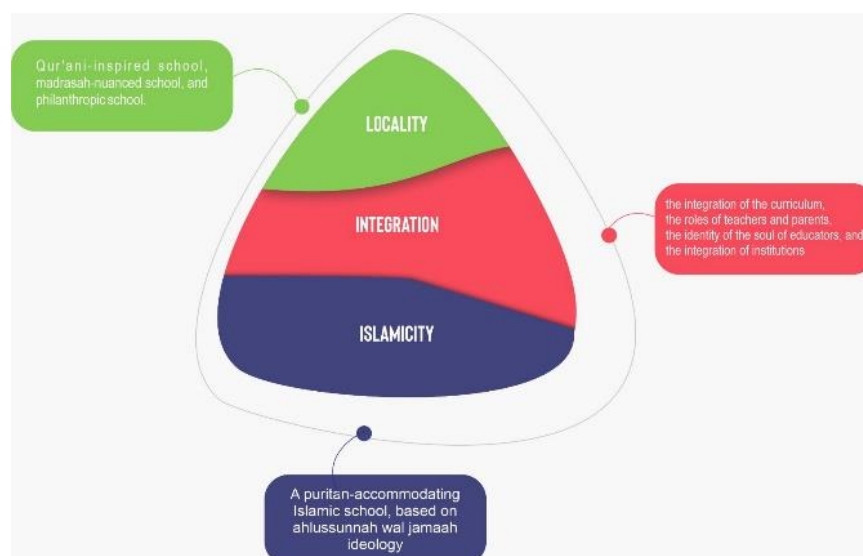
The identity construction of the integrated Islamic elementary schools in Sumenep consists of three essential elements, namely Islam, integration, and locality. Islamic identity is the main feature of the integrated Islamic schools. The Islam under discussion is Islam *ahlussunnah wal jama'ah*, which may lead to a particular organization and vice versa. This Islamic identity is not singular; each school can fill in and incorporate Islamic understanding into various identities.

Islamic schools that combine secular and religious knowledge into the curriculum also

refer to themselves as integrated Islamic schools. Although there may occasionally be an attempt to Islamize science, this identity promotes an integrated Islamic school to present the two, secular and religious knowledge, as equal. Integration occurs not only in the curriculum but also in the roles of teachers and parents in monitoring students' home-school activities. In addition, the identity of integration is also understood as integration within educators and educational staff (the integrity of the soul of educators), which leads to educators' commitment to conduct education sincerely and honestly. Every element of human resources in an integrated Islamic school must position itself as an educator responsible for the success of education. The next integration is the integration of educational institutions into one foundation. It should be noted that not all integrated Islamic schools are affiliated with the Integrated Islamic School Network (JSIT).

Meanwhile, the local identity emerges as a distinctive feature among the integrated Islamic schools. Local identities better define the identities of the integrated Islamic schools since they are more specific. In this context, it can be illustrated by schools with the nuances of the Quran, schools with the nuances of madrasas, and philanthropic schools, all of

Figure 1
The Concept of Identity in Integrated Islamic Schools.



which have implications for the curriculum, goals, and strategies of Islamic religious education. Local identity is derived from the unique ideas and ideologies of the school's founders and administrators.

Limitation of the Study

This study has at least three limitations which can provide recommendations for further studies. First, this study only focuses on the integrated Islamic schools that embed the terms "Islam" and "integrated" in Sumenep, East Java. While integrated Islamic schools that use the term 'integral' are not the focus of this research, neither are madrasas that use the term 'integrated'. It is argued that these schools share similar characteristics. If thoroughly examined, it will provide a broader and more diverse picture of the characteristics of the identity of Islamic educational institutions.

Second, this study is a case study, while to study identity, it would be better to use phenomenology to obtain in-depth and novel conclusions about individuals' understanding of their identity. In addition to phenomenology, this topic can also be studied historically. It would be ideal for studying identity construction through historical research, especially for schools with a long historical background, since identity formation is part of the historical process.

Third, this study needs to provide limitations on the relationship between identity and other phenomena. For example, what does an Islamic school face in the disruption era? With such a focus, it will be easier to find the connection between identity and current phenomena, so that it can have practical implications.

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