

The Integrated Islamic Education System in Islamic Movements: A Philosophical Analysis of Wahdah Islamiyah's Educational Model

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Abstract: This study examines the integrated Islamic education system developed by the Wahdah Islamiyah Movement as a contemporary model that harmoniously integrates spiritual, intellectual, and social dimensions. The main objective is to provide a philosophical analysis of the ontological, epistemological, and axiological foundations of Wahdah Islamiyah's educational system in shaping *insan kamil* (a holistic human being) grounded in tauhid values. Using a qualitative approach with philosophical analysis, this research draws upon official documents, scholarly works of Wahdah Islamiyah's leaders, and relevant prior studies. The findings indicate that Wahdah Islamiyah's educational system is integrative, transformative, and rooted in Qur'anic and Prophetic principles. It emphasizes the harmony between knowledge and practice, intellect and spirituality, as well as between formal, non-formal, and informal education. The novelty of this research lies in identifying the philosophical synthesis achieved by Wahdah Islamiyah, which bridges the ideals of classical Islamic education with the demands of modern educational paradigms. This study contributes conceptually to the development of an integrated Islamic education model relevant to contemporary global and societal challenges.

Keywords: Education; Islamic Education; Islamic education integrated; Wahdah Islamiyah

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Abstrak: Penelitian ini mengkaji sistem pendidikan Islam terpadu yang dikembangkan oleh Gerakan Wahdah Islamiyah sebagai model pendidikan Islam kontemporer yang memadukan dimensi spiritual, intelektual, dan sosial secara seimbang. Tujuan penelitian ini adalah menganalisis secara filosofis landasan ontologis, epistemologis, dan aksiologis sistem pendidikan Wahdah Islamiyah dalam membentuk insan kamil yang berkarakter tauhid. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis filosofis melalui telaah dokumen resmi, karya tokoh-tokoh Wahdah Islamiyah, serta hasil penelitian terdahulu. Hasil analisis menunjukkan bahwa sistem pendidikan Wahdah Islamiyah bersifat integratif, transformatif, dan berlandaskan pada nilai-nilai Al-Qur'an dan As-Sunnah. Model ini menekankan keselarasan antara ilmu dan amal, akal dan hati, serta antara pendidikan formal, non-formal, dan informal. Kebaruan penelitian ini terletak pada temuan bahwa Wahdah Islamiyah berhasil mengintegrasikan idealisme pendidikan Islam klasik dengan kebutuhan pendidikan modern dalam satu kerangka filosofis yang koheren. Temuan ini memberikan kontribusi konseptual terhadap pengembangan model pendidikan Islam terpadu yang relevan dengan tantangan global dan kebutuhan umat.

Kata kunci: pendidikan; pendidikan islam; pendidikan islam terpadu, wahdah islamiyah

Introduction

In the contemporary global context, education is no longer understood merely as a process of knowledge transmission but as a strategic instrument for shaping civilization, strengthening national character, and guiding the direction of sustainable human development. In Indonesia, education carries an even more complex function: it serves as a medium for the transmission of values, ideology, and beliefs that construct both the national and religious identity of society. Within a socially plural environment, education plays a crucial role in maintaining equilibrium between the demands of modernization and the preservation of the community's spiritual values.

Nevertheless, amid the accelerating currents of globalization and the growing penetration of secularism, a significant challenge emerges. semakin kuat,¹ The problem addressed in this study arises from this tension—how to

¹ Askar Patahuddin, Budi Handrianto, & Samsuddin. Konsep pendidikan tauhid M. Natsir dan relevansinya dengan kurikulum STID M. Natsir. *Ta'dibuna: Jurnal Pendidikan Islam*, 11, no.2 (2022) 278; Samsuddin, Abdul Jabar Idharudin, and Agusman. "Dasar-Dasar Pendidikan Islam Perspektif Hasan Langgulung Dan Relevansinya Di Era Disrupsi: The Fundamentals of Islamic Education from Hasan Langgulung's Perspective and Its Relevance

formulate an Islamic educational model capable of responding to contemporary challenges without compromising its foundational Islamic values. This necessity is particularly reflected in the educational system developed by *Wahdah Islamiyah*, which offers an alternative framework for integrating faith-based principles with modern educational needs.

Building upon this issue, the contribution of Islamic mass organizations (*ormas*) to the field of education emerges as a compelling phenomenon for scholarly examination. Organizations such as *Muhammadiyah*, *Nahdlatul Ulama*, and more recently *Wahdah Islamiyah* have played strategic roles in providing Islamic value-based education that remains adaptive to the framework of the national education system. Among these organizations, *Wahdah Islamiyah* presents a distinctive educational model—rooted in the *manhaj salafiyah* tradition yet developed within a modern, integrative framework.

The educational system established by *Wahdah Islamiyah* encompasses not only formal institutions such as schools and Islamic boarding schools (*pesantren*), but also non-formal educational programs through *halaqah tarbiyah* and structured cadre development training. This multifaceted approach reflects an integration of spiritual, intellectual, and social dimensions that align with the concept of integrated Islamic education (*at-tarbiyah al-islamiyyah al-mutakamilah*). Such integration demonstrates how religious movements can simultaneously preserve theological authenticity and engage with modern educational paradigms in a coherent and systematic manner.²

Previous studies indicate that education within *Wahdah Islamiyah* is oriented toward the formation of (preachers (*da'i*) and community cadres who are knowledgeable, virtuous in character, and socially competent.³ Samsuddin et al. demonstrate that the cadre formation process within *Wahdah Islamiyah* is implemented through a tiered system consisting of six *marāḥil* (stages)—namely *ta'rif*, *takwīn*, and *tanfīdh*—supported by a curriculum that integrates *tsaqāfīyah*

in the Era of Disruption”. *DIRASAH: Jurnal Kajian Islam* 2 (1):202-23. <https://litera-academica.com/ojs/dirasah/article/view/122>.

² Syarifuddin Jurdi, *Wahdah Islamiyah dan Gerakan Islam Indonesia; Sejarah, Perkembangan dan Transformasi Gerakan Islam* (Yogyakarta: Gramasurya, 2021)

³ Samsuddin, *Sistem Kaderisasi Dai* (Sleman: Zahir Publishing, 2024)

(intellectual), *rūḥīyah* (spiritual), and *jasadīyah* (physical) dimensions.⁴ Fauzi and Rusli highlight the role of *Wahdah Islamiyah* in fostering social activism and character education among its cadres.⁵ Meanwhile, Iskandar et al. emphasize the organization's success in combining the concepts of *tarbiyah*, *ta'lim*, and *ta'dīb* within a comprehensive educational system.⁶ Nevertheless, these studies remain largely descriptive in nature, focusing primarily on the aspects of cadre development and *da'wah*, without offering a philosophical analysis of how formal and non-formal education are integrated into a unified system of holistic Islamic education.

The research gap emerges at the philosophical level—specifically regarding how the educational concept developed by *Wahdah Islamiyah* is grounded in the principles of Islamic educational philosophy. Few studies have deeply examined the **ontological** (the nature of humans and education), **epistemological** (sources and methods of knowledge), and **axiological** (values and aims of education) dimensions that underpin the educational system of this organization. Yet, such a philosophical understanding is essential to formulate the direction and identity of Islamic education amid national education policies that tend to be pragmatic and secular. Therefore, a **philosophical analysis** of the *Wahdah Islamiyah* education system becomes urgent and necessary to address through this study.

Based on this gap, this research aims to analyze the **concept of integrated Islamic education** within a religious organization, focusing on the educational system of *Wahdah Islamiyah*. Specifically, it seeks to: (1) Identify the **philosophical foundations** underlying the *Wahdah Islamiyah* education system; (2) Explain the **forms of integration** between formal education, non-formal

⁴ Samsuddin, Iskandar, and Mariyanto Nurshamsul. "Pendidikan Kader da'i Ormas Wahdah Islamiyah Melalui Halaqah Tarbiyah". *Ta'dibuna: Jurnal Pendidikan Islam* 9, no.2 (2020):283-300. <https://doi.org/10.32832/tadibuna.v9i2.3527>.

⁵ Fauzi, A., and A. B. Rusli. "Partisipasi Pendidikan Wahdah Islamiyah dalam Sistem Demokratisasi Masyarakat Muslim Indonesia." *The Teacher of Civilization: Islamic Education Journal* 5, no. 2 (2024). <http://dx.doi.org/10.30984/jpai.v5i2.3204>.

⁶ Iskandar, Samsuddin, A. M. Yusup, M. N. Shamsul, and A. Agusman. "Model Pendidikan Kaderisasi Da'i di Wahdah Islamiyah dalam Perspektif Pendidikan Islam." *Ta'dibuna: Jurnal Pendidikan Islam* 14, no. 2 (2025): 190–207. <https://doi.org/10.32832/tadibuna.v14i2.19760>.

education, and religious character development; and (3) Assess the **relevance** of this educational model to the universal objectives of Islamic education and the Indonesian national education system.

This study employs a qualitative approach using a philosophical case study strategy. Such an approach enables the researcher to explore the meanings, values, and philosophical principles that underlie the educational practices of *Wahdah Islamiyah*. Data are collected through in-depth interviews with educational administrators, curriculum document analysis, and participant observation in both formal and non-formal educational units. The analysis is carried out thematically and philosophically, connecting empirical findings with the theoretical framework of Islamic educational philosophy—such as the concepts of *ta'dib* and *tarbiyah*.

Historical Profile of *Wahdah Islamiyah*

Wahdah Islamiyah is an Islamic mass organization (*Ormas Islam*) that upholds the Qur'an and the Sunnah as its primary foundations and adheres to the *manhaj Ahl al-Sunnah wa al-Jamā'ah (al-salaf al-ṣāliḥ)* in all aspects of religious life.⁷ The organization is oriented toward *da'wah* (religious propagation), education, and social service as its main instruments for community development and as a means of contributing to both the Muslim *ummah* and the Indonesian nation.

Historically, *Wahdah Islamiyah* originated from a small religious study group on a university campus in Makassar in the late 1980.⁸ This group gradually evolved into a forum for *da'wah* among university students and young intellectuals inspired by the spirit of Islamic purification (*tajdīd*). From this initiative, the embryo of the organization began to take shape, culminating in the establishment of the *Fathul Mu'in Foundation (Yayasan Fathul Mu'in – YFM)* in 1988 as an official platform for *da'wah* and educational activities. As the movement expanded, YFM was transformed into the *Wahdah Islamiyah Foundation (Yayasan Wahdah Islamiyah – YWI)* in 1998, and subsequently, on 14 April 2002 (1 Ṣafar 1423 H), it was formally recognized as a mass organization under the name *Wahdah Islamiyah*.

⁷ Wahdah.or.id, 2025

⁸ Samsuddin, *Sistem Kaderisasi Da'i* (Sleman: Zahir Publishing, 2024)

In its development, *Wahdah Islamiyah* has grown rapidly and now operates 38 Regional Executive Boards (*Dewan Pengurus Wilayah*, DPW) and 290 Local Executive Boards (*Dewan Pengurus Daerah*, DPD) across various regions of Indonesia.⁹ Its strong campus-based background has shaped the organization's character as one rooted in student, academic, and educated middle-class communities. Many of its leaders are university graduates who demonstrate a strong commitment to the advancement of knowledge as an integral part of *da'wah*.¹⁰

According to the most recent official data from the *Educational Development and Foundation Management Institute (Lembaga Pembinaan Yayasan Pendidikan, LPYP)* of the *Central Executive Board (DPP)* of *Wahdah Islamiyah*, the organization currently manages more than 400 educational institutions ranging from Early Childhood Education (*Pendidikan Anak Usia Dini, PAUD*) to the higher education level.¹¹ At the tertiary level, *Wahdah Islamiyah* administers two higher education institutions: the *Islamic Institute of Al-Iman and Knowledge (Institut Agama Islam STIBA, IAI STIBA)* Makassar and the *Wahdah Islamiyah Polytechnic*. As a modern *da'wah* organization, *Wahdah Islamiyah* places education (*tarbiyah*) at the core of its community development system. All organizational activities are directed toward nurturing a *Rabbani* generation of Muslims characterized by spiritual, intellectual, and social balance.¹² Thus, *Wahdah Islamiyah* is not merely a *da'wah* organization but also a movement of social transformation aimed at building Islamic civilization through systematic and sustainable education and community development.¹³

The following section presents the **research findings** based on the analysis of official documents of the *Wahdah Islamiyah Education System*, field observations, and interviews with relevant informants. The findings are

⁹ Interview with Abdul Mun'im (Head of Research and Development Center (ICECRD) DPP *Wahdah Islamiyah*, (2025)

¹⁰ Chris Chaplin, Salafi Islamic piety as civic activism: *Wahdah Islamiyah* and differentiated citizenship in Indonesia, *Citizenship studies* 22, no. 2 (2018): 208-223.

¹¹ Nursalam Siradjuddin, YPWI Mengelola Pendidikan dari PAUD hingga Perguruan Tinggi, *Wahdah EduMagz*, edisi perdana 01/II/2024

¹² DPP *Wahdah Islamiyah*, *Sistem Pendidikan Wahdah Islamiyah*, DPP *Wahdah Islamiyah*, (Makassar: DPP WI, 2021)

¹³ Syarifuddin Jurdi, *Wahdah Islamiyah dan Gerakan Islam Indonesia; Sejarah, Perkembangan dan Transformasi Gerakan Islam* (Yogyakarta: Gramasurya, 2021)

organized into **three main categories** that reflect the fundamental dimensions of *Wahdah Islamiyah* education: educational objectives, curriculum, and educational programs. The presentation of results is structured in a thematic narrative form, complemented by direct quotations from informants to strengthen the validity of the qualitative data.

Educational Objectives of Wahdah Islamiyah

The educational objectives of Wahdah Islamiyah are the result of a continuous process of refinement and consolidation of Islamic and national thought. Based on the *Wahdah Islamiyah Education System* (2016 and 2021 editions), it is evident that these objectives are designed to be comprehensive, integrative, and sustainable, encompassing four key dimensions: spiritual, intellectual, social, and professional.¹⁴

In the *Wahdah Islamiyah Education System* as formulated in the 2016 Congress, it is stated that:

“The education of Wahdah Islamiyah aims to develop the potential of learners so that they become individuals who dedicate their worship solely to Allah SWT, act as *khalifah* (vicegerents) on earth, bring mercy to all creation, and embody the five core characters known as 5M (*Mu'min, Muslih, Mujahid, Muta'awin, and Mutqin*).”¹⁵

Meanwhile, in Chapter II, Article 4 of the *Wahdah Islamiyah Education System* (2021), it is emphasized that:

“Wahdah Islamiyah education aims to produce excellent individuals who are faithful and noble in character, intelligent and caring toward others, healthy and diligent in their work, cooperative, independent, and skilled in their respective fields.”¹⁶

Both formulations demonstrate the continuity of *Wahdah Islamiyah's* vision and mission in the realm of education, wherein the educational goals are not limited to the development of cognitive and spiritual aspects but also encompass character formation, professionalism, and social responsibility.

¹⁴ DPP Wahdah Islamiyah, *Sistem Pendidikan Wahdah Islamiyah* (Makassar: DPP WI, 2021), hlm. 4–5.

¹⁵ DPP Wahdah Islamiyah, *Sistem Pendidikan Wahdah Islamiyah: Hasil Mukhtar IV Tahun 2016* (Makassar: DPP WI, 2016), hlm. 8.

¹⁶ DPP Wahdah Islamiyah, *Sistem Pendidikan Wahdah Islamiyah* (2021), Bab II Pasal 4.

Substantively, the 2016 formulation emphasizes a theological and moral–spiritual orientation—namely, the development of human beings who are faithful, virtuous, and possess a spirit of *da'wah* (religious outreach) and struggle, characterized by the distinctive 5M attributes (*Mu'min*, *Muslih*, *Mujahid*, *Muta'awin*, and *Mutqin*). In contrast, the **2021 formulation** strengthens the intellectual, social, and professional dimensions, focusing on the enhancement of intelligence, collaboration, productivity, and independence.

Thus, the integration of both systems produces a comprehensive formulation of educational goals, namely: To develop the full potential of learners so that they become faithful and pious individuals devoted to Allah SWT; noble in character, intelligent, independent, and professional; socially concerned, cooperative, and embodying the 5M character (*Mu'min*, *Muslih*, *Mujahid*, *Mutqin*, and *Muta'awin*); thereby fulfilling their role as *khalifah* (vicegerents) on earth and serving as a mercy to all creation.

This formulation reflects a holistic paradigm of Islamic education (*syāmil*), in which the spiritual dimension forms the foundation, **intellectual intelligence** serves as the means, **social concern** represents the manifestation, and **professionalism** becomes the pinnacle of actualization.¹⁷ With such an orientation, Wahdah Islamiyah's **education** is directed toward nurturing the *insān kāmil*—a complete human being who embodies faith, knowledge, morality, and righteous action within the modern and national context.¹⁸

Thus, Wahdah Islamiyah's education does not merely emphasize cognitive and religious aspects, but also fosters independence, productivity, and social responsibility. These objectives reflect the organization's vision of cultivating the ideal of *insān kāmil*—a complete human being who possesses faith, knowledge, noble character, and righteous deeds within the context of modern life.¹⁹ This vision is further reinforced in the formulation of Wahdah

¹⁷ Samsuddin, Maryanto Nur Shamsul, Abdul Jabar Idharudin, and Askar. Patahuddin. "Pemikiran Pendidikan Hasan Langgulung Tentang Tujuan Pendidikan Dan Relevansinya Dengan Tujuan Pendidikan Nasional." *Cons-Iedu: Islamic Guidance And Counseling Journal* 4, no. 1 (2024): 46.

¹⁸ Iskandar Kato, Konsep Pendidikan Wahdah Islamiyah, *Wahdah EduMagz*, edisi 01 (2024): 47-48

¹⁹ Muhammad Zaitun Rasmin (Ketua Umum DPP Wahdah Islamiyah), Konsep Pendidikan Paripurna Wahdah Islamiyah, *Wahdah EduMagz*, edisi no.1 (2024): 5-7

Islamiyah's educational function, which emphasizes the formation of noble character with a sense of national awareness, while also developing the learners' potential and competencies. In essence, the educational philosophy of Wahdah Islamiyah seeks to harmonize *spiritual depth* with *intellectual rigor* and *civic engagement*, thereby preparing individuals to serve as morally upright and competent contributors to both the Muslim community and the wider society.

According to the Head of the Central Executive Board (Dewan Pengurus Pusat, DPP) of Wahdah Islamiyah for Education Affairs, the formulation of these educational objectives is grounded in three main factors: (1) A response to national and global challenges, (2) Consistency with the *manhaj salaf* and the principles of *dakwah tarbiyah*, and (3) Institutional integration within the national education system.²⁰ He emphasized that education is positioned as a strategic instrument for shaping a *Qur'anic generation*—one that is globally competitive while remaining firmly committed to national values.

Conceptually, *Wahdah Islamiyah* develops a gradual and character-based cadre formation model, centered on the 5M framework, which stands for: *Mu'min* (possessing strong faith), *Mushlih* – capable of self-improvement and improving others, *Mujahid* (dedicated to striving in the path of *dakwah*), *Muta'awin* (cooperative and community-oriented), and *Mutqin* (demonstrating professionalism and excellence in work). These five core traits (5M) serve as the foundation of the graduate profile across all educational levels of *Wahdah Islamiyah*, encompassing both formal and non-formal education.²¹ They reflect a holistic vision of education that integrates spiritual integrity, moral character, intellectual competence, and civic responsibility, aiming to produce individuals who embody Islamic virtues while excelling in contemporary society.

Field observations conducted at Pesantren Tahfidz Wahdah Islamiyah Cibinong indicate that the stated educational objectives are concretely implemented within the institution's learning and student development system. The head of the pesantren emphasized that every aspect of a student's daily life—

²⁰ Interview with Ust Iskandar Kato (Chairman of DPP Wahdah Islamiyah for Education) October, 2025.

²¹ Aditia M Yusup, and Mariyanto Nur Shamsul. "Model pendidikan kaderisasi da'i di Wahdah Islamiyah dalam perspektif pendidikan Islam." *Ta'dibuna: Jurnal Pendidikan Islam* 14, no. 2 (2025): 190-207.

from waking up to going to sleep—is purposefully designed to align with and fulfill the educational goals of *Wahdah Islamiyah*, which are also in harmony with Indonesia’s national education objectives.²²

Education within the *pesantren* environment places strong emphasis on the balance between knowledge acquisition and character formation. The students’ daily routines are filled with acts of worship, moral reinforcement, social engagement, and leadership training. Through these structured activities, students are not only intellectually equipped but also spiritually and socially nurtured. In addition, students study classical Islamic texts such as *Ayyuhal Walad* by Imam Al-Ghazali and *Ta’lim al-Muta’allim* by Al-Zarnuji, which serve as essential tools for the internalization of moral and ethical values (*adab* and *akhlaq*) in daily life. These studies are conducted through *halaqah tarbiyah* (educational study circles) and daily interpersonal interactions, fostering an environment where spiritual refinement, moral discipline, and intellectual development are seamlessly integrated.²³

The distinctive characteristics of *Wahdah Islamiyah*’s educational objectives, compared to other Islamic education models in Indonesia, can be identified in several key aspects: (1) Qur’anic-based *tarbiyah* foundation grounded in the *manhaj salaf*, which is integrated throughout the entire structure of the curriculum and all educational activities. (2) Integration of *dakwah* (religious outreach) and cadre formation within the educational system, positioning educational institutions as platforms for developing *da’i* (preachers) and community leaders. (3) Emphasis on Qur’anic culture, manifested through programs such as *One House, One Hafidz*, *muhaffizh* certification, and *sanad* (chain of transmission) for Qur’an memorization; and (4) Synchronization with the national curriculum, ensuring that *Wahdah Islamiyah*’s education remains regulatorily relevant while preserving its distinct Islamic identity.²⁴

²² Interview with Al-Munawiy (Islamic Boarding School Leader), 2025

²³ Abdurrahman, Samsuddin, and Rahendra Maya. "Efektivitas Halaqah Tarbiyah dalam Membina Pemahaman Keberagamaan Siswa di Sekolah Al-Qur’an Wahdah Islamiyah." *Al-gazali Journal of Islamic Education* 4, no. 1 (2025); Samsuddin, Abdurrahman, and Aditia Yusup. "Internalisasi Karakter Religius Melalui Halaqah Tarbiyah: Studi Persepsi Siswa Di SMA Al-Qur’an Wahdah Islamiyah". *Al - Mujaddid: Jurnal Ilmu-Ilmu Agama* 7, no.1 (2025), 25-42. <https://doi.org/10.51482/almujaddid.v7i1.121>.

²⁴ Interview with Ust Iskandar Kato (2025)

Thus, the Wahdah Islamiyah education system can be viewed as a model of value-based integrated Islamic education (*at-ta'lim al-Islāmī al-muttaḥid al-qiyamī*). Its educational goals are not limited to academic achievement, but also encompass the formation of Islamic character, moral strengthening, and preparation to face global challenges global.²⁵ In this sense, education within Wahdah Islamiyah represents a concrete effort to nurture a generation that is religiously devoted, intellectually capable, independent, and socially engaged—a generation ready to contribute actively to society and national development. It stands as an educational paradigm that harmonizes faith and knowledge, piety and professionalism, and spirituality and civic responsibility.

Curriculum of Wahdah Islamiyah Education

The analysis of the *Wahdah Islamiyah Education System Document* reveals that the institution implements an integrative-adaptive curriculum model—a system that combines the national curriculum with the organization's distinctive Islamic content and values.

In *Chapter I, Article 1, Number 26* of the *Wahdah Islamiyah Education System*, the curriculum is defined as: “A set of plans and arrangements concerning the objectives, content, learning materials, and methods used as guidelines for the teaching process to achieve the educational goals of Wahdah Islamiyah.”²⁶

This definition indicates that the Wahdah Islamiyah curriculum functions not merely as a technical instrument for instruction, but as a strategic tool for shaping *insān unggul* (excellent individuals), consistent with the broader educational goals and functions of the organization.

Conceptually, this aligns with the core meaning of curriculum as the totality of learning experiences undertaken by students to achieve educational

²⁵ Samsuddin dan Kasman Bakry, “METODE PENDIDIKAN AKHLAK PERSPEKTIF HADIS: TELAAH KITAB ADAB ṢAḤĪḤ AL-BUKHĀRĪ: METHOD OF MORAL EDUCATION IN PERSPECTIVE OF HADITH: A STUDY OF THE BOOK OF ADAB OF ṢAḤĪḤ AL-BUKHĀRĪ”. 2023. *JAWAMI'UL KALIM: Jurnal Kajian Hadis* 1 (1): 38-57. <https://doi.org/10.36701/jawamiulkalim.v1i1.912>; Abdurrahman, Samsuddin, and Rahendra Maya. "Efektivitas Halaqah Tarbiyah dalam Membina Pemahaman Keberagaman Siswa di Sekolah Al-Qur'an Wahdah Islamiyah." *Al-gazali Journal of Islamic Education* 4, no. 1 (2025).

²⁶ DPP Wahdah Islamiyah, *Sistem Pendidikan Wahdah Islamiyah* (Makassar: DPP Wahdah Islamiyah, 2021), Bab I, Pasal 1, Nomor 26.

objectives. In practice, the *Wahdah Islamiyah* curriculum integrates academic, spiritual, and moral dimensions, ensuring that each component of learning—whether cognitive, affective, or psychomotor—contributes to the holistic formation of learners grounded in Qur’anic and prophetic values. This approach reflects a harmonization between state educational standards and the spiritual mission of Islamic education, thereby positioning *Wahdah Islamiyah* as a model for developing an Islamic educational framework that is both nationally compliant and religiously authentic.

The curriculum of *Wahdah Islamiyah* is constructed upon two main dimensions that work in an integrative and complementary manner: *First*, The National Dimension – As stated in *Article 7* of the *Wahdah Islamiyah Education System*, the organization adopts the national curriculum as the foundational framework for its educational process. This includes general subjects such as mathematics, Indonesian language, natural sciences, and social sciences. Such an approach ensures that graduates of *Wahdah Islamiyah*’s educational institutions meet national education standards and possess equal opportunities to pursue higher education within Indonesia’s formal education system.

Secondly, The Islamic-Organizational Dimension – This dimension serves to reinforce the religious identity and moral character of students. It consists of subjects and developmental activities such as Aqidah (creed), Akhlak (ethics), Tahfidz Al-Qur’an (Qur’an memorization), Tarbiyah Islamiyah (Islamic education), and the internalization of the 5M values (*Mu’min*, *Mushlih*, *Mujahid*, *Muta’awin*, and *Mutqin*). These values act as the pillars of personality formation, distinguishing the *Wahdah Islamiyah* curriculum from other educational frameworks.²⁷

Through this integration, *Wahdah Islamiyah* strives to produce learners who are strong in faith, noble in character, intellectually capable, productive, **and** professionally competent. The dual-dimensional structure ensures a balance between academic excellence and spiritual depth, allowing students to engage meaningfully with both modern knowledge systems and Islamic moral foundations. In essence, the curriculum embodies the principle of *at-tawāzun*

²⁷ Samsuddin, Sistem Kaderisasi Dai (Sleman:Zahir Puslihing, 2024); Iskandar, et.al "Model pendidikan kaderisasi da'i di Wahdah Islamiyah dalam perspektif pendidikan Islam." *Ta'dibuna: Jurnal Pendidikan Islam* 14, no. 2 (2025): 190-207.

(balance)—uniting worldly and spiritual education—while reaffirming Wahdah Islamiyah’s mission to shape a generation that excels academically, thrives spiritually, and contributes ethically to society.

In an interview with the Head of the Central Executive Board (DPP) of Wahdah Islamiyah for Education Affairs, it was explained that the curriculum integration represents a deliberate balance between regulatory demands and the organization’s vision. He stated:

“Wahdah’s curriculum is not merely a merger of two systems, but a unification of the direction of national education and Islamic values within a single *Qur’anic tarbiyah* framework. We want our students to remain rooted in their Islamic identity while being fully prepared to compete in the global era.”²⁸

This statement underscores that the orientation of Wahdah Islamiyah’s curriculum is transformative, aiming to harmonize spiritual needs and worldly competencies within the framework of Islamic values. Rather than positioning religious and secular knowledge in opposition, the curriculum seeks to integrate both dimensions into a cohesive educational philosophy—one that cultivates faith-based intellects (*ulul albab*), capable of critical thinking, ethical leadership, and global engagement. Thus, *Wahdah Islamiyah’s educational vision* goes beyond producing academically proficient graduates; it seeks to nurture holistic individuals—faithful, knowledgeable, and socially responsible—whose intellectual excellence is guided by divine consciousness and moral integrity.

Findings from interviews with educational leaders—such as Ustadz Abu Muhammad Al-Munawiy, Head of *Pesantren Tahfidz Wahdah Islamiyah Cibinong*—reveal that the curriculum is implemented in a contextual and dynamic manner. He explained:

“We strive to ensure that every subject, whether general or religious, is oriented toward Islamic values. A mathematics teacher, for instance, connects the concept of numbers with Qur’anic verses or the signs of Allah’s greatness. In this way, students learn science without losing the spirit of faith.”²⁹

²⁸ Interview with Ustadz Iskandar Kato (Head of the Central Executive Board of Wahdah Islamiyah for Education Affairs), 2025

²⁹ Interview with Ustadz Abu Muhammad Al-Munawiy (Head of Pesantren Tahfidz Wahdah Islamiyah Cibinong), October 2025

This statement reflects a holistic and tauhidic approach to education—one that integrates religious and general sciences into a unified learning system. Knowledge is not dichotomized; instead, it is viewed as a manifestation of divine wisdom (*hikmah ilahiyyah*), where every discipline contributes to deepening both intellectual insight and spiritual awareness.³⁰

From a technical standpoint, *Articles 9 and 10* of the *Wahdah Islamiyah Education System* document affirm that the curriculum is flexible and contextual, designed to adapt to technological advancements, societal developments, and the evolving needs of learners, while remaining firmly anchored in Islamic values. The implementation integrates three essential dimensions of education: (1) Ilmu (Knowledge) – cognitive and intellectual mastery; (2) Amal (Practice) – skill development and application; and (3) Akhlak (Character) or moral and spiritual formation.

This triadic framework embodies *Wahdah Islamiyah's holistic education model*, ensuring that learners grow as complete individuals—spiritually conscious, intellectually competent, and physically balanced. As emphasized by Rahmat Abdul Rahman, Executive Chairperson of *DPP Wahdah Islamiyah*: “As an Islamic organization, Wahdah Islamiyah continues to contribute to education through the implementation of a holistic educational model, encompassing intellectual, spiritual, and physical dimensions, with the ultimate goal of forming the complete human being (*insān kāmil*).”³¹

Field observations conducted in several formal education units of Wahdah Islamiyah reveal that the curriculum is implemented through a variety of supportive programs such as *halaqah tarbiyah* (spiritual study circles), classical text learning, daily Qur'an memorization (*tahfidz*), social-religious activities, and the habitual practice of congregational worship. These programs are not merely supplementary, but rather constitute an integral part of the learning system

³⁰ Samsuddin, Rahendra Maya, and Agusman. "Konsep Tauhid dalam Perspektif Syekh Bin Baz dan Implementasinya dalam Dakwah dan Pendidikan di Era Global." *DIRASAH: Jurnal Kajian Islam* 1, no. 2 (2024): 147-164; Agusman, Samsuddin, dan Iskandar. "KONSEP TAUHID PERSPEKTIF NASHIR ALUMAR: IMPLEMENTASI DALAM DAKWAH DAN PENDIDIKAN DI ERA MODERN." *Jurnal Bina Ummat: Membina dan Membentengi Ummat* 8, no. 1 (2025): 145-158. DOI: <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v8i1.338>

³¹ Rahmat Abdul Rahman, Pendidikan Paripurna; Merangkul Pengetahuan, Spritual, dan Jasadiyah, *Wahdah EduMagz* edisi kedua 002/VI/2024 (2024): 5

designed to nurture Qur'anic character and spiritual intelligence among students. Each activity reinforces the integration between knowledge ('ilm) and faith (īmān), ensuring that education contributes simultaneously to intellectual growth and moral-spiritual formation.

At the pesantren (boarding school) level, the implementation of the curriculum further reflects the educational model based on habituation and exemplary conduct (*uswah hasanah*). Students actively participate in various activities such as night reflection sessions (*muhasabah malam*), dormitory cleaning duties, **and** social cooperation programs (*ta'awun*).³² These activities function as practical applications of *tarbiyah* values taught in the classroom, embodying the integration of theory and practice in everyday life. The entire educational process thus unfolds within a “total learning environment”—a setting in which education does not take place solely in the classroom but extends to all aspects of pesantren life.³³

In this holistic learning atmosphere, students are continually exposed to values of discipline, humility, cooperation, self-reflection, and service, shaping them into well-rounded individuals who internalize Islamic principles through experience and daily practice. This demonstrates Wahdah Islamiyah's commitment to realizing a living curriculum—one that unites spiritual cultivation, moral discipline, and intellectual engagement into a seamless educational ecosystem.

According to Ustadz Abu Muhammad Al-Munawiy, the success of curriculum implementation within *Wahdah Islamiyah's* educational institutions depends greatly on the synergy between teachers, spiritual mentors (*murabbi*), and dormitory supervisors (*pengurus asrama*), all of whom serve as living exemplars of Islamic values.³⁴ He emphasized that education in this context is not merely instructional, focused on transferring knowledge, but fundamentally transformative—aimed at reshaping students' behavior, mindset, and spiritual

³² Interview with Ustadz Abu Muhammad Al-Munawiy

³³ Abdurrahman, Samsuddin, and Rahendra Maya. "Efektivitas Halaqah Tarbiyah dalam Membina Pemahaman Keberagaman Siswa di Sekolah Al-Qur'an Wahdah Islamiyah." *Al-gazali Journal of Islamic Education* 4, no. 1 (2025).

³⁴ Interview with Ustadz Abu Muhammad Al-Munawiy

orientation toward becoming individuals who are faithful (*beriman*), knowledgeable (*berilmu*), and morally upright (*berakhlak*).³⁵

Through this integrative educational model, the *Wahdah Islamiyah* curriculum seeks not only to produce academically competent learners, but also to cultivate a generation of da‘wah-oriented cadres who are intelligent, independent, and committed to righteous deeds (*‘amal ṣāliḥ*). In essence, this curriculum represents a living synthesis of knowledge (*‘ilm*), faith (*īmān*), and action (*‘amal*)—a tangible manifestation of *Wahdah Islamiyah*’s philosophy of *at-tawḥīd* in education. It affirms the organization’s contribution to strengthening a contemporary Islamic education model centered on the formation of the *insān kāmil*—the complete and balanced human being who harmonizes intellectual excellence, spiritual depth, and ethical integrity.

Formal, Non-Formal, and Informal Education Programs in Wahdah Islamiyah

The findings of this study reveal that the educational programs of Wahdah Islamiyah are designed to be comprehensive and integrated, encompassing formal, non-formal, and informal pathways—as stipulated in Articles 46–50 of the *Wahdah Islamiyah Education System*. This formulation highlights that *Wahdah Islamiyah* does not confine its educational mission to school-based learning alone. Instead, it has established a holistic educational ecosystem consistent with Indonesia’s National Education System framework (Law No. 20 of 2003).

Within the formal education track, *Wahdah Islamiyah* administers institutions ranging from early childhood education (Pendidikan Anak Usia Dini, PAUD), primary and secondary schools, to higher education. The distinctive feature of this system lies in its integration of the national curriculum with *Wahdah Islamiyah*’s Islamic educational identity, blending general sciences with Islamic subjects such as: *Al-Qur’an Education* (Tahfidz and Tajwid), *Tarbiyah Islamiyah*, *Arabic Language Studies*, *Aqidah (Creed)*, *Akhlaq (Ethics)*, *Sharia Studies*, an *Islamization of Knowledge*.

³⁵ Samsuddin, Abdurrahman, and Aditia Yusup. “Internalisasi Karakter Religius Melalui Halaqah Tarbiyah: Studi Persepsi Siswa Di SMA Al-Qur’an Wahdah Islamiyah”. *Al - Mujaddid: Jurnal Ilmu-Ilmu Agama* 7, no.1 (2025), 25-42. <https://doi.org/10.51482/almujaddid.v7i1.121>.

This integration ensures that students acquire both academic excellence and spiritual depth, forming a balanced worldview rooted in Islamic values yet responsive to modern challenges. As explained by Ustadz Iskandar Kato, *Head of the DPP Wahdah Islamiyah for Education Affairs*:

“*Wahdah Islamiyah strives to produce a generation of rabbani individuals—those with strong faith, broad knowledge, and readiness to contribute to the ummah and the nation. Therefore, education in Wahdah does not stop at cognitive achievement; it instills tarbiyah and da‘wah values at every stage of learning.*”³⁶

This statement encapsulates the philosophy of educational integration that underpins *Wahdah Islamiyah’s* system: intellectual training must be inseparable from spiritual nurturing and character formation. Learning thus becomes not only a process of knowledge acquisition but also a journey of moral and spiritual cultivation, preparing students to become faith-driven leaders and community builders.

In an interview with the leadership of the *Wahdah Islamiyah* Educational Unit in Cibinong, it was explained that every institution under *Wahdah Islamiyah* applies an integrative-adaptive principle in its educational practice. Students not only study general subjects such as mathematics, science, and language, but also regularly participate in halaqah tarbiyah, Al-Qur’an memorization (*tahfidz*), and Islamic character development (*adab*) programs. This holistic approach illustrates that formal education within *Wahdah Islamiyah* serves not merely as a medium for the transfer of knowledge, but more profoundly as a center for character formation and da‘wah-oriented cadre development. The school environment is designed to internalize the values of *tarbiyah Qur’aniyah*—cultivating faith, discipline, and moral integrity alongside intellectual growth.

Through this integration of academic learning and spiritual nurturing, the educational units of *Wahdah Islamiyah* function as training grounds for future leaders and dai, who are expected to contribute intellectually, ethically, and socially to the broader Muslim community (*ummah*). This reflects the organization’s mission to produce rabbani generations—individuals who

³⁶ Interview with the Chairman of the DPP Education Department *Wahdah Islamiyah*, October 2025

harmonize knowledge, faith, and action within both personal and societal contexts.³⁷

The non-formal education track within *Wahdah Islamiyah* receives strategic attention through a diverse range of programs, including courses, training sessions, study circles (*majelis taklim*), *halaqah tarbiyah*, and leadership and da'wah cadre development classes. According to information from the Department of Education, Central Executive Board (DPP) *Wahdah Islamiyah*, this pathway serves as a medium for expanding the reach of da'wah and community education, particularly for individuals who may not be accommodated by the formal education system. These programs are designed to strengthen Islamic competencies, enhance practical life and professional skills, and foster community awareness of da'wah and social responsibility.

Within the informal education pathway, *Wahdah Islamiyah* emphasizes the central role of the family as the first and foremost school (*madrasah al-ūlā*). Family education is viewed as the foundation for shaping a child's character and moral identity. To reinforce this, the organization has developed initiatives such as **Islamic** family development (*Pembinaan Keluarga Islami*), and tarbawi parenting programs (*Parenting Tarbawi*) which aim to strengthen the synergy between home-based and school-based education, nurturing the formation of rabbani families that align with *Wahdah Islamiyah's* broader vision of developing an Islamic generation (*kaderisasi generasi Islami*).

A hallmark feature of *Wahdah Islamiyah's* educational identity—particularly within its pesantren network—is the *halaqah tarbiyah* program. This program assigns each student (*santri*) a *murabbi* (spiritual mentor), who provides consistent and holistic guidance across three core dimensions: intellectual development (*tsaqafiyah*), spiritual cultivation (*ruhiyah*), and moral formation (*khulqiyah*).³⁸

³⁷ Iskandar, Samsuddin, A. M. Yusup, M. N. Shamsul, and A. Agusman. "Model Pendidikan Kaderisasi Da'i di Wahdah Islamiyah dalam Perspektif Pendidikan Islam." *Ta'dibuna: Jurnal Pendidikan Islam* 14, no. 2 (2025): 190–207. <https://doi.org/10.32832/tadibuna.v14i2.19760>.

³⁸ Samsuddin, Sistem Kaderisasi Da'i, *Ibid*; Samsuddin, Abdurrahman, and Aditia Yusup. "Internalisasi Karakter Religius Melalui Halaqah Tarbiyah: Studi Persepsi Siswa Di SMA Al-Qur'an Wahdah Islamiyah". *Al - Mujaddid: Jurnal Ilmu-Ilmu Agama* 7, no.1 (2025), 25-42. <https://doi.org/10.51482/almujaddid.v7i1.121>.

Based on an interview with Abu Muhammad, one of the *halaqah* mentors, he emphasized:

“The *halaqah tarbiyah* program has proven highly effective in shaping the students’ character and spirituality. Through this process, students do not merely understand Islam theoretically, but they also internalize and practice its principles in their daily lives.”³⁹

In addition to *halaqah tarbiyah*, the Qur’an memorization (*tahfiz*) program and Arabic language development constitute core priorities within the Wahdah Islamiyah educational system. Field observations indicate that *tahfiz* has evolved beyond an academic routine to become a deeply ingrained cultural practice among students, manifested through initiatives such as the “One House, One Hafiz” movement, *Imam and Muhafiz Certification*, as well as daily recitation submissions and periodic *tajwid* enhancement sessions. The heads of educational units affirm that these programs complement one another in cultivating the students’ character, discipline, and moral integrity.⁴⁰

Thus, the implementation of Wahdah Islamiyah’s educational programs demonstrates a deliberate and systematic effort to achieve a balanced integration of spiritual, moral, intellectual, and social dimensions. The coordination of formal, non-formal, and informal learning pathways reflects the organization’s vision of a da‘wah- and tarbiyah-based educational model—one that seeks to nurture the holistic human being (*al-insān al-kāmil*): faithful, knowledgeable, and righteous in action. This model also illustrates Wahdah Islamiyah’s contribution to the enrichment of Indonesia’s national education system through a contextual and value-driven Islamic approach, offering a distinctive paradigm for contemporary Islamic education that harmonizes religious commitment with societal engagement.

The Philosophical Framework and Curriculum Integration in Wahdah Islamiyah Education

The educational system of Wahdah Islamiyah demonstrates a strong integration between religious orientation and holistic human resource development. Research findings indicate that the organization’s educational

³⁹ Interview with Ustadz Abu Muhammad

⁴⁰ Interview with Agusman (Principal of Al-Qur’an Wahdah Islamiyah High School), 2025

direction is not solely aimed at academic achievement, but more profoundly at the formation of the *insān rabbānī*—individuals who possess steadfast *‘aqīdah* (faith), noble character (*akhlāq*), and the capacity to contribute meaningfully to society. Within this framework, education is not perceived merely as a medium for the transfer of knowledge, but as a comprehensive process of *tarbiyah* the nurturing of an Islamic personality that encompasses spiritual, intellectual, social, and moral dimensions.⁴¹ This aligns with the classical Islamic philosophy of education, where learning is understood as both *ta‘līm* (instruction) and *tazkiyah* (spiritual purification), aiming to harmonize knowledge and ethical conduct.

The *tarbiyah* approach is reflected in the cultivation of the 5M character model—*Mu‘min* (faithful), *Mushlih* (reformative), *Mujāhid* (struggling in da‘wah), *Muta‘āwin* (cooperative), and *Mutqin* (excellent and professional)—implemented through the integrated methods of *ta‘līm* (instruction), *ta’dīb* (ethical discipline), and *tazkiyah* (spiritual purification).⁴² These methods emphasize the balance between spiritual, moral, and social dimensions of students’ development, forming a cohesive system of ethical education. Furthermore, the boarding school (*asrama*) system reinforces these values by creating a total learning environment, where the entire daily life of students (*santri*)—from worship and study to social engagement—is imbued with educational meaning. Every activity becomes part of a continuous process of character formation, embodying the ideal of learning as *‘ibādah* (worship). Daily spiritual routines such as communal prayers, dhikr recitation, and Qur’an study further enhance the internalization of religious values, transforming education into a lived experience of Islamic ethics and devotion.⁴³ Through this philosophical and curricular integration, *Wahdah Islamiyah* establishes an educational paradigm that bridges faith and knowledge, nurturing learners who are both spiritually grounded and intellectually empowered.

⁴¹ Ahmad Tafsir, *Ilmu Pendidikan Islam*, (Bandung: PT Remaja Rosdakarya, 2012); Indah Wahyu Ningsih, et.al, *Pendidikan Karakter dalam Perspektif Islam* (Lombok: CV Al-Haramain Lombok, 2024)

⁴² Samsuddin (2020); Iskandar (2025); Samsuddin, et. 2025, Abdurrahman 2025,

⁴³ Mela Luthfiyana, Suhono Suhono, Hayatun Nufus, Ayu Lestari, and Sri Tuti Rahmawati. "The Implementation of Boarding School System in Forming Students' Spiritual Attitude." *Tapis: Jurnal Penelitian Ilmiah* 5, no. 1 (2021): 58-73.

The curriculum of Wahdah Islamiyah is implemented under an integrative–adaptive principle, combining national educational standards **with** distinct Islamic content, including *tahfiz al-Qur’an* (Qur’an memorization), Arabic language studies, *tarbiyah Islamiyah*, and the integration of religious (*‘ulūm al-shar‘iyyah*) and general sciences. This approach reflects two fundamental orientations: Accommodation to national educational regulations, and Ideological reinforcement through the internalization of *tawhīd* values and the *manhaj salaf* (methodology of the pious predecessors) as the institution’s Islamic identity. This conceptual framework aligns with Hasan Langgulung’s notion of an *integrated curriculum*, which emphasizes the unity of spiritual, intellectual, social, and emotional dimensions within a holistic educational system.⁴⁴ The integrated model rejects the dichotomy between “religious” and “worldly” knowledge, instead promoting a vision of education as a means of forming the *insān kāmil*—the complete human being grounded in divine purpose. Contemporary educational theory expands this idea, arguing that an integrative and holistic curriculum must also incorporate digital literacy, creative learning, and global awareness, ensuring that students remain both faithful to Islamic principles and adaptable to modern challenges.⁴⁵

The integration of religious and scientific knowledge is deeply consistent with Syed Muhammad Naquib al-Attas’s theory of the Islamization of knowledge, which asserts that Islamic education should not merely transfer information but also instill *ta’dīb*—the discipline of recognizing and placing everything in its proper order within the hierarchy of being.⁴⁶ Within this philosophical framework, the Wahdah Islamiyah curriculum positions all forms of knowledge within a *tawhīdic worldview*, serving the purpose of strengthening

⁴⁴ Samsuddin, S., A. J. Idharudin, and A. Agusman. “Dasar-dasar Pendidikan Islam Perspektif Hasan Langgulung dan Relevansinya di Era Disrupsi: The Fundamentals of Islamic Education from Hasan Langgulung’s Perspective and Its Relevance in the Era of Disruption.” *DIRASAH: Jurnal Kajian Islam* 2, no. 1 (2025): 202–223. <https://litera-academica.com/ojs/dirasah/article/view/122>.

⁴⁵ Primarni, Amie, Mowafg Masuwd, Makmudi Makmudi, Salmah Fa’atin, and Asep Nuhdi. “The implementation of the theoretical humanism paradigm in holistic education.” *Journal of Research in Instructional* 5, no. 1 (2025): 199-209; Kamaruzzaman, A., et al. “Reimagining Islamic Curriculum in the Digital Age.” *Journal of Islamic Education Research* 12, no. 4 (2023): 201–220.

⁴⁶ Al-Attas, S. M. N. *The concept of education in Islam: A framework for an Islamic philosophy of education* (H. Bagir, Trans.) (Bandung: Mizan, 1992).

faith, morality, and social responsibility. The outcome is the cultivation of God-conscious learners (*‘abid al-‘alimīn*)—individuals who view knowledge as a trust (*amānah*) that connects intellectual pursuit with spiritual refinement and ethical action.⁴⁷ Through this synthesis of Islamic epistemology and modern pedagogical innovation, *Wahdah Islamiyah* presents a model of value-based integrated Islamic education, harmonizing the demands of national education policy with the enduring mission of Islamic civilization: to nurture learners who think critically, act ethically, and live consciously before God.

In addition to the formal education pathway, *Wahdah Islamiyah* is also actively engaged in developing non-formal and informal education. Programs such as *halaqah tarbiyah*, *majelis taklim*, *parenting tarbawi*, and *dakwah cadre training* serve as means of continuous learning and community empowerment that reach wider segments of society.⁴⁸ This concept aligns with the perspectives of Suralaga and Bakkar on lifelong education in Islam.⁴⁹ Recent findings by Maya et al. further emphasize the urgency of lifelong Islamic learning in the era of digital disruption, as a means of preserving the moral continuity of Muslim societies.⁵⁰ This system holds global relevance, as it responds to the challenges of modernity and digital disruption, both of which have the potential to erode moral and spiritual values.⁵¹

Within the context of globalization, the *Wahdah Islamiyah* educational model functions as both a spiritual safeguard and a platform for global

⁴⁷ Al-Khateeb, F. "Integrating Epistemological Foundations in Islamic Education." *International Journal of Islamic Pedagogy* 4, no. 1 (2022): 55–70.

⁴⁸ Samsuddin, *Sistem Kaderisasi Da'i* (Sleman: Zahir Publishing, 2024); Syarifuddin Jurdi, *Wahdah Islamiyah dan Gerakan Islam Indonesia* (Yogyakarta: Gramasurya, 2021)

⁴⁹ Fadilah Suralaga, "Psikologi pendidikan: Implikasi dalam pembelajaran, (Depok: Rajawali Pers, 2021); Abdul Karim Bakkar, *Haula Al-Tarbiyah wa Al-Ta'lim*. (Damaskus: Dār Al-Qalam, 29011)

⁵⁰ Maya, Rahendra, Muhammad Sarbini, Samsuddin Samsuddin, Arijulmanan Arijulmanan, and Muhammad Fadilah Alfarisi. "Implementation Of The Concept Of Lifelong Learning In The Digital Era Perspective Abd Al-Karim Bakkar On Lecturers And Students In Higher Education." *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 03 (2024). DOI: <https://doi.org/10.30868/ei.v13i03.7281>;

⁵¹ Muhlisin, *Tantangan Globalisasi terhadap Pendidikan Karakter Islami*, (Lombok: Pustaka Al-Haramain Lombok, 2024); Patahuddin, Askar, Budi Handrianto, and Samsuddin Samsuddin. "Konsep Pendidikan Tauhid M. Natsir Dan Relevansinya Dengan Kurikulum STID M. Natsir". *Ta'dibuna: Jurnal Pendidikan Islam* 11, no.2 (2022):277-92. <https://doi.org/10.32832/tadibuna.v11i2.7613>.

competence development, consistent with the paradigm of Humanistic Islamic Religious Education (HIRE), which integrates religious, humanistic, and global literacy values.⁵² Learners are guided to become individuals deeply rooted in Islamic values while remaining adaptive to the rapid development of science, technology, and modern society—making this system relevant for other nations seeking to develop holistic and contextually grounded contemporary Islamic education.

Conceptually, the Wahdah Islamiyah educational system represents a value-based integrated Islamic education model, which places *tawhid* (divine unity), *tarbiyah* (spiritual and moral cultivation), and *kaderisasi* (leadership formation) at the core of the entire educational process, aiming to develop a balanced human being in the spiritual (*ruhiyah*), intellectual (*‘aqliyah*), and physical (*jasadiyah*) dimensions.⁵³ This balance is realized through three main pillars: (1) educational objectives oriented toward the formation of the *insan kāmīl* (the complete human), (2) an integrative-adaptive curriculum, and (3) a comprehensive educational program encompassing formal, non-formal, and informal learning pathways.

Accordingly, the Wahdah Islamiyah education system can be positioned as a contemporary Islamic educational model that is integrative, transformative, and contextual—bridging the dichotomy between religious and secular education, and offering a synthesis between Islamic spirituality and modern rationality. This model contributes significantly not only to Indonesia’s educational landscape, but also serves as a reference for other nations seeking to design Islamic education that nurtures holistic human development—religious, moral, social, and adaptive to global challenges.

Conclusion

The findings of this study indicate that the Wahdah Islamiyah education system represents a contemporary model of Islamic education oriented toward the formation of *insān rabbānī*—a divinely guided individual—through the integration of religious and general sciences within the framework of *tarbiyah*

⁵² Hefner, Robert. “The Contraction and Expansion of Islamic Education: Towards Humanistic Islamic Religious Education (HIRE).” *Contemporary Islam* 18, no. 1 (2024): 23–44.

⁵³ Hasan Langgulung. *Asas-asas Pendidikan Islam*, (Jakarta: Pustaka al-Husna, 1986)

Islamiyah. Conceptually, education is perceived not merely as a process of knowledge transmission, but as a comprehensive means of cultivating Islamic personality encompassing spiritual, intellectual, social, and moral dimensions. The educational objectives of Wahdah Islamiyah align with the principle of holistic human development as articulated in the Indonesian National Education System, yet they possess a more explicit theological foundation grounded in the Qur'an and Sunnah.

The Wahdah Islamiyah curriculum is integrative and adaptive, combining national education standards with distinctive Islamic components such as Qur'anic memorization (*tahfiz*), Arabic language, Islamic character formation (*tarbiyah Islamiyah*), and the strengthening of faith (*'aqīdah*) and morality (*akhlāq*). This educational model operates through **three** complementary pathways—formal, non-formal, and informal education—which together establish a learning ecosystem rooted in *da'wah* and character formation. The halaqah *tarbiyah* program and the boarding school system have proven effective in internalizing spiritual and moral values among students, while non-formal education and family-based *tarbiyah* programs extend the reach of educational *da'wah* within the wider community.

Philosophically, the Wahdah Islamiyah education system embodies the paradigm of value-based integrated Islamic education, positioning *tawḥīd* (divine unity), *tarbiyah* (spiritual and moral cultivation), and leadership formation as the core of its educational process. This model bridges the dichotomy between religious and worldly knowledge, as well as between Islamic spirituality and modern rationality. Consequently, Wahdah Islamiyah functions not only as a religious organization but also as a movement for social transformation, contributing to the reconstruction of Islamic civilization through education that is integrative, transformative, and contextually grounded.

This study recommends further research on the effectiveness of Wahdah Islamiyah's integrative education model within the framework of national education policy, as well as the development of collaborative networks among Islamic educational institutions to strengthen value- and spirituality-based educational paradigms in the era of globalization. Future studies are also encouraged to empirically assess the effectiveness of the integrated curriculum

in producing both spiritual and academic outcomes through quantitative or mixed-method approaches. Moreover, longitudinal studies could provide deeper insights into the long-term impact of this educational model on character formation and community leadership.

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