Urban Islamization and Increasing Preference for Integrated Islamic Schools in Jambi City: A Case Study Approach

Sai'in*

Jln. Syeich Mahmud RT.16 Kenali Besar, Alam Barajo, Jambi City, Jambi Province, Indonesia
*Correspondence: e-mail: jambisaiin@gmail.com

Abstract

This study aims to examine the phenomenon of urban Islamization, particularly in the social and cultural spheres in Jambi City, and how it influences the community's preference for integrated Islamic schools compared to public schools or other Islamic-based schools. Utilizing a case study approach, this research explores the role of Integrated Islamic Schools in integrating the curriculum and extracurricular activities that support the development of Islamic character. Data were collected through in-depth interviews, participatory observations, and document analysis from various relevant sources. The results show that changes in the urban community's mindset towards Islamic education are influenced by social and cultural dynamics, including the role of community and social networks in educational decision-making. Additionally, these findings reveal the implications of urban Islamization on educational preferences, challenges, and opportunities faced by Islamic schools in the context of urbanization. The limitations of this study include the generalizability of the findings beyond Jambi City. In conclusion, urban Islamization in Jambi has led the community to choose integrated Islamic schools as a superior educational option, reflecting a shift in values and expectations towards Islamic education in the modern era. This phenomenon also reflects the strengthening dynamics of urban Islamization in Jambi City.

Introduction

Urbanization is a process where the human population shifts from rural areas to urban areas, resulting in an increase in the population in cities (Lapidus, 2022). Urbanization is often driven by economic factors, such as the search for better jobs and access to better facilities like education and healthcare (Chatterjee, 2017) (Boterman et al., 2019). Additionally, urbanization is accompanied by significant social, economic, and cultural changes, including a shift from agrarian lifestyles to industrialization, increased access to education and healthcare services, job diversification, and income growth (Pribadi, 2019), (Prihatini & Muhid, 2021), (Setia & Dilawati, 2021).

Urbanization can affect religious practices in various ways. First, in cities, religious practices become more organized through formal institutions such as mosques, madrasas, and integrated Islamic schools. Urbanization provides better access to these facilities, which can increase participation in religious (Chatterjee, 2017) (Tahir & Amirullah, 2019), (Setia & Dilawati, 2021)

Second, high mobility and extensive social networks in urban areas facilitate the rapid spread of religious ideas and practices. Social media and communication technology also play a significant role in disseminating religious messages (Chanifah et al., 2021).

Third, urbanization often brings more diverse social and cultural influences, which can affect how people practice their religion. In cities, there is a tendency to adopt new forms of religious expression that are more modern and open (Friberg & Sterri, 2021a), (Jaffe-Walter, 2016).

Fourth, access to better education in urban areas also increases religious awareness. Educated Muslim families in urban areas prefer to send their children to integrated Islamic schools that offer comprehensive religious education along with the general curriculum (Hefner, 2016) (Fadliyani et al., 2021). This can include the adoption of technology in religious activities, the use of social media for spreading Islamic teachings, and more.

Islamization refers to the process where Islamic values, practices, and identities increasingly dominate the life of a community in a certain region (Friberg & Sterri, 2021a) (Wibowo, 2018)**,** (Setia & Dilawati, 2021). In the context of urbanization, Islamization can occur when city residents begin to adopt more Islamic practices and values in their daily lives (Chanifah et al., 2021), (Shams, 2020). Islamization in Jambi City has strong and historical roots, beginning with the development of Islamic boarding schools (pondok pesantren) scattered in the Jambi Kota Seberang area. These pesantren served as the forerunners of Islamic education in the city. Over time, changes in the social and economic structure of society have influenced educational preferences. People increasingly desire education that can provide skills and knowledge relevant to the modern job market (Hidayat, 2021). Islamization can also refer to the process where Islamic values, norms, and religious practices become more entrenched in the lives of individuals and communities, both in social, cultural, and political contexts (Sözeri et al., 2022), (Prasetya et al., 2021). Islamization in the urban context is often seen in the form of increased religious activities, the application of sharia law in certain aspects of public life, and the rising number of Islamic educational institutions. Examples of cities in Indonesia experiencing rapid urbanization and Islamization include Jakarta, Surabaya, Bandung, and Jambi.

In Jakarta, as the capital city of Indonesia, rapid urbanization has influenced Islamization. This is reflected in the increasingly organized religious activities, the growing number of mosques and Islamic educational institutions, and the greater political influence of Islamic parties (M. Mahbub Al Basyari, 2022).

Bandung City is also an example where urbanization has influenced Islamization. Economic growth and migration to this city have increased the number of active Muslim communities. Religious activities, such as study groups and Islamic lectures in public spaces and on social media, are increasingly attended by city residents (Setia & Dilawati, 2021). In Jambi City, urbanization has been accompanied by an increase in Islamization. This city is known for its various pesantren and Islamic schools that attract many students from all over Indonesia,

demonstrating the integration of religious education with the general curriculum. Additionally, da'wah (Islamic preaching) activities are very active in this Malay land (Pasaribu, 2021).

Jambi City, as one of the developing cities in Indonesia, has undergone significant changes due to rapid urbanization. Urbanization in Jambi is characterized by rapid population growth, migration from rural to urban areas, and the development of supporting infrastructure. This urbanization process drives social and cultural changes, including in the religious practices of the community (Firsa Asha Sabitha, 2022), (Ginting & Hasanuddin, 2020)**,** (McKenna & Francis, 2019). Urban Islamization becomes an inevitable phenomenon, where Islamic values become increasingly integrated into the daily lives of urban communities. Urbanization in Jambi is marked by an increasing number of residents living in urban areas, as well as rapid infrastructure and economic development. Along with this urbanization process, there is an Islamization phenomenon, where Islamic values become more dominant in the social and cultural lives of the community (Pribadi, 2019). This phenomenon is evident from the increasing religious activities, the establishment of Islamic educational institutions, and the active role of religious figures in society.

Globalization opens access to information and knowledge from various parts of the world (Handayani & Rianto, 2021), (Pribadi, 2019), enabling communities to become acquainted with diverse educational systems. On the other hand, modernization drives society to seek education that not only offers general knowledge but also provides a strong religious education. In this context, integrated Islamic schools have become an attractive option for many parents who desire education that harmonizes general knowledge with religious values (Fahroji, 2020), (Fadliyani et al., 2021), (Nurafni et al., 2017). Globalization and modernization have had a significant impact on educational preferences among urban communities. Globalization provides access to information and global educational developments, while modernization brings changes in mindset and lifestyle. Society is now more inclined to choose schools that are competitive but do not only impart academic knowledge but also instill strong moral and religious values (Prasetya et al., 2021), (Prihatini & Muhid, 2021).

Globalization and modernization have had a profound impact on educational preferences in Jambi City. As the capital of the province, Jambi City plays a central role in driving the region's economy, government, and culture. As an administrative center, Jambi City is home to various provincial government institutions, as well as a hub for trade and services that influence the region's economic dynamics. Additionally, the city serves as an educational center, with the presence of various higher education institutions and schools contributing to the enhancement of human resource quality. Specifically, at the upper secondary school level, Jambi City has 100 schools, comprising 44 senior high schools, 35 vocational high schools, and 21 Islamic senior high schools. Of the 44 senior high schools, 13 (29.55%) are government-owned public schools, while 31 (70.45%) are private schools. Based on accreditation status, 22 senior high schools (50.00%) have achieved an A accreditation, 15 (34.09%) are accredited B, 6 (13.64%) are accredited C, while the remaining (2.27%) have not yet been accredited. Meanwhile, the total number of students for the 2023/2024 academic year at the senior high school level is 18,829, with 13,335 (70.82%) attending public schools and 5,494 (29.18%) attending private schools (Badan Pusat Statistik, 2023). However, based on the quality of graduates, it is crucial to pursue continuous innovation as a means of branding in the face of schools that are lacking in student numbers, to the extent that some have even closed due to a lack of new enrollments (Tribun Jambi, 2023), (Tribun Jambi, 2024).

According to the official website of LTMPT (Lembaga Tes Masuk Perguruan Tinggi), of the 100 senior high schools, vocational high schools, and Islamic senior high schools in Jambi City, only one school was listed among the TOP 1000 best schools in Indonesia based on UTBK scores: SMAIT Nurul 'Ilmi Jambi (LTMPT, 2022). SMAIT Nurul 'Ilmi Jambi, established in 2018, has successfully competed in quality with both public and religious elite schools in the urban community. SMAIT Nurul Ilmi Jambi has become an alternative option that meets the need to

combine the national curriculum with comprehensive Islamic education, despite the high cost of education (Muspawi et al., 2023). In addition to having strong institutional branding and reputation, the growing interest in integrated Islamic schools, particularly SMAIT Nurul 'Ilmi in Jambi City, can be attributed to several factors. First, these schools offer a holistic educational curriculum that integrates general and religious education, balancing worldly and spiritual knowledge. Second, the environment of integrated Islamic schools is more conducive to the formation of Islamic character in children, with moral and ethical values taught consistently (Prasetya et al., 2021). (H. Kurniawan & Ariza, 2021) (Fadliyani et al., 2021). Third, the growing awareness of the importance of good religious education is supported by societal and media influence. Social media and urban Muslim communities actively promote the benefits of integrated Islamic schools, increasing public interest and trust in these educational institutions.

With this background, this article will further examine the factors driving the preference of the Jambi community towards integrated Islamic schools and how urban Islamization influences parental educational decisions, particularly regarding integrated Islamic schools. This phenomenon not only reflects changes in societal mindsets but also signifies a shift in values and expectations towards Islamic education in the modern era. This analysis aims to provide insights into the social and cultural dynamics influencing urban educational preferences and their implications for the development of Islamic schools amid urbanization. Additionally, this study seeks to identify the challenges and opportunities faced by Integrated Islamic Schools in meeting the community's expectations for quality Islamic education.

Methods

This research employs a mixed-methods approach (quantitative and qualitative) with a case study design to gain an in-depth understanding of the phenomenon of urban Islamization and the preference for integrated Islamic schools in Jambi City. This approach allows the researcher to explore quantitative aspects, such as measuring parental satisfaction with the quality of educational services, including teaching quality, school facilities, and the learning environment. In addition, the qualitative approach through interviews, participatory observations, and Focus Group Discussions (FGD) is used to gain deeper insights into the social and cultural dynamics that influence the preference for integrated Islamic schools. The selection of Nurul 'Ilmi Integrated Islamic Senior High School (SMA Islam Terpadu Nurul 'Ilmi) Jambi as the research site is based on its relevance to the research topic, considering that this school is a leading institution in Jambi Province with a rapidly growing Muslim community.

The research subjects include various stakeholders, including leaders of integrated Islamic schools, teachers, staff, parents of students, students, community leaders, and local religious scholars (ulama). A total of 184 student guardians were selected as respondents in the quantitative survey using a questionnaire, while 15 key informants were selected through purposive sampling for in-depth interviews. Data collection techniques include questionnaires as supporting data, interviews, participatory observations, documentation, and FGDs. The collected data were analyzed using thematic analysis methods, which involve data transcription, coding, theme categorization, and interpretation to produce comprehensive findings. This approach is designed to provide a holistic understanding of how urban Islamization influences community preferences for integrated Islamic education in Jambi.

Results
Parent Satisfaction

Parental satisfaction in choosing integrated Islamic schools in Jambi can be linked to educational management theories, particularly the Customer Satisfaction Theory in Education, which emphasizes the importance of service quality in meeting user expectations (Oliver, 2015; Kotler & Keller, 2016; Hiral et al., 2020). This satisfaction is the result of comparing expectations with the school's performance (Al Sadah et al., 2022), where parents seek high-quality education that also

shapes their children's character according to Islamic values. Satisfaction is correlated with the quality of teaching, learning, and effective school management (Fütterer et al., 2023; Martínez-Zarzuelo et al., 2022), consistent with the Total Quality Management Theory, which underscores the importance of comprehensive management in creating value for parents and students.

As service recipients, urban families, particularly in Jambi City, are strongly motivated to choose integrated Islamic schools for their children due to the desire to instill solid religious and moral values from an early age. They believe that education based on Islamic values can shape the character of their children in accordance with religious teachings. This is highly relevant in the modern era, where parents are concerned about the negative influences of social interactions and media. Based on the questionnaire distribution, data on the high quality of educational services at SMAIT Nurul 'Ilmi Jambi was obtained. The following is a summary of the parent questionnaire in the category of Service Quality
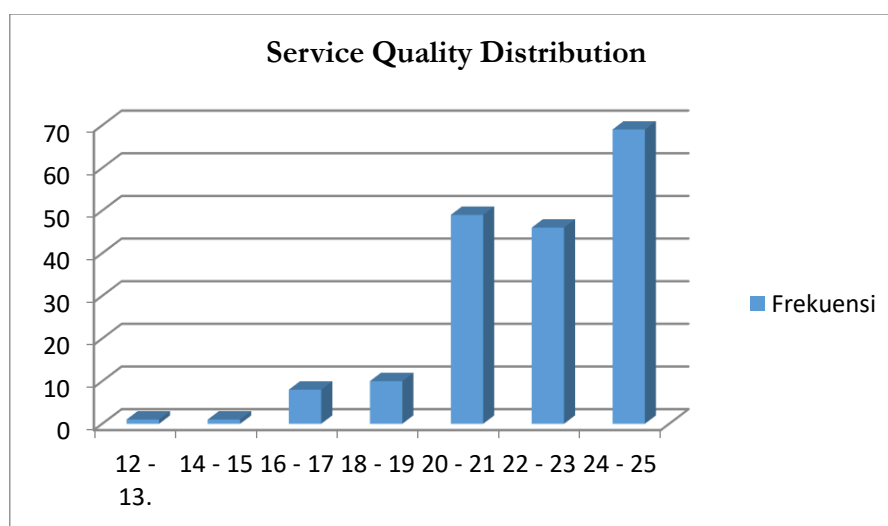
Figure 1 Distribution of Service Quality Frequency

The tendency regarding the level of service quality in this study is identified using the determination of the ideal mean and ideal standard deviation obtained through the following formulas:

a. Ideal Mean (Mi) $= \frac{1}{2}$ (highest score + lowest score)
b. Ideal Standard Deviation (SDi) $= 1/6$ (highest score – lowest score)
c. High Group $= Mi + 1 SDi < X$
d. Moderate Group $= Mi – 1 SDi \leq X < Mi + 1 SDi$
e. Low Group $= X < Mi – 1 SDi$

Based on the formulas above, the distribution of service quality tendency categories can be seen in the following table:

Table 1 Service Quality Categories

No	Category Frequency	Frequency		Category
		Absolute	Relative (%)	
1	20,67 < X	130	71.04	Tall
2	16,33 ≤ X ≤ 20,67	47	25.68	Currently
3	X < 16,33	7	3.83	Low

Based on the table above, it can be observed that the tendency for service quality falls predominantly in the high category, with a relative percentage of 71.04%. Meanwhile, the other categories have varying percentages, namely medium at 25.68% and low at 3.83%. The pie chart illustrating the distribution of service quality tendencies is presented as follows:
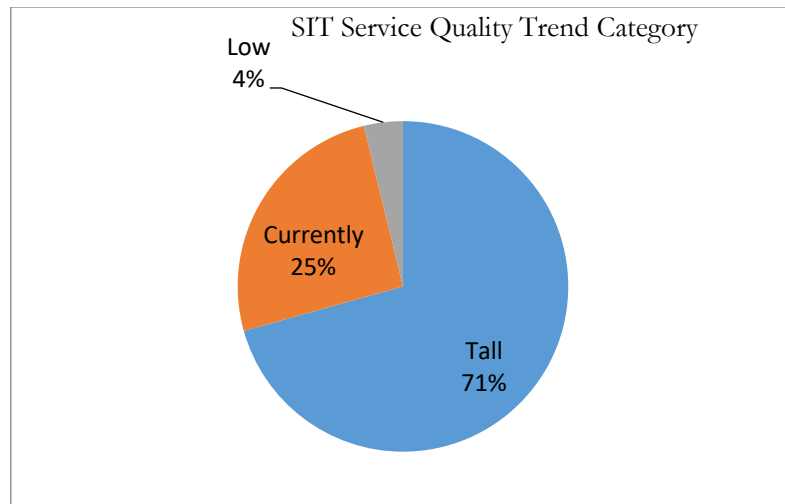
Figure 2 Pie-Chart Category Distribution of Trends in Service Quality Variables

Based on the summary of the questionnaire above, the Integrated Islamic School, specifically SMAIT Nurul 'Ilmi Jambi, is considered capable of providing intensive religious education and a better integration between general and religious curricula compared to other Islamic schools (Prasetya et al., 2021). Integrated Islamic schools are also viewed as places that prepare students not only for academic success but also for a life of high ethical and moral standards in accordance with Islamic teachings (M. Alam, 2020), (H. Kurniawan & Ariza, 2021), (Indra, 2020). SMAIT Nurul 'Ilmi Jambi offers a good balance between worldly and spiritual education, helping children become better individuals overall (Participant 2, personal communication, June 27, 2024). Additionally, a safe and Islamic educational environment is another key motivation for parents. Integrated Islamic schools provide a conducive atmosphere for learning and holistic development, both academically and spiritually (Indra, 2020)

Quality service is positively correlated with student and parent satisfaction (Herman et al., 2023). Improvements in teaching quality, facilities, and support services significantly enhance the level of satisfaction and retention of students and their guardians. This is consistent with the results of the questionnaire distribution, which showed a high satisfaction category at 70.49%. The following is the frequency distribution of satisfaction:
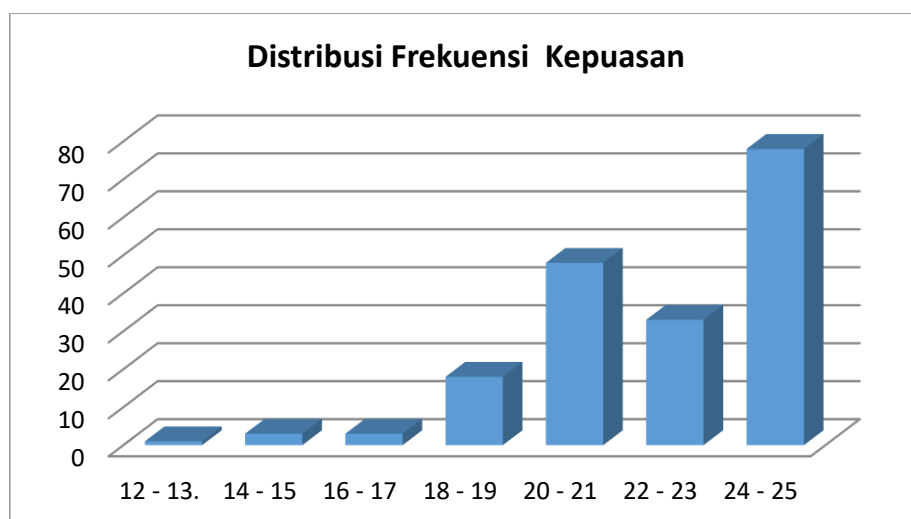
Figure 3: Frequency Distribution of Service Satisfaction

The tendency regarding the level of service satisfaction in this study is identified using the determination of the ideal mean or average and the ideal standard deviation, obtained using the following formulas:

a. Ideal Mean (Mi)   = ½ (highest score + lowest score)
b. Ideal Standard Deviation (SDi)   = 1/6 (highest score – lowest score)
c. High Group   = Mi + 1 SDi < X
d. Medium Group   = Mi – 1 SDi ≤ X < Mi + 1 Sdi
e. Low Group   = X < Mi – 1 SDi

Based on the formulas above, the distribution of service quality tendency categories can be observed in the following table:

Table 2 Service Satisfaction Tendency Categories

No	Category Frequency	Frequency		Category
		Absolute	Relative (%)	
1	20,67 < X	129	70.49	Tall
2	16,33 ≤ X ≤ 20,67	49	26.78	Currently
3	X < 16,33	6	3.28	Low

Based on the table above, it can be observed that the tendency for service quality falls into the high category with a relative percentage of 70.49%. Conversely, other categories exhibit different percentages: the moderate category accounts for 26.78%, and the low category represents 3.28%. The pie chart illustrating the distribution of service quality tendencies is presented as follows:
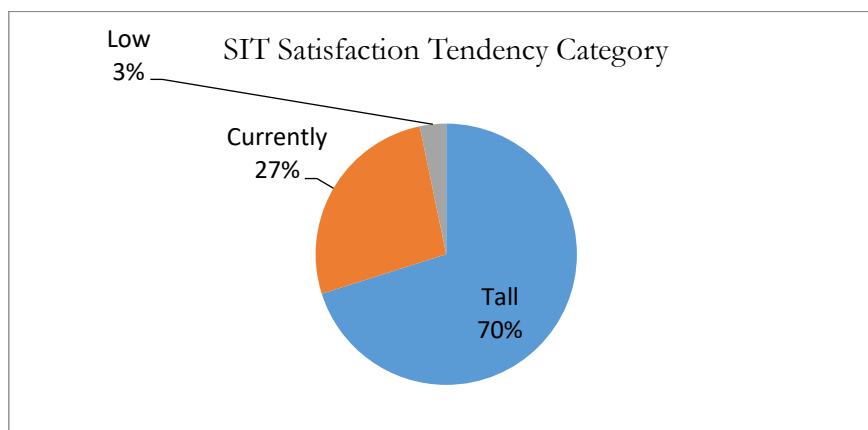
Figure 4: Pie Chart of Satisfaction Distribution by Category

The majority of respondents, comprising 70%, reported a high level of satisfaction with the services provided by the school. Additionally, 26% of respondents felt fairly satisfied, while only 3% indicated dissatisfaction. Overall, this 70% reflects that the majority of parents and students are pleased with the services offered by the school. Nevertheless, there is still room for improvement in service quality.

This high level of satisfaction indicates the comfort and confidence parents have in the school's environment, which supports the moral and spiritual development of their children. A safe and protected environment from negative influences is crucial for parents, leading them to feel more at ease and assured that their children are receiving education that not only focuses on academics but also on character development. This suggests that the school has successfully created a conducive atmosphere for positive character formation, although continuous efforts are needed to enhance service quality to meet the expectations of all involved parties.

Parental satisfaction in choosing a school for their children is influenced not only by academic aspects but also by the quality of the environment that supports spiritual and moral development. In this context, providing an environment conducive to the development of spiritual and moral values is of paramount importance (Participant 1, personal communication, June 26, 2024). A good school environment should offer protection from negative influences that may be present in public schools, such as behaviors inconsistent with religious and ethical values. Religious programs such as congregational prayers, Quranic recitation, and other Islamic activities in these schools add value for parents seeking a more comprehensive religious education for their children (Drouhot, 2021a), (Sözeri et al., 2022), (Faqihuddin & Afriatien, 2021). Thus, schools that can create a learning environment that supports the spiritual and moral growth of children are likely to be more favored by parents. This also contributes to parental satisfaction, as they feel reassured that their children are receiving a comprehensive education in both academic and character aspects. Therefore, it is essential for schools, especially those with a religious foundation, to continuously improve and develop a positive educational environment free from negative influences to meet the expectations and needs of parents.

History of Integrated Islamic Schools

Integrated Islamic Schools have seen rapid development throughout Indonesia since their establishment in 1993 in the Jabodetabek area. The model of SIS began with the founding of five primary schools: SDIT Nurul Fikri Depok, SDIT Al Hikmah South Jakarta, SDIT Iqro Bekasi, SDIT Ummul Quro Bogor, and SDIT Al Khayrot East Jakarta. Since then, Integrated Islamic School have continued to emerge and develop, making this model one of the leading choices in Islamic education in Indonesia.

The establishment of SDIT was a response to the need for a more comprehensive and modern Islamic education. This phenomenon arose from the community's desire for education that not only focuses on academic aspects but also holistically integrates Islamic values and teachings into the curriculum (H. Kurniawan & Ariza, 2021), (Muhsinin et al., 2019). SIS integrate the national curriculum with Islamic education curriculum, offering holistic education that encompasses both academic and religious aspects (H. Kurniawan & Ariza, 2021). The development of Integrated Islamic School in Indonesia is driven by several factors.

First, the increasing awareness among Muslims of the importance of education that is not only academic but also moral and spiritual (Friberg & Sterri, 2021), (Ucan & Wright, 2019), (Drouhot, 2021a). This has fueled the growth of educational institutions that integrate academic curricula with religious and character values, making it a popular choice among Muslim communities. Second, social and economic changes have encouraged the Muslim middle class to seek educational alternatives that can prepare their children to face the challenges of globalization (Fandy, 2023). In this context, they tend to choose educational institutions that provide not only high-quality academic knowledge but also instill strong Islamic values. This integrative education is deemed important for shaping children's character to compete globally without compromising their religious identity. Third, government support through regulations and policies that promote the development of Islamic education (Sukhoiri, 2022). The government plays a key role in providing a clear and supportive legal framework, as well as policies that encourage innovation and quality in Islamic education. This includes adequate budget allocation, the development of curricula aligned with Islamic values, and training and competency enhancement for educators.

The Development of Integrated Islamic Schools in Indonesia

The development of Integrated Islamic Schools has seen significant growth in recent years, both in terms of the number of schools established and the quality of education offered (Indra, 2020) (Prasetya et al., 2021). The increasing number of SIT's reflects the high public interest in this educational model, which combines general curriculum with Islamic education. Furthermore, the quality of education at Integrated Islamic Schools has also improved, as evidenced by various academic and non-academic achievements of their students (H. Kurniawan & Ariza, 2021).

Integrated Islamic School has become a primary choice for Muslim parents in urban areas seeking high-quality education that maintains Islamic values.

Integrated Islamic School is an educational concept that integrates general knowledge with Islamic education. This concept emerged from the need to build a generation of Muslims who are not only knowledgeable but also possess strong faith and morals. Integrated Islamic School first appeared in Indonesia in the late 1990s and experienced rapid growth in the early 2000s (Sukhoiri, 2022). The development of Integrated Islamic Schools in Indonesia can be observed through several stages:

1. Pioneering and Experimentation (1990s): During this initial stage, Integrated Islamic Schools were established by educators concerned about the conventional education system, which was perceived as insufficient in addressing moral and spiritual aspects.
2. Growth and Expansion (2000s): At this stage, Integrated Islamic School s began to grow rapidly and attract widespread public interest. Many Islamic foundations and organizations started establishing Integrated Islamic Schools in various cities across Indonesia. Integrated Islamic Schools received support from communities seeking high-quality education with an Islamic atmosphere (Ismael, 2022).
3. Strengthening and Recognition (2010s - present): SITs are increasingly recognized for their quality, both academically and in character education. Many Integrated Islamic School have achieved excellent accreditation and demonstrated achievements comparable to general schools and other Islamic schools.

Integrated Islamic Schools offer comprehensive and balanced education, preparing students to face modern world challenges while preserving their Islamic identity (Anisa & Saparudin, 2022) (Indra, 2020). Integrated Islamic Schools provide several advantages compared to general schools or other Islamic schools. First, Integrated Islamic Schools integrate the national curriculum with Islamic education, creating a harmonious balance between academic learning and religious instruction (Indra, 2020). Second, Integrated Islamic Schools focus on character development through intensive religious education, which significantly impacts students' discipline and morals (Fadliyani et al., 2021). Third, Integrated Islamic Schools create a conducive environment for students' spiritual development through regular religious activities such as communal prayers, study circles, and Qur'an memorization, which strengthen students' spiritual dimensions (Harisnur, 2021). Fourth, many Integrated Islamic Schools are equipped with adequate facilities and supported by competent and highly dedicated teachers who provide quality education (Harisnur, 2021), (Firdaus, M., 2020). Lastly, Integrated Islamic Schools offer various Islamic extracurricular activities, such as Qur'an memorization, Islamic arts, and Sharia-compliant sports, enabling Integrated Islamic School graduates to possess not only academic competencies but also a comprehensive understanding and practice of Islamic teachings (Ismael, 2022)

Integrated Islamic Schools encounter several complex challenges in meeting modern educational needs while aligning with Islamic values. These challenges include:

1. SIS tends to have higher educational costs compared to public schools, making them less accessible to certain segments of the population (Sukhoiri, 2022)
2. Integrating the national curriculum with Islamic education presents a challenge in ensuring that all educational aspects are covered without compromising either (Indra, 2020).
3. Ensuring the availability of teachers with high competence in both academic and religious fields is a significant challenge (Fahroji, 2020).
4. Some Integrated Islamic School may face limitations in resources, including both teaching staff and facilities (Prasetya et al., 2021).
5. Not all members of the community understand the concept of Integrated Islamic School, necessitating further outreach to enhance acceptance and participation (Fadliyani et al., 2021).
6. High operational costs can be a barrier, especially for Integrated Islamic School that operate independently without support from large foundations (Purwanto, 2022).

Role of Integrated Islamic Schools

Integrated Islamic Schools excel in designing curricula that integrate general education with Islamic education (Documentation School, 2024). This curriculum is crafted to not only provide the academic knowledge required by students but also to reinforce Islamic understanding and practice in daily life. The integrated religious education includes lessons on the Qur'an, Hadith, Fiqh, Akhlaq, and Islamic history, taught alongside general subjects such as mathematics, science, and languages (Rojii et al., 2019), (Hildani & Safitri, 2021).

Research indicates that this integrated curriculum has a positive impact on students' intellectual and spiritual development (Zulfarno et al., 2019). Students who follow the integrated curriculum in Integrated Islamic School have a better understanding of Islamic values and are able to apply them in their daily lives compared to students from public schools. The holistic approach in Integrated Islamic School curricula helps improve academic achievement while also shaping strong and religious character. In this way, SIS aims to create a harmonious learning environment where Islamic values are integrated into various subjects.

In addition to the curriculum, Integrated Islamic Schools are also recognized for various extracurricular activities designed to support the development of Islamic character in students (Rojii et al., 2019), (Siregar & Ulfa, 2022). These activities include religious events such as Quran memorization, study circles, as well as social activities like community service and collaborations with charitable organizations. Additionally, there are activities that develop students' skills and interests, such as science clubs, arts, and sports, all while upholding Islamic values.

Participation in extracurricular activities organized by Integrated Islamic School has been shown to enhance students' sense of responsibility, discipline, and social awareness. Studies have also found that students who are actively involved in these extracurricular activities exhibit better interpersonal skills and a more positive attitude towards their school and (Boterman et al., 2019), (Indra, 2020).

Overall, the role of Integrated Islamic Schools, particularly SMAIT Nurul Ilmi Jambi, in providing an integrated curriculum and extracurricular activities oriented towards Islamic character development (participant 3, personal communication, June 26, 2024) significantly contributes to the increasing preference of urban communities in Jambi for SIT's compared to other Islamic schools. Integrated Islamic Schools often offer a range of extracurricular activities designed to support the development of Islamic character in students, such as religious clubs, social activities, and leadership programs that emphasize Islamic values like honesty, responsibility, and empathy. The goal of these activities is to reinforce the religious learning received in class and to shape students' character in accordance with Islamic teachings.

Social and Cultural Dynamics

The shift in urban society's mindset towards Islamic education is often influenced by various social, economic, and cultural factors (Suroso et al., 2021) (Setia & Dilawati, 2021). A key factor is the demographic of the millennial generation, who are now entering adulthood with school-age children. Millennials, known for their openness to innovation and technology, are driving significant changes in their preferences for education. The need for education that not only imparts academic skills but also moral and spiritual values is becoming increasingly important. This reflects a shift in their understanding of the role of Islamic education in shaping character and morality. Additionally, economic and social factors, such as increased well-being and awareness of the importance of quality education, contribute to this change (Drouhot, 2021).

In an urban context, where there is a diverse cultural mix and greater access to information, people tend to be more receptive to educational concepts that integrate Islamic values with general curriculum. This is reflected in the rising demand for Integrated Islamic Schools that offer a curriculum combining general knowledge with strong religious education (Prasetya et al., 2021), (Sukhoiri, 2022)

Urban society is increasingly recognizing that Islamic education can provide a strong moral foundation while preparing children to face challenges in the modern world. Therefore, the

integration of Islamic values with a relevant and innovative educational curriculum is becoming increasingly important to meet the expectations and needs of contemporary urban families. The urban mindset towards Islamic education has undergone significant changes in line with the processes of urbanization and modernization (L. Alam et al., 2023) (Taivans, 2019), (Pribadi, 2019), (Prihatini & Muhid, 2021). Several key factors influencing the shift in interest towards integrated Islamic schools in major cities can be explained through various dimensions.

Firstly, awareness of spiritual values plays a crucial role. In the era of rapid modernization, many parents are increasingly recognizing the importance of instilling spiritual and moral values in their children. This awareness has led to a growing interest in schools offering integrated Islamic education, which not only focuses on academic aspects but also on character development based on Islamic principles (Indra, 2020).

Secondly, the increased access to information contributes to this change. Urban society now has broader access to information and educational choices through social media and the internet. This accessibility facilitates parents in searching for and evaluating various types of schools, including integrated Islamic schools, and assessing their benefits for their children's development (Prihatini & Muhid, 2021), (Sari et al., 2021).

Thirdly, the need for cultural identity is also an important factor. With increasing globalization, some families feel the need to preserve and reinforce their cultural and religious identity through education aligned with Islamic values (Baker, 2019; Hasan & Hasan, 2020). These three factors significantly contribute to the shift in parental preferences regarding their children's education, as reflected in the growing interest in integrated Islamic schools within urban environments.

Influence of Community and Social Networks on Educational Decision-Making

Communities and social networks play a vital role in educational decision-making, particularly in urban societies (Baker, 2019), (Drouhot, 2021b), (Luz & Stadler, 2019). Parents often utilize their social networks to obtain information about school quality and recommendations from community members. This influence can accelerate the adoption of integrated Islamic schools, as these schools offer educational solutions aligned with the values cherished by the community. Additionally, support from communities such as study groups, religious organizations, and educational associations can reinforce interest in these schools. The influence of community and social networks on educational decisions by urban Muslim communities can be observed through several interconnected aspects.

Firstly, community support plays a crucial role in providing information and recommendations regarding educational options, including integrated Islamic schools. Urban communities, such as discussion forums, social media groups, or parent associations, provide significant support by offering useful information and sharing experiences related to education (Tahir & Amirullah, 2019), (Luz & Stadler, 2019), (Jati & Yilmaz, 2023).

Secondly, extensive and open social networks among community members can directly influence educational decisions. Recommendations from friends, relatives, or colleagues often become crucial factors in selecting schools. These social networks not only provide information but also shape positive or negative perceptions of educational institutions (Jati & Yilmaz, 2023), (Lestari & Santosa, 2019).

Thirdly, the social impact of community activities, such as seminars, workshops, or meetings discussing education openly, also plays a role in changing attitudes and preferences towards Islamic education. Islam contributes to shaping parental attitudes towards Islamic education, emphasizing the importance of integrating Islamic values into the educational process (Setia & Dilawati, 2021) (ÇEVİK, 2022), (Prihatini & Muhid, 2021).

Communities and social networks play a crucial role in educational decision-making processes, particularly in urban contexts. In urban environments, individuals often rely on recommendations, experiences, and influences from their social circles to make educational choices (Friberg & Sterri, 2021a). These social networks include family, friends, neighbors, and

broader community groups, which can provide information, support, and validation of decisions. A well-integrated community with high social cohesion can facilitate effective information exchange about various educational options, including the advantages and disadvantages of different educational institutions. Moreover, in dynamic urban societies, social pressures and prevailing norms can influence educational preferences and the decisions made by individuals. Understanding how communities and social networks operate can provide valuable insights into the factors affecting educational decision-making in urban settings. Further research into these social dynamics can help design more effective interventions to support access to and quality of education in urban areas.

Discussion

Urban Islamization in Jambi City has significantly altered educational preferences in the community. This process reflects a shift towards educational choices that integrate Islamic values, such as integrated Islamic schools. This phenomenon is driven by an increasing awareness and need for education that focuses not only on academic aspects but also on character development and religious values. In this context, integrated Islamic schools have become the preferred choice for families wanting to ensure that their children receive not only a high-quality education but also maintain Islamic values. This illustrates how urbanization and Islamization influence each other, creating new challenges and opportunities in the educational landscape of Jambi. The process of Islamization involves not only embedding Islamic values into daily life but also affecting the education system, particularly in terms of community preferences for integrated Islamic schools (Indra, 2020), (H. Kurniawan & Ariza, 2021). These changing preferences can be explained through several interconnected factors.

First, urbanization often brings social and cultural changes that drive communities to seek a stronger and more cohesive identity. In Jambi City, urbanization has created an environment where Islamic values can be more easily integrated into daily life. Communities that were previously exposed to a more secular lifestyle are now inclined to seek education that reinforces religious values within the dynamic urban context (ÇEVİK, 2022), (McKenna & Francis, 2019), (Setia & Dilawati, 2021).

Second, integrated Islamic schools offer curricula that combine general education with religious education (Mursyidah et al., 2021), (Anisa & Saparudin, 2022). This presents an attractive option for parents who want their children to receive a comprehensive education that focuses not only on academic achievements but also on character and moral development based on Islamic teachings. In a competitive urban environment, these schools often provide facilities and educational quality that are on par with or even exceed those of general schools, thereby enhancing their appeal (H. Kurniawan & Ariza, 2021), (Fadliyani et al., 2021).

Thirdly, the influence of community and social networks also plays a significant role in this shift in preferences. In urban environments, active and organized Muslim communities can provide support and encouragement for parents to choose integrated Islamic schools. Additionally, the success of alumni from these schools in various fields serves as a significant attraction.

Fourthly, factors such as safety and a conducive learning environment in integrated Islamic schools are important considerations for parents. In urban contexts, which often face challenges such as juvenile delinquency and negative external influences, integrated Islamic schools offer an alternative considered safer and more supportive of both the spiritual and academic development of children.

However, this shift in preferences also presents several challenges. One challenge is ensuring that integrated Islamic schools maintain high and relevant educational quality without compromising religious values. Another challenge is ensuring that the education provided remains inclusive and does not segregate students based on social and economic backgrounds.

Overall, urban Islamization in Jambi City has had a significant impact on the community's educational preferences. This process reflects how religious values can influence educational decisions in a constantly evolving urban context (Sabic-El-Rayess, 2020) (Sukhoiri, 2022), (Tahir & Amirullah, 2019). To further understand the long-term impact of this change, in-depth and ongoing research is needed to provide deeper insights into the social and cultural dynamics at play. Some implications of this phenomenon are as follows:

Firstly, increased awareness and practice of Islam in urban areas have encouraged many parents in Jambi City to choose schools that integrate religious education with the general curriculum (Muhsinin et al., 2019), (Hildani & Safitri, 2021). Integrated Islamic schools offer a unique combination that merges academic achievement with Islam-based character education. This choice reflects parents' aspirations to provide a balanced education where children not only acquire academic knowledge but also moral and spiritual values. These schools have become popular because they successfully create an environment conducive to students' holistic development. This aligns with global trends where values-based education is increasingly important in the context of globalization and modernization.

Secondly, changes in curriculum and teaching methods are evident. Integrated Islamic schools often adapt their curricula to include more intensive religious education, distinguishing them from general schools. This curriculum not only covers standard academic subjects but also in-depth religious education. For example, students study the Qur'an, Hadith, and Islamic history, all designed to develop character in accordance with Islamic teachings. Additionally, teaching methods in integrated Islamic schools frequently incorporate a combination of theory and practice, with an emphasis on project-based learning relevant to Islamic values (R. Kurniawan, 2020). This ensures that students are not only prepared for academic exams but also for moral and ethical challenges in daily life.

Thirdly, as Islamic values become more integrated into urban society, significant social and cultural adjustments occur. Emphasis on moral and ethical values in the teaching and learning process influences perspectives on education as well as parents' and students' preferences (Indra, 2020). In this context, integrated Islamic schools play a crucial role in reinforcing students' cultural and religious identity. This adaptation process occurs not only within the school environment but also extends to the broader community, where social norms and cultural practices are increasingly influenced by Islamic values. This creates a more cohesive community committed to strong ethical principles. The social and cultural adaptation also demonstrates the flexibility of urban society in embracing changes aligned with their religious beliefs and practices.

Challenges and Opportunities for Islamic Schools in the Context of Urbanization

Islamic schools face significant challenges in adapting to the needs and expectations of urban communities, which often involve upgrading facilities and infrastructure to meet higher educational standards (M. Alam, 2020), (Setia & Dilawati, 2021). Amid urbanization, Islamic schools also have to compete closely with general schools that may possess more modern resources and facilities. The quality of education in Islamic schools heavily depends on the availability of qualified and committed teachers, making the recruitment and retention of high-quality educators a significant issue. Additionally, these schools must ensure that they meet national education standards while maintaining the Islamic values that define their identity.

In terms of opportunities, the growing demand for Islam-based education provides Islamic schools with the chance to expand by offering more engaging and relevant programs. Support from communities increasingly aware of the importance of religious education can strengthen the position of these schools, both through funding and active participation. Urbanization also opens up opportunities for curriculum innovation, allowing Islamic schools to develop teaching methods and curricula that are more appealing to parents and students in urban environments (R. Kurniawan, 2020).

Challenges in Data Collection

Quantitative data collection also requires intensive field visits, and in densely populated and dynamic urban environments such as Jambi City, accessibility to research locations and logistical arrangements can pose significant challenges. Urbanization can result in substantial differences in the experiences of individuals and families, making it difficult to generalize or measure consistently. Additionally, the rapidly changing urban environment may cause collected data to not fully reflect current or future conditions.

Generalizing Findings Beyond Jambi City

The unique local context of Jambi City may make research findings not fully generalizable to other areas with different social and cultural contexts. Differences in cultural, economic, and social backgrounds can affect the acceptance and implementation of integrated Islamic schools. Social and economic variations between Jambi City and other cities may also influence the relevance and application of research findings in different locations. Furthermore, limitations in sample representation from a broader population may restrict the generalizability of findings and may not accurately reflect conditions outside Jambi City.

Conclusion

Islamic schools face significant challenges in adapting to the needs and expectations of urban communities, which often involve upgrading facilities and infrastructure to meet higher educational standards (M. Alam, 2020; Setia & Dilawati, 2021). Amid urbanization, Islamic schools also have to compete closely with general schools that may possess more modern resources and facilities. The quality of education in Islamic schools heavily depends on the availability of qualified and committed teachers, making the recruitment and retention of high-quality educators a significant issue. Additionally, these schools must ensure that they meet national education standards while maintaining the Islamic values that define their identity.

In terms of opportunities, the growing demand for Islam-based education provides Islamic schools with the chance to expand by offering more engaging and relevant programs. Support from communities increasingly aware of the importance of religious education can strengthen the position of these schools, both through funding and active participation. Urbanization also opens up opportunities for curriculum innovation, allowing Islamic schools to develop teaching methods and curricula that are more appealing to parents and students in urban environments (R. Kurniawan, 2020).

References

Alam, L., Setiawan, B., Harimurti, S., & … (2023). The changing piety and spirituality: A new trend of Islamic urbanism in Yogyakarta and Surakarta. … *Journal of Islam …, Query date: 2024-07-30 21:45:57.* https://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/8606

Alam, M. (2020). A collaborative action in the implementation of moderate islamic education to counter radicalism. *International Journal of Innovation, Creativity and …, Query date: 2024-07-29 08:12:26.* https://www.ijicc.net/images/vol11iss7/11742_Alam_2020_E_R.pdf

Anisa, Z., & Saparudin, S. (2022). Branding Sekolah Islam Modern: Sekolah Islam Terpadu, Madrasah/Sekolah Alam, dan Tahfiz Al-Qur'an. … *Dan Penelitian Pendidikan Islam, Query date: 2024-07-30 21:31:57.* https://journal.uinmataram.ac.id/index.php/elhikmah/article/view/6191

Badan Pusat Statistik. (2023). *Statistik Pendidikan 2022.* No. Publikasi: 04200.2219

Baker, J. (2019). Is it a mosque?"The Islamization of space explored through residents' everyday 'discursive assemblages. *Identities, Query date: 2024-07-30 21:45:57.* https://doi.org/10.1080/1070289X.2017.1321861

Boterman, W., Musterd, S., Pacchi, C., & Ranci, C. (2019). School segregation in contemporary cities: Socio-spatial dynamics, institutional context and urban outcomes. *Urban Studies, Query date: 2024-07-29 08:12:26.* https://doi.org/10.1177/0042098019868377

ÇEVİK, N. (2022). An Essay on Islam and Cities. *İslami Araştırmalar, Query date: 2024-07-30 21:45:57.* https://www.islamiarastirmalar.com/wp-content/uploads/2023/11/16-20.pdf

Chanifah, N., Hanafi, Y., Mahfud, C., & … (2021). Designing a spirituality-based Islamic education framework for young muslim generations: A case study from two Indonesian universities. *Higher Education …, Query date: 2024-07-29 08:12:26.* https://doi.org/10.1080/23752696.2021.1960879

Chatterjee, A. (2017). *Margins of citizenship: Muslim experiences in urban India.* taylorfrancis.com. https://doi.org/10.4324/9781315297972

Drouhot, L. (2021a). Cracks in the melting pot? Religiosity and assimilation among the diverse Muslim population in France. *American Journal of Sociology, Query date: 2024-07-29 07:28:20.* https://doi.org/10.1086/712804

Drouhot, L. (2021b). Cracks in the melting pot? Religiosity and assimilation among the diverse Muslim population in France. *American Journal of Sociology, Query date: 2024-07-29 08:12:26.* https://doi.org/10.1086/712804

Fadliyani, F., Sahal, Y., & Munawar, M. (2021). Implementasi Bina Pribadi Islam (BPI) dalam Membina Akhlak Peserta Didik di Sekolah Dasar Inspiratif Al-Ilham Kota Banjar. … | *Jurnal Studi Pendidikan Islam, Query date: 2024-07-29 08:09:49.* https://riset-iaid.net/index.php/bestari/article/view/512

Fahroji, O. (2020). Implementasi Pendidikan Karakter: Penelitian Di SMP Islam Al-Azhar 11 Kota Serang Dan SMP Islam Terpadu Raudhatul Jannah Kota Cilegon. *Qathrunâ, Query date: 2024-07-29 08:09:49.* https://jurnal.uinbanten.ac.id/index.php/qathruna/article/view/3030

Fandy, M. (2023). Enriched Islam: The Muslim crisis of education. *Survival 49.2, Query date: 2024-07-29 08:12:26.* https://doi.org/10.4324/9781003420224-4

Faqihuddin, A., & Afriatien, A. (2021). Menakar Integrasi Islam Dan Ilmu Pengetahuan Pada Sekolah Islam Terpadu. *Talkim, Query date: 2024-07-30 21:31:57.* http://download.garuda.kemdikbud.go.id/article.php?article=2375525&val=22792&title=MENAKAR%20INTEGRASI%20ISLAM%20DAN%20ILMU%20PENGETAHUAN%20PADA%20SEKOLAH%20ISLAM%20TERPADU

Firsa Asha Sabitha. (2022). ANALISIS PENGARUH TINGKAT URBANISASI TERHADAP KETERSEDIAAN LAHAN LAHAN PERMUKIMAN PERUMAHAN DI KOTA SURABAYA. *Jurnal Lemhannas RI, 10*(1), 19–26. https://doi.org/10.55960/jlri.v10i1.268

Friberg, J., & Sterri, E. (2021a). Decline, revival, change? Religious adaptations among Muslim and non-Muslim immigrant origin youth in Norway. *International Migration Review, Query date: 2024-*

07-29 08:12:26. https://doi.org/10.1177/0197918320986767

Friberg, J., & Sterri, E. (2021b). Decline, revival, change? Religious adaptations among Muslim and non-Muslim immigrant origin youth in Norway. *International Migration Review*, *Query date: 2024-07-29 07:28:20*. https://doi.org/10.1177/0197918320986767

Ginting, N., & Hasanuddin, H. (2020). Implementasi Konsep Pendidikan Islam Terpadu Di Sekolah Islam Terpadu Ulul Ilmi Islamic School Kota Medan. *Al-Muaddib: Jurnal Ilmu-Ilmu ...*, *Query date: 2024-07-29 08:09:49*. http://jurnal.um-tapsel.ac.id/index.php/al-muaddib/article/view/2466/0

Handayani, M., & Rianto, M. (2021). Pengaruh Financial Knowledge, Pendapatan dan Social influence terhadap Minat Menggunakan Aplikasi Pembayaran Digital pada Generasi Milenial Islam di Kota .... *Jurnal Ilmiah Ekonomi Islam*, *Query date: 2024-07-29 08:09:49*. https://www.jurnal.stie-aas.ac.id/index.php/jei/article/view/3620

Harisnur, F. (2021). Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Jaringan Sekolah Islam Terpadu (JSIT) Tingkat Sekolah Dasar. *Genderang Asa: Journal Of Primary ...*, *Query date: 2024-07-30 21:31:57*. https://journal.iainlhokseumawe.ac.id/index.php/genderangasa/article/view/156

Hefner, C. (2016). Models of achievement: Muslim girls and religious authority in a modernist Islamic boarding school in Indonesia. *Asian Studies Review*, *Query date: 2024-07-29 08:16:06*. https://doi.org/10.1080/10357823.2016.1229266

Herman, N. M., Kaharuddin, & Ashar. (2023). ANALISIS KEPUASAN ORANG TUA DAN SISWA TERHADAP KUALITAS SARANA PENDIDIKAN DI SEKOLAH DASAR. *Jurnal Ilmiah Pendidikan Citra Bakti*, *10*(3), 662–672. https://doi.org/10.38048/jipcb.v10i3.1793

Hidayat, S. (2021). Integrasi Nilai Islam Dalam Pendidikan: Pembelajaran Integratif di SMA Islam Al-Muttaqin Kota Tasikmalaya. *TADRIS: Jurnal Pendidikan Islam*, *Query date: 2024-07-29 08:09:49*. https://ejournal.iainmadura.ac.id/index.php/tadris/article/view/4665

Hildani, T., & Safitri, I. (2021). Implementasi pembelajaran matematika berbasis kurikulum jaringan sekolah islam terpadu (jsit) dalam membentuk karakter siswa. *Jurnal Cendekia: Jurnal Pendidikan Matematika*, *Query date: 2024-07-30 21:31:57*. https://j-cup.org/index.php/cendekia/article/view/549

Indra, R. (2020). Implementasi Standar Mutu Kekhasan Jaringan Sekolah Islam Terpadu Pada SMP IT Iqra'Kota Solok. *El-Hekam*, *Query date: 2024-07-29 08:09:49*. https://scholar.archive.org/work/u3xlnkud6rhkdihiqouv4gvfla/access/wayback/http://ecampus.iainbatusangkar.ac.id/ojs/index.php/elhekam/article/download/2547/1867

Ismael, F. (2022). Konsep Pendidikan Sekolah Islam Terpadu. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, *Query date: 2024-07-30 21:31:57*. http://jpion.org/index.php/jpi/article/view/30

Jaffe-Walter, R. (2016). *Coercive concern: Nationalism, liberalism, and the schooling of Muslim youth*. *Query date: 2024-07-29 08:16:06*.

Jati, W., & Yilmaz, I. (2023). The Recent Traditionalist Turn in Indonesian Islam After Conservatives: How its Engagement towards Urban Muslims. *Analisa: Journal of Social Science and ...*, *Query date: 2024-07-30 21:45:57*. https://journal.blasemarang.id/index.php/analisa/article/view/2116

Kurniawan, H., & Ariza, F. (2021). Sekolah Islam Terpadu: Perkembangan, Konsep, Dan Implementasi. *Ittihad*, *Query date: 2024-07-29 08:09:49*. http://ejournal-ittihad.alittihadiyahsumut.or.id/index.php/ittihad/article/view/86

Kurniawan, R. (2020). Sekolah Islam Terpadu Prespektif Multidisipliner. *Mamba'ul'Ulum*, *Query date: 2024-07-30 21:31:57*. https://jurnal.iimsurakarta.ac.id/index.php/mu/article/view/4

Lapidus, I. (2022). *Middle Eastern cities: A symposium on ancient, Islamic, and contemporary Middle Eastern urbanism*. books.google.com. https://books.google.com/books?hl=en&lr=&id=4Xd2EAAAQBAJ&oi=fnd&pg=PA1&dq=urban+muslims+upper+middle+class+integrated+islamic+schools&ots=xtUxf3suRz

&sig=UqZudmcoSp5-sl170SYDMtb-nmA

LTMPT, R. (2022). *TOP 1000 Top 1000 sekolah Tahun 2022 Berdasarkan Nilai UTBK*. LTMPT. https://top-1000-sekolah.ltmpt.ac.id/

Luz, N., & Stadler, N. (2019). Religious urban decolonization: New mosques/antique cities. *Settler Colonial Studies, Query date: 2024-07-30 21:45:57*. https://doi.org/10.1080/2201473X.2017.1409406

M. Mahbub Al Basyari. (2022). *Gerakan Sosial Keagamaan Pada Masyarakat Kota Dan Desa*. https://doi.org/10.5281/ZENODO.7356841

McKenna, U., & Francis, L. (2019). Growing up female and Muslim in the UK: an empirical enquiry into the distinctive religious and social values of young Muslims. *British Journal of Religious Education, Query date: 2024-07-29 08:16:06*. https://doi.org/10.1080/01416200.2018.1437393

Muhsinin, U., Musyaddad, K., & ... (2019). Implementasi pembelajaran tematik integratif berbasis karakter di sdit Kota Jambi. *... Pendidikan Islam, Query date: 2024-07-29 03:20:52*. https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/3626

Mursyidah, D., Kusnadi, E., & ... (2021). Budaya Sekolah Dalam Mengembangkan Karakter Siswa Di Sekolah Menengah Pertama Islam Terpadu (Smp It) Nurul Ilmi Kota Jambi. *Mikraf: Jurnal ..., Query date: 2024-07-29 10:20:45*. http://jurnal.staimaarifjambi.ac.id/index.php/Mikraf/article/view/65

Muspawi, M., Simatupang, L. R. N., Tantri, J., Manurung, H., & Hanapi, M. H. (2023). *STRATEGI KEPALA SEKOLAH SMAIT NURUL ILMI KOTA JAMBI DALAM MEMBANGUN SEKOLAH YANG EFEKTIF. 08*.

Nurafni, N., Murnianti, D., & ... (2017). Kecerdasan Emosional Siswa Sekolah Dasar Negeri (SDN) dengan Siswa Sekolah Dasar Islam Terpadu (SDIT) di Kota Banda Aceh. *... : International Journal of ..., Query date: 2024-07-29 08:09:49*. https://jurnal.ar-raniry.ac.id/index.php/equality/article/view/1946

Pasaribu, P. (2021). Perkembangan Lembaga Pendidikan Islam di Jambi Abad XX: Studi Kasus Seberang Kota Jambi. *Siginjai: Jurnal Sejarah, Query date: 2024-07-29 10:20:45*. https://mail.online-journal.unja.ac.id/siginjai/article/view/16348

Prasetya, P., Sileuw, M., & Efendi, D. (2021). Strategi Internalisasi Karakter Religius Peserta Didik Di Sdit Qurrota A'yun Abepura Kota Jayapura Melalui Islamic Culture. *Waniambey, Query date: 2024-07-29 08:09:49*. https://www.academia.edu/download/77444983/85.pdf

Pribadi, Y. (2019). Komodifikasi Islam dalam Ekonomi Pasar: Studi Tentang Muslim Perkotaan di Banten. *... Indonesian Interdisciplinary Journal of Islamic ..., Query date: 2024-07-29 08:09:49*. http://repository.uinbanten.ac.id/id/eprint/8692

Prihatini, M., & Muhid, A. (2021). Literasi digital terhadap perilaku penggunaan internet berkonten islam di kalangan remaja muslim kota. *Journal An-Nafs: Kajian Penelitian ..., Query date: 2024-07-29 08:09:49*. http://repository.uinsa.ac.id/id/eprint/3378/

Purwanto, A. (2022). Pengembangan Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) di Sekolah Dasar Islam Terpadu. *Jurnal Basicedu, Query date: 2024-07-30 21:31:57*. https://www.neliti.com/publications/446837/pengembangan-kurikulum-jaringan-sekolah-islam-terpadu-jsit-di-sekolah-dasar-isla

Rojii, M., Istikomah, I., Aulina, C., & ... (2019). Desain Kurikulum Sekolah Islam Terpadu (Studi Kasus di SMPIT Insan Kamil Sidoarjo). *... Pendidikan Islam, Query date: 2024-07-30 21:31:57*. https://ejournal.unuja.ac.id/index.php/al-tanzim/article/view/667

Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development, Query date: 2024-07-29 08:12:26*. https://www.sciencedirect.com/science/article/pii/S0738059319306261

Sari, N., Muazza, M., & Rahman, K. (2021). Strategi kepemimpinan kepala sekolah dalam melakukan inovasi pendidikan di Sekolah Islam Terpadu Nurul Ilmi. *Jurnal Bahana Manajemen*

…, *Query date: 2024-07-30 21:31:57.* https://ejournal.unp.ac.id/index.php/bahana/article/view/115679

Setia, P., & Dilawati, R. (2021). Tren Baru Islam melalui Gerakan Hijrah: Studi Kasus Shift Pemuda Hijrah. *Khazanah Theologia,* *Query date: 2024-07-29 08:09:49.* https://journal.uinsgd.ac.id/index.php/kt/article/view/12708

Shams, T. (2020). Successful yet precarious: South Asian Muslim Americans, Islamophobia, and the model minority myth. *Sociological Perspectives, Query date: 2024-07-29 08:12:26.* https://doi.org/10.1177/0731121419895006

Siregar, M., & Ulfa, S. (2022). Implementasi Pendidikan Karakter Pada Pembelajaran Biologi Di Sekolah Islam Terpadu (IT). *Research and Development Journal of …, Query date: 2024-07-30 21:31:57.* http://repository.uinsu.ac.id/id/eprint/16277

Sözeri, S., Altinyelken, H., & Volman, M. (2022). The role of mosque education in the integration of Turkish–Dutch youth: Perspectives of Muslim parents, imams, mosque teachers and key stakeholders. *Ethnic and Racial Studies, Query date: 2024-07-29 08:16:06.* https://doi.org/10.1080/01419870.2021.2015419

Sukhoiri, S. (2022). Sekolah Islam Terpadu: Reformasi Baru Lembaga Pendidikan Islam Di Indonesia. *Jurnal Pendidikan Indonesia: Teori …, Query date: 2024-07-30 21:31:57.* http://jurnal.penerbitwidina.com/index.php/JPI/article/view/246

Suroso, A., Hendriarto, P., Mr, G., Pattiasina, P., & … (2021). Challenges and opportunities towards Islamic cultured generation: Socio-cultural analysis. *Linguistics and Culture …, Query date: 2024-07-29 08:12:26.* http://www.lingcure.org/index.php/journal/article/view/1203

Tahir, M., & Amirullah, A. (2019). Pembinaan Keagamaan Siswa-Siswi Sekolah Menengah Atas melalui Rohani Islam (Rohis) di Kota Samarinda dan Balikpapan. *Lentera, Query date: 2024-07-29 08:09:49.* https://core.ac.uk/download/pdf/296631803.pdf

Taivans, L. (2019). Antropologist Geertz, General Suharto and The Islamization of Muslim Indonesia. *Religiski-Filozofiski Raksti, Query date: 2024-07-30 21:45:57.* https://www.ceeol.com/search/article-detail?id=804571

Tribun Jambi. (2023). *Kekurangan Siswa di SMAN Kota Jambi, Wali Murid Belum Paham Sistem PPDB Online?* https://jambi.tribunnews.com/2023/07/06/kekurangan-siswa-di-sman-kota-jambi-wali-murid-belum-paham-sistem-ppdb-online

Tribun Jambi. (2024). *Sekolah Setara SMA Swasta di Kota Jambi Sepi Peminat, ini Solusi Dinas Pendidikan.* https://jambi.tribunnews.com/2024/07/11/sekolah-setara-sma-swasta-di-kota-jambi-sepi-peminat-ini-solusi-dinas-pendidikan

Ucan, A. D., & Wright, A. (2019). Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model. *British Journal of Religious Education, Query date: 2024-07-29 08:12:26.* https://doi.org/10.1080/01416200.2018.1484695

Wibowo, A. (2018). Multikulturalisme Peserta Didik Muslim Di Yogyakarta. *Edukasi, Query date: 2024-07-29 08:09:49.* https://www.neliti.com/publications/294617/multikulturalisme-peserta-didik-muslim-di-yogyakarta

Zulfarno, Z., Mursal, M., & Saputra, R. (2019). Aktualisasi Pendidikan Karakter dalam Pembelajaran Al-Islam dan Kemuhammadiyahan di SMA Muhammadiyah Kota Padang. *Ruhama: Islamic Education …, Query date: 2024-07-29 08:09:49.* https://www.jurnal.umsb.ac.id/index.php/ruhama/article/view/1698