Urban Muslims and Educational Choices for Children

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ARTICLE INFO	ABSTRACT
	The modernization of city life has triggered anxiety among urban muslims regarding the future of their children's education. This condition was triggered by a shift in the orientation of general education which provides a smaller portion of children's moral-religious education material. Urban muslims (especially the upper middle class) ultimately see Islamic boarding schools, madrasas, and modern Islamic schools (integrative curriculum-based or Integrated Islamic Schools/IIS)—which provide a larger portion of moral-religious material—as alternative schools for their children. their child. This qualitative study using Max Weber's social action theory approach and literature review analysis method tries to analyze the factors behind upper-middle class urban parents choosing Integrated Islamic Schools (IIS) as a place to study for their children. This study concluded that internal factors (the importance of inheriting religious values), external factors (the influence of an increasingly religious social and family environment), and performance factors (parents' personal motives) were the three main factors that became dominant motives. *This is an open access article under the CC BY-NC-SA license.*

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1. INTRODUCTION

Providing the best education for children is a conscious and planned effort by every parent to prepare their children to live independently, through guidance, teaching and training at school. Sending children to school is the right and obligation of every parent, including choosing the type of school (educational unit), as mandated by Article 7 of Law number 20 of 2003 concerning the National Education System, that every parent: (a) is obliged to play an active role in selecting an educational unit and obtaining information about the development of their child's education; and (b) obliged to provide basic education to their children (Prihanto, et.al., 2013, p 65).

For parents who live in urban areas (what are usually referred to as urban muslims), choosing a school for their children is not an easy matter. For urban muslim parents who have lower-middle economic status, choosing a school may be done with practical considerations, simply registering their children in a state school, which has low fees (even free), and the school is not far from home. Apart from not being a hassle, another reason may be due to limited costs. However, some urban muslim

parents who have a relatively adequate financial background will certainly look for higher quality schools, such as religious-based private schools, national plus schools or international standard schools. Parents with an adequate economic background (upper middle), have the potential to weigh school options for their children from quite a variety of aspects.

First, related to the aspect of strengthening the middle class identity of urban muslims who are currently moving forward in almost all sectors of life, both in the cultural, social, economic, and political fields. One thing that is clearly visible is the emergence of modern Islamic educational institutions which are competing to market educational programs with an emphasis on strengthening Islamic teachings in order to produce a young generation of muslims who have an Islamic personality, modern thinking, and are able to adapt well to science and technology (Liyanti, 2017, p 162). For the urban muslim middle class, Islamic education is a process of internalizing Islamic knowledge and values through the media of teaching, guidance, nurturing, supervision and developing one's potential so that children as the next generation of Islamic teachings are able to achieve harmony in life in this world and safety in the afterlife (Ramayulis, 2013, p 38).

Second, is the technical aspect. Urban muslims who are in lower-middle economic status, when they choose education for their children, generally consider the aspects of cost, facilities (infrastructure), vision and content of the school curriculum (especially religious and moral content), level of accreditation (including academic achievement) schools, extra-curricular activities, learning approaches, teacher quality, school governance or management, in addition to aspects of school location (Verdiyani, 2016). Khoiriyah studies (2020) and Yulianti (2022) also mentioned, apart from technical aspects (such as school location, school security, school performance, school facilities, learning approaches or methods, competency of teaching staff, and school costs) urban muslims also consider aspects of educational orientation with a strong content of religious material. The aim is for their children to gain good knowledge about their religion, understand the values, norms and rules of their religion, and form children who are moral and noble in character (akhlaqul karimah) and have respect for parents, teachers, and public.

Times continue to change rapidly. These changes certainly have an influence on shifting the orientation of human life, both positive and negative. Schools are social institutions that are most responsible for forming character/traits (such as orientation, attitudes and life behavior), morals (such as integrity, responsibility and self-discipline), spreading science and technology, and also a means for honing human life skills. However, along the way, the school also gave birth to many graduates with attitudes towards life that were far from the ideal goals of education. Disgraceful morals (mazmumah) take many forms, such as acting first without thinking, making decisions without considering it carefully, liking to show off one's successes in life (riya), being arrogant (takabbur), being amazed at one's own strengths (ujub), liking to be prejudiced (su'udzon), greed, envy (hasad), and anger (failure to control emotions). The morals of the mazmumah above, currently seem to be increasingly becoming the behavior of most of our students.

If we look deeper, our current national education system actually still continues the character of the colonial education system which was characterized by feudal, elitist, segregative, pragmatic, secular, and materialistic. These five educational characteristics are partly responsible for shaping the character, morals and personality of our students today. In practice, this character is reflected in the lack of moral-religious values in the curriculum; imbalance in portions between IQ (intelligence quotient), EQ (emotional quotient), and SQ (spiritual quotient); contradiction between ideal goals and educational practice, centralized curriculum; teaching materials with a religious and moral bias; technocratic teaching and learning activities; to a pragmatic school culture (Susiyanto, 2011).

Globalization—which has penetrated all aspects of social life—is also believed to have a negative impact on our educational orientation. Since its inception, globalization has been considered an effective solution to produce equality and prosperity in human life. However, in fact, globalization has actually given birth to a variety of new diseases in people's lives, including educational institutions, such as the strengthening of students' pragmatic, individualist and consumerist attitudes; the decline

in the quality of students' morals and morals; the emergence of instant culture among students; increasing social inequality between students; erosion of moral and religious values; uprooted local wisdom; and the loss of culture and national identity in students' personalities (Setyawati, et.al., 2021, p 312). In short, every parent, including urban muslims, is faced with dilemmas and worries because public educational institutions have the potential to have a negative impact on the formation of their children's personalities (such as promiscuity, the fragility of moral and religious values, and the loss of children's honorable attitudes of respect for their parents).

On the other hand, urban society is an entity that exists as a consequence of modernity; as a product of globalization. The charm of the modernity of city life has had its own consequences on the orientation and behavior of urban muslim communities; whose presence cannot be seen simply as a physical movement of individuals/communities from villages to cities. The migration process must also be seen as a cultural transfer, namely a socio-cultural transformation that contains a causal relationship between urban space, urban planning, urban design/architecture and the formation of new mechanical and pragmatic character, values and living culture of urban society. As Giddens said (2011, p 9): "The development of modern social institutions and their spread to the world's cities has provided greater opportunities for humans to enjoy a sense of security and satisfaction than all types of premodern systems. However, modernity also contains a terrible side that appears very real in this century".

Conceptually, urban society is a type of society that experiences an economic, social and cultural shift from simple (traditional) social order and structure to complex social order and structure. (Wertheim, 1999, p 31). Meanwhile, Pitirim Sorokin defines transitive society as occurring as a result of intense social mobility and social circulation from traditional society to modern society. If social mobility occurs due to the presence of industrialization and urbanization projects, then social circulation occurs due to the presence of educational institutions, economic institutions, political institutions, and the rapid growth of various professional institutions. If industrialization has an impact on changes in livelihoods, income, position, and social status; so urbanization has an impact on changes in thought patterns, orientation, attitudes, and social behavior (Salam, 2013, p 152).

Quoting Max Weber (1864-1920), every society—including urban muslims as a product of social transition—has motives and goals when they make decisions or (in Weber's language) execute social actions. According to Weber, there are four types of social action, namely: rational action, instrumental rational action, traditional action, and affective action (Nickerson, 2023). Rational action is related to a scheme of action towards a desired goal for its own sake, such as faith in God or ritual action to achieve salvation. Instrumental rational actions are related to actions taken by social actors to achieve the most efficient way to achieve a goal, for example entrepreneurs who maximize company profits by paying their employees low wages. Traditional actions are related to routine or habitual actions (traditions/customs) that are carried out without being based on logical thinking and a critical attitude, for example a group of residents who routinely carry out routine banquets to welcome the new year. Meanwhile, affective actions are related to action schemes that have psychological-emotive characteristics, such as the presence of charismatic figures (messiah figures) who are able to attract followers based on emotional appeal (which is expressed in the form of crying because of sadness or acts of violence due to mass anger).

In the midst of the strengthening perception of urban society regarding the increasingly pragmatic, secular, and materialistic orientation of general education, the presence of Islamic schools (integrated curriculum/IIS based) clearly provides new hope for urban muslims whose lives are in the trap of modernization and globalization. In Education and Modernization (1972), Marten Shipman sees the function of education in modern society as an agent of socialization, an agent of schooling, and an agent of education. As an agent of socialization, it becomes a forum for the integration of each generation into dominant social values. As a schooling agent, he prepares people to enter a certain socio-economic position/structure. As an educational agent, it is a social engineering mechanism to create an elite group that is ready to continue modernization ideas and programs (Moedjiono, 2016, p 79).

Conceptually, Integrated Islamic Scholl (IIS) is a functional combination of the religious education curriculum (which is characteristic of Islamic boarding schools and madrasas) with the national education curriculum (which is characteristic of public schools). The term 'integrated' or 'integrated' in modern Islamic schools is intended as a reinforcement (tauhid) of Islamic teachings as a whole (syumuliah) in the da'wah movement in the field of education as a 'correction' for the pragmatic, secular, and materialistic orientation in the paradigm. modern education characterized by dichotomous (mutanaqida) and partial (juz'iyah) (Kurniawan & Ariza, 2020, p 82).

In other words, IIS is the implementation of the concept of Islamic education which is based on the al-Qur'an and Sunnah and is oriented towards forming a commendable student personality. Integrated Islamic School is a further elaboration of the vision of a national curriculum that is equipped and colored with Islamic values through the addition of integrated Islamic study fields, curriculum design that is oriented to student needs, the physical and socio-cultural environment of students as well as the development of science and technology. Meanwhile, curriculum implementation prioritizes functional and creative integration between cognitive, affective, and psychomotor aspects (JSIT, 2022).

Operationally, the IIS curriculum is an emanation of Islamic civilization and culture, as well as a reconstruction of the teachings and reactualization of Islamic law which has been passed down from the time of the Prophet, peace and blessings of Allah be upon him, his friends, up to our current generation. Methodologically, IIS builds a combinative approach strategy, namely combining the general education curriculum and the religious education curriculum into one integrated, integrated curriculum. Through the IIS integrative curriculum, all subjects, teacher and student activities and school activity processes are constructed within the framework of Islamic sharia (values and norms). In IIS, there is no secularization of subjects where the topic/discussion of each subject is separated from Islamic teachings. On the other hand, there is also no excessive 'deification' of general subjects (claims of modern science) as the most objective and rational way of thinking, where religious values and norms are released from logical considerations as alternative solutions to answer the challenges of the times and the dynamics of the people's struggle to achieve goodness and benefit of life (JSIT, 2022).

Referring to the problem construction above, this study is directed at analyzing what motives or reasons lie behind urban muslims in choosing an IIS (integrative curriculum based) as a place for their children to study? The questions above will be analyzed using the literature review study (LRS) or systematic review (SR) analysis method by searching a number of articles, scientific journals and other documents relevant to the research objectives.

2. METHOD

The type of research used in this study is qualitative research with descriptive analysis methods. In data collection procedures, this study uses the literature review study (LRS) or systematic review (SR) method by searching a number of selected documents as its methodological basis. LRS is a scientific method in the social science literature that is qualitative rather than quantitative (Kim, *et.al.*, 2017, p 23). This research method attempts to explain the issues/topics studied from a variety of selected documents to obtain a more complete, detailed and in-depth picture regarding certain issues/topics. This study uses the LRS method characterized by qualitative SR and descriptive SR. Another characteristic of LRS is the SR scoping technique; critical SR; SR meta-analysis; narrative SR; umbrella SR; theory development; and realist SR (Ridley, 2012, p 189; Kosztyán, *et.al.*, 2021, p 4).

The literature review method is very relevant to use to present the latest developments or current thoughts regarding certain issues/topics. According to Marco Pautasso in *Ten Simple Rules for Writing a Literature Review* (2013), of the 10 rules of literature review methods, the most important is critical and consistent, where literature reviewers do not just summarize literature, but also discuss literature critically by revealing the focus of discussion, methods, research gap, to novelty (Rumata, 2019, p 177).

Literature review includes the process of studying a particular issue/topic thoroughly (starting from the historical side, development dynamics, to the current intellectual position of a document/manuscript being studied). In general, LRS includes three main requirements: (1) ability to

read literature; (2) the ability to record findings from reading literature; and (3) the ability to search for relevant literature. However, literature research must still be presented in a complete, concise, and systematic (Ridley, 2012, p 99).

The data mining strategy used in this study uses inclusion and exclusion techniques which are divided into five stages: (1) determining the type of study from document sources; (2) determining the type of intervention; (3) determining measurement results; (4) data search strategy (documents/literature/manuscripts); and (5) data synthesis and extraction (Ridley, 2012, p 189).

a. Determining the type of study. The document sources explored in this study are qualitative studies with a descriptive-interpretive analysis approach.

b. Determining the type of intervention. Used as an instrument for reviewing scientific document sources through the use of keywords: parental motivation; parental interest; parental expectations; parental interest; parental decisions; and parental rationality.

c. Determination of measuring results. Documents that have been found from the type of intervention are then measured based on relevant topics and are directly related to the main issue (read: motivation/interest/hope/animo/decision/rationality of urban muslims in choosing an Integrated Islamic Schools as a place to study for their children).

d. Data search strategy. Document searches are carried out through search engines (google search page, google scholar, research gate, neliti, garuda, and repository page) to identify documents that are most relevant to the topic to be researched.

Tabel 1. Research Database and WEB Address

Research Database	WEB Address
Google Search	*https://www.google.co.id/?hl=id*
Google Scholar	*https://scholar.google.co.id*
Researchgate	*https://www.researchgate.net*
Neliti	*https://www.neliti.com/id/*
Garuda	*http://garuda.ristekdikti.go.id/*
Ropository	*Library data archiving*

e. Data synthesis and extraction. Data analysis procedures using the coding/cluster method (extraction process); then synthesis, interpretation and conclusion drawing are carried out.

Documents that have been designated as objects of analysis then enter the coding stage for extraction and analysis. The documents analyzed are manuscripts published between 2012 and 2023. The data presentation in this study uses the Rumata version of the data presentation model. (2019), where:

a. Researchers selected document manuscripts by selecting 6 keywords—as explained in *determining the type of intervention above*—in the title and abstract. From this initial stage of selection, 102 documents were obtained.

b. Of the 102 documents screened, there were 34 documents (33,3%) that were successfully selected in the second stage, which were considered the most relevant for analysis.

c. The following process is grouping documents based on scientific fields; based on type of manuscripts; based on the number of manuscripts, year of publication of the manuscripts and distribution of research areas which are the research samples of each manuscripts.

3.   FINDINGS AND DISCUSSION

The LRS study in this study adopts Ridley's thinking framework (2012) and the Rumata version of the data presentation format (2019). The first stage was carried out by searching documents with the keywords: *motivation*, *interest*, *animo*, *hope*, *decision*, and *rationality* of parents in choosing an integrated

curriculum-based Islamic school via a general search engine (*google search*) on 12-14 May 2023. From the results of initial data collection, 102 manuscripts were found that raised the theme of urban muslim parents and their interest in Integrated Islamic Schools (IIS) as a place of learning for their children, with a filter (classification technique) for manuscripts with a publication duration of between 10-11 years most recently (2012-2023 period). Manuscripts that have been successfully identified and classified are then downloaded via 5 special search engine applications, namely *google scholar*, *research gate*, *neliti*, *garuda*, and *repository*. Some manuscripts can not be downloaded in their entirety, such as documents (data archives) belonging to higher education institutions (repositories) and documents on the *google scholar* page, so these documents are excluded from the data filtering process.

The second stage, of the 34 manuscripts that have been determined to be analyzed, the largest number of manuscripts will be published in 2022 (7 manuscript; 20,6%), in 2015 (6 manuscript; 17,6%), and in 2020 (5 manuscript; 14,7%). Based on the research analysis unit, the manuscripts topics are spread across 19 IIS locations, such as Deli Serdang (1 manuscript), Medan (1 manuscript) Kaur, (1 manuscript), Pekanbaru (1 manuscript), Bengkulu (2 manuscript), Bandar Lampung (2 manuscript), Cirebon (1 manuscript), West Bandung (1 manuscript), Pemalang (1 manuscript), Semarang (2 manuscript), Boyolali (2 manuscript), Purworejo (1 manuscript), Bantul (1 manuscript), Madiun (1 manuscript) , Kediri (1 manuscript), Samarinda (1 manuscript), Makassar (1 manuscript), Ambon (1 manuscript), and Mataram (1 manuscript). Meanwhile, there are 11 research manuscripts without units of analysis (non-density). The research area covers 19 districts/cities with a population distribution in 12 provinces: North Sumatra, Riau, Lampung, Bengkulu, West Java, Central Java, DIY, East Java, East Kalimantan, South Sulawesi, NTB and Maluku (see table 1).

Table 2. Number of Manuscripts, Year of Publication, dan Distribution of Research Areas

	Year	Number of Manuscripts	Manuscripts Research Locus
Number of Manuscripts Analyzed Based on Year of Publication and Research Locus	2012	1	Bandar Lampung
	2013	2	Boyolali (non-density 1 manuscript)
	2014	-	-
	2015	6	Pekanbaru; Pemalang; Kediri; Purworejo; Makassar (non-density 1 naskah)
	2016	3	Kaur; Bantul (non-density 1 manuscript)
	2017	3	Boyolali; Deli Serdang (non-density 1 manuscript)
	2018	4	Bandar Lampung; Bandung Barat (non-density 2 manuscript)
	2019	2	Bengkulu (non-density 1 manuscript)
	2020	5	Madiun; Medan; Ambon; Semarang (non-density 1 manuscript)
	2021	-	-
	2022	7	Mataram; Cirebon; Bengkulu; Semarang (non-density 3 manuscript)
	2023	1	Samarinda
Amount / Description		34	The research locus is in 19 regencies/cities with a popu-lation distribution in 12 provinces (North Sumatra, Riau, Lampung, Bengkulu, West Java, Central Java, DIY, East Java, East Kalimantan, South Sulawesi, NTB, Maluku)

The third stage is document selection by looking at the title and abstract. At this stage, there is one article manuscript in English (Budiyanti *et.al*., 2012) which remains included in the unit of analysis. The following selection process is to group documents based on fields of study, such as: (1) Islamic religious education; (2) social education; (3) general education; (4) history education; and (5) cultural studies. It can be seen that the field of Islamic religious education studies dominates texts that discuss the topics of *motivation*, *interests*, *animo, hopes*, *decisions*, and *rationality* of parents in choosing an IIS as a place of education for their children, namely 18 texts (52,9 %), followed by the field of social education studies with 8 texts (23,5%) (see figure 1).

Figure 1. Manuscript Contribution According to Field of Science
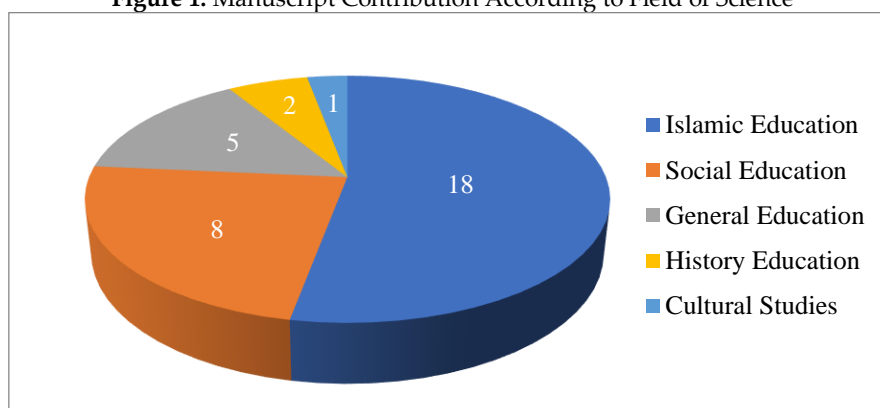
Figure 2. Category/Type of Manuscript'
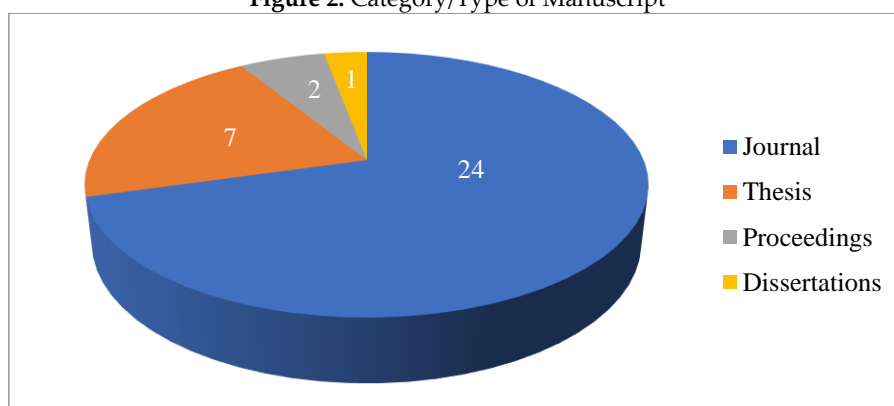
Meanwhile, looking at the variety of documents, it was found that the types of manuscripts were quite varied, consisting of journals, thesis, dissertations and proceedings. Document types are dominated by journal manuscripts (24 manuscripts; 70,6%), followed by thesis (7 manuscripts; 20,6%), proceedings (2 manuscripts; 5,9%), and dissertations (1 manuscript; 2,9%) (see figure 2 above). If we look at the year of publication, manuscripts published in 2022 are in the highest portion compared to manuscripts published in other years. This can be understood considering that criticism from Islamic intellectuals, academics and activists regarding the existence of Islamic schools in the national education space reemerged in 2014 to 2020 (Majid, 2023).

The results of data extraction and analysis found that there ere several manuscripts that, if viewed based on determining the measurement results, could be classified using a framework of thinking from more than one field of study (cross discipline), but still within the academic corridor of the field of education, such as Hanum's manuscript (2015), Moedjiono (2016), Ginting (2020), Ismael dan Iswantir (2020) and Rusadi and Fauzi (2022). The five texts further highlight urban muslim parents perceptions of IIS, both from a technical and theoretical perspective, such as the vision and concept of IIS, methods

and strategies for implementing IIS as well as the effectiveness of IIS implementation through a review of Max Weber's social action theory.

Outside the academic realm of education, there are several texts that try to connect the reality of urban society and the phenomenon of integrated Islamic schools based on different perspectives, such as Suyanto's study (2013) which examines IIS from a philosophical and ideological perspective (a form of struggle between modernization ideology versus Islamic ideology); Suyatno's study (2015), Ahsin, *et.al.* (2015), Mutawalli (2022) as well as Asiah and Isnaeni (2018) who see IIS from the perspective of changes in orientation or deviations in the perspective (inclination) of middle-class urban muslims in Indonesia; Lubis study (2018) and Sarwadi (2019) who looks at IIS from the perspective of the history of institutional formation; Liyanti's study (2017) which focuses on highlighting IIS from a cultural perspective as a space for negotiating the identity of urban muslims; and studies by Kurniawan and Ariza (2020) which looks critically-evaluatively at the development of the concept and the ups and downs of IIS implementation until it exists today (see table 2).

Table 3. Number of Manuscripts, Publisher, and Year of Publication

Manuscript Title	Author & Publisher
(1) Peran Sekolah Islam Terpadu dalam Pembentukan Karakter Religius Siswa (Studi Kasus di SDIT Permata Bunda Gedungmeneng, Rajabasa Bandar Lampung) TP 2012/2013	Agustina, S., *et.al.* *Jurnal Kultur Demokrasi*, Vol. 1, No. 4, p. 1-14 (2012)
(2) Keputusan Orangtua dalam Menentukan Pendidikan Dasar Bagi Anak di Desa Pandeyan, Kecamatan Ngemplak, Kabupaten Boyolali	Prihanto, *et.al.* *Jurnal Analisa Sosiologi,* Vol. 2, No. 1, p. 63-80 (Oktober, 2013)
(3) Sekolah Islam Terpadu: Filsafat, Ideologi, dan Tren Baru Pendidikan Islam di Indonesia	Suyanto *Jurnal Pendidikan Islam*, Vol. 2, No. 2, p. 356-377 (Desember, 2013)
(4) Motivasi Orangtua Menyekolahkan Anak ke Sekolah Islam Terpadu (Studi Pada SDIT-Al-Madinah Kota Pekanbaru)	Saputra, A. *Jurnal Online Mahasiswa FISIP UNRI,* Vo. 2, No. 2, p. 1-16 (Oktober, 2015)
(5) Harapan Orangtua dalam Menyekolahkan Anak di Pendi-dikan Al-Irsyad Al-Islamiyyah Pemalang (Studi Deskriptif-Kualitatif Pada SD Al-Irsyad Al-Islamiyyah Pemalang Tahun Pelajaran 2015/2016)	Askar, N. *Sosialitas: Jurnal Pendidikan Sosiologi-Antropologi*, Vol. 5, No. 2, p. 1-15 (2015)
(6) Sekolah Dasar Islam Terpadu dalam Konsepsi Kelas Menengah Muslim Indonesia	Suyatno *Jurnal Analisa*, Vol. 22, No. 1, p. 121-133 (Juni, 2015).
(7) Pandangan Masyarakat Perkotaan dalam Memilih Lembaga Pendidikan Islam (Studi Tentang *Parental Choice ini Education* di SD Plus Rahmat Kota Kediri)	Ahsin, N., *et.al.* *Jurnal Didaktika Religia,* Vol. 3, No.1, p. 111-130 (Juni, 2015)
(8) Motivasi Orangtua Memilih Sekolah Berbasis Agama di MI Tahassus Prapagkidul Kecamatan Pituruh Kabupaten Purworejo	Dewi, R.N.L *Thesis* at the Faculty of Education, Yogyakarta State University (2015)
(9) Model penyelenggaraan Pendidikan Sekolah Islam Terpadu (Studi Kasus di SDIT Al-Biruni Makassar)	Hanum, F. *Jurnal Dialog*, Vol. 38, No. 2, p. 177-187 (2015)
(10) Minat Masyarakat Menyekolahkan Anaknya ke Sekolah Menengah Pertama (SMP) dan Madrasah Tsanawiyah (MTs) di Kecamatan Semidang Gumay Kabupaten Kaur	*Yanuri, D.* *Al-Bahtsu: Jurnal Pendidikan Islam*, Vol. 1, No. 2, p. 151-162 *(Desember, 2016)*

(11) Analisis Animo Masyarakat dalam Memilih Sekolah Anak di SD Wuluhadeg dan SD-IT Assalaam	Verdiyani, R. *Jurnal Pendidikan Guru Sekolah Dasar*, Vol. 5, No. 23, p. 2.262-2.269 (2016)
(12) Konsep dan Implementasi Pendidikan Islam Terpadu	Moedjiono, I. *Jurnal Pendidikan Islam*, Vol. 7, No. 5, p. 78-86 (Juli, 2016)
(13) Konstruksi Muslim *Kaffah* dalam Kurikulum Terpadu di Sekolah Islam Terpadu	Magdalena *Prosiding* IAIN Batusangkar (Mei, 2017)
(14) Sekolah Islam Terpadu dan Ruang Negosiasi Identitas Kaum Urban Muslim	Liyanti, L. *Proceedings* of the National Seminar on Urban Culture/PPKB FIB UI (Januari, 2017)
(15) Motivasi Orangtua Menyekolahkan Anak di Sekolah Berbasis Islam (Studi Kasus di Desa Singosari Mojosongo Boyolali)	Vitasari, H.N *Thesis* at the Faculty of Tarbiyah and Teacher Training, IAIN Salatiga (2017)
(16) Sekolah Islam Terpadu dalam Sejarah Pendidikan Islam di Indonesia	Lubis, A. *Jurnal Penelitian Sejarah dan Budaya*, Vol. 4, No. 2, p. 1077-1095 (November, 2018)
(17) Pendidikan Islam di Indonesia: Problem Masa Kini dan Perspektif Masa Depan	Ulya, V.F *Al-Himah: Jurnal Studi Keislaman*, Vol. 8, No. 2, p. 136-150 (September, 2018)
(18) Inklinasi Masyarakat Muslim Kelas Menengah Terhadap Sekolah Dasar Islam Terpadu di Bandar Lampung	Asiah, N., & Isnaeni, A. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol. 9, No. 2, p. 291-309 (Mei, 2018)
(19) Kurikulum Integratif Berbasis Nilai-nilai Islam (Penelitian di SMP IT Fithrah Insani Kabupaten Bandung Barat)	Azis, H. *Tadris: Jurnal Pendidikan Islam*, Vol. 13, No. 1, p. 94-111 (Juni, 2018)
(20) Dinamika Kelembagaan Pendidikan Islam di Indonesia	Sarwadi *At-Turots: Jurnal Pendidikan Islam*, Vol. 1, No. 2, p. 112-143 (Desember, 2019)
(21) Motivasi Orangtua dalam Menyekolahkan Anak di Sekolah Dasar Islam Terpadu Al Hasanah Kota Bengkulu	Aroma, N. *Thesis* at the Faculty of Tarbiyah, IAIN Bengkulu (2019)
(22) Sekolah Islam Terpadu: Perkembangan, Konsep, dan Implementasi	Kurniawan, H., & Ariza, F.N *Ittihad: Jurnal Pendidikan,* Vol. 4, No.1, p. 81-88 (Januari-Juni, 2020)
(23) Motivasi Orangtua dalam Memilih Jenjang Pendidikan Dasar Berbasis Agama Islam (Studi Kasus di MI Thoriqul Huda Beketok, Dagangan, Madiun)	Khoiriyah, A. *Thesis* at the Faculty of Tarbiyah and Teacher Training, IAIN Ponorogo (2020)
(24) Implementasi Konsep Pendidikan Islam Terpadu di Sekolah Islam Terpadu Ulul Ilmi Islamic School Kota Medan	Ginting, N. *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman*, Vol. 5, No. 2, p. 293-304 (Januari-Juni, 2020)
(25) Motivasi Orangtua Menyekolahkan Anaknya di Lembaga Pendidikan Islam di Desa Batu Merah Kecamatan Sirimau Kota Ambon	Selan, M.S., *et.al*. *Kuttab: Jurnal Ilmiah Mahasiswa*, Vol. 2, No. 2, p. 1999-2011 (Januari, 2020)
(26) Sekolah Islam Terpadu Perspektif Multidisipliner	Kurniawan, R.

	Mamba'ul 'Ulum, Vol. 16, No. 1, p. 40-51 (April, 2020)
(27) Minat Orangtua Menyekolahkan Anaknya di SD Muhammadiyah 07 Semarang	Nugroho, M.S. *Thesis* at the Faculty of Tarbiyah and Teacher Training, UIN Walisongo Semarang (2022)
(28) Analisis Motivasi Orangtua Memilih Sekolah Berbasis Islam (Studi Kasus SMP Plus Ja-Alhaq Kota Bengkulu)	Yulianti, R. *Thesis* at the Faculty of Tarbiyah and Tadris, UIN Fatmawati Sukarno Bengkulu (2022)
(29) Motivation for Choosing a Faith-Based School at Al-Azhar Islamic Elementary School, Cirebon City	Budiyanti, S., *et.al.* *International Journal of Education and Humanities*, Vol. 2, No. 4, p. 209-217 (December, 2022)
(30) Pendidikan Agama Islam dalam Perspektif Masyarakat Perkotaan: Analisis Faktor yang Mempengaruhi Keputusan Orangtua Memilih Lembaga Pendidikan Agama di Kota Mataram	Mutawalli *Dissertation* of Postgraduate Program, UIN Mataram (2022)
(31) Konsep Pendidikan Sekolah Islam Terpadu	Ismael, F., & Iswantir *Jurnal Penelitian Ilmu Pendidikan Indonesia*, Vol. 1, No. 2, p. 127-134 (Desember, 2022)
(32) Rasionalitas Orangtua dalam Memilih Sekolah Anak di Sekolah Dasar Islam Terpadu (SDIT)	Rusadi, M.A., & Fauzi, A.M. *Al-Qalam: Jurnal Kajian Islam & Pendidikan*, Vol. 14, No. 1, p. 40-45 (Juni, 2022)
(33) Peran Sekolah Islam Terpadu dalam Pembentukan Karakter Religius Siswa	Tanjung, R., & Lubis, M.R. *Darul 'Ilmi: Jurnal Ilmu Kependidikan dan Keislaman*, Vol. 10, No. 1, p. 104-119 (Juni, 2022)
(34) Minat Orangtua Untuk Menyekolahkan Anak di SD Islam Al-Azhar 47 Samarinda	Putri, U.A. *Thesis* at the Faculty of Tarbiyah and Teacher Training, UIN Sultan Aji Muhammad Idris Samarinda (2023)

Table 4. Data Extraction About Integrated Islamic Schools

Manuscript/Author/Year	Focus Discussion	Analisys Methode and Data Collection	Standout Findings
Manuscript 1 Author: Agustina, S., *et.al.* Year: 2012	The role of integrated Islamic schools in shapi-ng students' religious character	Descriptive analysis; data collection techni-ques: questionnaires, observation, interviews	IIS have proven to be quite effective in form-ing students' religious character
Manuscript 2 Author: Prihanto, *et.al.* Year: 2013	Consideration of parents' decisions in determining their children's education through Max Weber's theory of social action	Descriptive analysis; data collection techni-ques: through informa-nts, archives, document study	Decision: get a better ed ucation. Considerations: costs, facilities, school management. Action: balance between general and religious curriculum

Manuscript 3 Author: Suyanto Year: 2013	Analysis of integrated Islamic schools from a philosophical and ideolo-gical perspective	Descriptive analysis; data collection techni-ques: literature study	IIS is a new trend in stre ngthening moral-religio-us values and efforts to re-islamize the urban muslim middle class
Manuscript 4 Author: Saputra, A. Year: 2015	Motivation of parents to send their children to Madrasah Al-Madinah Pekanbaru	Quantitative method (correlational analysis); data collection techniq-ues: questionnaires, in-terviews	Children have a strong religious foundation, high discipline and the opportunity to become a hafidz of the Qur'an
Manuscript 5 Author: Askar, N. Year: 2015	Analysis of the hopes and actions of parents in the decision to send their children to SD Al Irsyad Al Islamiyyah Pemalang	Phenomenological me-thod; data collection techniques: observati-on, interviews, docu-mentation	Individual motivation (intrinsic): children be-come righteous people. Extrinsic motivation: religious values, school environment, teacher quality
Manuscript 6 Author: Suyatno Year: 2015	Analysis of SDIT as an Islamic educational insti-tution that is of great in-terest to parents of students	Qualitative-descriptive analysis; data collecti-on methods: in-depth interviews, involved observation, documen-tation	Parents' preferences for sending their children to school are based on three main factors: theological, sociological and academic
Manuscript 7 Author: Ahsin, N., *et.al.* Year: 2015	Analysis of the views of urban Muslims in choo-sing a school based on an Islamic curriculum.	Qualitative methods (field research); data collection techniques: interviews, observati-on, documentation	IIS is seen as a superior school and a new trend of choice for upper-middle class urban residents
Manuscript 8 Author: Dewi, R.N.L. Year: 2015	Description of parents' motivation to send their children to MI Tahassus Prapag-kidul, Pituruh District, Purworejo Re-gency	Qualitative descriptive analysis; data collect-ion methods: field survey, perception ana-lysis	Parents' intrinsic and extrinsic motivation is based on religious values, noble morals, and understanding Isla-mic jurisprudence.
Manuscript 9 Author: Hanum, F. Year: 2015	Knowing alternative edu-cation governance mode-ls at SDIT Al-Biruni Ma-kassar, South Sulawesi	Qualitative analysis; data collection techni-ques: observation, lite-rature study	IIS is able to produce students who have competitive advantages, academic/non-academic mastery, religious valu-es, and

			a high sense of social empathy.
Manuscript 10 Author: *Yanuri, D.* *Year: 2016*	Analysis of parents' inte rest in sending their chil dren to SMP and MTs in Semidang Gumay Distri-ct, Kaur Regency	ualitative analysis; data collection techniques: interviews, observati-on, documentation	Parents are more inte-rested in sending their children to junior high school (non-religious) rather than sending them to Tsanawiyah (religious)
Manuscript 11 Author: Verdiyani, R. Year: 2016	Analysis of community interest in choosing elementary school levels at SD Wuluhadeg and SD IT Assalaam	Qualitative approach; descriptive method; data collection techniq-ues: observation, inter-views, documentation	The portion of religious education, security, school performance, le-arning methods, and discipline are the main factors for parents to consider
Manuscript 12 Author: Moedjiono, I. Year: 2016	Integrated Islamic educa-tion as a variable for the modernization of Islamic education	Descriptive method; data collection techni-que: library research	Alignment of integrated Islamic education with modernization variables such as effectiveness, transparency, account-ability and modern cu-rriculum
Manuscript 13 Author: Magdalena Year: 2017	Identifying the advanta-ges of the IIS (integrated curriculum) curriculum in the construction of Muslim kaffah	Descriptive method; data collection techniq-ues: document study	IS has become an alter-native curriculum ami-dst the failure of public education institutions to produce kaffah Muslim individuals
Manuscript *14* *Author:* Liyanti, L. Year: 2017	Identifying the presence of IIS as a new space for negotiation of Islamic identity as well as an arena for Islamic resis-tance to popular culture	Cultural analysis meth-ods; data collection te-chniques: literature stu-dy	The presence of IIS is able to encourage Isla-mic values as a symbol of the new culture of the urban Muslim middle class in fighting the hegemony of popular culture.
Manuscript 15 Author: Vitasari, H.N. Year: 2017	Parents' motivation in providing religious edu-cation is a form of anti-cipation for their child-ren's future.	Qualitative analysis; data collection techni-ques: observation, in-	IIS is the best form of anticipation for parents to save their children's future from moral, moral

		terviews, literature re-view	and promiscuity crises
Manuscript 16 Author: Lubis, A. Year: 2018	Describes the presence of IIS based on an integrati-ve curriculum as a new phenomenon in the Isla-mic education system in Indonesia	Qualitative method with a descriptive-com-parative approach; data collection techniques: literature review	IIS educational products have strong resistance to the influence of globa-lization; mastery of IP-TEK with strong reli-gious spirit and Islamic values
Manuscript 17 Author: Ulya, V.F. Year: 2018	Critical description of the problems of Islamic edu-cation in overcoming the negative impacts of glo-balization and the de-structtion of national character	Qualitative method through descriptive analysis; data collect-ion techniques: obser-vation, interviews	Islamic education must be able to answer three future challenges: socio, techno, and bio. Solu-tion: increase the streng-th of faith and mastery of science and tech-nology
Manuscript 18 Author: Asiah, & Isnaeni Year: 2018	Analysis of the factors that encourage middle class Muslim commu-nities to make SDIT a model for future edu-cation	Qualitative methods; data collection techniq-ues: observation, inter-views, literature revie	SDIT is proven to provide a solution for parents to achieve superior education, have a scientific character, form noble morals, and have competitiveness with other superior state and private schools.
Manuscript 19 Author: Azis, H. Year: 2018	Analysis of objective conditions, implemen-tation program, evalu-ation, advantages and limitations of an integra-tive curriculum based on Islamic values at SMP IT Fithrah Insani West Ban-dung	Descriptive method; data collection techniq-ues: interviews, obser-vation, documentation	SMP IT Fitrah Insani has a program that is well developed and implemented, has an excellent curriculum, and a fairly effective HR and student evalu-ation system. As for the limitations, it has not yet fully implemented the IIS-based integrative curriculum
Manuscript 20 Author: Suwardi Year: 2019	Description of the jour-ney of Islamic educatio-nal institutions in Indo-nesia	Descriptive method; data collection techniq-ues: literature study	The presence of IIS in Indonesia is the anti-thesis (as well as a complement) to the mad-rasah education pattern which still has a modern curriculum bias

			rather than a religious curriculum.
Manuscript 21 Author: Aroma, N. Year: 2019	Analysis of motivation and factors that influence parents in sending their children to SD IT Al-Hasanah Bengkulu	Type of qualitative-descriptive research; Data collection techni-ques: observation, in-terviews	Parents' expectations: their children have no-ble morals, are faithful, devout, diligent in wor-ship, honest, respect their parents and excel in the field of religion
Manuscript 22 Author: Kurniawan, H., & Ariza, F.N. Year: 2020	Analysis of the develop-ment of Integrated Isla-mic Boarding Schools and IIS in the develop-ment of education in In-donesia	Descriptive method; data collection techni-ques: literature study	After the New Order, IIS and Integrated Isla-mic Boarding Schools emerged as an answer to the concerns of urban muslims as well as an alternative solution to unite two separate educa tional souls: the spirit of general (secular) educa-tion with the spirit of Islamic (religious) ed-ucation.
Manuscript 23 Author: Khoiriyah, A. Year: 2020	Analysis of parents' mo-tivation in sending their children to MI Thoriqul Huda Beketok, Daga-ngan, Madiun	Case study method; data collection techni-ques: observation, in-terviews	Parental expectations: children have know-ledge and understanding of Islamic teachings; have good personality and morals; there is a sense of pride if their children master religi-ous knowledge
Manuscript 24 Author: Ginting, N. Year: 2020	Analysis of the effectiv-eness of implementing IT education concepts at IIS Ulul Ilmi Islamic School Medan	Qualitative-descriptive research; data collect-ion techniques: obser-vation, literature study	Concept implementa-tion: quite effective in forming students' perso-nalities and morals in accordance with Islamic concepts and values
Manuscript 25 Author: Selan, M.S. Year: 2020	Description of parents' motivation in sending their children to Islamic educational institutions in Batu	Descriptive method; data collection techni-ques: literature study	There are two influen-cing factors: intrinsic (parental desires) and extreme physical (fami-ly

	Merah Village, Sirimau District, Ambon City		motivation and social environment)
Manuscript 26 Author: Kurniawan, R. Year: 2020	Analysis of the develop-ment of social studies and curriculum conver-gence with the Integrated Islamic School Network institutions	Interpretive descriptive analysis method; data collection techniques: literature study	IIS applies the concept of Islamic education based on Al-qur'an and Sunnah, Islamic board-ing school values, Isla-mic civilization, Islamic socio-politics (*muama-lah*) which is multidi-siplinary in nature as a form of renewal of the Islamic education sys-tem
Manuscript 27 Author: Nugroho, M.S. Year: 2022	Description of parents' interest in sending their children to SD Muham-madiyah 07 Semarang	Interpretive descriptive analysis method; data collection techniques: literature study	Parents' interest is ba-sed on factors: attention, desire and the child's future to understand the teachings of his religi-on.
Manuscript 28 Author: Yulianti, R. Year: 2022	Analysis of factors that dominate parents' moti-vation in choosing an Islamic-based school (case of SMP Plus Ja-alHaq, Bengkulu City)	Descriptive analysis method; data collection techniques: interviews, observation	Parental motivation: Is-lamic religious values, faith and piety. Parents' expectations: children who have noble charac-ter, have faith and pie-ty, diligent in worship, honest, respect their parents, and achieve
Manuscript 29 Author: Budiyanti, S., *et.al.* Year: 2022	Analysis of parents' motivation for choosing a school at al-Azhar Elementary School, Cire-bon City	Survey based quantita-tive methods; data coll-ection technique: ques-tionnaire	Parental motivation is based on facilities, cu-rriculum, services, loca-tion, religious educa-tion, teacher quality, family environment, and alumni achievements-/successes.
Manuscript 30 Author: Mutawalli Year: 2022	Analysis of the pheno-menon of the people of Mataram City who have a high interest in	Quantitative descript-tive method (multiple linear regression); data	The decision of the people of Mataram City to send their children to religious

	sending their children to religious schools	collection techniques: observation, question-naire, interview	schools is 67% influenced by internal factors (family), exter-nal factors (social envi-ronment), and perform-ance factors (parental motivation).
Manuscript 31 Author: Ismael, F., & Iswantir Year: 2022	Redescribe the concept of integrated Islamic education in Indonesia	Descriptive method; data collection techni-ques: literature study	Dualism in the mana-gement of national edu-cation fuels the desire of the government and society to unite general education and religious education
Manuscript 32 Author: Rusadi, M.A., & Fauzi, A.M. Year: 2022	Factors that influence parents' rationality in choosing a religion bas-ed school	Descriptive-qualitative method; data collection techniques: literature study	Referring to social ac-tion theory and rational choice theory, parents' social actions are mo-tivated by the rationality of religious values; Me-anwhile, parents' ratio-nal choices are based on their child's future pro-fessional choice as a religious leader
Manuscript 33 Author: Tanjung, R., & Lubis, M.R. Year: 2022	The role of IIS in sha-ping the religious charac-ter of students at SDIT Darul Hasan Padang-sidimpuan	Qualitative method (ca-se study); data collec-tion techniques: questi onnaires, observations, interviews	IS can be an effective forum for forming stu-dents' religious cha-racter, especially for elementary school stu-dents
Manuscript 34 Author: Putri, U.A. Year: 2023	Description of parents' interest in sending their children to the Islamic Elementary School Al-Azhar 47 Samarinda	Descriptive method; Data collection techni-ques: non-partisan ob-servation, interviews, documentation	The background for parents to send their children to Al-Azhar Is-lamic Elementary Sch-ool is because this sch-ool has a number of su-perior programs, vari-ous extra-curricular ac-tivities, strategic locati-on, and

	complete school infrastructure.

The results of data extraction in table 3 above show that the discourse on Islamic educational institutions has metamorphosed into at least three typologies: starting from the traditional Islamic education model (Islamic boarding school) to the 'transitional' model (madrasah) then to the modern Islamic education model (integrated curriculum/IIS based). The results of data extraction show that, of the 34 manuscripts analyzed, 28 manuscripts (82,3%) focus on discussing the dynamics, concepts, programs, opportunities and implementation of IIS as the dominant phenomenon—although Islamic boarding schools and madrasas are still in demand and are an alternative for urban muslims. Regarding the *motivation/interest/hope/animo/decision/rationality* of parents choosing religion-based education for their sons and daughters, of the 34 manuscripts analyzed, 25 manuscripts (73,5%) preferred IIS as a more credible, futuristic place to study religion, and acceptable

The results of data extraction in table 3 above also show that in general the motivation of urban muslims as parents in choosing religion-based education for their children is based on the high hope that their offspring will understand the teachings and values of their religion, have an identity (identity) Islam, and being an honest person, having a strong reputation and personal integrity. Through Islamic educational institutions, parents hope that when they grow up, their children will not fall into the behavior of 'living freely' and be trapped in 'false modernity', but will be protected by the values and practices of living as true and complete muslim individuals (kaffah): faith, piety, noble character, *amanah* (trustworthy), *fathonah* (intelligent), *tabligh* (caller of truth), *shiddiq* (righteousness), and *ta'dzim* (respect for parents, siblings, teachers, fellow believers, and society).

Regarding the *motivation*/interest/hope/enthusiasm/decision/rationality of parents in choosing religion-based education, the assumptions of Max Weber's theory regarding the rationality of social actions carried out by parents are affirmed from the rational considerations of urban muslims before making their choice in determining school characteristics as an investment in education their children. The study found reasons why urban muslims chose IIS as a place of education for their children. From the perspective of 'instrumental rationality', urban muslims have high hopes that their children will become *shalih/shalihah* people and have noble character and manners that are in line with Islamic teachings. From the perspective of 'value rationality', we hope that the in take of knowledge (curriculum) includes religious knowledge that is not provided by public schools (such as *fiqh*, *hadith*, *aqidah*, *tarikh Islam*, *Arabic language*, *tajwid*, and so on; (3) affective actions namely seeing that children need to receive attention and affection from school as given by parents and family; and (4) traditional actions, namely an Islamic environment and the majority of families studying in Islamic schools which are oriented towards strengthening religious teachings.

In fact, IIS is a contemporary Islamic school phenomenon which is currently gaining strength as an alternative choice for children's education among upper-middle class urban muslims. The emergence of modern Islamic schools, including IIS, certainly cannot be separated from the negative impact of urban modernization which has triggered anxiety among urban muslims over the depletion of moral-religious values and morals in children's personalities. Another factor is the dynamics of life of upper-middle urban muslims who are increasingly religious and the positive image of upper-middle urban muslims who currently dare to show their Islamic identity. Social media platforms, such as Facebook, YouTube, Instagram or Twitter, have now also become new means of interaction and socialization arenas for strengthening the existence and identity of urban muslims who carry positive messages related to Islamic symbols and images.

The development of Islamic education in Indonesia has provided a new space for expression and color that allows Islamic religious themes (including the theme of modernization in Islamic educational institutions or schools) to increasingly ignite 'religious' passion in the dynamics of urban muslim life. One important indicator is the presence of IIS which successfully combines Islamic values and general subject matter into one curriculum. This fact has given its own color to the formation of opinions about

Islam, which has long been considered puritanical, rigid and intolerant. It seems that IIS has become a space for negotiation, a means of confirming identity, as well as a medium for cultural expression for upper-middle class urban muslims in an effort to 'curb' a hedonistic lifestyle that is rooted in the notions of secularism, pragmaticism, materialism, and consumerism.

4. CONCLUSION

Currently, it could be said, the perception of upper-middle class urban muslim communities towards Islamic educational institutions has experienced a significant shift. If in the past Islamic schools were considered as village schools, lacking in quality, and only sought after by lower class village people, it turns out that when Islamic schools appeared in a 'new face' with a modern educational curriculum, the situation changed. Now Islamic schools (especially those based on an integrative curriculum) are seen as superior schools or favorite schools and have become a new trend that is of interest to upper-middle class urban Muslim communities as the most ideal educational place for their children's future.

The presence of the Integrated Islamic School (IIS) with a modern Islamic education curriculum is considered very relevant to meet the educational needs of urban muslim communities who are busy, full of life's burdens, and continue to be haunted by worry and anxiety about moral-religious values for the continuation of life. and the future of their children—which is currently practically in the midst of the onslaught of modernization values which are secular, pragmatic, materialist, hedonistic, and consumerist. This study concludes that internal/intrinsic factors (the importance of inheriting religious values), external/extrinsic factors (the influence of an increasingly religious social and family environment), and performance factors (parents personal motives) are the three dominant motives or main rationalities that underlie choices urban muslims.

In the future, of course it is necessary to continue to strengthen understanding and make serious efforts among urban muslims to further strengthen the identity and existence of Islamic schools through evaluation strategies, positioning and development of Islamic identity and teachings in relation to Islamic modernization which is currently moving quickly and dynamically. Currently, IIS has become a new trend in Indonesia, especially in urban areas, where many IIS have been established by private educational foundations. The existence of IIS today has not only spread relatively evenly throughout almost all regions of the country, but IIS has also become the new identity of the young generation of educated urban muslims.

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