

ANALYSIS OF THE INTEGRATION OF ISLAMIC EDUCATION IN MABNA AR RAZI: PERSPECTIVE OF SEYYED HOSSEIN NASR

Moh Rifqi Falah Al Farabi*¹, Nawawi Aulia Muhammad², Ahmad Fauzi³,
Helmi Syaifuddin⁴

^{1*} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

rifqifalah.29@gmail.com

² Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

4hm4d0106@gmail.com

³ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

nawawiauliamuhammad@gmail.com

⁴ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

helmi.syaifuddin@uin-malang.ac.id

ARTICLE INFO

Article History:

Received : 01-March-2024

Revised : 04-March-2024

Accepted : 10-March-2024

Keyword:

Islamic Education,
Islamic Boarding School,
Mahasantri

Kata Kunci:

Pendidikan Islam,
Pesantren,
Mahasantri.

Abstract

This research describes the analysis of the integration of Islamic education at Mabna Ar Razi: Seyyed Hossein Nasr's perspective, how education is implemented at Mabna Ar-Razi, and what the mahasantri's perspective is regarding education implemented at Mabna Ar-Razi. This type of research is descriptive qualitative research, a case study type. The subject of this research is mahasantri mabna Ar-Razi. Data collection techniques used educational observations at Mabna Ar-Razi, and interviews with Mahasantri and Musyrif Mabna. Apart from that, it also documents the schedule of activities at Mabna Ar-Razi. Data analysis uses the Miles, Huberman, and Saldana model. The results of this research are (1) the implementation of education at Mabna Ar-Razi combines intellectual and religious intelligence and character education. (2) Students' perspectives on education at Mabna Ar-Razi show a positive response, where they feel that education at Mabna provides a deep understanding of Islamic values and helps them apply these teachings in their daily lives.

Abstrak

Penelitian ini mendeskripsikan tentang analisis integrasi pendidikan Islam di Mabna Ar-Razi: perspektif Seyyed Hossein Nasr, bagaimana implementasi pendidikan di mabna Ar-Razi, dan bagaimana perspektif mahasantri terkait pendidikan yang dilaksanakan di mabna Ar-Razi. Jenis penelitian ini merupakan penelitian kualitatif deskriptif jenis studi kasus. Subjek dari penelitian ini adalah mahasantri mabna Ar-Razi. Teknik pengumpulan data menggunakan observasi pendidikan di mabna Ar-Razi, wawancara kepada mahasantri dan musyrif mabna. Selain itu juga dokumentasi jadwal kegiatan di mabna

Ar-Razi. Analisis data menggunakan model Miles, Huberman, dan Saldana. Hasil dari penelitian ini adalah (1) implementasi pendidikan di mabna Ar-Razi memadukan antara kecerdasan intelektual, dan kegamaan beserta pendidikan karakter. (2) Persepektif mahasiswa terhadap pendidikan di Mabna Ar-Razi menunjukkan respons positif, di mana mereka merasa pendidikan di Mabna memberikan pemahaman mendalam tentang nilai-nilai Islam dan membantu mereka menerapkan ajaran tersebut dalam kehidupan sehari-hari

How to Cite:

Author, F., Author, S., & Author, T. (2022). The title is written in Indonesian or English. *Hunafa: Jurnal Studia Islamika*, 21(2), 169-180. <https://doi.org/10.24239/jsi.v21i2.794>

Introduction

Education plays a strategic role in building competent and character-driven human resources. In Indonesia, the education sector still faces various challenges, such as disparities in access, low education quality, and weak internalization of moral and spiritual values among students.¹ Data from the Program for International Student Assessment (PISA) reveals that Indonesian students' literacy, numeracy, and critical thinking skills lag behind those of other countries. Based on PISA results in 2022, Indonesia's Mathematics score dropped from 379 to 366. Similarly, the Science score decreased from 396 to 383. The same trend is evident in reading literacy test results, which fell from 371 to 359.²

Moreover, the rise in juvenile delinquency, moral degradation, and low awareness of national values indicates that education has not yet fully succeeded in shaping a superior national character. According to data from the Central Statistics Agency (BPS), in 2007, a total of 3,145 juveniles aged ≤ 18 years were recorded as perpetrators of criminal acts, and this number increased to 3,280 and 4,123 in 2008 and 2009, respectively.³ Meanwhile, data released by the Ministry of Health shows a significant number of students involved in drug use between 2008 and 2012, with 654 cases in 2008, 635 cases in 2009, 531 cases in 2010, 605 cases in 2011, and 695 cases in 2012.⁴

¹ Siti Noor Aini et al., "Kualitas Pendidikan Dan Pola Asuh Orang Tua: Sebuah Tinjauan Multidisiplin," *Journal on Education* 5, no. 4 (March 2023): 11951–64, <https://doi.org/10.31004/joe.v5i4.2154>.

² Ester lince Napitulu, "Narasi Skor PISA Indonesia Jangan Seolah-Olah Prestasi," kompas.id, 2023.

³ Putri Anggraini et al., "Sosialisasi Bahaya Pergaulan Bebas Yang Berujung Pada Tindak Kriminal Terhadap Remaja Di SMAN 02 Babelan," *NGABDI: Scientific Journal of Community Services* 2, no. 3 (2024): 164–72.

⁴ Alfiatul Jannah and Risda Nurajawat, "PERAN KELUARGA DALAM MENGATASI KENAKALAN REMAJA," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 2, no. 5 (2023): 310–24.

This situation is further exacerbated by an education system that tends to be materialistic, where student success is measured solely by academic performance without considering spiritual and moral aspects. Denny Kodrat, in his research, explains that the national curriculum system, which mandates only two hours of religious education per week, reflects that education in Indonesia has predominantly followed a secular-materialist Western philosophy, which is incompatible with the goals of national education.⁵ As a result, education in Indonesia often fails to produce a generation that is not only intellectually capable but also possesses integrity, ethics, and social awareness.

One alternative solution that can be proposed is the pesantren education model. Pesantren, as one of the oldest educational institutions in Indonesia, has a unique approach to educating students holistically. The pesantren education system emphasizes academic achievement and places great importance on character building through the reinforcement of Islamic values, habituation of worship, and discipline.⁶ In the pesantren environment, students are guided to integrate knowledge and religion, resulting in individuals who are not only intellectually capable but also possess noble character.

According to Seyyed Hossein Nasr, the essence of Islamic education is to create an ideal human being who possesses a profound understanding of Islamic teachings and the ability to apply those teachings in real life.⁷ According to Nasr, Islamic education entails training both the mind and the soul, never separating intellectual training from the training of the soul and the holistic development of the entire person.⁸ From this explanation, it is evident that Nasr's perspective aligns with the notion that Islamic education involves the comprehensive training of students, not merely teaching or transmitting knowledge (ta'lim). Universitas Islam Negeri (UIN) Malang, as an Islamic-based educational institution, implements education using an Islamic approach modeled after pesantren education.

Mabna Ar-Razi is one of the dormitory buildings at UIN Malang where the pesantren education model is implemented. Education at Mabna Ar-Razi is carefully designed to create an environment that supports the spiritual and academic development of its mahasantri (student residents), resembling the

⁵ Dr. Denny Kodrat, "URGENSI PERUBAHAN POLA PIKIR DALAM MEMBANGUN PENDIDIKAN BERMUTU," *Jurnal Kajian Peradaban Islam* 2, no. 1 (January 2019): 1–6, <https://doi.org/10.47076/jkpi.v2i1.23>.

⁶ Yeni Indriyani Syahrudin, "IMPLEMENTASI MANEJERIAL PIMPINAN PONDOK DALAM PENINGKATAN KEDISIPLINAN DAN KEMANDIRIAN SANTRI DI PONDOK PESANTREN ULUL ILMI CENDEKIA KEL. TANJUNG PINGGIR KEC. SEKUPANG KOTA BATAM TAHUN AKADEMIK 2023/2024," *UNISAN JURNAL: JURNAL MANAJEMEN DAN PENDIDIKAN* 3, no. 5 (2024): 20–31.

⁷ Limas Dodi, "Nilai Spiritualitas Sayyed Hossein Nasr Dalam Manajemen Pendidikan Islam," *Website: Journal.Unipdu* 4, no. 1 (2018): 2503–3506.

⁸ Hossein Nasr, *Menjelajah Dunia Modern: Bimbingan Untuk Kaum Muda Muslim* (Penerbit Mizan, 1994).

educational model of Islamic boarding schools (pondok pesantren). The daily routines of mahasantri at Mabna Ar-Razi are programmed to develop character traits such as discipline, responsibility, and independence, which the supervisors strictly manage. According to previous research conducted by Najjah (2017), the supervisors at Mabna Ar-Razi, known as musrif, play a significant role in fostering Islamic values within the Mabna Ar-Razi community.⁹

Additionally, research conducted by Nuril (2022) indicates that the students of Ar-Razi have been programmed to acquire proficiency in Arabic based on a model of education emphasizing responsibility and independence.¹⁰ Furthermore, a study by Wafda (2024), which examined the habit of observing the Sunnah fasts on Mondays and Thursdays among Ar-Razi students, highlights the importance of considering religious factors in the development of programs supporting the mental well-being of mahasantri. It also supports efforts to expand research and relevant interventions in this field.¹¹ The studies mentioned above are closely related to the educational model and routines of mahasantri at Mabna Ar-Razi.

This study differs from the aforementioned research in terms of the elements being examined. It aims to analyze the integration of Islamic education at Ma'had Ar-Razi. Moreover, unlike previous studies that did not incorporate theoretical frameworks from specific scholars, this research is based on the perspective of Seyyed Hossein in analyzing the integration of Islamic education at Ma'had Ar-Razi. The purpose of this study is to analyze the integration of Islamic education at Mabna Ar-Razi through the lens of Seyyed Hossein's perspective. This research is expected to provide insights into educational models, serving as a source of recommendations and references for the development of educational systems in Indonesia.

Methods

This type of research is qualitative field research. This research was conducted at the Ar-Razi Ma'had Sunan Ampel Al Aly Mabna, Maulana Malik Ibrahim State Islamic University, Malang, Indonesia. The sample for this study was several children taken randomly using a technique of *random sampling*. Data collection techniques using: 1) Observation. The research team collected data using this technique by coming directly to Mabna Ar-Razi and directly observing the conditions in the field. This technique was used by the author to get an

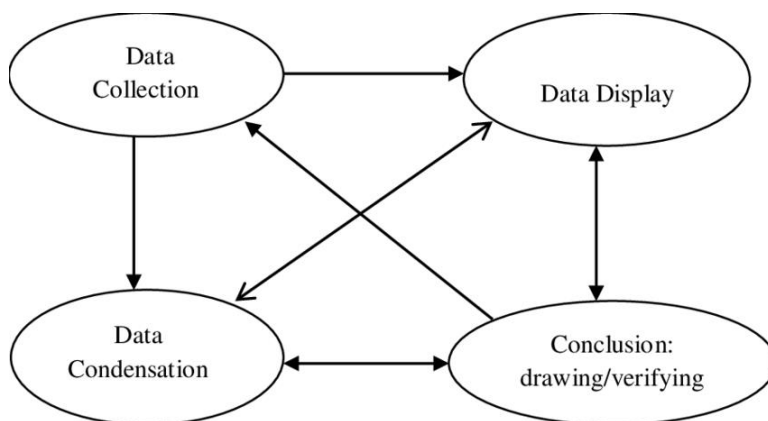
⁹ Muhammad Faiqun Najjah, "Peran Musyrif Dalam Menumbuhkan Spiritualitas Mahasiswa Fakultas Kedokteran Di Pusat Mahad Al Jami'ah UIN Maulana Malik Ibrahim Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2017).

¹⁰ Moch. Nurhasan Ubaidillah and Nuril Mufidah, "Language Environment Control Management Strategy Center for Ma'had Al-Jamiyah UIN Maulana Malik Ibrahim Malang," *At-Ta'dib* 17, no. 2 (December 2022): 315, <https://doi.org/10.21111/at-tadib.v17i2.8921>.

¹¹ Ahmad Agil Aulia Wafda, "Hubungan Puasa Sunah Senin Kamis Dan Ansietas Pada Mahasantri Mabna Ar-Razi Fakultas Kedokteran Dan Ilmu Kesehatan Uin Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

overview of education there. 2) Interview, interviews were conducted with mahasantri and musyrif. mahasantri as the perpetrator of the activity, and musyrif as the person in charge. 3) Documentation, the research team obtained information regarding the Koran prayer schedule and the books used, the Shobahul Lughoh schedule, and other routine or weekly schedules.

Researchers use data analysis techniques with the Miles, Huberman, and Saldana, which consists of 3 steps, namely data reduction, data condensation, and drawing conclusions¹². In the data analysis in this study, the data that has been collected by the researcher from the results of observations, interviews, and documentation are presented and condensed to obtain conclusions. In presenting data, researchers collect data to answer the problem formulation. Then the results of the data are condensed to draw conclusions and then the data is presented. The chart of data analysis techniques according to Miles, Huberman, and Saldana 2014 is as follows:



Result

Ma'had is an Arabic term referring to an educational institution or Islamic boarding school (pesantren). Pesantren typically serves as a place where students receive intensive Islamic education, often covering the teachings of the Qur'an, Hadith, Fiqh, Arabic language, and other Islamic sciences. Ma'had often focuses on the spiritual and moral development of students in addition to providing academic education.

Ma'had Sunan Ampel Al-Aly (MSAA) is a ma'had under the auspices of Universitas Islam Negeri Maulana Malik Ibrahim Malang. MSAA accommodates new mahasantri (student residents) from various study programs at the university. It includes both male and female dormitories. Some of the male dormitories include Ghazali, Ibn Rushd, Ibn Sina, Muhasibi, Kholdun, and Al-Farabi, located on the main campus. Female dormitories include Ummu Salamah, Khadijah Al-Kubra, Asma' bint Abi Bakr, and Fatimah Az-Zahra. Ma'had Sunan Ampel Al-

¹² Matthew B Miles, A Michael Huberman, and Johnny Saldaña, "Qualitative Data Analysis: A Methods Sourcebook. 3rd" (Thousand Oaks, CA: Sage, 2014).

Aly (MSAA) has significantly contributed to the prominence of Universitas Islam Negeri Maulana Malik Ibrahim Malang, especially with its unique on-campus dormitory system.

Mabna Ar-Razi is one of the dormitories under the MSAA. This dormitory program requires students to reside there during their first and second semesters, aiming to nurture the moral and spiritual development of new UINMA students. Mabna Ar-Razi is renowned for its supportive religious atmosphere, including activities such as religious studies, daily worship practices like congregational prayers, Qur'an recitation, and other Islamic activities. The education in Mabna Ar-Razi is similar to that of a traditional pesantren. Pesantren education typically distinguishes between Islamic and academic education. Education in Mabna Ar-Razi includes Islamic studies, and mahasantri are required to participate in all activities mandated by the ma'had. Whether they are willing or not, capable or not, they must comply to receive the Mabna graduation certificate, which is essential for completing their thesis requirements.

Implementation of Education in Mabna Ar-Razi

The education at Mabna Ar-Razi does not only cover cognitive aspects. It also includes affective aspects to shape the character of the mahasantri (students in the dormitory). Character education is conducted 24 hours a day, under the supervision of the murabbi (mentor) and musyrif (administrator) of the dormitory. The murabbi, as the person in charge of the activities in the dormitory, sometimes actively assists the musyrif in carrying out educational tasks.

The education at Mabna Ar-Razi can be described as intensive. After attending university lectures, the mahasantri must participate in ma'had activities from morning until evening. In the morning, after performing the Fajr prayer, the mahasantri must wake up for congregational Fajr prayers and *wirdul lathif* (a special prayer) together at the Ali As-Shobuni mosque, located at the postgraduate campus of UIN Malang (Campus 2). After completing the congregational Fajr prayer, the mahasantri participate in activities such as *Shobahul Qur'an* on Mondays, *Irsyadat* on Tuesdays, *Sosial Keagamaan* (religious social) on Wednesdays, *Shobahul-lughoh* (language session) on Thursdays, and reciting *Surah Al-Kahfi* on Fridays.

Irsyadat is a guidance session led by the mursyid (supervisor of the dormitory). This activity is similar to a short sermon and is conducted after the Fajr prayer at the mosque. *Shobahul Qur'an* takes place after the Fajr prayer and is followed by the room companions (those who supervise the students in their rooms) and their assigned mahasantri. The location of this session varies; it can be held in places such as the mosque terrace, in front of the dormitory, parking areas, beside the dormitory, or next to the guest house. The session lasts for about 15-20 minutes and is held continuously every Monday.

The *Shobahul Lughoh* session is quite similar but is held on Thursdays. The activities are typically conducted in the field, in front of the dormitory, or beside building B of Campus 2. In this session, the musyrif responsible for

language teaches vocabulary (mufrodat). This session also lasts for 15-20 minutes. After participating in the ma'had activities, the mahasantri prepare to attend their university classes according to their respective departments and faculties. The university lectures typically take place from morning to afternoon. In the late afternoon, just before the Maghrib prayer, the mahasantri prepare for congregational prayers at the mosque. After Maghrib prayer, the mahasantri have free time until the Isha prayer call. During this time, some mahasantri might take a shower, have dinner, or rest before continuing with the ta'lim activities that take place after the Isha' prayer.

The ta'lim or teaching sessions in the dormitory are held from 7:30 PM to 9:00 PM. During these sessions, the ustadz (teachers) teach various books such as Tadhhib, Qomi'ut-tughyan, and Tuhfatut-thullab. These books cover topics related to Fiqh, Tawhid, and the Qur'an. On Mondays, the session is focused on Ta'lim Afkar (using Tadhhib). On Tuesdays, the session focuses on Ta'lim Al-Qur'an (using Tuhfatut-thullab). On Wednesdays, the session is again Ta'lim Afkar (using Qomi'ut Tughyan). On Fridays, the session is Ta'lim Al-Qur'an (focusing on the application of Qur'anic writing). After the ta'lim, the mahasantri are allowed to eat or buy snacks at the canteen until the dormitory gates are closed at 10:00 PM. If they exceed this time, they will receive a penalty or iqob (punishment).

On Thursday nights, there are no ta'lim sessions, so this time is replaced with other activities such as Sholawatan (praise for the Prophet) and Muhadhoroh (a speech performance). The Sholawatan takes place at the mosque on each campus with all the mahasantri participating. Meanwhile, Muhadhoroh is a speech performance paired with an art presentation by the new mahasantri, conducted alternately per room supervision group.

The perspective of students on education at Mabna Ar Razi

Based on the observation of education at Mabna Ar-Razi, strengthened by interviews with the leader of the 2024-2025 Pharmacy program cohort, a positive impression was shared regarding the implementation of Islamic education in the environment. The mahasantri (students in the dormitory) at Mabna Ar-Razi not only study in the academic context but also receive deep religious guidance. This is evident from the various structured and routine ta'lim programs that aim to provide a strong religious understanding for each student.

The ta'lim process is divided into two activities: the study of the Qur'an and the study of Islamic thought, known as ta'lim Qur'an and ta'lim Afkar. These activities are designed so that the students not only understand religious teachings theoretically but also can apply them in their daily lives. The students report significant changes in their lifestyle, including an increased understanding of Islamic values and a heightened moral awareness. This learning becomes the foundation for shaping individuals who are integral and resilient in facing life's challenges.

The changes occurring in the mahasantri at Mabna Ar-Razi reflect the main goal of holistic Islamic education: not only to create knowledgeable individuals but also to shape devout and virtuous people. With the support of an environment that educates and deeply instills spiritual values, the mahasantri can balance both academic and religious aspects of their lives. As a result, they have a clearer vision of their role as the next generation, contributing to society while upholding Islamic values in every step of their lives.

The leader of the new student cohort in the Pharmacy program for 2024-2025 explained that the learning at Mabna Ar-Razi does not focus solely on academics but also actively develops the character of the students. According to him, the various educational activities at Mabna play an important role in cultivating discipline among the mahasantri. The presence of structured rules and a tight schedule of activities trains them to respect time, consistently follow rules, and take responsibility for the activities they engage in daily. He believes this is an effective first step in forming strong discipline within each student.

The researcher observed one student who, upon arrival, displayed common behaviors of new students who were still adjusting to the university environment. This student arrived with their parents and, like many new students, seemed unfamiliar with the etiquette of interacting with senior students. One example is the way the student sometimes raise their head when talking to or passing senior students, which might be seen as less polite in the campus culture. However, this behavior can be understood as a form of adaptation to a new environment that requires a deeper understanding of social interaction norms.

Moreover, the student's background also influenced their character and way of speaking. They had a rather loud tone of voice, which might sound assertive or expressive to some people. Despite this, the tone of voice was characteristic of their honest and straightforward personality. Their speaking habits reflected their straightforward nature, without any intention of being rude or disrespectful. Over time, the researcher observed positive changes in this student. Gradually, they began to adapt to the campus culture, learning to understand and apply more appropriate behavior when interacting with senior students and the surrounding environment. This process showed that the student was able to learn from their experiences and adjust to the social ethics required in a new setting while maintaining the honesty and openness that are part of their character.

Through various ta'lim sessions, this student began to understand that Islamic education is not only about knowledge but also about applying values in daily life. They learned to adjust their way of speaking and became more thoughtful in their interactions. This process helped them to be more sensitive and respectful of others' feelings and viewpoints. With the positive environment at Mabna Ar-Razi, the student felt encouraged to apply these ethical values, forming new habits that better align with social and religious norms. This transformation shows that Islamic education at Mabna Ar-Razi plays an

important role in guiding mahasantri to become better individuals. Under continuous guidance and teaching, the mahasantri can develop not only intellectually but also in terms of character and morals. Proper guidance at Mabna enables them to appreciate social values, strengthen bonds with others, and lead a more meaningful and directed life according to Islamic teachings.

Discussion

This research shows that the integration of Islamic education at Mabna Ar-Razi is carried out effectively and has a positive impact on the character development of the mahasantri. The learning process enhances their understanding of Islamic values and fosters a higher moral awareness. Education at Mabna Ar-Razi provides a strong foundation for shaping Islamic character in each mahasantri. However, the success of this education still depends on the individual mahasantri's willingness to apply and internalize these values in their daily lives.

The goal of education at Mabna Ar-Razi is not only focused on academic achievement but also aims to create an educational environment that touches on spiritual and moral aspects. Sayyed Hossein Nasr argues that an Islamic environment should not merely serve as a place to memorize doctrines or laws but also as a space that deepens spirituality and enables individuals to unite with sacred values in the Islamic tradition. For him, education and social life within an Islamic context should invite someone to experience a profound relationship with Allah and understand His presence in every aspect of life.

The ideal Islamic environment described by Nasr emphasizes the direct experience of exploring and nurturing love for religious teachings that far exceed mere intellectual understanding. Therefore, this environment becomes a path for individuals to find a higher meaning in life and form a complete personality in accordance with Islamic teachings. Through this approach, individuals are not only guided in religious behavior but also in achieving wisdom and spiritual harmony.

Education at Mabna Ar-Razi is designed to develop the character and instill discipline in the mahasantri. The learning process takes place around the clock, with guidance and supervision from the Musyrif and Murabbi of the dormitory. Through this mentorship, mahasantri are not only encouraged to achieve deep scientific understanding in the field of pharmacy but are also nurtured to possess wisdom in their daily lives. This moral guidance aims to create academically capable individuals who are not only intellectually intelligent but also possess strong social responsibility and ethics.

The educational goals at Mabna Ar-Razi align with the concept of Islamic education expressed by Sayyed Hossein Nasr. Sayyed Hossein Nasr emphasizes the importance of balancing intellectual development with spiritual values in order

to achieve a meaningful and directed life.¹³ He stresses that Islamic education should aim to shape individuals who can appreciate sacred values within the Islamic tradition, not only in the context of rituals but also as a guide in daily life. Education at Mabna Ar-Razi reflects this view through a structured and in-depth ta'lim process, which teaches the mahasantri moral values as well as rich religious insights.

The approach applied at Mabna Ar-Razi demonstrates that education is not just about the transfer of knowledge, but also about strengthening character and building personal integrity for the mahasantri. Education at Mabna, as explained by the head of the 2024-2025 batch of Pharmacy students, helps students develop a more holistic and sustainable worldview, where academic, moral, and spiritual aspects serve as essential foundations in shaping an excellent and ethical individual. This aligns with Sayyed Hossein Nasr's perspective on Islamic education, which emphasizes the importance of balancing intellectual knowledge with spiritual development. According to Nasr, education should not only teach knowledge but also guide students toward a deeper understanding of spirituality and ethics embedded in Islamic teachings¹⁴.

Sayyed Hossein Nasr holds the view that knowledge must always be accompanied by spirituality and morality to have deeper meaning. This education is expected to not only shape individuals who are intellectually intelligent but also have noble character, capable of bringing about positive change in their environment. By integrating Islamic values into the curriculum and daily activities, Mabna Ar-Razi strives to create graduates who are not only academically competent but also possess strong character and a wise approach to life, enabling them to lead a meaningful life by Islamic teachings.

Education at Mabna Ar-Razi has effectively implemented religious and moral teachings, providing a solid foundation for shaping Islamic character in each mahasantri. Students are encouraged to internalize Islamic manners and etiquette, such as speaking politely, respecting others, and maintaining ethical behavior in daily interactions. With this approach, students not only acquire academic knowledge but also nurture a soul that consistently upholds noble Islamic values.

Conclusion

This research found that the implementation of education at Mabna Ar-Razi succeeded in creating an environment that supports the spiritual, moral, and academic development of mahasantri. Through intensive coaching and various routine activities such as ta'lim Qur'an and ta'lim Afkar, Mabna Ar-Razi not only

¹³ Nadhif Muhammad Mumtaz, "Hakikat Pemikiran Seyyed Hossein Nasr," *JURNAL INDO-ISLAMIKA* 4, no. 2 (September 2020): 169–78, <https://doi.org/10.15408/idi.v4i2.17393>.

¹⁴ Sri Juwita, Agung Hambali, and Andewi Suhartini, "Philosophical Thoughts of Islamic Education Seyyed Hossein Nasr 's Perspective and Its Relevance in the Modern Education Era," *At-Ta'dib Journal of Pesantren Education* 18, no. 01 (2023): 56–69.

provides religious and academic knowledge but also shapes the character and discipline of mahasiswa. These activities are in line with the concept of Islamic education according to Sayyid Hossein Nasr, which emphasizes the importance of balance between intellectual and spiritual development.

Students' perspectives on education at Mabna Ar-Razi show a positive response, where they feel that education at Mabna provides a deep understanding of Islamic values and helps them apply these teachings in their daily lives. Students also reported changes in self-discipline, responsibility, and higher moral awareness, which shaped them into individuals of integrity. This indicates that the integrative approach at Mabna Ar-Razi is effective in producing individuals who are not only intellectually intelligent but also have strong morality and spirituality.

For further research, it is recommended to examine the effectiveness of similar educational approaches in other Islamic educational institutions outside Mabna Ar-Razi, to determine the consistency of results in various educational contexts. Apart from that, it is necessary to carry out a more in-depth analysis regarding the long-term impact of this integrative approach on the professional and social lives of alumni, so that it can become a benchmark for the success of Islamic education in forming people with strong character and high integrity.

References

- Aini, Siti Noor, Jihan Jihan, Febristesna Nuraini, Saripuddin Saripuddin, and Heri Gunawan. "Kualitas Pendidikan Dan Pola Asuh Orang Tua: Sebuah Tinjauan Multidisiplin." *Journal on Education* 5, no. 4 (March 2023): 11951–64. <https://doi.org/10.31004/joe.v5i4.2154>.
- Anggraini, Putri, Nayla Nurazizah, Edis Adelia, and Ferdy Muzzamil. "Sosialisasi Bahaya Pergaulan Bebas Yang Berujung Pada Tindak Kriminal Terhadap Remaja Di SMAN 02 Babelan." *NGABDI: Scientific Journal of Community Services* 2, no. 3 (2024): 164–72.
- Dodi, Limas. "Nilai Spiritualitas Sayyid Hossein Nasr Dalam Manajemen Pendidikan Islam." *Website: Journal.Unipdu* 4, no. 1 (2018): 2503–3506.
- Jannah, Alfiatul, and Risda Nurajawat. "PERAN KELUARGA DALAM MENGATASI KENAKALAN REMAJA." *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 2, no. 5 (2023): 310–24.
- Juwita, Sri, Agung Hambali, and Andewi Suhartini. "Philosophical Thoughts of Islamic Education Seyyed Hossein Nasr 's Perspective and Its Relevance in the Modern Education Era." *At-Ta'dib Journal of Pesantren Education* 18, no. 01 (2023): 56–69.
- Kodrat, Dr. Denny. "URGENSI PERUBAHAN POLA PIKIR DALAM MEMBANGUN PENDIDIKAN BERMUTU." *Jurnal Kajian Peradaban Islam* 2, no. 1 (January 2019): 1–6. <https://doi.org/10.47076/jkps.v2i1.23>.

- Miles, Matthew B, A Michael Huberman, and Johnny Saldaña. “Qualitative Data Analysis: A Methods Sourcebook. 3rd.” Thousand Oaks, CA: Sage, 2014.
- Mumtaz, Nadhif Muhammad. “Hakikat Pemikiran Seyyed Hossein Nasr.” *JURNAL INDO-ISLAMIKA* 4, no. 2 (September 2020): 169–78. <https://doi.org/10.15408/idi.v4i2.17393>.
- Najjah, Muhammad Faiqun. “Peran Musyrif Dalam Menumbuhkan Spiritualitas Mahasiswa Fakultas Kedokteran Di Pusat Mahad Al Jami’ah UIN Maulana Malik Ibrahim Malang.” Universitas Islam Negeri Maulana Malik Ibrahim, 2017.
- Napitulu, Ester lince. “Narasi Skor PISA Indonesia Jangan Seolah-Olah Prestasi.” kompas.id, 2023.
- Nasr, Hossein. *Menjelajah Dunia Modern: Bimbingan Untuk Kaum Muda Muslim*. Penerbit Mizan, 1994.
- Syahrudin, Yeni Indriyani. “IMPLEMENTASI MANEJERIAL PIMPINAN PONDOK DALAM PENINGKATAN KEDISIPLINAN DAN KEMANDIRIAN SANTRI DI PONDOK PESANTREN ULUL ILMI CENDEKIA KEL. TANJUNG PINGGIR KEC. SEKUPANG KOTA BATAM TAHUN AKADEMIK 2023/2024.” *UNISAN JURNAL: JURNAL MANAJEMEN DAN PENDIDIKAN* 3, no. 5 (2024): 20–31.
- Ubaidillah, Moch. Nurhasan, and Nuril Mufidah. “Language Environment Control Management Strategy Center for Ma’had Al-Jamiah UIN Maulana Malik Ibrahim Malang.” *At-Ta’dib* 17, no. 2 (December 2022): 315. <https://doi.org/10.21111/at-tadib.v17i2.8921>.
- Wafda, Ahmad Agil Aulia. “Hubungan Puasa Sunah Senin Kamis Dan Ansietas Pada Mahasantri Mabna Ar-Razi Fakultas Kedokteran Dan Ilmu Kesehatan Uin Malang.” Universitas Islam Negeri Maulana Malik Ibrahim, 2024.