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An Analysis of the Integration of Islamic Values in Science Learning at State Islamic Junior High School

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ABSTRACT

Natural Sciences is one of the subjects studied in schools related to Islamic science. Therefore, it should not be seen as a discipline. Rather, it requires the integration of related Islamic values. This research aims to find out the extent of the process of integrating Islamic values in science learning. This research is a qualitative descriptive research with content analysis techniques. The results of the research showed that the integration of Islamic values in science learning in Madrasah includes: (1) The teachers' strategies used is the *uswatun hasanah* method; (2) The implementation in science learning is done by placing the Qur'an as a source of inspiration and confirmation; (3) The inhibiting factor is the teacher's educational background so that it affects the limitations of religious knowledge. Furthermore, the supporting factor is the many references to Qur'anic verses integrated into science materials. This research is only limited to showing the facts in the field. Therefore, follow-up research is needed on the integration of Islamic values in science learning.

Analisis Integrasi Nilai-Nilai Keislaman dalam Pembelajaran IPA di Madrasah Tsanawiyah Negeri

ABSTRAK: *Ilmu Pengetahuan Alam merupakan salah satu mata pelajaran yang dipelajari di sekolah yang berkaitan dengan ilmu pengetahuan islam, oleh karena itu hendaknya tidak dipandang sebagai suatu disiplin ilmu melainkan diharuskan adanya integrasi nilai keislaman yang dikaitkan. Penelitian ini bertujuan untuk mengetahui sejauh mana proses integrasi nilai-nilai keislaman dalam pembelajaran IPA. Jenis penelitian ini adalah penelitian deskriptif kualitatif dengan teknik analisis konten pembelajaran. Hasil penelitian menunjukan bahwa integrasi nilai-nilai keislaman dalam pembelajaran IPA di Madrasah di antaranya adalah: (1) Strategi guru menggunakan metode uswatun hasanah; (2) Implementasi dalam pembelajaran IPA dengan meletakkan Al-Qur'an sebagai sumber inspirasi dan konfirmasi; (3) Faktor penghambat yaitu latar pendidikan guru, sehingga mempengaruhi keterbatasan ilmu agama, sedangkan pendukung berupa referensi yang sudah banyak mengenai Ayat-Ayat Al-Qur'an yang diintegrasikan ke dalam materi IPA. Penelitian ini hanya sebatas menunjukkan fakta yang terdapat di lapangan. Oleh karena itu diperlukan penelitian tindak lanjut mengenai integrasi nilai keislaman pada pembelajaran IPA.*

INTRODUCTION

In general, Islam rejects and denies the reality of scientific contradictions. The Islamic concept of monotheism proves that it does not distinguish between religious education and general education (Sahil et al., 2021). Truth in religion starts from Allah, then in the form of words (*Ayat Qauliyah*), and finally in the form of empirical reality (*Ayat Kauniyah*) in the natural, social, and human sciences. Islamic teachings take their truth from the Qur'an and Hadith, which not only teach humans certain sciences but also give commands so that human reason can enforce the Sharia because the integration of science and Islam unites different disciplines, resulting in the creation of a comprehensive collection of science that includes Islamic science and religious science sourced from the Qur'an and Hadith (Gade, 2020);(Hamid & Haka, 2021).

Education is a necessity for human life because it can improve the quality of human resources. Education is also claimed to be a means for the advancement of science that is beneficial to human life. Education can bring adjustments and changes that will lead to a better direction and the creation of new innovations in the field of education (Ananda & Setyawan, 2023). According to Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system, the purpose of national education is to help students realize their potential and mold them to become human beings who believe in and devote themselves to God, have noble character, are healthy, knowledgeable, capable, independent, and responsible in a democratic society.

Learning is defined as the process of interaction between students and teachers as well as between learning resources and the learning environment (Faizah, 2020);(Handoko et al., 2024). This effort is a formal forum for the integration of Islamic education into the national education system. With Islamic education, opportunities continue to be developed (Adri, 2022).

Natural Science is one of the subjects studied in school. It involves systematically finding out and understanding nature so that science learning is not only the mastery of a collection of knowledge in the form of facts and concepts but also a process of discovery (Wulandari et al., 2024). Researching science seeks to develop a spiritual attitude and respect for its creator, respect all living things, contribute to the preservation of the environment, and cooperate by adhering to relevant ethics and norms (Vica, 2023).

The integration of science and Islam develops an outstanding mission of providing learners with a comprehensive understanding of intellectual and religious knowledge to help them develop Islamic personalities (Chanifudin & Nuriyati, 2020). The Qur'an commands humans to strive to improve their scientific abilities and continue to develop technology by utilizing something that Allah has given and bestowed on them so that humans can make the best use of it. The learning process must also be carried out by combining values, principles, or scientific criteria (Sirait, 2020). Therefore, the education system must be based on monotheism by developing a curriculum that cannot be separated from the oneness of Allah when delivering the content of the material (Agusminarti et al., 2024).

The process of fostering students through educational examples to instill life values, such as religious, cultural, ethical, and aesthetic values, into their education is known as value integration in learning and education. It forms students who have moral character, self-control, good spiritual intelligence, noble character, and the abilities needed by the nation, society, and themselves (Hidayah et al., 2024). This idea is supported by Imam Suprayogo's explanation in his book Cages of Knowledge, which describes the relationship between religious and general sciences as a tree

referred to as the tree of knowledge. The Qur'an and Sunnah serve as the source of knowledge at the base or root of the tree, combining general sciences, known as Ayat Kauniyyah, with religious sciences, referred to as Ayat Qauliyyah. (Didiharyono et al., 2021).

Barbour identifies three approaches to integrating science and religion. First, Natural Theology: Barbour argues that the existence of God can be demonstrated through natural patterns and forms, leading to a deeper understanding of God's presence. Second, Natural Theology and the Alignment of Knowledge: This approach highlights the alignment of knowledge between science and religion, which requires greater change and adaptation than in the past. Third, Systematic Synthesis: This method involves a more structured integration of science and religion, offering new perspectives for a more unified and cohesive world. In Islam, the foundation lies in the Qur'an and Hadith, which serve as its primary sources. (Gade, 2020);(Assa'idi, 2021).

The latest curriculum used in education in Indonesia is the Merdeka curriculum. The application of this curriculum learning system emphasizes the formation of the character of each student. Thus, this method is expected to produce students with practical life skills that they can use in social life (Cholilah et al., 2023). The integration of the Qur'an model with the curriculum (science) can be carried out systematically through three factors, including (1) Analyzing every verse in the Qur'an that is relevant to the language or subject matter, (2) Analyzing the subject matter of the biology curriculum related to the verses of the Qur'an, (3) Combining Qur'anic verses with materials or vocabulary from the science curriculum into one teaching module (Mualimin, 2020).

The Indonesian Madrasah Competency Assessment (AKMI) is a new form of evaluation in the field of education organized by the Ministry of Religion to measure students' competencies in reading, numeracy, science, and socio-culture as a reference for learning improvement to improve the quality of Madrasah education (Hidayat et al., 2023). Teachers and madrasas can use the results of the assessment to improve the educational services needed by students as a basis for developing a learning plan. Therefore, AKMI also serves as a reference for learning improvement and improving the quality of madrasah education. So, the expected learning model is learning that integrates cognitive, psychomotor, and affective aspects. In the learning process, students as subjects are directed to be actively involved in achieving reading skills so that an independent, creative, and problem-solving attitude is formed (Akbar et al., 2023)

One form of integration of Islamic values included in learning materials has been carried out in both Madrasah Tsanawinah Bandar Lampung schools. The school integrates general learning materials by associating them with Islamic concepts sourced from the Qur'an so that students can understand the basics that general materials far from that have been explained in the Qur'an.

This research aims to improve the quality of education in Madrasas by understanding this foundation. It also aims to find out how to integrate Islamic values, especially in science subjects. Therefore, to achieve this goal, it is necessary to carry out research steps supported by the researcher's analysis and findings.

METHOD

This research is qualitative research with the descriptive approach and content analysis technique. This research describes in detail the results obtained through text and sentences. This research chose the content analysis technique as the research design. Content analysis is a model used to research data that includes text, images, movies, and others (Bone, 2019). This

research was carried out in two schools, namely MTsN 1 Bandar Lampung and MTsN 2 Bandar Lampung, in the 2023/2024 academic year. The subjects in this research were teachers as key informants. Teachers were the target of research because they manage all learning processes. Data analysis techniques in this research were the triangulation of sources and techniques. The triangulation of sources was carried out by comparing and re-checking the data that had been obtained through sources in both schools and then confirmed to different informants, namely the vice-principal of the curriculum section and students. The triangulation techniques were data obtained from the results of interviews and then checked by observation and documentation in the form of photos and videos in learning.

RESULTS AND DISCUSSION

The lesson plan is a series of activities that a teacher needs in order to carry out learning activities to achieve the goals of the activities and the results to be achieved in the learning process (Ati et al., 2021).

Planning is also related to determining what will be carried out, which includes learning resources, methods, media, and evaluation. The teaching module used by teachers is a teacher's design that contains projects about what will be applied in teaching and learning activities. This concept is supported by Fajrin & Muqowim (2020), that the Islamic aspect of the Merdeka Curriculum includes an essential dimension that puts Islamic values into the structure and learning objectives. The role of teachers has a significant impact on optimizing the quality of teaching, especially in the context of integrating Islamic values. Teachers are not only mediators of knowledge but also moral and spiritual guides of students (Setiawati, 2023)

According to Shofa et al. (2020), the integration of Islamic values in natural science learning will provide strength in the affective, psychomotor, and cognitive domains. Triana et al. (2021) also argued that the implementation of science learning with Islamic values will provide holistic student learning outcomes in all areas of learning. This will give a different color from what has happened so far, where the cognitive realm is so dominant and even becomes the only one developed in science learning.

The integration of Islamic values, especially science subjects, has not been systematically implemented by science teachers in Madrasas, as evidenced by the results of observations that have been made by researchers on the teaching modules used by teachers that have not yet contained the integration of Islamic values. According to Ramadhani et al. (2020), teachers should not only equip students with knowledge but must be able to analyze knowledge using tools such as teaching modules to achieve learning goals.

This is in line with Canu et al. (2020), who states that a teacher must be able to synergize students' mastery of science and technology and IMTAQ without ruling out one of them through teaching media. Table 1 shows the learning planning in the teaching module used by science teachers in Madrasas.

Table 1. Results of Researcher's Observation Data

No.	Indicator	Sub Indicators	Percentage
1.	Planning Learning	Purpose Learning	25%
		Method Learning	75%
		Learning materials	0%
		Learning Evaluation	0%
2.	Implementation Learning	Activities Introduction	100%
		Core Activities	88%
		Closing Activities	80%

Based on the data in Table 1, the results of the observation conducted by the

researchers on the learning planning sub-indicators show percentage results from four aspects. The aspect of learning objectives related to Islamic values obtained a score of 25%, categorized as "poor." The learning objectives still refer to the national curriculum, which, in its implementation, has not yet integrated Islamic values. Meanwhile, the aspect of methods or strategies that support integrated learning scored 75%, categorized as "good." Students are consistently encouraged to think critically and understand that all natural phenomena and arising problems are inseparable from the role of Allah SWT. According to Chanifah et al. (2021), integrating Islamic values into learning is expected to create a strong emotional connection between the subject matter, the students, and Islamic principles.

The aspect of learning materials, systematically arranged with the inclusion of Qur'an verses, scored 0%, falling into the category of "very poor." Similarly, the aspect of learning evaluation, which includes questions related to error values, also scored 0% and was categorized as "very poor." Both in terms of materials and evaluation, teachers continue to rely on resources and questions that are not integrated with Islamic values. Science learning only discusses theory without paying attention to the values contained in it, while religious learning only discusses religious issues and has nothing to do with other learning (Khaidir & Suud, 2020). The lack of learning resources that instill Islamic values in science learning is the cause of science teachers' difficulty in providing materials and evaluations related to Islamic values to students (Solihin et al., 2020).

Based on the data from the sub-indicators of learning implementation, the results of the observation conducted by the researcher revealed percentage scores from three aspects. These include the aspect of preliminary activities, which achieved 100% with an excellent category; the aspect of core activities, which scored 88% and was categorized as excellent; and the aspect of closing activities, which attained 80% and was categorized as good.

From the data obtained, preliminary activities have been excellent in opening learning, from joint prayer to providing stimulus or appreciation to students on the topics to be discussed. Teachers' core activities are excellent when they try to insert learning materials associated with Islamic values. Then, in the closing activity, the teacher also concluded the material that had been explained, accompanied by messages or motivations that students must emulate.

From these two aspects, the results were obtained that teachers have made efforts to integrate Islamic values into learning, but they have not been systematically included in the learning plan. Therefore, the researcher wants to provide a questionnaire to teachers who teach science subjects that aim to reveal teachers' perspectives on the integration of science and religion.

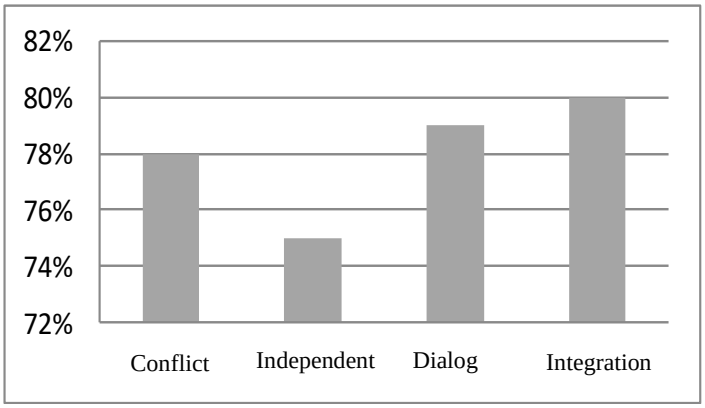

Figure 1. Data of the Response Questionnaire to the Integration of Science and Religion

The results of the questionnaire distributed to science subject teachers in both schools in the typology of the integration of science and religion are in a Good category. The explanation of the research results is as follows:

The first indicator is the statement about the conflict between religion and science. Based on the results of the data analysis, it was found that science teachers were classified as excellent because they answered that 78% agreed that there was no conflict between religion and science, contradicting each other. According to Zarkasyi (2020) and Ismail et al. (2022), religion has a broader object of research than the object of scientific research. However, on the other hand, science studies have limitations in the object of research that can only be used as a support in understanding science so that religion and science have common ground and do not contradict each other.

The second indicator is the statement about the independence of religion and science, which stand independently of each other, so there is no need for dialogue between the two. Based on the results of data analysis, it was found that the views of science teachers in the two schools were classified as Good because teachers thought that 72% agreed. This view is a way to separate the conflict between science and religion by seeing that they have different and independent territories (Hoffmann et al., 2024).

The third indicator is a dialogue statement. This view offers a constructive, communicative relationship between science and religion. Based on the results of data analysis, it was found that 79% of science teachers in the two schools classified their views as Good because they thought that science and religion had similarities that could be dialogued and supported by each other.

This view can be understood that there is a connection between science and religion so that the two complement each other. According to Ilham (2020), science and religion have characteristics that approach the truth but with different methods.

The fourth indicator is the integration effort between science and religion. Based on the results of data analysis, it was found that the views of science teachers in the two schools were classified in the Good category because 80% of teachers agreed that there was a need for alignment of understanding of science and religion, which provided a new direction that was more comprehensive so that science and religion could contribute to each other's views and provide alternatives (Ikhwan et al., 2020).

Based on the data collected on teachers' views on the integration of religion and science, it can be concluded that teachers have good awareness and commitment regarding the relationship between science and religion. The relationship that can be accepted is dialogue and integration because religion and science can strengthen each other. According to Kazwaini et al. (2021), to understand and instill a strong belief in the existence of God, it is also necessary to implement a teacher in teaching, especially science subjects.

In practice, science subject teachers at Madrasah Tsanawiyah Negeri, in the process of integrating Islamic values in the two schools, are more likely to use the uswatun hasanah method. The uswatun hasanah method is what makes a student an inspiration for learning motivation that not only illustrates the understanding of knowledge but also provides examples of how to behave or behave in accordance with Islamic values (Samsudin et al., 2021). The implementation of the integration of Islamic values in science learning applied by teachers is shown from the results of the researcher's observations in Table 2 as follows:

Based on the results of the data analysis above, the implementation of teachers in integrating Islamic values taught is very diverse. The data analysis in the research (A1_SLN) is to instill the Value of

Worship when the teacher invites students to read the Qur'an and pray before learning begins. During the author's observation, there has not been an integration of Islamic values in science materials equal to the results of research data by (A2_SH), namely adding the Value of Worship and the Value of Tawhid, which are taught separately, namely the teacher invites students to read the Qur'an and pray before starting learning, the value of monotheism when the teacher explains the material that advises students to always be grateful for what they have.

Table 2. Observation Results

No.	Code Subject	Materials learned	Islamic Values Taught
1.	A1_SLN	Ecosystem	Worship Values
2.	A2_SH	Elements, Compounds, Mixtures	The Value of Worship and the Value of Tawhid,
3.	B3_SS	Solar	The Value of Tawhid,
4.	B4_EWD	Human Digestive System	Values of Worship and Values of Faith.

Meanwhile, teachers who integrate Islamic values into the material applied by science subject teachers by (B3_SS) put surah Al-Anbiya verse 33 about the creation of night and day. This is an introduction to the material that will be studied. Then, the teacher explained that Allah SWT has regulated the solar system. Similar to the learning integrated by (B4_EWD), which instills the Value of Worship, the teacher inserts Surah Al-Baqarah Verse 83 about the command to fast, and then the teacher confirms the verse in the form of a lecture that is associated with the material of the digestive system in humans, this gives rise to the value of faith which can later provide a special pattern to the mindset and actions of students.

Based on the analysis data that the author reviewed above, there is a form of integration taught to students at Madrasah Tsanawiyah Negeri, namely associating general subject matter with Islamic values contained in the Qur'an, taking ibrah from natural phenomena and confirming it with students' attitudes and morals as a form of gratitude for the Creation of Allah SWT. Teachers most often use this type of integration pattern to integrate Islamic values into learning; this term is called the didactic model, namely that science and religion are two equal truths. Science talks about natural facts, while religion talks about divine values (Yatusa'dah, 2021)

Science subject teachers at Madrasah Tsanawiyah Negeri in the two schools apply the form of integration reviewed above. However, the facts that the author found in the field are still very limited in the ability of each teacher to formulate other forms of integration because there is no special training on the implementation of integration in teaching, especially in science subjects. In the implementation of learning, science subject teachers often focus on the goals of the material to be achieved without comprehensively reviewing Islamic values. This is based on the results of teacher interviews regarding the supporting and inhibiting factors of teachers in implementing the integration of Islamic values in science learning, which are as follows:

1) Students are given awareness of the importance of Islamic values.
2) There have been many references regarding the integration of science materials with Islamic values.
3) Positive student learning interest from students during the learning process.

Meanwhile, the factors that hinder teachers in trying to integrate Islamic values into science learning are as follows.

1. Lack of allocation of learning time, so integrating teaching materials with religion takes time efficiently. Researchers see that this factor is an obstacle for teachers in the classroom, so they prioritize only cognitive goals to be achieved.
2. Lack of methods and strategies used in the integration of Islamic values in learning

3. Low student interest in learning

Based on the results of data analysis through literature studies, interviews, and observations. Therefore, the researchers found the implementation of the policy that has been reviewed previously that there is an implementation of the integration of Islamic values in the school itself with its implementation outside of learning namely the Madrasah holds a Madrasah Science Competition as a forum to measure the ability of madrasah students in the field of science and technology. Basically, KSM is based on the same idea and goal as the National Science Olympiad, namely to build a competitive atmosphere and encourage the development of culture between schools/madrasas and other related parties. The distinctive feature that distinguishes KSM (Kompetisi Sains Madrasah) and OSN (Olimpiade Sains Nasional) lies in the questions asked if the OSN question is more oriented to scientific studies. In contrast, the KSM question is integrated between Islamic and scientific values.

CONCLUSIONS AND SUGGESTIONS

There is a dualism between the concept of integrating Islamic values both in learning and outside of learning. Considering the policy that has been stipulated in Law Number 20 of 2003 concerning the National Education System, teachers try to integrate Islamic values into learning by inserting messages or motivations and morals that students must emulate. Still, it is not comprehensive to dissect Islamic values to the level of evaluation of learning. The author's conclusions are as follows: (1) Teachers' strategies using the uswatun hasanah method; (2) Implementation in science learning by putting the Qur'an as a source of inspiration and confirmation; (3) The inhibiting factor is the teacher's educational background, which does not affect the limitations of religious knowledge, while the supporter is the reference that has been made to many Qur'anic Verses that are integrated into science material.

This research is only limited to presenting the facts in the field. Therefore, additional research is needed on the follow-up of teachers and school leaders regarding the integration of Islamic values in science learning, which is recommended in Islam-based schools. The integration of religious content needs to be developed so that it does not disappear further.

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