

EFFECTIVENESS OF ISLAMIC EDUCATION INTEGRATION MODEL IN LEARNING ISLAMIC RELIGIOUS EDUCATION

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Abstract

The science of Islamic education is not just the science of Islamic education, but the science of Islamic education, namely a systematic description of Islamic teachings regarding various aspects and components of education. Thus, knowledge of Islamic teachings regarding education can also be said to be part of the science of Islamic education. So Islamic education is the science of Islamic education, or the science of education from an Islamic perspective. Efforts to integrate general education with Islamic values cannot be separated from scientific universality which must be applied in the learning process without prioritizing scientific independence (looking for differences). The integration of Islamic education includes: First, the integrity of the Islamic value framework in each subject group is integrated as a whole (integral-holisitk). Second, the diversity of models, methods and integrated approaches with Islamic values as a normative framework can be used as a new perspective for educators in implementing the learning process. So that learning leads to the process of being a leader (being able to choose which ball to pick up) and a manager (knowing how to manage the ball) without being separated from the framework of Islamic values. Third, the integration of education implementation requires that the values of Islamic education in learning at school be applied in an integrated manner with the needs of society and families.

Keywords: Model of Integration, Learning, Islamic Religious Education

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INTRODUCTION

Islamic education teaches every individual or student to have noble character, manners and morals (Tolchah, M., & Mu'ammam, M. A, 2019). Guiding physically and spiritually so that they have a personality according to Islamic teachings (Yasin, R. F. B. F., & Jani, M. S, 2013). Based on several of these definitions, it can be said that learning that is based on Islamic education which is certainly full and accurate in Islamic values is capable of forming and producing students with good character (noble morals) and high religious attitudes. Students will have good personalities by instilling Islamic values in learning. Islamic values can be developed in students even though the learning carried out is not an Islamic religious subject/learning.

Islamic education is carried out in a non-dichotomous manner so that it is able to produce Muslim intellectuals who contribute positively to human life. The dichotomy of knowledge in the world of education causes educational institutions to produce intellectuals who are crippled in managing human civilization. Today's Muslim scientists are not responsible for holistic religious, social and environmental life. Modern scientists are not sensitive to religious issues, and conversely religious experts are insensitive to social issues, and are stumped on developments in the modern world (Uyuni, B., & Adnan, M, 2020).

This fact makes Muslim intellectuals aware of the need to reintegrate values in the implementation of Islamic education. Many factors cause the dichotomy of science, including differences at the ontological, epistemological and axiological levels. Islamic religious knowledge starts from revelation which is assisted by reasoning which must not contradict it (Amiruddin, A., et al, 2019). Meanwhile, the general science that has developed so far is based on atheistic, materialistic, secularistic, empiricistic, rationalistic and even hedonistic philosophical views.

In the current era, along with changes in society's culture which is increasingly moving away from the concept of Islam, Islamic religious education is increasingly needed and indispensable in actualizing these Islamic values. Therefore, education with the dimensions of good values must be prioritized and prepared as well as possible. Mastery of religious knowledge and maturity in religion which is based on the values of Islamic teachings, will help students to determine attitudes towards the substance of new values and norms that emerge in the process of social life (Paterson, R. W. K, 2010).

However, currently, the implementation of Islamic education which takes place at various levels of education has not yet been maximally

successful in instilling these Islamic values. Education itself has at least three important aspects which are the main targets, namely: (Rohmah, G. N., et al, 2019) First, the target of filling the brain (transfer of knowledge). Here the most emphasis is on filling students' cognitive abilities, starting from the simplest things such as memorizing to analyzing; Second, fill the heart, give birth to a positive attitude (transfer of values), the target is to foster love for goodness and hate evil; Third, action (transfer of activity), namely the emergence of the desire to do good things and avoid bad things.

Understanding the values of the Islamic religion is essentially understanding the principles, teachings about human attitudes and behavior in their social environment. The sustainability of people's lives in their environment cannot be separated from all the problems and problems that occur in the community (Zubairi, Z, 2022). By understanding the values of the Islamic religion, it is hoped that society can maintain the quality of life by maintaining social, cultural and religious values. The teachings of the Islamic religion practically teach its followers not to fall into a negative social environment, this means that when humans fall into a negative environment, humans will be happy to do things that deviate from the rules or norms in society, or religion. then in this case humans will be further away from their *tuhun*. By habituating and integrating Islamic religious values, people will get used to carrying out positive things, so in this case the social environmental conditions will be more harmonious and humans will be closer to their God (Arifin, S, 2016). Islam views the learning process as an effort to instill the values of the teachings of the Islamic religion itself, in this case the values in question are moral values which are values originating from the Al-Qur'an and Hadith. The Prophet Muhammad SAW said: "The believer with the most perfect faith is the one with the best morals" (Rihistory of Abu Dawud No. 4682 in Kitaabus Sunnah and Tirmidhi No. 1162 in Kitaabur Radhaa').

RESEARCH METHOD

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Snyder, H. 2019).

RESULT AND DISCUSSION

Islamic Education Concept

When education is defined as mental, moral and physical (physical) training which produces highly cultured people to carry out their duties and responsibilities in society as servants of God, then education means developing personality and instilling a sense of responsibility. Education for humans is like food which functions to provide vitamins for human growth and development (Tolchah, M., & Mu'ammam, M. A, 2019).

Educational goals vary according to the outlook on life of each educator or educational institution. Therefore, it is necessary to formulate an Islamic outlook on life that directs the targets of Islamic education. Muslims have been taught in the Qur'an, Surah Al-Imran Verse 19, which means: "Indeed, Islam is the true religion in the sight of Allah" (QS: Al-Imran: 19). If a person with the title of Muslim is truly a good follower of the religion, he must obey the teachings of Islam and ensure that Allah's grace remains on him. He must be able to understand, appreciate and practice his teachings which are driven by faith in accordance with Islamic aqidah. Thus, humans must be educated through the Islamic education process (Lubis, M. A, 2015).

Based on the view above, Islamic education is an educational system that can provide a person with the ability to lead his life in accordance with Islamic ideals, because Islamic values have animated and colored his personality. In other words, Muslim humans who have received Islamic education must be able to live in peace and prosperity as expected by Islamic ideals.

Meanwhile, Islamic education is knowledge about Islamic religious education. Another meaning states that Islamic education is a science that teaches how to be a good religious teacher. Islamic education contains material that will be a provision for teachers in the field of Islamic religious education. The science of Islamic education is not just the science of Islamic education, but the science of Islamic education, namely a systematic description of Islamic teachings regarding various aspects and components of education. Thus, knowledge of Islamic teachings regarding education can also be said to be part of the science of Islamic education (Yasin, R. F. B. F., & Jani, M. S, 2013). So Islamic education is the science of Islamic education, or the science of education from an Islamic perspective.

Thus, Islamic education is an educational system that covers all aspects of life needed by God's servants, which are sourced from the Al-Quran and Al-Hadith as well as the Ijtihad of Muslim Ulama, for worldly and spiritual

interests. Therefore, all branches of knowledge that contain beneficial and beneficial values are within the scope of Islamic education (Lubis, M. A, 2015). Because of the wide scope that Islamic education must cover, Islamic education does not adhere to a closed system but rather an open system to the demands of human welfare, both demands in the fields of science and technology and demands for fulfilling the needs of spiritual life. This need is increasingly expanding in line with the expanding demands of human life itself.

When viewed from an experiential aspect, Islamic education has an accommodative character towards the demands of modern progress, the scope of which is within the framework of reference for the norms of Islamic life. Islamic education is the study of educational systems and processes based on Islamic teachings to achieve products or goals both theoretical and technical (Ilham, D, 2020). When viewed from the perspective of human cultural life, Islamic education is a cultural tool for society. As a tool, Islamic education can be used to direct the growth and development of human life, as personal and social creatures, to obtain prosperity in life in this world and happiness in life in the afterlife. More than that, culture is a support rather than development. Even though development may ignore culture, culture will nevertheless influence the course of development.

Integration of Islamic Education values in Learning

A. The Importance of Integrating Islamic Values in the Teaching and Learning Process

This idea of integration (Islamic [religious] and general values) is not a discourse to gain academic sympathy, but rather an urgent need that must be implemented as a guideline for existing education, considering that education has been influenced by a strong dualism between religious and religious sciences. general or secular sciences which causes a dichotomy of science, as explained above.

Concrete evidence of the need for guidelines and models for the integration of science is shown by the holding of various national seminars regarding the reintegration of science, as well as government policies, such as the policy for integrating madrasas into the national education system in UUSPN No. 2 of 1989, madrasas experienced a change from "religious schools" to "public schools with Islamic characteristics" (Nurdyansyah, N., & Arifin, M. B. U. B, 2018). The integration of madrasas into the national education system reached its peak in early 2000, after the 4th President of

the Republic of Indonesia K.H. Abdurrahman Wahid who changed the structure of the Ministry of Education from the "Department of Education and Culture to the "Department of National Education".

Based on this, Abdurrahman Wahid put forward the idea of "one roof education" with a national education system and having the same status and rights. This is what is expected and ends the dichotomy of "general education" and "Islamic education". History shows that it has been a long time before the term Integration positioned itself in providing a normative framework for Islamic learning values, before and even now the idea of Islamization of Science has become a jargon that has received extraordinary response from Muslim scholars, starting from Al-Maududi in the 1930s, S.H. Nasr, Naquib Al-Attas and Ja'far Syaikh Idris in the 1960-1970s; Ismail Al-Faruqi in the 1980s; reached Ziauddin Sardar. The Islamization of science is nothing but a reintegration of science, in counteracting (secular) science which is accompanied by isms that come from outside which are not necessarily in accordance with the circulation of blood and breath that we adhere to, which has recently become known as integration (Wijayanto, M.E, 2020).

In the micro scope, there is still a lack of guidance on the integration of Islamic values in the learning process in schools, whether in models, methods or learning approaches. It is deemed necessary [if not necessary] to reinterpret all school subject matter with Islamic values (Alfian, A. , et al, 2022). The aim of the Islamic education curriculum is not merely to encourage students to be able to communicate without the guidance of others and at the same time be able to solve problems well, but rather as the soul or spirit of that education. Like the education taught by the Prophet Muhammad saw, which prioritized morals for his people "li utammima makarim al-akhlak".

The aim of values education is basically to help develop interaction skills at a higher level and increase togetherness and cohesiveness of interaction or what Piaget calls the economy of interaction or according to Oser expressed by the term cohesiveness of communication (Thornberg, R, 2008). The goals of value education cannot be achieved without rules, indoctrination or consideration of learning principles. However, on the contrary, the moral encouragement component of structure formation is very important (Hidayat, T., et al, 2020). Therefore, educators should not just equip and fill students with knowledge about goals and analysis of the relationship between goals and tools.

The importance of integrating value education into a normative framework in formulating the goals of Islamic education, as stated by Ali Asraf, is the goal of Islamic education: (Hidayat, T., et al, 2023). First, develop deeper spiritual insight and develop a rational understanding of Islam in the context of modern life. Second, equip students with various knowledge and virtue abilities, including practical knowledge, welfare, social environment and national development. Third, develop the ability in students to appreciate and justify the comparative superiority of Islamic culture and civilization over all other cultures. Fourth, improve emotional impulses through imaginative experiences, so that creative abilities can develop and function to know Islamic norms that are right and wrong. Fifth, help growing children learn to think logically and guide their thought processes based on hypotheses and the required knowledge concepts. Sixth, develop, refine and deepen communication skills in written language and Latin (foreign).

B. Models, Methods and Learning Approaches that are Integrated with Islamic Values

The models that suit the theme here are the Threaded and Integrated models. Threaded is an integration model that connects or connects fundamentally so that there is a common thread that can connect and be developed more widely. Integrated is an integration model that starts from similarities in topics/concepts that occur from various fields that can be formulated into one (Akrim, A, 2020).

Meanwhile, the integrated learning models used by Imran Siregar in Integrated Education Research in Probolinggo, East Java include: (Rosyad, A. M, 2020) (a) Connected model (connectedness model) is an integrated learning model that is deliberately attempted to connect one concept with another concept, one topic with another topic, one skill with another skill, daily tasks with subsequent tasks, within one field of study; (b) Webbed model (spider network model), this model is an integrated learning that uses a thematic approach; (c) Integrated model (integration model), this model is integrated learning that uses an approach between fields of study by setting curricular priorities and finding skills, concepts and attitudes that overlap in several fields of study.

In contrast to the spider model which requires theme selection and development as the first step, in the integration model interrelated and overlapping themes are the last thing the teacher wants to look for and

choose in the program planning stage. Apart from that, integrated learning also allows students to understand a phenomenon from all sides. In turn, this will make students wiser and wiser in responding to or dealing with events that are in front of them (Nugroho, B. T. A, 2017). Second, integrated methods and approaches. In developing learning that is integrated with Islamic (religious) values, a guideline is needed that can be used to apply this learning. This requires a Broad Curriculum (Integrated Curriculum) which was first introduced by Thomas Huxley in 1969 in London (Lubis, M.A, 2015). An integrated curriculum for learning with Islamic values is very necessary to make it easier for teachers to implement it.

The realization of an integrated curriculum in the learning process, of course, cannot be separated from the teaching and learning strategies that are to be conveyed to students, this is also related to what methods and approaches must be used. Suharsimi Arikunto (Schmeck, R. R, 2013) defines teaching and learning methods, approaches and strategies as: Teaching methods are the methods or techniques used in teaching, for example; lectures, questions and answers, socio-drama discussions, demonstrations, and experiments. The approach shows more how the class is managed, for example individually, in groups and classically. Learning strategies refer to how the teacher organizes the entire teaching and learning process, including: managing time, presentation fragmentation, method selection, and approach selection.

By knowing the method and integrated learning approach used, the process can achieve the targets and objectives of the expected educational value. Values education aims to determine a person's attitudes or behavior. Atmadi revealed that the methods used to achieve the goals of values education include: (1) the method of advising (moralizing), namely a value education method in which an educator directly teaches a number of values that students must live by. In this method, educators can use sermons, speeches, give advice or give instructions to students to accept a number of values as a way of life; (2) the all-allowing method (a laissezfaire attitude), namely a values education method where an educator provides the widest possible opportunity for students to make choices regarding the values offered by the educator. Educators only provide explanations about values without imposing their own will that this or that value should be chosen by students, but after giving explanations educators invite students to take their own stance; (3) modeling method, namely a value education method where an educator tries to convince students that certain values

are indeed good by giving an example of themselves or someone as a model for understanding certain values, the educator hopes that students will be moved to imitate them (Hasanova, N. , et al, 2021).

Application of the Integration of Islamic Values to Learning

Education or learning carried out in schools must refer to the human or student's view of life. If his view of life is Islam, then the goal is to form insan kamil (whole human being). Islamic education is all efforts to provide guidance to children/students so that they are able to understand, appreciate and practice Islam and make it a way of life both in their personal and social activities (Wijayanto, M. E, 2020).

Learning that prioritizes shaping students into human beings in accordance with Islamic teachings is something that Muslim parents aspire to. So it is not surprising that they send their sons and daughters to schools or educational institutions that teach Islamic teachings in them (Hidayat, T., et al, 2020) saying that Islamic education is able to be integrated (integrated and connected) with general knowledge so that it becomes meaningful for students. Islamic teachings or Islamic values can be implemented even though the learning carried out is not Islamic learning (Purwati, N., et al, 2018). This can also be seen in the core competencies of each subject, especially the first core competency that educators must develop is religious attitudes (Permendikbud Number 37, 2018)

Efforts to integrate general education with Islamic values cannot be separated from scientific universality which must be applied in the learning process without prioritizing scientific independence (looking for differences). The integration of Islamic education includes: (Wulan, E. R., et al, 2021). First, the integrity of the Islamic value framework in each group of subjects is integrated as a whole (integral-holisitk). In other words, general and religious lessons are integrated in the form of: common matter integrated with religious matter (integrating general lesson material with religious education lesson material), namely inclusive Islamic values in the delivery of general lessons or vice versa, religious matter integrated with common matter (integrating material religious studies with general subjects) namely religion does not discredit general sciences. Groups of subjects that must be integrated with Islamic values in learning include: religion and noble morals; citizenship and personality; science and technology; aesthetics; Physical, sports and health.

Second, the diversity of models, methods and integrated approaches with Islamic values as a normative framework can be used as a new perspective for educators in implementing the learning process. So that learning leads to the process of being a leader (being able to choose which ball to pick up) and a manager (knowing how to manage the ball) without being separated from the framework of Islamic values.

Third, the integration of education implementation requires that the values of Islamic education in learning at school be applied in an integrated manner with the needs of society and families. In reality, educational integration can eliminate paradoxical education between these three elements so that it has implications for improving the quality (value) of students' moral responsibilities and morals (Fahyuni, E. F., et al, 2020).

CONCLUSION

Efforts to integrate general education with Islamic values cannot be separated from scientific universality which must be applied in the learning process without prioritizing scientific independence (looking for differences). The integration of Islamic education includes: First, the integrity of the Islamic value framework in each subject group is integrated as a whole (integral-holistic). Second, the diversity of models, methods and integrated approaches with Islamic values as a normative framework can be used as a new perspective for educators in implementing the learning process. So that learning leads to the process of being a leader (being able to choose which ball to pick up) and a manager (knowing how to manage the ball) without being separated from the framework of Islamic values. Third, the integration of education implementation requires that the values of Islamic education in learning at school be applied in an integrated manner with the needs of society and families. In reality, educational integration can eliminate paradoxical education between these three elements so that it has implications for increasing the quality (value) of moral responsibility and morals of students.

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