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Integration of Islamic Values on Social Studies Education at Madrasah Tsanawiyah Al Musaddadiyah Garut

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Abstract. *The purpose of this study was to determine the integration of Islamic values in learning at MTs Al-Musaddadiyah Garut. This type of research uses qualitative methods. While the data collection instruments in the form of observations, interviews, and documentation studies. The results showed that the integration of Islamic values in learning at MTs Al-Musaddadiyah Garut is to foster and develop Islamic values through the provision of knowledge development, example, practice, habituation, and the experience of students who are integrated in learning activities. The integration of coherent ancient values in the KBM process begins with the opening of the process and closing. Learning begins with a prayer asking for useful knowledge, the material KBM process is always integrated with the giver of knowledge, Allah swt for the blessings and benefits of knowledge itself for self, others and environment, the closing of the KBM reflects the benefits of knowledge to be practiced in everyday life.*

Keywords: *Integration, Islamic values, Social Studies Education*

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A. INTRODUCTION

National education is carried out through a learning process from an early age to adulthood, starting at the elementary school level to the university level. Education is one of the most important factors in the life and progress of a nation (Harto, 2018). The better the learning process, the better the output, the more advanced the education, the more advanced the country will be. According to Law Number 20 of 2003 concerning the National Education System, Article 3, the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Budiyanti et al., 2020).

The purpose of this education can also be applied in an atmosphere of the learning

process, for example by discussion, question and answer, by example by discussing various topics (Marsudi, 2013). Those are some of the goals of the Indonesian nation's national education according to Law Number 20 of 2003 concerning the National Education System, Article 3. Learning activities are processes that must be taken towards the expected results. Management by process is important to be done professionally, God willing, the process will not destroy the results. There are three important stages in the teaching and learning process, namely the planning stage, the implementation stage and the evaluation stage. Good learning activities always start with a well-thought-out plan. Careful planning will show optimal results in learning (Fogarty et al., 2011).

Things that must be considered in the learning process include: Conformity with the vision and mission, orientation, goals,

complete with "complete intelligence" to be developed. The curriculum structure, composition, type, level, and number of subjects complete with content weight and lesson time are further elaboration of the vision, mission, orientation and goals to be achieved according to grade level or levels.

Madrasah educational institutions under the auspices of the Ministry of Religion using the National Madrasah Curriculum and Religious Curriculum (Islam) have a strategic opportunity to include the Islamic characteristics of the institution, the existence of subjects of aqidah akhlaq, qur'an hadith, fiqh, Islamic history and Arabic, local content (Mulok) and extracurricular have the opportunity to create graduates who have good morals by incorporating Islamic Islamic values activities. Reflection of the Islamic curriculum [Ali M and Luluk Y. R., Universal Education Paradigm in the Modern and Post-Modern Era; Looking for a "New Vision" of Our Educational "New Reality", (t.tp.: t.p., 2004), must contain the principles: a) Contains the basic unitary value for the equality of Islamic values at every time, place and level; b) contains the value of unity of interest in developing the mission of Islamic teachings through mulok and extracurricular activities; c) contains material that contains spiritual, intellectual and physical development (Wahyuni, 2016).

The implementation of the curriculum is integrated in teaching and learning activities (KBM), to realize the internalization of values in the KBM process from opening to closing requirements with Islamic values that will bring blessings. Integration and internalization of Islamic values in KBM is a strategic alternative solution step. In a broad scope, there is still a public perception that there is no link between general science and religion, both work in different areas. This is one form of the dichotomy of science that has permeated the 'blood circulation' of society, which creates complex and systemic problems in the pattern of education that need to be anticipated. Based on the description above, the big question for the world of education is how the values of Islamic education in learning in madrasahs/schools are integrated

with the needs of the community (macro scope) and family (micro scope) in improving the quality (value) of the moral and moral responsibility of students. It aims to describe the internalization of the integration of Islamic values in learning, taking the analogy of the integration of Islamic values in learning Natural Sciences.

B. METHOD

This research is a qualitative research, with the data collection instrument is the researcher himself. Researchers are provided with instruments in the form of field data collection guidelines (Arikunto, 1993). The study of each problem topic is carried out holistically, so that it can clearly describe the observed phenomena. The object of this research is Madrasah Tsanawiyah. Of course, schools are selected which indicate there is a clear application of the integration of Islamic religious education into the school education system. The target school is MTs Al Musaddadiyah Garut.

C. RESULTS AND DISCUSSION

MTs Al Musaddadiyah Garut was established in 1993 under the Al Musaddadiyah Foundation which was established in 1970. The Al Musaddadiyah Foundation manages institutions consisting of Islamic boarding schools and formal education namely MTs, MA, STAI under the Ministry of Religion and SMP, SMA, SMK, AND STTG under the Ministry of Religion. Ministry of Education and National Culture. MTs al Musaddadiyah is under the auspices of the Ministry of Religion. MTs Al Musaddadiyah Garut implements an integrated curriculum system, which refers to the national curriculum standards, the Ministry of Religion curriculum standards and is equipped with a local content curriculum (Mulok). Its mission is amaliyah charitable ilmiah science in real life. Carry out integrated coaching between science, charity, and morality supported by Islamic boarding school activities.

Paradigm in intellectual discipline is the way people view themselves and their environment that will influence them in thinking (cognitively) . A character named Captra in his book entitled Tao of Physics states that a paradigm is a basic assumption that requires

supporting evidence for the assumptions that are upheld in providing an overview of its interpretation. One of the paradigms of knowledge is the application of integrative learning. Bruce Joye explained that the integrative learning model is a description of the scope of learning that includes the behavior or the way the teacher applies the learning model (Kembara et al., 2019). The integration of Islamic values in learning can be interpreted as a process of guidance through teacher role models that are oriented to the cultivation of life values which include religious, cultural, ethical and aesthetic values with the aim of producing students who are moral, religious, characterized and skilled and be able to benefit themselves and other (Ainiyah, 2013).

More easily, learning the integration of Islamic values can be understood as a concept of a learning approach used to provide a learning experience of Islamic value for students. Mark Islamic means that in learning students will understand the concepts they learn through direct experience and relate them to the concepts of Islamic values that they understand. Integrated learning of Islamic values in learning effectively will help create broad opportunities for students to see and build concepts that are mutually integrated between Islamic values in learning activities (Parhan et al., 2021). Integration is a learning model that manages and organizes teaching with a systematic process and combines various internal and external factors. The integrated learning model or integration can be applied to learning any subject, which is combined with Islamic values (Asmadi, 1996).

Islamic values become an ideological paradigm for the characteristics of students that must be integrated into subjects so as to build good character for students. Islamic values are contained in the Qur'an which is the basis of ethics, while the practice is reflected in the behavior of the Prophet Muhammad as *uswatun hasanah* (Saproni, 2015). Following the Prophet saw is the same as carrying out Islamic values. The values that can be integrated are the values of *aqidah*, *shari'ah* and morals which are reflected in *muasyaroh* behavior revealed that value education covers all aspects as teaching

or guidance to students to realize the value of truth, goodness and beauty, through a process of considering the right values and habituation to act consistently (Mastuhu, 2003)

The study of the integration of science with Islamic science is certainly an important discussion because it will give birth to a general education that embodies Islamic values. This integration of education and Islamic values in teaching and learning must be done without creating a knowledge dichotomy. In a broader view, people still assume that there is no relationship between general science and religious science. This is one form of the dichotomy of science that should be anticipated by holding an integrated education (Muhaimin, 2002).

Learning is a process that is passed to improve the quality and competence of graduates in the context of developing self-potential (Helmawati, 2019). In Al-Ghozali's book *Thoughts on Education*, it is explained that Imam Al-Ghazali explains about education which has the aim of getting closer to Allah SWT. According to him, humans can do *taqorrubilallah* if they have gained knowledge. Science itself will never be obtained by humans without going through a learning process (Rus, 2009).

Kalamulloh or the verses of Allah are references in all activities, including educational and learning activities. Kalamulloh is divided into two 1) *qaoliah* and 2) *qaoniah*. *Qaoliah* is kalamullah that was sent down to the prophets and apostles in the form of speech, while *qaoniyah* is kalamullah in the form of signs and symptoms that exist in the universe. The application of the *qaoliah* verses into the *qaoniyah* verses can be illustrated in the activity of integrating Islamic values in natural knowledge learning. In this discussion, we try how to integrate Islamic values in learning Natural Sciences (IPA).

Minister of Education and Culture Regulation Number 21 of 2016 concerning Content Standards explains that one of the goals of learning science in Indonesia is so that students have confidence in the orderliness of His creation and the majesty of God Almighty (Kemendikbud, 2016). Thus, the integration of Islamic values with science learning is very important to be applied starting from the lowest

education level, namely RA/TK. It aims to improve the intellectual and spiritual competence of students, so that students are able to recognize, protect and love nature since elementary education (Sutikno, 2014). As the word of Allah Swt in the Qur'an Surah Al-A'raf verse 56; Meaning: "And do not cause damage to the earth, after (Allah) has repaired it and pray to Him with fear (it will not be accepted) and expectations (will be granted). Verily, the mercy of Allah is near to those who do good." (Surat al'Arof: 56)

The qauliah verse above explains that Allah Swt forbids humans from doing damage both on land, at sea and in the air. Because the damage will endanger the order of human life itself. Furthermore, Allah commands humans to pray to Him in order to get great favors and benefits (Ministry of Religion of the Republic of Indonesia, 2013).

Integration of Islamic Values in Learning at Madrasah Tsanawiyah Al Musaddadiyah Garut

Beginning the analysis of the integration of Islamic values, the author first explains the meaning of Islamic Values. The model was developed with the aim of studying the behavior of the system through a detailed analysis of the components or elements with the main processes that make up the system and their interactions with one another (Taufik, 2019). So the model of religious education referred to in this discussion is an effort to find alternative patterns or models of religious education in schools that focus on or are oriented towards vision and mission, flexibility, and relevance that are tailored to the needs of today's society and in the future (Saefuddin, 1991).

For example, in one of the science learning materials, students know various sources of energy, such as the sun. Theoretically, students understand that the sun is the largest source of energy on earth. The sun is able to produce heat energy as well as light energy. In addition, students also feel the benefits of the sun, including to warm the body and dry clothes. That way, students have a sense of gratitude and increase their piety to Allah Swt who has created the sun. The meaning of the integration of Islamic

values with science learning is not only measured by the cognitive level mastered by students.

Cognitively, children can understand it. Unfortunately, strengthening in the realm of integration of Islamic values has not received serious attention (Parhan & Kurniawan, 2020). Students are considered qualified only by understanding the theory or material. This situation also causes science learning to be of minimal quality and less weighty. The lessons presented are also very minimal from spiritual values, even though the values of monotheism are mainly very relevant to be combined with general knowledge as a strengthening of faith, not only related to religious sciences. Without realizing it, general science is able to have a destructive impact on human life. The author considers it necessary to examine more deeply, especially at the basic Islamic education level, namely Madrasah Ibtidaiyah (MI), related to the integration of Islamic values in the teaching and learning process of science subjects at the basic level. The application of the paradigm of integration of Islamic values with science subjects so that it can provide solutive solutions for educators and make a real contribution to the world of education in the implementation of learning based on the integration of Islamic values with related subjects. This dualism contradiction of the education system results in a paradoxical life experienced by children, on the one hand they get moral material (religion), on the other hand they get immoral treats such as violence, action porn and pornography. This is happening globally in the world. Up to this point, the role of value education has not been thoroughly touched.

In a more specific scope, the actual problem of religious education in public schools is the incompatibility of the results of religious education taught in schools with the demands of parents and society in general. Religious education is only oriented to the process of transferring religious knowledge and has not yet arrived at fostering their moral commitment which in the language of religion we call "*tammimu makarim al-akhlak*" (Mutsalem Khareng & Jaffary Awang, 2012). Parents and society in general position themselves "free" from the responsibility of

administering religious education. This is the main problem of religious and general education in schools, namely the disconnection of three interconnected networks in the implementation of religious education, namely schools, families and communities as a unified system. Imran Siregar (2014) revealed that there were several factors causing the problem: (a) the teaching and learning process for religious education subjects in schools was treated the same as general subjects; (b) the characteristics of religious subjects are to instill the values, attitudes and behavior of students. The curriculum needed is to contain material on essential materials that are oriented to the process base, not to the content base; (c) the optimal implementation of coordination, communication and synchronization between families, schools and the community as three elements that are directly related to the implementation of religious education in schools.

Islamic Values Education

In the dictionary of educational terms, value is the price, quality or something that is considered valuable and becomes a goal to be achieved. Meanwhile, according to Lorens Bagus the quality of something that makes it likeable, desirable, useful or can become an object of interest; what is valued, highly valued or valued as a good. With regard to the hierarchy of values, Atmadi Introduction to the Philosophy of Values, revealed that there are four guidelines that determine the level of value, namely: the more durable, the higher; the happier, the higher; the less dependent on other values, the higher; less dependent in reality the higher revealed that value education covers all aspects as teaching or guidance to students to realize the value of truth, goodness and beauty, through a process of considering appropriate values and habituation to act consistently (Bermi, 2016).

The purpose of education in schools is determined by the school curriculum. The value education curriculum in schools according to Wahjudin must consist of values, norms, culture and activities that are able to shape students into highly capable human beings, so that they can achieve

advanced science and technology, be independent and have personality. As stated by the APED Committee (Asia and the Pacific Program of Educational Innovation for Development) Value education specifically aims to: a) apply value formation to children; b) produce attitudes that reflect the desired values; c) guide behavior that is consistent with those values. Thus the purpose of value education includes educational actions that take place starting from value awareness efforts to the realization of valuable behaviors. In the perspective of Islamic education, in order for humans to get the title as caliph as well as abd, they must seek knowledge that is integrated. Integrated science or knowledge is defined by

R.H.A Sahirul Alim is the knowledge obtained by humans through the universe and the surrounding nature and sent through revelation that can be captured by the prophets and apostles. Such knowledge is a science that is imbued with monotheism because it is guided by "absolute truth". The task of Islamic education can be viewed from three approaches: First, education as potential development. Second, cultural inheritance. Third, the interaction between potential and culture. Based on the description above, it can be understood that the task of Islamic education is to assist the development of students in piety and good character which is described in the development of faith, Islamic, and sincere competence (Masroer, 2018).

Next is the educational curriculum. The basic foundation of the preparation of an Islamic curriculum must contain the following principles: a) It contains the basic unitary value for the equality of Islamic values at every time and place; b) contains the value of unity of interest in developing the mission of Islamic teachings; and c) contains material that contains spiritual, intellectual and physical development. Abdurrahman al-Nahlawi (1995) provides limitations on the characteristics of an Islamic curriculum as follows: 1) The system and curriculum development are in line with human nature; 2) directed to achieve the final target of students, namely sincere and obedient to worship God; 3) pay attention to the periodization of student development, typology, nature, and gender; 4) should

maintain all the real needs of people's lives while still relying on the soul and ideals of Islam; 5) does not cause conflict in a general sense; 6) can be realized according to the situation and conditions; 7) is flexible so that it can be adapted to various local conditions and situations by taking into account the individual civilization factors concerning the talents, interests, and abilities of students; 8) is effective, conveys and inspires a set of educational values that result in positive behavior; 9) pay attention to the development of students (religious feelings and language growth); 10) Pay attention to the behavior of Islamic amaliah (Wahyuni, 2016).

Regarding the principles that form the basis of the curriculum, al-Syaibani (1949) provides the following description; First, the perfect connection with the teachings and spirit of religion. Second, it is universal which includes all personal aspects of students. Third, pay attention to aspects of the balance between spiritual and material. Fourth, it relates to the talents and interests and abilities of students and their social environment. Fifth, the maintenance of individual differences of students, nature and society. Sixth, the principle of curriculum development and change for progressivity in order to adapt to social changes. Seventh, the link between subjects, experiences, and activities contained in the curriculum (Rizal, 2014).

The idea of integration (Islamic [religious] and general values) is not a discourse to gain academic sympathy, but an urgent need that must be implemented as an existing educational guideline, considering that education has so far been influenced by a strong dualism between the religious sciences and theology. general or secular sciences that cause the dichotomy of science, as described above. The real evidence of the need for a guide and model for the integration of knowledge is shown by the holding of various national seminars regarding the reintegration of knowledge, to policies from the government, such as the policy of integrating madrasas into the national education system in UUSPN No. 2 of 1989, madrasas underwent a change from "religious schools" to "public schools with Islamic

characteristics". 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 "Ministry of Education and Culture to "Ministry of National Education"(Abdullah, 2013).

Based on this, Abdurrahman Wahid launched the idea of "one roof education" for the national education system and has the same status and rights. This is what is expected and ends the dichotomy of "general education" and "Islamic education". In the micro scope, there is still a lack of guidance on the Integration of Islamic Values in the learning process in schools, both models, methods, or learning approaches, it is deemed necessary [if not necessary] to reinterpret all school subject matter with Islamic values. The purpose 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 the education. As the education taught by the Prophet Muhammad, which prioritizes morals for his people "*li utammima makarim al-akhlak*"(Koller, 2004).

The purpose of value education is basically to help develop interaction skills at a higher stage and increase togetherness and interaction cohesiveness or what Piaget calls the interaction economy or according to Oser expressed in terms of communication cohesiveness. The purpose of value education cannot be achieved without rules, indoctrination or consideration of learning principles. On the other hand, the moral encouragement of the components of the formation of the structure is very important. Therefore, educators should not only provide and fill students with knowledge about goals and analysis of the relationship between goals and tools. That the objectives of Islamic education are: First, develop deeper spiritual insight and develop a rational understanding of Islam in the context of modern life. Second, equip students with various knowledge abilities and virtues, both 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 in knowing right and wrong Islamic norms. Fifth, helping children who are growing to learn to think logically and guide their thought processes based on hypotheses and knowledge concepts required. Sixth, develop, refine, and deepen the ability of communion (Nuryatno, 2011).

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

Giving Islamic values in the learning process must of course go through ethics and systematic learning patterns following models, methods, approaches as a form of teaching and learning strategy used so that the objectives can be achieved optimally (Parhan, 2019). Below are described several models, methods and approaches to integrated learning in learning. First, integrated learning models. Achmad Djazuli (1988) (1) the first type, namely the integrated learning model in one field of study (Fragmented, Connected, and Nested models); (2) the second type, namely the integrated learning model between fields of study (Sequenced, Shared, Webbed, Threaded, and Integrated models); and (3) the third type, namely the integrated learning model in the student's self-factor (Immersed and Networked models).

Based on the types of models above, the model that fits the theme here is the second type model, the types of models are Threaded and Integrated models. Threaded is an integration model that connects or links fundamentally so that there is a common thread that can be connected and developed more broadly. Integrated is an integrated model that is based on the similarity of topics/concepts that occur from various fields that can be formulated into one.

Meanwhile, the integrated learning models used by Imran Siregar in the Integrated Education Research in Probolinggo, East Java include: (a) the Connected model (connected model) is an integrated learning model that is deliberately

attempted to connect one concept to another, one topic to another. another topic, one skill after another, daily tasks with subsequent tasks, in one field of study; (b) Web model (spider network model), this model is an integrated learning that uses a thematic approach; (c) Integrated model, this model is an integrated learning that uses an approach between fields of study by setting curricular priorities and finding overlapping skills, concepts and attitudes in several fields of study.

In contrast to the spider model, which demands the selection of a theme and its development as a first step, in the model the integration of interrelated and overlapping themes is the last thing the teacher wants to find and choose in the program planning stage. In addition, 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.

Second, integrated methods and approaches. In developing learning that integrates Islamic (religious) values, a guideline is needed that can be used to apply the learning. For that we need a Broad Curriculum (Integrated Curriculum) which was first introduced by Thomas Huxley in 1969 in London. An integrated curriculum in learning with Islamic values is needed to make it easier for teachers to implement it. The embodiment of an integrated curriculum in the learning process, of course, cannot be separated from how the teaching and learning strategies are to be conveyed to students, this is also related to what methods and approaches should be used.

Application of Integrating Islamic Values in Learning

The Islamic education curriculum is still faced with difficulties to integrate the two poles of the dualistic scientific paradigm. On the one hand, it has to deal with "secular subjects", and on the other hand with "religious subjects". Subjects that are considered secular usually consist of general scientific types such as mathematics, physics, biology, medicine, sociology, economics, politics, botany, zoology, and so on. Meanwhile, religious subjects consist of revealed science types such as the Qur'an, al-Hadith, al-Fiqh, theology,

Sufism, monotheism, and the like. Departing from an integrative mindset, which unites the meaning of the life of the world and the hereafter, general education is essentially religious education as well, and vice versa, religious education is also general education. Ideally, there is no need for ambivalence and dichotomy in the orientation of Islamic education. AM. Saefudin (1991) proposes a formula for creative thinking to be able to integrate coherently. The blending must occur as a dissolving process and not as a normal mixing.

The values of the Qur'an can be actualized not only in the realization of the design of the education system, but in the operational steps, they must be guided by the Qur'anic rules, in accordance with the unity of the three sets of actions, namely motivation - method - goal. With the unification of science/science with the values of Islamic teachings, the problem of dichotomy will be able to find a way out. Insights of science will no longer be separated in a dichotomous manner in the division of "religious" sciences and "general" sciences, but will be differentiated (not separated) into sciences concerning tanziliyyah verses (verses written in the Qur'an), an/hadith) and the knowledge of the verse of Kauniyah (the science of nature). In general, the Learning Curriculum that is integrated with Islamic values is also prepared to cover all scientific insights so that it will bring certain consequences to the structure, objectives, materials and educational institutions that are prepared. Likewise, specifically teaching and learning strategies including models, methods and learning approaches as mentioned above will determine the direction of an integrated and Islamic education.

Specifically, the specialization of knowledge contained in the learning process can at least be adapted based on the subject groups of the New Curriculum (sub-directorate of the 2006 curriculum), including: religion and noble character; citizenship and personality; science and technology; aesthetics; Physical, sports and health. The specialization of the subject groups is expected to be integrated with

Islamic values in learning (Aziz et al., 2021). Often we understand that Allah's knowledge consists of verses of kauniyah and verses of qouliyah, actually in the QS. Fushshilat (41): 53, implies that there are two different categories of knowledge, namely the knowledge of the firmament ("afaq") and the science of the human self (anfusihih). So, according to the Qur'an, knowledge is not of two kinds, kauniyah (natural sciences, nomothetic) and qouliyah [theological sciences], but three kinds. Say the third one is nafsiyah. Kauniyah science deals with natural law, qauliyah science deals with God's law, and nafsiyah science deals with meaning, value and awareness. This nafsiyah science is called the humanities (humanitarian sciences, heuristics). Although in Arabic the science of nafsiyah is psychology.

The three kinds of knowledge are based on the knowledge of Allah as the only source of absolute truth, so that various scientific derivations are a single entity, not a dichotomy. Schematically, the three kinds of knowledge (kauniyah, Qouliyah and nafsiyah) can be integrated with subject groups as a form of specialization in the integration of Islamic education in learning. Completely integrated learning (integral-holistic). In other words, general and religious education are integrated in the form of: common matter integrated with religious matter (integrating general subject matter with religious education subject matter), namely inclusive Islamic values in the delivery of general lessons or otherwise religious matter integrated with common matter (integrating material religious subjects with general subjects) i.e. religion does not discriminate against general sciences. Subject groups that must be integrated with Islamic values in the study include: religion and noble character; citizenship and personality; science and technology; aesthetics; Physical, sports and health.

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

the framework of Islamic values. Third, the integrated implementation of education requires the values of Islamic education in learning in schools to be applied in an integrated manner with the needs of the community and family (Sanjaya, 2008). In reality, the integration of education can eliminate the paradoxical nature of education between the three elements so that it has implications for improving the quality (value) of students' moral and moral responsibilities.

D. CONCLUSION

Based on the description above, the integration of general education with Islamic values cannot be separated from the universality of science that must be applied in the learning process without prioritizing scientific independence. The integration of Islamic education includes: First, the perfection of Islamic values in comprehensively integrated subjects between general and religious subjects in the form of integrating general subject matter with religious education subject matter does not discriminate against general sciences. All subjects must be integrated with Islamic values in learning. Second, the integrated model, method and approach of Islamic values becomes a normative reference as a perspective of choice for teachers in carrying out teaching and learning activities. So that learning leads to the process of leader and manager by referring to the normative framework of Islamic values. Third, the implementation of education such as MTs al-Musaddadiyah which is under the auspices of the Al Musaddadiyah Garut foundation integrates pesantren-based education. The values of Islamic education in learning in madrasas are applied in an integrated manner to all subjects reinforced by the Islamic boarding school program.

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