Integration Between Religion and Science in Islamic Studies in Integrated Islamic Junior High School

Asmaldi[1], Ilyas Husti[2], Zamsiswaya[2], Syafrimen Syafril[3]
[1]Teacher Islamic Education at Islamic Junior High School Batam City, Indonesia
[2]Faculty of Education and Teaching Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
[3]Faculty of Education and Teaching Universitas Islam Negeri Raden Intan Lampung, Indonesia
✉asmaldiasmaldi75@gmail.com *

Abstract

This study aims to analyze how the integration of Islam and science in Islamic Religious Education subjects at the Integrated Islamic Junior High School in Batam so far and to find out a model of the integration of religion and science in Islamic Education subjects that are relevant to the context of the Integrated Islamic Junior High School in Batam. To answer the research questions, the research used is a qualitative with a case study approach. Research data were collected using observation, interviews, and documentation. The collected data is then analyzed using a qualitative approach. The results of the analysis show that first, there has been no integration of religion and science in Islamic education subjects at the Integrated Islamic Junior High School in Batam so far. Second, based on field data and analysis of the relevant literature, the researcher found a model of the integration of religion and science in Islamic education subjects that was relevant to the context of the Integrated Islamic Junior High School in Batam. The model in question is a Two-Way Thematic model. With the design of this integration model based on problems and needs in the field as well as relevant theories, this model is considered capable of being a solution for the unimplemented integration of religion and science in Islamic Religious Education subjects at the Integrated Islamic High School in Batam.

INTRODUCTION

In the last few years, in Indonesia, there has been a strong enthusiasm to develop science integration as a major scientific project (EL-Deghaidy et al., 2017; Gresnigt et al., 2014). This idea emerged due to the strong influence of the development of science which was controlled by Western scientists who had a dichotomous perception that separated religion and science (Syarif, 2020). For this project, there are two emerging trends. The first trend is to take advantage of the findings of science and scientific methodology for the development of Islamic

sciences, and secondly, to integrate Islamic science that is included in the group of Islamiyah with what is called 'general' science, which more realistically, its application is to base, include, and color the Islamic sciences to the 'general' sciences (Mansour, 2011).

Looking at Islam's historical era of enlightenment, scholars merged religion and science, exemplified by figures like Ibn Sina and Ibn Khaldun, indicating Islam's balanced approach to worldly and spiritual aspects. Present-day Islamic educators propose integrating diverse sciences into education, as seen in Al-Jamali's emphasis on Quranic education fostering an understanding of human responsibility towards society and nature (Günther, 2020). This highlights the interconnectedness of Islam, the natural world, and societal roles within Islamic education, affirming its integrative nature (Mahmudi et al., 2022).

In line with this, scholars such as Ahmad Tafsir and Abudin Nata emphasize Islamic teachings as the main component of Islamic education (Adib et al., 2018). By referring to the main sources of Islamic teachings which are the Quran and Sunnah, it can be identified that Islamic education is an integrative education that combines religious knowledge and general knowledge (Fuadi & Suyatno, 2020; Suparjo et al., 2021). This is in line with the opinion of Anam et al., (2022); Octaviana & Ramadhani, (2021) who states that the Al-Qur'an is an objective holy book, containing instructions for the development of knowledge. Modern knowledge, the content of its teachings is very perfect, and by the times and the discoveries of modern science.

Furthermore, the first world conference on Islamic education in 1977 in Mecca stated that the term Islamic education no longer only means theological teaching or the teaching of the Quran, Hadith, and Fiqh, but gives the meaning of education in all branches of knowledge taught from the perspective of Islam. Integration itself can be interpreted as "mingling until it becomes a complete or rounded unity. In the context of the Islamic scientific paradigm, integration of knowledge is interpreted as unification of knowledge. Integralist science (the result of integration) is a science that unites (not just combines) God's revelation and the findings of the human mind, so that it becomes a scientific principle that will not isolate God (secularism) and also does not isolate humans (Inayati & Pratama, 2022).

Scientific integration can also be seen in the principles of the Islamic education curriculum. This principle contains the paradigm of producing complete humans, humans who can integrate the faculty of dhikr and the faculty of thought, as well as humans who can harmonize the structure of life in this world and the structure of life in the afterlife. Thus, education must be based on the philosophy and basic values of Islamic education which balance the happiness of the world and the afterlife following the objective conditions of society and the reality of the world in a unified and non-dichotomous unity (Hadi, 2019).

From this explanation, it can be understood that Islamic education teaches a combination of all aspects of life with Islamic values. Islam teaches a balance between world affairs (general) and affairs of the afterlife (religion). Overestimated all knowledge comes from God and must be studied and used to increase a servant's closeness to God (ma'rifat Allah). This whole combination must be illustrated starting from the curriculum which contains various components such as learning content (Voogt et al., 2013).

Apart from the great potential implied by the objectives of Islamic education, Islamic schools within the National education system are of course required to implement the national curriculum (K13) as the formal curriculum in schools.

Islamic subjects are additional with the proportion completely handed over to schools and the percentage of the curriculum is 100% religious and 100% general. Without integration of knowledge, states a large portion of subjects required by these two curricula raises concerns about half-hearted mastery of knowledge and will make the educational process in madrasas not optimal. Thus, the integration of knowledge is necessary at the upper secondary and madrasah aliyah levels of education (Sapdi et al., 2022).

Juridically, the mandate to implement integration between religion and science also covers every level of education in Indonesia. When examined, this is as stated in the 1945 Constitution, Article 28 Paragraph 1 of the 1945 Constitution, article 31 of the 1945 Constitution, and Article 3 of the National Education System Law no. 20 of 2003 states firmly that the implementation of education is oriented towards the goal of forming the complete Indonesian human being, a human being who has faith and devotion to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen (1945 Constitution). This is also stated in Decree No. 1432/Kab. dated 20-1-1951 issued by the Ministry of Education, and Decree no. K./651 dated 20-1-1951 issued by the Ministry of Religion. The decree requires religious instruction in secular schools.

Islamic learning content needs to be given special attention so that all students can understand it with great enthusiasm so that the Islamic learning material is mastered well by every student. According to Kuntowidjoyo, integralist science is a science that unites (not just combines) God's revelation and the findings of the human mind (integralist sciences), which will not isolate God's revelation (secularism) or isolate humans (other words asceticism). Thus, the content of Islamic learning must of course be combined with other sciences with their respective positions.

Specifically, stated that the scope of the curriculum material covers all human dimensions and can touch all human potential, whether it is the motivation to use the five senses in interpreting the universe for the benefit of the further formulation of human education (Islamic education), the motivation for humans to use their intellect, through images of Allah SWT. Hasan Langroll even emphasized three materials that must be in the curriculum, namely, first, revealed knowledge which includes the Quran and Hadith as well as Arabic. Second, sciences that study humans. Third is tabi'i science which includes physics, biology, astronomy, and so on, but according to Mihalache, (2019), in essence, the only thing that differentiates science is analysis.

Referring to this, all Islamic educational institutions should follow and implement this integration in learning content. The emergence of integrated model Islamic education institutions at every level of education in Indonesia should be a model for how learning content is presented in an integrated manner. Integrated Islamic schools aim to combine religious education which is characteristic of Islamic boarding schools and modern education which is characteristic of public schools.

Even though they both combine general lessons and religious lessons, unlike Madrasas, Integrated Islamic Schools not only combine these two types of subjects in their formal curriculum but both are integrated into one student's personality. Thus, Integrated Islamic schools adopt the national curriculum, which is enriched with several additional religious subjects and Islamic moral education through the systematic insertion of Islamic values and codes of ethics both among general and religious subjects and through extracurricular activities (Engkizar et al., 2022).

At the level of the educational concept according to the integrated Islamic

school network (JSiT), the integration of knowledge in integrated Islamic schools is the instillation of religious values and moral education carried out not only through teaching Islamic religious subjects and extracurricular activities but also through general subjects. In this way, students will understand that every knowledge and science is proof of the majesty and omnipotence of God. In this way, students become indoctrinated and aware of the need to uphold Allah's sovereignty over all creatures (Arifin, 2018; Enri Auni & Hermanto, 2020).

In line with this explanation, Hafizi et al., (2022)stated that Integrated Islamic schools are the target of Muslims to gain secular and religious knowledge to face the world. Secular is the study of information in general. Junior high school students must know about science and technology and apply it in the real world. He added that integrated Islamic schools could be a solution to Indonesia's current moral problems. If the integration of knowledge is assessed only from the perspective of educational goals and concepts, then from that angle, integrated Islamic schools are categorized as successful. However, unfortunately, the success of knowledge integration cannot only be judged by the presentation of the concept alone. The main indicator of the success of science integration is non-dichotomous integration in its actual implementation in the field. In fact, to date, research findings show that scientific integration in Islamic schools can be categorized as not having been realized as expected.

Based on their research in one of the integrated Islamic schools, in 2017 found that in the implementation of integrated learning, there was still teacher inconsistency in integrating Islamic values into subjects. This is based on inconsistencies in the lesson plans prepared by the class XI high school geography and class X chemistry teachers. In line with this, Shaikh & Alam Kazmi, (2022) found that there is still a dichotomous potential in learning patterns in integrated Islamic schools. Based on his description of the integrated school education system, it is clear that the integrated concept implemented focuses on character education and is separate from subject learning.

Furthermore, found that there was no difference in science learning in Islamic schools or madrasas and public schools. This is indicated by first, the learning of science and modern knowledge is focused on the transformation of knowledge alone, there has been no effort to dialogue, dialectic, and integrate with the concepts of Islamic theology, Tafsir, Hadith, and other Islamic studies. Second, the teacher's educational background becomes a challenge in the process of integrating science and religion. Likewise, teachers with a science background have limitations in internalizing spiritual and philosophical values in an integrative manner in science learning. The same thing is also experienced by teachers with a religious education background. They have limitations in implementing Islamic studies with scientific findings in an integrative manner.

In contrast to the two research findings above, from the results of their research on how to integrate Islamic education material into the rational sciences at Islamic high school Abu Bakar Yogyakarta, Siregar, Zahra, and Bujuri found that at the philosophical level, the integration of Islamic education into the sciences rational science is found in the formulation of the school's vision and mission "to become a superior school in the aspects of science and technology and IMTAK". At the material level, Islamic education material is integrated into social science, science, mathematics, and citizenship material, while at the learning strategy level, teachers integrate verses or hadiths and their interpretations at each stage of the learning process which has an impact on improving creative thinking skills, innovative,

critical, and student learning motivation. This integration also provides an understanding that Islam is a source of rational knowledge and a source of values as explained in the Qur'an and hadith which educates students to put into practice or contextualize the knowledge gained through attitudes and behavior at school and in everyday life.

Apart from that, in his research on the integration of religious knowledge and science at Madrasah Aliyah Citra Pakar, found that the integration of religion and science at Madrasah Aliyah Citra Pakar was different from the concept of integration conveyed by educational leaders. The integration intended by Madrasah Aliyah Citra Intellectuals is the integration that occurs within scientific actors (Islamic knowledge agency/Personality Madrasah Aliyah Citra Scholar) and the responsibilities of Muslim scientists (axiology of science). Through their research on the integration of religion and science at senior high school Muhammadiyah Pekanbaru. They found that efforts to link religious knowledge and general knowledge in the school were carried out by Islamicizing the prospective carriers of knowledge that would be produced by the school. However, these efforts are predominantly carried out separately from the content of each subject.

The ultimate goal of integration is the creation of scientists or national youth who master science and practice religion as Muslims. The emergence of scientific responsibility is the result of the internalization of Islamic values among scientific activists. The findings support the opinions of Parvez Hoodbhoy, Fazlur Rahman, and Muhammad Abdus Salam who stated the importance of scientific integration by equipping humans as bearers of science with Islamic values. In other words, scientific integration is carried out by strengthening the Islam of knowledge developers.

The research findings above generally illustrate that there are differences in implementing the integration of religious knowledge and general knowledge in integrated Islamic schools. Found that the integration of religion and general science has not been implemented as described in the theoretical presentation and still contains the potential for dichotomy. Meanwhile, found that the integration of religion and general science had been implemented at both the philosophical, material, and learning strategy levels. However, found was different from Firdaus. Even though both found that scientific integration had been implemented in integrated Islamic schools, what Firdaus found illustrated that the integration intended by Madrasah Aliyah Citra Scholar was an integration that occurred within the scientific actors (Islamic knowledge agency/Personality of Madrasah Aliyah Citra Scholar) and the responsibilities of scientists. Muslim (science axiology). This means that the school implements an integration model that is adapted to the context and needs of the school.

To respond to these research findings, researchers conducted a review at three Integrated Islamic High Schools in Batam. The results of the review show that the learning content of the Islamic education subject has not been prepared in an integrated manner with general subjects. In other words, the learning content of Islamic education is not structured in a related and connected way to the learning content of science subjects. Found Researchers have not seen any efforts to dialogue, dialecticize and integrate the concepts of Islamic theology, Tafsir, Hadith, and other Islamic studies with science subjects. Through this, it is clear that the content formulation for Islamic education subjects in integrated Islamic schools has not been prepared in a way that is related to science subjects.

The results of the review also show that, there is still a dichotomous potential in learning patterns in integrated Islamic schools. Based on a review of the integrated

school education system, it appears that the concept of integration practiced by schools focuses on character education and is separate from subject learning. This means that integrated Islamic schools only attempt to integrate Islamic religious values through programs that can shape the character of students. Unfortunately, these programs are not developed side by side with the subjects. In other words, subject competency construction takes place on its own, and character formation also takes place on its own. The integration model that the author found based on a review of several integrated Islamic schools in the city of Batam leads to integration that occurs within scientific actors (Islamic knowledge agency/Personality Madrasah Aliyah Citra Scholar) and the responsibilities of Muslim scientists (axiology of science).

Based on research findings and phenomena that occur in the field, researching how to implement the integration of religious and general knowledge in other integrated Islamic schools is interesting to implement, especially at the learning content level because the curriculum can be illustrated through learning content. The aim is firstly, to confirm or reject research findings that state that integration of religious and general knowledge has not been implemented in integrated Islamic schools, and secondly to reveal differences in integration models between one integrated Islamic school and another. Furthermore, if the research results show that the integration of religious and general knowledge has not been implemented in learning content in integrated Islamic schools, then this research will offer a model that can be used as a reference for integrated Islamic schools and a model for designing learning content. Therefore, this research aims to reveal how the integration of religious and general knowledge is implemented in integrated junior high schools in the city of Batam.

LITERATURE REVIEW

As the author has stated in the background section of this article education for children in the family is an important point that should be prioritized by parents, especially in educating their monotheism. Even Bali & Fadilah, (2019) has said that the education of monotheism in children is a basic value that should be taught by parents and even the education of monotheism should start before the child is born into the world. The same opinion was also expressed that the education of tauhid in children is important to be encouraged as early as possible because it is easier to teach tauhid to a child at an early age. Even not only, in Islam, it is highly recommended that every parent give priority to the education of monotheism for children in addition to providing other basic education (Rasdiany et al., 2022).

This monotheistic education is so important, of course, every family must try the best for their children, researchers such as Kurniasari et al., (2022) have proven how varied ways parents can educate their children in the family monotheism. Of course, some of these methods are successful and vice versa, but the point here is that parents have tried their best for their children's monotheistic education. According to Thiessen & Wilkins-Laflamme, (2017); Zubairi Muzakki & Nurdin, (2022), there are various tendencies from parents to provide religious education to children, from those who hand it over to formal schools such as Islamic-based schools including Integrated Islamic Primary Schools, Junior High Schools. Integrated Islam, Madrasah Tsanawiyah, Madrasah Aliyah, Islamic boarding schools, and non-formal schools such as Rumah Tahfidz, Al-Quran Education Park, child care centers and so on. However, this does not rule out the possibility that parents' choices are more inclined towards informal education in providing their children with monotheistic

education, this is done by Muslim families who follow the preaching of the Tablighi Jama'ah.

The Tablighi Jama'ah family is one of the Muslim families that use da'wah activities as a forum for educating the religion of children in the family. According to the main orientation at the time of the founding of this da'wah, the main aim of the da'wah of the Tablighi Jama'ah founded by Shaykh Maulana Ilyas was to awaken religious spiritual values in Indian society, because at that time India was experiencing the process of Hinduism and Shuddi Sanghatan by the majority religious group (Hinduism) (Kaputra et al., 2022).

Shaykh Maulana Ilyas has made various efforts to broadcast Islam, but because it is based on education, such as establishing Madrasas, Islamic boarding schools, and preaching in mosques, only a handful of people can experience this religious experience. As a result, the preaching delivered did not make a deep impression on every Muslim individual in India (Gianisa & Le De, 2018). So alone educating children about religion in the family, parents are often neglected as individuals. In anticipating the decline of this religion, Shaikh Maulana Ilyas offered the Indian people to contribute to the Tablighi Jama'ah's da'wah, because the Tablighi Jama'ah's da'wah is a da'wah that avoids political activities and only focuses on religious practices such as preaching, prayer, dhikr and other acts of worship as well as avoid caliphate in the sect and attitude of not discriminating between members of one's group, so that the da'wah conveyed is highly accepted among society, including Indonesian society (Nursyda et al., 2021; Saputra et al., 2020).

The development of Tablighi Jama'ah's preaching in Indonesia has given color to the diversity of Muslim society, especially for Muslim families in educating children about monotheism in the family. Based on previous research studies, it was found that Tablighi Jama'ah families have their uniqueness in educating children about monotheism in the family. This uniqueness can be seen in the way or models of parents instilling monotheism education in children, such as inviting children to participate in preaching, familiarizing children with Sunnah clothing, inviting children to follow Sunnah practices implemented in the Tabligh Jama'ah preaching (Engkizar et al., 2021). Parents' choice of Tablighi Jama'ah preaching as a forum for educating children about monotheism has a positive impact on children's religious practices in their daily lives, as expressed by K, (2019); Kamaluddin et al., (2020) in the children of the Tablighi Jama'ah have their advantages compared to the children of other Muslim families in their religious beliefs, even though they are born from families with no religious education background, and don't even know about religion. Islam, but after parents contributed to the Tabligh Jama'a preaching, their children were not left behind in terms of practicing the Islamic religion such as memorizing the Quran, practicing the Sunnah, manners in society, social choices, liking ta'lim assemblies, etc.

Regarding the issue that the author raises in this research, it is known that educating children in the family is the first task that must be carried out by parents, especially regarding monotheism education, because monotheism education is a value that is directly related to the Muslim individual. Therefore, the choice of research on how to model monotheism education for children: an ethnographic study in the Tablighi Jama'ah family in Indonesia is a crucial issue that must be studied and researched in the framework of enriching the literature and exploring the style and diversity of Islamic groups in educating their children.

METHODS

This study employs a qualitative approach through a case study methodology, drawing data from twelve informants through in-depth interviews and document analysis (Febriani et al., 2022). The informants consist of three school principals, three Islamic education teachers, three Technology Science education practitioners, and three education experts from three Integrated Islamic High Schools in Batam. Document analysis encompasses various materials such as curricula, teaching materials, Learning Implementation Plans, and syllabi. The selection criteria for informants require them to be active in the field, possess relevant competence, be willing to participate, and provide truthful information (Arifin et al., 2020; Sabiruddin et al., 2021). Following interviews, transcripts were generated, and thematic analysis was conducted to extract key themes aligned with the research objectives. Thematic analysis, as suggested by Anwar et al., (2022), is facilitated by NVivo 12 qualitative analysis software. Utilizing NVivo 12 aids in visualizing research outcomes through graphs or images, ensuring clarity and comprehensibility of the findings, as advocated by (Burhanuddin et al., 2022; Eriyanti et al., 2020).

RESULT AND DISCUSSION

Integration of Religion and Science in Islamic Education Subjects at Integrated Islamic Junior High School Batam

In this research, the first stage carried out in analyzing data was categorizing the data. At this stage, researchers began to analyze the qualitative data that had been collected through interviews. In this stage, the data is broken down into separate parts and coded to label the data. The purpose of breaking down data and labeling it with codes is to compare and contrast similar phenomena in research data. This is done by collecting all pieces of data that are labeled with a certain code. The informant's answers can be categorized into four categories of answers, namely categories that show the relationship between religion and science in learning, methods and materials in learning Islamic education.

The Relationship Between Religion and Science in Learning

Based on informant statements that refer to the relationship between religion and science in learning so far, the data category "Relationship between religion and science in learning" was obtained. In this category, there are all statements obtained from research informants about the relationship between religion and science in learning at the Batam Integrated Islamic High School so far.

Based on the grouping of interview data which is included in the category "Relationship between religion and science in learning", reality was obtained indicating that the informants agreed that religion and science have a very close relationship in learning. In other words, religion and science cannot be separated in learning. This is supported by the informant's statement as follows:

> … *For science to have a soul in education, don't abandon science and religion, the practice of Islamic education must develop the integration of science which makes education more comprehensive because, in essence, Islam has never introduced the term dualism-dichotomy of science. Science and religion are placed in equal positions and portions.*

This statement indicates that religion and science are two components that are always integrated into the practice of Islamic education. In essence, Islam has never introduced the term scientific dualism-dichotomy. This means that in Islamic education, both religion and science are seen as equally important. From this statement, it can be seen that the informant views that religion and science have a

very close relationship and need to be integrated into learning. This is also supported by another statement:

> ... *In learning science, there is a lot of connection with religion. In the Quran, many things strengthen what you learn in science.*

From this statement, it can be understood that the informant views religion and science in learning as two things that must be connected. According to informants, many things can be connected between religion and science in learning. The same thing is also shown by another statement as follows:

> ... *Religion and Science must always be juxtaposed in learning so that students are always instilled in remembering Allah when studying any subject*

This statement also indicates that religion and science must always be connected in learning. Based on these statements, it can be identified that so far the informants think that religion and science must always be connected in learning at integrated Islamic junior high school Batam. Based on the results of interviews in this category, it was also found that the informants agreed that religion and science are very important and must be connected to learning. If it is not connected, there will be many negative impacts on students, and ultimately the school's vision and mission cannot be achieved. This is supported by the following statement:

> ... *The position of religion and science is equally important to form graduates who have faith and are ready to be competent because graduates are expected to have a balance between religion and science which is in line with the vision and mission.*

This is also supported by:

> ...*Science and religion are equally important. Albert Einstein, a Jewish scientist once said "Science without religion is blind, religion without science is lame." There are 2 entry points here, the first is about the importance of religion in providing science, and the second is the need for science in the practice of religion*

From the statements above, it is clear that the informants agree that religion and science are equally important in learning. Thus, the informants think that religion and science must always be connected to learning. Interview data in this category also shows that there have been efforts to link religion and science by including verses in each chapter of science subjects. However, these efforts can be categorized as minimal. In the learning process, it was found that science subject teachers still tend to focus more on delivering the science learning material they teach. There are no visible activities that lead to a discussion of the relationship between science subject matter and Islamic postulates or values. This is supported by the following statement:

> ... *So far only a few science subject teachers who have a strong religious base present science with religion.*

The statement above indicates that so far only a few science subject teachers who have a strong religious basis have presented science with religion. In other words, most science subject teachers have not at all tried to link science subjects with religion. This is also supported by the following statement:

> ...*So far, religion and science lessons have been conducted separately. "And the religious education portion only has 2 hours of lessons/week, and this is considered very insufficient if you want to form students who are devout in religious worship.*

From this statement, it can be identified that even some integrated Islamic junior high school in Batam still don't link religion and science in learning. This shows that the informants' views about the importance of religion and science in learning are in contrast to learning practices in the field. This means that although the informants think that religion and science must always be connected in learning,

in practice this view cannot be realized optimally.

Furthermore, from the perspective of the relationship between religion and science in learning Islamic education, interview data shows that there has been no connection found between learning Islamic education and science. The data shows that there have been no visible activities that lead to discussion of the relationship between religious subject matter and phenomena or matters related to science. This is supported by the following statement:

> … *So far only a few science subject teachers who have a strong religious base present science with religion.*

The statement above indicates that so far only a few science subject teachers who have a strong religious basis have presented science with religion. In other words, most science subject teachers have not at all tried to link science subjects with religion. This is also supported by the following statement:

> … *So far, religion and science lessons have been conducted separately. And the religious education portion only gets 2 hours of lessons/week, and this is considered very insufficient if you want to form students who are devout in religious worship.*

From the statement above, it can be identified that Islamic education learning at integrated Islamic junior high school Batam has not been integrated with science.

Methods for Integrating Religion and Science at Integrated Islamic Junior High School Batam

Furthermore, the data shows that the methods practiced by integrated Islamic junior high school Batam in integrating religion and science tend to lead to practices of cultivating religious values outside of subjects such as congregational prayers, reading the Quran and prayers before starting lessons, spiritual showers, and memorizing verses of the Quran. Although efforts were found in one school to include verses from the Quran in each chapter of science subjects, these efforts were still categorized as very minimal. Due to the limited competence of science teachers regarding religion, the verses listed have not been followed by discussions connected to the subject discussion. This is supported by the following statement:

> … *So far, the school has created activities that can instill Islamic values in students. Schools require students to perform congregational prayers and participate in spiritual healing. Schools also require starting every lesson with reading verses from the Quran and prayers.*

From this statement, it can be indicated that there has been no practice of integrating religion and science in learning so far. This is also supported by the following statement:

> … *Starting every activity with religious habituation and general learning begins and ends with the essence of religious wisdom.*

At first glance, this statement does contain elements of connecting religion to learning. However, even though it is carried out in learning, it still appears that what the school does is still separate from the discussion of subjects. The same thing can also be seen in the statement:

> … *Schools use science learning books which contain verses in each chapter. Science teachers in schools are required to relate these verses to the science subjects they teach.*

Even though this statement shows that in one school there was an effort to include verses from the Quran in every chapter of science subjects, this effort was still categorized as very minimal. Due to the limited competence of science teachers regarding religion, the verses listed have not been followed by discussions connected to the subject discussion. This is supported by the following statement:

> … *So far only a few science subject teachers who have a strong religious base present*

science with religion.

The statements above show that the method practiced by integrated Islamic junior high school Batam in integrating religion and science tends to lead to the practice of cultivating religious values outside of subjects such as congregational prayers, reading the Quran and prayers before starting lessons, spiritually, and memorizing verses of the Quran. Although efforts were found in one school to include verses from the Quran in each chapter of science subjects, these efforts were still categorized as very minimal. Due to the limited competence of science teachers regarding religion, the verses listed have not been followed by discussions connected to the subject discussion.

Integration of Religion and Science in Islamic Education Learning Materials at Integrated Islamic Junior High School Batam

Based on the informants' answers in this category, it was found that religion and science were not fully integrated into learning materials and could be categorized as minimal and separate. The group of answers that lead to the integration of religion and science in learning materials are categorized as minimally supported by the following statement:

> … *The relationship is very minimal because general subject teachers rarely have a good basis in religious subjects. The relationship between religious knowledge and general science is very unstable and unfair because Integrated Islamic Junior High Schools, which should focus on religious subjects, must take part in national courses which contain general subjects, religious schools but the national graduation standards are general subjects. I think it's very unbalanced.*

This statement indicates that the integration of religion and science in science learning materials can be categorized as very minimal. This is also supported by the statement:

> … *Most of the general learning subjects have not been linked to religious subjects. The relationship between religious knowledge is still separate from general subjects, only a few subjects link general learning material with religious subjects.*

From this statement, it can be understood that the majority of science subject matter has not been linked to religion. In other words, the integration between religious and science subject matter at integrated Islamic junior high school Batam is very minimal. The same thing is also found in the statement:

> … *The relationship between religious and general subject matter in school learning is not very closely related. The relationship between religion and general subjects has received little attention.*

From this statement, it can be understood that religious and general subject matter in school learning is not very closely related. Furthermore, the group of answers that lead to the integration of religion and science in learning materials which are categorized separately is supported by the following statement:

> … *General subject material is not arranged about religious subjects. The relationship between religion and general subjects is less balanced.*

From this statement, it can be understood that the subject matter of religion and science in school learning is not arranged in a related way. This is also supported by the statement:

> … *General subject material is separate from religious subjects. Learning at school focuses more on general subjects.*

The statement highlights the segregation of religious and general subject matter within school curricula. Interviews reveal that Islamic education material remains distinct from science subjects, lacking integration between the two domains.

Islamic education content is not designed to interconnect with science subjects, indicating a disconnect in curriculum alignment. Efforts to merge Islamic theology, Tafsir, Hadith, and other Islamic studies with science subjects are absent. Moreover, teacher qualifications pose a challenge to integrating religion and science effectively in integrated Islamic junior high schools in Batam. Teachers with scientific backgrounds struggle to incorporate spiritual and philosophical values into science instruction, while those with religious education backgrounds face difficulty integrating Islamic teachings with scientific concepts.

Model of Integration of Religion and Science in Islamic Education Subjects that is Appropriate to the Context of Batam Integrated Islamic Junior High School

To answer this problem formulation, the author designed a model for integrating religion and science in Islamic education subjects. The model in question is designed based on an analysis of the problems of integrating religion and science in the field, an analysis of literature to find solutions to each existing problem, and the formulation of relevant solutions into one complete integration model.

Based on the results of observations, interviews, and analysis carried out on literature related to the integration of religion and science, researchers found a model of integration of religion and science in Islamic education learning content that is appropriate to the context of the Batam Integrated Islamic High School. The model in question was obtained based on analysis of the model thematic type integrated model, interdisciplinary, dialogical interaction, and the concept of integration spiral Andromeda. Furthermore, these concepts were combined into a new model that suited the context and needs of the Batam Integrated Islamic High School. The model was then given the name "Two-Way Thematic Model.
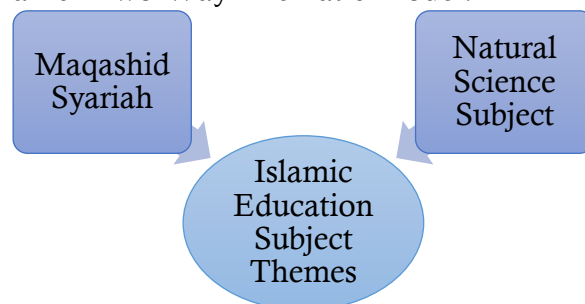

Fig 1. Two-Way Thematic Scientific Integration Model

The image above is a general description of the model Two-Way Thematic. The three circles in each corner of the image are components that must be present in this model. Furthermore, the two-way arrow that contains the monotheism paradigm and is in the middle of the image is the core of this model. The arrow shows the beginning, goal, content, and direction of the connection between one component and another. The arrow of monotheism that appears united and starts from the theme of the Islamic education subject means that the theme of Islamic education is based on and aims at the value of monotheism. The arrow also indicates that each connection of the three circles in the model must contain an element of monotheism.

The Two-Way Thematic Model is a model of integrating religion and science in the learning content of Islamic education by involving two different scientific groups, namely subjects in the Islamic religious sciences and natural sciences, along with the Islamic treasures thinking methodology, namely *Maqashid Syari'ah* in one presentation of the material integrated. This model considers that every theme and material contained in the Islamic education subject must be presented based on two relevant discussion directions (Ningsih et al., 2022; Yumnah, 2021).

The first direction is the presentation of religious education material based on

its relevance to *Maqashid Syari'ah*, and the second direction is the presentation of Islamic education material based on its relevance to themes in natural science subjects. The concept of presenting material like this refers to a variant of the Dialogical Interaction model sponsored by (the Ministry of Religion of the Republic of Indonesia, 2019). For example, a discussion of Thaharah in Islamic religious subjects is presented simultaneously and is relevant to *Maqashid Syari'ah* and discussions in natural science subjects. This concept also refers to form interdisciplinary. Interdisciplinary is a form of learning that combines many subjects into a theme, learning activities take place at the same time (Lattuca et al., 2017).

The presentation of material in this model also refers to the concept of learning thematic. Draft thematic departs from the idea that students gain the best knowledge when learning in the context of a coherent whole because they can relate what they learn to the real world. This is a type of integrated learning model. Integrated learning generally includes three types, namely connected or connect, thematic or networking, and integrated model. Type connected or connected integrating subject matter from a particular discipline. Type thematic or web developing material from a particular subject, or from several subjects or scientific disciplines.

Furthermore, the presentation of material in the Two-Way Thematic model also refers to an integrated model the integration of material is linked to several subjects or scientific disciplines). The integrated model is an integration of many topics from different subjects, but the essence is the same in one particular topic. The aim is to avoid overloading the curriculum by simply combining themes in certain subjects. The main objective of presenting learning material from two directions, namely *Maqashid Syariah* and Natural Sciences, is by the Andromeda spiral integration concept, namely to instill pure Faith, Islam, and Ihsan in students (Gucandra et al., 2021; Md Ramli, 2020). As in the Andromeda spiral concept, a real effort to realize the integration of science with Islam, faith, Islam, and pure Ihsan must be present in the implementation of several scientific disciplines to achieve competency standards for Islamic sciences that strengthen the guidelines for Islamic aqidah, worship, morals, and muamalah and the application of Islam in scientific disciplines (Fajrianti, 2022). This is done by strengthening faith, knowledge, and charity in developing various branches of knowledge with a religious approach so that Islamic values become the spirit of every branch of knowledge and its application.

The main key to this Two-Way Thematic Model is the integration and relevance between the three components which are presented hierarchically. The three components in question are the theme and subject matter content of Islamic education, *Maqashid shari'ah*, and natural sciences. The Islamic education component automatically attaches the element of monotheism. In other words, this model originates and leads to monotheism by placing Islamic education at the highest hierarchy, *Maqashid Syariah* as a link between Islamic education and natural science and natural science itself in the next hierarchy. The loss of one component can cause the failure of this model because the three components work side by side and support each other to achieve complete scientific integration.

Referring to this, in this case, *Maqhasid Syari'ah* as a component functions as a culture of critical thinking for students based on verses *Qauliyyah* and *Kauniyyah* as a liaison between Islamic education subjects and natural science subjects. Maqhasid Syariah, which in this research is understood as a methodology for answering the question of why something is prescribed by analyzing verses *Qauliyyah* and *Kauniyyah* in line with the integration paradigm Spiral Andromeda.

Sentence *Qauliyyah* in this model is also represented by the subject of Islamic education, and verse *Kauniyyah* is also represented by Natural Sciences. By placing *Maqashid Syariah* which contains verse paradigms *Qauliyyah* and *Kauniyyah* as a link between these two components, the analysis of verse *Qauliyah* on Islamic education subjects and *Kauniyyah* in natural science subjects is becoming increasingly strengthened. By strengthening this, maximizing monotheism as the main source and goal of scientific integration in this model can be realized. According to Prof. Dr. H. Muhammad Nazir is called the Qurani paradigm. This Quranic paradigm is found in the Andromeda spiral integration concept.

As developed by Universitas Islam Negeri Suska Riau, the concept *Andromeda* which consists of three spirals (two arranged diagonally, one perpendicular), is a unity of three fields of knowledge (signs from Allah) in the *afaq* (universe or macro-cosmos) which is represented by natural science, which is in *anfus* (human or micro-cosmos) is represented by social science, and what is in the Quran itself which can show that the Quran is haqq (contains and carries truth) is represented by religious science.

By referring to this concept, Islamic education subjects in the Two-Way Thematic Integration model refer to the signs from Allah in the Quran which can show that the Quran is haqq. Furthermore, *Maqashid Syariah* in this model apart from aiming to understand the signs from Allah in the *anfus* (human or micro-cosmos) also aims to understand the signs from Allah in the Quran. Based on the concept of *Maqashid Syariah* itself which aims to understand every aim and purpose of stipulating something in the context of human benefit, such goals are closely related to human social life. This means that *Maqashid Syariah* views the Shari'a from the perspective of the benefit of humans themselves and their social life.

Furthermore, natural science subjects in the Two-Way Thematic model refer to (signs from Allah) that exist in the *afaq* (universe or macro-cosmos) in the Andromeda spiral integration concept. In this model, the integration of Islamic education subjects and natural sciences is linked to *Maqashid Syariah* because in essence *Maqashid Syariah* itself can relate to the enactment of something from a natural sciences perspective. Thus, *Maqashid Syariah* in the Two-Way Thematic model is a component that is directly related to some of the concepts of signs from Allah in the Qur'an, signs from Allah that exist in the *anfus* (human or micro-cosmos), and signs from Allah in the *afaq* (universe or macro-cosmos).

Figure 1 also explains how the Bidirectional Thematic model works. The themes in the top circle are themes and the material contained in them that must be presented in learning. In this case, the themes in question are themes in Islamic education subjects. Thus, the themes in Islamic education subjects are at the top of the hierarchy and become a reference for *Maqashid Syariah* and natural science material which is presented side by side in learning.

Based on this, Islamic education material is presented side by side in a relevant manner with *Maqashid* sharia as the first direction, and natural sciences as the second direction. With Islamic education material tied to the value of monotheism, the presentation of material from both directions must contain elements that can increase students' monotheism value. The way it works can be seen in the following picture:
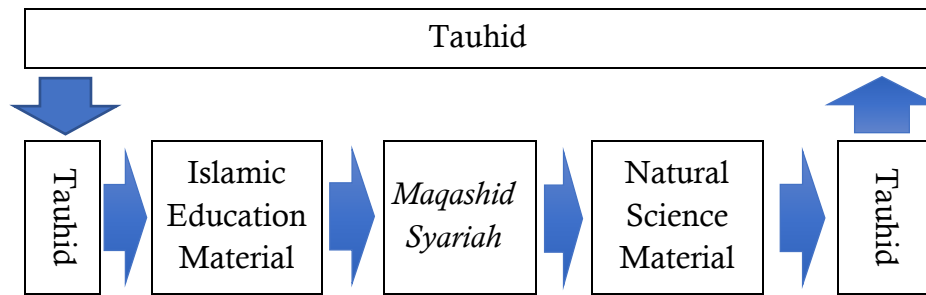
Fig 2. How The Two-Way Thematic Integration Model Works

As can be seen in the picture, the connecting medium between Islamic education material and natural science material is *Maqashid Syariah*. Apart from that, the dimensions of monotheism found at the beginning, end, and top of the picture emphasize that the preparation of the material is carried out based on a monotheism framework. This means that the preparation of learning materials must be carried out with consideration of providing the value of knowledge for learning participants. Thus, the value of monotheism becomes the basis and main goal of integrating Islamic education with natural sciences in preparing the material.

In this model, the presentation of material must first be based on an in-depth analysis of the relevance of the themes and material contained in Islamic education subjects with *Maqashid Syariah* and material in Natural Sciences subjects. The analysis in question aims to avoid a disconnect between the presentation of material on one topic and another. Analysis in this model begins by studying each theme in Islamic education subjects, *Maqashid Syariah* which is relevant to the theme, and themes in natural science subjects. This analysis will ultimately produce several themes that are mutually relevant to three scientific groups. For example, the theme of reproduction in the natural sciences may have relevance to themes in Islamic education and *Maqashid Syariah*. Another example, the *thaharah* theme in Islamic education may have relevance to the environmental theme in Natural Sciences.

This analysis was carried out by first studying the theme of Islamic education from the perspective of *Maqashid Syariah*. The aim is to find out the purpose, wisdom, and reasons for enacting a law contained in the theme of Islamic education from a scientific perspective. By knowing this, in the next stage the theme of Islamic education which has been analyzed based on the *Maqashid Syariah* angle, will study its relevance to the themes in Natural Sciences.

The results of the theme analysis were then continued with theme grouping. Mutually relevant themes based on the results of the analysis are then grouped into several groups. This was done to see the strength of relevance between each theme. This process will ultimately produce groups of themes that are categorized as very relevant and quite relevant. Theme grouping also aims to select *Maqashid Syariah* material that is relevant and can link material in Islamic education subjects with natural sciences.

The final process is organizing the themes into one complete theme. This process aims to present materials on each scientific group theme in a connected manner. This process also aims to produce a hierarchy of discussion of scientific groups. What this means is that there is a discussion of scientific groups that will be at the beginning, in the middle, or at the end. As explained at the beginning, the theme of the religious scientific family is at the top of the hierarchy and must be placed at the beginning, with *Maqashid Syariah* in the next hierarchy as a link, and Natural Sciences in the next hierarchy.

CONCLUSION

From the findings of the data analysis, it can be inferred that the integration of religion and science in Islamic education subjects at integrated Islamic Junior High Schools in Batam is evident in both methodological and material aspects. Methodologically, there is a lack of specific techniques for integrating religion and science, with a predominant focus on character education separate from subject learning. While efforts to incorporate religious verses into science subjects exist, they remain minimal and inconsistent due to inadequate preparation and limited teacher competence in handling religious discussions. Moreover, the material in Islamic education subjects has not been systematically integrated with science subjects, lacking a structured connection between the two. However, through the exploration of various integration models, a new approach named the "Two-Way Thematic Model" has been proposed, tailored to the context and requirements of Batam Integrated Islamic High Schools. By addressing field challenges and drawing from relevant theories, this model offers a promising solution to the current deficiency in religious and scientific integration within the school's curriculum.

REFERENCES

Adib, M., Nuriz, F., & Awang, J. (2018). Islamic Education in Indonesia: Study of Azyumardi Azra'S Thought. *Ar-Raniry: International Journal of Islamic Studies*, *5*(2), 205–224. https://doi.org/http://dx.doi.org/10.22373/jar.v5i2.9836

Anam, H., Yusuf, M. A., & Saada, S. (2022). Kedudukan Al-Quran Dan Hadis Sebagai Dasar Pendidikan Islam. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, *7*(2), 15. https://doi.org/10.24235/tarbawi.v7i2.11573

Anwar, F., Taqiyuddin, M. F., Wijaya, K., Azmi, M. C. Y., & Izharman, I. (2022). Implementation of Talaqqi, Sima'i, Wahdah, Talqin and Kitabah Methods in Memorizing The Qur'an: How Do Teachers Guide Students. *Khalifa: Journal of Islamic Education*, *6*(2), 152. https://doi.org/10.24036/kjie.v6i2.151

Arifin, Z. (2018). Al-Ghazali's Thought of Islamic Education And it's Relevance with the Modern Education. *Khalifa: Journal of Islamic Education*, *2*(1), 1. https://doi.org/10.24036/kjie.v2i1.18

Arifin, Z., Lestari, R., Husna, L., & Rustiya, R. (2020). Shaping Student Character Through Daily Life Activities: Study of Female Students at Wisma Alamanda. *International Journal of Multidisciplinary Research of Higher Education*, *3*(1), 1–8. https://doi.org/10.24036/ijmurhica.v3i1.169

Bali, M. M. E. I., & Fadilah, N. (2019). Internalisasi Karakter Religius Di Sekolah Menengah Pertama Nurul Jadid. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, *9*(1), 1689–1699. https://doi.org/10.22373/jm.v9i1.4125

Burhanuddin, B., Ramadan, D., Nursyda, F., Marianti, E., & Safitri, W. (2022). Teacher's Strategies for Increasing Students' Interest in Learning Moral Lessons. *International Journal of Multidisciplinary Research of Higher Education*, *5*(3), 108–114. https://doi.org/10.24036/ijmurhica.v5i3.138

EL-Deghaidy, H., Mansour, N., Alzaghibi, M., & Alhammad, K. (2017). Context of STEM integration in schools: Views from in-service science teachers. *Eurasia Journal of Mathematics, Science and Technology Education*, *13*(6), 2459–2484. https://doi.org/10.12973/EURASIA.2017.01235A

Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi

Jamaat Community. *Ta'dib*, *24*(2), 299. https://doi.org/10.31958/jt.v24i2.4847

Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, *1*(1), 54–67. https://doi.org/10.24036/insight.v1i1.27

Enri Auni, A. K., & Hermanto, H. (2020). Islamization of Melayu-Nusantara Society through Language Approach according to Syed Muhammad Naquib Al-Attas. *Khalifa: Journal of Islamic Education*, *4*(1), 49. https://doi.org/10.24036/kjie.v4i1.41

Eriyanti, F., Engkizar, E., Alhadi, Z., Moeis, I., Murniyetti, M., Yulastri, A., & Syafril, S. (2020). The Impact of Government Policies towards the Economy and Education of Fishermen's Children in Padang City. *IOP Conference Series: Earth and Environmental Science*, *469*(1), 1–7. https://doi.org/10.1088/1755-1315/469/1/012057

Fajrianti, L. (2022). Konsep Implementasi Bisnis Multi Level Marketing (Mlm) Berdasarkan Tinjauan Fiqih Muamalah dengan Penerapan Nilai-Nilai Islam Berlandaskan Alqur'an dan Hadist. *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies*, *4*(2), 111–122. https://doi.org/10.32505/lentera.v4i2.4596

Febriani, A., Ottilapoyil, S., Zulfikri, Z., & Mayesta, M. (2022). Model of Parents' and Teachers' Cooperation in Developing Learners' Religious Character. *International Journal of Islamic Studies Higher Education*, *1*(2), 133–150. https://doi.org/10.24036/insight.v1i2.19

Fuadi, A., & Suyatno, S. (2020). Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School. *Randwick International of Social Science Journal*, *1*(3), 555–570. https://doi.org/10.47175/rissj.v1i3.108

Gianisa, A., & Le De, L. (2018). The role of religious beliefs and practices in disaster: The case study of 2009 earthquake in Padang city, Indonesia. *Disaster Prevention and Management: An International Journal*, *27*(1), 74–86. https://doi.org/10.1108/DPM-10-2017-0238

Gresnigt, R., Taconis, R., van Keulen, H., Gravemeijer, K., & Baartman, L. (2014). Promoting science and technology in primary education: a review of integrated curricula. *Studies in Science Education*, *50*(1), 47–84. https://doi.org/10.1080/03057267.2013.877694

Gucandra, Y., Efendi, E., Mutathahirin, M., & Rahman, I. (2021). Islamic Education as an Instrument of Maqashid Al Syariah: Study of the Thought of Sheikh Sulaiman Ar-Rasuli. *Diniyyah Jurnal*, *8*(2), 1–11. https://doi.org/https://dj.jurnalstitdiniyyahputeri.org/index.php/dj/article/view/1

Günther, S. (2020). Islamic education, its culture, content and methods: An introduction. In *Islamic History and Civilization* (Vol. 172, pp. 1–39). https://doi.org/10.1163/9789004413214_002

Hadi, N. (2019). Concept of Educational Values for Tauhid Nation Education System Perspective. *Indonesian Journal of Islamic Education Studies (IJIES)*, *2*(1), 1–16. https://doi.org/10.33367/ijies.v2i1.652

Hafizi, M. Z. A. A. Al, Satrianis, S., Ikhsan, M., Putra, P. E., Violanita, U., & Syafrizal, S. (2022). The Level of Knowledge and Practice of Students Regarding Worship in Senior High Schools. *International Journal of Multidisciplinary Research of Higher Education*, *5*(4), 120–126. https://doi.org/10.24036/ijmurhica.v5i4.148

Inayati, A. A., & Pratama, A. B. (2022). Epistemology in Islam: The Integration of

Science and Religion According to Kuntowijoyo and Its Correlation with the National Law Establishment. *Tasfiyah: Jurnal Pemikiran Islam*, *6*(1), 65. https://doi.org/10.21111/tasfiyah.v6i1.7280

K, M. (2019). Building Students' Emotional Quotient Through Religion Teaching in Public Higher Institution. *Khalifa: Journal of Islamic Education*, *3*(1), 56. https://doi.org/10.24036/kjie.v3i1.23

Kamaluddin, M., Adawiyah, A., & Rusdin, R. (2020). Improving Emotional and Spiritual Intelligence of Students through Aqidah Morals. *International Journal of Contemporary Islamic Education*, *2*(2), 91–107. https://doi.org/10.24239/ijcied.vol2.iss2.22

Kaputra, S., Rivauzi, A., Jaafar, A., & Kakoh, N. A. (2022). Model of Tawhid Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia. *Khalifa: Journal of Islamic Education*, *6*(1), 120. https://doi.org/10.24036/kjie.v6i1.124

Kurniasari, V., Narulita, S., & Wajdi, F. (2022). Pola Asuh Orangtua Dalam Membentuk Karakter Religiusitas Anak. *Mozaic : Islam Nusantara*, *8*(1), 1–24. https://doi.org/10.47776/mozaic.v8i1.281

Lattuca, L. R., Knight, D. B., Ro, H. K., & Novoselich, B. J. (2017). Supporting the Development of Engineers' Interdisciplinary Competence. *Journal of Engineering Education*, *106*(1), 71–97. https://doi.org/10.1002/jee.20155

Mahmudi, M., Sumarni, S., & Faiz, F. (2022). Integration of Science and Religion: Implications for Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *14*(1), 303–316. https://doi.org/10.37680/qalamuna.v14i1.4102

Mansour, N. (2011). Science teachers' views of science and religion vs. the Islamic perspective: Conflicting or compatible? *Science Education*, *95*(2), 281–309. https://doi.org/10.1002/sce.20418

Maulana, F. I., & Pratama, F. C. (2021). The sustainable development goals in boon pring tourism village turen malang with swot methods. In A. L., R. null, R. A., Y. H., & M. A. (Eds.), *IOP Conference Series: Earth and Environmental Science* (Vol. 739, Issue 1). IOP Publishing Ltd. https://doi.org/10.1088/1755-1315/739/1/012051

Md Ramli, R. (2020). the Principle of Natural Resources Management Based on Maqasid Al-Shari'Ah: a Conceptual Framework. *International Journal of Islamic Economics and Finance Research*, *3*(1), 2636–9419. https://doi.org/https://doi.org/10.53840/ijiefer12

Mihalache, G. (2019). Heuristic inquiry: Differentiated from descriptive phenomenology and aligned with transpersonal research methods. *Humanistic Psychologist*, *47*(2), 136–157. https://doi.org/10.1037/hum0000125

Ningsih, T., Purnomo, S., Muflihah, M., & Wijayanti, D. (2022). Integration of Science and Religion in Value Education. *IJORER : International Journal of Recent Educational Research*, *3*(5), 569–583. https://doi.org/10.46245/ijorer.v3i5.248

Nursyda, F., Hidayati, H., & Kartini, F. (2021). The Phenomenological of Mamakiah Activities for Islamic Boarding School Students in Indonesia: What Are the Values and Goals? *International Journal of Multidisciplinary Research of Higher Education*, *4*(4), 156–163. https://doi.org/10.24036/ijmurhica.v4i4.97

Octaviana, D., & Ramadhani, R. (2021). HAKIKAT MANUSIA: Pengetahuan (Knowladge), Ilmu Pengetahuan (Sains), Filsafat Dan Agama. *Jurnal Tawadhu*, *5*(2), 143–159. https://doi.org/https://doi.org/10.52802/twd.v5i2.227

Rasdiany, A. N., Putri, V. Y., Azizah, D. D., Asril, Z., & Albizar, A. (2022). Motivation of Parents to Choose Religious Educational Institutions as Means of

Child Education. *International Journal of Multidisciplinary Research of Higher Education*, *5*(1), 10–17. https://doi.org/10.24036/ijmurhica.v5i1.123

Sabiruddin, S., Sindy, S., Rasella, R., & Fadilah, I. (2021). Problems of Santri in Memorizing the Qur'an at the Khalid Bin Walid Islamic Boarding School. *International Journal of Multidisciplinary Research of Higher Education*, *4*(1), 11–18. https://doi.org/10.24036/ijmurhica.v4i1.150

Sapdi, R. M., Masykhur, A., Sada, H. J., & Anwar, C. (2022). Policy Study on The Implementation of Islamic Education at The Secondary Level and Islamic Higher Education of 2006 - 2020. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *13*(2), 293–323. http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/16052%0Ahttp://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/viewFile/16052/6059

Saputra, I., Ritonga, F. A., Sikumbang, A. T., & Zainun, Z. (2020). Membentuk Kepribadian Islam melalui Strategi Komunikasi Lembaga Dakwah Kampus (LDK) di STMIK Budi Darma Medan. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, *14*(1), 125–138. https://doi.org/10.24090/komunika.v14i1.3644

Shaikh, A. L., & Alam Kazmi, S. H. (2022). Exploring marketing orientation in integrated Islamic schools. *Journal of Islamic Marketing*, *13*(8), 1609–1638. https://doi.org/10.1108/JIMA-11-2019-0241

Suparjo, Hanif, M., & Indianto, S. D. (2021). Developing Islamic Science Based Integrated Teaching Materials for Islamic Education in Islamic High School. *Pegem Egitim ve Ogretim Dergisi*, *11*(4), 282–289. https://doi.org/10.47750/pegegog.11.04.27

Syarif, F. (2020). Reintegration of Religious Knowledge and General Knowledge (Criticism of the Discourse of Science Dichotomy). *Transformatif*, *4*(1), 1–18. https://doi.org/10.23971/tf.v4i1.1850

Thiessen, J., & Wilkins-Laflamme, S. (2017). Becoming a Religious None: Irreligious Socialization and Disaffiliation. *Journal for the Scientific Study of Religion*, *56*(1), 64–82. https://doi.org/10.1111/jssr.12319

Voogt, J., Fisser, P., Pareja Roblin, N., Tondeur, J., & van Braak, J. (2013). Technological pedagogical content knowledge - A review of the literature. *Journal of Computer Assisted Learning*, *29*(2), 109–121. https://doi.org/10.1111/j.1365-2729.2012.00487.x

Yumnah, S. (2021). The Learning Model of Islamic Education in Al-Ihsan Integrated Islamic Basic Schools (SDIT) Pasuruan. *JIE (Journal of Islamic Education)*, *6*(1), 94. https://doi.org/10.52615/jie.v6i1.212

Zubairi Muzakki, & Nurdin, N. (2022). Formation of Student Character in Islamic Religious Education. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, *3*(3), 937–948. https://doi.org/10.62775/edukasia.v3i3.219