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Integration of Islamic Religious Education, Al Quran Science and General School Subjects at Adzkie Babalan Integrated Islamic Junior High School, Langkat Regency

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Abstract

This research is motivated by the dichotomy of Islamic Religious Education with general learning in junior secondary education in Integrated Islamic schools which today are increasingly seen in the world of education, especially Islamic education. The method used in this study is qualitative phenomenology. The collection method was carried out by observation, documentation, and interviews. To obtain the validity of the data, it is tested with validity and data analysis which includes data reduction, data presentation and conclusion drawn. The planning guide is a combination of the official curriculum and the JSIT curriculum consisting of the Independent and INTEGRATED Curriculum Learning Implementation Plan (Exploratory Study, Formulate, Presentation, Apply Dunia'wi Ukhra'wi). The implementation of learning integration is in the classroom delivered by general subject teachers to provide understanding and awareness to students about the learning integration materials of PAI, Qur'an and General Sciences. This integration is synergized in supporting programs such as masta (student ta'aruf period), mabit (night of faith and taqwa development), dauroh (training), BPI (Islamic Personal Development), worship habituation. The analysis method in this paper adopts the basic principles of value education in Islam, namely monotheism, science and morals, which is based on the scientific integration between general science and religious science (non-dichotomous). The integration of Islamic values in general subjects is manifested in the learning pattern of PAI and Qur'an Science which comprehensively (integral-holistic) respects the existence of general subjects as general sciences and Islamic studies as religious sciences while responding to the needs of society and families. In its implementation, the learning heeds the values of monotheism, stimulates the continuous search for knowledge and pays attention to the moral and noble aspects of students.

Keywords: *Al-Qur'an; Educational Integration; PAI; Al-Qur'an Science; General School Subjects.*

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Introduction

The dichotomy of science has made Muslims trapped in a wrong and incomplete understanding of the structure of science [1]. There are two main foundations in incorporating religious values into education. *First*, the 1945 Constitution (Amendment version), Article 31, paragraph 3 (2002: 24) states, "The government seeks and implements a national education system, which increases faith and piety as well as noble morals in order to educate the life of the nation, which is regulated by law." *Second*, article 31, paragraph 5 which states, "The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind." The two laws hint at the integration of religious values in learning [2]. The mandate of the constitution proves that the purpose of education in Indonesia is not only to develop potential and educate but also to form human beings with religious character [2].

Muslims have been understood that the science that must be understood is only religious knowledge that is derived from the revelation revealed by Allah, both in the form of the Qur'an and the hadith of the prophet (scriptural), while the general science developed by the human mind because of its interaction with the universe (nonscriptural) is considered secular and not mandatory to be studied [3]. As a result, Muslims have fallen into the dark ages and become far behind Western nations [3].

Imran Siregar[4] revealed that there are several factors causing the problem:

- a. The teaching and learning process of religious education subjects in schools is treated the same as general lessons;
- b. The characteristic of religious subjects is to instill the values, attitudes and behaviors of students. The curriculum needed is to contain material about essential materials that are oriented to the *process base* rather than the *content base*;
- c. There has not been optimal 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.

In fact, in schools today there is more emphasis on instilling concepts, formulas, and theories. Subjects and lesson hours in schools are dominated by the field of general science, while religious education is very minimal, so that education in Indonesia seems secularism [6]. What is the point of being smart but not moral, what is the point of being number one if it turns out that there are still frequent fights. So, the role of religious values is very important in every educational process that occurs in schools.

Because the formation of people who believe and are pious and have noble character cannot be formed without the role of religion. The implementation of education in schools, both in elementary, junior high and high school/vocational schools always receives various criticisms and also negative responses [7]. Moreover, there are still indications of a dichotomy between madrasahs and public schools [8]. There is an inequality between the role of madrasahs and the role of public schools in instilling Islamic values in the two educational institutions [9].

Madrasah as an educational institution that exists under the umbrella of the Ministry of Religion is a government institution that handles Islamic religious affairs [10]. In contrast, the existing public schools do not deal with Islam [11]. The impact is as if there has been neglect of the Islamic generation in public schools to become a generation that is knowledgeable but does not have faith. After all, the majority of Indonesian people embrace Islam.

Therefore, it is likely that the majority of students who attend public schools are Muslims. The wrong paradigm that limits religious knowledge to madrasah or pesantren institutions only, will slowly distance public school students from instilling faith and piety [12]. However, the school does not seem to be aware of this [13]. There is a process of allowing this paradigm to indoctrinate the minds of the successors of Islam [14]. The school's vision is only passive on how to get students to pass the exam with good grades. Public schools are only places to provide general science teaching, while Islamic education is less paid attention [15].

In general, it can be seen that Integrated Islamic Junior High School (IT) is a junior high school that was born from the integration of Islamic religious education and general education [16]. So that from the initial stage alone, integration has been carried out, so that of course the vision and mission of the integration process produce breakthroughs and can be the basis for reassessing the educational process in Indonesia [17].

At SMP IT Adzki Babalan seeks to implement an integrated learning system between general lessons and Islamic religious lessons. Every teacher, both teachers of Islamic subjects and general subjects, is expected to play a role in incorporating Islamic religious values in their lessons, teaching Islamic morals and maintaining their deeds of worship [18]. In each lesson, all subject teachers are expected to provide advice, guide students to implement Islamic teachings in their lives both at school and at home.

SMP IT Adzki Babalan Langkat Regency held an Islamic study which was attended by students with the hope of increasing religious knowledge and practicing Islamic teachings so that students could learn more about Islamic Science and be able to instill the values of Islamic teachings in themselves [19].

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Islamic Religious Education is a subject whose existence is separate from other subjects. For example, at the general education level starting from elementary to tertiary, Islamic Religious Education is part of the subject or field of study that must be studied by every student, while in religious education such as madrasas, Islamic Religious Education becomes several separate subjects, namely the Qur'an, Hadith, Fiqh, and Islamic Cultural History [23]. This means that the scope of religious education only focuses on the religious aspects themselves which are sourced from the Qur'an and Hadith without linking general scientific principles that are seen as more worldly, on the contrary, general subjects such as biology, physics, economics, and so on in their study only focus on theoretical scientific theories [24]. Such a phenomenon produces the impression that religious education only runs without the support of science and technology and general science [25]. Meanwhile, common knowledge only assumes that general knowledge only runs without religious interference.

This dichotomous pattern is widely found to this day. The religious sciences are oriented towards the end of religious science. While the general sciences are oriented to the end of the religious sciences [26]. This phenomenon is then interesting to research in public schools [27]. This research took research at Adzkia Babalan IT Junior High School [28]. This school is a representation of the school which is a form of community participation in the dichotomy of religious science and general science.

Islamic Religious Education at SMP IT Adzkia Babalan not only refers to the national curriculum implemented by the government, but also uses the JSIT curriculum in it [5]. The purpose of holding these two types of curriculum is so that Islamic Religious Education and General Lessons can be well integrated.

The results of the 2000 study of Religious Research and Development and Training show that the decline in the morals and morals of students is due, among other things, to the religious education curriculum that is too material-dense, and the material prioritizes aspects of thinking rather than building a complete religious awareness[1]. Therefore, this often raises questions among the community, about how the role of education in schools in fostering faith and piety and changing the disposition and personality of the nation's children in accordance with the goals of national education [4]. Until finally it seems that efforts to foster faith and piety of the nation are the main duties and responsibilities of education in schools apart from of course education in the family.

Thus, both the state, society and all parties must strive to improve the quality of education in schools and try to reduce and even eliminate various existing weaknesses and shortcomings. For this reason, one of the offers to solve the above problem is to instill spiritual values in the subject matter, especially in general subject matter. The analysis method in this paper adopts the basic principles of PAI, Qur'anic Science, and General Subjects based on the scientific integration between general science and religious science.

Method

This study uses a type of qualitative phenomenological research. Qualitative Phenomenology has the purpose of interpreting and explaining the experiences experienced by a person in this life, including experiences when interacting with others and the surrounding environment [29]. In the context of qualitative research, the presence of a phenomenon can be interpreted as something that exists and appears in the researcher's consciousness by using certain methods and explanations of how the process of something becomes clear and real [30]. In phenomenological research, it focuses on finding, studying and conveying the meaning of phenomena, events that occur and their relationship with ordinary people in certain situations [31]. Qualitative research is included in pure qualitative research because in its implementation it is based on an effort to understand and describe the intrinsic characteristics of the phenomena that occur in oneself [32].

This research was carried out using the elaboration of methods and steps carried out by exploring details using a qualitative approach [33]. The researcher chose to use this method with the balancing material that the phenomena being

studied include phenomena that require the use of observation and deeper observation and not using numerical or statistical models [34]. In addition, with qualitative research, it will be easier when dealing with real conditions or actual data. Qualitative research was chosen for the reason that it was close and easy to access information related to research [35]. In addition, another reason is because of the closeness between researchers and respondents, in terms of information delivery, it will be more open and transparent so that the data collected will be more in-depth [5].

In this study, the data sources used by the researcher used primary data sources and secondary data sources. The primary data sources in the study were PAI teachers, Qur'an teachers, and General Subjects teachers. Meanwhile, the secondary data source is to conduct interviews with the principal, the vice president of the curriculum section, and students directly. The data collection method is by observation, interview, and documentation methods.

Results and Discussion

Islamic Education Values Integration Program at Adzkie Babalan IT Junior High School

The integration of values in learning/education is a process of guidance through role models and teachers who are oriented towards instilling life values which include religious, cultural, ethical and aesthetic values towards the formation of students who have religious spiritual intelligence, self-control, intact personality, noble character, and the skills needed by themselves, including society and the State.

Educational institutions must be good at compiling educational programs because with the program, educational goals will be achieved perfectly. Education is a conscious, systematic and planned effort that aims to form human beings with personalities in accordance with the character of society and nation and equip humans to have the ability and independence to face life's challenges. Thus, education is supposed to develop three important aspects which include intelligence, personality, and skills [6].

The concept of integration is a whole, undivided and scattered unit. Integration includes the needs or completeness of the members who form a unit with a close, harmonious and friendly relationship between the members of the unit. Meanwhile, what is meant by the integration of values in learning is the process of integrating certain values into another concept so that it becomes a coherent and inseparable unit or the process of blending until it becomes a complete and unanimous unit [36]. In another explanation, the unity of coherence between general learning and religion is applied in the form of: science

matter integrated with religious matter, namely inclusive Islamic values in the delivery of science learning or vice versa, religious matter integrated with science matter, namely religion does not define natural science. The integration of Islamic values with knowledge also means a union between science and religious science through various forms of means and role models in learning with the main goal so that students when studying the knowledge not only increase their knowledge, but also have implications for increasing the awareness of students' closeness to their God, so as to make improvements in their morals.

In achieving learning goals, what needs to be done is to create an active, creative and interesting learning process situation, and emphasize the substance of the use of methods and the assessment of effectiveness. As explained by Sanjaya, the curriculum guidelines as an educational practice are the actualization of the curriculum as a guideline [7]. With this, the purpose of implementing the integrated curriculum at SMP IT Adzkie Babalan is basically the interaction carried out by educators and students in the process of implementing learning carried out in the classroom and outside the classroom.

IT schools are basically a process of integration where general education but has Islamic characteristics, so it is possible that the practice for the integral process of education is better understood than in public schools. The programs launched by schools in their integration are, integration programs in classroom learning, group programs or also known as Islamic Group Discussion (IGD), and programs to create an Islamic environment.

The first program, namely the integration program in the learning process in the classroom, according to the researcher, has been implemented with 80% and is quite good, because every teacher has basically been required that all teachers at Adzkie Babalan IT Junior High School are religious teachers, even though the teacher actually teaches general subjects.

In accordance with the opinion of science integration figures, Al-Atas explained that the Islamization of science is carried out by two interrelated processes. First, it isolates the key elements and concepts that make up Western civilization from modern scientific disciplines, especially in the humanities. Thus the natural sciences, physics and their applications must be subordinated to Islamic teachings, especially in facts and other theoretical formulations [37]. Facts are considered untrue if they are contrary to the Islamic view of life. Modern science must also be researched and examined in relation to the concepts, methods, presumptions, symbols and systems adhered to, including the empirical and rational aspects thereof, ethical values, interpretation and historicity, the theoretical construction of science, presumptions related to the world and the rationality of the scientific process, etc [38]. The foreign elements

and concepts that must be isolated because they undermine the teachings of Islam are: the concept of dualism which includes essence and truth, the doctrine of humanism, secular ideology, the concept of tragedy, especially in literature. These elements must be isolated because they have shaped Western thought and civilization and have been contagious among Muslims.

Second, it incorporates Islamic elements and key concepts in every relevant field of modern science. Al-Atas suggests that the main elements and concepts of Islam take over foreign elements and concepts that have been isolated. The main concepts of Islam that must be included in the field of science are: the concept of man (al-insān), knowledge (al-ilm and almarifah), wisdom (al-hikmah), justice (al-adl), right deeds (al-amal) and the concept of universality (kulliyyah al-jamī'ah) [8].

Why is it categorized as good because basically the process carried out in the integration process which is generally often carried out is:

- a. Seeking the basis and equivalence of concepts, theories of general subjects excavated from the Qur'an and the Hadith of the Prophet.
- b. Taking or learning the concepts and theories of general subjects is then combined with PAI subjects.
- c. Comparing the Qur'an with science so that it can be scientifically proven and faced with scientific methodology.

From the researcher, the researcher obtained information that the teacher had indeed looked for material related to the material to be taught from the beginning of learning. The teacher starts the learning by starting from prayer, recording the student's attendance, repeating the previous material, then this is where the teacher conveys the verses of the Qur'an related to the learning material, and then mentions the learning goals that must be achieved.

With the integration process carried out by the teacher, students know more about the verses related to the material they are learning, so as to form an Islamic character in students.

The second program, IGD (Islamic Group Discussion) is a learning program outside the classroom or outside the learning process in the classroom, in this school holds discussion activities where this discussion discusses Islamic education materials, but does not only focus on Islamic materials but also discusses general materials. Based on the findings of researchers at SMP IT Adzkie Babalan, the formulation of the objectives of this integrated program aims to realize the school's vision, which is to produce intelligent, faithful, skilled 21st century and insightful graduates in the scope of life.

Implementation of Integration of Islamic Religious Education with General Subjects

Based on the results of several observations by researchers at SMP IT Adzkie Babalan, the implementation of integrated learning is carried out referring to the integration learning model of IFIAS (international federation of institutes of advance study). This can be seen from the learning process carried out in the classroom by teachers and students where at all times teachers always convey religious moral messages in every learning material, be it English, science, social studies, or other learning materials such as mathematics.

In each delivery, the teacher always emphasizes positive values that must be internalized into the minds of students who are opposed to negative values based on the Qur'an as a source of reference for these values. This is in accordance with the IFIAS integrative learning model represented by the model, which is that the main source of reference in every moral message conveyed in the learning process at SMP IT Adzkie Babalan is the Qur'an where the main message is the message about Allah or monotheism [9]. Then the next message is to emphasize the duties and obligations of humans created in this world only to worship or worship Allah swt. Furthermore, the message about if it enters the realm of knowledge, the student is introduced to the good and bad, and the positive and negative values [10]. Such a series is very clearly seen in the process of instilling value and learning science at Adzkie Babalan IT Junior High School.

The implementation of learning at Adzkie IT Junior High School is carried out in the allocation of time and lesson hours, which is 45 minutes. The steps for implementing learning at Adzkie Babalan IT Junior High School, for example in the PAI learning process are as follows:

Early Activities

At the beginning of this activity, the teacher opened the lesson with prayer, carried out class conditioning by checking the attendance of students and asking about who was praying tahajjud, and did not forget to ensure the neatness and cleanliness of the classroom. After that, the teacher provides motivation so that students are enthusiastic in starting class.

The researcher in observing PAI learning at SMP IT Adzkie Babalan saw that in practice the learning was running quite conducive. There are several students who are enthusiastic and participatory in participating in PAI learning. However, there are also students who are passive to participate in learning.

In responding to the preliminary difficulties in PAI learning at SMP IT Adzkie Babalan, there is similarity with the theory put forward by Abdul Majid in his book that integrated learning has five stages carried out in preliminary

activities, including preparing students' psyches, providing motivation, conveying learning objectives, and providing questions according to the material to be learned [11].

Core Activities

In the core activities of PAI learning based on integration with general knowledge at Adzki Babalan IT Junior High School are carried out with stages that have been prepared by teachers through examples of Hajj and Umrah materials. This is so that students understand the main reason for studying Hajj and Umrah, not just studying without concrete reasons.

As the research findings show, the method used by PAI teachers in the implementation of teaching is to use the active learning method. This method is carried out by teachers by emphasizing students to think about giving a question or idea about Hajj and Umrah material [39]. After this is done, the teacher gives an explanation in relation to the material studied, with feedback from students to discuss the Umrah and Hajj material.

In the implementation of PAI learning carried out by teachers, there is similarity with the theory that in the implementation of integrated learning strategies, methods, and media must be in accordance with the characteristics of students. However, what needs to be developed by teachers from the researcher's point of view is about the lecture method used in the implementation of learning. Teachers tend to use lecture methods instead of students' activeness [40]. And the dissection carried out tends to be less effective because of the limited learning time.

The researcher considers that in the process of implementing the PAI learning provided, it is necessary to develop learning strategies and methods. Teachers need to design learning strategies that suit the environment of students who have different personalities. Teachers need to create an active learning atmosphere for students.

Closing Activities

This activity is the end of the learning implementation. Teachers conduct evaluations given to students in order to obtain learning outcomes or products. In addition, evaluations or assessments are carried out to measure the extent of students' learning development. There are three stages that teachers carry out in the closing activities of learning, including teachers and students together make conclusions about the learning material that has been studied, teachers reflect on learning to get feedback from students, and teachers give assignments to students as a follow-up to what has been learned by students.

However, PAI learning teachers do not only use the same methods and strategies in each lesson, but also choose other methods. However, the researcher only analyzed that in the learning process of Hajj and Umrah only. In contrast to other teachers, such as project-based learning that is carried out, for example, social studies learning with material on economic, market, and tax actors.

The methods or techniques used in teaching, for example; lectures, questions and answers, sociodrama discussions, demonstrations, and experiments. The approach is more focused on how classes are managed, for example individually, in groups and classically [41]. Learning style refers to how teachers organize the entire teaching and learning process, including: managing time, decapitating presentations, choosing methods, and choosing approaches. By knowing the methods and integrated learning approaches used, in the process it can achieve the targets and goals of the expected educational "value". Value education aims to determine a person's attitude or behavior.

The methods taken to achieve the goals of value education include:

- a. The advising method (moralizing) is a value education method in which an educator directly teaches a number of values that must be the life handle of students. In this method, educators can use sermons, speeches, give advice or give instructions to students to accept a number of values as a life handle.
- b. The all-around method allows (a laissezfaire attitude), which is a value education method in which an educator gives the widest opportunity to students to make choices about the values offered by the educator. The educator only gives an explanation of the values without imposing his own will that this or that grade should be chosen by the student, but after giving an explanation, the educator invites the student to take his own attitude.
- c. The modeling method is a value education method in which an educator tries to convince students that a certain value is indeed good by giving an example of himself or someone as a model of a certain value believer, the educator hopes that students will be moved to imitate it.

The assessment process is the main process in developing values in learning. There are six alternative approaches to the valuing process in learning, including approaches to cognitive development, value instilling, moral development, value clarification, action learning, and analysis [42]. The cognitive development approach will provide more opportunities for students to be able to develop more complex reasoning patterns based on a set of values. The

approach to instilling value is more indoctrinated in value development. The valuing process with this approach is more of an internalization of certain values that teachers and society have to children or changes the values of children towards certain values that they want.

As an example of a case, when explaining general subject material related to economic concepts. Thinking patterns are developed through analytical, inductive, and deductive thinking skills to solve problems related to environmental events [43]. Qualitative and quantitative problem solving is carried out using an understanding in the fields of economics, Qur'an science and PAI. This is in line with many scientific cues in the Qur'an related to ayatayat about nature (*kauniyah*) that tells His servants to think (*tafakkaru*) and pay attention (*yandzuruuna*) especially related to trading.

Teachers can learn lessons from the above quotes that can later be taught to students. Allah swt is the perfection of everything. With this project-based learning strategy where students are told to trade, students will get the cultivation of Islamic values, namely:

1. Honest and transparent, trading requires honesty and transparency, as taught in the Qur'an surah Al-Mu'minun verse 8:

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَءُونَ

Meaning: "And (fortunate) those who keep their commandments and promises."

2. Fair and just, trade must be done fairly and justly, as taught in the Qur'an Surah An-Nisa verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

It means: "Indeed, Allah has commanded you to convey the message to those who are entitled to receive it, and if you establish a law among men, you should establish it justly. Indeed, Allah is the best who teaches you. Indeed, Allah is all-hearing, all-seeing."

3. Not cheating, trading should not cheat or commit fraud, as taught in surah Al-Mu'minun verse 1:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Meaning: "Blessed are the believers"

The relationship with the learning of the Qur'an is, in surah Al-Baqarah verses 275-281 which discusses the prohibition of usury and the importance of fair trade, then in surah An-Nisa verse 29 discusses the importance of fair trade and does not deceive, then in surah Al-Mu'minun verses 1-11 discuss the importance of honesty and transparency in trading. Thus, trading can be a means to practice Islamic values in the concept of Islamic economics, as well as deepen the understanding of the Qur'an.

The religious value of a teaching material in general subjects is the content of values that can increase confidence in Allah. Order, balance, cause and effect events, and so on are aspects that can foster awareness that everything that happens must be created and regulated. General subjects are the right way to know God. Scientific observation of aspects of life can introduce man to the mystery of creation, and ultimately lead to the recognition of God's infinite knowledge, wisdom, and power.

Evaluation of the Integration of Islamic Religious Education Learning with General Learning

The assessment system carried out by SMP IT Adzkia Babalan focuses more on diagnostic assessments, but other assessments such as formative and summative assessments are also carried out. So it can be found out what teachers judge students.

So according to the teacher's confession, this reward and punishment-based assessment has a positive impact on the student body because they are not only judged by their academic grades but also assessed in terms of worship so that students who feel that their IQ is low are looking for other alternatives to find the potential that exists in them.

Assessment or evaluation in achieving learning goals in the educational system, evaluation is carried out at Adzkia Babalan IT Junior High School using test and non-test techniques. The form of assessment can be done by attitude measurement, oral, written, task and product assessment [44]. Assessment is an activity to know, interpret, and analyze data about student learning outcomes in the learning process.

As the evaluation carried out by PAI teachers in a learning at SMP IT Adzkia Babalan is carried out by giving daily repetitions both oral and written, attitude assessments, discussions to mid-semester assessments and end-of-semester assessments. The assessment carried out by PAI teachers is to find out the achievement of the competencies of each student and to find out the learning progress of the participants which is used as a benchmark for teachers in making decisions and following up in the future. This is as explained in the researcher's

theory, according to Trianto, in conducting learning assessments, attention should be paid to the assessment whose direction is to achieve competencies, assessments are carried out with a systematic and sustainable system in the sense that based on what students can do during the learning process, and the assessments carried out must be carried out in accordance with the learning experiences taken by students.

Inhibiting Factors and Supporting Factors for the Integration of Islamic Religious Education with General Subjects

The obstacles in integrating general science and religious science are as follows:

- a. Teachers' lack of understanding in integrating religious science with general knowledge because sometimes there is material that is difficult to integrate.
- b. There is no standard book that can be used as a handle that has contained material that is integrated with Islamic education. This factor is influenced by the limited government budget in the procurement of books that include the content of science integration in it. Most of the suppliers of learning books that are included in the book references from the BOS Fund are only limited to certain publishers.
- c. Limited books or references related to integration. For now, the school has not been able to buy books published by Islamic Encyclopedia science in the reference list of student package books. The main cause is the limited budget.

From the above description, it can be interpreted that generally the inhibiting factor for the integration of knowledge is generally due to the lack of literacy sources related to the integration of knowledge. Although in essence all materials can be integrated with Islam (the Qur'an), because the Qur'an is the source of all knowledge, it is just that our ability to study the Qur'an is limited.

Meanwhile, the supporting factor is the training provided by JSIT so that teachers can understand how to integrate religious science with general knowledge. In its implementation, the concept of integrated learning is also supported by teaching staff, and also digital technology can accelerate the implementation of this integration.

Conclusion

By implementing the integration of PAI learning, Qur'an Science and General Subjects in public schools, it is hoped that an attitude of trust, faith, and piety to Allah swt will be embedded. Efforts to integrate general learning with Islamic values are inseparable from the science that must be applied in the learning process without prioritizing scientific independence. The integration of Islamic values is manifested in the integrity of the Islamic value framework in general subjects in schools that are integrated as a whole (integral-holistic), the diversity of models, methods and integrated approaches with Islamic values as a normative framework can be used as a new perspective for educators in carrying out the process of general subjects and the integration of education implementation that requires Islamic values in general subjects in schools to be applied in an integrated manner with the needs of the community and families. In reality, the integration of Islamic values in general subjects can remove learning that is paradoxical between the three elements, so that it has implications for improving the quality (value) of moral responsibility and morals of students.

Author Contributions

Nur Atika: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Salminawati:** Methodology, Writing – review & editing, Investigation. **Zaini Dahlan:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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