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**Integration of Religious Moderation in Science Subjects
in Class VI SDS Plus Anbata**

***Integrasi Moderasi Beragama pada Mata Pelajaran IPA
di Kelas VI SDS Plus Anbata***

Rizki Akmalia

STAI Jam'iyah Mahmudiyah Langkat

Corresponding author: rizki.akmalia@gmail.com

Abstract

The integration of Islamic principles in science education is an important aspect in student development. This practice not only aims to foster intellectual abilities but also fosters piety in individuals. The aim of this research is twofold: first, to describe the step-by-step process of integrating the basics of Islamic education into the Class VI SDS Plus Anbata science curriculum, including planning, implementation and evaluation. Second, identify factors that facilitate or hinder the integration process. A qualitative research approach with descriptive methods was used in the research conducted in the 2023/2024 academic year. The participants were Class VI SDS Plus Anbata teachers, while the informants were school principals, curriculum representatives, homeroom teachers and religion teachers. The data collection techniques used were observation, documentation and interviews. To ensure the validity of the data, source triangulation and method triangulation were used. The Miles & Huberman analysis model is used for data analysis which includes data collection, reduction, presentation and drawing conclusions. Based on the research conducted, there are certain results that can be observed. First, the basics of Islamic education have been integrated into the Class VI science subjects of SDS Plus Anbata. This integration is planned through seminars which aim to expand teachers' general knowledge about the Islamic religion. Implementation of this integration includes using contextual methods during class discussions which include moral values and attitudes that are in line with the scientific topics being taught. Evaluation of this integration is carried out through enrichment questions and tests. Second, factors that support the integration of Islam in science subjects in Class VI SDS Plus Anbata include integrated science textbooks and Islamic integration teacher training programs. On the other hand, inhibiting factors include limited teacher knowledge about Islamic integration, limited integration facilities and infrastructure, lack of integrated science curriculum or textbooks, students' level of understanding, and limited science material that can be integrated.

Keywords: Islamic Integration, Science, SDS Plus Anbata.

Abstrak

Integrasi prinsip-prinsip Islam dalam pendidikan sains merupakan aspek penting dalam pengembangan siswa. Amalan ini tidak hanya bertujuan untuk menumbuhkan kemampuan intelektual tetapi juga menumbuhkan kesalehan dalam diri individu. Tujuan penelitian ini ada dua: pertama, menguraikan proses langkah demi langkah pengintegrasian dasar-dasar pendidikan Islam ke dalam kurikulum IPA Kelas VI SDS Plus Anbata, meliputi perencanaan, pelaksanaan, dan evaluasi. Kedua, mengidentifikasi faktor-faktor yang memudahkan atau menghambat proses integrasi. Pendekatan penelitian kualitatif dengan metode deskriptif digunakan dalam penelitian yang dilakukan pada tahun ajaran 2023/2024 ini. Pesertanya adalah guru Kelas VI SDS Plus Anbata, sedangkan informannya kepala sekolah, wakil kurikulum, wali kelas, dan guru agama. Teknik pengumpulan data yang digunakan adalah observasi, dokumentasi, dan



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wawancara. Untuk menjamin keabsahan data digunakan triangulasi sumber dan triangulasi metode. Model analisis Miles & Huberman digunakan untuk analisis data yang meliputi pengumpulan data, reduksi, penyajian, dan penarikan kesimpulan. Berdasarkan penelitian yang dilakukan, ada hasil tertentu yang bisa diamati. Pertama, dasar-dasar pendidikan Islam telah diintegrasikan ke dalam mata pelajaran IPA Kelas VI SDS Plus Anbata. Integrasi ini direncanakan melalui seminar yang bertujuan untuk memperluas pengetahuan umum guru tentang agama Islam. Penerapan integrasi tersebut antara lain dengan menggunakan metode kontekstual pada saat diskusi kelas yang memasukkan nilai-nilai moral dan sikap yang sejalan dengan topik keilmuan yang diajarkan. Evaluasi integrasi ini dilakukan melalui soal pengayaan dan tes. Kedua, faktor yang mendukung integrasi Islam pada mata pelajaran IPA di Kelas VI SDS Plus Anbata antara lain buku teks IPA terpadu dan program pelatihan guru integrasi Islam. Di sisi lain, faktor penghambatnya antara lain terbatasnya pengetahuan guru tentang integrasi Islam, terbatasnya sarana dan prasarana integrasi, kurangnya kurikulum atau buku pelajaran IPA yang terintegrasi, tingkat pemahaman siswa, dan terbatasnya materi IPA yang dapat diintegrasikan.

Kata Kunci: Islamic Integration, Science, SDS Plus Anbata.

INTRODUCTION

The idea of uniting the basic principles of Islamic education with the principles of science is an idea of scientific revitalization that combines contemporary science with Islamic knowledge and treasures. This idea first emerged at the inaugural global conference on Muslim education in Mecca in 1977, initiated by King Abdul Aziz University (Chanifudin & Nuriyati, 2020). This idea was initiated by Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi. The basic concept behind this integrative knowledge is a combination of religious studies with general science. This idea emerged because developments over time have led to cross-pollination between cultural and societal values, resulting in an impact on various aspects of education and science. (Fitriana, 2020).

The study of science and social sciences is undeniably widespread in the West. Natural sciences, sociology, anthropology, psychology, hermeneutics and other modern sciences developed rapidly in response to the demands and realities of the Western world. In contrast, Muslim intellectuals are aware of the lack of progress in these fields in the Muslim world and often use Western science as a reference to face the challenges of modernity (Zahroh, 2020). Although modern science claims to be objective, value-free, and devoid of any particular ideology, it is clear that modern culture and civilization have a different understanding of natural phenomena than Islam. There are several characteristics of modern science that are not in line with Islamic scientific concepts. This includes a limited focus on empirical-sensory reality in the physical-material world as an object of study, and a reliance on the five senses and rationality as sources of knowledge. The third thing to consider is that contemporary science is based on a single methodology known as the scientific method. This method uses an induction-deduction process framework and is considered the only valid way to understand nature. As a result, modern epistemology is at odds with the spiritual realm (Noor, 2022).

Modern science and Islamic science have different core characteristics. The foundations, sources, tools and methodology of Islamic science are basically different from modern science that developed in the West. Science in Islam has a strong foundation in the Koran and Sunnah, and its sources come from the physical and metaphysical realms. Knowledge is obtained through the senses, reason and intuition. Its scope is very broad, covering not only the material world but also spiritual matters. This dichotomy between knowledge systems emerged along with the emergence of Western knowledge systems of colonialism in the Islamic world which took place in the 8th to 19th centuries AD. (Yuanita, 2018).

The dichotomy of modern science and religion brought about by colonial powers (Azizah, 2021) gave rise to the stigma that these two fields of science were diametrically opposed. There is often an opinion that one must ignore religious knowledge when discussing modern science, and vice versa (Jakub, 2018). In response, experts in Islamic thought proposed integrating the two sciences, which shows that the two sciences are not opposing forces but complement each other. The essence of this idea lies in the formulation of modern scientific concepts that do not conflict with Islamic values and principles (Hidayat & Mulyono, 2019).

One of the factors causing the emergence of new Islamic schools and colleges is the desire to combine Islamic values with modern science. These pioneering Islamic institutions, such as integrated Islamic schools (SDIT, SMPIT, and SMAIT), aim to provide a comprehensive education system that combines secular and religious teachings. The push for this integrated system emerged from the concerns of Islamic movement activists who observed that graduates of conventional educational institutions in Indonesia did not have the resistance to the spread of globalization. This is due to the dichotomous nature of the education system in Indonesia, namely

emphasizing secular education but ignoring religious education. Therefore, pioneering an integrated Islamic education system is seen as the right solution to overcome this problem (Taufiqurrahman, 2021).

The importance of education centered on the integration of knowledge has been widely recognized. This approach not only fosters intellect, but also instills piety in students. It is very important for students to have intelligence and a strong sense of piety, because the absence of a sense of piety can be detrimental to society. This is in line with Article 3 of Law no. 20 of 2003 concerning the National Education System which emphasizes the development of students into individuals who believe and fear God, have noble character, maintain health, are knowledgeable, creative, independent, and act as responsible democratic citizens. Therefore, educators must strive to integrate Islamic values into the learning process, because it can produce a generation that is faithful, devout, civilized, intelligent and has noble morals (Sembiring, 2020).

Elementary schools (SD) must be able to combine science with Islamic values, thereby distinguishing them from elementary schools in general (Jannah, 2016). It is important to start instilling value education from an early age, and Islamic education must become a characteristic of Islamic elementary schools. To produce students who are intelligent, devout and have an Islamic character, Islamic elementary schools must strive to combine science and Islamic values to instill comprehensive scientific values from an early age. A number of studies have shown the importance of Islamic education in early childhood.

It is not surprising that childhood is often referred to as the "golden age". It is during this period that a person's character and personality begins to form and take shape, as stated by Khaironi in 2018.

Research conducted on Islamic education in elementary schools shows that Islamic education has a positive impact on the social emotional intelligence of young children. In particular, this allows them to develop sensitivity towards others, a humble disposition, and the ability to manage emotions more effectively (Novianti, 2019). Apart from that, Islamic education has been proven to shape children's character by instilling values such as faith, knowledge and charity, which ultimately leads them to become responsible and altruistic citizens who pay attention to the needs of others (Darmiah, 2020). Apart from fostering individual responsibility, Islamic education also emphasizes the importance of social responsibility by instilling in children their role as God's representatives on earth (Syafri Siregar, 2017).

After reviewing the context mentioned previously, the researcher was interested in exploring the integration of the basics of Islamic Education into the science subjects taught to Class VI students at SDS Plus Anbata. Researchers chose SDS Plus Anbata as a research location because it has a significant basic educational background. SD Al Amin Cemani was founded in 2010 and officially operated in 2011 (Ministry of Education, 2022). Apart from that, SDS Plus Anbata has obtained a B accreditation certificate from the National School/Madrasah Accreditation Board (BAN-SM) with a score of 86 points which shows that SDS Plus has long experience in the field of basic education and provides quality education (Akmalia, 2022). Considering the age and quality of SDS Plus Anbata, the researcher assumes that this institution has extensive knowledge and experience in combining various scientific curricula with Islamic values that are worth studying. This causes the researcher's interest in carrying out field work at the school. The expected result of this research is to offer additional understanding for other elementary schools in the combination of science and Islamic principles. Therefore, the researchers were interested in conducting research with the title: "Integration of the Basics of Islamic Education in Science Subjects in Class VI SDS Plus Anbata. Researchers chose this school as a research field because

of SDS Plus Anbata".

WRITING METHOD

The approach taken by this research method involves the use of descriptive qualitative research techniques (Gunawan, 2013). The research was conducted in the 2023/2024 academic year. The focus of this research is on teachers who are members of SDS Plus Anbata Class VI, while the sources of information are individuals such as school principals, curriculum representatives, class teachers, and religion teachers. Data collection was carried out through a combination of observation, documentation and interviews (Sugiono, 2016). In this research, the data validation techniques used are source triangulation and method triangulation. Data analysis was carried out using the well-known Miles & Huberman analysis model, which involves several stages. These stages include data collection, reduction, presentation, and finally drawing conclusions (Arikunto, 2015).

RESULTS AND DISCUSSION

Integration of the Basics of Islamic Education in Science Subjects in Class VI SDS Plus Anbata

Researchers will divide the discussion in this segment into three main components. These three points are as follows: (1) Preparation for the inclusion of the basics of Islamic education in the Class VI science subject SDS Plus Anbata, (2) Implementation of the integration of the basics of Islamic education in the Class VI science subject SDS Plus Anbata. The text concerns three specific areas: (1) testing the integration of the basics of Islamic education into science lessons, (2) evaluating the effectiveness of the integration, and (3) assessing how well the integration works in the sixth area. SDS Plus Anbata class curriculum.

1. Planning for Integration of the Basics of Islamic Education in Science Subjects in Class VI SDS Plus Anbata

The integration planning process includes elements such as determining integration priorities, establishing learning objectives, developing learning designs, and other relevant factors. The following will detail the research findings carried out in the planning process for Islamic integration in the Class VI science subjects of SDS Plus Anbata. First, it was determined that it was important to include the basics of Islamic education in all subjects. This was confirmed through interviews with various stakeholders who agreed that this integration can produce broad-minded individuals who have intelligence and piety. The principal's response further emphasized the importance of integrating Islam in basic education, because they recognized that the nature of religious knowledge and general knowledge cannot be separated. Failure to connect these two areas of knowledge can result in individuals being intelligent but uncivilized. The principal recognizes the importance of including Islamic and science subjects into the curriculum at SDS Plus Anbata. As an Islamic-based elementary school, there must be a clear distinction between the way science is taught at SDS Plus Anbata compared to general elementary schools. It is very important to integrate Islamic values into the science curriculum at SDS Plus Anbata to achieve the school's goals, namely producing a young generation who are morally upright, faithful and devout and proficient in the fields of science and technology.

All parties, including school principals, curriculum designers, class teachers, and religion teachers, fully support the integration of Islamic teachings in science subjects at SDS Plus Anbata. This integration planning process includes recruiting teachers who meet two basic criteria: the ability to read the Koran well and demonstrate good manners. These educators

must have the necessary qualifications to teach natural sciences in the SDS Plus Anbata environment. SDS Plus Anbata also holds a monthly Islamic study program to support the implementation of Islamic teachings in general subjects, both within the institutional environment and among teachers themselves.

2. Implementation of Integration of the Basics of Islamic Education in Science Subjects in Class VI SDS Plus Anbata

The main focus of SDS Plus Anbata IPA VI teaching and learning activities revolves around the delivery of scientific material, as presented by the school principal. Although there is no specific module that serves as a reference for the integration of Islamic values, some class teachers try to incorporate these values into appropriate materials. The cultivation of divine values is included in the learning objectives of the 2013 Curriculum (K-13), and although it is not discussed directly, K13 is one way that divinity enters the material. Even though they don't have a special module, class teachers still include religious values in their learning. Researchers can observe this phenomenon directly in the classroom. Even though there is no specific Islamic content in the syllabus, lesson plans or textbooks, teachers still consistently incorporate Islamic principles into every scientific subject. This is achieved through various means such as including clear Qur'anic verses or providing guidance regarding the power of Allah.

In Class VI SDS Plus Anbata, contextual methods are used to integrate Islamic values into science subjects. The class teacher integrates these values according to the science material being taught. For example, when discussing body organs, the teacher may explain that each person has different body organs, and some may not have all of them, but this does not mean that God loves them any less. The integration process begins with the teacher asking for children's opinions on the topics discussed before adding appropriate Islamic values. Teachers do not necessarily impose their beliefs but instead allow open discussion. When I asked why such things happen, I was told that our bodies are unique and differ from person to person. Exploration of these differences will be carried out later. In the classroom, teachers emphasize the importance of faith, character and morals combined in certain subjects. For example, when discussing human organs, teachers can use it as an opportunity to teach about how we treat individuals who may have physical disabilities. Teachers do not study certain verses or hadiths related to subject matter because they are considered too complicated for basic education. As the class teacher stated, "We focus more on religion in general, rather than specific references. I hesitate to go too far into it and risk misinterpretation." The religious teacher also agreed with the same thing, which emphasizes the importance of preserving and developing students' potential rather than focusing on their shortcomings. It often happens that despite their best efforts, many people are unable to fully understand the meaning and significance of the verses contained in the Qur'an. It is important to remember that we can gain valuable lessons and insights by examining the examples given in the text. However, it should be noted that children may need additional guidance and support to fully understand the meaning behind the teachings of the Qur'an

3. Evaluation of the Integration of the Basics of Islamic Education in Science Subjects in Class VI SDS Plus Anbata

The assessment of science education in Class VI SDS Plus Anbata still does not integrate basic Islamic education, because currently it only examines science learning in general. Science learning assessment uses methods in the form of enrichment questions and tests reported by

the homeroom teacher. Evaluation primarily focuses on subject matter due to the use of the Education Department curriculum which mandates the use of its evaluation standards in K13. The deputy head of curriculum emphasized that there is no specific curriculum for Islamic integration, as the school relies on external resources to provide guidance in this area. Nonetheless, efforts are being made to find relevant material outside the existing curriculum.

Supporting and Inhibiting Factors for Integrating the Basics of Islamic Education in Science Subjects in Class VI SDS Plus Anbata

After conducting interviews with several related parties, researchers identified several factors that support or hinder the integration of Islam into science subjects in Class VI SDS Plus Anbata:

1. Supporting factors

In previous conversations, SDS Plus Anbata teaching staff have expressed their recognition of the urgent need to integrate Islam into science subjects. If SD Al Amin intends to improve the quality of Islamic integration in science education, there are several factors that can help the integration process. First, science textbooks are an important tool for teachers to incorporate Islamic values into teaching science subjects. The Deputy Head of Curriculum stated that teachers were willing to integrate Islam into science subjects if there were curricula, modules and textbooks that supported this effort. The curriculum program requires material related to the Koran and Hadith. Therefore, the book must be studied and emphasized by the curriculum representative. There are teachers who have difficulty incorporating Islamic values, such as verses or hadith, into scientific material. This is due to their limited knowledge in this field. To overcome this problem, it is important to organize seminars and training programs for teachers regarding Islamic integration. These programs will help broaden teachers' understanding of how to integrate Islamic values into general subjects, including science and other subjects.

2. Inhibiting factors

In discussing the integration process, researchers found that the integration of Islamic education values into science subjects in Class VI SDS Plus Anbata is still limited to the conceptual scope, and cannot yet be applied in practical activities such as work programs or learning processes. . Although there is unanimous agreement among all parties involved regarding the importance of integrating Islam into science subjects, there are several factors that hinder the integration process. These inhibiting factors are outlined below:

- a) After conducting interviews with several teachers, it was found that some teachers felt they did not have the necessary knowledge to incorporate Islamic values into their science lessons. These educators expressed their concern over misinterpretation of verses or hadith, because conveying information related to verses of the Koran or the sayings of the Prophet accurately requires a deep understanding of religious texts. A teacher from class W3 stated, "The main obstacle for me is clear. This stems from my lack of understanding regarding hadith and the study of the Koran. I may have a general understanding, but not at the level required for specialized teaching. When trying to explain these concepts, I may become confused and have difficulty articulating ideas effectively. Additionally, these topics are sensitive and require a complex approach, which further hinders my ability to integrate them smoothly.

- b) The integration of Islamic religious education values into Class VI Anbata SDS Plus is hampered by limited facilities and infrastructure. Currently the school does not have integrated science learning infrastructure. The absence of a science laboratory which is important for science education is a concern for school principals. Apart from that, visual aids that can help students understand the material taught in integrated science classes are not provided to students.
- c) The integration of Islam into science subjects is hampered by the lack of an integrated science curriculum or textbook. This poses a challenge for teachers who understand the importance of incorporating Islamic principles into their learning of scientific teachings, but find it difficult to refer to specific verses or hadith. The absence of integration guides in the form of textbooks further exacerbates this problem. If such books were available, it would be easier for teachers to integrate Islamic teachings into their science lessons. The deputy head of curriculum highlighted this issue, stating that although teachers may have the necessary knowledge from seminars, a lack of resources makes implementing this in the classroom difficult. The question that arises is, how can we implement this in the classroom without the necessary guidance? The answer is, nowadays it is difficult without the help of books. Teaching books in class becomes a viable option when the books are accessible. The main challenge arises when the book is not available. In cases like this, teachers are left without any guidance on what to teach. They are not given specific materials, paragraphs, or letters to refer to and are expected to search for them on their own.
- d) The level of knowledge of students studying Islamic Integration in the field of science cannot be separated from discussing the interpretation of the meaning of Al-Qur'an verses and the Prophet's hadith. Due to the complexity of the subject matter, it is considered unsuitable for teaching at the primary education level. Teachers at the primary education level expressed concern that their students had not fully absorbed the concept of integration. A religion teacher echoed these concerns, stating that there may be a lack of resources to help students understand the complexities of the Qur'an. For example, even though teachers intend to use the Koran as a teaching tool, students have not been able to grasp its meaning because they are not used to studying it often. Consequently, students' inability to understand the meaning of the Qur'an may be due to lack of exposure to it.
- e) Some educators argue that not all scientific concepts can be harmonized with Islamic values. It may be difficult for teachers to include certain topics in the Class VI SDS Plus Anbata curriculum. For example, when teaching about body organs and using visual aids or pictures, there may be differences of opinion among scholars regarding the appropriateness of using such materials. One teacher noted, "Not all topics are easy to integrate, especially when the content may be too mature for young learners. It can be a sensitive topic, such as when we need to show images of the human body. Some individuals may not accept it. This approach can be problematic. Although Thus, such material is essential in the curriculum and needs to include images of humans or skeletons.

CONCLUSION

After examining the data and research presented in the previous chapter, it can be concluded that the process of incorporating Islamic principles into science subjects in Class VI SDS Plus Anbata is a process that consists of three parts. First, the planning stage involved all stakeholders, including the principal, curriculum representatives, class teachers, and religion teachers, who all agreed that the integration of Islam into science subjects was necessary. Although Islamic integration training and general studies have been carried out to increase general teachers' Islamic knowledge, there is no specific work plan or curriculum for this integration. Second, the implementation stage involves the integration of Islamic values in science teaching by some science teachers, although not in all materials. Teachers apply contextual methods that combine Islam and science, with a focus on discussing moral values and attitudes that are relevant to the science material being taught. The assessment process for integrating Islam in science subjects in Class VI SDS Plus Anbata still uses the same assessment standards as those used in science subjects in the 2013 Curriculum. Science learning is evaluated through the use of enrichment questions and tests. Factors that support or hinder the integration process include the use of integrated science textbooks and teacher training seminars or Islamic integration programs. On the other hand, teachers' limited understanding of the basics of Islamic education, inadequate integration facilities and infrastructure, the absence of an integrated science curriculum or textbooks, limited student understanding, and limited availability of science materials for integration, are all obstacles. factor.

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