

STRENGTHENING RELIGIOUS CHARACTER THROUGH THE INTEGRATION OF ISLAMIC VALUES IN LEARNING

Millah Kamelia, Hanif Faddillah, Ayu Ida Mutiya, Irfan Pratama, Ahmad Jamin, Oki Mitra

Institut Agama Islam Negeri Kerinci

Email: millahkamelia@gmail.com, hnffadhillah@gmail.com, ayumutiya848@gmail.com,
irfandesu21@gmail.com, ahmadjamin81@gmail.com, okimitra1990@gmail.com

Abstrak

Penelitian ini bertujuan untuk menganalisis penguatan karakter keagamaan siswa melalui integrasi nilai-nilai Islam dalam pembelajaran Ilmu Pengetahuan Alam dan Ilmu Pengetahuan Sosial kelas enam di SDIT Darunnajah. Penelitian ini dilakukan berdasarkan meningkatnya kebutuhan akan pembelajaran integratif yang menggabungkan pengetahuan ilmiah dengan nilai-nilai spiritual dan moral guna mengatasi dikotomi antara pendidikan agama dan pendidikan umum. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data menerapkan model interaktif yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa integrasi nilai-nilai Islam dilaksanakan secara sistematis melalui tahap perencanaan, pelaksanaan, dan refleksi. Nilai-nilai Islam diintegrasikan dengan menghubungkan materi Ilmu Pengetahuan Alam dan Ilmu Pengetahuan Sosial dengan nilai-nilai keimanan, ayat-ayat Al-Qur'an, hadits, serta fenomena alam sebagai tanda-tanda kebesaran Allah. Nilai-nilai yang diintegrasikan meliputi tauhid, rasa syukur, tanggung jawab, kejujuran, kerendahan hati, dan semangat dalam menuntut ilmu. Proses integrasi tersebut memberikan kontribusi positif dalam memperkuat karakter keagamaan siswa, sebagaimana tercermin dalam peningkatan kesadaran spiritual, rasa syukur, tanggung jawab, dan perilaku keagamaan dalam kehidupan sehari-hari. Oleh karena itu, pembelajaran Ilmu Pengetahuan Alam dan Ilmu Sosial yang integratif berdasarkan nilai-nilai Islam efektif dalam mengembangkan siswa yang kompeten secara intelektual sekaligus memiliki karakter keagamaan yang kuat dan kesadaran spiritual.

Kata Kunci: Integrasi Nilai Islam, Karakter Keagamaan, Ilmu Pengetahuan Alam dan Ilmu Sosial

Abstract

This study aims to analyze the strengthening of students' religious character through the integration of Islamic values in sixth-grade Natural and Social Sciences learning at SDIT Darunnajah. The study was conducted based on the increasing need for integrative learning that combines scientific knowledge with spiritual and moral values to address the dichotomy between religious and general education. This research employed a qualitative approach using a case study design. Data were collected through observations, interviews, and documentation, while data analysis applied the interactive model consisting of data reduction, data display, and conclusion drawing. The findings revealed that the integration of Islamic values was systematically implemented through the stages of planning, implementation, and reflection. Islamic values were integrated by connecting Natural and Social Sciences materials with faith values, Qur'anic verses, hadiths, and natural phenomena as signs of Allah's greatness. The integrated values included *tauhid*, gratitude, responsibility, honesty, humility, and enthusiasm for seeking knowledge. The integration process contributed positively to strengthening students' religious character, as reflected in increased spiritual awareness, gratitude, responsibility, and religious behavior in daily life. Therefore, integrative Natural and Social Sciences learning based on Islamic values is effective in developing students who are intellectually competent while possessing strong religious character and spiritual awareness.

Keywords: Islamic Values Integration, Religious Character, Natural and Social Sciences

INTRODUCTION

Education plays a strategic role in shaping individuals who excel not only in intellectual aspects but also in moral and spiritual dimensions. In the context of Islamic education, the objective of education is not merely directed toward achieving students' cognitive abilities, but also toward forming *akhlakul karimah* reflected in students' attitudes, behaviour, and religious character in their daily lives. However, the reality of contemporary education indicates that academic achievement has not been fully accompanied by character reinforcement. The phenomenon of moral degradation among students, such as low discipline, declining social ethics, impolite behaviour, and weak spiritual awareness, has become a serious issue faced by the educational world. According to the study conducted by Hoerudin et al. (2023), the decline in students' morality is influenced by the lack of understanding of religious knowledge, morals, ethics, and awareness regarding the importance of morality in life (Hoerudin et al., 2023). This condition demonstrates that education has not yet succeeded in optimally internalizing religious values within the learning process. In fact, from the Islamic perspective, education serves as the primary means of shaping individuals who possess faith, piety, and moral responsibility toward themselves, society, and the environment.

As stated in the Qur'an, Surah Al-Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (QS. Al-Luqman: 13). This verse emphasizes that education in Islam begins with the cultivation of *tauhid* as the fundamental foundation for human character formation. The value of *tauhid* becomes the basis for developing awareness that all human activities, including learning, are forms of worship to Allah. Therefore, education cannot be separated from the inculcation of religious values that serve as the moral foundation of students. In the context of national education, strengthening religious character is also an essential effort in creating a generation with integrity amid the challenges of globalization, technological advancement, and rapid social change. Sibaweh et al. (2024) explain that education emphasizing *tauhid* values is crucial in shaping the religious character of the nation's younger generation so that students are able to distinguish between good and bad behaviour (Sibaweh et al., 2024). Thus, the integration of Islamic values into learning has become an urgent necessity to ensure that education produces not only academically intelligent students but also individuals with strong spiritual awareness and moral responsibility.

On the other hand, the development of modern education also faces the problem of the dichotomy of knowledge that separates religious sciences from general sciences. This separation causes learning processes to focus mainly on rational and cognitive aspects without balancing spiritual and moral reinforcement. In their study, Norafiza & Anwar (2026) revealed that the dichotomy of knowledge makes education less productive because knowledge is understood from only one perspective, resulting in scientists who lack social responsibility and religious scholars who are less responsive to contemporary developments (Norafiza & Anwar,

2026). This condition is strengthened by the findings of Anastasya & Suniarti (2025), which indicate that school learning still prioritizes cognitive aspects over affective and spiritual dimensions (Anastasya & Suniarti, 2025). Based on this condition, the integration of Islamic values into learning is considered an approach capable of bridging the gap between religious and general sciences. According to Sunarti et al. (2021), the integration of religious values can be implemented through the incorporation of religious values in material delivery and the use of Islamic values within the learning process (Sunarti et al., 2021). This approach makes learning more meaningful because students not only understand scientific concepts but are also able to relate them to *tauhid* values and real-life experiences. In the context of Natural and Social Sciences learning, the integration of Islamic values has great potential because the learning materials are closely related to natural phenomena, social life, and environmental issues that can be associated with faith, gratitude, and human responsibility as caliphs on earth.

Several previous studies have examined the integration of Islamic values in learning and its influence on students' character formation. Rosita et al. (2025) demonstrated that the integration of Islamic values into science learning significantly improved students' religious character, particularly in aspects of gratitude, honesty, responsibility, and discipline (Rosita et al., 2025). Aruni et al. (2023) also found that the use of science learning modules integrated with religious values resulted in significant improvements in students' religious behaviour (Aruni et al., 2023). Furthermore, Hidayat & Febriana (2025) explained that the integration of religious values in Natural and Social Sciences learning can shape students into individuals with broad perspectives who are not confined to understanding only one field of knowledge (Hidayat & Febriana, 2025). Firdhaus et al. (2021) also emphasized the importance of integrating Islamic values into thematic learning to improve students' moral responsibility (Firdhaus et al., 2021). Meanwhile, Anis & Madjid (2026) revealed that the successful implementation of integrative learning is influenced by teachers' competence, the school's religious culture, and supporting facilities and infrastructure, although the implementation of religious values in practical aspects remains insufficiently structured and sustainable (Anis & Madjid, 2026). These studies indicate that the integration of Islamic values positively influences the development of students' religious character.

Nevertheless, previous studies still leave several research gaps. Most studies have focused more on the effect of integrating Islamic values on learning outcomes or general character improvement, but they have not examined in depth the process of integrating Islamic values into Natural and Social Sciences learning at the elementary school level. In addition, previous studies tend to focus on the use of media, modules, or specific learning approaches without comprehensively explaining how teachers integrate Islamic values into daily learning activities, starting from planning, implementation, and habituation of students' religious character. Previous studies are also still limited in revealing the relationship between Natural and Social Sciences materials and the contextual formation of students' spiritual awareness. In fact, Natural and Social Sciences learning provides broad opportunities to develop religious values

through the observation of natural phenomena, social interactions, and ecological awareness relevant to the concept of *tauhid* in Islam. Therefore, more in-depth research is needed to examine the implementation of Islamic value integration in Natural and Social Sciences learning holistically, particularly within integrated Islamic elementary schools that systematically implement education based on Islamic values.

Based on the explanation above, this study offers novelty by focusing on an in-depth examination of the process of strengthening students' religious character through the integration of Islamic values in sixth-grade Natural and Social Sciences learning at SDIT Darunnajah. This study not only investigates the outcomes of integrating Islamic values on students' religious character but also analyses the overall implementation process of learning, including teachers' strategies in connecting Natural and Social Sciences materials with Islamic values, the establishment of a religious classroom culture, and forms of habituation that support the internalization of students' religious character. Therefore, this study is expected to contribute theoretically to the development of integrative learning concepts based on Islamic values, while also providing practical contributions for teachers and educational institutions in designing Natural and Social Sciences learning that is not only oriented toward mastery of scientific concepts but also toward the holistic formation of students' religious character. Specifically, this study aims to analyse the process of integrating Islamic values into Natural and Social Sciences learning, describe the forms of strengthening students' religious character emerging from the learning process, and identify the supporting and inhibiting factors in implementing the integration of Islamic values in sixth-grade Natural and Social Sciences learning at SDIT Darunnajah.

METHOD

This study employed a qualitative research design using a case study approach to obtain an in-depth understanding of the process of strengthening students' religious character through the integration of Islamic values in sixth-grade Natural and Social Sciences learning at SDIT Darunnajah. A qualitative approach was considered appropriate because this study aimed to explore social phenomena, learning experiences, and the meaning constructed by teachers and students during the learning process. According to Sugiyono (2023), qualitative research methods are used to examine natural settings in which the researcher acts as the primary instrument and emphasizes meaning rather than generalization (Sugiyono, 2023). Through the case study approach, the researcher was able to investigate the implementation of Islamic value integration comprehensively within its real educational context.

The study was conducted at SDIT Darunnajah, an integrated Islamic elementary school that systematically applies Islamic values within its learning activities. The participants of this study consisted of the sixth-grade Natural and Social Sciences teacher, school administrators, and students who were directly involved in the learning process. Informants were selected purposively based on their involvement, knowledge, and relevance to the research focus. The inclusion of multiple

participants enabled the researcher to obtain comprehensive and varied perspectives regarding the implementation of Islamic value integration in classroom learning.

Data collection techniques in this study included observation, interviews, and documentation. Classroom observations were conducted directly during the Natural and Social Sciences learning process to examine how teachers integrated Islamic values into lesson delivery, classroom interactions, learning activities, and character habituation practices. The observations focused on teachers' instructional strategies, students' responses, and the emergence of religious character values during the learning process. In-depth semi-structured interviews were conducted with teachers and selected students to gain detailed information regarding learning experiences, instructional strategies, supporting and inhibiting factors, as well as challenges encountered in implementing Islamic value integration. Documentation techniques were used to support and strengthen the collected data through the analysis of lesson plans, teaching materials, students' assignments, school activity records, photographs, and other relevant institutional documents related to the study.

The collected data were analysed using the interactive model proposed by Miles and Huberman, consisting of three stages: data reduction, data display, and conclusion drawing. Data reduction was conducted by selecting, categorizing, and simplifying relevant data according to the research objectives. Subsequently, the data were organized and presented systematically to facilitate interpretation and understanding of the findings. The final stage involved drawing conclusions and verifying findings continuously throughout the research process to ensure consistency and credibility. To ensure data trustworthiness, this study applied source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from different participants, while technique triangulation involved comparing findings from observations, interviews, and documentation. In addition, member checking was conducted to confirm the accuracy of the information provided by participants. Through these procedures, the validity and reliability of the research findings were strengthened, ensuring that the results could be scientifically justified.

RESULTS AND DISCUSSIONS

The findings of this study focus on the process of integrating Islamic values into Natural and Social Sciences learning, the specific Islamic values implemented, the impact of the integration on strengthening students' religious character, as well as the supporting and inhibiting factors influencing its implementation. The results indicate that the integration process is systematically conducted through three interconnected stages, namely planning, implementation, and reflection. During the planning stage, teachers prepare learning objectives, instructional materials, and strategies that incorporate Islamic values into the learning process. In the implementation stage, Islamic values are integrated into classroom activities, discussions, and learning interactions. Meanwhile, the reflection stage is carried out to evaluate students' understanding, attitudes, and behavioral changes related to religious character development. To provide a clearer understanding, the findings are presented systematically in summary form and

subsequently analyzed using relevant theoretical perspectives and previous studies related to Islamic value integration and character education.

Table 1. Interview Results

No	Questions	Interview Results	Main Findings
1	The process of integrating Islamic values into Natural and Social Sciences learning	The integration is conducted through the stages of planning, implementation, and reflection. Teachers integrate Islamic values with learning materials through discussions and <i>tadabbur</i> activities.	The integration is implemented systematically and in a structured manner.
2	The pattern of integrating Islamic values into Natural and Social Sciences learning	The integration is carried out by connecting science materials with values of faith, Qur'anic verses, hadiths, and natural phenomena as signs of Allah's greatness. For example, in the solar system topic through <i>tadabbur</i> activities.	The integration is contextual and based on <i>tauhid</i> principles.
3	Islamic values integrated into the learning process	Values of <i>tauhid</i> , gratitude, humility (<i>tawadhu'</i>), responsibility as Allah's vicegerent (<i>khalifah</i>), honesty, and enthusiasm for seeking knowledge.	The learning process emphasizes the formation of religious character.
4	The impact on strengthening religious character	Students demonstrated increased spiritual awareness, admiration for Allah's creations, as well as attitudes of gratitude and stronger faith.	The integration has a positive impact on students' religious character.
5	Supporting and inhibiting factors	Supporting factors: Islamic school environment, teacher commitment, and curriculum support. Inhibiting factors: limited time, differences in students' understanding, and teachers' creativity.	Both internal and external factors influence the implementation process.

Based on the table above, it can be seen that the integration of Islamic values into Natural and Social Sciences learning instruction at SD IT Darunnajah is not limited to the delivery of content but encompasses the entire learning process. This can be seen through the integration of scientific concepts with values of faith, a systematic learning process, and the impact on strengthening students' religious character. This indicates that the learning implemented is not partial but has led to holistic learning that integrates cognitive, affective, and spiritual aspects.

The Process of Integrating Islamic Values into Natural and Social Sciences Learning

The process of integrating Islamic values into Natural and Social Sciences learning is implemented through three interconnected stages, namely planning, implementation, and reflection. These stages form a systematic framework that enables learning activities to integrate scientific knowledge with spiritual and moral dimensions comprehensively. In Islamic education, the learning process is not merely directed toward transferring knowledge, but also toward internalizing values capable of shaping students' religious character and worldview. Therefore,

the integration of Islamic values within learning activities becomes an essential aspect of creating holistic education that balances intellectual, emotional, and spiritual development.

The planning stage serves as the initial and fundamental phase in designing integrative learning. Effective planning enables teachers to organize learning systematically and align instructional objectives with students' cognitive, affective, and spiritual development. In this context, teachers are not only required to formulate academic competencies, but also to consider ethical and spiritual dimensions as part of the core competencies of learning. Anggraini et al. (2025) explain that teachers need to integrate ethical and spiritual aspects into learning competencies so that education can contribute to students' holistic character formation (Anggraini et al., 2025). Based on the findings of this study, the planning process begins with analyzing the learning outcomes of sixth-grade Natural and Social Sciences subjects established in the curriculum. From these outcomes, teachers formulate learning objectives that encompass cognitive achievement, affective development, and spiritual awareness.

Furthermore, teachers design teaching modules by integrating Islamic values through the selection of Qur'anic verses and hadiths relevant to the learning materials. For instance, in the topic of the solar system, teachers incorporate QS. Yasin verse 40, which explains the orderly movement of the sun and moon. The inclusion of this verse strengthens students' understanding that natural phenomena are manifestations of Allah's greatness and power. In addition, teachers develop learning activities that encourage students to observe, ask questions, experiment, discuss, and connect scientific concepts with Islamic teachings. This approach reflects constructivist learning principles in which students actively construct knowledge through meaningful experiences and spiritual reflection. The planning stage also includes the preparation of assessment instruments aimed at evaluating students' cognitive understanding, affective attitudes, and spiritual development. Assessment indicators involve students' ability to comprehend scientific materials, relate them to Islamic values, demonstrate honesty and responsibility, and express admiration toward Allah's creations. Aina et al. (2023) state that the quality of lesson planning significantly influences the effectiveness of instructional implementation because planning functions as both a teaching guideline for teachers and a learning reference for students (Aina et al., 2023). Therefore, integrative planning becomes the foundation for achieving meaningful and value-oriented learning.

Following the planning stage, the implementation phase becomes the practical realization of Islamic value integration within classroom learning. During this stage, teachers utilize the prepared teaching modules to integrate Natural and Social Sciences materials with Islamic teachings through discussions, contextual explanations, and *tadabbur* activities. Based on interviews with the sixth-grade Natural and Social Sciences teacher at SDIT Darunnajah, Islamic values are integrated into every learning topic by connecting scientific concepts with faith and *tauhid* principles. Scientific materials are not delivered solely from empirical and rational perspectives, but are also linked to Qur'anic verses, hadiths, and natural phenomena as signs of Allah's greatness. For example, when discussing the solar system, students are encouraged to

understand the orderly movement of celestial bodies while simultaneously reflecting upon Allah's divine power and wisdom.

This integration is associated with the verse of Allah in QS. Yasin: 40:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming. (QS. Yasin: 40).

Through this verse, teachers strengthen scientific explanations by emphasizing that the orderly movement of celestial objects reflects the harmony and precision of Allah's creation. Consequently, science learning is positioned not merely as the study of empirical facts but also as a medium for strengthening faith and spiritual awareness. This finding is consistent with the study conducted by Zulkarnain et al. (2025), which states that the integration of Islamic values into science learning can be achieved by connecting scientific concepts with *qauliyah* verses and spiritual reflection, thereby enhancing students' conceptual understanding and religious attitudes (Zulkarnain et al., 2025). This approach demonstrates that learning functions not only as knowledge transmission but also as a process of value internalization and worldview formation.

The implementation of integrative learning at SDIT Darunnajah also reflects efforts to eliminate the dichotomy between religious sciences and general sciences. The integration of Islamic values into Natural and Social Sciences learning creates a balanced relationship between scientific inquiry and spiritual consciousness, enabling students to perceive scientific knowledge as part of Allah's signs in the universe. Such an approach is highly relevant in contemporary Islamic education, where students are expected to possess not only academic competence but also strong moral and spiritual integrity. Widiarti et al. (2024) explain that the educational process fundamentally aims to instil moral values within the curriculum and learning activities in order to produce individuals who excel academically while maintaining strong moral integrity (Widiarti et al., 2024). Thus, students are encouraged not only to understand scientific concepts cognitively but also to internalize and apply religious values in their daily lives.

The final stage is reflection, in which students are guided to understand the spiritual wisdom and moral lessons derived from the materials they have learned. Based on the findings, the Islamic values integrated into Natural and Social Sciences learning include *tauhid*, gratitude, humility (*tawadhu'*), responsibility as Allah's vicegerents (*khalifah*) on earth, honesty, and enthusiasm for seeking knowledge. These values are instilled through contextual and reflective learning experiences that encourage students to connect scientific knowledge with their spiritual beliefs. One of the Qur'anic verses used in this process is QS. Ibrahim: 7:

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy (QS. Ibrahim: 7).

Through this verse, students are encouraged to cultivate gratitude as a form of appreciation toward Allah's blessings and creations. Reflective activities enable students to internalize religious values and apply them consistently in everyday behaviour. This process indicates the implementation of habit formation strategies, which are considered highly effective in character education. Fatimah et al. (2022) argue that the internalization of religious values can be achieved through habituation, exemplary conduct, and reflective learning activities. Repeated and consistent value reinforcement gradually shapes positive behaviour and religious awareness among students (Fatimah et al., 2022). Similarly, Nasution et al. (2023) explain that the integration of Islamic values into learning should be conducted systematically through curriculum planning and instructional practices that connect scientific materials with Qur'anic teachings (Nasution et al., 2023). Therefore, the reflection stage becomes a crucial component in strengthening value internalization because students are not only exposed to information but are also guided to derive deeper spiritual meaning from the learning process.

The Impact on Strengthening Religious Character

The integration of Islamic values into Natural and Social Sciences learning demonstrated a significant impact on strengthening students' religious character. Based on interviews conducted with teachers, observable behavioral changes emerged among students after participating in integrative learning activities. These changes included the development of habits such as praying before and after lessons without teacher reminders, increased honesty in completing assignments and examinations, stronger responsibility during group activities, heightened awareness of environmental preservation as an implementation of the concept of humans as *khalifah* on earth, and the growth of gratitude expressed through verbal responses and reflections on the natural phenomena studied in class. These findings indicate that the integration of Islamic values does not merely function as a supplementary component within learning activities, but rather serves as an integral and continuous process of character formation embedded within classroom instruction.

The findings also reveal that the integration of Islamic values into Natural and Social Sciences learning contributes to the development of students' spiritual awareness. Students increasingly demonstrated admiration for Allah's creations and were able to associate scientific phenomena with the greatness and power of Allah SWT. This condition reflects that learning activities successfully encouraged students to construct meaningful connections between scientific understanding and spiritual consciousness. In Islamic education, such integration is essential because education is expected not only to develop intellectual competence but also to strengthen faith, morality, and spiritual sensitivity. Consequently, students do not merely acquire scientific knowledge cognitively, but also internalize religious values that influence their attitudes and daily behavior.

This finding is supported by the study conducted by Ize et al. (2025), which demonstrated that the integration of Islamic values and science learning significantly affects

students' learning outcomes, both cognitively and affectively (Ize et al., 2025). The affective impact is particularly evident in the formation of positive attitudes, increased spiritual awareness, and the emergence of moral responsibility among students. Furthermore, the strengthening of religious character can also be understood through the perspective of habit formation theory. Rokib et al. (2025) explain that habituation is one of the most effective approaches in character education because repeated positive behavior gradually becomes embedded within students' personalities (Rokib et al., 2025). Through continuous exposure to Islamic values during learning activities, students become accustomed to practicing religious attitudes and behaviors naturally in their everyday lives.

Nevertheless, although the findings indicate positive impacts, the assessment of religious character strengthening in this study remains largely qualitative and based on observational and interview data. Therefore, more systematic and measurable assessment instruments are needed to evaluate changes in students' religious character objectively and empirically. The use of structured indicators and long-term evaluation mechanisms would provide stronger evidence regarding the effectiveness of Islamic value integration in strengthening students' religious character comprehensively and sustainably.

Supporting and Inhibiting Factors in the Integration of Islamic Values

The successful implementation of Islamic value integration in Natural and Social Sciences learning is influenced by several supporting and inhibiting factors. The findings of this study indicate that the primary supporting factors include the existence of an Islamic school environment, strong teacher commitment, and curriculum support that allows the integration of religious values into learning activities. An Islamic school culture creates a conducive atmosphere for the internalization of religious values because students are continuously exposed to religious practices, moral habituation, and spiritual guidance within their daily school environment. In addition, teachers play a central role as facilitators and role models in connecting scientific concepts with Islamic teachings. Teacher commitment significantly affects the consistency and effectiveness of value integration because the success of integrative learning depends not only on curriculum design but also on teachers' pedagogical competence and spiritual awareness.

However, this study also identified several inhibiting factors affecting the implementation process. These include limited instructional time, differences in students' levels of understanding, and the need for greater teacher creativity in developing innovative learning strategies. Integrating scientific concepts with Islamic values requires deeper explanation, reflection, and contextual discussion, which often demands more classroom time than conventional learning. Furthermore, variations in students' cognitive and spiritual understanding may influence the effectiveness of value internalization. Rahman (2019) similarly explains that the implementation of value-based knowledge integration continues to face obstacles such as time limitations and the need for innovation in learning methods to ensure optimal integration (Rahman, 2019). Therefore, continuous improvement in teachers' instructional creativity and professional development becomes essential in strengthening integrative learning practices.

This finding is also relevant to the Qur'anic perspective expressed in QS. Ar-Ra'd: 11:

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

This verse emphasizes that change requires conscious effort and continuous improvement. It highlights the importance of innovation, self-development, and commitment in overcoming educational challenges. Overall, the findings demonstrate that the integration of Islamic values into Natural and Social Sciences learning at SDIT Darunnajah has been effectively implemented and has positively contributed to strengthening students' religious character. The integration of scientific and spiritual dimensions creates meaningful learning experiences that encourage students not only to understand concepts cognitively but also to develop stronger faith, gratitude, and spiritual awareness in their daily lives.

CONCLUSIONS

Based on the findings of this study, it can be concluded that the integration of Islamic values into Natural and Social Sciences learning was implemented systematically through the stages of planning, implementation, and reflection. These stages demonstrate that the learning process was intentionally designed in a structured and holistic manner to support students' cognitive, affective, and spiritual development simultaneously. The findings confirm that the integration of Islamic values was not merely complementary, but became an inseparable part of the instructional process, enabling students to understand scientific knowledge as a means of recognizing and strengthening their relationship with Allah. The integrated values included *taubid*, gratitude, humility (*tawadhu'*), responsibility, honesty, and enthusiasm for seeking knowledge. These values were embedded contextually and continuously through classroom activities, discussions, habituation, and reflective learning experiences, allowing students not only to understand them conceptually but also to apply them in their daily behavior. The study further revealed that the integration process significantly contributed to strengthening students' religious character. This impact was reflected in the emergence of stronger spiritual awareness, students' ability to relate natural phenomena to the greatness of Allah, increased gratitude, improved honesty and responsibility, and more positive attitudes in everyday life. These findings reinforce the argument that Natural and Social Sciences learning integrated with Islamic values can create meaningful learning experiences that balance scientific understanding with spiritual consciousness. Such integration also represents an effective educational approach for overcoming the dichotomy between science and religion in modern education. Nevertheless, although the findings indicate positive changes in students' religious character, more systematic

and measurable assessment instruments are still required to empirically validate the long-term effectiveness of Islamic value integration within the learning process.

REFERENCES

- Aina, T., Arisqab, W. putri, Siregar, A. fitria, & Hasibuan, S. (2023). Peran Perencanaan Pembelajaran Terhadap Kualitas Pengajaran. *Jurnal Teknologi Pendidikan dan Pembelajaran (JTTP)* Vol., 01(02), 324–327.
- Anastasya, N., & Suniarti, N. (2025). Integrasi Nilai-Nilai Pendidikan Islam dalam Pembentukan Karakter Siswa di Sekolah. *Jurnal Edusiana : Jurnal Ilmu Pendidikan*, 3(2), 58–66.
- Anggraini, K., Efendi, W. Y., & Gusmaneli. (2025). Integrasi Nilai-Nilai Islam dalam Desain Pembelajaran PAI melalui Identifikasi Karakteristik Peserta Didik. *Jurnal Pendidikan Sains dan Teknologi Terapan*, 02(04), 384–389. <https://jurnal.kopusindo.com/index.php/jpst/article/view/1178>
- Anis, A. L., & Madjid, A. (2026). Implementasi Silabus Akidah Akhlak dalam Pembelajaran Integratif Antara Iman, Ilmu, dan Amal di Tingkat SMA. *Journal In Teaching And Education Area*, 3(1), 89–106. <https://doi.org/10.69673/kcme9v94>
- Aruni, H., Triwoelandari, R., & Suhendra. (2023). Pengembangan Modul Pembelajaran IPA Terintegrasi Nilai Agama dalam Meningkatkan Karakter Religius Siswa Kelas 5 SD Kreativa Bogor. *Jurnal Pendidikan Indonesia*, 4(05), 505–513. <https://doi.org/10.59141/japendi.v4i05.1822>
- Fatimah, S., Eliyanto, E., & Huda, A. N. (2022). Internalisasi Nilai-Nilai Religius Melalui Blended Learning Internalization of Religious Values Through Blended Learning. *Alhamra: Jurnal Studi Islam*, 3(2), 169–179. <https://doi.org/10.30595/ajsi.v3i2.14569>
- Firdhaus, D. N., Isti, I., & Aflah, N. (2021). Integrasi Nilai-Nilai Agama Islam dalam Pembelajaran Tematik Peserta Didik Kelas V MI/SD. *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)*, 3(2), 58–65. <https://doi.org/10.30599/jemari.v3i2.991>
- Hidayat, F., & Febriana, M. (2025). Integrasi Nilai Religius-Nasionalis KH Saifuddin Zuhri dalam Pembelajaran IPAS Kelas VI SD/MI. *Dawuh Guru: Jurnal Pendidikan MI/SD*, 5(2), 243–258. <https://doi.org/10.35878/guru.v5i1.1817>
- Hoerudin, Afifah, Y. A., & Sugenda. (2023). Analisis Penyebab Degradasi Moral Remaja (Studi di Desa Sukamaju Kecamatan Nyalindung Kabupaten Sukabumi) Hoerudin. *Ta'dib: Jurnal Pendidikan Agama Islam*, 1(2), 131–142.
- Ize, U., Nawawi, I., & Nurmawati, I. (2025). Pengaruh Pembelajaran Integrasi Islam dan Sains Terhadap Hasil Belajar Siswa Kelas XI MIPA 4. *Jurnal Sains Student Research*, 3(6), 166–175. <https://doi.org/10.61722/jssr.v3i6.6146>
- Nasution, J. S., Fatonah, S., Sapri, & Sakdah, M. S. (2023). Analisis Integrasi Nilai-Nilai Islam dalam Pembelajaran di SD Islam Terpadu Al-Fityan Medan Sumatera Utara. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 7(2), 654–671. <https://doi.org/10.35931/am.v7i2.2052>
- Norafiza, S., & Anwar, A. (2026). Isu Dikotomi Sains dan PAI Pada Sekolah. *Jurnal Kelitbangan*, 14(1), 1–12. <https://doi.org/10.35450/jip.v14i1.1566>
- Rahman, H. (2019). Model Integrasi Keilmuan: Implementasi Metode Pembelajaran Matematika

- Berbasis Nilai di SDI Sabilillah Malang. *Factor M: Focus ACTion Of Research Mathematic*, 2, 15–29. https://doi.org/10.30762/factor_m.v2i1.1642
- Rokib, M., As'ari, Inayati, M., & M, M. (2025). Pembiasaan Shalat Dhuha dan Mengaji dalam Menumbuhkan Karakter Religius Anak di MI Darus Salam. *Jurnal Pendidikan dan Literasi Madrasah Ibtidaiyah*, 04(2), 75–85. <https://doi.org/10.63889/permai.v4i2.319>
- Rosita, D., Prabowo, F., & Istiningsih. (2025). Integrasi Nilai-Nilai Islam dalam Pembentukan Karakter Siswa Melalui Pembelajaran IPA di Madrasah Ibtidaiyah. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(02). <https://doi.org/10.23969/jp.v10i02.26734>
- Sibaweh, I., Amin, K., & Fitri, A. (2024). Pendidikan Karakter Religius Berbasis Internalisasi Pendidikan Taubid pada Siswa Sekolah Dasar Islam Terpadu (SDIT). 5(4), 4348–4354.
- Sugiyono. (2023). *Metode Penelitian Kuantitatif, Kualitatif dan R and D*. Alfabeta.
- Sunarti, Ratmiati, & Husnani. (2021). Integrasi Nilai Religius dalam Pembelajaran MI / SD untuk Membangun Karakter Siswa. *El-Ibtidaiy: Journal of Primary Education*, 4(1), 65–76. <http://dx.doi.org/10.24014/ejpe.v4i1.12372>
- Widiarti, I., Sari, S. P., Mirdad, J., Oktawati, U. Y., Amin, M., & Hilmi. (2024). Integrasi Pendidikan Karakter dalam Kurikulum Outcome-Based Education (OBE): Strategi dan Implementasi Efektif. *Jurnal Edu Research Indonesian Institute For Corporate Learning And Studies (IICLS)*, 5(4), 690–698. <https://doi.org/10.47827/jer.v5i3.430>
- Zulkarnain, M. H., Jatmiko, A., Koderi, Pahrudin, A., & Refliyanto. (2025). Integrasi Nilai-Nilai Islam dalam Pembelajaran Sains: Studi Implementasi Pembelajaran Terpadu di Madrasah Ibtidaiyah. *Jurnal Ilmu Manajemen dan Pendidikan*, 5(2), 163–170. <https://doi.org/10.30872/impian.v5i2.5782>