

Integration of Islamic Values in Learning

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ABSTRACT: *This research on the Development of the Model of Integration of Islamic Values in Learning is a contribution to the thought given to the leaders of the Iqra Islamic Boarding School 'Barung-Koto Pulau Koto XI Tarusan, West Sumatra Province, and the results were presented in and disseminated at the Iqra Islamic Boarding School curriculum development workshop. The point is that curriculum development that is integrated with Islamic values in all subjects in learning is an absolute thing to do in PP Iqra'. To strengthen Islamic values, it becomes the soul of the entire academic community. The critical issue that is accommodated by the curriculum is educators and educators who do not yet understand about the boarding school problems, and this is what encourages leaders to provide guidance specifically through workshops, specialized training on nursing, with the intention of uniting the vision and mission, so that the boarding school program can succeed well. Another support that is no less important is the availability of facilities and infrastructure as well as the components needed in building Islamic boarding schools.*

Penelitian tentang Pengembangan Model Pengintegrasian Nilai-Nilai Islam Dalam Pembelajaran ini merupakan sumbangan pemikiran yang diberikan kepada pimpinan Pondok Pesantren Iqra' Barung-Koto Pulau Koto XI Tarusan Propinsi Sumatera Barat, dan hasilnya disampaikan dalam dan diseminarkan dalam acara workshop pengembangan kurikulum Pondok Pesantren Iqra'. Intinya bahwa penyusunan kurikulum yang terintegrasikan dengan nilai-nilai Islam diseluruh mata pelajaran dalam pembelajaran merupakan hal yang mutlak untuk dilakukan di PP Iqra'. Sebagai upaya memperkuat nilai-nilai Islam menjadi jiwa seluruh sivitas akademika. Persoalan yang penting disamping kurikulum adalah tenaga pendidik dan kependidikan yang belum memahami tentang persoalan Pondok Pesantren, dan

hal ini yang mendorong pimpinan melakukan pembinaan secara khusus melalui workshop, pelatihan khusus tentang kepesantrenan, dengan maksud menyatukan visi dan misi, sehingga program pesantren dapat berhasil dengan baik. Pendukung lain yang tidak kalah pentingnya adalah ketersediaan sarana dan prasarana serta komponen yang diperlukan dalam membangun Pondok Pesantren.

Keywords: *Integration of Islam, Values, Learning.*

INTRODUCTION

The development of Science and Technology today has given birth to an understanding and dichotomy of science or systematic separation that is the separation between Islam and all aspects of world life or known as secularism which has taken root in various aspects of life including in educational institutions.

Seeing this development, many Islamic thinkers were upset and felt called to make improvements by expressing various views and thoughts as well as preventive measures so that Islam and Science and Technology could not be separated from the original concept or the reintegration of Islam into in various aspects of life including life in the environment of educational institutions, so that Islam can animate and colour all aspects of human life, especially the lives of Muslims.

Islam teaches people to be diligent in reading and developing knowledge that is based on faith and loyalty to Allah SWT. This is marked by the fall of the first verses of Allah revealed to the prophet Muhammad in the Qur'an surah al Alaq verses 1-5.

The verse clearly explains that God commands humans to study His creation by reading and writing, and continues to glorify Him. Expert Interpreter (Ahmad Mushthafa Al Maraghi, Juz 3: 290), essentially God commands human beings to be people who always read, both reading explicit or implied. Because the Prophet Muhammad was not good at reading than with the help of Allah, he was good at reading even though he was not good at writing.

Iqra Islamic Boarding School as an Islamic Education institution has participated in distancing the gastronomic attitude of Science with religion by organizing education that integrates Islamic values in learning in all subjects related to general questions.

LITERATURE REVIEW

Islamic Boarding School

The meaning of the hut comes from the Arabic "funduk" meaning home or hotel, while the purpose of the boarding school is a place of learning for students (Enung K. Bukiati et al., 2006). Other meanings of boarding school as long as they say "santri" get a prefix and suffix means a

place where the santri study (Departemen Agama, 2005). So the understanding of Islamic boarding school is an Islamic educational institution in Indonesia which has traditional or modern characteristics which are used as an Islamic missionary institution to educate generations to become 'ulama' or preachers, to spread the religion of Islam.

Through searching it can be seen that Islamic boarding school educational institutions in Indonesia are Islamic educational institutions that always exist from time to time, until now in line with the development of science and technology and become a centre of Islamic study and development continuously from generation to generation (Arif, M., Z., 2016).

Islamic boarding school is a model of Islamic education that has developed long before Indonesia's independence, where the principle of Islamic boarding schools is *al-muhafadzah 'ala al-qadim al-shalih, wa al-akhdzu bi al-Jadid al-ashlah*, which is still holding positive traditions, and compensating by taking things new positive. Issues related to civic values can be addressed through the principles contained by the boarding school so far and of course with a practical and useful reshuffle, as well as being able to provide alignment as humanity *al-musawah bain al-nas* (Syafi'i, I., 2017).

Judging from the aspects of administration and management and institutional governance is more open compared to the salaf boarding school system, which is the management system, and the boarding school's finances are always under the control of the kyai's authority, even though the *lurah pondok* has assisted it as the operational controller, but its implementation still refers to the blessing of the kyai, or in other words the salaf boarding school system, all of them are still clerics, all by clerics, kyai money, debts are also scholars who bear, students do not pay to matters of clerics and so on. (Syafi'i, I., 2017).

Integration

The purpose of this integration is integration or integration, while the opinion of Muslim thinkers about the combination of Islamic Religious Education in learning that can have a positive impact in all aspects of life has been widely expressed by experts among them:

1. Hasan Al Bana: Regarding the integration of Islamic education that all aspects of human life, nation and state, jihad and proselytizing are all contained in the Qur'an. Where the teachings of Islam must colour all life, especially the sources of civilization and the progress of the *Ummah* (Ramayulis et al., 2000).
2. Nazaruddin Rozak: That the Integration of Religion is the integration of Faith, Worship with Science.
3. Kamal Muhammad: Expressing special features in subjects in the concept of Islamic education in the process of teaching various subjects or courses that must be given by way of the characteristics of Islam that

is "any item is always connected with the power of Allah Almighty. As the most creator and ruler of all kinds of science." (Muhammad, K., 1992); (Razak, N. 1993).

4. Malik Fajar: Stating about the emergence of Islamic thought as a Discipline of Science (IDI), is a business effort as an approach in religious education that is intended to integrate religion with other scientific disciplines. The emergence of IDI (Islam as a Discipline of Science) itself has the goal of teaching Islam to achieve the following: 1). It is proving the truth of religion in scientific disciplines. 2). Justify the scientific formula as a product of thought by or starting from the religious values or norms. 3). Refuting the method of knowledge (acquired knowledge) as a science that does not have the essence of truth, but is still a "dzan" or hypothesis. d. Pioneering the creation of knowledge (Scientific Concepts "which originates from religious values or norms either as assumptions or as proof/scientific proof (Fajar, M. 1998).
5. Abuddin Nata: Integration of Islam into science by presenting a view or a concept of the "Islamization of Knowledge Knowledge Strategy" (Abudin Nata, 2003), He stated that the concept of Islamic teachings about the development of science Such knowledge is based on the following principles: (a) Science in Islam was developed within the framework of monotheism and theology. (b) Knowledge in Islam should be devoted to Allah SWT. (c) Knowledge must be developed by Muslims who have a balance between intelligence and reason with right information coupled with sincerity to worship God in the broadest sense. (d) Knowledge must be developed in an integral framework; Namely between the science of religion and general science, although the formal form is different, nature is the same, which is both a sign of God's power.

Curriculum Type

In this discussion, the theory as a measure that is felt to be in line is to use a type of curriculum that divides the type of curriculum into four types, namely:

1. Separated Subject Curriculum (Curriculum subjects are separate/not integrated). Namely, the presentation of subjects in the form of separate/not integrated), there is no relationship with each other;
2. Correlated Curriculum (interconnected lessons). (Broad Field): Correlative curriculum (interconnected subjects), where the curriculum model is a subject that is interconnected with one another so that it is mutually reinforcing among the subjects that are connected;
3. Integrated Curriculum. (Broadmit): Integrated curriculum/integration there is coordination, integration, put together, there are no boundaries between them so that in the overall integrated presentation;

4. Developmental Activity Curriculum. (Iskandar Wiryakusuma et al., 1999); (Ikhwan, A. 2013).

The concept in this paper is used as a guide in carrying out integrated activities of Islamic learning can be done depending on the level of development of students, where one type with another can't be separated, even among other types of curriculum that can mutually reinforce. For example in *sharia* subjects and maintaining health, in practice that maintaining health is carried out with a regular form of exercise and guided by the provision of nutritious food, by not forgetting this prayer activities and types of activities need to be adjusted to the conditions of the place, age (Level of Education Unit) and available and available facilities.

Science In Islamic View

In Islam, in essence, all of this knowledge and life and those in nature all belong to Allah. Humanity, with his mind, is obliged to learn and process it. In recent times it has happened as though the common knowledge was not the same source as Islam, in that everything was one source, namely from Allah SWT. The beginning of the revelation of God in the Qur'an, which is the source of Islamic teachings to the prophet Muhammad. Is ordered to read and the contents of the command give an overview of the command to study all aspects of understanding or knowledge that exist in nature, as, where is his word:

"(1) read with (mention) the name of your Lord who created, (2) He created man from a clot of blood. (3) Read, and your Lord is the most gracious, 4. who teaches (human) with the delivery of kalam, (4) He teaches man what he does not know. (Al 'Alaq: 1-5).

The essence of the above verse Allah commands humans to be people who always read, both reading the written and implied. While the notion of science contained in the Qur'an is also general, that is to say; in Islam, all knowledge has been integrated with Islamic values not to separate religion and general science, as the Word says:

"And so (also) among humans, creeping things and livestock there are various colours (and types). Surely the fear of Allah among His servants, only scholars." (Al Fathir: 28)

In the Qur'an, the Almighty Allah says, which means: Surely those who fear Allah among His servants are those who know (Ulama). The word "Ulama" is a person of knowledge; the broad meaning of science does not divide between religion and generality. That explains; In the sentence Ulama which means those who know "that knowledge is vast" (Hamka, Tafsir Al Azhar Juz 20: 241). Nature surrounds us, from raindrops falling from the sky, reviving the dead earth to mountains looming in the sky and so on.

In the book of Allah which is the primary source in Islamic religious education gives instructions for humans to use their reason to study God's creation in the universe, both about nature and the deepening of spiritual matters in particular. Humans are given the reason by Allah SWT. So that humans learn and explore the wisdom behind this natural event and with the results found can increase the quality of faith in Him. Humans with their minds think to cultivate nature or His creation by not forgetting Him who has created. Allah SWT. Said:

"Indeed in the creation of heaven and earth and the alternation of night and day, there are signs for intelligent people. (ie) People who remember Allah while standing or sitting, or lying down and they are thinking about the creation of heaven and earth. (Ali Imran: 190-191).

The verse is a picture that humans are intelligent beings who are given the ability to think, research and take advantage of the contents and natural events, and with a healthy mindset for humans can foster the belief that what is in nature is all God's creation. So the more that is known should be able to encourage the higher the level of faith and devotion to Allah. In other words, the integration of remembrance in thinking is the teachings of Islam that can lead to people who believe in Allah. That those who think and remembrance are those who remember Allah when standing, sitting or lying down, those who are not separated from Allah from his memory. Meanwhile, other interpreters explain *ulul albab* are people who want to use their minds to take advantage of him, seek guidance from him, describe the majesty of God and want to remember the wisdom of reason and virtue, in addition to the power of His gifts in all their attitudes and actions. (Ahmad Muthofa Al Maraghi, *Tafsir Al Maraghi*: 290).

METHOD

This study uses an interpretive paradigm through a qualitative approach, a type of case study. The location of this research, according to the author, is unique from other sites because of the integration of Islamic values characteristic of boarding school. Data obtained from caregivers, Principals of Madrasas, Teachers, Santri, and other parties involved, with data collection techniques using in-depth interviews, observation and documentation. The analytical tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Checking the validity of the data using triangulation; credibility, transferability, dependability and confirmability. The focus of this research is the development model of the integration of Islamic values and the combination of the general subject curriculum with Islamic subjects characteristic of boarding school.

FINDINGS

Learning Program

The institution which is considered appropriate in integrating Islam in learning is a more specialized educational institution, the Islamic Boarding School, which is a centre for the development and creation of qualified Muslim HR cadres. The integration of Islam in learning is a process of deepening the knowledge of God as a whole to foster awareness that science belongs to God, as well as a pattern of avoiding an attitude of understanding the dichotomy of science and secularism. For example, in the application (Azwar Munaf, 2018), among others are as follows:

1. Subjects of Tawheed and Fiqh

Fiqh subjects are integrated/correlated with other items that can support the learning objectives, for example, worship issues, to motivate awareness and develop a sense of sincerity associated with Aqeedah faith, for instance, historical subject matter and supported by the Qur'an and hadith.

2. Islamic activities

As an application of the integration of Islam into organized learning, As a form of use of the combination of Islamic values into learning activities directed at activities nuanced Islamic and ubudiyah values arranged and implemented in an organized and packaged in the curriculum of activities including:

- a. Prayer for worshipers: This activity must be attended by all students/students both boarding and not boarding specifically Zuhur prayer and Asr in the congregation. And regularly praying in congregation is held five times that must be followed by all members of the Dormitory. Congregational prayer is a form of practice of Fiqh learning that needs to be realized in educational institutions.
- b. Tadarus Alqur' an: This model of tadarus activity is a routine engagement for the santri, especially those who reside or are repetitive. For example, all students are required to read short verses before learning (Morning) and read the Koran before ending the afternoon lesson for 10 minutes. This model is a realization of the practice of the Qur'an and Worship lessons which are combined between learning faith and worship. The activity of reading the Koran is expected that students love reading the Koran and be motivated to learn its contents and practice it.
- c. Dhikr and Prayers: Dhikr and Du'a are performed in prayer individually or together to educate students to instil faith.
- d. Muhadharah / Da'wah and Khutbah Exercises: Training in meditation or preaching or sermon is held once a week. The activity material was directed at the training of Muballigh and

Khatib Friday cadres and the appearance of Islamic-inspired arts. All students are required to follow it. Pilgrimage activities must be carried out in an Islamic atmosphere. The model in carrying out activities always starts and ends with reading the verses of the Koran and all activities nuanced Islam.

- e. Commemoration of Islamic Holidays: Every primary Islamic day institutionally should hold Islamic sharia activities with various activities such as public lectures, individual discussions with material to Islam, competitions with Islamic nuances, etc. which are run by students/students. While the teachers monitor and guide him. Giving responsibility to students is intended to grow awareness as a Muslim / Muslim in broadcasting Islam. After graduating, they are experienced in society so that it is useful after they have plunged into the lives of people who always uphold Islamic values in their lives.

DISCUSSION

Model of Integrating Islam into General Subjects

In learning the teachers should always correlate or integrate their subjects with monotheism or Islamic values contained so that students are expected to increase their faith by understanding and realizing that all knowledge belongs to God. Through direct observation can be found several examples of subject models integrated with Islamic Education as follows:

1. *Penjaskes* Subjects (Physical Education and Health)

To maintain physical and physical balance and thinking power, students are given formal and non-formal formal health education lessons, which are taught in the form of practice and theory. Most of the time allocated for practical activities, including sports. In general, the younger generation, when practising sports, forget Islamic values. In Physical Education and Health (*Penjaskes*) is characterized by Islamic values as follows: The obligation to wear Muslim clothing both in learning theory and practice, I am starting activities by reading basmalah and prayer, then ending with reading prayer *hamdalah*, When the prayer time is entered, learning activities are stopped diverted to carry out prayer in congregation, What is highly emphasized is that exercise means an effort to maintain health and physical and mental balance, because health is an essential aspect of life, if good health will easily reach perfection in practising worship.

2. Entrepreneurship Subjects

The students get entrepreneurship subject matter. The core of the material is theoretical and practical guidance in the field of business directed at how to get the necessities of life and what needs to be sought to make ends meet. The target is for students to have business experience in how to get rizqi with their own hands. With the hope that

after graduation, they will have the expertise to live independently. In practice, students are invited to make a product of economic value, such as making cakes, bread and other types of snacks. The process of making a product is taught starting from planning the manufacture, calculating the materials needed both the value of the price of the content and the amount of production, then trying to assess the selling price, and finally figuring how much the estimated value of the profits if sold at standard rates. How to model the integration of Islam into Entrepreneurship subjects that can be done include: (a) directing students to try lawfully and legally, according to Islamic sharia. (b) give understanding that Allah SWT. commanded faithful people to eat and drink halal. (c) give an explanation that the income *rizqi* received will be accounted for before God. The good is rewarded well, and vice versa the ugly will be poorly paid. (d) *rizqi* who is accepted must be grateful for observing Him.

3. Pancasila and Citizenship Education Lessons (PPKN)

PPKN subjects, materials taught include; issues of patriotism, ma'na Pancasila, freedom of religion, religious tolerance, human rights, etc. How to implement the integration of Islam into it that can be done, among other things: (a) that needs serious attention when explaining the position of the first precepts of the One Godhead, explicitly needs to be stated that the almighty God is Allah along in the first verse of Al-Ikhlâs which means Say O Muhammad Allah is One (One) (Al-Ikhlâs: 1). (b) when explaining about religious tolerance, it needs to be emphasized that understanding cannot be done in the form of worship, according to the word of God in Surah al-Kafirun, which means: For you your religion and for me my religion. (Al-Kafirun: 6). Understanding that needs to be instilled that Islam is very tolerant and respectful of other faiths, but about worship, monotheism must proceed according to the rules and beliefs of each.

4. Arabic Language: Arabic lessons which are essential in Islamic Boarding Schools must integrate Islam into them, for example: (a) that the Qur'an is Arabic, so if it deepens Arabic, it means having the capital to learn the Qur'an and to read, study and practice the Qur'an is worship. (b) to bring students closer to the Qur'an when making examples of qowaid information, it should be taken from the verses of the Qur'an.

Issues of Educators and Education Personnel

In implementing integrated learning programs, it is essential to provide understanding to all components of the teaching workforce. From observations and interviews found the following:

1. Fostering Teachers To Understand Islam: The essence of the teacher is only Allah, humans as caliphs have the task of carrying out God's commands including the teacher who teaches, then a real teacher is

when teaching realizes on that day carrying out God's power to convey to students even though one verse and only God gives knowledge

2. Form a Special Team: The critical thing in carrying out learning activities with the integration of Islam in learning is that the special team is tasked with compiling the curriculum and oversight of implementation and provides adequate facilities as needed.
3. Appoints Special Officers: To realize integrated Islamic and general education, it needs to be arranged in an integrated curriculum, and in realizing the curriculum of integrating Islam in learning, in its structure it is necessary to establish permanent officers who are responsible for carrying out and guiding specific activities about Islam and at the same time helping educators in general to understand Islam . This special officer in the Modern Islamic Boarding School is often called the Care Unit.

CONCLUSION

Secular understanding and dichotomy of science have been entrenched in society at large both formal and informal. Islam as a religion *rahmatan lil'alamin* gives guidance to the people to carry out the *amar ma'ruf nahi munkar* as an effort to uphold the sentence of Allah. Efforts to keep away from understanding the dichotomy of science and secular are possible through education channels and more precisely with the boarding school education system with programs integrating Islam into learning.

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