

INTEGRATION OF RELIGIOUS VALUES IN LEARNING AT MI BUSTANUL ULUM BATU CITY

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Abstrak

Penelitian ini dilatarbelakangi oleh amanat konstitusi yang menyiratkan perlunya integrasi nilai-nilai religius dalam pembelajaran. Problem yang terjadi bahwa ada indikasi fluktuasi dikotomis setiap pembelajaran terpisah dari integrasi nilai-nilai religius. Banyaknya problem yang timbul ditengah-tengah masyarakat sangat erat kaitannya dengan kualitas sumber daya manusia. Adapun tujuan penelitian ini adalah untuk mengetahui bentuk dari pembelajaran integrasi nilai religius pada pembelajaran di MI Bustanul Ulum Kota Batu. Penelitian ini menggunakan pendekatan kualitatif. Adapun pengumpulan data dilakukan dengan wawancara, observasi dan dokumentasi. Informan dalam penelitian ini adalah kepala madrasah, guru koordinator bidang kurikulum, wali kelas dan siswa di MI Bustanul Ulum Kota Batu. Hasil penelitian ini menunjukkan bahwa integrasi nilai-nilai religius dalam pembelajaran di MI Bustanul Ulum Kota Batu dilihat melalui empat tataran yaitu visi dan misi (tataran Konseptual), budaya madrasah (tataran intitusional), rancangan dalam pembelajaran (tataran operasional) dan sarana prasarana madrasah (tataran arsitektural). Berdasarkan hasil penelitian ini teridentifikasi permasalahan yang timbul akan sulitnya untuk mencari serta menghubungkan ayat-ayat Al-Qur'an dan hadits dalam tema pembelajaran, maka peran guru dengan wawasan ke-Islaman sangat berpengaruh dalam pelaksanaan pembelajaran integrasi nilai-nilai religius.

Kata Kunci: Integrasi, Nilai-nilai Religius, Pembelajaran, MI Bustanul Ulum Kota Batu

1. INTRODUCTION

Education is a major factor in the formation of the human person. Education It has become an obligation for every Muslim, because education is very important role for mankind to maintain their existence in the midst of global life.¹ With education, humans are able to develop

¹ Nur Hidayat, "Peran Dan Tantangan Pendidikan Agama Islam Di Era Global," *El-Tarbawi* 8, no. 2 (2015): 131–45, <https://doi.org/10.20885/tarbawi.vol8.iss2.art2>.

their potential through a structured and programmed learning process.² The failure of the world of education in preparing the future of mankind is a failure for the survival of the nation's life.³

It is undeniable that the educational process will always be a strategic means to improve the quality of a nation. Education that is consistent and continuous in its concept and operationalization can be believed to be able to lead a nation to a better direction.⁴ The failure of the education system is understood by many to be the main reason for the emergence of violence, crises of moral decadence and so on that occur in the midst of society.⁵ So it can be seen that the face of education in Indonesia itself is still considered very concerning.

According to Haidar Bagir, "The dichotomy in religious education occurs because of the denial of the validity and scientific status of one over the other.⁶ Religious parties think that general science is heresy or forbidden to be studied because it comes from infidels, while supporters of general science argue that religious science is a scientific pseudo, or in other words as a mythology that will not reach a scientific level. So this is the reason between religious knowledge and general science is getting further away."

Value integration needs to be carried out in all subjects,⁷ including for science subjects and social sciences. So far, the reality in the western world that still views science as being taught only as a science and for science cannot be taken for granted. Similarly, the formulation of the RI National Education System Law No. 20 article 1, paragraph 1 of 2003 states "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that needed by himself, society, nation and state. Then in article 1, paragraph 2 of 2003 it is also stated "National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times".

In the 1945 Constitution (Amendment version), Article 31, paragraph 3 of 2002 states "The government seeks and organizes a national education system, which increases faith and piety and noble character in the context of the intellectual life of the nation, which is regulated by law. Article 31 paragraph 5 also states "The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind."⁸

The constitutional mandate proves that the purpose of education in Indonesia is not only to develop potential and educate but also to form human beings with religious character. In fact, in schools today, more emphasis is placed on the cultivation of concepts, formulas, and theories. Subjects and hours of study in schools are also more dominated by the field of general science, while religious education is very minimal, so that education in Indonesia seems secular. What's

² Ara Hidayat dan Imam Machali, *Pengelolaan Pendidikan* (Yogyakarta: Kaukaba, 2012).

³ D I Universitas and Muhammadiyah Surakarta, "MODEL PEMBELAJARAN STUDI ISLAM (Studi Komparatif Model Baitul Arqam," n.d., 105–25.

⁴ Ida Bagus Rai, "Pengembangan Pendidikan Karakter Di Perguruan Tinggi," *Widyasrama*, no. 5 November (2016): 27–36.

⁵ Dadang Supardan, *Manusia Kekerasan Multikultural Dan Transformasi Pendidikan* (Bandung: Rizqi press, 2015).

⁶ Haidar Bagir, *Integrasi Ilmu* (Yogyakarta: Arasy Hilah, 2005).

⁷ Anik Ghufron, "Integrasi Nilai-Nilai Karakter Bangsa Pada Kegiatan Pembelajaran," *Jurnal Cakrawala Pendidikan* 1, no. 3 (2010): 13–24, <https://doi.org/10.21831/cp.v1i3.230>.

⁸ AE. UU 20, "AE UU No 20 Tahun 2003 (Sistem Pendidikan Nasional)" 1945, no. Uud (1945): 1–110.

the point of being smart but not having good morals, what's the point of being number one if it turns out that you still often steal, fight and so on.

Therefore, the role of religious values becomes very important in every educational process that occurs in schools. Because the formation of human beings who are faithful and devoted and have noble character, it is impossible to form without the role of religion.⁹ However also the people of Indonesia are the majority adherents of Islam. Therefore, it is very likely that the majority of students attending public schools are Muslim.¹⁰

Bustanul Ulum Madrasah Ibtidaiyah, Batu City, which is located at Jl. Cempaka No. 25, Pesanggrahan, Kec. Batu, Batu City is an effort from one of the schools in Indonesia to cover the shortcomings that exist in existing public schools with more complete infrastructure facilities in order to support students in realizing religious attitudes, one example is a mosque located in the school environment. . Quality characters need to be formed and nurtured from an early age. By instilling religious values, the nation's children are not only knowledgeable but they also have good morals or character as the main key in building the nation.

School is a strategic place for character education because children spend most of their time in school, so what they get at school will affect their character. MI Bustanul Ulum School in Batu City has a mission of "Madrasah that excels in IMTAQ, Achievement and Islamic Culture" Indicators Vision (1) Has practice and culture of practicing Islam (2) Has self-development practice, skills and entrepreneurship (3) Has knowledge insight knowledge and technology (4) Achievement in the field of religion (5) Achievement in the field of general subjects and technology (6) Practice Islamic cultural values in daily life.¹¹

The principal of MI Bustanul Ulum in Batu City gives authority to each teacher to develop learning models that are considered to be able to facilitate their students in achieving religiously valuable learning goals. Besides, the facilities available in each class are also one of the supporting factors for teachers in creating meaningful learning such as television connected to the teacher's cellphone being one example as a substitute for a projector.

Therefore, it is necessary to formulate social science learning that integrates religious values in every social science discussion topic at school. So based on the problems above and based on more emphasis on value education, this research is important to do to examine the extent to which Madrasah Ibtidaiyah Bustanul Ulum formulates material into the process of implementing learning that is integrated with religious values. Based on this, the authors are interested in conducting research on the concept of integrating religious values in learning at MI Bustanul Ulum Batu City.

2. RESEARCH METHODS

The purpose of this study was to determine the pattern of learning that was applied at MI Bustanul Ulum Batu City in instilling religious values that were integrated into learning. The research approach used is a qualitative approach (qualitative research).¹² This study seeks to periodically reveal the phenomena that appear in MI Bustanul Ulum Batu City, namely the efforts to integrate religious values into learning. The data that researchers will look for is about the

⁹ Imam Tholkhah dan Ahmad Barizi, *Membuka Jendela Pendidikan* (Jakarta: PT. Raja Grafindo persada, 2004).

¹⁰ Novianti Muspiroh, "INTEGRASI NILAI ISLAM DALAM PEMBELAJARAN IPA (Perspektif Pendidikan Islam)," *Jurnal Pendidikan Islam* 28, no. 3 (2016): 484, <https://doi.org/10.15575/jpi.v28i3.560>.

¹¹ Winda, Integration of Religious Values in Social Science Learning, Interview, Wednesday, February 12, 2020, 10.21, in the teacher's room.

¹² Lexy Moleong, *Metodologi Penelitian Kualitatif*, XXXI (Bandung: Remaja Rosdakarya, 2013).

strategies used in integrating religious values in learning at MI Bustanul Ulum Batu City. The primary data in this study is verbal information derived from interviews with informants, which are then recorded through written notes or video/audio tape recordings and taking photos. While the research data derived from direct observations and field notes, can be obtained after observing the research subjects related to the creation of a school culture atmosphere in developing anti-corruption education at MI Bustanul Ulum Batu City. Secondary data is obtained from researchers with information from other parties presented in the form of publications or journals related to the research subject. The sources of informant data in this study were principals, teachers, school staff and students. Data collection techniques are the methods used to collect data. The data collection techniques in this study were carried out with three techniques, namely observation, semi-structured interviews and documentation. Furthermore, the presentation of data is a collection of information that allows for withdrawal and action. By looking at the presentation of the data, the researcher will be able to understand what is going on and what to do. The presentation of data most often used in qualitative data is narrative text.¹³ Finally, conclusions and levers are drawing conclusions and levers. From the origin of data collection, the researcher begins to look for the meaning of objects, patterns, explanations, possible configurations, causal pathways, and propositions.¹⁴

3. RESULTS AND DISCUSSION

EFFORTS TO INTEGRATE ISLAMIC VALUES AT MI BUSTANUL ULUM BATU CITY

a. The Role of the Head of MI Bustanul Ulum

Based on the results of observations and interviews of researchers with the Head of MI Bustanul Ulum Batu City, the researchers saw that there were several efforts made by the head of MI Bustanul Ulum in integrating religious values in learning at MI Bustanul Ulum, namely:

1) The Head of Madrasa as a pioneer in interpreting the vision and mission of MI Bustanul Ulum.

The head of the madrasa tries to interpret the vision and mission of MI Bustanul Ulum seriously to all components in the madrasa environment. The vision is a long-term goal by MI Bustanul Ulum, while the mission is an act or action that must be carried out by the madrasa institution in achieving the specified vision. As a direction, the vision and mission are defined in detail in the form of planning, namely the curriculum. The sources of inspiration for the integration of religious values at MI bustanul Ulum in Batu are the Al-Quran, al-Hadith, opinions of scholars, words of wisdom, results of scientific research, moral messages, and spiritual experiences.

2) The Head of Madrasah MI Bustanul Ulum as a modeling center

The efforts made by the principal are trying to start to become the center of example for teachers and students, he is very concerned about cleanliness and order in the madrasa environment. He also tried to take the time to check the cleanliness of the classroom and did not hesitate to pick up trash and then throw it in the trash can around the madrasa environment. He did this without blaming the

¹³ Matthew B. Miles & A Michael Huberman, *Analisi Data Kualitatif, Terj. Tjetjep Rohendi Rohidi* (UI Press, 2014).

¹⁴ Matthew B. Miles & A Michael Huberman, *Analisis Data Kualitatif, Terj. Tjetjep Rohendi Rohidi* (UI Press, 2014).

students even though he knew the trash he took was dang by the students who were around him. He thinks that what he is doing is a form of manifestation and belief that it is important to keep the environment clean.

b. The Role of the Curriculum Coordinator for MI Bustanul Ulum

The following are activity programs and curriculum structures at MI Bustanul Ulum Batu City:

1) Daily Program

a) Tadarus al-Qur'an

Every morning before the school bell rings, the students are heard reading the Koran through loudspeakers. The readings are short letters that are repeated, when asked the purpose is so that the students' ears become accustomed to listening to the holy verses of the Qur'an and trying to memorize them.

b) Reading Asmaul Husna

After the bell rang, they lined up in the courtyard of the madrasa for about 15 minutes to read Asmaul Husna and pray together under the direct guidance of one of the teachers, while the other teachers accompanied the students according to their respective classes. After reading Asmaul Husna followed by reading Pancasila, the pillars of faith and the pillars of Islam. After the morning apple is held, then they go to their respective classrooms to receive lessons

c) Dhuha prayer in congregation

Before the recess bell, students and teachers perform the Duha prayer in congregation in the mosque, while the imams are the teachers who have been scheduled, then continue with dhikr and pray for about 10 minutes

d) Dhuhur Prayer in congregation

In this madrasa, students are required to perform the dhuhur prayer in congregation in the mosque, the students line up neatly and who acts as the imam is the class teacher who is scheduled in turns, after performing the dhuhur prayer followed by dhikr together and reading Asmaul Husna for approximately 20 minutes

e) Reciting the Qur'an Method At Tartil

After the students perform the dhuhur prayer in congregation and continue wiridan. Students go straight back to class to learn to read and write the Qur'an using the At Tartil method according to their level and volume for approximately 40 minutes. After that, new students are allowed to go home.

2) Weekly, Monthly and Incidental Programs

a) Friday prayer

MI Bustanul Ulum Batu City is fortunate that its location is close to a community-owned mosque, namely the Al Azhar mosque. Where the mosque is large, comfortable and beautiful, this also makes the children happy to linger in the mosque. On Friday at the mosque, Friday prayers were held in congregation by the surrounding community, not to mention the male students who were in high grade accompanied by male teachers attending Friday prayers at this mosque.

b) Istighosah

This madrasa carries out istighosah activities which are carried out once a month on the last Thursday of the month concerned. The purpose of this activity is to make students aware of the efficacious prayers to pray for themselves, their parents and relatives.

c) Birthday of the Prophet

In order to welcome the birthday of the great prophet Muhammad SAW, the activities carried out were recitations in the form of lectures by bringing in preachers from outside.

d) Independence Day Commemoration

At MI Bustanul Ulmu Batu City in commemoration of the Proclamation of Independence Day on August 17, in addition to holding a flag ceremony, various competitions with Islamic nuances were also held such as: adhan competition, Koran tartil competition, calligraphy competition and so on. Also do not miss always participate in carnival activities at the sub-district level by carrying Islamic themes.

c. The role of the 4th grader A

The researcher's findings during observations and interviews with Mrs. Winda as homeroom teacher for class 4A were about program activities carried out to support the creation of a classroom environment and atmosphere in the process of teaching and learning activities that were integrated with religious values. Based on the observations of researchers, MI Bustanul Ulum Batu City has so many Islamic programs, starting from daily programs, weekly programs and monthly programs as well as incidental activities.

The following are Islamic programs and activities in teaching and learning activities (KBM) at MI Bustanul Ulum:

- 1) Get used to greeting when opening and closing lessons. Likewise when entering and leaving the classroom.
- 2) Make preparations and learning plans in the form of learning tools, namely the Learning Implementation Plan (RPP) in which there is material that can be integrated with Islamic values.
- 3) Use of media and teaching materials that integrate Islamic values with the subjects they teach.



Figure 1.

A means that supports the integration of religious values in the process of teaching and learning activities.

d. Involving students in the application of the Integration of Religious

Values Based on the results of interviews and observations of several grade 4A students, the researchers found about student involvement in teaching and learning activities at MI Bustanul Ulum, namely:

- 1) Students in receiving material at this school are satisfied with the programs offered regarding the development of science and technology and imtaq which are directed and sustainable.
- 2) The integration of Islamic values into learning, according to them, is absolutely necessary, not only focused on social science subjects (IPS), but for all of our steps, we must rely on the values of Islamic teachings that we adhere to. With the integration as done in this school, it can be a reference in achieving success, both

success in the world with science and technology and success in the hereafter with Imtaq.

e. Forms of Integration of Religious Values in Social Studies Learning at MI Bustanul Ulum Batu City

Discourse on education in reality cannot be separated from a series of learning. The strategic role of learning in the process helps develop the potential and personality of students through material messages taught by educators.¹⁵ The importance of the learning paradigm is not merely a formality in the learning scheme, but more than that, substantively the learning paradigm is oriented to maintaining and developing relevant learning contexts from time to time.¹⁶

In another context, teaching that supports the potential of students requires the concept of integration in the learning system. On the other hand, the teacher's attention is very much needed on learning that has integral knowledge. This is important considering that in the reality field at the micro level, there is still a lack of guidance on the integration of religious values in the learning process in schools, both models, methods, or learning approaches, which are deemed necessary to reinterpret all school/madrasah subject matter with values Islamic ones.¹⁷

Responding to the above in the first observation, the researcher traced the concept of learning the integration of religious values at MI Bustanul Ulum through the deputy head of the madrasa curriculum, namely Kunainah. In the interview he said:

"Actually, in the explanation of the 2013 curriculum concept, the details are detailed to develop the curriculum framework to the RPP which involves the integration of learning. So madrasahs/schools must have creativity to process an integration-based curriculum. In MI Bustanul Ulum itself, because it is affiliated with the Ministry of Religion, so that every element of learning has religious values as much as possible. Yes, it can be seen from the vision and mission of MI Bustanul Ulum. I think the integration of religious values is important, considering that character education, values and all kinds of things can come from religious education".¹⁸

One of the findings is that madrasahs make policies by dividing them into four levels of implementation, namely: conceptual, institutional, operational, and architectural levels in their efforts to build a curriculum that pays attention to religious values.

The four concepts above are actually not foreign to hear today. Bagir et al have long polarized so that the four concepts above remain relevant from time to time for how they are embraced by educational institutions.¹⁹

1) Conceptual Level

¹⁵ Dadang supardan, *Manusia Kekerasan Multikultural Dan Transformasi Pendidikan* (Bandung: Rizqi press, 2015).

¹⁶ Dadang supardan, *Mengintip Bahaya Kekerasan, Sebagai Ancaman Pendidikan Karakter Bangsa, Makalah Seminar Nasional, 8 Agustus 2011 Di Auditorium FPIPS UPI* (Bandung, n.d.).

¹⁷ Afiful Ikhwan, "Integrasi Pendidikan Islam (Nilai-Nilai Islami Dalam Pembelajaran)," *Ta'allum: Jurnal Pendidikan Islam* 2, no. 2 (2014), <https://doi.org/10.21274/taalum.2014.2.2.179-194>.

¹⁸ Interview with Kunainah as Deputy Head of Madrasah for MI Bustanul Ulum Curriculum On Wednesday, February 17, 2020 at 10.12 WIB in the MI Bustanul Ulum teacher's room

¹⁹ Zainal Abidin Bagir Dkk, , *Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi* (Bandung: : PT. MizanPustaka, 2005).

At the conceptual level, the integration of religious values in learning can be realized through the formulation of the vision, mission, goals and programs of the madrasa (madrasa strategic plan). Based on the results of the author's observations and interviews with the deputy head of the curriculum, Kunainah, that the vision and mission of the madrasah are oriented towards the real results of Islamic students, MI Bustanul Ulum's efforts are to include religious values (akhlakul karimah) in the vision and mission, madrasahs optimize learning facilities according to the needs of students, as well as socializing the program to the guardians of students and requiring all subjects outside of Islamic religious education to integrate religious values as much as possible.

MI Bustanul Ulum in formulating its vision, mission and mission must have a picture based on juridical aspects. This is done so that madrasahs remain in the government's corridor by following the National Education System Law number 20 of 2003, government regulation number 19 of 2005 concerning National Education Standards, the vision of the national education department and related laws and regulations, especially with the aim of education national. If it is explored in more depth, its functions and objectives are that every education, especially madrasahs, is oriented to the development of abilities that shape the character of students.²⁰ Where the vision, mission and goals of the madrasa are responsible for the religious values of students such as noble, knowledgeable, capable, creative until finally students are able to realize that they are Indonesian citizens who uphold democratic values.²¹ The following is the analogy offered by Hidayat and Machali in formulating the vision, mission and goals of the madrasa:



Figure 2.

Formulation of the vision, mission and goals of the madrasa/school²²

By paying attention to the juridical basis and reading an analysis of the potential and opportunities of the institution, MI Bustanul Ulum has been able to display the nuances of science and Islamic characteristics in the madrasa environment. This effort is made so that MI Bustanul Ulum has a distinctive scientific style or is able to care for the

²⁰ Interview with Kunainah as Deputy Head of Madrasah for MI Bustanul Ulum Curriculum On Wednesday, February 10, 2020 At 11.30 WIB in the MI Bustanul Ulum teacher's room

²¹ Asbin Pasaribu, "Implementasi Manajemen Berbasis Sekolah Dalam Pencapaian Tujuan Pendidikan Nasional Di Madrasah," *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 3, no. 1 (2017): 12–34.

²² Machali, *Pengelolaan Pendidikan*.

culture of teachers and students' culture which has been inherent inside and outside the madrasa. The contextualization of the vision, mission and goals of the madrasa has been successful when viewed from the indicators of the vision and mission that are oriented to religious and Islamic values. This is evidenced by the statement from Mr. Fauzi as the head of the madrasa at MI Bustanul Ulum as follows:

“So the long journey of MI Bustanul Ulum actually peaked in 2012, mas, at that time MI Bustanul Ulum had many changes in its structural formation, including the formulation of the vision, mission and goals of the madrasa. If you think back a little, from 2004 to 2006 MI Bustanul Ulum was the only madrasah in Batu City that was assisted by RTI-USAID in MBE (Managing Basic Education). I think that is natural. However, in 2012 yesterday, the leaders were quite serious about how MI Bustanul Ulum showed its Islamic style. It was proven after the renewal of MI Bustanul Ulum several times it received awards for winning cleaning competitions, UKS and others. I think that is the form of integration of religious values that is displayed at MI Bustanul Ulum. Working together, maintaining cleanliness, maintaining health and many others. And all that departs from the management and awareness of madrasa residents. but I think it is a form of Islamic values by maintaining a culture of cleanliness”.²³

The culture of cleanliness at MI Bustanul Ulum is inseparable from the indicators of the vision, mission and goals of the madrasa. According to information from the head of the madrasah MI Bustanul Ulum before the formulation of the vision and mission which was compiled in 2012 MI Bustanul Ulum had maintained the same tradition. However, community involvement at that time was not very involved. Because according to the current analysis of the madrasa principal that MI Bustanul Ulum at the marketing level of MI Bustanul Ulum is not well known or the level of public trust is not too much for how their children are sent to school at MI Bustanul Ulum. Over time, MI Bustanul Ulum has made a real contribution to madrasa residents and the community by displaying Islamic characteristics and religious values that are the orientation of the madrasa.

Conceptually, the design of the vision, mission and goals of the MI Bustanul Ulum madrasa has produced solid results on the values of religious integration at MI Bustanul Ulum itself. According to Zubaidi's hypothesis in Hidayat and Machali that education that adheres to the agreed 'principles' usually provides the expected answers to the needs that have been to be achieved.²⁴ Madrasahs as educational units within the ministry of religion should have this task.²⁵ Its advantages are seen from the Islamic aspect that is built and has its own character.²⁶ This is what makes madrasa degrees no

²³ Interview with Fauzi as the Head of the MI Bustanul Ulum Madrasah on Thursday 11 February 2020 at 08.00 WIB in the MI Bustanul Ulum headmaster's room

²⁴ Machali, *Pengelolaan Pendidikan*.

²⁵ Wahyu Iskandar, Fia Alifa Putri ., “Persepsi Kepala Madrasah Ibtidaiyah Terhadap Kinerja Supervisi Manajerial Pengawas Madrasah Ibtidaiyah Kota Yogyakarta,” *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 6, no. 2 (2020): 158–81, <https://doi.org/10.26594/dirasat.v6i2.2210>.

²⁶ Nurcholis Majid, *Masyarakat Religius; Membumikan Nilai-Nilai Islam Dalam Kehidupan Masyarakat* (Jakarta: Paramadina, 2000).

longer seen as "second class" education when viewed from the potential and achievements that have been produced from Islamic education.²⁷

2) Institutional Level

MI Bustanul Ulum culture is expected to grow at an effective madrasah level. This is what is able to provide the main characteristics of the madrasa treatment of students so that they can love the lesson so that they have the intrinsic to continue learning. Madrasa culture at MI Bustanul Ulum is seen as the existence of a madrasa which is formed from the interplay of three factors, namely the attitudes and beliefs of people who are in the madrasa and the environment outside the madrasa, the cultural norms of the madrasa, and the relationship between individuals within the madrasa. Effective madrasa culture illustrates that these three factors work in synergy so that programs are rationally implemented based on human values, professionalism, and empowerment at MI Bustanul Ulum itself. The culture of MI Bustanul Ulum has effectively developed a learning organization that is directed at the formation of positive behavior for students and articulates several values that can form an effective madrasa culture.²⁸ According to Kunaina, learning activities at MI Bustanul Ulum still need to be improved for the formation of an effective learning culture by paying attention to aspects of skills, knowledge, attitudes, habits, understanding, skills, thinking power, and others.²⁹ Indeed, the current reality is that MI Bustanul Ulum stands in the midst of a rural and religious community, where most of the community members practice their religion well. The motivation and desire of parents to send their children to this madrasa is high even though the average parental education is at the junior high or high school level. However, all of this is not enough to polarize a good academic culture, because the central role of the madrasa itself is to be able to build a good culture both inside and outside the MI Bustanul Ulum madrasa.³⁰

MI Bustanul Ulum in its efforts to care for a religious madrasa culture has been able to display positive religious values from students such as refraction of honesty through hours of honesty, religious habituation by praying, praying Duha and dzuhur prayers in congregation, habituation of discipline with punishment for being late, habituation of responsibility with class pickets and time to collect assignments for teachers and habituation of caring for the environment by planting trees in the madrasa yard. The culture of cleanliness is carried out by implementing the clean-up which is held before the Friday prayer time. This effort is carried out in accordance with religious motivations that depart from 'textual' verses, hadiths and Islamic motivations that are plastered on the walls of the madrasa. So that the application becomes contextual when students apply the motivation posted on the walls of the madrasa.

²⁷ Wahyu Iskandar, Universitas Islam, and Negeri Sunan, "Oleh :” 4, no. 1 (2019): 1–22.

²⁸ Sayadi Anis Model of teacher-student communication in improving the social skills of fifth grade students at MI Bustanul Ulum Batu. Masters thesis, (2020) State Islamic University of Maulana Malik Ibrahim Malang.

²⁹ Interview with Kunainah as Deputy Head of Madrasah for MI Bustanul Ulum Curriculum On Wednesday 10 February 2020 at 10.00 WIB in the MI Bustanul Ulum teacher's room.

³⁰ Information taken from the official MI Bustanul Ulum website website. Link <https://www.bustanul-ulum.sch.id/>



Islamic textual motivations about the importance of keep the cleanliness on the walls of the madrasa

The culture of cleanliness is a form of religious values produced by MI Bustanul Ulum. On the other hand, the cleanliness culture at MI Bustanul Ulum, such as neat and clean classrooms and courtyards, is indicated by the madrasa policy that requires clean programs. This method is similar to the one implemented by 4 (four) elementary schools in Pekanbaru by implementing environmental education in schools,³¹ there are even elementary schools that develop it as the implementation of the Adiwiyata program.³² These efforts are in line with the analysis of medical studies (health), that hygiene programs in schools/madrasahs can help the growth and development of students well, increase learning concentration and inculcate healthy behavior for elementary age children.³³ Thus, cleaning activities are seen as appropriate as a process of inculcating clean behavior to MI Bustanul Ulum students. In this regard, the head of MI Bustanul Ulum commented:

"So me and the teachers here, Mas always try to start being the center of example, in terms of cleanliness, for example, throwing garbage in its place, in terms of discipline and order we try to come on time, and always dress and look neat, don't use harsh language when speak, and give equal treatment to all students. We usually do cleaning habits to clean the madrasa. Yes, the program varies. However, for the clean program on Friday as much as possible, we routinely do it for character habituation and instilling religious values in students. Not only that, cleaning activities can also be a means of social learning for students. There they will communicate with each other, work together, work together. So it is hoped that religious-social values will grow in students' lives"³⁴

³¹ Mahmud Alpusari, "Analisis Kurikulum Pendidikan Lingkungan Hidup Pada Sekolah Dasar Pekanbaru," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 2, no. 02 (2014): 10, <https://doi.org/10.33578/jpkip.v2i02.1957>.

³² Amirul Mukminin Al-anwari, "Strategi Pembentukan Karakter Peduli Lingkungan Di Sekolah Adiwiyata Mandiri," *Ta'dib* 19, no. 02 (2014): 227–52, <https://doi.org/10.19109/tjie.v19i02.16>.

³³ Indah Prasetyawati Tri Purnama Sari, "Pendidikan Kesehatan Sekolah Sebagai Proses Perubahan Perilaku Siswa," *Jurnal Pendidikan Jasmani Indonesia* 9, no. 2 (2013): 141–47, <https://journal.uny.ac.id/index.php/jpji/article/viewFile/3017/2510>.

³⁴ Interview with Fauzi as Head of MI Bustanul Ulum Madrasa on Thursday 11 February 2020 at 12.00 WIB.

Figure 4.

Madrassa yard after cleaning

(Documentation: Damanik, Wednesday 10 February 2020 at 12.00 WIB)

Looking at the picture above, the madrasa page looks clean after the "clean-up" activity. The implementation of this activity is guided directly by the respective class teachers starting from grades I-V. Not only that, students are also motivated through these monthly routine activities, namely assessment and awarding of prizes for the cleanest class. The purpose of giving the prize is an effort to stimulate students to get used to and be motivated to love a clean madrasa environment and include the formation of religious and social values.

3) Operational Level

The integration of religious values in learning is realized by designing learning concepts that are integrated with Islamic values, so that the fundamental values of religion and general science are coherently integrated. Learning is essentially a process of change in personality in the form of skills, attitudes, habits and intelligence. These changes are permanent in behavior that occur as a result of practice or experience. Learning is essentially a process of interaction between children and children, children with learning resources, and children with educators. At the basic level, there are social studies (Social education) subjects. Social studies is a science that studies social activities. In education, social studies is the name of an integrated subject from several themes, namely history, geography and economics and other social sciences.

In learning, educators should explore by connecting 'religious' Islamic values. Islamic values in education are needed in order to prevent unwanted things in the development process. Islamic values can be included in a learning that exists in various environments such as madrasas. The integration of religious values can be raised in learning which can then highlight a positive attitude in our lives. With the integration of religious values in learning will develop religious values in students. The religious value to be achieved is to make students have noble character or morality.

Based on the results of the author's interview with Winda as homeroom teacher for class IV MI Bustanul Ulum that the steps taken in designing the learning concept are; The first is planning or setting themes and sub-themes. The second stage is the implementation of the teaching and learning process which includes introduction, core activities which include integrating with Islamic values, and closing. The third stage is assessment / evaluation.

1) Learning Planning Stage.

This learning implementation plan is the basis of the implementation of learning activities. All activities to be carried out are written in the RPP. Starting from Identity, Core Competence (KI), Basic Competence (KD), indicators, objectives, materials, methods, media, activity steps (initial, core, and final activities), assessment, and others. The planning process includes determining the areas of study to be integrated. Understand and study the themes and sub-themes, which will be integrated, then identify core competencies and basic competencies that have the potential to be integrated, then describe them into indicators, develop syllabus and lesson plans (RPP).

2) Learning Implementation Stage

RPP is an inseparable part of the task of a teacher, the Learning Implementation Plan (RPP) is the basic concept or scenario of a teacher in the learning process, so it is mandatory for a teacher to prepare a teaching plan first before starting class learning. Based on the results of the researcher's interview with Khunainah as the curriculum field at MI Bustanul Ulum in developing a learning implementation plan using the 2013 curriculum, of course we must be oriented to the Minister of Education and Culture Regulation No. primary and secondary education units to achieve graduate competence, time allocation is determined according to the need to achieve KD and learning load by considering the number of lesson hours available in the syllabus and KD to be achieved, learning objectives are formulated based on KD using operational work data that can be seen and measured which includes attitudes, knowledge and skills, basic competencies and indicators of competency achievement, learning materials contain relevant facts, concepts, principles, and procedures, and are written in the form of points according to the formula the use of indicators of competency achievement.

According to Winda as homeroom teacher for class IV A MI Bustanul ULum Batu City, the steps taken by the teacher in preparing the 2013 Curriculum Implementation Plan (RPP), starting from including the Identity of the RPP, Learning Objectives, Core Competencies, Basic Competencies, Indicators, Learning Materials, Methods Learning, Steps of learning activities, Learning Resources, and Assessment. Identity consists of; Name of madrasa, subject, class, semester, theme, sub-theme, learning, focus of learning, and time allocation. In making the Learning Implementation Plan it is used for one lesson. Core Competencies, Basic Competencies and indicators are taken from the syllabus. Core Competencies, Basic Competencies and Indicators are one goal and are closely related and cannot be separated, indicators are measurable evidence that students have achieved the desired basic competencies.

4) Architectural Level

Architecturally, the integration of religious values in learning Social Sciences at MI Bustanul Ulum Batu City can be realized through supporting facilities and infrastructure that will make it easier for teachers to integrate religious values into learning and make it easier for students to learn and carry out routine and routine activities. structured in the madrasa.

Based on interviews with the deputy head of the curriculum, this is realized by seeking adequate learning needs, including mosques, complete worship facilities, LCDs in every classroom, computer rooms, and WIFI with hotspot areas so that in all rooms can access the internet. There is a library that provides religious and general science books.

4. CONCLUSION

The form of integration of religious values in social science learning in class IV A at MI Bustanul Ulum Batu City is attempted through four levels

The form of integration of religious values in learning at MI Bustanul Ulum Batu City is attempted through four levels

Conceptual Level, At the conceptual level, the integration of religious values in learning is realized through the formulation of the mission, mission, goals and programs of the madrasa, by

including religious values in the vision and mission, optimizing the facilities in learning according to the needs of students, and socializing the program to the guardians of students. and requires that all subjects outside of Islamic religious education be optimally integrated with religious values.

Institutional Level, Institutionally the integration of religious values in learning by designing a religious atmosphere in the madrasa environment is the main characteristic of the madrasa. Various religious activities are carried out regularly and structured by students, teachers and madrasah staff. MI Bustanul Ulum has been able to display positive religious values from students such as the refraction of honesty through hours of honesty, religious habituation by praying, praying Duha and dzuhur prayers in congregation, habituation of discipline with punishment for being late, habituation of responsibility by class pickets and time to collect assignments for teachers and to care for the environment by planting trees in the madrasa yard.

Operational Level, Operationally, religious values in learning can be realized by designing learning concepts that are integrated with religious values, so that the fundamental values of religion and science are coherently integrated. With the integration of religious values in learning, it will be able to grow and develop religious values in students by making students have noble character or morality.

The steps taken in designing the learning concept are: first, planning or setting themes and subthemes, second, the implementation of the teaching and learning process includes introduction, core activities which include integrating with religious values and closing.

Architectural Level, Architecturally, the integration of religious values in learning at MI Bustanul Ulum Batu City can be realized through supporting facilities and infrastructure that will make it easier for teachers to integrate religious values into learning and make it easier for students to learn and carry out routine and structured activities in the madrasa.

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