



Integration of Science and Religion in General Courses: Insights from Islamic Teacher Education

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Abstract

This study investigates lecturers' understanding of the concept and approaches to integrating general and religious sciences within the Madrasah Ibtidaiyah Teacher Education program. The integration of science and religion is a critical aspect of the curriculum, as the program aims to prepare future educators capable of teaching scientific concepts imbued with religious values in a holistic manner, thereby eliminating the dichotomy between science and religion. This research employs a descriptive case study design with a qualitative approach. Data were collected through observation, documentation, and interviews, and analyzed using content analysis and descriptive analysis techniques. The findings reveal that lecturers' understanding of the integration of general and religious sciences can be categorized into two perspectives: (1) pragmatic understanding and (2) normative understanding. Furthermore, three distinct pedagogical approaches are employed to integrate these domains: (1) the equality approach, (2) the parallelization approach, and (3) the complementary approach. These findings provide valuable insights and serve as a foundation for policy development in Islamic higher education institutions, emphasizing their unique identity and contribution to education.

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INTRODUCTION

Islamic education faces a significant challenge in integrating general science with religious values. This challenge has become increasingly relevant in the modern era, where scientific advancements are progressing rapidly, yet are often viewed as disconnected from spirituality. The integration of science and religion is crucial, particularly in the development of graduates who are not only academically proficient but also

possess strong religious character. Educational institutions are expected to produce graduates who not only have a deep understanding of religious knowledge (Sugianto et al., 2024) but also possess competence in general science.

Various previous studies have discussed the integration of science and religion from a theoretical perspective, such as the harmonization of scientific and religious concepts, as well as the application of Islamic values in science

materials. Basic concepts such as the Islamization of science (Sawaluddin et al., 2022), Islamic scienceization (Nurcholis, 2021) and integration-interconnection (Masyitoh, 2020) have become the subject of discussion as well as the foothold of Islamic universities in Indonesia in an effort to integrate general science and religion. Several State Islamic Universities in Indonesia have adhered to various paradigms (Sugianto et al., 2024), including a paradigm that adheres to scientific integration-interconnection (Masyitoh, 2020) referring to the unity of science (Mas'ud et al., 2022) and the concept of a knowledge tree (Arsyad, 2016).

The Madrasah Ibtidaiyah Teacher Education Study Program (MITESD) at the Faculty of Tarbiyah and Teacher Training as part of UIN K.H. Abdurrahman Wahid Pekalongan has a strategic role in producing prospective teachers who can teach science based on Islamic values. As an institution that aims to produce educators for the basic level, MITESD is responsible for equipping students with pedagogical knowledge, teaching skills, and an integrative understanding between science and religious values (Hikmah et al., 2024). The teachers produced are expected to be able to be role models for students in academic and moral aspects.

The integration of Madrasah Ibtidaiyah (MI) education with Islamic science is an important effort to present an education system that is not trapped in the dichotomy between religious science and general science (Fatimah & Winarti, 2022; Khawani, 2022). By combining two

education systems, namely education based on Islamic values and a modern science approach, Madrasah Ibtidaiyah Teacher Education Study Program can produce graduates with an integrative perspective and are able to face the challenges of the times.

The integration of science and Islam requires not only conceptual understanding but also real implementation in the curriculum. Curriculum and teaching materials that are designed in an integrative manner can be the first step to realizing this goal. However, several studies show that the curriculum in most of this study programs has not fully supported the integration of science. Another challenge that has emerged is the lack of in-depth training and research to develop learning models that are relevant to the context of integration.

This condition encourages Islamic universities, especially Madrasah Ibtidaiyah Teacher Education Study Program, to respond by developing a curriculum that integrates two fields of science (Lumanatul Latifah, 2024). This is in line with the vision of UIN K.H. Abdurrahman Wahid Pekalongan to become a center of excellence in education that harmonizes science and Islam. Through relevant curriculum, competent lecturers, and supporting programs, this program seeks to create graduates who are ready to become professional, innovative, and able to make a positive contribution to the development of Islamic education in Indonesia. However, the application of the integration of science and religion in the learning process at Madrasah Ibtidaiyah

Teacher Education Study Program has not been clearly described through research.

Lecturers' understanding of the concept of integration still varies, and the learning approach applied has not fully reflected the principle of deep integration. Concepts that can be carried out in integrating MI education and Islamic science through various approaches, such as curriculum integration (Daulay & Salminawati, 2022) subject unification, and the application of integration-based learning models as a normative framework (Saputro, 2022). In addition, there is the concept of Islamization of Science initiated by Naquib Al-Attas and Ismail Raji Al-Faruqi which combines Islamic education and science (Coil & Aprison, 2023). The integration between MI education and Islamic science is very important to avoid dichotomy in science (Khawani, 2022). Although various integration-based learning models have been developed, such as similarity, parallelization, and complementary models, more in-depth models such as objectification and verification have not been widely applied at the Madrasah Ibtidaiyah Teacher Education Study Program level. However, research that reveals how Madrasah Ibtidaiyah Teacher Education Study Program lecturers apply this integration in learning, especially in the form of learning models, is still limited.

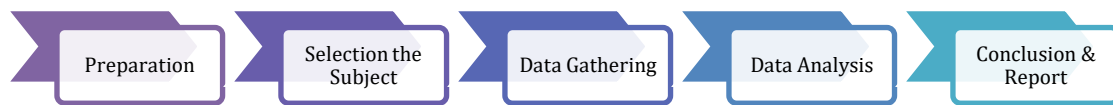
The research aims to determine the understanding of concepts and learning approaches based on the integration of general science and religious science in lecturers of general courses. This article

contributes to the development of the concept of integration of science and religion in Islamic education, especially in Madrasah Ibtidaiyah Teacher Education Study Program. This article offers novelty by revealing PGMI lecturers' understanding of the integration of science and religion, the learning approaches used, and the factors that affect its implementation. This research discusses in depth the implementation of the integration of religious and scientific sciences at the study program level. This research observes the implementation process of the integration of religious science and science starting from planning to its implementation. The results of this research are expected to be the basis for the development of an integrative curriculum that not only supports the strengthening of the professional competence of MI teachers but also forms students with comprehensive scientific insight and based on Islamic values.

METHOD

This study employs a descriptive case study approach. Case studies are research methods that focus on real-life contexts to investigate complex issues in depth, integrating both quantitative and qualitative data to gain a comprehensive understanding of the phenomenon (Ratnasari & Sudradjat, 2023). This approach was selected to uncover scientific truths and address field-specific challenges related to the integration of science and religion. The research stages conducted in this study are illustrated in Figure 1.

Figure 1. Research Methods



This study involved nine lecturers who teach general courses in the Madrasah Ibtidaiyah Teacher Education program at the Faculty of Tarbiyah and Teacher Training, UIN K.H. Abdurrahman Wahid Pekalongan. These lecturers specialize in general sciences rather than Islamic religious sciences. The participants were selected using a stratified purposive sampling technique (Firmansyah & Dede, 2022).

The study program includes eleven courses offered in a single semester. This research was conducted during even semesters, focusing on lecturers teaching general courses in semesters 2, 4, and 6. The researcher selected three lecturers from each semester level to represent the courses taught at these levels.

The data collection methods included observation, documentation, and in-depth interviews. Observation involves the systematic description of events or behaviors within the social environment under study (Brunton-Smith, 2018). It was utilized to gather data on learning models that incorporate the integration of science and religion. Documentation aimed to collect data in the form of manuscripts and documents, such as teaching modules and lesson plans, prepared by lecturers of general courses. In-depth interviews were conducted to explore lecturers' understanding of the concept of scientific

integration being developed by UIN K.H. Abdurrahman Wahid Pekalongan.

To ensure the validity and accuracy of findings, data triangulation was applied. Triangulation compares data obtained from various sources or methods to identify similarities, differences, or emerging patterns/themes (Saadah et al., 2022). By comparing data from observation, documentation, and interviews, the researchers identified specific themes or patterns employed by general course lecturers in integrating Islamic values into their teaching.

The data analysis process utilized two types of analyses: Content analysis and descriptive analysis. Content analysis was employed to examine trends and patterns within documents, such as curricula that integrate scientific and religious knowledge and other supporting materials like lesson plans (Abdullah, 2015). This method provided insights into existing conditions, evolving relationships, emerging opinions, ongoing processes, and trends (Newman & Gough, 2020). Descriptive analysis complemented this process by interpreting the findings, enabling the researchers to understand and describe the integration strategies implemented by the lecturers effectively.

RESULT AND DISCUSSION

This research aims to explore the understanding of concepts and teaching approaches that integrate general science and religious science among lecturers teaching general courses. The study involved nine respondents, comprising four female lecturers and five male lecturers. These lecturers were responsible for courses that are not classified as religious studies and represent various semester levels within the Islamic Elementary School Teacher Education program.

The courses taught by these lecturers fall into two categories: pedagogic courses

and professional courses. Pedagogic courses focus on teaching methodologies and instructional practices. In this study, the pedagogic courses included Educational Psychology, Educational Evaluation, and Microteaching. Meanwhile, the professional courses are designed to support the professional competencies of prospective educators in alignment with their respective study programs. The respondents teaching professional courses contribute to equipping future educators with the necessary skills and knowledge to meet the demands of their profession.

Table 1. Data Collection

No	Lecturer Code	L/P	Courses	Integration of Islamic Science
1	R01	P	Education Statistics	not listed in the lesson plan
2	R02	L	Deepening of Science	not listed in the lesson plan
3	R03	L	Educational Evaluation	Character/attitude cultivation in learning objective: independent, logical, critical attitude, mastering scientific integration (religion and social science)
4	R04	P	Science Learning	not listed in the lesson plan
5	R05	L	Indonesian Language	not listed in the lesson plan
6	R06	P	<i>Microteaching</i>	not listed in the lesson plan
7	R07	L	Writing Scientific	Character/attitude instillment in learning objective: love of the homeland, responsibility, confidence
8	R08	P	Mathematics Learning II	not listed in the lesson plan
9	R09	L	Entrepreneurship	character/attitude cultivation in learning objective: appreciating the diversity of views, religions, beliefs

Data collected from nine lecturers teaching general courses in the PGMI program revealed that the integration of science and Islam in lesson planning and implementation is not yet comprehensive. Only three courses explicitly include elements of integration in their lesson plans, particularly in fostering character and attitudes. For instance, the Educational Evaluation course (R03) incorporates objectives emphasizing independence, logical and critical thinking, and mastery of scientific integration (religion and science). Similarly, the Scientific Writing course (R07) instills values such as patriotism, responsibility, and self-confidence, while the Entrepreneurship course (R09) encourages respect for diverse perspectives, religions, and beliefs.

In contrast, six other courses, such as Educational Statistics (R01), Deepening of Science (R02), and Science Learning (R04), do not explicitly reference the integration of science and religion in their lesson plans. Further investigation through interviews revealed varying perspectives among lecturers. Some argued that explicit integration in lesson plans is unnecessary as it can be effectively incorporated into the learning process. Observations confirmed that certain lecturers have successfully embedded Islamic values during instructional activities.

However, some lecturers expressed challenges in understanding how to integrate science and religion, while others perceived no explicit connection between their courses and Islamic values. These findings suggest that the lack of explicit integration in lesson plans may stem from

differing interpretations and understandings of integration patterns.

Understanding the Concept of Integration of Science and Islam

The understanding of the concept of scientific integration among lecturers exhibits considerable diversity. This understanding indirectly influences the preparation of lesson plans and the teaching process, particularly among lecturers of general courses. Based on the data collected, lecturers' perspectives on scientific integration can be classified into two distinct categories.

First: Pragmatic Understanding

Some lecturers interpret the concept of scientific integration not as an effort to embed religious teachings or values into science, but rather as allowing the two disciplines to exist in parallel (Huda & Huda, 2024). This perspective stems from the belief that science and religion serve distinct functions and purposes and differ epistemologically.

This view is reflected in the statement of respondent R03, who explained, “*If science and religion are better addressed through harmonization, it means not trying to combine the two but allowing them to coexist side by side. With this understanding, the concept of integration between science and religion feels more flexible.*”

Therefore, from a pragmatic perspective, integration is understood as an approach that respects the distinct nature of these two domains. In this view, the learning process should prioritize efficiency and focus on effectively delivering the course content, emphasizing

the subject matter relevant to the students' learning objectives.

Second: Normative understanding

This understanding suggests that the concept of integration involves a complementary interaction between religious science and general science (Masyitoh, 2020). This view aligns with the perspective of respondent R02, who stated, *"Integration represents a relationship that does not necessarily have to align between Islam and science. However, this relationship acknowledges both as fields of knowledge that need to be studied and can complement each other."*

This is due to the fact that religion and science share certain intersections, such as common connotations and the inclusion of scientific values (axiology). From a normative understanding, there is a recognition of the importance of the Islamization of science, which is understood as the incorporation of religious values into science courses.

The difference between the two views above is slightly due to several factors such as educational background, teaching experience, knowledge and also academic awareness in an effort to develop integrative science. However, the above factors will be the main cause, there may be another cause of diversity of understanding in understanding the concept of integration of science and religion as a scientific vision in Madrasah Ibtidaiyah Teacher Education.

Pragmatic and normative understanding of the integration of science and religion influences the concept to be applied in learning. Pragmatic approaches tend to focus on practical applications that

are easy to apply, such as symbolically associating subject matter with Islamic values without in-depth explanation (Hajita, 2024). On the contrary, the normative approach focuses on a more comprehensive philosophical foundation (Syadidul Kahar, 2020), combining Islamic values with scientific concepts in depth. This is supported by research showing that pragmatic approaches are more efficient but less in-depth in shaping integrative understanding, while normative approaches require greater effort to produce comprehensive and meaningful learning.

This difference in understanding has a direct impact on the quality of learning. A pragmatic approach allows for simple and efficient learning (Uskuniyah & Ashari, 2024), but often only emphasizes the symbolic aspect of the integration of science and religion. As a result, students may not fully understand the deep connection between science and Islamic values. On the other hand, the normative approach enriches learning with philosophical and spiritual perspectives that build students' critical awareness of the importance of integration. However, this approach requires lecturers who have high competence in both science and religion, as well as good pedagogical skills.

A combination of pragmatic and normative approaches is needed to increase the effectiveness of the integration of science and religion in learning. This strategy includes the development of a curriculum that combines applicative and philosophical aspects, training lecturers to understand

the concept of integration thoroughly, and periodic evaluation of its implementation. With this approach, learning can produce students who are not only academically competent but also have a deep integrative outlook. This step is important to avoid the dichotomy of science that still often occurs in education (Mustaqim, 2015).

Integrated Teaching Approach to General Courses

In the learning process based on knowledge integration, several models are implemented by lecturers teaching general courses in the Islamic Elementary School Teacher Education program at Islamic universities.

First: The Similarity Model, The Similarity Model is employed by lecturers teaching general courses who attempt to align the concepts of science with those derived from religion, even though these concepts may not be inherently identical. This alignment is more accurately described as pseudo-similarity, as it can lead to scientific bias and the reduction of religious concepts to the level of science. The learning model based on the concept of similarity assumes that general science and religious science intersect, although the existence of such an intersection has yet to be conclusively proven (Sholihan et al., 2015; Syadidul Kahar, 2020).

Second: Parallelization Model. This model is more widely accepted. In this model, lecturers attempt to draw parallels between religious concepts and those derived from science. The similarity in the connotations of the two domains serves as the basis for lecturers to position the sciences alongside each other. Theoretically, parallelization is an effort to

explain the truth of the verses of the Qur'an to promote Islam (Daulay & Salminawati, 2022; Masyitoh, 2020; Nurcholis, 2021). However, if the parallelization of concepts in both sciences is not substantiated by evidence, it may lead to potentially dangerous outcomes.

Third: Complementary Model. This model is employed by lecturers to position science and religion in a manner that allows them to strengthen each other (Daulay & Salminawati, 2022; Fatimah & Winarti, 2022; Huda & Huda, 2024; Sugiyono & Iskandar, 2021; Utomo & Dartim, 2020). Despite this integrative effort, the distinct characteristics of the two scientific domains are preserved. At first glance, this approach appears to promote a process of mutual validation between science and religion.

In addition, there is another model known as the Comparative Model, which involves comparing the concepts of science and religion, particularly in relation to similar phenomena. However, this model has not been implemented by the lecturers in this study.

CONCLUSION

The understanding of the concept of scientific integration among lecturers teaching general courses in the Madrasah Ibtidaiyah Teacher Education program, Faculty of Tarbiyah and Teacher Training, can be categorized into two distinct perspectives: (a) pragmatic understanding and (b) normative understanding. The differences between these two perspectives arise from several factors, including educational background, teaching experience, knowledge, and

academic awareness in advancing integrative science.

Among the key components of teaching tools that support the integration of science and religion in the learning process are the curriculum and lesson plans. These two elements are essential in facilitating a learning process rooted in the integration of science and religion. Four learning models based on knowledge integration are employed by the lecturers of general courses: (1) the similarity model, (2) the parallelization model, (3) the complementary model. However, the lecturers have not yet attempted to apply advanced integration models such as the inductification, verification, or objectification models. The findings of this study suggest that further exploration is necessary. Additionally, the scope of this research could be expanded to offer a more comprehensive understanding of the integration of science and religion in religious-based universities. Further studies are also needed to develop learning models and media that promote the integration of science and religion.

The findings of this study contribute new insights into the integration of science and religion within Islamic-based higher education, highlighting the diversity of lecturers' understandings of this integration. The results also indicate a need for lecturers in Islamic-based higher education to enhance their teaching practices with a more explicit integration of Islamic values. Furthermore, support from higher education institutions is crucial in optimizing integrated learning approaches. As such, the integration of science and religion is not merely an

academic requirement but a vital strategy to reinforce the identity of Islamic-based universities. This approach can produce graduates who are not only scientifically proficient but also possess a strong moral and spiritual foundation, in alignment with the vision of Islamic universities to cultivate a generation that contributes to civilization.

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