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Islam–Science Integration in Indonesian Integrated Islamic Junior High Schools

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Abstract

The integration of Islam and science in education represents a strategic effort to develop holistic learning within integrated Islamic schools in Indonesia. This study explores how Islam–science integration is implemented in Integrated Islamic Junior High Schools, focusing on curriculum design, pedagogical practices, and the internalization of tauhid values. Using a qualitative field study approach, data were collected through classroom observations, in-depth interviews with principals and teachers, and document analysis. Findings indicate that integration is achieved by linking scientific concepts with Quranic verses (verse *kauniyah*), embedding daily worship practices, strengthening moral character, and positioning teachers as *murabbi* who nurture intellectual and spiritual growth simultaneously. The model enhances students' scientific literacy, spiritual awareness, and balanced character formation, though challenges remain in teachers' pedagogical competence and limited instructional time. Overall, the study demonstrates that Islam–science integration fosters students who are balanced in faith, knowledge, and ethics, while offering a practical framework for curriculum innovation in Islamic education. These findings contribute to the global discourse on religion–science integration and provide insights for policymakers and educators seeking to advance integrative approaches in contemporary schooling.

INTRODUCTION

The development of science and technology in the 21st century has brought about major changes to the perspective, curriculum, and practices of education in Indonesia. On the one hand, the emphasis on science competencies and 21st-century skills is important in preparing students to face the demands of the world of work and technological advances. However, on the other hand, a purely technocratic orientation in education risks neglecting the spiritual, ethical, and moral dimensions that form the basis of student character development. The phenomenon of epistemological fragmentation, namely the sharp separation between religious studies and general knowledge, has led to the need to formulate a holistic and integrative approach to education (Sari et al., 2025).

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In the context of integrated Islamic educational institutions, this need is even more acute. These schools are required not only to foster mastery of scientific concepts and skills, but also to ensure that scientific knowledge is linked to Islamic values so that students achieve a balance between faith, knowledge, and morals. Various case studies in Indonesia show models of practice that integrate religious education and science learning, which are able to improve scientific understanding and strengthen the spirituality of students. Examples of implementation in several schools show strategies such as linking science material with verses from the Quran, incorporating worship into school routines, and the role of teachers as murabbi who harmonize religious and scientific approaches in learning (Danumiharja et al., 2023).

The integration of Islam and science is urgent because it can improve the quality of learning while shaping students who have scientific, religious, and responsible attitudes amid the development of educational technology (Hadi et al., 2023; Wijayanti et al., 2023). In line with these findings, (Mahanis & Bakar, 2025) emphasize that the integration of Islam and science enables holistic and meaningful learning through various integrative models, resulting in students who are not only intellectually superior but also spiritually and ethically mature. Furthermore, Mairista and Yusuf emphasize that the integration of science and Islam is a fundamental basis for the development of holistic, ethical education and science that is oriented towards the benefit of the people in responding to the challenges of modern civilization. Therefore, the integration of Islam and science is a strategic approach to improve the quality of learning while shaping students who are intellectually, spiritually, and ethically superior.

However, researchers identified several major obstacles in implementing the integration of science and Islam–science integration at the secondary school level: i) teachers' limited competence in designing and implementing learning that links scientific concepts and Islamic references in a valid and contextual manner; ii) limited learning time and a dense curriculum that hinders the practice of interdisciplinary learning; and iii) limited teaching materials and modules that systematically integrate verses from the Quran with scientific concepts. These findings emphasize the need for a structured pedagogical model and a realistic and measurable integrative curriculum for integrated Islamic educational institutions.

However, previous studies have not examined the empirical impact of the integration of Islam and science in Integrated Islamic Junior High Schools in Indonesia, particularly in relation to its influence on the scientific, spiritual, and ethical character formation of students in the context of science learning. Most previous studies have focused on conceptual aspects or macro-level curricula, rather than empirical practices at the junior high school level.

As in the study by Marlina et al., (2025), which highlights the effectiveness of integrating the value of monotheism into the Merdeka curriculum in elementary schools, the results show an increase in the religious character of students, but have not explored how this integration directly impacts science learning at the Islamic junior high school level. The research by Asmaldi et al., (2022) is still limited to the formulation of a conceptual model of the integration of religion and science in Islamic Religious Education subjects, and has not empirically tested the effectiveness of the application of Islam-science integration on the formation of scientific and spiritual character of students at the Integrated Islamic Junior High School level. Finally, Mansir, (2022) research still focuses on measuring the influence of Islam-science integration on students' cognitive learning outcomes and has not yet examined

in depth how this integration contributes empirically to the formation of scientific, spiritual, and ethical character in students at the Indonesian Integrated Islamic Junior High School level.

Therefore, this study presents new empirical contextual evidence on the practice of integrating Islam and science in Indonesian Islamic junior high schools, particularly in terms of the implementation of learning and its impact on strengthening students' scientific and spiritual understanding. Unlike previous conceptual studies, this study found actual practices of thematic learning based on tauhid through the linking of kauniyah verses, the habit of worship, and the formation of religious character. Findings on the role of teachers as murabbi show a new contribution to the development of a holistic Islamic education paradigm that balances faith, knowledge, and morals.

METHODS

This study uses a qualitative approach with a case study method that aims to gain an in-depth understanding of the phenomena occurring in the environment of Indonesian Integrated Islamic Junior High Schools. This approach was chosen because it is able to explore the meanings, perceptions, and experiences of the research subjects holistically. The research subjects include the principal, subject teachers, and students who are directly involved in the learning process and school culture (Abishev et al., 2025; Arafat et al., 2025; Baroud et al., 2025; Busral et al., 2025; Engkizar et al., 2023; 2025; Husnullail et al., 2024; Purnomo, 2024). Thus, this study seeks to provide a comprehensive picture of the educational practices that take place, as well as the factors that influence the dynamics of learning in these schools.

Data collection techniques were carried out through several complementary stages. Observation was used to directly observe learning activities, interactions between school members, and the culture that has developed in the school environment. In-depth interviews were conducted with the principal, teachers, and students to obtain a richer perspective on their experiences. In addition, a documentation study of the curriculum, school programs, and learning tools was conducted to reinforce the data obtained from observations and interviews. The combination of these three techniques enabled the researchers to obtain more valid and comprehensive data (Aryasutha et al., 2025; Engkizar et al., 2022, 2024; 2025; Kassymova et al., 2025; Oktavia et al., 2020, 2023).

Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing. Data reduction was carried out by sorting and simplifying relevant information from observations, interviews, and documentation. Data presentation was carried out in the form of a systematic narrative to make it easier for researchers to see patterns and relationships between variables. The final stage was drawing conclusions, in which researchers formulated the main findings that answered the research focus. This analysis process was carried out repeatedly and reflectively so that the research results truly reflected the actual conditions in the field.

Data validity is maintained through source triangulation and method triangulation techniques. Source triangulation is carried out by comparing information obtained from the principal, teachers, and students, while method triangulation is carried out by combining the results of observations, interviews, and documentation. In this way, the consistency of the data obtained can be tested, resulting in more reliable findings. These efforts to maintain data validity are important so that the research not only provides a descriptive picture, but is also scientifically accountable and can be used as a

reference for the development of educational practices in integrated Islamic schools.

RESULT AND DISCUSSION

Integrated Islamic School Education

Integrated Islamic schools view education as a process of developing the whole person (Rahman et al., 2024). In Indonesian Integrated Islamic Junior High Schools, education is not only directed at academic achievement, but also at shaping Islamic character, strengthening worship, and developing the social potential of students (Hafiedh, 2025). All school activities are designed to reflect the value of monotheism as the main foundation of education (Marlina et al., 2025).

Although structurally different from madrasahs, Indonesian Integrated Islamic Junior High Schools adopt the spirit of madrasah education, which emphasizes a balance between religious and general knowledge (Prasetyo & Rahman, 2023). Strengthening the Quran, habitual worship, and instilling good character are characteristics that enrich the school's education system, so that Islamic values are not separated from the formal learning process (Rahmawati, 2024).

Integration of Islam and Science in Indonesian Integrated Islamic Junior High Schools

The integration of Islam and science in Indonesian Integrated Islamic Junior High Schools is realized in several main aspects as follows. First, Islam-Science Integration. Teachers teach science material by relating it to relevant verses from the Quran, so that students understand that natural phenomena are signs of Allah's greatness (Wijayanti et al., 2023). The tauhid approach is applied from the beginning of learning through *tadabbur* activities on Allah's creation. Thus, science is understood not only as empirical knowledge but also as a means of strengthening faith (Saputri, 2025). The benefits for scientific and spiritual understanding are that this integration helps students realize that science does not contradict Islamic teachings but rather reinforces them. Understanding the laws of nature encourages an attitude of responsibility and respect for divine provisions (Arafat et al., 2025). Learning motivation increases because students interpret learning as a form of worship and reflection (Qomariyah & Rif'an, 2020).

Then there are challenges in implementation. The main challenge lies in the readiness and competence of teachers in integrating Islamic values with science material (Taufiq et al., 2025). Limited learning time is also an obstacle in balancing the depth of scientific material and spiritual content (Sidiq et al., 2024). In addition, differences in the backgrounds and abilities of students require adaptive learning strategies. Students responded positively to the integrative learning model (M.Si, 2019). They felt that science learning was more meaningful and relevant to their lives and beliefs (Arianto et al., 2025). Learning enthusiasm increases because students are able to see the greatness of Allah in every scientific phenomenon they study (Yulianingsih & Lumban Gaol, 2019).

Second is Integrated Islamic Education (PIT). The implementation of PIT in Indonesian Integrated Islamic Junior High Schools is reflected in the combination of academic learning with Quranic reinforcement, such as *tahsin*, *tahfidz*, and *tasmi'*. Character and spiritual development are carried out through congregational prayers, recitation of *Al-Ma'tsurat*, and the Islamic Personal Development program. Teachers act as *murabbi* who not only teach but also guide the faith and morals of students.

Third, the integrated curriculum and extracurricular activities. The

curriculum is designed by integrating the national curriculum and Islamic content (Tazkia & Yunus, 2025). Collaboration between teachers is carried out in the preparation of integrative learning tools (Kurnia et al., 2022). The effectiveness of the curriculum can be seen from the achievement of a balance between academic achievement, language skills, worship, and Islamic character building (Sukmara et al., 2025).

Fourth, the value of monotheism and internalization of worship. The value of monotheism is instilled through all school activities, both academic and non-academic. The internalization of these values is evident in the students' worship habits, manners, and social interactions. Assessment focuses not only on cognitive aspects, but also on daily attitudes and behavior (Novitasari et al., 2020).

Fifth, a balanced school context: faith, knowledge, and character. Indonesian Integrated Islamic Junior High Schools emphasize a balance between faith, knowledge, and character. A conducive school environment, exemplary teachers, and comprehensive programs support the development of students with Islamic personalities, knowledge, and readiness to face global challenges (Kurnia et al., 2022).

The results of this study indicate that the integration of Islam and science in Integrated Islamic Junior High Schools in Indonesia is realized through thematic learning based on tauhid, linking science material with verses from the Quran, habitual worship, and the formation of religious character. Teachers act as *murabbi* who not only teach scientific concepts but also instill Islamic values and spirituality in every learning activity. This model shows a combination of scientific and spiritual approaches that create a balance between faith, knowledge, and morals.

Empirically, these results are in line with the findings of Suciati et al., (2022), who stated that religion can strengthen the scientific process because the Quran provides many scientific clues through verses on nature, so that educators' Islamic insights also influence the way science is conveyed in the learning process. The study also emphasizes that the relationship between science and religion should be viewed as epistemological integration, not conflict or independence, and calls for the development of a curriculum that combines Islam and science so that students understand that science is part of the effort to recognize and glorify the greatness of Allah SWT.

The results of the observation show that activities such as reciting the Quran together, contemplating nature, and memorization programs serve as a means of spiritual conditioning that strengthens the faith of students. This integration also increases motivation to learn science because students view science as a means of recognizing the greatness of Allah, not merely as an academic tool. However, research by Purwati et al., (2018) found that challenges still arise because integrated learning strategies based on Islamic values, although proven to improve student learning outcomes and meaning, require teachers to be prepared to consistently connect scientific concepts with students' religious experiences.

Thus, this study confirms that the integration of Islam and science in Indonesian Integrated Islamic Junior High Schools is not only a pedagogical approach but also an epistemological foundation that fosters a balance between faith, knowledge, and morals, while also providing empirical contributions to strengthening the holistic and contextual paradigm of Islamic education.

CONCLUSION

The model of integrating Islam and science in Indonesian Integrated Islamic Junior High Schools shows that integrated Islamic education can be effectively implemented through tauhid-based learning, an integrative curriculum, and an Islamic school culture. This integration has a positive impact on students' scientific and spiritual understanding and character building. Despite facing various challenges, this model is relevant to be developed as an alternative for holistic and sustainable education. This research has implications for strengthening the theory of Islam-science integration and developing integrated Islamic education practices. In practical terms, the results serve as a reference for teachers and schools in designing tauhid-based science learning, as well as emphasizing the importance of teacher training in linking scientific concepts with Quranic teachings. From a policy perspective, this research can be the basis for the development of an integrative curriculum and school-family synergy in fostering the spiritual character of students.

Based on the findings of the study, it is recommended that schools strengthen academic policies and cultures that support the integration of Islam and science through systematic learning guidelines. Teachers need to improve their professional competence in integrating the values of tawhid into science learning without reducing academic depth. The development of an integrative curriculum should be carried out collaboratively and continuously in order to remain relevant to developments in science. Students need to be continuously guided to interpret the learning process as part of worship and character building. Further research is recommended to expand the scope and methodological approach in order to strengthen empirical evidence of the integration of Islam and science in Islamic education. The implications of this study emphasize that the integration of Islam and science needs to be positioned as a strategic foundation in the development of policies, curricula, and learning practices in integrated Islamic education in order to realize holistic, meaningful, and sustainable education.

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