JURNAL CENDEKIA : Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam
Volume 17, Issue 02, October 2025, Pages 509-525 p-ISSN: 2086-0641 (Print)
e-ISSN: 2685-046X (Online)

DOI: https://doi.org/10.37850/cendekia.v17i02.1136
https://journal.faibillfath.ac.id/index.php/cendekia.

INTEGRATION OF SCIENCE AND FAITH: IMPLEMENTATION OF MANAGEMENT IN ISLAMIC SCHOOLS

Ilham Fahmi Alfianto[1], Istanto[2]
[1,2] Universitas Muhammadiyah Surakarta
email : g000247214@student.ums.ac.id[1)]
ist122@ums.ac.id[2)]
* Corresponding Author

Received 19 September 2025; Received in revised form 22 October 2025; Accepted 18 November 2025

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi manajemen sekolah Islam dalam mengintegrasikan sains dan nilai Islami, beserta faktor pendukung dan penghambat integrasi sains dan nilai Islami. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus di SMA Sains Daarul Qur'an. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Data yang diperoleh akan dianalisi dengan reduksi data, penyajian data, serta penarikan Kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa strategi manajemen sekolah dilaksanakan melalui empat tahap: perencanaan, pengorganisasian, pelaksanaan, dan evaluasi. Pada tahap pelaksanaan, integrasi nilai Islami dalam pembelajaran sains diterapkan secara nyata, misalnya guru Biologi mengaitkan konsep fotosintesis dengan QS. Yasin:80 untuk menumbuhkan kesadaran akan kebesaran Allah, dan guru Fisika menanamkan nilai amanah melalui eksperimen energi yang menekankan tanggung jawab manusia sebagai penerus. Integrasi ini diperkuat oleh kegiatan keagamaan seperti tadarus dan shalat dhuha. Evaluasi rutin memastikan keberlanjutan program. Faktor pendukung mencakup kompetensi guru, dukungan pondok, dan fasilitas memadai, sedangkan kendalanya adalah benturan jadwal dan beban kurikulum ganda. Temuan tersebut memberikan gambaran bahwa penerapan manajemen sekolah yang terstruktur dan integrasi nilai Islami dalam pembelajaran sains mampu memperkuat karakter peserta didik, meningkatkan kualitas proses pembelajaran, serta menjadi model pengembangan kurikulum terpadu yang dapat direplikasi oleh lembaga pendidikan lain.

***Kata kunci**: Manajemen Sekolah; Pendidikan Islam; Sekolah Sains.*

Abstract

This study aims to analyze the management strategy of Islamic schools in integrating Islamic science and values, along with the supporting and inhibiting factors of the integration of science and Islamic values. The research uses a qualitative method with a case study approach at Daarul Qur'an Science High School. Data was obtained through interviews, observations, and documentation. The data received will be analyzed by data reduction, data presentation, and conclusion drawing and verification. The results of the study show that school management strategies are implemented through four stages: planning, organizing, implementing, and evaluation. At the implementation stage, the integration of Islamic values in science learning is applied in a real way, for example, Biology teachers associate the concept of photosynthesis with QS. Yasin:80 to foster awareness of the greatness of God, and Physics teachers instill the value of trust through energy experiments that emphasize the responsibility of man as successors. This integration is strengthened by religious activities such as tadarus and dhuha prayers. Regular evaluations

ensure the sustainability of the program. Supporting factors include teacher competence, cottage support, and adequate facilities, while the obstacles are schedule clashes and double curriculum loads. The findings provide an overview that the implementation of structured school management and the integration of Islamic values in science learning are able to strengthen the character of students, improve the quality of the learning process, and become a model for the development of an integrated curriculum that other educational institutions can replicate.

Keywords: Islamic Education; School Management; Science School.

INTRODUCTION

Science has a very important role in leading humans towards a more advanced civilization, especially in the development of science and technology today (Daulay & Salminawati, 2022). Through science education, they are taught to understand the basic concepts that are the foundation for innovation and discoveries (Marsila et al., 2025). Not only does it play a role in technological advances, but science also contributes to global problem-solving (Mumtazah et al., 2025). As in the case of climate change, science education provides an understanding of the influence of human activities on the surrounding environment and the importance of sustainability (Nurohman, 2022). Science education is also needed to overcome public health problems, namely by understanding the basic principles of biology and medicine (Darda, 2016). This shows that science education not only equips knowledge but also prepares generations to become agents of change who can face future global challenges (Setiawan et al., 2023).

Although various modern educational theories affirm the importance of integration between science and religious values, the reality in many Islamic schools shows that its application is not yet fully optimal (Hafiz, 2022). Islamic education management is expected to be able to combine scientific approaches with spiritual principles to produce a holistic school culture (Junaedi, 2025). However, practice in the field still shows that there is a separation between science learning and faith building, both in curriculum planning, program management, and school leadership patterns (Sundari & Nasution, 2024). This gap shows that the integration that should be the spirit of Islamic educational institutions is still constrained by limited implementation, human resource competence, and the absence of a management model that truly accommodates these two dimensions in a balanced manner (Arifudin et al., 2021).

The integration of Islamic values in science education is essential to create a balance between scientific knowledge and moral ethics (Antika & Muyassaroh, 2025). It is necessary to understand that science and religion are not contradictory things, but rather complement and strengthen each other (Muhibah & Maisaroh, 2021). Teaching science from an Islamic perspective is not only about adding moral values in learning, but also building a paradigm of science rooted in monotheism (Setiawan et al., 2023). In this way, science education is not only an instrument of

technological advancement but also a means to strengthen the faith and responsibility of man as a caliph on earth (Agung et al., 2025). Through the integration of Islamic values, students can learn to apply science knowledge for the good of the ummah and the environment (Marpaung, 2023).

Several previous studies have discussed the integration of Islamic science and values in the context of education, but each still focuses on a different aspect (Fathurrochman et al., 2022). Some studies show that the integration of science and faith is more studied at the level of curriculum and learning processes, such as how teachers combine scientific concepts with verses of the Qur'an in classroom materials (Qudsiyah et al., 2023). Other research highlights the pedagogical dimension, including teachers' strategies in instilling spiritual values through a scientific approach (Harahap et al., 2025). Meanwhile, some studies focus on the development of students' religious character as a result of the integration of these two aspects (Chamidah & Minarti, 2025).

Different from these studies, this study directs attention to the implementation of Islamic school management as a whole, including planning, organizing, implementing, and evaluation, as the main space for the integration of science and faith. From the description above, this study aims to explore the school management strategy applied at Daarul Quran Science High School to integrate science schools with an Islamic character. In addition, this study also seeks to find out about supporting and inhibiting factors in implementing these strategies.

METHOD

In this study, a qualitative approach is used by exploring phenomena or cases in a time or activity, and collecting the norms obtained in detail and in depth, or usually referred to as case study research (Martens, 2015). Using the type of case study research because it focuses on conducting an in-depth study of the management strategy of Islamic schools established at Daarul Qur'an Science High School. This institution was chosen because it has developed a science-based curriculum that is integrated with Islamic values in teaching and learning activities. The research subjects included one principal, two vice principals (curriculum and student affairs), and five teachers of science and Islamic religion. This number was selected purposively to obtain comprehensive information related to school management strategies with Islamic characteristics. The research was carried out in July - August 2025.

To obtain complete and comprehensive data, it is carried out (Nasrullah et al., 2023): (1) Interviews are conducted in a structured and detailed manner with related parties, such as school principals, vice principals, and science subject teachers. (2) Observation is carried out with researchers directly involved in school activities to see the implementation of strategies in real terms in a way that researchers participate in management activities in schools. Observation is carried

out by recording facts in the field in detail. (3) The researcher also examines documents relevant to the research, such as: science-integrated teaching modules, school annual programs, school monitoring and evaluation reports, and other supporting data.

The data obtained will be analyzed by qualitative analysis, which includes three stages (Sofwatillah et al., 2024). (1) Data reduction includes summarizing data, coding, and searching themes. The selection process focuses on simplification, abstraction, and transformation of rough data that emerges from records encountered in the field. Data reduction is carried out by selecting and simplifying the results of interviews, observations, and documentation obtained. (2) Data presentation is the process of compiling a set of information that allows conclusions to be drawn or take action. Data presentation can be in the form of narrative text, graphs, or charts. The presentation of data was carried out in the form of a descriptive narrative that described the management strategy in real life at Daarul Qur'an Science High School. (3) Conclusion: drawing and verification. Based on the presentation of the data, the researcher draws conclusions that will be verified through data triangulation.

To ensure the validity and realism of the data, the researcher applied a data validity test by performing the following techniques: Source triangulation (comparing data from school principals, waka, and teachers), Technical triangulation (combining the results of interviews, observations, and documentation), Member check (checking the data obtained against the data provider). The member check process is carried out by reconfirming the results of the data interpretation to the resource persons by showing a summary of the interview results and provisional findings to the principal and teachers to ensure that the data presented is in accordance with their real experience. This process also serves to strengthen the validity of the data and avoid researcher bias.

RESULTS AND DISCUSSION

Islamic School Management Strategy in Integrating Islamic Science and Values

Daarul Qur'an Science High School positions itself as a modern Islamic educational institution that seeks to integrate science and Islamic values in its entirety. Daarul Qur'an Science High School is an Islamic-based high school education institution that combines the mastery of science with the development of Islamic character. These findings show that Daarul Qur'an Science High School seeks to implement an integrative educational model that not only emphasizes cognitive mastery but also the formation of scientific spirituality. The first step taken to realize the integration of science and Islamic values so that it runs well and in a directed manner is to determine the plan. The principal, as a leader in a school, has an important role in making plans to achieve the goals of a school.

In preparing the planning, the principal is assisted by several Vice Principals and other special teams. Planning for the integration of science and Islamic values is contained in the school's vision and mission. The vision and mission are then described in an annual program that contains achievement targets in both academic and non-academic fields, as well as related to moral development. The program is designed not only for students but also for teachers, especially to improve the quality of teachers. The principal emphasized that the integration cannot take place without careful planning. In an interview, the principal conveyed,

> "We don't want integration to be just a slogan. Everything must start from clear planning, starting from the vision, curriculum, and habituation programs," he said.

This statement was strengthened by the Waka Curriculum, which stated,

> "Every year we put together a work program that ensures that science and Qur'anic values go hand in hand, not separately."

So that the direction of school policy is really supported by a curriculum design that emphasizes cognitive aspects as well as Islamic character, the learning plan is then translated into the preparation of teaching modules that are required for all teachers. Observation shows that each lesson plan contains the integration of Qur'anic verses related to the science material being studied. In Biology subjects, for example, teachers ask students to research plant growth through hydroponic techniques, then associate it with QS. Yasin: 80 about the process of creating life. The Biology teacher explained,

> "We want children to see science not just as an experiment, but as a sign of Allah's greatness, so that scientific practice is also a means of Ihsan-based education".

The learning process is also built with an Islamic character, for example, through honest habits in recording data, discipline in following experimental procedures, and mutual respect during group discussions. The laboratory is the most powerful space in shaping scientific and moral awareness; Students are accustomed to maintaining the cleanliness of the equipment, the honesty of the test results, and responsibility for safety during the practicum. The learning process is designed while still applying Islamic values, such as instilling an honest and disciplined attitude in doing tasks, and getting used to mutual respect in discussions and group work. Curriculum management also designs activities to improve the quality of teachers, especially related to integrating science learning with the basis of the Quran. In order for the school's vision to be achieved, teachers also need to be given training to develop learning in the classroom.

The planning process does not stop at curriculum management; student management also takes part in integrating science and Islam. Student management makes plans by arranging activities to develop students' talents, interests, and potential. The integration process not only occurs in the classroom, but also requires activities that are able to develop students' abilities. Students also made a program of Islamic habituation that students must do every day at school. The implementation of integration also occurs in extracurricular activities. The school holds a science research club, which focuses on research and authorship. This activity is targeted at participating in competitions and obtaining achievements. The science club activities are described in Figure 1.

Figure 1. Science Club Activities

In the realm of self-development activities, the school manages a Science Club that focuses on scientific research and authorship. The coaches said that this club not only trains research skills, but also accustoms students to balancing time between research activities and spiritual obligations. One of the coaches said,

> "We always remind children that achievement is part of worship, so discipline and the right intentions must be prioritized."

Collaboration is also carried out between schools, cottages, and students of Sebelas Maret University who provide research guidance. School documentation shows an increase in the number of participants in the research competition from 12 students to 22 students in 2024/2025; Three of them won the district-level Olympics. This data shows that the integration of spiritual values does not hinder academic achievement; Instead, it strengthens students' intrinsic motivation to excel.

In addition to classroom learning, laboratory activities are also an effective means of integrating Islamic values. Every experiment is carried out as a means to train Islamic attitudes such as thoroughness, honesty, discipline, and responsibility. When conducting biological experiments on cells, students are taught always to maintain cleanliness and follow procedures with discipline. Activities in the laboratory not only produce science skills but also shape students' morals. The activities of biological experiments are described in Figure 2.

Figure 2. Biology Experiment Activities

Schools and boarding schools provide support to female students who learn science, especially in cottages. If there are science activities from the boarding school, they provide free time for their students. The school communicates and coordinates with the boarding school so that students can take part in science debriefing and guidance. Integration is not only completed in the classroom, but the school also provides habits that all students must follow every day. Every morning before participating in learning, students are required to follow the morning habit by following *Asmaul Husna* and prayer, followed by reading the Qur'an.

This habit is done to instill spiritual values while forming a religious learning atmosphere. In addition, Dhuha prayers and congregational prayers are also carried out. Through this habituation, Islamic values are embedded consistently and become part of students' behavior patterns. The strategy of implementing the integration of Islamic values has a significant impact on shaping the character of students. Not only are their cognitive aspects developed through the understanding

of science, but also the affective aspect through the strengthening of Islamic morals. The habituation of spiritual values is explained in Figure 3.

Figure 3. Spiritual Value Habituation Activity

The implementation of education management strategies in integrating Islamic values in science learning at Daarul Qur'an Science High School has a real and comprehensive impact. This impact is not only felt on the academic aspect, but also on the formation of character, mindset, and overall school culture. Based on the results of an interview with the Student Affairs Department, the rate of code violations decreased by 60% after the implementation of the habituation system of dhuha and morning tadarus prayers. In addition, the achievement documentation shows an increase in student participation in scientific activities of up to 45%.

The evaluation stage is carried out regularly every week, month, and semester. Weekly evaluations are used to review students' learning progress and activities, as well as identify constraints. The principal said in an interview,

> "Every evaluation always results in follow-up. If there are teachers who still have difficulty implementing integration, we will assist."

The semester evaluation then becomes the basis for program adjustments and teacher competency improvement so that the integration of science and Islam continues to improve. All research findings show that school management strategies that include comprehensive planning, consistent implementation on various fronts, and continuous evaluation have succeeded in making Daarul Qur'an Science High

School an integrative education model that results in strengthening science skills as well as forming Islamic morals in students.

This data confirms the findings of Arifudin et al., (2021) who stated that the success of Islamic education lies in the synergy between spiritual strengthening and academic management. This integrative approach in schools has succeeded in transforming Islamic values into an institutional culture that has an impact on the educational and moral performance of students (Roziqin, 2019). Able to form a strong Islamic character while increasing academic understanding, especially in the field of science (Jannah et al., 2025). The integration of Islamic values into science learning makes students not only understand concepts theoretically, but also able to relate them to Qur'anic verses and the value of faith (Suhaedin et al., 2024). With habituation applied in schools, it has a real impact on changing students' behavior. Students become more orderly, disciplined, and obedient to school rules (Mitrohardjono & Rosyidin, 2020). Values such as honesty, responsibility, and discipline are embedded in students through the relationship between science materials and Islamic teachings, thus forming a religious attitude as well as a noble character (Nurohman, 2022).

This pattern reinforces the value-based management theory put forward by Sulung & Muspawi (2024), that the success of Islamic education management lies in the synergy between the spiritual and rational dimensions in program planning. The curriculum in Islamic schools needs to be carried out with the aim that teachers and education managers can implement the curriculum properly so that teaching and learning activities will be able to achieve the expected goals, both cognitive, affective, and psychomotor goals, both related to religious and general science, including scientific insights, skills, and experiences (Faizah, 2023). This curriculum integration shows an effort to reconcile two epistemologies: religious science (*naqliyah*) and science (*aqliyah*). This concept strengthens Abdullah's (2020) idea of scientific integration-interconnection, that modern Islamic education must penetrate the dichotomy of religious science and general science.

The integration of science and Islam is realized through the preparation of learning tools that relate the concept of science while adhering to the basis of the Quran. This integration will be able to develop students who not only master the cognitive aspect, but also have a strong spiritual foundation, according to the values of the Qur'an (Sundari & Nasution, 2024). This is consistent with the findings of Nasrullah et al. (2023) that a spirituality-based learning environment tends to improve students' academic work ethic.

Supporting and Inhibiting Factors of the Integration of Science and Islamic Values

The results of field observations show that the success of the integration of science and Islamic values in schools is highly dependent on the readiness and competence of teachers. Every month, teachers take part in training with Kyai from

the Islamic boarding school to deepen the scientific basics of the Qur'an in explaining science concepts. In an interview, one of the physics teachers said,

> "We don't want just to teach the laws of physics technically. What is far more important is how students understand that this order of nature is a sign of God's greatness. Therefore, we routinely learn from Kyai so that our understanding is not wrong."

Observation data in the teacher training room also showed intensive discussion activities between Kyai and teachers about verses relevant to scientific theory, and strategies for conveying moral values during practicum activities. The readiness of teachers who continue to be improved through this kind of training has proven to be the main key to the success of the integration of the two disciplines.

Another supporting factor found is the availability of adequate school facilities and infrastructure. The science laboratory, equipped with experimental tools, allows students to make targeted empirical observations, and each practicum session is always associated with Islamic values. In one of the practicum observation sessions, the researcher noted that the chemistry teacher emphasized to the students,

> "Your thoroughness is part of the mandate. Don't change data just for good results, because honesty is a value that should not be bargained."

In addition to laboratory facilities, the school also has complete worship facilities such as mosques and prayer rooms, as well as structured daily religious activities, ranging from congregational prayers, *tadarus, asmaul husna* readings, to weekly religious mentoring. Daily observations show that the rhythm of school life creates a consistent Islamic atmosphere and supports the internalization of values in students. A grade XI student even said,

> "We are used to starting the practicum with prayer and closing it with reflection. It made us feel that learning science is not just about grades, but worship."

Support from parents and the Islamic boarding school is also an important factor in the success of this integration. The results of the interview with the head of the school committee show a very high level of parental trust in the integrative approach. He stated,

> "We fully support the school program, because we want children to be not only good academically, but also strong in morals. That's why we follow every school directive so that children are not absent from religious and academic activities."

The support of Islamic boarding schools is also reflected in the ease of students' access to various school activities because they live in the same environment. The caregiver of the cottage said, "The children don't have to go back and forth, so they have time to participate in the coaching program, even when there is preparation for the competition." Observations show that this geographical proximity makes students more prepared to participate in additional activities such as scientific work guidance, additional practicums, and Islamic character development programs.

However, the study also found several inhibiting factors in the implementation of this integration of science and Islamic values. The main obstacle arises from the overlap between the agenda of school activities and the activities of Islamic boarding schools. In an interview, an Olympic coach teacher complained,

> "Sometimes the coaching schedule has been arranged in advance, but suddenly students have to participate in cottage activities. Even if we continue, students lose focus."

Observations in the week leading up to the scientific paper competition showed that some students were late to the laboratory because they had to complete the obligations of the boarding school first. This condition illustrates the challenge that has long been a dilemma of modern Islamic education, namely, the dual curriculum burden between the national curriculum and the *diniyah* curriculum.

The school management has actually tried to coordinate intensively to overcome these obstacles. The researcher obtained data through an interview with the Vice Principal for curriculum, who explained,

> "Every week, we meet with the nanny to synchronize the schedule. We also created a liaison team so that obstacles in the field can be resolved quickly."

However, challenges still arise at the student level. Some students stated that they felt overwhelmed by the tight schedule. One of the students of class XII said,

> "There are many school assignments, and memorization of the Qur'an must also be pursued. Sometimes I find it difficult to divide my time."

Observations during study hours show that some students appear exhausted, especially on certain days when cottage and school activities take place consecutively without sufficient breaks. As a result, some students have difficulty participating in science learning optimally, both in terms of concentration and task readiness.

Overall, the results of the study show that the integration of science and Islamic values in schools is effective thanks to the support of human resources,

adequate facilities, and strong commitment from parents and the school. However, the challenges of overlapping activities and dual curriculum burdens still require more adaptive and systematic management so that the implementation of integrative learning can achieve maximum results.

The integration of science and Islamic values is an effort to present an understanding of science that is not only oriented to rational aspects, but also rooted in spiritual and ethical values (Huljannah, 2021). In the classical Islamic intellectual tradition, this approach is not new. Figures such as Al-Farabi, Al-Ghazali, and Ibn Sina have emphasized that science is holistic, like reason functions as an instrument of reality exploration, while revelation serves as a moral and epistemological guide (Junaedi, 2025). This idea then developed into the foundation of modern scientific integration, including in Islamic higher education today (Parhan, 2022).

The existence of the Islamic worldview paradigm is an important foundation (Siroz, 2024). This view affirms that all aspects of life, including science, are within the framework of monotheism (Prihatiningtyas, 2025). Thus, scientific research and learning are not perceived as separate from ethics and human goals (Wahyuni, 2024). In addition, various contemporary studies show that an integrative approach can increase the relevance of the curriculum, strengthen the character of students, and create a more comprehensive understanding of science (Nursyamsiyah, 2022).

However, the integration process is inseparable from a number of obstacles. One of the main barriers is the dichotomy of knowledge that is still deeply rooted in some educational institutions (Marsila et al., 2025). This dichotomy separates religious science and general science, making it difficult to formulate a curriculum and research that is truly integrative (Adiyono, 2024). Several studies also highlight the limitations of applicable integrative literature, so that educators have difficulty presenting concrete examples of combining science concepts with Islamic values (Sahil, 2024). Another obstacle arises from the competency aspect, namely that not all educators have the epistemological or pedagogical capacity to relate science theory to ethical principles, *sharia maqashid*, or the value of monotheism appropriately (Hasan, 2023).

In addition, epistemological challenges also affect the integration process. Modern science is often rooted in a positivistic paradigm that emphasizes empirical objectivity and overrides transcendent aspects (Athiyah, 2025). This difference in approach can raise doubts about how Islamic values can be juxtaposed with scientific principles without causing methodological clashes (Mawaddah, 2024). To overcome these barriers, theories of scientific integration, such as the unity of knowledge or the integrated-interconnected model, provide a more flexible epistemological framework (Lowenthal, 2018). Both approaches affirm that science and religious values can complement each other through critical dialogue, not subordination to one another (Hafiz, 2022).

The success of the integration of science and Islamic values is largely determined by the ability of educational institutions, researchers, and educators to build an open, reflective, and human-oriented scientific environment. By strengthening supporting factors and overcoming various obstacles, this integration can not only enrich academic understanding but also give birth to a generation of scientists who are ethical, visionary, and able to contribute to the progress of civilization.

CONCLUSIONS AND SUGGESTIONS

This study concludes that SMA Sains Daarul Qur'an has succeeded in integrating science and Islamic values through planned, organized, and value-based education management. The four management functions, such as planning, organizing, implementing, and evaluating, are carried out synergistically between the school and the cottage, resulting in a balance between academic achievement and the formation of Islamic character. The main challenge in the form of a double curriculum burden shows the classic dilemma of modern Islamic education. However, through effective institutional coordination, this dilemma has become a space for innovation to combine scientific rationality and Islamic spirituality.

Further research is suggested to expand the scope of the study by involving more types of Islamic educational institutions, both at the primary, secondary, and tertiary levels, so as to provide a more comprehensive picture of the patterns of integration of science and faith in the context of management. Advanced research can also leverage a blended approach to generate a deeper understanding, particularly related to the dynamics of implementation at the practical level and the factors that influence it. In addition, subsequent studies may explore the development of integrative management models that can be applied adaptively in various Islamic school settings, as well as test the effectiveness of such models through field trials. Thus, future research has the potential to make a more concrete contribution to strengthening holistic and sustainable Islamic education governance.

REFERENCES

Adiyono, A., Fitri, A. Z. ., & Al Matari, A. S. . (2024). Uniting Science and Faith: A Re-STEAM Interdisciplinary Approach in Islamic Education Learning. *International Journal of Social Learning (IJSL),* 4(3), 332–355. https://doi.org/10.47134/ijsl.v4i3.281

Agung, A., Oka, S., & Melani, A. (2025). Pendidikan Karakter dalam Perspektif Islam : Integrasi Nilai - Nilai Qurani dalam Praktik Pendidikan Sekolah. *Journal Educational Research and Development*, *01*(04), 368–373. Retrieved from https://jurnal.globalscients.com/index.php/jerd/article/view/377

Amirudin, N. (2023). Islamic Worldview in the Prevention of Radicalism of Islamic Religious Education Students at the University of Muhammadiyah Gresik.

Istawa: Jurnal Pendidikan Islam, 8(1), 1-14. https://doi.org/10.24269/ijpi.v8i1.6676

Angga, P. Y., Kusumawati, N., Pratiwi, E. N., Sukiastini, I. G. A. N. K., Arifin, M. M., & Nisa, R. (2021). *Teori dan Aplikasi Pembelajaran IPA SD/MI.* Aceh: Yayasan Penerbit Muhammad Zaini. Diambil Maret, 28, 2023.

Antika, A. N., & Muyassaroh, S. (2025). Integrasi Islam Dan Sains di Pondok Pesantren : Upaya Mewujudkan Multidisipliner di Era Globalisasi (Study Kasus di Pondok Pesantren Mansyaul Ulum Ganjaran). *IHSAN : Jurnal Pendidikan Islam*, *3*, 358–374. https://doi.org/10.61104/ihsan.v3i1.840

Arifudin, M., Sholeha, F. Z., & Umami, L. F. (2021). Planning (Perencanaan) Dalam Manajemen Pendidikan Islam. *Moderasi : Journal of Islamic Studies*, *1*(1), 28–45. https://doi.org/10.21154/maalim.v2i2.3720

Asyha, A. F., Astuti, Y., Ansori, A. F., & Sudarman. (2025). Bibliometric Analysis: Trends and Patterns of Islamic Studies Theories and Methods in The Last Five Years. *Jurnal Cendekia Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam*, 17(01), 55-68. https://doi.org/10.37850/cendekia.v17i01.888

Assyakurrohim, D., Ikhram, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode Studi Kasus dalam Penelitian Kualitatif. *Jurnal Pendidikan Sains Dan Komputer*, *3*(01), 1–9. https://doi.org/10.47709/jpsk.v3i01.1951

Athiyah, U. ., M, A. ., & Dewi, E. . (2025). Kritik Terhadap Paradigma Positivistik Abad 18-19 Dan Dampaknya Terhadap Globalisasi Pendidikan: Latar Belakang Filosofis Integrasi Agama Dan Sains. *Journal of Innovative and Creativity*, 5(2), 10437–10445. https://doi.org/10.31004/joecy.v5i2.1374

Chamidah, A. N., & Minarti, S. (2025). Manajemen Sekolah Dan Madrasah. *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, *6*(2), 563–568. https://doi.org/10.58401/salimiya.v6i2.2177

Darda, A. (2016). Pendidikan Sains Berbasis Agama untuk Membangun Hidup Sehat. *Jurnal At-Ta'dib*, *11*(2). 241–258. https://doi.org/10.21111/at-tadib.v11i2.778

Daulay, A. R., & Salminawati. (2022). Integrasi Ilmu Agama Dan Sains Terhadap Pendidikan Islam Di Era Modern. *Journal Of Social Research*, *1*(3), 716–724. https://doi.org/10.55324/josr.v1i3.75

Faizah, N. (2023). Implementation of Curriculum Management in Improving the Quality of Education at the Integrated Islamic Elementary School in South Tangerang. *AL-ISHLAH: Jurnal Pendidikan*, *15*(4), 6305–6320. https://doi.org/10.35445/alishlah.v15i4.4192

Fathurrochman, I., Adilah, P., Anjriyani, A., & Prasetya4, A. Y. (2022). Pengelolaan Manajemen Sekolah Yang Efektif. *Jurnal Pengabdian Kepada Masyarakat*, *02*(02), 1363–1374. https://doi.org/10.2207/jjws.91.328

Hafiz, M. (2022). Implikasi integrasi ilmu sains dan agama pada perkembangan akhlak peserta didik. *Journal of Social Research,* 1(7), 617-625. https://doi.org/10.55324/josr.v1i7.125

Harahap, F. D. S., Arbi, & Yusrianto, E. (2025). Integrasi Sains dan Islam dalam Pendidikan Islam: Model, Tantangan, dan Implementasi di Madrasah dan Pesantren. *Kutubkhanah Jurnal Penelitian Sosial Keagamaan*, 25,(1); 1–12. http://dx.doi.org/10.24014/kutubkhanah.v25i1.36861

Hasan, H. (2023). Integration of Islamic Science in the Development of Al-Qur'an Studies in Student Final Projects in Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies,* 7(1), 1–16. https://doi.org/10.21009/hayula.007.01.01

Hayati, Nur Rohmah. Aprida, Siti Nurul. Sartika, Diana. Jaswan, Nisa', Rofiatun. Hidayatullah, Rully. Zilfa, Rohil. Pohan, Rahmadanni. Ristianah, Niken. (2024). *Pendidikan Masa Kini.* CV Afasa Pustaka

Huljannah, M. (2021). Pentingnya Proses Evaluasi Dalam Pembelajaran Di Sekolah Dasar. *Education Jurnal*, *2*(2), 164–180. https://doi.org/10.58176/edu.v2i2.157

Jannah, W., Anwar US, K., & Shalahudin, S. (2025). Manajemen Pendidikan: Suatu Pengantar. *Sultra Educational Journal*, *5*(1), 36–45. https://doi.org/10.54297/seduj.v5i1.840

Junaedi, J., Syafi'i, I., Hasyim, F., & Marwat, M. J. (2025). Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective. *Munaddhomah: Jurnal Manajemen Pendidikan Islam,* 6(3), 387-403. https://doi.org/10.31538/munaddhomah.v6i3.1802

Lowenthal, D. (2018). *Quest for The Unity of Knowledge*. Routledge.

Marpaung, R. R. (2023). Peran manusia sebagai khalifah di muka bumi dari perspektif ekologis dalam ajaran agama Islam. *Maliki Interdisciplinary Journal (MIJ)*, *1*(3), 226–234. Retrieved from https://urj.uin-malang.ac.id/index.php/mij/article/view/4435

Marsila, S., Sosri, L., Rahayu, P. W., Vreticia, E., & Koto, I. (2025). Analisis Perbandingan Sistem Pendidikan di Indonesia, Uni Emirat Arab, dan Singapura dalam Inovasi Pembelajaran Sains. *Teaching : Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 5(1), 54-64. https://doi.org/10.51878/teaching.v5i1.4650

Mawaddah, R., & fitriyah, A. W. (2024). Telaah Kritis Aksiologi Sains Modern Persepektif Al-Attas Dan Implementasinya Dalam Komunikasi Ilmiah. *Indonesian Journal of Innovation Multidisipliner Research,* 2(3), 105–117. https://doi.org/10.69693/ijim.v2i3.152

Mitrohardjono, M., & Rosyidin, D. (2020). Startegi Pengembangan Struktur Organisasi Sekolah Dasar (Studi Pada Sekolah Dasar Lab School Fip Umj). *Jurnal Tahdzibi: Manajemen Pendidikan Islam*, *5*(2), 69–80. https://doi.org/10.24853/tahdzibi.5.2.69-80

Nasrullah, M., Maharani, O., Rohman, A., Fahyuni, E. F., Nurdyansyah, & Untari, R. S. (2023). *Metodologi Penelitian Pendidikan (Prosedur Penelitian, Subyek Penelitian, dan Pengembangan Teknik Pengumpulan Data)*. Umsida Press, 1–64. https://doi.org/10.21070/2023/978-623-464-071-7

Nursyamsiyah, S., Komarayanti, S., & Halid, A. (2022). Contextualization of Educational Scriptures In Science Education as A Form of Strengthening The Faith and Islamic Student. *International Social Sciences and Humanities,* 1(2), 363-374. https://doi.org/10.32528/issh.v1i2.195

Parhan, M., Elvina, S. P., Rachmawati, D. S., & Rachmadiani, A. (2022). Tantangan Mendidik Generasi Muslim Milenial Di Era Revolusi Industri 4.0 Untuk Menciptakan Lingkungan Pendidikan Islam Modern. *Belajea: Jurnal Pendidikan Islam,* 7(2), 171-192. https://doi.org/10.29240/belajea.v7i2.4294

Prihatiningtyas, S., Shofiyah, N., Yunus, S. R., Ma'arif, I. B., & Putra, I. A. (2025). Enhancing science literacy through flipbook-based STEM Qur'an e-modules: a case study in Islamic boarding schools. *Humanities and Social Sciences Communications,* 12(1), 1-12. https://doi.org/10.1057/s41599-025-05054-w

Qudsiyah, B., Laila, F., Munir, B., Suprianto, W. D., & Nurhayati, N. (2023). Hakikat Pendidikan Dan Manajemen Pendidikan Di Sekolah. *Jurnal Multidisiplin Indonesia*, *2*(6), 1297–1303. https://doi.org/10.58344/jmi.v2i6.283

Rifky, S., Putra, J. M., Ahmad, A. T., Widayanthi, D. G. C., Abdullah, G., Sunardi, S., & Syathroh, I. L. (2024). *Pendidikan yang Menginspirasi: Mengasah Potensi Individu.* Yayasan Literasi Sains Indonesia

Roziqin, Z. (2019). Menggagas Perencanaan Kurikulum Sekolah Unggul. *As-Sabiqun*, *1*(1), 44–56. https://doi.org/10.36088/assabiqun.v1i1.161

Sahil, J., Zubaidah, S., Corebima, A. D., Gofur, A., & Saefi, M. (2024). The practice of science and religion integration: Evidence from an Indonesian Islamic school. JPBI (Jurnal Pendidikan Biologi Indonesia), 10(1), 12–26. https://doi.org/10.22219/jpbi.v10i1.31020

Setiawan, D., Af, M. A., Aziz, F. M., Fajar, A., & Yurna, Y. (2023). Pandangan Filsafat Pendidikan Islam Terhadap Manusia Dan Masyarakat. *Jurnal Pendidikan Berkarakter*, *1*(4). https://doi.org/10.51903/pendekar.v1i4.275

Siroz, A. (2024). Pendidikan Berbasis Islamic Worldview: Membanggun Karakter Dan Moral (Islamic Worldview Based Education: Building Character and Morals). *Reslaj: Religion Education Social Laa Raiba Journal,* 6(4). https://doi.org/10.47467/reslaj.v6i4.1225

Sofwatillah, Risnita, Jailani, M. S., & Saksitha, D. arestya. (2024). Tehnik Analisis Data Kuantitatif dan Kualitatif Dalam Penelitian Ilmiah. *Journal Genta Mulia*, *15*(2), 79–91. https://doi.org/10.61290/gm.v15i2.1147

Suhaedin, E., Giatman, M., & Maksum, H. (2024). Manajemen Kepemimpinan dalam Meningkatkan Kualitas Pendidikan Sekolah Menengah Kejuruan (SMK). *Journal of Education Research*, *5*(1), 170–179. https://doi.org/10.37985/jer.v5i1.719

Sulung, U., & Muspawi, M. (2024). Memahami Sumber Data Penelitian : Primer, Sekunder, Dan Tersier. *Jurnal Edu Research Indonesian Institute For Corporate Learning and Studies (IICLS)*, *5*(1), 110–116. https://doi.org/10.47827/jer.v5i3.238

Sundari, I., & Nasution, A. (2024). Integrasi Agama dan Sains Pada Mata Pelajaran

IPA di MIN 1 Labuhanbatu. *Rayah Al-Islam,* 8(4), 2733–2746. https://doi.org/10.37274/rais.v8i4.1259

Wahyuni, T. S., & Silfianah, I. (2024). Transforming science literacy: assessing the ability of chemistry teacher candidates through the viewpoint of Islamic values. *Psychology, Evaluation, and Technology in Educational Research*, 7(1), 94-103. https://doi.org/10.33292/petier.v7i1.233