

INTEGRATION OF SCIENCE AND ISLAM IN IMPROVING SPIRITUAL ATTITUDES: IMPLICATIONS FOR BUILDING RELIGIOUS MODERATION

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ABSTRACT

Religious Education in Indonesia is considered by people to be less effective. It is proven by the rampant violence among students, hedonistic lifestyles, and the practice of free sex. The above phenomenon reflects the low spiritual attitude among students. This study aims to reveal the strategy of implementing the learning model of integrating science and Islam in improving spiritual attitudes. This research uses a qualitative approach in the form of field research at MA Al-Islam Jamsaren Integrated Boarding School Surakarta. Data collection includes documentation, observation, and interviews. Then, the data analysis techniques are reduction, data presentation, and conclusion. The result of this study is that the implementation strategy of the integrated learning model of science and Islam can improve the spiritual attitudes of students. Indicators of improvement impact on students' advancement: a) diligence in worship, b) believing in the occurrence of doomsday, qada' and qadar, and c) avoiding bad behavior. The realization of the strategy is carried out through the stages of planning, implementation, and evaluation. The conclusions of this study support the theory of the combined integration model and the Bayani and Burhani integration model. The implications of the research could shape religious moderation attitudes for millennials.

Keywords: Integration of science and Islam, Spiritual attitude, Religious moderation

ABSTRAK

Pendidikan Agama di Indonesia, dinilai oleh banyak kalangan kurang efektif, terbukti maraknya aksi kekerasan dikalangan pelajar, pola hidup yang hedonis, dan praktek seks bebas. Fenomena diatas merefleksikan rendahnya sikap spiritual di kalangan peserta didik. Tujuan penelitian ini ingin mengungkap strategi implementasi model pembelajaran integrasi sains dan Islam dalam meningkatkan sikap spiritual. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Pengumpulan data menggunakan dokumentasi, observasi dan wawancara. Sedangkan teknik analisis data yang digunakan adalah reduksi, penyajian data, konklusi. Hasil penelitian ini adalah bahwa strategi implementasi model pembelajaran integrasi sains dan Islam dapat meningkatkan sikap spiritual siswa di MA Al-Islam Jamsaren Integrated Boarding School Surakarta. Indikator peningkatannya yaitu siswa semakin: a) rajin beribadah b) meyakini terjadinya hari kiamat, qada' dan qadar; c) menghindari perilaku buruk; d) mempercayai keaslihan al-Quran; e) meyakini kekuasaan dan ke-Esa an Allah SWT. Adapun realisasi strategi tersebut dilakukan melalui tahapan perencanaan, pelaksanaan, dan evaluasi. Kesimpulan penelitian ini menguatkan teori model integrasi gabungan dan model integrasi bayani dan burhani. Implikasi dari penelitian memiliki pengaruh terhadap pembentukan sikap moderasi beragama bagi generasi milenial

Keywords: Integrasi sains dan Islam, Sikap spiritual, Moderasi beragama

Introduction

Religious education in formal schools in Indonesia is considered by many to have failed in achieving its goals. The indicator can be seen by the rampant acts of violence among students such as, brawls, suicides, anarchism, thuggery, brutal acts and crime. Hedonistic lifestyles, such as consuming alcohol, illegal drugs and the rise of free sex among students. Spiritual and moral values such as appreciation and appreciation of religious teachings in the form of honesty, patience, forgiveness, captivity, justice and civility, empathy, sympathy and care for helping the weak tend to be ignored. It is all part of the failure of religious education in schools (Muhaimin, 2001).

The phenomenon of the above problem reflects the low spiritual attitude among students. This is because religious education today has experienced dualism or secularization, namely separating religion from science. The dichotomy between science and Islam returned to the discourse since the development of western secularism (Isgandi, 2021). This western secular view emerged not from revealed and religion, but from cultural traditions reinforced by philosophical opinions and human reflections about world life centered on humans as physical and rational beings consisting of physical and spiritual aspects (Al-Attas, 1981)

Even the implementation of religious education today emphasizes more on the cognitive and psychomotor domains and tends to ignore the affective realm in the form of spiritual and moral attitudes which are precisely the most essential part of religious education. On that basis, to overcome these problems, contemporary Islamic religious education experts offer the concept of integration of Islam and science as an alternative solution. In order to improve abilities, intellectually, physically and spiritually integrally. Although in its realization there are various strategies for implementing the learning model of integrating religion and science.

In fact, spiritual attitudes cannot grow and develop naturally, but through several stimulating factors, including through the learning process through certain fields, namely religion and ethics. In other words, religious education and ethics in schools can develop spiritual attitudes in students (Zurqoni, 2019) We cannot deny that currently religion and science play an important role in the order of human life (Adawiah, 2016). The two must go hand in hand to achieve the essence of the whole person. Both must go hand in hand to achieve the essence of a whole human being. If we relate this problem to the existence of the world of Islamic education today, then we find a confluence of these two aspects in learning with an integration model. (Adawiyah, 2021).

Studies on the integration of science and Islam are widely conducted and initiated by observers of contemporary Islamic education. Most of the researchers studied the concept (Fathul Mufid: 2014), model (Yiyin Isgandi: 2021), and implementation strategy (Robiatul Adawiyah: 2021). However, from previous studies, no one has specifically examined the implementation strategy of the learning model of science integration in Islam which is associated with improving spiritual attitudes at Al-Islam Jamsaren Integrated Boarding School Surakarta.

The purpose of this study is to determine the learning strategy of science and Islamic integration in Madrasah al-Islam Jamsaren Integrated Boarding School Surakarta in improving spiritual attitudes. The objectives will be described in three aspects, which include planning, implementation, and evaluation. By examining these three aspects, it is hoped that it could help to explore the integration model of learning in improving students' spiritual attitudes.

The urgency of this research can be classified into three things, *first*, the model of integration of science and Islam is an actual theme, always discussed in the academic circle and has the potential to continue to grow. *Second*, the relationship between the integration model of science and Islam with spiritual attitudes is an implication that is expected to materialize for the development of spiritual attitudes among students. *Third*, the results of this research are expected to be used as a reference in developing learning models for the integration of science and spiritual attitudes.

Integrated Islamic education is the main agenda among Muslim scientists in fighting the secularization of religion and science cause religion is needed to move forward, but it is not enough to make the change (Karim, 2022). This paradigm tries to improve and reconstruct the meaning of education which has undergone a shift in meaning. In the Islamic perspective, knowledge and nature are also related to religion and God (Putri, 2019). The integration of Islam and science in the world of education aims to orient education as an

instillation of values to human beings. This is in line with in defining education as a process of instilling something into humans (Al-Attas, 1984).

In the 2013 curriculum, indications of spiritual attitudes are accepting, appreciating, living, practicing the teachings adopted by students (Mutakallim, 2020). In KMA No. 183 of 2019, stated that spiritual attitudes include indicators of diligent worship (praying to the mosque), believing in the occurrence of the doomsday, qada' and qadar, avoiding arrogant behavior, ujub and riyah, believing in the authenticity of the Quran, believing in the power and oneness of Allah SWT (KMA 183 Tentang Pedoman Implementasi Kurikulum Pada Madrasah, 2019)

Based on the above awareness, science must go in a controlled direction not on praxis and pragmatic values but in a meaningful direction. Mulyanto stated that the existence of science does not only urge human values but it is humanity that grasps science for the benefit of each individual in the context of self-servitude to Allah SWT. Thus, it leads people to increase faith and spirituality.

Looking at the above problems, researchers are interested in examining how the integrated learning strategy of science and Islam at MA Al-Islam Jamsaren Integrated Boarding School in improving spiritual attitudes and drawing implications for the formation of religious moderation attitudes for the millennial generation.

Research Method

This research used a qualitative approach to critically understand the phenomena or events experienced by the research subject in real time then described in the form of words and language, in a special dialectic experienced by utilizing various scientific methods (Moeloeng, 2006). The type of research used in this scientific paper is field research *with* a research locus, namely at Al-Islam Jamsaren Integrated Boarding School. Data collection techniques in this study used three techniques, namely observation, interview, and documentation. In interviews, we interviewed 11 resource persons consisting of the head of the madrasah, the deputy head of the madrasah for student affairs, the deputy head of the madrasah for curriculum, 2 PAI teachers and 2 science teachers, and 4 students. The data analysis used in this study is the Miles and Hubberman model, qualitative analysis consisting of data reduction, data presentation, and conclusion (Sugiyono, 2014).

Result and Discussion

The Planning of Integrated Learning of Science and Islam in Improving Spiritual Attitude

In the planning stage, there are components that are prepared such as curriculum and teaching materials. In the aspect of the Madrasah Al-Islam Jamsaren *Integrated Boarding School* curriculum, it combined 3 curricula, namely the madrasah curriculum, cottage curriculum, and tahfidz curriculum. This is reinforced by the explanation of Mr. Muchammad Syafii as the principal at Madrasah Al-Islam Jamsaren *Integrated Boarding School* Surakarta as follows: "Starting in 2020, we used three curricula, namely the madrasah curriculum, the cottage curriculum, and the tahfidz curriculum" (Shafi'i, 2022).

In designing a curriculum that integrates science and Islam to improve spiritual attitudes, Mrs. Antiyah as Waka Curriculum said that along with the teachers, they discussed to break down the curriculum from the Ministry of Religious Affairs which was then associated with science and Islamic religious science;

"If the process in designing our curriculum uses K13 and KMA, then we *break down* and we integrate science and religion to synergize. Then for the teaching materials we adjust to the syllabus and for the learning method we leave it to the maple teacher to use what method". (Antiyah, 2022)

Regarding determining teaching materials, developing teaching materials, and this method, the waka curriculum provides freedom for teachers to be creative and innovate in learning, as conveyed by Mr. Hari Surasman, a teacher of Ulumul Hadith subjects:

"yes, so this integration is usually done by a religious teacher because religious education is very relevant to every era, so in preparing it we should not focus on material only but also must relate to phenomena that occur among children. Now from there came the option to become a reference for teaching materials for the integration of science and Islam"(Surasman, 2022).

Implementation of Integrated Learning of Science and Islam in Improving Spiritual Attitudes

In learning, teachers in each subject are not uniformed but are given the freedom to use any method as long as it can support the learning process. For example, in the interviews that we conducted with four different subject teachers in selecting methods, media and approaches, it turned out to be very varied. For example, in mathematics, Mrs. Dwi, as the supervising teacher, tends to use discussion and lecture methods in class.

"The method used, namely lectures and discussions, is used to open children's discourse. We bring some concepts that are in the Qur'an and are associated with our learning, namely mathematics." (Ningsih, 2022)

In contrast to the subject of moral creed, Mrs. Istikhotimah as the supervisor often used the Jigsaw method as she explained in the interview as follows. "I often used the Jigsaw method because of the effectiveness of the time during the learning process" (Istikhotimah, 2022).

Then in providing understanding and strengthening the spiritual attitudes such as belief in the oneness of Allah, belief in the purity of the Quran and hadith, the coming of the Day of Judgment, the danger of *madzmumah* attitudes. Each teacher has a different way as conveyed by Mr. Hari Surasman regarding how to convince students of the oneness and power of God. He said that:

"In internalizing this, we give many examples of natural events, then give *qauliyah* and *kauniyah* verses, and this is what we develop. In essence, in instilling the value of Allah's week, I provide authentic evidence to students regarding the power of Allah SWT".(Surasman, 2022)

Furthermore, in explaining to students about bad behavior and its dangers through the integration of science and Islam, there are those who used the stories of the previous people as done by Mr. Hari Surasman in our interview, he explained as follows:

"So in explaining the dangers and prohibitions of this trait, of course, it cannot only be based on the present era, *mas*, because this has happened in ancient times that exist in stories like Qorun, Pharaoh is also the result of such qualities. So I reflect on the real stories in the Qur'an as a reflection for students that these qualities are bad."(Surasman, 2022)

This varied method was found to improve the spiritual attitude of the students as we conducted an interview with Ismi a grade 12 student He said that:

"The learning method has stories, advice, and reminders from teachers for their students. The proof is that my faith and devotion increased because of the teacher's advice given to me through the postulates of the Qur'an and the Sunnah of His Messenger. That way when I heard the call to prayer immediately rushed to perform prayers" (Ismi, 2022)

Furthermore, in an interview with Diana, a grade 11 student, regarding the learning methods used in integrated learning of science and Islam in improving spiritual attitudes, she explained: "There are a lot of and varied methods here. There is practice, there is group work, and discussions with peers that I am more moved to be better." (Diana, 2022)

In supporting the improvement of spiritual attitudes beyond learning, madrasah had programs that integrate science and Islam, such as al-Quran FTL, comparative studies, Hajj manasik, praying and reading asmaul husna, *morning greeting*, *Qur'an* camping. This is as stated by Mr. Khoirul as the head of the madrasa in his statement as follows:

"There are many, or praying before lessons, saying greetings whether there is a teacher or not, reading asmaul husna. In addition to answering greetings, then if in the mosque usually after the dhuhur there is a reading of the book *Riyadush Sholihin* for the cultivation of spiritual attitudes. Then every year we usually hold social services, there is also Hajj manasik, we have the aimed of introducing children to the procedures of Umrah and Hajj and *Tadabbur* because there are miniatures" (Masyhur, 2022).

This was also reinforced by Mrs. Antiyah as the waka curriculum. She stated that:

"If from our curriculum so that children love the Quran like tahfidz, then there is a proof of character building such as dhuha prayers, then monitoring when praying dhuhur and Friday prayers so that children are disciplined in time. Then there is also in learning also starting with prayer, asmaul husna, and tilawah and at the end of learning also closed with *prayer kafarotul majlis*" (Antiyah, 2022)

Evaluation of Science and Islamic Integrated Learning in Improving Spiritual Attitudes

At the evaluation stage, it consists of reflection on learning, attitude assessment, and communicating the results of the evaluation to parents. In reflection, teachers have different ways, some use test-based and oral questions and some do conclusions thoroughly. As stated by Mr. Hari Surasman he used simple questions orally:

"The way to reflect on me is more on the orientation of students first, brother, usually I give their opportunity to each of them to conclude in advance about the material learned and it will automatically vary, well later at the end I provide additional or straighten out related to the material learned which is oriented to the ultimate goal, namely the quality of attitude".(Surasman, 2022)

then in attitude assessment, teachers at al-Islam Jamsaren *Integrated Barding School* predominantly use observation techniques based on attitude observation instruments. Based on the results of our interview with Mrs. Dwi he conveyed the following:

"I often used observation techniques and because I used observation, the instrument I used is attitude observation instrument".(Ningsih, 2022)

Then in presenting the results of the assessment of integrated learning attitudes of science and Islam to parents by submitting them at the time of receipt of learning outcome reports, *home visits*, and class meetings. The presentation of this attitude value is converted into letters with several levels, namely SB (Very Good), B (Good), and C (Enough) as conveyed by Mrs. Dwi in the interview we conducted as follows:

"Maybe here my position also as a homeroom teacher too, brother, so in evaluating the learning outcome report, every semester 2 there is a receipt of learning outcome reports and I used it when meeting each parent to inform the progress of the students. And the presentation is through writing in the report card with letter indicators in terms of attitude assessment (SB, B, C). In addition, in class, there is usually a *visit home* which is useful as a place for homeroom teachers to parents whose children have academic and attitude problems when in madrasa.(Ningsih, 2022)

this statement in line with the view of Mr. Syafii and Ma'am Antiyah as the head of the madrasah and waka curriculum, Mr. Syafii said:

"Every year 4 times at the time of PTS 1, UAS 1, PTS 2 UAS 2. Academically using report cards, although actually in the report card there is an attitude value. We will report the value of this attitude to parents, be it discipline, honesty, responsibility and student independence. Then there is a report of memorization of the Qur'an from each student to the parents".(Shafi'i, 2022)

the same thing was also stated by Mrs. Antiyah:

"When there is a problem with students, we confirm to parents the condition of the students, when they are sick, late or there are obstacles at home. There is also a *home*

visit program, which is a visit from school to students' homes. For visits depends on the homeroom teacher and BK. The visit is not only carried out to students who have problems but also all students to see the background of each student". (Antiyah, 2022)

A Planning for Integrated Learning of Science and Islam in Improving Spiritual Attitude

Learning strategies, identically related to coaching and developing learning programs. Therefore, learning strategies actualize on aspects of planning, implementation and evaluation. Based on the results of research conducted at al-Islam Jamsaren Integrated Boarding School that the strategy used is through a process of planning, implementing, and evaluating related learning that integrates science and Islam. In the planning process, namely develop the curriculum, by combining the K13 curriculum, tahfidz curriculum, and local content, linking the teaching materials used in learning the integration of science and Islam with the evidences of the Quran, choose a variety of learning methods such as the jigsaw method, lectures, discussions, practices outside the classroom, and using learning media through books, videos, ppt, laboratories, and the surrounding environment.

The subsystems contained in learning planning include: learning objective components, learning material components, learning method components, learning media components, learning resource components and learning outcome evaluation components (Ananda, 2019).

Teaching materials that integrate science and Islam in the learning process can concretely increase students' faith and devotion. As in science learning (biology, physics and chemistry) which in fact is related to the Quran. So that students can further believe that Allah created something based on His decree and that science comes from Allah. Therefore, students are more convinced to believe in Allah through the books of the Qur'an and as-Sunnah. Then it is also associated with natural and social phenomena around. Thus, students are more confident about Allah and are more eager to worship Allah. (Amel, 2022)

Similarly, the sciences of geography are also associated in accordance with the relevant Qur'anic postulates. So that students realize the relationship between science and the Qur'an. So, they can be motivated to study and memorize the Qur'an. The habit of worshipping in mosques also influences them to be better and useful in daily life as well (Diana, 2022) .

Implementation of Integrated Learning of Science and Islam in Improving Spiritual Attitudes

In the implementation of learning that integrates the integration of science and Islam, namely by conducting learning that provides a scientific perspective and related Quranic arguments, providing internalization of Quranic values through phenomena that occur in real life and reflecting on the stories of previous people. Providing evidence of the truth of the Quran that is contextually seen in the material being discussed, and reflecting at the end of learning. According to Ratna Wijaya et al, the integration of science and Islamic values is divided into two, namely integration in the bayani context which clarifies, reveals, and expresses the meaning of speech based on lafadz and integration in the burhani context which connects social, natural, and cultural realities (Wijaya et al., 2020). Yiyin Isgandi suggested that the integration of science and Islam can be done in four ways, namely the Islamization of science, revelation-based scientific discovery, Islamic science, and a combination of the three.

. In addition, the implementation of integrated learning of science and Islam is not only conducted in the classroom, but also through programs and habituation. An example is starting learning with prayer and reciting asmaul husna. Holding programs and habits such as Qur'an camping, field studies, Hajj manasik, dhuhur prayers in congregation, recitation of Riyadus Sholihin, morning greetings, Friday infaq, and social services.

The implementation of the Science and Islam integration learning model at Madrasah Al-Islam Terpadu Jamsaren Integrated Boarding School Surakarta is related to the use of methods, approaches, habituation, and efforts made by madrasah and teachers in improving students' spiritual attitudes through science and Islam integration learning.

1. The learning process integrates science and Islam in improving spiritual attitudes.

In the learning process that integrates science and Islam, the school gives freedom to teachers in each subject to use methods, materials and media that integrate science and Islam as long as it can support the learning process. The madrasah even facilitates it by providing training in making multimedia-based learning media. It's free but there are limitations. For example, in making learning video media, teachers must pay attention to the content so that it won't cause racism. (Antiyah, 2022)

Teachers with different subjects tend to choose a variety of methods, media and approaches. These varied methods could improve students' spiritual attitudes as expressed by the students. Learning methods that contain stories, advice, and reminders from teachers to students. The proof is that students' faith and devotion are increased because of the teacher's advice given to them through the arguments of the Qur'an and the Sunnah of His Apostle. Hence, when they hear the call to prayer, they immediately rush to pray. (Diana, 2022)

Furthermore, related to the methods used in integrated learning of science and Islam in improving spiritual attitudes. The methods used at school are numerous and diverse. There are practices, group work, and discussions with peers so that I am more inspired to be better". When conducting discussions, presentations then the teacher will teach the theory and the teacher applies the theory in practice. When the teacher tells previous stories and relates them to concrete evidence that shows God's power, students become more obedient and understand, thus further increasing their faith (Amel, 2022). Based on the data obtained, it shows that there is no difference between Islam and science in the learning process in this madrasa, which is in line with Fathul Mufid who fattens that Islam is a manifestation of religious unity to uphold the morality of spirituality and strengthen humanity. Thus, Islam has never recognized the dichotomy between science and religion (Mufid, 2014).

2. Programs and Habituation that integrate science and Islam in improving spiritual attitudes.

In supporting the improvement of spiritual attitudes outside of learning, madrasah has programs that integrate science and Islam such as FTL al-Quran, comparative studies, praying and reading Asmaul Husna before learning, morning greetings, Qur'an camping, usually after dhuhur prayers in congregation there is a recitation of the book Riyadush Sholihin to cultivate spiritual attitudes. Then every year we usually hold social services, there are also Hajj manasiks, with the aim of introducing students to the procedures for Umrah and Hajj and tadabbur because there are miniatures. So that when students completed the Hajj manasik, they understand that what they read has a reason and wisdom.

These programs and habits that integrate science and Islam in improving spiritual attitudes have a positive impact on students. Because of the habituation of reading Asmaul Husna, they know the characteristics of Allah who is the Greatest and know that there is nothing comparable to Him. The existence of follow the line programs and praying before learning, students are aware that effort must also be accompanied by prayer, and the Friday infaq program has an impact on students, namely caring more about others. This makes students inspired to the spirit of doing good deeds. The impact of the habituation program in Madrasah is tremendously positive for students, such as those who previously did not memorize Asmaul Husna now become memorized because here they are accustomed to reciting Asmaul Husna before KBM starts and better understand the greatness of Allah.

Then read dhikr together ba'da dhuhur prayer (Diana, 2022). And also, each batch holds social service activities, at least once a year to foster sensitivity to others (Amel, 2022).

Evaluation of Science and Islamic Integrated Learning in Improving Spiritual Attitudes

At the evaluation stage, the teacher conducts an attitude assessment through observation which is then presented in letter form into a report on student learning outcomes to parents through the receipt of report cards, class meetings. As well as the follow-up carried out when getting the results of poor student attitudes, teachers use a personal approach and conduct *home visits*. Learning evaluation intends to determine whether the learning objectives have been achieved by students or not including assessment and follow-up.

Theoretical and practical implications

Science and Islam Integration Learning Strategy in Improving Spiritual Attitude has broad implications for the formation of religious moderation, both theoretically and praxis. The theoretical implications of increasing spiritual attitudes can be done through learning strategies that are integrated with science and Islam through a combined integration model and bayani and burhani integration models, namely models that link natural phenomena and contextual understanding, which in turn have an impact on the formation of religious moderation attitudes among the millennial generation.

This theory is in line with Handayani's perspective in Koko, et al's research which stated that contextual learning allowed students to connect, expand, and apply their material knowledge and academic skills in solving real-world problems. This model involves students more directly and makes students experience themselves. Learners can learn well about Islamic moderation because they are faced with real problems and can find real needs (Winata et al., 2020). In the same way, active learning workshops for madrasah are also necessary. This approach was chosen based on the fact that teachers play a central role in the educational process through what is known as teacher-centered learning (TCL) (Wildan & Muttaqin, 2022).

In addition, the theoretical implication is that the formation of religious moderation for the millennial generation can be conducted by internalizing the values of spirituality attitudes such as the value of faith (pillars of faith), Islamic values (pillars of Islam), and moral values (ihsan).

Based on the results of the discussion, it indicates that a variety of methods can improve students' spiritual attitudes. This has practical implications for the formation of religious moderation attitudes for the millennial generation. Some methods that can be used include the jigsaw method, stories, advice, practice, group work, group discussions, and peer discussions. This is in line with the view of the Ministry of Religious Affairs which suggests that there is a need for a variety of learning methods that can give birth to the character of respect for differences of opinion, tolerance, democracy, and critical thinking. The method of applying religious moderation is carried out during the transformation process to students both inside and outside the classroom. For example, the use of discussion methods to foster critical attitudes, sportsmanship, dare to express opinions rationally and respect the opinions of others (Tim Penyusun Kementerian Agama RI, 2019). Likewise, through the combined integration model and the Bayani and Burhani integration model can be used as a model in shaping the attitude of religious moderation for the millennial generation.

Conclusion

The results of this study showed that science and Islam integration learning strategies can improve students' spiritual attitudes at MA Al-Islam Jamsaren Integrated Boarding School Surakarta. The indicators of improvement are that students are becoming more: a)

diligent in worship; b) believe in the occurrence of doomsday, qada' and qadar; c) stay away from bad behavior; d) believe in the authenticity of the Al-Quran; e) believe in the power and oneness of Allah SWT. The realization of the strategy is carried out through the stages of planning, implementation, and evaluation. The conclusion of this research reinforces the theory of combined integration models and Bayani and Burhani integration models. This research has implications for the formation of religious moderation attitudes for the millennial generation both theoretically and praxis.

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