

INTEGRATION OF KNOWLEDGE IN SOCIAL STUDIES SUBJECT AT BINA INSAN ELEMENTARY SCHOOL

Jamilatul Husna^{a*)}, Salminawati^{a)}

^{a)} Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)}Corresponding Author: jamilatul.husna@uinsu.ac.id

Article history: received 09 January 2023; revised 18 February 2023; accepted 08 March 2023

DOI: <https://doi.org/10.33751/jhss.v7i1.8679>

Abstract. The conducted research took place at SD IT Bina Insan with the aim of investigating the implementation of integrated teaching activities between religious and general knowledge at the school. SD IT Bina Insan was chosen as the research subject because its program integrates religious knowledge with general subjects, aligning with the intended research focus. Moreover, such a learning program, emphasizing the integration of religious knowledge with general subjects, is relatively rare in other schools. The research utilized a qualitative method, and data collection was carried out through three stages, namely interviews, observations, and documentation. The results of the research revealed that the integration of religious knowledge with general subjects had been successfully implemented at SD IT Bina Insan, both in lower and upper grades. This study specifically focuses on observing the teaching and learning activities, particularly in the subject of Social Studies for Grade V, where the life stories of figures who fought against the Dutch colonial rule were connected with Hadiths from the Bukhari and Muslim collections, emphasizing the importance of fulfilling one's duties to the best of their abilities. The integration of religious knowledge with general subjects primarily occurred during the introduction phase, aiming to nurture generations and leaders who excel academically while upholding noble character traits.

Keywords: integration; religious and general sciences; social studies learning

I. INTRODUCTION

Integrated Islamic Elementary School, in essence, is an institution that applies the concept of Islamic education based on the Quran and Sunnah. The concept of Integrated Islamic School encompasses the accumulation, inheritance, and development of Islamic teachings, including its culture and civilization, across generations. It is a model that strives to integrate religion with general knowledge, resulting in an integrative curriculum package. Through its implementation, Integrated Islamic School serves as a formal educational institution that combines religious education and general education within a comprehensive curriculum. In each subject, the approach used does not deviate from Islamic values. There is no separation, secularization, or dichotomy in any subject. Thus, the discussion of each subject cannot be dissociated or referred to as "sacralization," where religion is inseparable from the context of well-being in both the present and the future. The general subjects, such as language, science, mathematics, social studies, health education, and skills, are guided by Islamic teachings. Comprehensively, Integrated Islamic School is an Islamic educational institution that implements the integration of religious and general concepts. This integration is reflected in the teachings and values of Islam, which are incorporated into a curriculum that emphasizes effective, cooperative, and optimal learning approaches. This integration is fostered through strong collaboration between teachers, parents, and the community, resulting in the development of students' character and competencies. Integrated Islamic School offers a six-year

elementary education program that aligns with the national curriculum while incorporating Islamic approaches. The Islamic approach integrates Islamic education with general education in schools, with the hope that parents and the community will contribute to optimizing students' cognitive, affective, and psychomotor aspects. Classroom instruction is guided by a program rooted in the Quran and Sunnah, based on a correct understanding [1].

According to Mulyadi Kartanegara, both religious and general sciences study the "signs of God." The former focuses on qauliyah (Qur'anic) signs, while the latter focuses on kaunniyah signs. Since both are signs of Allah, they refer to the same ultimate reality, Allah, as the source of all truth [2]. On the other hand, Ismail Raji al-Faruqi's concept of knowledge integration involves reinterpreting all Western scientific knowledge within an Islamic framework, practically achieved through rewriting textbooks and various disciplines of knowledge with Islamic teachings as the epistemological foundation based on the principle of tauhid [3]. There is another perspective that considers integration to mean "interconnectedness" and "interrelatedness." Thus, in a general sense, integration is understood as a series of connections that occur in various circumstances, forming a cohesive unity. Regarding the structure of knowledge, integrative efforts are planned to unify different aspects and achieve coherence. In this study, the integration model only represents a small portion of Islamic values applied to the existing school subjects, focusing solely on the Social Studies subject.

Regarding this matter, the researcher focuses only on one subject, namely social studies (IPS) learning. It is believed that IPS learning is a form of education that emphasizes integration and connection to Islamic values, ensuring that IPS curriculum content remains grounded in religious values [2]. The concept of integration carries the meaning of "connection" and "interrelation." In a general sense, integration is understood as a series of interconnected elements that form a cohesive whole. When referring to the structure of knowledge, integration is seen as a planned effort to achieve unity and coherence among different aspects [3]. In the context of IPS learning, it successfully integrates Islamic values. IPS learning is viewed as instruction that closely relates to social life and the various activities that humans engage in [2].

The discussion of knowledge integration is not new in the field of education, but it remains an intriguing topic to explore. This study specifically examines the integration of knowledge in the context of IPS learning at SD IT Bina Insan. Here, knowledge integration refers to the synthesis of different fields of knowledge, not only combining divine revelation and human understanding, as suggested by Kuntowijoyo [4]. Islamic scholars have long strived for the integration of general knowledge and Islamic knowledge, motivated by the dichotomy between the two. The separation of general knowledge and religious education is evident in the various educational institutions in Indonesia, such as pesantren (Islamic boarding schools), madrasahs, and conventional schools, each with its own distinct characteristics. Pesantren focuses on religious education, while conventional schools emphasize general knowledge [5].

Efforts have been made to integrate Social Studies with Islamic values and aligned character traits based on the teachings of the Quran and Sunnah. These character traits include religiosity, democratic values, national spirit, tolerance, peace-loving attitudes, honesty, environmental consciousness, patriotism, responsibility, social empathy, discipline, and hard work [3]. The integration of Social Studies learning in Islamic Elementary Schools (Madrasah Ibtidaiyah) with Islamic values can be achieved through relevant materials. The curriculum for Social Studies in Islamic Elementary Schools is designed to suit the age level of the students, making it easily comprehensible. Therefore, the role of teachers in designing and delivering lessons that are in line with the intended integration is crucial [2].

Based on the above statements, integrating Islamic values into the teaching of Social Studies requires the utilization of various approaches to establish a connection between the subject and religion. Integration needs to be pursued as a fundamental framework to position Islamic Elementary Schools in line with their inherent identity, ensuring that the subjects taught in Madrasah are connected to religious values, which form the basis of their identity. In this context, the development of every subject, especially Social Studies, in Madrasah should be aligned with religious values [6]. Considering the needs, there is a need for curriculum reconstruction in Madrasah by integrating religious subjects with general subjects, including Social

Studies. This integration would differentiate the characteristics of Social Studies when taught in a general school compared to its implementation in Madrasah, thereby contributing to the identity or "branding" of Madrasah. The development of Social Studies curriculum should naturally include integration with other aspects [3].

The objectives of Social Studies in Elementary Schools (SD/MI) include understanding concepts related to society and its environment, developing basic skills in logical and critical thinking, nurturing curiosity, inquiry, problem-solving, and social skills, cultivating commitment and awareness of social and humanitarian values, fostering communication, collaboration, and competition skills in diverse communities at the local, national, and global levels. These objectives provide a rationale for integrating Islamic knowledge into Social Studies lessons as they inherently encompass values that need to be instilled in students. According to Sumaatmadja, values such as theistic values, educational values, practical values, philosophical values, and theoretical values should be embedded in Social Studies education. These values are aligned with the values inherent in Islamic teachings, and therefore, teachers should be capable of instilling Islamic values in Social Studies education [7].

Various studies have been conducted by previous researchers on the integration of Social Studies in Islamic Elementary Schools (Madrasah Ibtidaiyah), such as the research conducted by Amirah Al May Azizah titled "Integration of Islamic Values in Social Studies Learning in the 2013 Curriculum" [3], and the study by Intan Dewi Mawardini titled "Integration of Character Education in Social Studies Subject in Islamic Elementary Schools Towards Islamic Values" [2]. These studies have shown that Social Studies learning is capable of integrating general knowledge with Islamic knowledge.

Based on the aforementioned discussion, it leads the researcher to conduct a study on the Integration of Knowledge in the Social Studies Subject in SD IT Bina Insan. The research aims to explore the practical implementation of the learning process, including the opening activities, core activities, and closing activities, as well as the curriculum employed in the teaching and learning process. The choice of Social Studies as the foundation for this research is based on the understanding that Social Studies encompasses the study of human social and religious activities.

II. RESEARCH METHODS

The research methodology employed in this study is qualitative research. Based on an analysis of various definitions, qualitative research can be understood as a method that aims to assess the current state of research subjects, such as motivation, behavior, actions, perceptions, and others, in a holistic manner. The description of these aspects is presented through language and words, and the context is explored using various natural methods [8]. According to Bogdan and Taylor, qualitative research is a research procedure that generates descriptive data in the form of written or spoken words from individuals, observable

behaviors, and may also include numerical data and detailed explanations regarding the integration of religious and Social Studies knowledge [9]. Qualitative research should be based on facts observed in the field without any manipulation.

This study was conducted at SD IT Bina Insan in the Batang Kuis sub-district of Deli Serdang Regency. The research focuses on the integration of knowledge in the Social Studies subject. The following aspects of the integration are explored:

1. The integration program between Social Studies and religious education at SD IT Bina Insan.
2. The implementation of knowledge integration in Social Studies teaching at SD IT Bina Insan.
3. The outcomes of knowledge integration in Social Studies teaching at SD IT Bina Insan.

The research subjects include the school principal, the curriculum department, and homeroom teachers. The selection of these subjects is based on purposive sampling, considering their knowledge, experience, and ability to provide information related to the integration of knowledge in the Social Studies subject at SD IT Bina Insan in Batang Kuis, Deli Serdang. The data collection techniques employed in this research include observation, interviews, and documentation. To ensure data validity, triangulation is used as a technique to cross-check the data by using another source or method. Triangulation is understood as a way to verify and validate data by repeating the process. The data analysis in this study follows a flow model consisting of data collection, data reduction, data presentation, and drawing conclusions.

III. RESULTS AND DISCUSSION

This research was conducted at SD IT Bina Insan. SD IT Bina Insan is an educational institution at the elementary school level under the auspices of the Ministry of Education and Culture (Kemendikbud). It is located at Jalan Sena Gg. Melati, Batang Kuis sub-district, Deli Serdang Regency, North Sumatra 20372. SD IT Bina Insan is an educational institution that aims to graduate students who have a strong foundation in faith, Islamic morals, knowledge, and independence, as stated in its vision. SD IT Bina Insan aspires for its graduates to not only excel academically in worldly knowledge but also in spiritual knowledge. The school also emphasizes the development of practical skills in its students, encouraging them to apply their knowledge effectively. The school follows a schedule of teaching and learning activities from Monday to Saturday, with classes held from 7:00 AM to 3:00 PM on Mondays to Thursdays, and from 7:00 AM to 11:30 AM on Fridays and Saturdays. The purpose of this research conducted at SD IT Bina Insan is to explore the implementation of integrating religious and general knowledge in the teaching and learning process, particularly in the subject of Social Studies.

A. Findings

1. The program of integrating knowledge between Social Studies (IPS) and religion at SD IT Bina Insan

SIT (Integrated Islamic School) is defined as an educational institution that takes the form of formal education with a system that applies an approach to integrate religion and general knowledge, resulting in an educational curriculum [10]. Particularly in the Lesson Implementation Plan (RPP), teachers integrate verses or hadiths into the lesson plans, following the applicable K-13 curriculum for grades IV, V, and VI. SD IT Bina Insan fundamentally applies the concept of Islamic education based on the Qur'an and Sunnah [11]. Therefore, the school implements a program of integrating religious and general knowledge. The integration of religious and general knowledge has been implemented since the school's inception, as stated by the school principal: "Since its inception, SD IT Bina Insan Batang Kuis has implemented integration between religious values and general aspects in its teaching practices. The efforts made by SD IT Bina Insan in its instructional activities aim to enhance the faith and piety of the students. Consistent nurturing of faith and piety is crucial, as it prevents students from developing tendencies of disrespect, laziness, lack of discipline, and lack of motivation. These issues are being addressed by the teachers, including both religious and physical education teachers (interview with Ustadzah Tutia Rahmi, S.Pd, Headmistress of the School)." Bina Insan is one of the prominent Integrated Islamic Elementary Schools (SD IT) located in the Batang Kuis district. This is evident from the high interest of parents in enrolling their children at SD IT Bina Insan. The school stands out due to its exceptional standards in accepting new students each academic year, as stated by the curriculum department [12].

"Every student who wishes to enroll must meet the established standards, which include familiarity with the Arabic alphabet (Hijaiyah) as the foundation for Quran memorization, which is a distinguishing feature of this school. Overall, the learning process at SD IT Bina Insan Batang Kuis is similar to other schools. However, what sets it apart is the use of the Integrated Islamic School (SIT) curriculum, which combines the National Curriculum (Pendiknas) with SIT, incorporating Islamic values. The JSIT (Integrated Islamic School Network) curriculum aligns each indicator of the district curriculum with the JSIT framework, incorporating Quranic verses and hadiths into it, as mentioned in an (interview with Ustadzah Sumantri Linawati Nadeak, S.Pd, the Curriculum Department representative)." Regarding the integration program of religious and general knowledge in fostering Islamic character development among students at SD IT Bina Insan Batang Kuis, there are several activities aimed at enhancing their faith and piety, as expressed by the curriculum department.

"Activities such as Tahfidz (Quran memorization), Tahsin Al-Quran (Quran recitation), Shalat Dhuha (Mid-morning prayer), and Siraman Qalbu (Heart purification) are conducted every morning before the start of regular classes, as mentioned by the curriculum department. Additionally, on Fridays, the students read Surah Al-Kahf and participate in the "Jum'at Bagi Sedekah" (JBS) or Friday Sharing of Charity program, where each class takes turns to donate food to their classmates and teachers. Furthermore, the school organizes

Iftar Jam'i (Community Iftar) once a month for those who observe voluntary fasting and holds processions on major Islamic holidays. During the holy month of Ramadan, the school also hosts a "Pesantren Kilat" or Intensive Islamic Study program. (Interview with Ustadzah Sumantri Linawati Nadeak, S.Pd, Curriculum Department).” The purpose of implementing the integration program between religious knowledge and general knowledge at SD IT Bina Insan is to graduate students who have a strong foundation in faith, Islamic manners, knowledge, and independence, as stated in the school's vision. SD IT aims to ensure that every graduating student is not only knowledgeable in worldly subjects but also possesses knowledge of the hereafter. The school also strives to develop students' skills in various areas, emphasizing not only theoretical knowledge but also practical application.

2. The implementation of knowledge integration in Social Studies (IPS) instruction at SD IT Bina Insan

The observations conducted on the teaching activities that integrate religious and general knowledge were focused on one particular subject in the school, namely Social Studies (IPS). The primary teaching method employed in these lessons is lecture-based, as described by the 5th-grade teacher [13]: “The frequently used teaching method is the lecture method, although there have been instances where other methods involving practical exercises were utilized. However, due to time constraints and the students' need to proceed with their supplementary materials, such as memorizing surahs, the lecture method is more commonly employed (Interview with Ustadzah Adellia Rusli, S.Pd, the class teacher).”

This observation focuses on the fifth grade, commonly referred to as the Al-Kahfi class, at SD IT Bina Insan Batang Kuis. As explained by the IPS teacher or the class teacher. “In the learning activities that integrate religious knowledge with general knowledge in the IPS subject, this integration is primarily observed during the introductory session, known as Apersepsi. The Apersepsi session is considered suitable for integrating Quranic verses or hadiths because it takes place immediately after the students have completed the Dhuha prayer. At that time, the students are still energized and receptive to the learning process. (Interview with Ustadzah Adellia Rusli, S.Pd, the Class Teacher).”

Apersepsi is conducted as a general form when learning is about to begin, ensuring that students can focus as the lesson starts. On the other hand, the purpose of apersepsi is to direct the attention and thinking of students, making it easier for them to understand the lesson content. Integrating religious knowledge with general knowledge during apersepsi is specifically aimed at leveraging the students' post-Dhuha prayer enthusiasm and focus to better comprehend the teacher's instructions. Therefore, apersepsi serves as an opportune time to implement the integration of religious and general knowledge. In this subject, the apersepsi activities are designed to connect the hadith narrated by Bukhari and Muslim regarding fulfilling commands to the best of one's ability with the topic to be discussed that day, which focuses on figures who fought against the Dutch. The sequence of apersepsi activities conducted by the fifth-grade teacher at SD IT Bina Insan involves greeting the students, providing

encouragement and motivation, and then reciting the hadith narrated by Bukhari and Muslim about fulfilling commands to the best of one's ability, which states:

عَنْ أَبِي هُرَيْرَةَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ؛ فَإِنَّمَا أَهْلَكَ الدِّينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ) – رواه البخاري ومسلم

It means: “Abu Hurairah 'Abdurrahman bin Shakhri, may Allah be pleased with him, conveys the following meaning: I heard the Prophet (peace be upon him) say, “Whatever I have forbidden you from doing, stay away from it, and whatever I have commanded you to do, do it to the best of your ability. Verily, the destruction of the nations before you was due to their excessive questioning and their rejection of their prophets' commands.” (Sahih Bukhari, Hadith no. 7288; Sahih Muslim, Hadith no. 1337).

The next stage carried out by the teacher involves reading the commentary related to the content of the hadith from Bukhari and Muslim regarding the implementation of commands according to one's ability, and connecting it to the current lesson. The purpose of this hadith is to address two types of prohibitions mentioned in Islam: (1) those that clearly indicate something is forbidden (haram), which must be avoided, and (2) those that indicate something is disliked (makruh) but not forbidden. If something is classified as haram, it must be abstained from, while if something is disliked, it is recommended to avoid it as well. The Prophet (peace be upon him) did not impose anything beyond human capabilities and he lightened the burden in all matters according to individual abilities. The teacher then poses questions to the students regarding the meaning of “according to one's ability” in the hadith. The purpose of this exercise is to motivate the students to actively participate during the ongoing lesson and encourage them to think critically [14]. The teacher explains the connection between the hadith and the topic of the heroes who fought against the Dutch colonial rule in Indonesia. These Indonesian heroes obeyed the command to defend their country against foreign nations with intentions to destroy Indonesia. Despite lacking swords, bombs, and other conventional weapons, the heroes did not retreat. They found a way to fight the Dutch using sharpened bamboo as their weapon. This example aligns with the hadith, emphasizing the importance of carrying out actions within one's capabilities and not forcing oneself to do something beyond their capacity.

The concept can also be applied to daily life situations, such as in prayer. If one cannot fulfill all the conditions or prerequisites, such as ablution (wudu), they can perform partial ablution, washing only a portion of the required body parts. This partial ablution ensures that the prayer is valid. Similarly, when forbidding evil actions, if one is unable to completely eradicate the evil, they should do whatever is within their capacity. Based on the explanation regarding the implementation of the learning activities in the IPS subject at SD IT Bina Insan, it is evident that students are required to avoid everything prohibited by the Prophet Muhammad

(peace be upon him), especially that which is prohibited by Allah. Students should also understand that Islam is an easy religion, as Allah does not burden a person beyond their capability. It is better to reject evil than to bring about benefit. They are advised to avoid disputes and strive for unity and consensus. It is also considered blameworthy to question matters that only serve to burden oneself.

3. The results of the integration of knowledge in social studies learning at SD IT Bina Insan

The research findings reveal the integration of religious and general knowledge in the teaching of Social Studies at SD IT Bina Insan. According to the teachers, this integration is primarily implemented during the apperception phase of the lessons. They incorporate Hadiths or Quranic verses into the topics to be taught to the students. The integration of knowledge fosters positive character development among the students. For instance, in the integration of Islamic teachings with the topic of historical figures who fought against the Dutch colonization, the Hadith emphasizing the implementation of commands within one's ability is integrated. This encourages students to be obedient to Allah SWT and the Prophet Muhammad, as mentioned in the Hadith: "Whatever I have forbidden you, stay away from it." Here, the students are taught to obey Allah's commands, such as performing the five daily prayers, reciting the Quran, and showing kindness to others. In the context of education, students are also taught to comply with the school's rules and the instructions given by their teachers.

Furthermore, students are encouraged not to force themselves or burden themselves excessively in their actions, as indicated in the Hadith: "Whatever I have commanded you, do it to the best of your ability." For example, in the case of prayer, Allah commands believers to perform it while standing. However, if someone is unable to stand due to an injury, they are permitted to perform the prayer while sitting. Islam is considered easy as Allah does not burden individuals beyond their capabilities. It is preferable to reject wrongdoing rather than seek immediate benefits. Unity and agreement are encouraged, while discord is discouraged. Additionally, it is deemed blameworthy to question matters that would unnecessarily burden oneself. In conclusion, the integration of religious and general knowledge in the teaching of Social Studies at SD IT Bina Insan promotes the development of positive character traits among students. The integration is implemented during the apperception phase, where Hadiths or Quranic verses are linked to the subject matter. This approach instills obedience to Allah and the Prophet Muhammad, emphasizing the importance of adhering to commands within one's capabilities. Islam is seen as a religion that does not burden individuals beyond their abilities, encouraging them to reject wrongdoing and strive for unity and agreement.

B. Discussion of Findings

Integration is understood as a connection or interrelation. Generally, integration can be defined as the joining of separate elements to form a cohesive whole. From an academic perspective, integration is seen as a planned effort to establish connections between different aspects that complement each other. Integration of Islamic values in

education should begin at the elementary school level. The purpose of integrating these two aspects in the curriculum is to optimize students' understanding of meaningful concepts, enhance their competencies in processing information accurately, instil positive habits related to noble values, and ultimately prepare them for social interactions. The aim of integrating Islamic values is for them to be implemented in daily life.

Based on the research findings, it is evident that the integration of religious and general knowledge takes place in the teaching of Social Studies in Grade V at SD IT Bina Insan. The integration is manifested through various activities, such as incorporating prayers before and after the lessons, exchanging greetings, encouraging students to engage in positive behaviours observed from the teachers' examples, reciting and reviewing Quranic verses, performing the Dhuha prayer, and integrating religious and general knowledge through selected instructional approaches and methods. The integration of religious and general knowledge occurs during the apperception phase, where Quranic verses or Hadiths are linked to the lesson content. The teacher employs contextual teaching and lecturing methods to integrate Islamic values during instructional activities. Previous studies by Amirah Al May Azizah (2021) on the integration of Islamic values in Social Studies at MIM Bendo PK Nogosari also indicate similar practices. The integration is implemented through various activities such as prayers, greetings, positive expressions, Quranic recitation, Dhuha prayer, and adherence to Islamic dress code. Islamic values are not only integrated during instructional activities but also in the school environment through rules and extracurricular activities such as congregational prayers, memorization of Quranic verses and Hadiths, and specific Islamic-themed extracurricular programs. Another study by Intan Dewi Mawardini (2022) on the integration of character education in Social Studies at Islamic primary schools (MI) also highlights the incorporation of Islamic values aligned with the Quran and Hadiths. The values encompass religious devotion, love for the homeland, honesty, democracy, peace, tolerance, responsibility, environmental awareness, national spirit, social care, discipline, and hard work. Teachers play a crucial role in designing and delivering lessons that align with the integrated values. For example, religious character can be nurtured through activities such as reciting Juz 'Amma, congregational Dhuha prayer, and displaying posters of the Asmaul Husna or short Surahs in the classroom.

In conclusion, the integration of religious and general knowledge in Social Studies education in Islamic-based schools follows similar patterns. It involves incorporating Islamic values through prayers, Quranic verses, and Hadiths during apperception activities, as well as additional practices such as reciting short Surahs or displaying posters of Asmaul Husna. Memorization and review of the Quran and the performance of Dhuha prayer are also common practices. The implementation of the integration of religious and general knowledge in Social Studies at SD IT Bina Insan aligns well with the syllabus and lesson plans.

IV. CONCLUSION

Thus, it can be concluded that the integration of religious and general knowledge is highly important for students to have a strong foundation in faith, Islamic morals, knowledge, and independence, as stated in SD Bina Insan's vision. This Islamic school aims for its graduates to be not only knowledgeable in worldly matters but also well-versed in matters of the hereafter. The school also aspires for its graduates to be skilled in various aspects, not just in theoretical knowledge but also in practical application. The integration of religious and general knowledge in the Social Studies subject only occurs during the apersepsi activities, as this is the most suitable time for it. During apersepsi, students are still enthusiastic and focused on understanding what the teacher conveys, making it an opportune moment to carry out the integration of religious and general knowledge.

REFERENCES

- [1] Arifuddin, A. (2015). Konsep Integrasi Ilmu dalam Pandangan Ismail Raji Al-Faruqi. SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education), 3(1), 41–70. <https://doi.org/10.21093/sy.v3i1.239>
- [2] H. Kurniawan and F. N. Ariza, “Sekolah Islam Terpadu: Perkembangan, Konsep, Dan Implementasi,” *Ittihad*, vol. IV, no. 1, pp. 81–88, 2020.
- [3] D. I. Mawardini, “Integrasi Pendidikan Karakter Mata Pelajaran IPS di MI Terhadap Nilai- Nilai Islam,” *Islamic Elementary School: Journal of Education*, vol. 2, no. 2, 2022.
- [4] A. A. M. Azizah, “Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Ips Pada Kurikulum 2013,” *Elementeris: Jurnal Ilmiah Pendidikan Dasar Islam*, vol. 3, no. 1, p. 23, 2021, doi: 10.33474/elementeris.v3i1.10496.
- [5] M. R. Harahap, “Integrasi Ilmu Pengetahuan dalam Perspektif Filsafat Pendidikan Islam,” *Jurnal Kajian Islam ...*, vol. 1, no. 1, pp. 1–17, 2020.
- [6] A. Khawani, “Urgensi integrasi ilmu ke MI-an dengan ilmu Islam,” *Jurnal Tarbiyah al- Awwalad*, vol. XII, 2022.
- [7] S. Sanusi, “Integrasi Al-Quran, Sains Dan Ilmu Sosial Sebagai Basis Model Pengembangan Materi Ajar Ips Di Madrasah,” *IJTIMAIYA: Journal of Social Science Teaching*, vol. 1, no. 1, 2017, doi: 10.21043/ji.v1i1.3105.
- [8] Syakur, A. (2005). Intergarsi Ilmu: Sebuah Rekonstruksi Holistik.
- [9] R. Afandi, “Integrasi Pendidikan Karakter Dalam Pembelajaran Ips Di Sekolah Dasar,” *PEDAGOGIA*, vol. 1, no. 1, pp. 85–98, 2011, doi: 10.52657/jouese.v1i1.1324.
- [10] Lexy j Moleong, *Metodologi Penelitian Kualitatif*. 2017.
- [11] A. Wahid, “Integrasi Nilai-Nilai Karakter dalam Pembelajaran IPS di Kelas IV SD Inpres Bertingkat Mamajang I Kota Makassar Integration of Character Values in Social Studies Learning in Grades IV in Mamajang I Elementary School in Makassar City,” *Prosiding Seminar Nasional Biologi VI: Harmonisasi Pembelajaran Biologi pada Era Revolusi 4.0*, pp. 54–70, 2019.
- [12] F. Triastutiy, “Implementasi Islam Terpadu Kurikulum Sekolah (Sit) di Sdit Bina Insani,” *Didaktik Religius*, vol. 5, no. 1, pp. 247–270, 2017.
- [13] H. Kanji, Nursalam, M. Nawir, and Suardi, “Evaluasi Integrasi Pendidikan Karakter dalam Pembelajaran Ilmu Pengetahuan Sosial di Sekolah Dasar,” *Jurnal (Jurnal Etika Demokrasi) PPKn*, vol. 4, no. 1, pp. 75–84, 2019.
- [14] S. Setyaningsih and Y. Suchyadi, “Implementation Of Principal Academic Supervision To Improve Teacher Performance In North Bogor,” *JHSS (JOURNAL Humanit. Soc. Stud.*, vol. 05, no. 02, pp. 179–183, 2021, doi: <https://doi.org/10.33751/jhss.v5i2.3909>.