INTEGRATION OF RELIGION AND SCIENCE IN *JARINGAN SEKOLAH ISLAM TERPADU* CURRICULUM AT SMPIT HARAPAN UMMAT PURBALINGGA

AN UNDERGRADUATE THESIS

Submitted to Faculty of Tarbiya and Teacher Training of State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto as a Partial Fulfillment of Requirements for Sarjana Pendidikan (S.Pd.) Degree

by

Azizah Nur Aeni
Student Number 1917402226

ISLAMIC EDUCATION STUDY PROGRAM
EDUCATION DEPARTMENT
FACULTY OF TARBIYA AND TEACHER TRAINING
STATE ISLAMIC UNIVERSITY
PROFESSOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO
2024

STATEMENT OF ORIGINALITY

Here with I,

Name	: Azizah Nur Aeni
Student Number	: 1917402226
Grade	: Undergraduate
Faculty	: Tarbiya and Teacher Training
Study Program	: Islamic education

States that the thesis manuscript entitled **"Integration of Religion and Science in the *Jaringan Sekolah Islam Terpadu* Curriculum at SMPIT Harapan Ummat Purbalingga "** is genuinely my work and is not a plagiarism of someone else's thesis. I have quoted some statements and ideas from several resources. All the materials from other sources and references from work done by other people or institutions have been appropriately cited.

If in the future it is proven that my statement is not valid, then I am willing to accept academic sanctions in the form of revocation of the thesis and the academic degree I obtained.

Purwokerto, December 19th 2023

I Who Declare,

Azizah Nur Aeni
1917402226

APPROVAL SHEET

This thesis, entitled

INTEGRATION OF RELIGION AND SCIENCE IN THE *JARINGAN SEKOLAH ISLAM TERPADU* CURRICULUM AT SMPIT HARAPAN UMMAT PURBALINGGA

Written by Azizah Nur Aeni (Student Number. 1917402226) Islamic Religious Education Study Program, Department of Islamic Education, Faculty of Tarbiya and Teacher Training, Saifuddin Zuhri State Islamic University Purwokerto has been tested on January 4th 2023 and declared to have fulfilled the requirements to obtain a *Sarjana Pendidikan* (S.Pd.) Degree by the examiners.

Purwokerto, January 15th 2023

Approved by :

Examiner I/Head of Examiners/Supervisor,	Examiner II/ Secretary,
Dr. Muh. Hanif, S.Ag, M.Ag., M.A.	**Intan Nur Azizah, M.Pd.**
NIP. 19730605 200801 1 017	**NIP. 19940116 201903 2 020**

The Main Examiner

Prof. Dr. H. Munjin, M.Pd.I.
NIP. 19610305 199203 1 003

Legalized by:
The Head of Islamic Education Department,

Dr. M. Misbah, M.Ag.
NIP. 19741116 200312 1 001

OFFICIAL NOTE OF SUPERVISOR

To:

The Head of Islamic Education Department

Faculty of Tarbiya and Teacher Training

State Islamic University

Prof. K.H. Saifuddin Zuhri Purwokerto

in

Purwokerto

Assalamu'alaikum Wr. Wb.

After conducting guidance, review, direction, and correction, then through this letter I convey that:

Name	: Azizah Nur Aeni
Student Number	: 1917402226
Department	: Education
Study Program	: Islamic Education
Faculty	: Tarbiya and Teacher Training
Title	: Integration of Religion and Science in the *Jaringan Sekolah Islam Terpadu* Curriculum at SMPIT Harapan Ummat Purbalingga

I recommended the thesis to be submitted to the Head of Islamic Education Department Faculty of Tarbiya and Teacher Training, State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto and examined in order to attain Sarjana Pendidikan (S.Pd.) / Undergraduate Degree in Islamic Education.

Wassalamu'alaikum Wr. Wb.

Purwokerto, December 19th 2023

Supervisor,

Dr. Muh. Hanif, S.Ag., M.Ag., MA

NIP.19730605 200801 1 017

"INTEGRATION OF RELIGION AND SCIENCE IN THE *JARINGAN SEKOLAH ISLAM TERPADU* CURRICULUM AT SMPIT HARAPAN UMMAT PURBALINGGA"

AZIZAH NUR AENI
Student Number 1917402226
azizahnuraeni88@gmail.com

ABSTRACT

Today's challenge facing the Islamic world is the conflict between science and religion. The perceived contradiction or incompatibility between two fields of human inquiry is often described as a dichotomy between science and religion. Because of the strong divide between mainstream science and religion, scientists and religious individuals have distanced themselves from or disdained religion. Analyzing how knowledge and religion were included in the JSIT curriculum at SMPIT Harapan Ummat Purbalingga is an objective study. The JSIT curriculum combines the national curriculum with the JSIT curriculum, emphasizing the Islamic faith to balance the convergence of religious and scientific knowledge.

Researchers in this study used Field Research. This research uses a qualitative descriptive approach as a methodology. With technique implementation data collection, the JSIT curriculum was obtained from interviews, observations, and documentation, such as observing the integrated learning process of religion and science.

Research results on the integration of existing religion and science in the *Jaringan Sekolah Islam Terpadu* curriculum show an integration process or combination between religion and science inside the implementation of the *Jaringan Sekolah Islam Terpadu* curriculum tends to the theory of Islamization of Knowledge according to Ismail Raji Al Faruqi.

Keywords: *integration, religion and* science*, Jaringan Sekolah Islam Terpadu curriculum, SMP IT Harapan Ummat Purbalingga*

MOTTO

"Science without religion is lame; religion without science is blind."[1]

Albert Einstein

[1] Patrick J. Keane, *Emily Dickinson's Approving God: Divine Design and the Problem of Suffering* (University of Missouri Press, 2008).

DEDICATION

I dedicate this to the people who matter most in life - those who consistently show love, support, and inspiration during the settlement process of this undergraduate thesis.

PREFACE

Bismillahirahmanirrahim

All praise belongs to Allah SWT. Praise be to Him for the greatness of His glory; praise for the humble servant, who begs, who prays, who surrenders, who needs His guidance, help, and grace, so that he can complete the thesis entitled " Integration of Religion and Science in JSIT Curriculum at SMPIT Harapan Ummat Purbalingga " successfully. May prayers and greetings continue to be abundant to the role model of the people throughout the ages, the Prophet Muhammad SAW.

The author knows this thesis could not be completed without various parties' guidance, assistance, and motivation. Therefore, without reducing respect, the author would like to express many thanks to the parties involved in writing this thesis, namely to the honorable:

1. Prof. Dr. M. Fauzi, M.Ag., Dean of the Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
2. Dr. Suparjo, MA, Deputy Dean I, Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
3. Dr. Nurfuadi, M.Pd.I., Deputy Dean II, Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
4. Prof. Dr. Subur, M.Ag., Deputy Dean III, Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
5. Dr. M. Misbah, M.Ag., Head of the Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
6. Novi Mulyani, M.Pd.I., Secretary of the Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
7. Dewi Ariyani, S.Th.I., M.Pd.I., Coordinator of the Islamic Education Management Study Program, Faculty of Tarbiyah and Teacher Training, State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.

8. Dr. Muh. Hanif, S.Ag., M.Ag., MA Supervising Lecturer who was very instrumental Because has given guidance, direction, and motivation in the thesis preparation so that the thesis Be resolved.
9. All lecturers, staff, and employees of the State Islamic University, Prof. KH Saifuddin Zuhri Purwokerto.
10. Principal and Teachers at SMPIT Harapan Ummat Purbalingga .
11. The writer's parents, Edi Kuatno and Muslinah, have given endless support, encouragement, and prayers.
12. The writer's best friend, Nasha Azella who always helps and gives support along the journey.
13. Brothers, friends, relatives, and colleagues who have prayed for and supported the author.

May Allah reward you equally for every good deed and all contributions you have made. The author admits that there are still many errors in this manuscript. Because all bad comes from humans, while all excellence comes from Allah. The author accepts criticism from friends and suggestions for development to improve it in the future. Let us pray for Allah's guidance, help, and constant protection and that our life journey always follows His will. Aamin Yaa Rabbal'alamin.

Purwokerto, December 19th 2023

Writer,

Azizah Nur Aeni
NIM. 1917402226

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I
INTRODUCTION

A. Background of the Study

JSIT is an abbreviation for Jaringan Sekolah Islam Terpadu. With a focus on Islamic values, the JSIT Curriculum combines the National Curriculum with the JSIT Curriculum. Integrated education aims to balance the convergence of science and religious knowledge.

The tension between science and religion is one of the current difficulties in the Islamic world. The dichotomy between science and religion is a common way to describe the perceived conflict or incompatibility between two domains of human inquiry. As a result of the stark division between religion and science, both scientists and religious people have avoided or marginalized the importance of religion. Theoretically, only spiritual knowledge can guide human behavior, so people studying religion consider it much more important than general knowledge. However, because science makes meeting their needs and goals easier, some people who study science and technology view it as more practically applicable than religious sciences.[2]

John F. Haught claims that the debate about the compatibility of religion and science has existed historically for quite a long time. The relationship between religion and science changed over this long period. The interaction between religion and science can sometimes reach an impasse.[3] Because science and religion seek truth in very different ways, there is a paradigm mismatch between the two. Specifically, religious believers argue that truth is normative and comes from revelation, whereas scientists say that truth is empirical and achieved through scientific techniques. Because religion

[2] Salamuddin Salamuddin, "Theology-Science: Monitoring the Dichotomy of Science and Religion in the Era 5.0 Mehdi Gholshani's Perspective," Science *Education Research Journal* 9, no. 9 (September 25, 2023): 6834–40, https://doi.org/10.29303/jppipa.v9i9.5299.

[3] Mukhlisin Saad, "Mehdi Golshani's Thoughts on the Dialectics of Religion and Science," *Theosophy: Journal of Sufism and Islamic Thought* 6, no. 2 (December 1, 2016), https://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/250.

cannot be demonstrated correctly using scientific means, scientists consider it to be an illusory truth. Science was viewed as an emotional fact, incomprehensible, and lacking in ultimate happiness by religionists and anti-philosophical priests.[4]

Rationalists recognize that while scientific procedures can verify physical objects, they cannot explain metaphysical problems when this duality has persisted. In other words, dichotomies strive to address the fundamental truth of any metaphysical problem. On the other hand, religion is starting to see that science and technology are not at all conducive to world peace. Recently, both scientists and religious believers have worked to implement a comprehensive paradigm for integrating science and religion. Because investigations in the physical and metaphysical realms ultimately result in integrated and comprehensive studies.

Teaching 21st-century skills and applying transdisciplinary capabilities are necessary to solve complex global problems, such as dichotomy knowledge. This achieved through an integrated or interdisciplinary (IC) curriculum, which is efficient and up-to-date. A student-centered curriculum that engages learners enhances learning and captures student interest is the core goal of an integrated curriculum. The importance of higher-order thinking skills, collaborative learning, and considering the values of other students is highlighted.[5]

Many curriculum designs integrate religion and science into the learning process, including the JSIT curriculum. There are several forms of integrated curriculum. Such integration includes transdisciplinary integration, which centers on students' questions and concerns; interdisciplinary integration, which organizes the curriculum around general

[4] Muhammad Nasir, Yatin Mulyono, and Luvia Ranggi Nastiti, "Reconstructing Distinction Pattern of Science Education Curriculum in Indonesian Islamic Universities: An Integrated Paradigm for Science and Religion," *Journal of Turkish Science Education* 17, no. 1 (March 2020): 11–21.

[5] Susan Drake and Joanne Reid, "Integrated Curriculum as an Effective Way to Teach 21st Century Capabilities," *Asia Pacific Journal of Educational Research* 1, no. 1 (January 31, 2018): 31–50, https://doi.org/10.30777/APJER.2018.1.1.03.

learning across disciplines; and multidisciplinary integration, which primarily emphasizes scientific disciplines. There are various approaches to teaching religion and science simultaneously in the classroom.

Initiatives to integrate Islam and science have been carried out in various formal educational institutions, especially in Indonesia. Each institution combines Islam with science in different and unique ways. For example, the Wahid Hasyim Foundation Yogyakarta Al-Quran Science Middle School. The curriculum used at the Wahid Hasyim Foundation Yogyakarta Al-Quran Science Middle School is based on the National Curriculum and the curriculum created there. The boarding system supports this idea of education. This method is an ideal combination for building a learning environment that can fully develop students' potential efficiently, cognitively, and psychomotorically, which is implemented in daily life learning at school and in dormitories (Learning to live together). Professional teaching staff supports the curriculum by effectively educating students to be active and creative through active learning techniques.

Besides that, several schools are integrating general and Islamic international knowledge, including the International Islamic Secondary School (IISS), which provides education based on Islamic values. This Islamic school has a dormitory concept located in South Jakarta. IISS has a middle and high school education level with standard national and international curriculum. IISS implements system semester credit (SKS) in the learning. Academic programs offered cover lessons general and Islamic religion. Kafila International Islamic School, a school which is A a modern Islamic boarding school that combines a general curriculum and diniyah, as well tahfidz Al-Quran. This school creates integrated curriculum sciences kauniyah and diniyah for more accessible, fun learning, and precise target. Global Islamic School (GIS) is also an international school that implements a national curriculum plus Islamic content. Integrated religious education programs in school culture and implementation values the educational character of the Indonesian nation.

Several studies have discussed the integration of religion and science into the curriculum. In this case, it can be concluded that the related curriculum is increasingly receiving recognition from educational institutions. This implies that non-traditional ideas should be used to create a "balanced" human being. This education directs and teaches a person's mind, soul, and body according to the values of revelation (al-Quran and al-Sunnah) to produce a creature afraid of God. When describing the phrase "integration," as in Integration Education, there are many models and examples of interpretation. The most likely scenario for an art form to be "integrated" is when it connects Science and non-science subjects. A person can be taught and guided through Integrated Education to understand and apply Islamic law, laws, and morals in everyday life.

From previous research, curricula that integrate religion and science implemented in educational institutions in Indonesia, such as science curricula based on the Quran, grassroots curricula, the 2013 curriculum, and higher education curricula, on average, contain integration of religion and science, which is carried out only in learning at class. Therefore, even though an integrated Al-Quran-based curriculum is implemented in educational and research institutions regarding this matter, there is still a lack of aspects implemented not only in classroom learning but also in learning outside the classroom. Just as the word education has a broad meaning that must be addressed in the minimum possible implementation, Islamic education requires a more comprehensive environment to internalize good values academically and spiritually.

Islamic education is integrated education based on and led by the Al-Quran and Al-Sunah. While Islam considers the acquisition and expansion of education to be an honorable religious act, Muslims believe that

Integrated Education makes extensive use of the Quran as the most important and reliable source of knowledge.[6]

The Quran is a book of science, and for Muslims, the Quran contains the roots of all authentic science as traditionally understood, not as seen by some modern scientific commentators who attempt to identify various verses of the Noble Book with theory or discovery. In traditional Islamic civilization, all Islamic sciences, from jurisprudence to astronomy, from theology to medicine, were rooted in the Quran; all Islamic thought and art can be seen as a commentary. The revelation of the Quran led to the founding of one of the world's great civilizations and the creation of one of the major scientific, philosophical, and artistic traditions in global history, which is not a coincidence. Without the emergence of the Quran, there would be no Islamic sciences as we know them. Therefore, our language would not have words like "algebra," "algorithm," and many other scientific terms of Arabic origin. English.[7]

Education based on revelation (Al-Quran and Al-Sunnah) integrates revealed and acquired knowledge. It can only be achieved by applying effective tactics, approaches, methods, and techniques in the teaching and learning process towards building a prosperous society. To improve the quality of human resources, a flexible and dynamic education system and curriculum is needed, able to accommodate the diversity of student abilities, regional potential, workforce quality, learning facilities, and socio-cultural conditions.[8]

As stated in Article 1 Number 19 of Law Number 20 of 2003 concerning the National Education System, curriculum evaluation is based on the

---

[6] Septiana Purwaningrum, "Elaboration of Science Verses in the Al-Quran: Steps towards the Integration of Religion and Science in Education," *INNOVATIVE: Journal of Research on Education, Religion and Culture* 1, no. 1 (2015): 124–41.

[7] Caner Dagli, Maria Dakake, and Joseph Lumbard, *The Study Quran: A New Translation with Notes and Commentary* , 2015.

[8] Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia and Maimun Aqsha Lubis, "Effective Implementation of the Integrated Islamic Education," *Global Journal Al Thaqafah* 5, no. 1 (June 30, 2015): 59–68, https://doi.org/10.7187/GJAT792015.05.01.

objectives, standards, and materials used for teaching and the methods used to carry out the evaluation. To achieve the main goals of education. In this context, the curriculum is a learning plan that students plan to learn.

The Quran and hadith are the primary sources of instruction and guidance for Muslims on how to live their lives, and they contain many teachings on how to live a more fulfilling life and how to do so by natural law. Adherents of Islam can understand, analyze, and communicate nuances within the Kaffah (perfect) branch of Islamic tradition, which serves as a metaphor for each person's Islamic nuances in their daily lives. The need for private sharia business in an era with solid information and communication technology is urgent. One of the most important steps parents can take to prevent negative influences is encouraging their children to study the Al-Quran. Parents need to equip their children with the Al-Quran.[9]

Al-Quran is relevant to the developments and progress offered by the modern world today because it is a refinement of the previous book. The discussion of the Al-Quran is not only seen from the perspective of the world and science, but it also discusses metaphysics, which is not directly known to humans. The content of the Al-Quran is very much by the reality researched and studied by scientists, resulting in scientific products, all of which are already in the Al-Quran.[10]

Teaching and learning the Quran is the main focus of Muslim education. The aim is to improve students' skills in reciting the Quran and understanding and appreciating the Al-Quran being taught.[11] The importance of an integrated education system built on the Al-Quran curriculum impacts how students are formed into people who understand the Al-Quran and apply these values in everyday life.

---

[9] Yoppy Wahyu Purnomo and Herwin, *Educational Innovation in Society 5.0 Era: Challenges and Opportunities: Proceedings of the 4th International Conference on Current Issues in Education (ICCIE 2020), Yogyakarta, Indonesia, 3 - 4 October 2020* (Routledge, 2021).

[10] Subhan Adi Santoso and Muksin, *Studi Islam era society 5.0* (Insan Cendekia Mandiri, 2020), 6.

[11] Mohd Aderi Che Noh et al., "The Study of Quranic Teaching and Learning: United Kingdom Experience," *Mediterranean Journal of Social Sciences* 5, no. 16 (July 4, 2014): 313.

Initial research shows that SMPIT Harapan Ummat Purbalingga has a JSIT curriculum combined with the Education and Culture Service curriculum and collaborates with the Tahfizh Al-Quran Islamic Boarding School Harapan Ummat Purbalingga. Education focuses on students' Islamic talents and personal development. One of the exciting and up-to-date curriculum models in Indonesian Islamic education is the JSIT curriculum. Throughout Indonesia, several integrated Islamic schools have adopted the JSIT curriculum. The JSIT curriculum uses an integrated approach to learning that connects hadith and Al-Quran texts with scientific ideas. JSIT provides a range of extracurricular programs, including Islamic activities, to support comprehensive talent development for students. This method aims to help students better understand how science and religion are related.

Previous research conducted at various institutions shows that SMP IT Harapan Ummat has the strongest integration between religion and science; therefore, researchers are motivated to conduct this research. Besides, the researcher wants to understand the potential holistic effect of this integration on student development and the concrete impact of solid integration of religion and science on the performance academics and morals of students at SMP IT Harapan Ummat through a thesis entitled "INTEGRATION OF RELIGION AND SCIENCE IN THE *JARINGAN SEKOLAH ISLAM TERPADU* AT SMPIT HARAPAN UMMAT PURBALINGGA CURRICULUM."

B. Conceptual Definition

Explaining these words or research variables is essential to avoid misunderstandings regarding the problem and can guide researchers to discuss it further. This research analyzes the integration of religion and science in the JSIT curriculum at SMPIT Harapan Ummat Purbalingga. To avoid expanding the research concept, the researcher describes the research variables as follows:

1. Integration of Religion and Science

In the discourse on science and religion, integration in the generic sense is an effort to combine science and religion. Integration is the process of uniting two or more things into one whole. This can mean combining different systems, procedures, or groups and getting them to work together effectively. Absorbing new knowledge or concepts into previous understanding can also be referred to as integration.[12]

According to Ian G. Barbour, integrating religion and science is one possible way to link the two domains of human inquiry. Integration means that science and religion share the same sources of inspiration and insight and can mutually enrich and enhance each other.[13]

Integrating religious knowledge into science education combines religion and science in the learning process. This means that science and religion are discussed together in a way that emphasizes their interdependence rather than being treated as separate subjects. The goal is to give students a deeper understanding of both topics and how they relate to each other.

The concept of integrating religion and science revolves around harmonizing and synthesizing the knowledge. Integration doesn't imply merging or altering the core tenets of either domain but rather seeking coherence between them. It aims to explore how scientific knowledge and religious principles can coexist without contradicting each other. Ultimately, the concept of integration of religion and science offers a pathway toward a more inclusive, nuanced, and balanced understanding of the complexities of life, ethics, and the universe, fostering a space where differing viewpoints can coexist and enrich each other.

2. JSIT Curriculum

[12] Firman Mansir and Syarnubi Syarnubi, "Guidance And Counseling: The Integration Of Religion And Science In 21st Century For Character Building," *At-Tarbiyat: Journal of Islamic Education* 4, no. 2 (July 16, 2021): 161, https://doi.org/10.37758/jat.v4i2.276.

[13] Ian G. Barbour, *When Science Meets Religion: Enemies, Strangers, or Partners?* (Harper Collins, 2013).

The JSIT curriculum is a curriculum that combines the National Curriculum and the Integrated Islamic School curriculum. The JSIT program enhances the national curriculum. The Islamic Schools Integration Network (JSIT) ensures that Islamic ideals are incorporated into all curricula. SIT is a school that follows the Islamic education paradigm based on the Quran and Sunnah. The accumulation of Islamic religious teachings, Islamic culture, and civilized Islamic civilization, inherited and developed, forms the operational concept of SIT. The word "Integrated" used in SIT is intended to strengthen (taukid) Islam. The JSIT curriculum content standards refine, expand, and deepen the relevant national curriculum. The basic procedures in the JSIT curriculum are learning-related activities that teachers plan and manage to ensure graduate competency.

The national and *Jaringan Sekolah Islam Terpadu* curriculum that prioritizes Islamic personal growth and student skills are integrated into SMPIT Harapan Ummat Purbalingga.

C. Research Questions

Based on the background of the problem described above, the research question is:

1. How is *Jaringan Sekolah Islam Terpadu* Curriculum at SMPIT Harapan Ummat Purbalingga?
2. How is the Integration Religion and Science in the *Jaringan Sekolah Islam Terpadu* Curriculum in Science Subjects at SMPIT Harapan Ummat Purbalingga?

D. Aims and Significances of the Study

1. Research Aims

The research objective to be achieved is to analyze the integration of religion and science in the JSIT curriculum at SMPIT Harapan Ummat Purbalingga.

2. Significance of Research

This research is expected to provide benefits both theoretically and practically.

a. Theoretical Significance
   1) Increasing scientific discoveries regarding the JSIT curriculum at SMPIT Harapan Ummat Purbalingga.
   2) Improving and expanding the concept of religious activities to maximize the educational process at SMPIT Harapan Ummat Purbalingga.

b. Practical Significance
   1) Useful as research material to deepen researchers' insight and experience, especially by contributing knowledge about the evolution of Islamic religious education.
   2) As a consideration for school administrators to develop Islamic character competencies so that they can produce students throughout their lives stably and sustainably through events related to religious schools.
   3) Researchers hope readers can increase their awareness and understand how to implement the JSIT curriculum at SMPIT Harapan Ummat Purbalingga.

E. Previous Studies

Based on the researcher's findings, there are many scientific works or theses related to study problems; in this case, the researcher analyzes the integration of religion and science in the JSIT curriculum at SMPIT Harapan Ummat Purbalingga. Some of the works below will support researchers in collecting and completing research to compare research projects. Some literature reviews include:

A study in 2018 by Abdurrohim Harahap from Universiti Malaya Kuala Lumpur entitled "Integration of the Quran and Science Curriculum Learning Materials at the School Level in Indonesia: Steps towards a Quran-Based Science Curriculum." This paper aims to discuss the benefits of incorporating the Quran into the classroom curriculum, investigate the

verses of Kawniyyt, relate them to the science curriculum in secondary schools, and then use the Quran as a primary source. The similarity is that both studies discuss integrating religion and science in secondary schools. This research focuses on finding similarities and comparisons between *kawniyyat verses* in the Quran and science curriculum. In contrast, researchers focus on finding the relationship between religion and science in the JSIT curriculum.

A study in 2018 by Ahmad Muttaqin from Sunan Kalijaga State Islamic University Yogyakarta entitled "CONSTRUCTION OF INDONESIAN ISLAMIC SCIENCE CURRICULUM (INTEGRATION OF ISLAM, NATURAL SCIENCE, HUMANITY SCIENCE, AND INDONESIAN THOUGHTS)." This research aims to develop an Islamic science curriculum. These two studies commonly apply an integrated curriculum to formal education. There are differences in the topics discussed; this research focuses on curriculum development based on Amin Abdullah's paradigm, while researchers focus on curriculum development delivered by integrated Islamic schools.

A study in 2019 by Didi Nur Jamaludin from IAIN Kudus, entitled "Development of a Biology Learning Implementation Plan Based on the Integration of Islamic Science in the 2013 Curriculum". This research focuses on lesson plans prepared by teachers based on studies of the biology of Islamic learning. These two studies have one thing in common: they link generic science with Islamic science, both of which come from the Quran. The difference between these two studies is that the Learning Plan document (RPP) discussed was written by the teacher. At the same time, the researcher explains more specifically about the student learning process inside and outside the classroom.

F. Organization of the Paper

The researcher divided the systematic writing into several chapters to make it easier to understand what is contained in this research.

CHAPTER I	Presents an introduction consisting of research background, operational definition, research questions, research objectives and significance, and research structure.
CHAPTER II	Presents a literature review of the theory of integration of religion and science and the JSIT curriculum.
CHAPTER III	Presents Research Methods: Research Types and Approaches, Research Subjects and Objects, Data Collection Techniques, and Data Analysis Techniques.
CHAPTER IV	Presenting research results and discussions.
CHAPTER V	This chapter explains the conclusions, criticism, and suggestions from the author's research, which will be conveyed regarding this thesis proposal.

CHAPTER II
LITERATURE REVIEW

A. Integration of Religion and Science

1. Definition of Religion and Science

a. Definition of Religion

To understand the scope of science and religion, a basic understanding of what science is and how it interacts is needed. After all, names like "science" and "religion" do not have fixed definitions that never change. These are relatively new words with a series of contextual meanings.

A popular scholarly dictionary defines religion as "belief and belief in God, creed." According to Mahmud Syaltut, religion is the word of God entrusted to the Messenger of God to guide humans' lives.

Sheikh Muhammad Abdullah Badran, as explained by Quraish Shihab in his work Madkhal and Adyan, explains that religion is a bond between creatures and Khalik. Inner attitudes, worship, and daily existence all reflect relationships.[14]

Early anthropologists such as EB Tylor used "religion" to refer to religions worldwide, giving it its broader connotation today. As a result, "religion" developed into a correlative concept, referring to characteristics such as ceremonies, dietary restrictions, and belief systems that could be contested and scientifically examined.[15]

b. Definition of Science

According to Amin Abdullah in one of his publications, science is "all human knowledge about nature which is rationally inferred from data obtained through observing natural phenomena." According to Amin Abdullah, a famous Muslim thinker in Iran, this

[14] Darmadi Darmadi, *Integration of Religion and Science* , 1st ed. (Yogyakarta: Diandra Creative, 2017), 11–15.

[15] Helen De Cruz, "Religion and Science," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta and Uri Nodelman, Fall 2022 (Metaphysics Research Lab, Stanford University, 2022), https://plato.stanford.edu/archives/fall2022/entries/religion-science/.

aligns with Ali Shari'ati's disclosure that science is human understanding of the physical world and its phenomena. Science is man's conceptual representation of the real universe. It must determine the relationships, principles, traits, characteristics, and attributes between humans, nature, and other entities.[16]

The nineteenth century also saw the word "science" widespread use in its modern sense. Previously, what we now call "science" was known as "natural philosophy" or, if the experimental component was emphasized, "experimental philosophy." Even though the definitions of these two categories have changed over time, many authors argue that there are differences between science and religion. However, they disagree on the best way to accurately differentiate the two realms (across eras and cultures). [17]

2. Understanding the Integration of Religion and Science
   a. The Concept of Integration of Religion and Science

Integration in education is based on the belief that knowledge and skills are interconnected, and that understanding complex problems requires a multidisciplinary approach. This encourages students to think critically, connect different concepts, and apply their learning to practical situations.

To show Muslims precisely what is the basis of the value system [of science] and how this value system opposes, complements, or threatens the Islamic value system, modern science must be examined in terms of its philosophical roots from an Islamic perspective. [18]

Without science, we can only understand part of God and His creation, just as without Islam, we can only understand part of the universe and God. The integration model takes dialogue and

[16] Darmadi, *Integrasi Agama Dan Ilmu Pengetahuan*, 16–17.
[17] De Cruz, "Religion and Science."
[18] Philip Clayton, *Religion and Science: The Basics*, The Basics (London ; New York: Routledge, 2012).

conversation further and proposes that the truths of science and religion can be integrated into a more complete or whole "whole". These issues are addressed through the interdisciplinary field of "science and religion", often known as "theology and science", which examines the historical and present relationships between the two fields and offers philosophical interpretations of how the two interact. [19]

In addition, Yusuf Qardhawi made an excellent statement about the relationship between science and religion. In his book entitled Science in Islamic Perspective, he states:

> If science rejects the role of religion in people's lives, it also rejects the values contained in every religion in the world. However, understanding human values cannot be achieved solely through mastery of science. No matter how advanced science is, it cannot reveal the secrets of the human heart and provide true serenity in life. Religion cannot replace science, even though it is very powerful.[20]

Despite significant challenges, efforts to combine sciences have been ongoing since the ninth century. The concept of scientific unity and hierarchy developed due to conventional epistemological investigations, matured and found its position during Al-Farabi, born in 257 AH/890 AD. The concepts of scientific unity and hierarchy are embedded in objects, according to Al-Farabi. Science is a unity because its source is only God's thought. People who seek knowledge do so from a variety of sources. Consequently, Al-Farabi's ideas about scientific integration were based on Islamic revelation, drawn from the teachings of the Quran and Hadith.

The hierarchy of knowledge established by Al-Farabi reflects the integration of his knowledge. He identified three requirements in the knowledge hierarchy. First of all, it depends on

---

[19] "Science and Faith Today: Conflict, Independence, Dialogue, Integration, or …? – Rossway.Net," accessed April 14, 2023, https://rossway.net/science-and-faith-today-conflict-or-collaboration/.

[20] Darmadi, *Integration of Religion and Science* , 43–44.

the characteristics of the scientific field. Al-Farabi concluded that astronomy is a noble topic because it deals with the most perfect objects, heavenly objects, second, the depth of proof based on a view of systematic truth statements in the various sciences being characterized. With varying degrees of clarity and certainty. According to this criterion, methods of discovering and proving truth in some sciences are more perfect and superior to methods in other sciences; third, based on the number of benefits the science offers. Ethical legal problems are directly related to this third criterion. [21]

When referring to religion and science, the term "integration" describes the process of incorporating religious knowledge into science education to emphasize the relationship between the two and provide students with a deeper understanding of the two topics and how they interact.

Combining various or diverse aspects, subjects, points of view, or experiences into a coherent educational method or system is called integration in education. This requires combining different aspects of learning or groups of students to produce a more comprehensive and all-encompassing educational experience. Integrating within an academic framework can occur at multiple levels, influencing curriculum, teaching strategies, student demographics, and organizational structure. By encouraging more profound knowledge of complex issues, encouraging inclusivity, and preparing students to face a diverse and interconnected society, integration often seeks to improve the quality of education.

Another influence that religion can have on science is the application of science. Religion can help direct science toward strengthening human spiritual capacity in preventing the use of

[21] Abuddin Nata et al., *Integration of Religious and General Sciences* , 1st ed. (Jakarta: PT RajaGrafindo Persada, 2005), 147.

science for destructive purposes. When religion and science are integrated, human understanding is one unified truth. Both come from the Almighty, Allah SWT. Both work together to complete the tasks given to humans.[22]

By monitoring the universe and all its inhabitants and sharing the findings with humanity, "science" offers a way to study the flavor of God's creation. Religion thus promotes science and uses it to understand the beauty of God's creation.

Religion supports scientific inquiry and makes it acceptable and decisive because it is based on the truths that religion reveals. The explanation is that religion is the only source that offers a straightforward solution when it comes to questions such as how life and the cosmos were created. Consequently, if research is conducted with the right approach, it will produce results in the shortest amount of time possible and with the least amount of work.[23]

b. Integration of Religion and Science in National Curriculum

The National Curriculum includes various approaches and guidelines used in the learning process in schools throughout Indonesia. Two relevant curricula in this context are the 2013 Curriculum and the Merdeka Curriculum.

1) 2013 Curriculum

The 2013 curriculum has implementation guidelines, assessment guides, and learning guides for each level of education that focus more on academic achievement and specific competencies.

The Indonesian 2013 curriculum introduced integration between religion and science through a cross-disciplinary approach. This approach allowed religious values to be integrated into various subjects, including science. There are several ways

[22] Darmadi, *Integration of Religion and Science* , 58.
[23] Harun Yahya, *Al Quran and Science* , 1st ed. (Dzikra, 2004).

in which spiritual aspects can be integrated into science learning in the 2013 curriculum:

a) Strengthening Religious Education

Religious subjects should be integrated into the curriculum uniquely, incorporating religious values into every lesson, including science.

b) Emphasis on Values and Ethics

The curriculum of 2013 emphasizes the importance of learning character and moral values. In science, values that align with ethics and morals consistent with religious teachings can be strengthened, for instance, by discussing ethics in research, being transparent in responding to experimental results, and appropriately using technology.

c) Approach Contextual

Science can be taught in a context that respects religious and cultural values. For example, learning about natural phenomena can be explained in a way that relates to the values taught in religion.

d) Learning Holistic

Integrating scientific and religious understanding can create a more holistic worldview. Students can see how science and religion do not necessarily contradict each other but can complement each other.

e) Open Dialogue and Discussion

Encourage students to openly discuss how scientific concepts can be viewed from a religious perspective and vice versa. This will help promote understanding of the connection between science and religion.

f) Development Attitude Tolerance

By integrating science and religious values in teaching, students can develop a more tolerant attitude towards

differing views, including the differences between scientific and religious perspectives.

The 2013 curriculum not only emphasizes academic aspects but also important moral values for the character formation of students, including the integration of religion and science.[24]

2) *Merdeka* Curriculum

Merdeka Belajar emphasizes broader self-development, including soft skills, practical skills, and independence. Regarding the concept of a Merdeka Curriculum, there is an effort to make learning more flexible and responsive to developments over time, while also emphasizing freedom in learning. The integration of religion and science remains an important matter. The principles of flexibility and responsiveness in the Merdeka Curriculum can serve as a basis for integrating religion and science.:

a) Openness against Learning Holistic

The Merdeka Curriculum adopts a holistic approach to learning, integrating religion and science seamlessly to help students understand the connection between the two fields.

b) Approach Wider Contextual

Merdeka curriculum can be designed to accommodate various contexts, including internal religious values and their connection with scientific concepts. This can allow students to see how religious values play a role in understanding science.

c) Development Skills in Thinking Critical and Reflective

Merdeka Curriculum emphasizes developing critical and reflective thinking skills, allowing students to analyze the connection between religion and science more deeply.

[24] Dr Lalu Muhammad Nurul Wathoni M.Pd.I, *Philosophy of Islamic Education: Analysis of Philosophical Thought in the 2013 Curriculum* (Uwais Inspirasi Indonesia, nd).

d) Teacher Empowerment in Designing Learning

By implementing the Merdeka Curriculum, teachers can design integrated learning that incorporates religious and scientific aspects to meet each class's unique needs and context.

e) Development of Attitude Tolerance and Openness

This draft proposes providing more space for the development of an attitude of tolerance towards differences in views between religion and science. It also encourages students to open themselves to dialogue between these two fields.[25]

The Merdeka Curriculum highlights the importance of flexibility, freedom and diversity in the learning process. By integrating religious values into scientific contexts, it offers students the opportunity to understand both fields holistically. The framework provides ample room for this integration and allows for a deeper appreciation of the values that drive scientific exploration

c. Restriction of Integration of Religion and Science in High School

Certain provisions that schools must follow in integrating religion and science, in accordance with the national curriculum, may include:

1) Competency Standards and Indicators

Schools must ensure that the integration of religion and science aligns with the competency standards and indicators set in the national curriculum, including the understanding of scientific and religious concepts that students are expected to attain.

2) Achievement of Learning Objectives

The primary focus should remain on achieving learning objectives in science. Integration of religious teachings should

[25] Dina Nurhayati, "Analysis of Islamic and Science Education on the Profile of Pancasila Students in the Independent Curriculum in Madrasas," *Conference on the Integration of the Interconnection of Islam and Science* 5, no. 1 (February 28, 2023): 115–20.

support and enhance student's understanding without hindering their progress.

3) Learning Time
   It is important to consider the allocation of learning time for each subject, including the integration of religion and science, without disrupting the balance of learning time.

4) Teaching Methods
   The effective integration of religion and science should be promoted in schools using appropriate teaching methods, while ensuring efficient learning approaches are maintained.

5) Learning Evaluation
   It is important to consider provisions for evaluating learning, including assessment criteria for exams or assignments. Evaluations should reflect students' understanding of both scientific concepts and religious values.

6) Material Balance
   It is important to strike a balance between scientific and religious values in the curriculum to provide students with a comprehensive understanding.

At the junior high level, the approach to integrating religion and science involves presenting science concepts with examples that align with religious values. As students proceed to college, this approach can be further developed to include aspects of the philosophy of science and theology. At this stage, students can delve deeper into the relationship between scientific topics such as evolution, the Big Bang theory, and religious beliefs. Moreover, discussions on ethics in scientific research and development can also be examined in greater detail at this level. For instance, the integration of religion and science in the context of static electricity may be more basic and centered on comprehending fundamental concepts and moral values relevant to the subject.

However, in higher education, this integration can be more complex, requiring an in-depth understanding and application in the context of research or advanced technology applications. Colleges also tend to encourage engagement in deeper philosophical and ethical debates on the relationship between science and religion.

3. Forms of Relationship Between Religion and Science

One way to see the relationship between religion and science is to say that science, whose nature and truth are relative and dynamic, is a tool for humans to seek and discover the truth. Knowledge of the culture it forms and religion shows the relationship between humans and God. Islam does not prohibit these two types of relationships, but both must be present in a person's life. [26]

Ian G. Barbour proposes four typologies of possible relationships between science and religion:[27]

a. Conflict

According to the first perspective, there is tension between science and religion. The conflict between supporters of creationism and Darwinian evolution illustrates this point of view. In the United States, disputes over what teachers in public schools can teach are litigated.

The conflict model presents the two opposing worldviews, one claimed by literalists who take the Bible literally and the other by materialists who believe in science, both of which offer "factual" explanations of the universe. Literalists who adhere to the Bible view its stories as an accurate record of historical facts. Religion, in the eyes of scientific materialists, has nothing to do with the reality of the world as it is, and science is the only source of information about it.

[26] Keisuke Noda, "Integration of Science and Religion: A Hermeneutic Approach," *Journal of Unification Studies* 19 (2018): 101–32.

[27] Barbour, *When Science Meets Religion* , 2–4.

There are often differences of opinion on two counts: first, regarding which field of study or knowledge base best represents the world as it really is; and second, regarding what is meant by "facts".

Biblical literalists maintain the supremacy of divine authority, while scientific materialists maintain the superiority of scientific knowledge. Biblical literalists consider all Biblical narratives, including miracles, to be factual events because they believe that knowledge is the authoritative source. Scientific materialists advocate the validity of science and accept their discoveries as fact, while rejecting transcendent authority and miracles.

b. Independence

According to the perspective that science and religion are two different scientific disciplines, religious language offers ethical prescriptions for a particular way of life. In contrast, scientific language offers prediction and control over natural phenomena. Since science and religion have different goals and do not interact with each other, there is no method to translate one into the other and no common thread.

Each scientific discipline has a certain level of autonomy. Everyone has a different way of verifying knowledge. Each field has a certain relative autonomy and its honesty, although there are differences of opinion regarding what constitutes legitimate research and knowledge.

Humans seek to understand how one type of knowledge informs a different kind of knowledge, an intrinsic property of their tendency to integrate knowledge. Reality is a complex and synthetic entity, and knowledge from various scientific disciplines is required to understand it.

c. Dialog

Comparing the approaches used in two fields is one way to have discourse; Even when differences are acknowledged, there may be similarities. Conceptual models and analogies are used to visualize things that cannot be witnessed directly, such as God or subatomic particles. On the other hand, conversations may begin when science raises problems that cannot be solved at its current limits. Discussing God's relationship to the world using scientific ideas as analogies produces a third type of discussion. Information transmission is a crucial idea in many sciences, and the unique event patterns of cosmic history can be seen as a form of information transfer from God. Alternatively, it is possible to consider God as a judge of the uncertainties left by quantum physics without contradicting the principles of physics. Honest respect for their respective disciplines, scientists and theologians participate in critical reflection on this subject as partners in dialogue.

d. Integration

fourth perspective, science, and religion are inseparably linked. This model attempts to combine the conflict perspective and the independence view, two views that have been explained previously. He recognizes that religion and science use different methodologies and types of knowledge, similar to the concept of independence. Additionally, it detects conflicts between the two and tries to fix them. In other words, this approach aims to provide a consistent and clear explanation and can end differences of opinion between science and religion.

Philosophy has historically sought to establish a means to unify all knowledge. The metaphysics of Plato, Aristotle, and medieval philosophers, the epistemology of contemporary philosophy, phenomenology, analytical philosophy, pragmatism, and deconstructionism are attempts to determine the most effective

approach to capturing the complex reality of the universe. Philosophy seeks to identify meta-knowledge or information that lies beneath all other knowledge, whereas each field aims to identify specific knowledge. Consequently, when the question of knowledge integration is raised, the philosophical field is encouraged as each subject is critically evaluated and attempts to integrate information.

4. Integration of Religion and Science in an Islamic Perspective
   a. Ismail Raji al-Faruqi

Ismail Raji al-Faruqi is a Palestinian-American philosopher. A significant contribution to the Islamization of science was made by Ismail Raji al-Faruqi. In his writings, such as "Islamization of Knowledge: General Concepts and Work Plans," "Islamization of Social Sciences," and "Towards an Islamic English," he established frameworks and techniques for the Islamization of knowledge project. He also founded organizations such as the International Institute of Islamic Thought (IIIT) to achieve this goal. His work was intended to project a *monotheistic* vision and an *ummatic* global order, reinvent the epistemology of Islamic knowledge, and reclaim the concept of *tajdid* (renewal). [28]

Ismail Raji al-Faruqi claims that the dispute between revelation and reason among Muslims is triggered by modern knowledge. Therefore, according to him, the concept of Islamization of Science is necessary, and efforts need to be made to shift science towards Tawhid. Traditional Islamic knowledge greatly emphasizes the interconnectedness of the cosmos, the integration of science and truth, and the unity of all life. Ismail Raji al-Faruqi's contributions

[28] Yasir Hussain, "The Works and Contributions of Ismai'il Raji al-Faruqi in Islamization of Knowledge," *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 25–45.

to phenomenology and the history of religion are still generally overlooked. [29]

Five goals behind Al-Faruqi's efforts to Islamize science:

a. Mastering modern scientific disciplines
b. Mastering Islamic intellectual property
c. Determining that Islam has particular relevance in every field of contemporary science
d. Looking for creative ways to combine Islamic treasures with modern science
e. Changing the Islamic perspective in a direction that leads to the implementation of God's plan[30]

b. Said Nursi

Said Nursi was a Kurdish Islamic modernist. Said Nursi believes combining religion and science is crucial in education. He considers current science is light for the mind and religious knowledge is light for the heart. Combining the two will help society find the truth while reducing extremism and confused thinking. Nursi's ideas about education combined the ideals of Sufi doctrine with religious sciences (*al-ulum al-diniyah*), cosmic sciences, and contemporary technology (*al-ulum al-kauniyah al-haditha*). The main topics of Risale-i Nur are studied as part of the primary curriculum. In this idea, spirituality from religious schools, science and technology from secular schools, and morality from Sufistic schools are combined in three holistic ways. [31]

Said Nursi compiled his interpretation of the Qur'an into the Risale-i Nur between 1910 and 1950. This was a tafsir (interpretation) of the Qur'an that deviated from the traditional

[29] Imtiyaz Yusuf, "Ismail Al-Faruqi's Contribution to the Academic Study of Religion," *Islamic Studies* 53, no. 1/2 (2014): 99–115.

[30] Abuddin Nata et al., *Integrasi Ilmu Agama Dan Ilmu Umum*, 179.

[31] Mohammad Dawood Sofi, "Knowledge—Toward Bridging Religious and Modern Sciences: Bediuzzaman Said Nursi's Approach," *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 12–20.

Islamic practice of following the order of the fathers. On the contrary, this tafsir is a theme that discusses skepticism towards fundamental Islamic ideas and principles.

Said Nursi said that a secular science education model would give rise to lies and skepticism, while religious science education alone would give rise to bigotry. Nursi emphasized the need to teach religion and science simultaneously at the university level in the early 1900s. Nursi stated the fundamental doctrine of this new model of university as "The light of conscience is religion. The light of the mind is the civilization of science. With the reconciliation of the two, the truth will be realized." According to him, if religion and science are taught simultaneously, students' desire to learn and their efforts will increase rapidly. [32]

c. Naquib al-Attas

The Islamization of science, in the opinion of Syed Muhammad Naquib al-Attas, aims to liberate society from national-cultural traditions that are magical, mythological, animist, and contrary to Islam, as well as from the constraints of understanding secular thought and thought. Language and control of their physical impulses, which are often secular and unjust to their nature or soul. Al-Attas put forward several definitions of rejuvenation, including the Islamization of science, which is the process of dismantling Western science and rebuilding it according to Islamic principles. [33]

Naquib al-Attas divides knowledge into two categories: (1) *Fardu'ain*, which consists of religious disciplines (such as theology,

[32] Süleyman Oktar, "Islam and Science: Integration of Religion and Science to Build a Second Islamic Golden Age," *Katre International Human Studies Journal* , no. 12 (December 23, 2021): 13, https://doi.org/10.53427/katre.1012996.

[33] Eka Puspitasari and Anaas Tri Ridlo Dina Yuliana, "Syed Muhammad Naquib Al-Attas' Concept of Islamizing Science and Its Relevance to Islamic Education," *Al-Misbah (Jurnal of Islamic Studies)* 10, no. 2 (December 7, 2022): 91–108, https://doi.org/10.26555/almisbah.v10i2.6484.

Islamic metaphysics, Sufism, and linguistics) and is a gift from God. (2) *Fardu kifayah*, or the sciences of human achievement, includes logical, philosophical, and intellectual disciplines (humanities, nature, applied sciences, technology).

In the Islamization of science, Naquib Al-Attas used a purification approach. He believes scientific integration means gathering Western knowledge that is cleansed of elements incompatible with Islamic teachings. Then, he combines essential elements of Islam and important concepts to make a composition that summarizes basic knowledge. [34]

d. Mehdi Golshani

Contemporary Iranian scientist Mehdi Golshani teaches physics at the Sharif University of Technology and is a philosopher. His main areas of study include fundamental issues in quantum physics and cosmology. In 131 AH or 1939 AD, Mehdi Gholsani was born in Isfahan, Iran.

Gholsani earned a BS in physics from the University of Tehran and a Ph.D. in physics focusing on particle physics from the University of California at Berkeley in 1969. He enrolled at the Sharif University of Technology in Tehran in 1970, where he served as vice chancellor from 1979 to 1981 and as chairman of the physics department from 1973 to 1975 and 1987 until 1989. He has served as a distinguished professor of physics there since 1991. In 1995, he founded and headed the Faculty of Philosophy of Science at Sharif University of Technology. He led the Institute of Humanities and Cultural Studies in Tehran from 1993 to 2009. He was chairman of the Department of Basic Sciences at the Iranian Academy of Sciences from 1990 to 2000.[35]

[34] Abuddin Nata et al., *Integration of Religious and General Sciences* , 150–51.
[35] Salamuddin, "Theology-Science."

His main areas of study include fundamental issues in cosmology and quantum mechanics. Golshani argues that the real problem neglected by modern science is the subject of spirituality (religion). Religion previously had little role in discussions of science as a scientific subject. Nevertheless, science is helpful if it can help people get closer to Allah, develop Islamic society and achieve its goals, guide others, and find solutions to various social problems. Golshani draws on the teachings of the Quran, Sunnah, and Muslim scholars in his studies and the study of disputed elements of modern science (Ulama).

The Iranian philosopher of science, Mehdi Golshani, proposed an approach to integrating religion and science. [36]The Islamic definition of knowledge ('ilm) is the basis for Mehdi Golshani's concept of integrating religion and science. There are two points of view regarding knowledge. First, some argue that knowledge ('ilm) merely describes religious sciences or sharia. Most people, however, hold the second opinion, claiming that "ilm" includes all sciences related to religion, science, and technology. Mehdi Golshani tends to agree with the second point of view, according to which "ilm" refers to knowledge of a religious and non-religious nature. According to him, the value or praise of knowledge in Islam depends on whether it is used for good or evil.[37]

His belief that religion and science cannot conflict blatantly reflects Golshani's most significant contribution to the debate of religion and science—the reality of binary conflict, where science and religion overlap, is not the case. According to Golshani, religion, and science have a gradual point because both can be tools

[36] Mehdi Golshani, *The Holy Quran and the Sciences of Nature* (Global Scholarly Publications, 2003).

[37] Mehdi Golshani, *Can Science Dispense With Religion* (Tehran: Institute for Humanities and Cultural Studies, 1998).

for knowing and understanding God. Golshani believes God is the ultimate reality and the center of all human action.

Therefore, although not all aspects of daily life—such as prayer, fasting, and other such activities—take the form of ritual worship strictly, when performed to increase one's piety toward God, they are considered acts of worship. Likewise, when science is used to understand God's power, its existence has the same significance as the practice of religious worship in general. Golshani sees his efforts as a physicist to date as worship in this context. Therefore, according to him, science and religion do not have a complex or separate relationship.[38]

5. Integration of Religion and Science in Learning at School

Integrating religion and science in school is an effort to connect and unite religious aspects with scientific concepts in teaching. Here are some methods for applying this integration in the school learning environment:

a. Contextual Approach
    1) Presenting Science in the Context of Religious Values
       Show how scientific concepts and natural phenomena are related to religious values taught in school.
    2) Explain Scientific Concepts with a Religious Perspective
       Use religious context to explain natural phenomena or scientific concepts so students can see the connection with spiritual values.

b. Character Building Based on Religion and Science
    1) Integrating Religious Values in Science Learning
       For example, ethics in research, environmental responsibility, or ethical technology use.
    2) Teach Moral Aspects in Science
       Introduce consistent moral attitudes with religious teachings through learning science.

[38] Golshani, *The Holy Quran and the Sciences of Nature* .

c. Contextual Learning and Student Engagement
    1) Project-Based Learning
       Allow students to solve problems related to science and religion.
    2) Discussion and Dialogue
       Encourage students to discuss and question how science and religion can coexist or complement each other.
d. Use of Various Learning Media
    1) Incorporating Materials and Content from a Second Field
       Utilize learning media that combines scientific concepts with religious values.
    2) Use Educational Resources that Support Integration
       For example, videos, books, or helpful apps illustrate the linkages between religion and science.
e. Comprehensive Evaluation
    1) Measure Holistic Understanding of Students
       Evaluation includes understanding the linkages between religion and science, not just the knowledge of scientific concepts.

Integrating religion and science in schools requires a holistic approach, considering the objective of education, cultural context, and the teacher's critical role in facilitating a complete understanding of the two fields.[39]

In the learning process, SIT uses a *TERPADU* learning approach with the following description:

a. *Telaah* means studying the basic concepts of material through tadabur and tafakur activities. The teacher identifies the teaching material to be taught, whether in textbooks, resource materials, or learning modules. Evaluate each piece of material to see the extent to which scientific content and religious values are integrated in a balanced manner. As well as reviewing whether the material covers

[39] Harlinda Syofyan, *Integration of Character Education in Science Learning Towards Forming a Pancasila Student Profile* (Deepublish, 2023).

topics or issues that are possible to explore from the perspective of science and religion.

b. *Eksplorasi* means carrying out knowledge extraction activities through various learning methods and approaches. Identify specific topics or issues that allow integration between religion and science. For example, environmental sustainability issues, ethics in medical research, or social justice. Conduct in-depth research on aspects of religion that can be connected with relevant science concepts. Understand the different religions' perspectives on the topic. Initiate class discussions to introduce students to the topics explored and explore their opinions on the relationship between religion and science. It further encourages students to give their own views and ask questions that elicit deep reflection.
c. *Rumuskan* means to conclude the results of exploration with various forms of presentation. By facilitating collaboration between teachers of science and religion subjects in formulating lesson plans. Make sure that the aspects of both are well integrated. Discuss how the involvement of both can enrich students' learning experiences.
d. *Presentasikan* means to explain or discuss the formulation of exploration results. Learning materials are presented in an interesting and relevant way, highlighting the interrelationship between science concepts and religious values. Concrete examples or case studies that illustrate how the integration between science and religion can be applied in everyday life.
e. *Aplikasikan* means applying the learning outcomes gained to solve problems and relate to relevant fields.
f. *Duniawi* means relating the learning outcomes obtained to real life.
g. *Ukhrowi* means to relate the learning results obtained in carrying out devotion to Allah SWT

The integration of religion and science in high school versus college often differs in terms of depth, approach, and academic freedom. Here are some key differences:[40]

a. Depth of Exploration

   In high school, integration tends to be more structured and surface-level. It may involve discussions and activities within the confines of the curriculum. In college, integration can delve deeper due to more specialized courses, elective options, and research opportunities, allowing for a more nuanced exploration of the relationship between religion and science.

b. Academic Freedom

   College environments often afford greater academic freedom. Students and faculty may have more leeway to explore controversial or complex topics in greater depth. College courses might engage with more advanced theories, philosophical debates, or critical analyses of the integration between religion and science.

c. Specialization and Electives

   Colleges frequently offer specialized courses, electives, or majors that explicitly focus on the integration of religion and science. This allows for more concentrated study and research opportunities compared to the broader high school curriculum.

d. Research Opportunities

   Colleges typically offer more robust research opportunities, including seminars, conferences, and access to scholarly resources. Students have the chance to conduct independent research or participate in research projects exploring the integration of religion and science.

[40] Abraham Chaffin, *AI Contemplates The Spirit of Inquiry: Integrating Science, Philosophy, and Religion for a More Enlightened World: A Compelling Argument for the Integration of Scientific, Philosophical, and Religious Approaches to Understanding the World, Demonstrating How This Holistic Approach Can Lead to Greater Wisdom, Compassion, and Progress.* (Abraham Chaffin, 2023).

e. Interdisciplinary Approach

While high schools might incorporate interdisciplinary approaches within existing courses, colleges often have dedicated interdisciplinary programs or departments focused on the integration of religion and science, fostering a more comprehensive exploration of the topic.

f. Student Autonomy

College students generally have more autonomy in choosing their courses, allowing them to tailor their education to their specific interests. This autonomy can lead to more in-depth and personalized exploration of the integration of religion and science.

Overall, the differences lie in the depth of exploration, academic freedom, specialization opportunities, and research avenues available in college compared to high school, providing students with a more comprehensive and nuanced understanding of the integration of religion and science.

B. *Jaringan Sekolah Islam Terpadu* Curriculum

1. Definition of Curriculum

Curriculum comes from the word “curio”, which means “runner,” and “*curere”*, which means “race place” in Greek. In French, the term “curriculum” comes from the word “courier”, which means “to run”, and "curriculum" means the distance that a runner must cover from the starting line. The term "curriculum" comes from Latin, meaning "curriculum," which means "running course" or "subject." As a result, the term was later adapted to the world of education and is defined as a collection of subjects that students must study from the beginning of the program to the end of the program to obtain a diploma. [41]

[41] Muhammad Busro and Siskandar, *Curriculum Planning and Development* , First Edition (Yogyakarta: Media Akademi, 2017), 3.

2. Curriculum Components
   a. Goal Components

      The goal component is the most essential component for determining the achievement of educational goals. Based on the objective component, the teacher will develop other components, and based on this objective component, the quality of education can be measured.

   b. Content Components

      Curriculum content components, or what can also be called material components, are everything that is given to students to achieve educational goals. The curriculum comprises knowledge, values, experience, and skills outlined in several specific areas.

   c. Method Components

      The method component is the teachers' approach to conveying information to students. The teacher decides what material will be presented to students to determine teaching methods or strategies.

   d. Media Components

      Teaching media components are tools, infrastructure, and learning resources to help teachers achieve learning goals.

   e. Evaluation Component

      The process of giving grades to the curriculum is known as curriculum evaluation, both in the form of documents and its implementation to determine whether the curriculum objectives have been achieved and are by the standards that have been set so that the results of the subsequent evaluation can be used to make improvements and re-plan.[42]

[42] Nur Komariah, *Introduction to Curriculum Management* (Yogyakarta: Bintang Pustaka Madani, 2020), 18–33.

3. Integrated Curriculum Typology

Ten integrated curriculum models have been identified by Fogarty (1991).[43]

a. Fragmented

Approach This is a digging model, which means inspecting the curriculum while investigating the subject individually. Topics mainly include mathematics, physics, language, and social science as part of the extensive curriculum. Fragmented methods are used to combine concepts and competencies to become one subject. Intercompetence studies happen in a way simultaneous. In lessons language, listening, reading, and writing practiced together.

b. Connected

Connected models use glasses for single opera viewers to enhance their viewing experience and better understand complex and layered subjects.

c. Nested

The nested curriculum model appears as a two-dimensional learning objective, but it encompasses both understanding and skill development when viewed through a three-dimensional lens.

d. Sequenced

Connected frames hold separate lenses, enabling sequential models for curriculum. Disparate subjects can be connected by a conceptual framework.

e. Shared

Using binoculars to check the curriculum, a shared model connects two points for exploring one lesson with one eye, and the second discipline combines with the said appearance until the learning process can be resolved regularly with equivalent results.

[43] Robin J. Fogarty and Brian M. Pete, *How to Integrate the Curricula* (Corwin Press, 2009).

f. Webbed

Use a telescope to see the curriculum. A webbed model helps to identify the theme, enabling the disclosure of indicators for every competency and knowledge.

g. Treaded

Treaded models utilize lens magnification (glass magnifying) to inspect curriculum. The concept of expanding the use of the curriculum-meta method (metacurricular) throughout the content is a very good one. Drafting this integrated approach involves doubling intelligence, managing technology, social skills, learning abilities, and critical thinking. It takes into account multiple intelligences).

h. Integrated

An integrated model, like a kaleidoscope lens, can be used to inspect a curriculum. It arranges interdisciplinary themes based on patterns, designs, and similar concepts. The integrated model integrates four main topics through an interdisciplinary approach, while holistically determining equality in abilities, concepts, and attitudes.

i. Immersed

Microscopes are used to inspect the curriculum, with all content filtered based on individual interests and experiences. This approach involves little to no external intervention or help for students.

j. Networked

When approaching a connected or network-based curriculum, use a prism to view it. Use various techniques for inquiry and explanation, creating dimensions, secondary orientation, and focus.

4. *Sekolah Islam Terpadu* Curriculum
   a. *Sekolah Islam Terpadu* (Integrated Islamic School)

      SIT is a school that applies Islamic educational ideas based on the Quran and Sunnah. SIT's operational objective is to collect, transfer, and develop Islamic religious teachings, culture, and civilization from generation to generation. In SIT, the term "integrated" refers to proof (taukid) in Islam itself.

      There are three groups of SIT curriculum responsibilities: IT and integration, national curriculum, and local and global. The IT and integration cluster includes faith, morals, worship, Islamic history, and science. The national curriculum is responsible for K-13 and the Independent Learning Curriculum. Local responsibilities include technology, language, and arts and culture.

      In fact, the Integrated Islamic School (SIT) is a school that carries the idea of Islamic education which is based on the Quran and Sunnah and dictated by the National Education System Law. The operational concept of SIT is the accumulation of transmission, development, and evolution of the teachings of Islamic civilization, culture, and religion from one generation to the next. In Arabic, the word "integrated" refers to Islam's development (taukid). Islam is an all-encompassing, fundamental, and non-discriminatory religion. As "resistance" to secular thinking, dichotomy, and juz'iyah became the driving force of this educational teaching movement.

      By combining general education and religion into one curriculum, SIT is considered a school that uses a preservation strategy. This method ensures that all learning and extracurricular activities align with Islamic values' teachings and messages. There is no dichotomy, no division, no "secularization" where all language and educational materials do not contain Islamic principles and teachings, and there is no "sacralization" where Islam is preached regardless of how it will be practiced in the present and future.

General subjects, including algebra, IPA, IPS, language, physics, and health skills, are taught using Islamic principles. The curriculum is perfected on religious studies with a contextual perspective, practical application, and art.

Honesty in educational practices is also emphasized in SIT to improve the cognitive, affective, and collaborative domains. As a result of this integration, the learning process must be developed with a diverse approach, and a wide range of learning media and resources must be used. The use of techniques and strategies that activate and encourage the empowerment of the left and right brain is emphasized in the learning methodology. Therefore, teaching at SIT should be based on two approaches: (a) problem-solving, which teaches students to think critically, methodically, rationally, and successfully; and (b) creativity, which teaches them to think creatively, flexibly, fluently, and imaginatively. The capacity to carry out good actions that align with one's interests and those of the environment.

SIT also incorporates *jasadiyah*, *aqliyah*, and *ruhiyah* in education. In other words, SIT aims to educate students into a young generation who will grow intellectually, strengthen the quality of their faith and piety, acquire high morals, and have good physical and spiritual health and practical life skills.

SIT incorporates active engagement in all three learning environments—school, home, and community. To create positive synergy in developing student competence and character, SIT seeks to maximize and harmonize the roles of educators, parents and the community in school administration and the educational process. Parents actively contribute to their children's education by improving it and giving it the attention it deserves. While outside

school, children may participate in visits or other contacts in an effort to familiarize them with the real social world. [44]

b. SIT Mission and Objectives

SIT was founded to create schools that effectively improve the educational process to maximize student potential. This goal is to produce a " independent " generation determined by leaders. Therefore, the Prophet Muhammad (pbuh) revealed the following in the Qur'an:

1) To achieve government education goals within the framework of the national curriculum
2) Teaching the ability to memorize the Al-Quran (tahfizhul Quran) with a minimum of two judges at each level of education, as well as the ability to read the Al-Quran in a way that complies with the laws of tajwid, namely with tahsin and tartil.
3) Improving Islamic religious studies by improving subject matter in the curriculum, which results in a fundamental understanding of Islamic teachings and the creation of fictional, mauqif, and Islamic perspectives.
4) Develop personas to guide students toward developing a generation of wise and fearless leaders. [45]

The SIT (Integrated Islamic School) curriculum is a developed curriculum that combines Islamic education with the general or national regulations that apply in a country. The main goal is to provide holistic education focusing on academics and Islamic values, morals, and social skills.

c. Main Characteristics of the SIT Curriculum

1) Integrated Islamic Religious Education

[44] Sukro Muhab, Fahmi Alaydroes, and Mohammad Zahri, *Specific Quality Standards for Integrated Islamic Schools* , Fourth Edition (Jakarta: JSIT Indonesia Quality Team, nd), 6–7.

[45] Sukro Muhab, Fahmi Alaydroes, and Mohammad Zahri, 8–9.

Islamic religious education is essential to the curriculum, encompassing religious studies, worship, and the practical application of Islamic values in daily life.

2) Merger General Curriculum

The curriculum includes the standard subjects taught in a country, such as math, science, language, and arts.

3) Learning Holistic

Notice the importance of incorporating aspects of science and Islam to produce graduates with a balanced and holistic understanding.

4) Formation Character and Ethics

Emphasize the development of the student with strengthened values, ethics, morality, and leadership in line with Islamic teachings.

5) Development Skills Islamic based

Apart from academic skills and curriculum, it also emphasizes the development of social and entrepreneurial skills and other skills that align with Islamic values.

6) Inter-Dimensional Balance Education

Combine spiritual, academic, social, and physical aspects to balance learning.

SIT curriculum tends to emphasize learning that not only chases superior academics but also formative individuals with integrity, morals, and ownership and understanding of Islamic teachings as well as their application in daily life.

d. SIT Graduate Competency Standards

Education in collaboration with SMPIT and Islamic Boarding Schools is carried out by developing various student potentials in academic and non-academic fields. This is stated in the graduation standards, which include:

1) Have straight Aqeedah

2) Do the proper worship
3) Personality mature and moral glorious
4) Become a serious, disciplined, and capable person who can exercise self-control. This will be achieved by following the fifth step.
5) Reading, memorizing, and understanding the Al-Quran well.
6) Own broad insight (insight religion and insight in the academic field)
7) Own Skills life (life skills)
    a) Healthy and fit
    b) Life skills and soul businessman

CHAPTER III
RESEARCH METHODS

A. Research Design

In this research, researchers used a type of research in the form of field research. The methodology used in this research is a descriptive qualitative approach. Qualitative research is conducted in realistic environments involving intense and/or protracted contact with participants to investigate the ordinary and/or extraordinary existence of individuals, communities, societies, and organizations.[46]

This research intends to describe the implementation of the JSIT curriculum at SMPIT Harapan Ummat Purbalingga. The researcher chose this type of research because this research found that all the information contained facts and would be explained in a narrative about integrating religion and science in the JSIT curriculum.

B. Research Time

Study was held from August 2023 to November 2023.

C. Research Sites

The research was conducted at SMPIT Harapan Ummat Purbalingga, located on Jl. Lieutenant Sudani, Kembaran Kulon, District. Purbalingga, Purbalingga Regency, Central Java 53319. Researchers have their reasons for conducting research at SMPIT Harapan Ummat Purbalingga. The considerations that researchers use are SMPIT Harapan Ummat Purbalingga is a private school that has been around for a long time, and can show its existence in the urban environment of Purbalingga where there are many schools other private companies nearby.

D. Object and Subject of the Research

This research uses data from people or objects expected to provide comprehensive information as the data source during the research process.

[46] Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

Subject and object data sources were considered when deciding on data sources for this research.

1. Research subject

People in the research field who have connections to the institution that the research investigator focuses on and people who can provide reliable information about the study being researched are research data subjects. Researchers now emphasize accuracy in selecting information over number of informants when selecting informants. This implies that the informant must fully understand the problem at hand and be reliable as a source of correct information.

In this case, the researchers involved as subjects were the principal, who is fully responsible for school management activities, teachers as figures who are in direct contact with the learning process at school, educational staff who are directly involved in increasing competitiveness, especially in manpower.

As for inside study This there are two teachers named Rokhanah , S.Pd as Islamic teacher and Andika Purwaning H., A.Md as a science teacher.

2. Object of research

The object of this research is the learning process carried out by implementing the JSIT curriculum at SMPIT Harapan Ummat Purbalingga.

E. Data Collection Techniques

1. Interview

The interview data collection method involves presenting verbal-verbal stimuli and answers in terms of oral-verbal responses. This method can be used through personal and, if possible, telephone interviews.[47] The interview approach asks respondents a series of questions to obtain direct information. By asking questions of the

[47] CR Kothari, *Research Methodology: Methods and Techniques* , 2nd ed. (New Delhi: New Age International, 2004), 97.

principal, teachers, and staff at SMPIT Harapan Ummat Purbalingga, an interview approach was used to learn more and collect data directly from research subjects regarding the success of implementing the JSIT curriculum in schools. When conducting interviews, researchers bring instruments and use tools such as tape recorders to assist the data collection process.

According to Kothari, this research uses structured interviews involving a series of predetermined questions and very standard recording techniques. Thus, structured interviewers follow established rigid procedures, asking questions in a prescribed form and order.[48]

Table 1 Interview Schedule

Date and time	Time	Source person
Monday, March 8 2023	09.00-09.45	Misyono , S.Pd (Head of SMPIT Harapan Ummat)
Friday, August 11, 2023	10.00-10.30	Febriani Nur Khairunnisa (Staff) Nila Naili (Staff)
Tuesday, October 10 2023	13.00-13.40	Rokhanah, S.Pd (ISLAMIC Teacher)
Friday, October 13, 2023	13.10-14.00	Andika Purwaning H., A.Md. (Science Teacher)

2. Observation

Non-participant observation is the observation method used in this research. The researcher is only an observer and is not directly involved in the teaching and learning process. In addition, structured observations are used in observations. Prepared observations that are

[48] Kothari, 97–98.

methodically planned are known as structured observations. The researcher doesn't need to interact with the observed group to make these observations.

With the observation method, information is sought by directly observing the researcher himself without asking the respondent. Researchers followed the learning flow and analyzed it from the perspective of the JSIT curriculum.

Table 2 Observation Schedule Class

No	Date	Day	Time	Place
1	November 8	Wednesday	9.30-10.30	Class IX
2	November 9	Thursday	10.15-11.30	Class IX
3	November 15	Wednesday	13.45-14.50	Class VIII
4	November 16	Thursday	9.00-10.15	Class VII

3. Documentation

In this study, “documentation” refers to collecting information in written or electronic notes connected to investigating how to implement the curriculum in the classroom. Documentation is an essential step in the research process as it helps in data organization and memory retention for researchers. Researchers collected documents in the form of Learning Implementation Plans (RPP) and curriculum guidebooks loaned from the school. Apart from that, notes recording moments and possible interviews are used as data sources.

F. Data Analysis

According to Miles, et al. they see qualitative method analysis data as three concurrent activity streams:

1. Data Condensation

The process of selecting, centralizing, streamlining, abstracting, and/or transforming the data included in an entire corpus (body) of written field notes, interview transcripts, papers, and other empirical

materials is known as data condensation.[49] Researchers process raw data by identifying, focusing, reducing, abstracting, and changing those originating from written notes related to fieldwork. In this case, the researcher makes field notes, selects several notes and creates stories.

2. Display Data

The next stage after data condensation is concise and easy data analysis. In this case, data from the data condensation operation is presented according to the subjects covered in the research location school. The systematic collection of information enabling action and withdrawal is called data presentation. In this research, data is displayed by narrating the results of interviews, observations, and documents obtained by researchers when collecting data.

3. Drawing and Verifying Conclusions

After data analysis, the final stage is to draw conclusions and verify. To analyze the data collected is the conclusion discussed at this time. The conclusions are presented as short, straightforward statements referring to the main problem investigated. Data verification tasks are completed by requesting input from qualified sources.

G. Data Triangulation

Data triangulation is a method for researchers to check data from various perspectives. This technique helps to unify data collected over time or when similar data is collected multiple times. Data triangulation can also be done spatially through insider observation and considering various contextual structures. Finally, analyzing the interactive structure of relevant topics can also help to unify data.[50]

a. Member Check

Informants were involved in the data review process to verify the accuracy of the data based on the researcher's interpretation and

[49] Miles, Huberman, and Saldana, *Qualitative Data Analysis* .

[50] H. Dan O'Hair and Gary L. Kreps, *Applied Communication Theory and Research* (Routledge, 2013), 50–51.

the opinions of the subjects studied. In this case, only informants can serve as representatives at member examinations.

b. Peer Discussion (Reviewing)

Talking to people with relevant experience and knowledge is essential to gaining the necessary information and insights for research. These individuals could include colleagues, lecturers, supervisors, research specialists, or any other person deemed capable in the research context. By discussing the data collected with them, you can better understand the subject matter and improve the quality of your research.

c. Checking the Adequacy of References

To streamline the process of verifying if study findings align with data collected from multiple sources, records of data and information should be kept, along with the methodology used for data collection and analysis.

CHAPTER IV
FINDINGS AND DISCUSSION

A. Findings

1. *Jaringan Sekolah Islam Terpadu* Curriculum at SMPIT Harapan Ummat Purbalingga

SMPIT Harapan Ummat Purbalingga uses a combination of curricula: the *merdeka* curriculum for grade 7 and the 2013 curriculum for grades 8 and 9, and the integrated Islamic boarding school curriculum for all grades. Islamic religious and ethical education character, Pancasila education, Indonesian, English, mathematics, natural sciences, social sciences, physical education, sports and health, arts and crafts, and informatics are all covered in the 7th-grade *merdeka* curriculum.

In terms of the 2013 curriculum, grades 8 and 9 include *Pancasila education*, mathematics and science nature, science social, physical education, sports and health, as well as arts and culture and skills. *Tahsin and* Tahfidzul *Qur'an,* Aqidah, *Sirah*, Hadith, and *Fiqh* is part of the Integrated Islamic school curriculum. The local content curriculum includes Javanese and Arabic.

Basically, the JSIT curriculum is an Islamic education program based on the Al-Quran and Sunnah. Schools that implement it must adopt an implementation strategy by combining general and religious education into their curriculum. The curriculum also strongly emphasizes combining teaching and learning strategies to maximize cognitive, emotional, and cognitive aspects. It is possible that both scientific groups gained knowledge from the word of God. One group gets knowledge from the text of the Quran and Hadith, while the other group gets knowledge from the word of Allah.

The JSIT curriculum incorporates seven key characteristics of SIT. These include having a solid and correct belief system, engaging in proper worship practices, possessing a good personality that is mature and morally sound, being disciplined and capable, having self-control, being able to read, memorize, and understand the Al-Quran effectively, possessing broad knowledge on religious and academic matters, and having life skills such as

physical fitness and entrepreneurship while also engaging in self-development programs.

Teachers design learning by paying attention to SIT learning principles and INTEGRATED learning approaches. The following things to pay attention to in learning planning:

a. Curriculum Analysis
   a) Schools are responsible for conducting curriculum analysis with teachers through the KKG forum or other similar platforms.

      There is a work meeting that takes place twice a day at the beginning of each semester, lasting from one to three. The speaker is an administrator from central JSIT who will discuss integrated lesson plans, excellent service for parents, participant education, and Al-Quran methods.[51]
   b) Curriculum analysis involves mapping the determination of Core-Competence Basic Competence (KI-KD) indicators and the internalization of Islamic values throughout each semester.
   c) The three learning areas of cognitive, emotional, and psychomotor learning are included in the development of competency achievement indicators as far as possible.
   d) Internalization of Islamic ideals throughout the educational process, whether through hadith, Sirah, verses of the Quran, or actions that are morally praised by Islamic leaders.

      Apart from in-class learning, the curriculum also includes activity-based learning outside of the classroom, such as morning assembly, student pledge, Islamic personal development (BPI), and extracurricular activities.[52]

b. *Rencana Pelaksanaan Pembelajaran* (RPP)
   1) RPP is prepared based approach INTEGRATED learning
   2) RPP is prepared for every KD that can be held in one meeting or more
   3) RPP is a reference created for the learning process. It includes the availability time and describes the actual process that will

[51] Andika Purwaning H., A.Md., Wawancara dengan bidang kurikulum, Oktober 2023.
[52] Purwaning H., A.Md.

occur during implementation. The uniqueness and talents of every participant are taken into consideration in order to provide various choices of activities for them to educate themselves. The process aims to develop HOTS (High Order Thinking Skills) through operational verbs such as analysis, evaluation, and creation. It also focuses on providing global insights as a manifestation of mercy to all.

4) The RPP (Rencana Pelaksanaan Pembelajaran) components include identity, lessons, core competencies, competency basis, indicators, learning goals, teaching materials, time allocation, internalization of Islamic values, learning methods, learning activities, assessment, and media sources for study.

a. Evaluation

Evaluation learning occurs in three realms: cognitive, affective, and psychomotor, encompassing spiritual, social, and emotional attitudes.

1) Mechanisms and Procedures Evaluation

a) School do planning achievement competence peculiarities of SIT

The school has developed indicators for each competency to prepare students to achieve competence in unique SIT (School of Information Technology) based attributes, competencies, and abilities. These indicators are mandatory for every student to possess and are displayed for every class or level. They are then reduced to a target that must be fulfilled every semester. A plan is made for purposeful programs and initiatives to reach the designated SIT individual competence indicators. Teachers map out fieldwork accordingly, and those in charge are responsible for fulfilling the metric competence specifically for SIT.

It is essential for schools to have appropriate forms and methods of assessment to measure the quality of students' abilities, specifically in the field of Science, Information Technology, and Society (SIT). The selected assessments must be suitable tools to evaluate students' SIT competencies and manage the evaluation process in order to achieve specific competencies. The minimum skill criteria (KKM) for each specific competency should be determined based on its characteristics and periodically updated in accordance with the students' circumstances.

b) School teachers should periodically monitor and report on students' achievement indicators in accordance with their respective tasks to the head of the school at the end of each semester.
c) Schools conduct evaluations to measure their results.
d) SIT Special program and strategy improvements to increase competency indicators in school track.
e) School report results measure student performance and competence in SIT. They are shared with parents and students every semester in the form of an Achievement and Competence Report, which is included in the student's book.

2) Principle Evaluation

SIT follows the INTEGRATED evaluation principle: Integrated, Evaluative, Reliable, Proportional, Authentic, Detailed, and Universal. This principle is implemented when evaluating activities.

1) "Integrated" refers to a comprehensive approach that includes one's social and spiritual attitudes, as well as their knowledge and abilities.

2) Evaluative refers to the ability to measure student success levels in the learning process through evaluation.
3) Using a reliable measuring tool ensures accurate measurements.
4) Proportional refers to the process of taking into account the instruments' difficulty and the students' skill levels when arranging them in a fair and balanced manner.
5) Authenticity refers to the use of real-world examples in learning, assignments, and assessments.
6) Every component must be measured appropriately to achieve a specific goal.
7) Every aspect of Standard Competence SIT graduates is covered by the assessment, making it universal.

2. Integration Religion and Science in the *Jaringan Sekolah Islam Terpadu* Curriculum in Science Subjects at SMPIT Harapan Ummat Purbalingga
   a. Learning Process
      The learning process in science subjects is as follows:
      1) Initial activity

         The learning process begins with the teacher creating a pleasant and conducive initial atmosphere by greeting or saying hello and asking students how they are, then carrying out an apperception and invitation and connecting spiritual values with the content of the material to be discussed.

      2) Core activities

         Developing student learning through "Study, Explore, Formulate, and Present" exercises. To accommodate and stimulate the different learning modes and types of multiple intelligences that children possess, teachers design learning activities that are engaging and student-centered (also known as student-centered). When delivering learning material, the depth and breadth of the content, as well as the mental attitude formed,

internalization of Islamic principles, contextual suitability, and current knowledge, are all taken into account.

Next, teachers guide students through a variety of assignments designed to encourage the development of basic knowledge, critical thinking (inquiry reasoning), creativity, problem-solving abilities, social skills, and contextual or application-based information and digital technology skills. To enhance students' learning experiences, teachers also utilize the many learning tools available to them (learning environments).

3) End activities

The teacher confirms the ideas that students have developed. In an effort to measure how well students understand the material presented, the teacher administers a post-test or final exam, with technical adjustments made according to the learning objectives and class setting. Teacher and student complete lessons to help students retain what they have learned.

Through the " Apply " activity, encourage students to apply learning outcomes in related disciplines. Using “Worldly” activities, assimilate learning objectives to real-world applications. Through the "Ukhrowi" activity, encourages students to do charity for the benefit of the afterlife.

Table 3 Implementation JSIT Curriculum in Science Subjects

Learning materials	Implementation of the Integration of Religion and Science in science subject material (Additions / SIT Typical)
Explain draft static electricity (field electricity) and symptoms in daily life.	Principles of Electricity, viz in Surah An Nur verse 35. Electricity in the Quran Surah An Nur verse 35 is about knowledge, knowledge, technology,

	worship, life, and history (in this matter electricity). Like surat An Nur verse 35, which means : Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp; the lamp is in a crystal, and the crystal is like a shining star, lit from the oil of a blessed olive tree, located neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity, for Allah has ˹perfect˺ knowledge of all things. When the light bulb is placed on one wall of a room, the rest of the room remains dark and the area around the light bulb becomes hot. The light produced by the bulb appears like a hole in the wall. The glass covering around the bulb is essential in facilitating light emission. Increasing the bulb's brightness will make the effect more noticeable, similar to that of a bright star.
Apply draft Suite for electricity, energy, and power, including alternative sources and ways to save electricity in daily life.	Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp; the lamp is in a crystal, and the crystal is like a shining star, lit from the oil of a blessed olive tree, located neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth

	parables for humanity. For Allah has ˹perfect˺ knowledge of all things. (Surah An Nur: 35) At a glance about Electricity Electricity plays an important role in our daily lives. Almost every aspect of modern technology relies on electricity, which has become an essential component of our daily lives. Electricity is generated from primary energy sources such as coal, oil, gas, and geothermal heat. This energy is converted into electrical energy through the use of generators and alternators. Generators convert mechanical energy into electrical energy, which is then transferred through the network to create an electromagnetic field. This conversion process results in what is known as current electricity.

Islamic materials are internalized in learning, including verses from the Quran, hadith, and Sirah.[53]

b. Emphasizing on TERPADU Learning Approach About Electricity
The learning process on core activity is explained below:

1) *Telaah*

The teacher conducts a thorough study of the static electricity material that will be taught. This involves analyzing the content to ensure that it conforms to the JSIT curriculum and understanding the implications of integrating religion and science. The teacher explores how the concept of static electricity can be related to religious teachings. This includes identifying religious values that can be naturally integrated into the learning of the material.

[53] Andika Purwaning H., A.Md., Interview with science teacher, October 2023.

b. *Eksplorasi*

Teachers create exploratory activities that engage students in observing, investigating, and experimenting with the concept of static electricity. This involves practical experiments, demonstrations, or independent research. Teachers also encourage students to explore the concept of static electricity within the context of religious values. Discussions can center around how understanding the concept can reflect the magnificence of God or the ethical principles of religion.

c. *Rumuskan*

The teacher and student will work together to develop an understanding of static electricity and how it relates to religious values. This includes group discussions where students will be encouraged to explore how ethical and spiritual values can be applied in the context of static electricity, to gain a comprehensive understanding of the intersection of science and spirituality.

d. *Presentasikan*

Students are required to demonstrate their comprehension of the concept of static electricity by incorporating religious values. The demonstration is in the form of a group presentation on the project. The teacher will then provide constructive feedback and lead a class discussion to gain insight into the students' perspectives regarding the integration of religion and science in the context of static electricity. This process underscores the importance of incorporating both religion and science in learning, ensuring that the concept of static electricity is not only scientifically understood, but also linked to pertinent religious values. This creates a comprehensive and engaging learning experience for students.

e. *Aplikasikan*

In the context of Islam, there is relevance between the understanding of static electricity and the field of science and technology (*sains falakiyah*). This is especially true in relation to electronic equipment and modern technology like the manufacture of electroscopes, which can be used to learn about static electricity. This can be connected to the concept of *falakiyah* in Islam, particularly in the context of the science of *falakiyah* (Islamic astronomy). In Islam, science is closely related to the procedures for observing and measuring natural phenomena, including the manifestation of static electricity. An electroscope can be used to observe this. The integration of religious values such as sustainability and responsibility for energy in the manufacture of electroscopes reflects the harmony between science and moral principles in Islam. This is in line with the Islamic tradition of science that teaches the importance of understanding the universe as signs of God's greatness and carrying out obligations as caliphs on earth. Thus, learning about static electricity through an electroscope can be seen as a contribution to embracing scientific knowledge and Islamic religious values in the context of science.

f. *Duniawi*

In this activity, students will learn about static electricity and how it is used in electroscopes. They will be able to explain everyday occurrences like static charges on clothing or electronic devices. By making their electroscope, students will also gain an understanding of ethical principles such as taking responsibility for energy use and being cautious in experiments. They will connect these principles to the religious teachings they are studying.

g. *Ukhrowi*

Through exploring the concept of static electricity, students can gain an understanding of the beauty and complexity of God's creation. This can open up space for spiritual reflection and increase awareness of the majesty of creation. When making the electroscope, students are empowered to apply religious values such as rigor, honesty, and sustainability, creating a deeper connection between scientific activity and religious ethics.

c. Project Science Learning with Religious Perspective
"Electricity Usage, Quality and Sustainability in Islam."

1) Project Objectives

Understand the principles of sustainable and ethical energy utilization through a scientific and Islamic lens.

2) Steps Project

a) Understanding Electrical Concept

Learn the basic principles behind electricity and how it works by conducting simple experiments.

b) Islamic Religious Perspective

Learn about Islamic teachings and their usage, focusing on sustainability and responsibility as man's role as a caliph on Earth. Analyze relevant Quranic verses and Hadith.

c) Design Project Applicative

- Identification of ways to save energy in life daily per religious teachings.
- Design a simple energy-efficient solution, such as using economical lighting or solar panels.

d) Presentation and Reflection

- Insert the presentation outlining internal religious values. Discuss how the electricity draft can be integrated with sustainability principles and responsibility to answer social issues in Islam.

By combining knowledge of science, electricity, and Islamic religious values, this project provides a comprehensive understanding of how to use technology in a responsible manner in accordance with religious teachings.

d. Assessment Learning

Assessment must be carried out by the teacher as part of the learning process. Using appropriate assessment tools and rubrics, evaluations address three domains: attitudes, knowledge, and abilities. The purpose of this evaluation is to ascertain the student's level of competency so that appropriate and relevant feedback can be provided.

e. Management Class

1) Environment class

Classroom layouts that take into account current teaching needs, including group, individual, and other seating arrangements. Positive reinforcement phrases, thoyibah words, student work, and other helpful information are displayed in an encouraging classroom. Classroom equipment is well organized, well maintained, and safe for students.

2) Habits of Islamic Worship and Manners

Something that is deliberately done frequently to form a habit is called habituation. Islamic etiquette is commendable behavior that is based on Islamic principles as expressed in the Qur'an and Sunnah. It is characteristic of habitual behavior to be relatively persistent and generally require no further thought or reflex consideration. The following are some examples of actions that show blasphemy against Islamic devotion and adab: Greeting, 2) reading, 3) Duha prayer, 3) congregational prayer at school, 4) discussion, 5) supervising and managing daily worship, 6) contemplation everyday, 7) advising each other, 8) using thayyibah phrases, and 9) using polite language in daily interactions.

3) Teacher and Student Communication

Students must be able to hear the teacher's voice clearly during the learning process, both in terms of loudness and pitch. Teachers speak in a good and student-friendly manner. Throughout the learning process, teachers provide feedback and reinforcement to students regarding their responses and learning goals. No matter a student's socioeconomic background, gender, or race, teachers value them.

B. Discussion

1. *Jaringan Sekolah Islam Terpadu* Curriculum at SMPIT Harapan Ummat Purbalingga

The integrated Islamic school network (JSIT) curriculum can be categorized as a form of integrated curriculum or learning integrated model. Integrated curriculum refers to an approach that combines several subjects or learning units into a more comprehensive curriculum, which aims to provide a more holistic understanding for students.[54]

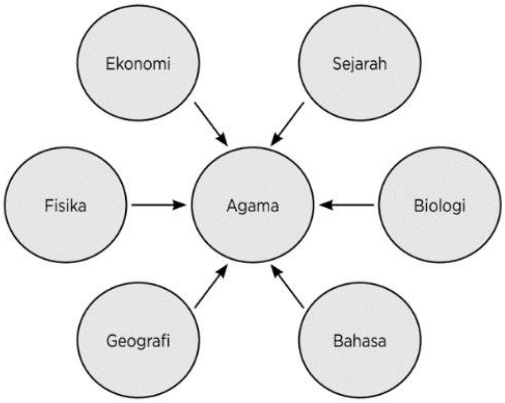
JSIT is an education system that integrates Islamic religious values into all aspects of the curriculum, including general subjects and religion, and applies Islamic values in every aspect of learning. Thus, this curriculum includes the integration of Islamic religious values with the general curriculum, making the JSIT approach a special form of integrated curriculum.

In JSIT, the integration of Islam with general subjects such as mathematics, science, languages, and others is carried out with the aim of giving students a more holistic understanding of the world and religious teachings. This includes the incorporation of Islamic religious values into the learning curriculum that cuts across various subjects.

As an integrated curriculum, JSIT tries to provide an integrated learning experience between religious teachings and the general

[54] Trianto Ibnu Badar at-Taubany, *2013 Curriculum Development Design in Madrasas* (Kencana, 2017).

curriculum so that students can understand these two fields holistically and comprehensively.



GAMBAR 3.3 INTEGRATED CURRICULUM
Sumber: Nurdin, S., dan Usman B.M., 2003.

The integrated Islamic school network (JSIT) curriculum has special characteristics related to the Islamic religious approach that is integrated into the educational curriculum. Comparison with other integrated curricula can covers a number of differences and similarities:

a. Difference
   1) Religious Approach
      - JSIT: The curriculum places great emphasis on integrating Islamic religious values in every aspect, including lessons and general subjects.
      - Other Integrated Curriculum: Focus on the curriculum general without emphasis specifically on certain religious values.
   2) Material Focus
      - JSIT: Learning materials can linked with Islamic religious teachings, including in-depth religious studies.
      - Other Integrated Curriculum: Generally, the curriculum lacks emphasis on religious aspects despite being more focused on the material.
   3) Context Culture

- JSIT: More information regarding notice, context, culture, and religion in the development curriculum.
- Other Integrated Curriculum: Tend to approach learning in a more universal manner, without emphasis on any particular religious context.

b. Similarities

1) Holistic

Purposeful education should encompass holistic development, including academics, skills, and moral values. The aim is to provide a better understanding of learning materials in a holistic manner.

2) 21st Century Skills

It tends to focus on fostering the development of 21st-century skills such as critical thinking, collaboration, and creativity.

3) Development Character

Developing good character through perseverance and hard work is important, even though different people may emphasize different values.

This provides a general description of how JSIT differs from other curriculums by integrating Islamic religious teachings in education. However, they share a holistic approach to education.

It seems that the JSIT curriculum at SMPIT Harapan Ummat Purbalingga has some similarities with the JSIT curriculum at SMPIT Ihsanul Fikri in Magelang City. This is evident from the fact that the JSIT curriculum at SMPIT Ihsanul Fikri in Magelang City incorporates subjects from the Ministry of Education, Ministry of Religion, and Local Content. The curriculum integrates Islamic ideas into all subjects that are taught to the students. This is an example of the implementation of the Network Integrated Islamic School (JSIT) curriculum at SMPIT Ihsanul Fikri in Magelang City. Therefore, educators teaching under this

curriculum must have a broad knowledge base and understand various teaching strategies to achieve the educational objectives.[55]

2. Integration Religion and Science in the *Jaringan Sekolah Islam Terpadu* Curriculum in Science Subjects at SMPIT Harapan Ummat Purbalingga

The integration of science and religion in the JSIT curriculum is a significant highlight, as explained by John F. Haught. He states that the connection between the two is a quiet yet essential perspective that reveals how religion supports and complements scientific efforts at a deep level.[56]

In the implementation of learning at SMPIT Harapan Ummat Purbalingga, case studies or other examples that illustrate the convergence of scientific ideas and religious beliefs are included in the method learning. This method promotes nuanced knowledge by allowing students to investigate real-world scenarios where both points of view are relevant. Additionally, encouraging civil and open debate and discussion in the classroom can motivate students to voice their opinions and encourage a positive exchange of ideas between the fields of science and religion. Within the parameters of JSIT, the goal is to foster critical thinking skills while recognizing and appreciating multiple points of view.

Additionally, it is possible to create hands-on exercises and experiments that show how religious teachings and scientific research can coexist. Bridging the gap between these two fields can be achieved by highlighting the shared goals of advancing human well-being, ethical responsibility, and environmental stewardship. Students can gain a comprehensive perspective by participating in interdisciplinary initiatives that combine scientific research with religious studies,

[55] Rakhmat Raafi, "Implementation of the Integrated Islamic School Network Curriculum in the Ihsnaul Fikri Integrated Islamic Junior High School, Magelang City," *KNAPPPTMA* 7 (March 23, 2018).

[56] John F. Haught, *Science and Religion: From Conflict to Conversation* (Paulist Press, 1995), 9.

thereby showcasing the valuable insights that both fields bring to our understanding of the universe. Within the JSIT curriculum framework, this all-encompassing approach promotes a cohesive pursuit of knowledge while fostering a holistic education that respects the plurality of ideas.

Static electricity projects making electroscopes can have deep relevance to religious values. Some of the specific values that can be integrated and found in such projects include:

1. Accuracy and Order (*Akhlakul Karimah*)

   The project involves a series of steps and calculations that require great precision. Accuracy in conducting experiments and prudence in understanding each step reflects the value of order and moral charity, which is strongly emphasized in religious teachings.

2. Intelligence and Knowledge Utilization

   The electroscope project involved applying scientific knowledge to create a device that could measure electrostatic charge. This concept can be related to religious values that emphasize the importance of knowledge (*ilm*) and understanding of God's creation.

3. Relevance to the Universe and the Miracle of God's Creation

   Through understanding the concept of static electricity, students can contemplate the wonders of God's creation and the interrelation between the phenomena of the universe and His greatness. It illustrates the values of wonder and gratitude towards God's creation.

4. Responsibilities as Caliph on Earth

   The project can also illustrate the responsibility of being a caliph on earth. Students can reflect on how their understanding of static electricity and electroscopes can be used for positive purposes and contribute to human sustainability and success as God's caliph in the world.

5. Respect for Knowledge and Nature Care

Show respect for science and at the same time awareness of the importance of protecting nature. Students can reflect on how knowledge of static electricity and electroscopes can be used responsibly and account for their impact on the environment, reflecting the values of sustainability and respect for God's creation.

Through this link to religious values, the electroscope static electricity project became more than just a science experiment; It became an opportunity for students to reflect on and internalize spiritual and moral values that are appropriate to the teachings of their religion.

The evaluation of the impact of the integration of religion and science focuses on the evaluation methods used to measure the impact of the integration of religion and science on students' understanding. This could include formative and summative assessments, such as exams, projects, or reflective assignments that examine the understanding of concepts and the integration of religious values. The evaluation also involves observing students' character development, including their ethics, responsibilities, and attitudes towards sustainability based on understanding the concepts of static electricity and making electroscopes. For example, whether students show an attitude of concern for the environment or social responsibility. This evaluation aims to provide a comprehensive picture of the extent to which the integration of religion and science in static electricity and electroscope materials in science subjects has affected students' understanding and development of their character. By utilizing various evaluation methods, teachers can gain deep insight into the effectiveness of this approach in achieving the objectives of the JSIT curriculum in blending scientific and spiritual aspects.

At SMPIT Harapan Ummat Purbalingga, the integration of religion and science is influenced by Islamic ideology and thinking that reflects the values held by the *Partai Keadilan Sejahtera* (PKS), which is rooted in Islamic teachings. In general, the institution emphasizes

certain values related to education with PKS, including Islamic religious learning such as the Quran, Hadith, Aqidah, and morals, as an integral part of the curriculum. The focus is on instilling moral values and character formation in students based on Islamic teachings, such as honesty, fairness, responsibility and tolerance.

The integration of religious education with academic curriculum is essential for achieving a balance between academic and religious teachings. This helps students gain a well-rounded understanding of both general knowledge and religious teachings. To foster creativity and innovation in line with Islamic principles, students are encouraged to develop their skills through extracurricular activities in various fields such as technology, art, and science. The school also focuses on teaching leadership skills that align with Islamic teachings, promoting ethical values and creating a prioritized environment for education. These efforts help to shape students into independent, self-possessed individuals who possess appropriate skills and values.

SMPIT Harapan Ummat Purbalingga is an integrated Islamic school that integrates Islamic values into education, with specific attention given to religious teaching and the formation of students' character in accordance with Islamic teachings.

CHAPTER V
CONCLUSION AND SUGGESTIONS

A. Conclusion

There are two points emphasized in this conclusion, those are:

1. Basically, the *Jaringan Sekolah Islam Terpadu* curriculum is an Islamic education program based on the Al-Quran and Sunnah. It adopts an implementation strategy by combining general and religious education into its curriculum. The curriculum also strongly emphasizes combining teaching and learning strategies to maximize cognitive, emotional, and cognitive aspects. Both scientific groups gained knowledge from the word of God. One group gets knowledge from the text of the Quran and Hadith, while the other group gets knowledge from the word of Allah. The JSIT curriculum incorporates seven key characteristics of SIT. These include having a solid and correct belief system, engaging in proper worship practices, possessing a good personality that is mature and morally sound, being disciplined and capable, having self-control, being able to read, memorize, and understand the Al-Quran effectively, possessing broad knowledge on religious and academic matters, and having life skills such as physical fitness and entrepreneurship while also engaging in self-development programs.
2. The integration of religion and science in the *Jaringan Sekolah Islam Terpadu* in science subjects can be achieved through a *TERPADU* approach. This involves incorporating case studies that illustrate the convergence of scientific ideas and religious beliefs into the learning process. Additionally, hands-on exercises and experiments can be designed to demonstrate how religious teachings and scientific research can coexist. The JSIT curriculum aims to integrate religion and science into Islamic religious education and natural science knowledge lessons. This is achieved by incorporating Quranic verses, hadith, and stories of prophets in the science learning materials. The integration of existing

religion and science in the *Jaringan Sekolah Islam Terpadu* curriculum show an integration process or combination between religion and science inside the implementation of *Jaringan Sekolah Islam Terpadu* curriculum tends to the theory of Islamization of Knowledge according to Ismail Raji Al Faruqi because it has characters such as achieving proficiency in contemporary scientific disciplines, gaining expertise in Islamic intellectual assets, recognizing the unique significance of Islam across various domains of modern science, exploring innovative approaches to integrate Islamic heritage with contemporary scientific knowledge, and reshaping the Islamic viewpoint to align with the realization of God's design.

B. Limitation of Study

The study has limitations in exploring all aspects of integration due to time or resource constraints. The focus narrowed to specific subjects such as Islamic and science subjects within the curriculum. Limited access to participants or a smaller sample size with only Islamic and science teacher. The findings are specific to the context of SMPIT Harapan Ummat Purbalingga and might not be universally applicable to other educational institutions. External influences such as changes in policies, societal dynamics, or educational reforms might impact the accuracy or relevance of the study's findings over time. Limitations related to research methodologies, such as constraints in data collection techniques or challenges in accessing certain information, also affect the depth or breadth of the study. Challenges in language interpretation or cultural nuances might impact the accuracy of interviews or data analysis, especially in a multicultural setting.

C. Suggestion

1. For Foundation Management

   It is important to collaborate with school leaders and teachers to develop a more effective curriculum. Support should also be provided to the school leaders.

2. For the Headmaster

   In order to ensure that education in schools continues to improve and stay competitive, it is important to prioritize innovation and collaboration in the curriculum development process at all levels of education. By doing so, public trust in the education system will increase, and students will be more enthusiastic about learning.

3. For Parents

   It's important to consider the competitiveness of educational institutions, such as SMP IT Harapan Ummat Purbalingga, when choosing a school for their children.

4. For Next Researchers

   Integrate knowledge of religion into the curriculum by providing data for studies and implementing drafts.

REFERENCES

Abuddin Nata, Suwito, Masykuri Abdillah, and Armai Arief. *Integrasi Ilmu Agama Dan Ilmu Umum*. 1st ed. Jakarta: PT RajaGrafindo Persada, 2005.

Barbour, Ian G. *When Science Meets Religion: Enemies, Strangers, or Partners?* Harper Collins, 2013.

Chaffin, Abraham. *AI Contemplates The Spirit of Inquiry: Integrating Science, Philosophy, and Religion for a More Enlightened World: A Compelling Argument for the Integration of Scientific, Philosophical, and Religious Approaches to Understanding the World, Demonstrating How This Holistic Approach Can Lead to Greater Wisdom, Compassion, and Progress*. Abraham Chaffin, 2023.

Clayton, Philip. *Religion and Science: The Basics*. The Basics. London ; New York: Routledge, 2012.

Dagli, Caner, Maria Dakake, and Joseph Lumbard. *The Study Quran: A New Translation with Notes and Commentary*, 2015.

Darmadi, Darmadi. *Integrasi Agama Dan Ilmu Pengetahuan*. 1st ed. Yogyakarta: Diandra Kreatif, 2017.

De Cruz, Helen. "Religion and Science." In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta and Uri Nodelman, Fall 2022. Metaphysics Research Lab, Stanford University, 2022. https://plato.stanford.edu/archives/fall2022/entries/religion-science/.

Drake, Susan, and Joanne Reid. "Integrated Curriculum as an Effective Way to Teach 21st Century Capabilities." *Asia Pacific Journal of Educational Research* 1, no. 1 (January 31, 2018): 31–50. https://doi.org/10.30777/APJER.2018.1.1.03.

Fogarty, Robin J., and Brian M. Pete. *How to Integrate the Curricula*. Corwin Press, 2009.

Golshani, Mehdi. *Can Science Dispense With Relogion*. Tehran: Institute for Humanities and Cultural Studies, 1998.

———. *The Holy Quran and the Sciences of Nature*. Global Scholarly Publications, 2003.

Haught, John F. *Science and Religion: From Conflict to Conversation*. Paulist Press, 1995.

Hussain, Yasir. "The Works and Contributions of Ismai'il Raji al-Faruqi in Islamization of Knowledge." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 25–45.

Interview With Mr. Misyono S.Pd the Headmaster of SMPIT Harapan Ummat Purbalingga, March 7, 2023.

Keane, Patrick J. *Emily Dickinson's Approving God: Divine Design and the Problem of Suffering*. University of Missouri Press, 2008.

Kothari, C.R. *Research Methodology: Methods and Techniques*. 2nd ed. New Delhi: New Age International, 2004.

Mansir, Firman, and Syarnubi Syarnubi. "Guidance And Counseling : The Integration Of Religion And Science In 21st Century For Character

Building." *At-Tarbiyat :Jurnal Pendidikan Islam* 4, no. 2 (July 16, 2021). https://doi.org/10.37758/jat.v4i2.276.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications, 2018.

M.Pd.I, Dr Lalu Muhammad Nurul Wathoni. *Filsafat Pendidikan Islam: Analisis Pemikiran Filosofis Kurikulum 2013*. Uwais Inspirasi Indonesia, n.d.

Muhammad Busro and Siskandar. *Perencanaan Dan Pengembangan Kurikulum*. Edisi Pertama. Yogyakarta: Media Akademi, 2017.

Nasir, Muhammad, Yatin Mulyono, and Luvia Ranggi Nastiti. "Reconstructing Distinction Pattern of Science Education Curriculum in Indonesian Islamic Universities: An Integrated Paradigm for Science and Religion." *Journal of Turkish Science Education* 17, no. 1 (March 2020): 11–21.

Noda, Keisuke. "Integration of Science and Religion: A Hermeneutic Approach." *Journal of Unification Studies* 19 (2018): 101–32.

Noh, Mohd Aderi Che, Ab Halim Tamuri, Khadijah Abd Razak, and Asmawati Suhid. "The Study of Quranic Teaching and Learning: United Kingdom Experience." *Mediterranean Journal of Social Sciences* 5, no. 16 (July 4, 2014): 313.

Nur Komariah. *Pengantar Manajemen Kurikulum*. Yogyakarta: Bintang Pustaka Madani, 2020.

Nurhayati, Dina. "Analisis Pendidikan Islam Dan Sains Pada Profil Pelajar Pancasila Dalam Kurikulum Merdeka Di Madrasah." *Konferensi Integrasi Interkoneksi Islam Dan Sains* 5, no. 1 (February 28, 2023): 115–20.

O'Hair, H. Dan, and Gary L. Kreps. *Applied Communication Theory and Research*. Routledge, 2013.

Oktar, Süleyman. "Islam and Science: Integration of Religion and Science to Build a Second Islamic Golden Age." *Katre International Human Studies Journal*, no. 12 (December 23, 2021): 3–25. https://doi.org/10.53427/katre.1012996.

"Pre-Research Observation." Purbalingga: SMPIT Harapan Ummat, March 7, 2023.

Purnomo, Yoppy Wahyu, and Herwin. *Educational Innovation in Society 5.0 Era: Challenges and Opportunities: Proceedings of the 4th International Conference on Current Issues in Education (ICCIE 2020), Yogyakarta, Indonesia, 3 - 4 October 2020*. Routledge, 2021.

Purwaning H., A.Md., Andika. Wawancara dengan bidang kurikulum, Oktober 2023.

———. Wawancara dengan guru IPA, Oktober 2023.

Purwaningrum, Septiana. "Elaborasi Ayat-Ayat Sains Dalam Al-Quran: Langkah Menuju Integrasi Agama Dan Sains Dalam Pendidikan." *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 1, no. 1 (2015): 124–41.

Puspitasari, Eka, and Anaas Tri Ridlo Dina Yuliana. "Syed Muhammad Naquib Al-Attas' Concept of Islamizing Science and Its Relevance to Islamic Education." *Al-Misbah (Jurnal Islamic Studies)* 10, no. 2 (December 7, 2022): 91–108. https://doi.org/10.26555/almisbah.v10i2.6484.

Raafi, Rakhmat. “Implementasi Kurikulum Jaringan Sekolah Islam Terpadu Di Sekolah Menengah Pertama Islam Terpadu Ihsnaul Fikri Kota Magelang.” *KNAPPPTMA* 7 (March 23, 2018).

“Results of Document Study SMPIT Harapan Ummat Purbalingga,” June 2023.

Saad, Mukhlisin. “Pemikiran Mehdi Golshani Tentang Dialektika Agama Dan Sains.” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 2 (December 1, 2016). https://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/250.

Salamuddin, Salamuddin. “Theology-Science: Monitoring the Dichotomy of Science and Religion in the Era 5.0 Mehdi Gholshani’s Perspective.” *Jurnal Penelitian Pendidikan IPA* 9, no. 9 (September 25, 2023): 6834–40. https://doi.org/10.29303/jppipa.v9i9.5299.

Santoso, Subhan Adi, and Muksin. *Studi Islam era society 5.0*. Insan Cendekia Mandiri, 2020.

“Science and Faith Today: Conflict, Independence, Dialogue, Integration, or …? – Rossway.Net.” Accessed April 14, 2023. https://rossway.net/science-and-faith-today-conflict-or-collaboration/.

Sofi, Mohammad Dawood. “Knowledge―Toward Bridging Religious and Modern Sciences: Bediuzzaman Said Nursi’s Approach.” *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 12–20.

Sukro Muhab, Fahmi Alaydroes, and Mohammad Zahri. *Standar Mutu Kekhasan Sekolah Islam Terpadu*. Edisi Keempat. Jakarta: Tim Mutu JSIT Indonesia, n.d.

Syofyan, Harlinda. *Integrasi Pendidikan Karakter Dalam Pembelajaran Ipa Menuju Pembentukan Profil Pelajar Pancasila*. Deepublish, 2023.

Taubany, Trianto Ibnu Badar at-. *Desain Pengembangan Kurikulum 2013 Di Madrasah*. Kencana, 2017.

Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia, and Maimun Aqsha Lubis. “Effective Implementation of the Integrated Islamic Education.” *Global Journal Al Thaqafah* 5, no. 1 (June 30, 2015): 59–68. https://doi.org/10.7187/GJAT792015.05.01.

Yahya, Harun. *Al Quran Dan Sains*. 1st ed. Dzikra, 2004.

Yusuf, Imtiyaz. “Ismail Al-Faruqi’s Contribution to the Academic Study of Religion.” *Islamic Studies* 53, no. 1/2 (2014): 99–115.

APPENDICES

A. Guidelines Observation

OBSERVATION GUIDELINES
INTEGRATION OF RELIGION AND SCIENCE IN THE JSIT CURRICULUM AT SMPIT HARAPAN UMMAT PURBALINGGA

Researcher : Azizah Nur Aeni

No.	Observed Aspects	Description of Research Results
1.	Effectiveness application curriculum in science and Islamic learning	
2.	Linkages between science and religion inside material learning	
3.	Teacher and student involvement in learning	
4.	Learning methods and media used	
5.	Evaluation learning	

B. Guidelines Interview

INTERVIEW GUIDELINES
(Science and Islamic teacher at SMPIT Harapan Ummat Purbalingga)

1. How is the concept of integration between religion and science implemented in the JSIT curriculum?
2. What is the role of the teacher in operating the JSIT curriculum, and what type of training is needed to prepare learning?
3. How does the school ensure that the JSIT curriculum meets existing education standards?
4. What aspect of learning gained emphasis, especially in the JSIT curriculum?
5. How does the school integrate the values of Islam into the JSIT curriculum?
6. Are there extracurricular programs or other supporting activities applied to the JSIT curriculum?
7. What strategies are used to integrate religious values with science learning at JSIT?
8. How about teachers bridge understanding between religious principles and scientific concepts in science subjects?
9. How do students respond to this approach in developing their understanding of both subjects?

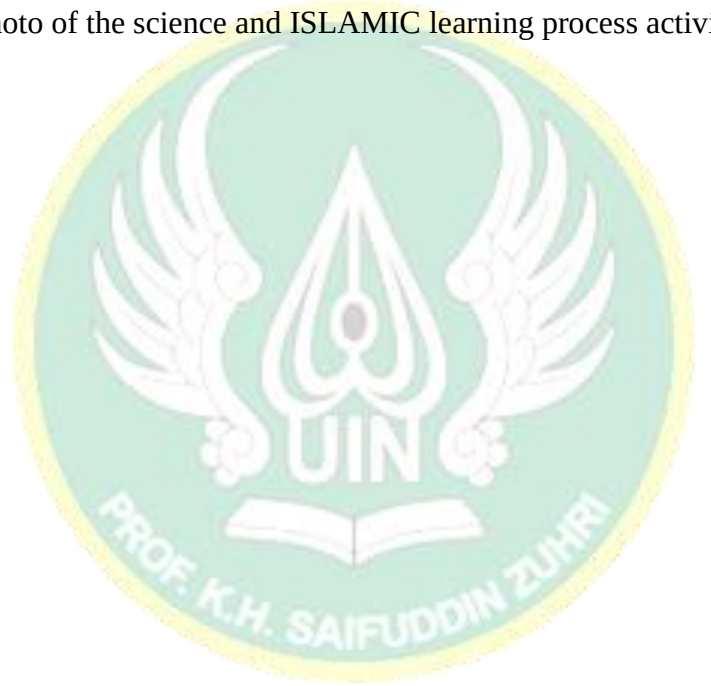
C. Guidelines Documentation

DOCUMENTATION GUIDELINES
INTEGRATION OF RELIGION AND SCIENCE IN THE JSIT CURRICULUM AT SMPIT HARAPAN UMMAT PURBALINGGA

Researcher : Azizah Nur Aeni
Location : SMPIT Harapan Ummat Purbalingga

Guidelines Documentation

1. RPP IPA and ISLAMIC
2. Facilities and infrastructure that support learning at SMPIT Harapan Ummat Purbalingga
3. Photo of the science and ISLAMIC learning process activities in class



D. Observation Results

OBSERVATION RESULTS
INTEGRATION OF RELIGION AND SCIENCE IN THE JSIT CURRICULUM AT SMPIT HARAPAN UMMAT PURBALINGGA

Researcher : Azizah Nur Aeni
Location : SMPIT Harapan Ummat Purbalingga

No.	Observed Aspects	Description of Research Results
1.	Effectiveness application curriculum in science and islamic learning	The implementation of the JSIT curriculum can shape the religious character of SMPIT Harapan Ummat students and meet the national standards that have been set.
2.	Linkages between science and religion inside material learning	Al-Quran verses, hadith, or Sirah related to science and Islamic material linked to students' daily lives are discussed.
3.	Teacher and student involvement in learning	The role of a teacher is more than just imparting knowledge. They should act as helpful facilitators, guiding students through the learning process. When students have questions or do not understand the material, the teacher should offer support and encouragement. They should also be friendly in the classroom, willing to discuss problems and work through difficulties with their students. Ultimately, being a teacher means being a mentor and a friend to those in your care.
4.	Learning methods and media used	To enhance the learning process, we can use customized discovery and inquiry

		methods that can be applied later. These methods should be aligned with the SIT learning process standards, which include studying, exploring, formulating, and presenting the core learning concepts. Additionally, we should also focus on applying the worldly and ukhrowi aspects of the material. For effective delivery, we can use interactive media such as an interactive whiteboard. It will help in making the learning process more engaging and interactive.
5.	Evaluation learning	The evaluation process covers three aspects: attitudes, knowledge, and skills. The appropriate assessment instruments and rubrics are used to evaluate these aspects. The evaluation can be in the form of practice questions that can be worked on individually or as a group.

E. Interview result

Resource person: Andika Purwaning H., A.Md. **Interview Time: October 13th, 2023** **Interview Location: Girls Teachers' Room at SMPIT Harapan Ummat Purbalingga**		
No	**Question Interview**	**Interview result**
1	How is the concept of integration between religion and science implemented in the JSIT curriculum?	Provide Al-Quran verses, Hadith, and Sirah related to material learning. Additionally, mention the specific inclusion of SIT in the curriculum and how Islamic values can be incorporated in both internal and outside-class activities like extracurricular scout programs.
2	What existing training do teachers need to implement the JSIT curriculum effectively?	Teachers have a crucial role to play in facilitating activity-based learning. They must also establish effective partnerships with various stakeholders, especially parents, students, and the society around them. At SIT, educators collaborate with parents through cooperative communication and efforts to enhance student services and improve the quality of education in general. The teachers and parents engage in ongoing training through meetings conducted twice a year (every semester) or as needed for 1-2 days.
3	How does a school ensure that the JSIT curriculum meets existing education standards?	At the end of each semester, the head of the school and senior teachers evaluate the student's learning progress and review the documents used by the teachers during the semester.

4	What is the special emphasis of the JSIT curriculum on a particular lesson or aspect of learning?	Besides lessons from schools, several lessons got emphasis special in the curriculum. Those are beliefs, morals, fiqh, and SKI.
5	How does the school integrate the values of Islam into the JSIT curriculum?	Schools implement a variety of cultural activities such as praying Dhuha, reciting the Quran before the first lesson, and congregational noon prayers. They also integrate Islamic values into their curriculum and school activities, such as the Islamic Personal Development (BPI) program. BPI is a weekly Islamic religious education and development activity where participants recite the Quran in groups. Each group comprises a mentor (murabbi) and 9-12 participants (mutarabbi). The program is held regularly and continuously.
6	What strategies are used to integrate religious values with science learning at JSIT?	They are carrying out the Islamization process in the learning process. The primary goal of this process is to create awareness and encourage the development of integral thought patterns from an Islamic perspective. Students are always encouraged to think and understand that all phenomena in nature and emerging dynamics are inextricably linked to the role of Allah SWT. Through the Islamization of learning, it is hoped that a strong emotional connection will be established between the subject matter, students, and Islamic values.

7	How about teachers bridge understanding between religious principles and scientific concepts in science subjects?	Teachers aim to develop participant-centered learning that focuses on educating students with a mindset that emphasizes learning by doing, developing social abilities, fostering curiosity, imagination, and godly nature, building problem-solving skills, promoting creativity, utilizing science and technology, growing awareness of good citizenship, promoting cooperation and solidarity.
8	How do students respond to this approach in developing their understanding of both subjects?	Students in Islamic schools strive to apply joint rules and norms, including Islamic values, to their behavior, speech, dress, interactions (muamalah), eating and drinking habits, and how they treat others.

Source : Rokhanah , S.Pd. **Interview Time: October 10th, 2023** **Interview Location: Girls Teachers' Room at SMPIT Harapan Ummat Purbalingga**		
No	**Question Interview**	**Interview result**
1	How is the concept of integration between religion and science implemented in the JSIT curriculum?	All material lessons in Islam carry a message. This message is relevant regardless of the present or future context of life. In religious studies, the curriculum is enriched with an approach that provides a contemporary and practical context, which is beneficial for daily life.
2	What existing training do teachers need to implement the JSIT curriculum effectively?	As a helpful facilitator, the teacher assists students in understanding concepts related to divinities by providing learning materials and explaining the material to students. Additionally, the teacher prepares lesson plans through training every semester.
3	What methods are used to integrate religious and scientific values within learning?	One appropriate way to incorporate Islamic materials is by highlighting their relevance to human benefit. Teachers can use a discussion-based approach that combines Islamic material with the idea of human benefit to facilitate learning. For instance, they can encourage students to explore how performing good deeds can benefit humans. Alternatively, teachers can use the lecture method to teach about people in the context of everyday life. For example, they can give lectures on how doing good deeds can lead to human perfection.

4	How about teachers bridge understanding between religious principles and scientific concepts in science subjects?	Teachers must provide students with diversified and extensive study materials to facilitate effective learning while promoting stimulating interactions. This can be achieved by integrating and implementing versatile teaching methods that enhance problem-solving abilities and encourage collaborative and cooperative approaches.
5	How do students respond to this approach in developing their understanding of both subjects?	During the learning process, students actively ask questions and are highly curious. Understanding the results of learning can also be seen through evaluation in the form of practicing questions individually.

F. General description of SMPIT Harapan Ummat Purbalingga

1. Brief History of the Integrated Islamic Middle School Harapan Ummat Purbalingga

   Public and private schools fall far short of expectations and provide education contrary to Islamic teachings. Based on this, they enthusiastically considered starting integrated Islamic schools in 1993. Due to the initial establishment of five integrated Islamic schools, further integrated Islamic schools were later begun. Indonesia has 1,926 educational institutions, including SMPIT Harapan Ummat Purbalingga, which was founded in 2014.

   SMPIT Harapan Ummat Purbalingga is a private school in Purbalingga District. Harapan Ummat Purbalingga IT Middle School is located on Jalan Lieutenant Sudani, Kembaran Kulon, RT 03 RW 02, Purbalingga Regency, Central Java.[57]

   Every subject discussed by SMPIT Harapan Ummat Purbalingga combines Islamic principles with the Al-Qur'an as the primary source for learning about Islam. Another goal of SMPIT Harapan Ummat Purbalingga is to help students realize that they can use their time and talents for the good of others if they have strong values, *clean aqidah*, and an independent and open-minded character.

2. Background Harapan Ummat Integrated Islamic Middle School, Purbalingga

   The integrated Islamic school, SMP IT Harapan Ummat Purbalingga, uses the national curriculum and curriculum from the integrated Islamic school network (JSIT). The Harapan Ummat Purbalingga Foundation, often known as the HARUM Foundation, was founded on a plot of land in Purbalingga Regency and now provides financial support for this school. SDIT Alam Harapan Ummat Purbalingga was the first institution to open.

[57] "Pre-Research Observation" (Purbalingga: SMPIT Harapan Ummat, March 7, 2023).

SMPIT Harapan Ummat Purbalingga continues to exist and has gained the trust of the community to continue to grow so that it currently has 310 students in the 2023–2024 academic year under the auspices of the Harapan Ummat Purbalingga Foundation. This is due to the increasing public interest in Islamic education occasionally.[58]

This Islamic boarding school-based school follows the Sunnah and Al-Qur'an to execute the ideas of Islamic education. The operational concept in schools is the culmination of cultural transmission, knowledge inheritance, the growth of Islamic doctrine, and Islamic civilization from generation to generation. The phrase "Integrated" in schools is intended as an amplifier (tawhid).

3. Vision and mission
   a. The vision of SMPIT Harapan Ummat Purbalingga is: "Creating a Generation that is Smart, Independent, and Moral from the Qur'an."
   b. The mission of SMPIT Harapan Ummat Purbalingga is:
      - Organizing junior high school Islamic education that combines faith, science, and charity.
      - Creating students with character:
        - Clean faith
        - True worship
        - Tough morals
        - Independent
        - Broadminded
        - Healthy body
        - Serious in business
        - Can use time
        - Useful for others
      - Creating students with a global perspective with mastery of Arabic, English, and Technology.

[58] "Results of Document Study SMPIT Harapan Ummat Purbalingga," June 2023.

4. Learning Activities at SMPIT Harapan Ummat Purbalingga
   a. Learning Activities

      The learning process is carried out at SMPIT Harapan Ummat Purbalingga, carrying out education in regular classes and Islamic boarding schools. The schedule for implementing learning in class is as follows:

Table 4 Learning Process Schedule

Time	Activity
07.00 - 07.15	Salat Duha
07.15 - 07.30	Literacy / Coaching
07.30 - 08. 2 0	Tahfidz
08.20 – 09.00	1st lesson
09.00 - 09. 4 0	2nd lesson
09. 4 0 – 10.20	Application of Islamic Adab
10.20 – 11.00	3rd lesson
11.00 - 11.40	4th lesson
11.40 – 12.10	5th lesson
12.10 - 1 3 .30	(Pray together, lunch, and break)
1 3 .30 - 1 4 .10	6th lesson
1 4 .10 - 14 .50	7th lesson

   b. Curriculum Activities

      values are incorporated into extracurricular activities other than those that occur in the classroom. This includes outing classes, literacy/reading culture, *Achievement Development*, and Market Day. A different trainer accompanies each of these workouts. In addition, the implementation itself is planned once a week on several flexible days.[59]

[59] Interview With Mr. Misyono S.Pd the Headmaster of SMPIT Harapan Ummat Purbalingga, March 7, 2023.

c. Student Activities

This student-led exercise involves integration with Islamic boarding schools. At SMPIT Harapan Ummat Purbalingga, every activity has a significant goal and profoundly impacts students. No activities do not incorporate Islamic teachings, including the principles found in the Qur'an. These activities include the orientation period, OSIS coaching, extracurriculars, outbound, Survival Learning Camp, the commemoration of national holidays, and the commemoration of Islamic holidays.[60]

d. Public Relations Activities

Community relations programs include the Quran Parents' Movement (GOTM), parenting classes, *Halal Bihalal*, and parent counseling.

e. Extracurricular activities

The types of extracurriculars that students can choose include mandatory extracurriculars, sports, and non-sports.

Table 5 Types of extracurricular activities at SMPIT Harapan Ummat Purbalingga

Mandatory Extracurriculars	JSIT Scouts
Extracurricular Sports	Basketball Badminton Futsal Volleyball Archery Sepak takraw Holy site Silat Karate Taekwondo
- sports extracurriculars	Youth Red Cross (PMR)

[60] Interview With Mr. Misyono S.Pd the Headmaster of SMPIT Harapan Ummat Purbalingga.

	Youth Scientific Work (KIR) Graphic design class National Science Competition (KSN) Jam'iyatul Arrobiyah Harum English Club Writing Class Science Club Math Club b Japanese Club Cooking Club Hasta Karya.

5. Profile of the Head of SMPIT Harapan Ummat Purbalingga

Name	: Misyono, S. pd
Place and date of birth	: Purbalingga, September 18, 1987
Address	: Jalan Ketuhu RT 04 RW 03 Kel. Wirasana, Purbalingga
Education	
SD Negeri 1 Bodas Karangjati graduated in 1999	
Rembang State Middle School 1 graduated in 2002	
SMA Negeri 1 Rembang graduated in 2005	
UNNES Semarang graduated in 2010	
Organization	:

- Chairman of IRMAS Bodaskarangjati Mosque 2004

- Chair of 2006 UNNES Mathematics Study Development and Spirituality
- Secretary UKKI UNNES Development 2008
- Chair of the 2009 ISLAMIC UNNES Curriculum Tutorial
- Chairman of JSIT Purbalingga Regency 2017-2021
- Secretary of FKSS Purbalingga Private Middle School 2021-present
- ANCU Develops Purbalingga Kwarcab Unit 2021- now

Performance:

- 1st place in the 2017 JSIT Middle School teacher props competition for Central Java Region
- 2nd place in the JSIT Indonesia SMP KS Best Practice competition in 2020
- 1st place in the 2022 JSIT Central Java Region KS SMP-SMA KS Best Practice competition.

6. Condition of Teachers, Employees and Students of SMPIT Harapan Ummat Purbalingga

The teacher dramatically influences the way learning occurs in the classroom. A teacher is needed to influence students' success in learning inside and outside the classroom. A teacher's physical, emotional, and psychological well-being will significantly impact the creation of a positive learning environment in the classroom. Teachers who can support student-centered learning are needed. Schools aspire to employ qualified instructors to implement student-centered educational ideas in their specific disciplines. The school employs 30 teachers, 11 men and 19 women. On the other hand, ten of the 12 employees are men and two are women. In general, the situation of teachers and employees of SMPIT Harapan Ummat Purbalingga is as follows:

Table 6 List of Educators at SMPIT Harapan Ummat Purbalingga

NO	NAME / NIY	POSITION	TYPE	COURSE

1	Misyono, S.Pd. NIY. 201307014	GTY	Course	Mathematics
2	Dwi Setiyaningsih, S.Pd. NIY. 201307017	GTY	Course	Idioms Indonesia WK Curriculum
3	Andika Purwaning H., A.Md. NIY. 201607040	GTY	Course	IPA
4	M. Priyatama Yudha K, S.Pd. NIY. 201607037	GTY	Course	English
5	Sri Supriyatiningsih, S.Pd. NIY. 201807068	GTY	BK	BK
6	Zakiah Shojalan Fazriah, Lc NIY. 201807065	GTY	Course	Arabic language Nahwu Shorof
7	Gesti Utami, S.Pd. NIY. 201707047	GTY	Course	PJOK WK Sarpras
8	Anta Ibnu Marzuq Arum, S.Pd. NIY. 201807089	GTY	Course	English
9	Wigati Nurul Islami, Lc NIY. 201907099	GTY	Course	Language Arab Shorof Hadith
10	Kaida Fitriani, S.Kom NIY. 202107116	GTY	Course	ICT
11	Aris Indianto, S.Pd.Gr. NIY. 201407018	GTY	Course	Social Sciences Civics
12	Sri Wahyuni, S.Pd. NIY. 201607042	GTY	Course	Javanese
13	Evi Triatmi, S.Pd. NIY. -	GTT	Course	Mathematics
14	Ikhsanti Mukaromah, S.Pd. NIY. -	GTT	Course	Idioms Indonesia
15	Sheren Pradiana, S.Pd. NIY. -	GTT	Course	Mathematics

16	Anita Kusumawardani, S.Pd. This is it. 201407021	GTY	Course	Language English
17	Rokhanah, S.Pd. This is it. -	GTT	Maple	ISLAMIC
18	Wahyu Purnomo Aji, S.Pd. This is it. -	GTT	Maple	Art Culture
19	Giyarin Ebtika Ningtyas, S.Pd.Gr. This is it. -	GTT	Maple	IPA
20	Dzakiyyah Atikah, S.Si. NIY. -	GTT	Course	Mathematics
21	Khotimah Marjiastuti, S.Pd., M.Pd. NIY. -	GTT	Course	Social Sciences Civics
22	Rara Khenti, S.Sc. NIY. –	GTT	Course	IPA
23	Fahmi Ahsani NIY. 201607041	GTY	Course	PJOK
24	Ali Nugroho, SH NIY. 202007108	GTY	Course	Fiqh
25	Khoerul Abdi NIY. -	GTT	Course	Arabic
26	Wahyu Saputra Trio This is it. -	GTT	Maple	BK
27	Panggayuh Noto Wibowo, S.Hum This is it. -	GTT	Maple	Arabic language
28	Yusup Maolana, S.Pd. This is it. -	GTT	Maple	Arabic language
29	Ike Nurhalizannah NIY. -	GTT	Course	Arabic
30	Maula Agustin Wijayanti NIY. -	GTT	Course	Arabic

Table 7 List of TU Staff and Support Personnel

No.	Name a / NIY	Position	Jobdesc
1.	Ikhwandi, SAP NIY. 201807064	PTY	Head of Administration, Treasurer, BOS Dapodi k Operator
2.	Febriani Nur Khairunnisa NIY. -	PTT	Administration
3.	Lukman Triono, A.Ma.Pust NIY. 201807075	PTY	Librarian
4.	Farah Mellynia A.Md.Kep NIY. -	PTY	Health workers
5.	Hermanto NIY. -	PTT	Security Officer
6.	Sulistiono NIY. -	PTT	Security Officer
7.	Arudin NIY. 201907092	PTY	Gardener
8.	Nur Rochim NIY. -	PTT	Gardener
9.	Addu Rochman NIY. -	PTT	Gardener
10.	Agus Dwi Cahyo Wicaksono NIY. -	PTT	Gardener
11.	Alen Tifah Wardana NIY. -	PTT	Gardener
12.	Yulianto NIY. -	PTT	Gardener

SMPIT Harapan Ummat Purbalingga students are increasing every year. At its inception, it only consisted of two classes per level,

and in the 2022/2023 academic year, this has grown to 4 classes for each level. Data on the condition of SMPIT Harapan Ummat Purbalingga students is in the following table:

Table 8 Student Data

No	Class	Number of classes	Amount man	Number of women	Total number
1	VII	4	57	57	114
2	VIII	4	41	50	91
3	IX	4	53	54	107
Amount			151	161	312

7. Organizational Structure of SMPIT Harapan Ummat Purbalingga

SMPIT Harapan Ummat Purbalingga is under the auspices of the Harapan Ummat Purbalingga Foundation, so the organizational structure is hierarchical, starting from the chairman of the foundation, the operational director, then the structure of SMPIT Harapan Ummat and the school committee. Under the principal, there are several areas, namely curriculum, student affairs, community relations, and infrastructure, and then below that, there is a structure of teachers, employees, and students. The organizational structure of SMPIT Harapan Ummat Purbalingga is shown as follows:

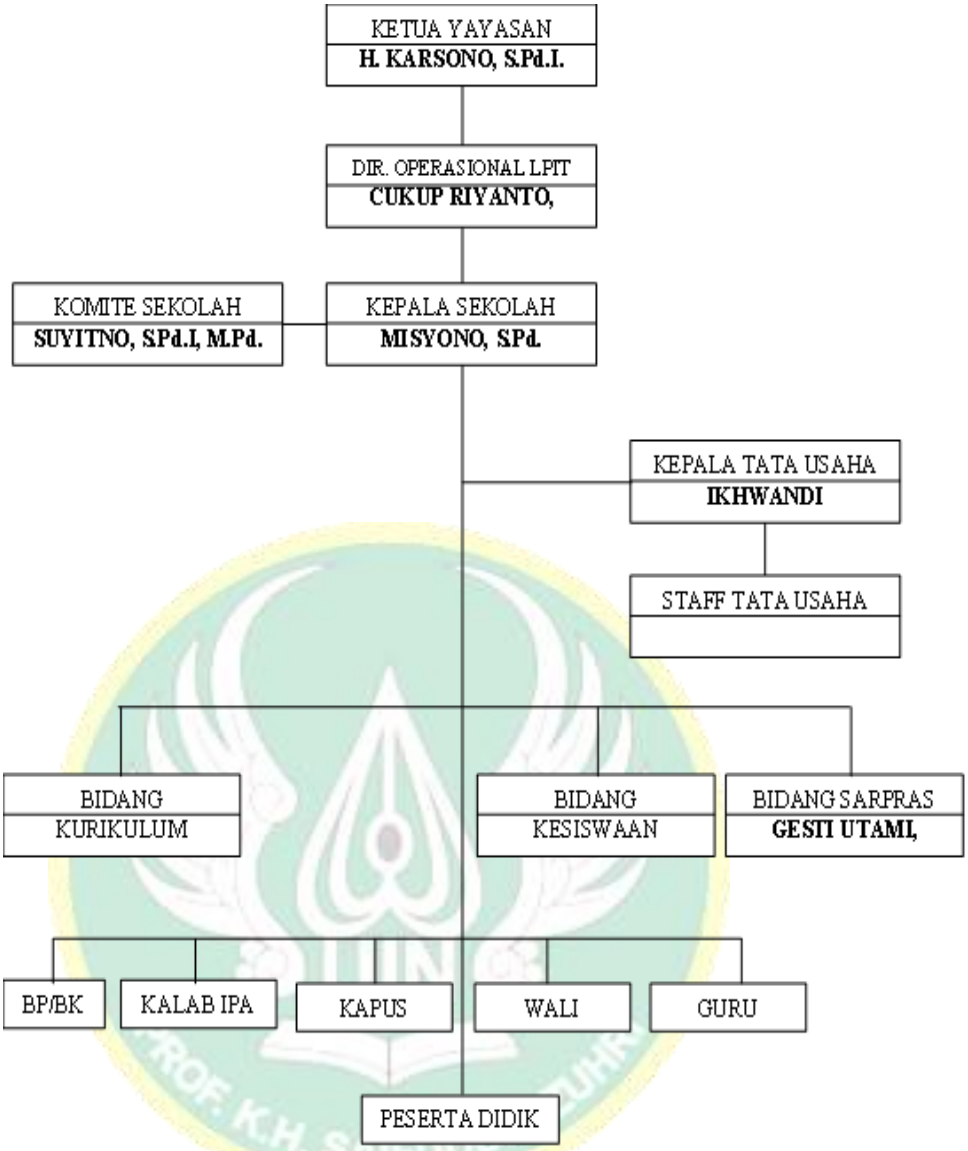


Figure 1 Structure SMPIT Harapan Ummat Purbalingga Organization

8. Student Achievements of SMPIT Harapan Ummat Purbalingga

Winning a race is one thing that can be called an achievement. This achievement certainly really supports the educational competitiveness of SMPIT Harapan Ummat Purbalingga, which succeeded in winning several competitions with qualifications including 1st place in Kyorugi Pre-Cadet Class B under 34 kg PA- Mayor Cup 8th Taekwondo Championship Central Java and DIY. Purbalingga Regent's Cup 4th Regional Championship Gold Medal and Regency Class D Pre-Popda

Pencak Silat . Purbalingga Regent's Cup 4th Purbalingga Regional Championship Gold Medal and District E Class Pre-Popda Pencak Silat . Purbalingga Regent Cup 4th Purbalingga Regional Championship Gold Medal and Class E Pre-Popda Pencak Silat Regency .

G. Documentation

Figure 2 Interview with the Head of SMPIT Harapan Ummat Purbalingga

Figure 3 Interview with ISLAMIC Teacher

Figure 4 Interview with a science teacher

Figure 5KBM Science in Class IX A

Figure 6ISLAMIC KBM in Class VIII D

H. RPP IPA SMPIT Harapan Ummat Purbalingga

VISI : "Mewujudkan Generasi Cerdas, Mandiri, dan Berakhlak Qur'ani"

RENCANA PELAKSANAAN PEMBELAJARAN

(RPP)

Sekolah	: SMP IT Harapan Ummat Purbalingga	**Kelas /**	: IX / I
Mata Pelajaran	: Ilmu Pengetahuan Alam (IPA)	**Semester**	
Materi Pokok	: Konsep Listrik Statis	**Alokasi Waktu**	: 4 JP

Kompetensi Dasar	3.4 Menjelaskan konsep listrik statis dan gejalanya dalam kehidupan sehari-hari, termasuk kelistrikan pada sistem saraf dan hewan yang mengandung listrik. 4.4 Menyajikan hasil pengamatan tentang gejala listrik statis dalam kehidupan sehari-hari.
Tujuan Pembelajaran	3.4.1 Memberi contoh gejala kelistrikan yang terjadi dalam kehidupan sehari-hari 3.4.2 Menganalisis peristiwa yang terjadi pada penggaris plastik yang digosokkan pada rambut yang kering 3.4.3 Mengidentifikasi jenis-jenis muatan listrik 3.4.4 Menjelaskan interaksi dua muatan listrik 3.4.5 Menjelaskan fungsi dan prinsip kerja elektroskop 4.4.1 Melalui kegiatan eksperimen, peserta didik dapat menyajikan data percobaan tentang gejala listrik statis
Internalisasi Nilai Islam	Mentadabburi Q.S. Ar - Ruum : 24 وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ **Artinya:** *"Dan di antara tanda-tanda kekuasaan-Nya, Dia memperlihatkan kepadamu* ***kilat*** *untuk (menimbulkan) ketakutan dan harapan, dan Dia menurunkan air hujan dari langit, lalu menghidupkan bumi dengan air itu sesudah matinya. Sesungguhnya pada yang demikian itu benar-benar terdapat tanda-tanda bagi kaum yang mempergunakan akalnya."*

Langkah Kegiatan Pembelajaran
Kegiatan Pendahuluan (10 Menit) **Alpha Zone** 1. Guru menyampaikan salam dan pembelajaran diawali dengan do'a yang dipimpin oleh ketua kelas. 2. Guru menanyakan kabar dan mengecek kehadiran peserta didik. 3. Guru mengecek kegiatan berdo'a dan menuliskannya dijurnal sebagai penilaian sikap spiritual. 4. Guru mengajak peserta didik melakukan kegiatan *ice breaking* dengan bermain tebak kata.

Figure 7Class IX Science RPP

Apersepsi

5. Guru melakukan stimulasi dengan bertanya kepada peserta didik, *"Pernahkah kalian melihat petir? Apa yang kalian lakukan saat melihat petir?"*
6. Guru memberikan persepsi awal materi dengan mentadabburi Q.S Ar Ruum : 24 dan mengkaitkannya dengan materi yang akan dipelajari pada pertemuan hari ini.
7. Guru menyampaikan tujuan pembelajaran, kegiatan pembelajaran dan teknik penilaian yang akan dilakukan hari ini.

Kegiatan Inti (120 Menit)

8. Guru mengorganisir peserta didik menjadi beberapa kelompok dengan masing – masing anggota kelompok berjumlah 3 – 4 orang. ***(Collaboration)***

Telaah / Mengamati

(Kegiatan Literasi)

9. Peserta didik melakukan kegiatan literasi dengan membaca materi pada buku pegangan selama 5 menit.
10. Peserta didik menyaksikan video tentang proses terjadinya petir
11. Guru menjelaskan tentang konsep listrik statis .

Eksplorasi / Menanya

12. Peserta didik berdiskusi dan mengumpulkan pertanyaan berkaitan dengan materi listrik statis. ***(Critical thinking)***

Rumuskan / Mengumpulkan Informasi

13. Untuk memahami materi konsep listrik statis, guru menjelaskan tentang kegiatan pada hari ini.
14. Guru membagikan lembar kerja peserta didik.
15. Peserta didik diminta untuk membaca lembar kerja kelompok yang sudah dibagikan.
16. Peserta didik menyiapkan alat dan bahan yang dibutuhkan.
17. Melalui kajian pustaka dengan membaca materi dan berdiskusi, setiap kelompok dapat melakukan kegiatan eksperimen berdasarkan LKPD yang sudah diberikan. ***(Critical thinking)***
18. Guru memberikan pendampingan dan bimbingan selama kegiatan eksperimen dan diskusi kelompok.

Presentasikan / Mengkomunikasikan

19. Setiap kelompok menuliskan hasil diskusinya pada lembar kerja yang sudah disediakan. Dan setiap kelompok diminta untuk berkreasi dalam menyampaikan hasil diskusinya. ***(Creativity)***
20. Peserta didik melakukan presentasi hasil diskusi kelompok dengan cara berpasangan dengan kelompok yang lain. ***(Communication)***
21. Guru memberikan penguatan terhadap hasil diskusi.

Kegiatan Penutup (10 Menit)

22. Peserta didik bersama guru menyimpulkan materi yang sudah dipelajari pada pertemuan kali ini.
23. Peserta didik mengerjakan latihan soal berupa soal melengkapi tabel tentang materi yang sudah

dipelajari. **(Aplikasikan)**

24. Guru menyampaikan kepada peserta didik untuk senantiasa menjaga alam yang merupakan titipan Allah SWT. **(Ukhrowi)**
25. Guru menyampaikan kepada peserta didik untuk berhati – hati bila ada peristiwa petir. **(Duniawi)**
26. Guru merefleksi kegiatan pembelajaran hari ini dengan menanyakan pendapat peserta didik tentang kegiatan eksperimen pada pertemuan ini.
27. Guru menyampaikan kegiatan pembelajaran dipertemuan yang akan datang.
28. Pembelajaran ditutup dengan bacaan hamdalah dan do'a penutup majelis.

Penilaian	Spiritual : Observasi (Jurnal Penilaian Sikap) Sikap Sosial : Observasi (Jurnal Penilaian Sikap) Pengetahuan : Penilaian Tes Tertulis (Terlampir) Ketrampilan : Penilaian Eksperimen (Terlampir)
Instrumen, Remidial dan Pengayaan	a. Instrumen Penilaian dan Pedoman Penskoran : Terlampir b. Pembelajaran Remidial dan Pengayaan 1) Pembelajaran Remedial Berdasarkan hasil analisis penilaian, bagi peserta didik yang belum mencapai ketuntasan belajar diberikan kegiatan pembelajaran dengan bentuk remedial yang digabungkan dangan materi pokok lain, dalam bentuk: a) Pembelajaran ulang, jika 50% atau lebih peserta didik di bawah KKM b) Bimbingan kelompok dengan pemanfaatan tutor sebaya, jika kurang dari 50% di bawah KKM 2) Pembelajaran Pengayaan Untuk peserta didik di atas KKM, pengayaan berupa membuat ringkasan materi tentang suhu dan pengukurannya.

Purbalingga, 30 Oktober 2023

Mengetahui,
Kepala Sekolah,

Misyono, S.Pd
NIY. 201307014

Guru Mata Pelajaran IPA,

Andika P.H, S.Pd.
NIY. 201607040

VISI : "Mewujudkan Generasi Cerdas, Mandiri, dan Berakhlak Qur'ani"

Instrumen Penilaian

❖ **Sikap Spiritual**

a. Teknik Penilaian : Observasi

b. Bentuk Instrumen : Jurnal

c. Kisi-kisi :

No	Butir Nilai (Sikap Spiritual)	Indikator
1.	Mengagumi keteraturan dan kompleksitas ciptaan Tuhan tentang aspek fisik serta mewujudkannya dalam pengamalan ajaran agama yang dianutnya.	Melakukan ibadah dengan benar (Melakukan kegiatan berdoa sebelum memulai pelajaran)

d. Instrumen

JURNAL PENILAIAN SIKAP SPIRITUAL

Kelas :

Semester/ TP :

No	Hari/ tanggal	Nama	Catatan Perilaku	Butir Sikap	Ttd	Tindak Lanjut

❖ **Sikap Sosial**

a. Teknik Penilaian : Observasi

b. Bentuk Instrumen : Jurnal

c. Kisi-kisi :

No	Butir Nilai (Sikap Sosial)	Indikator
1	Menunjukkan perilaku ilmiah (memiliki rasa ingin tahu; objektif; jujur; teliti; cermat; tekun; hati-hati; bertanggung jawab; terbuka; kritis; kreatif; inovatif dan peduli lingkungan) dalam aktivitas sehari-hari.	Keterampilan berkomunikasi dan bekerjasama dalam diskusi kelompok

d. Instrumen

JURNAL PENILAIAN SIKAP SPIRITUAL

Kelas :

Semester/ TP :

No	**Hari/ tanggal**	**Nama**	**Catatan Perilaku**	**Butir Sikap**	**Ttd**	**Tindak Lanjut**

Figure 8 Instrument Science Subject Assessment

❖ **Ketrampilan**

a. Teknik Penilaian : Penilaian Kinerja
b. Instrumen : Lembar Kerja Peserta Didik (LKPD)
c. Bentuk Instrumen : Rubrik Pengamatan

No	Aspek yang dinilai	Skor			
		4	3	2	1
1.	Persiapan alat dan bahan	Semua alat dan bahan dipersiapkan dengan mandiri	Alat dan bahan dipersiapkan dengan bantuan guru	Ada alat dan bahan yang belum dipersiapkan.	-
2.	Diskusi kelompok	Semua peserta didik terlibat dalam diskusi kelompok	Ada 1 peserta didik yang tidak aktif dalam diskusi kelompok	Ada 2 peserta didik yang tidak aktif dalam diskusi kelompok	Ada 3 atau lebih peserta didik yang tidak aktif dalam diskusi kelompok
3.	Hasil diskusi	Semua soal hasil diskusi benar	Ada 1 soal hasil diskusi yang kurang tepat	Ada 2 soal hasil diskusi yang kurang tepat	Ada 3 atau lebih soal hasil diskusi yang kurang tepat
4.	Presentasi	Semua peserta didik aktif dalam mempresentasikan hasil diskusi	Ada 1 peserta didik yang kurang aktif dalam mempresentasikan hasil diskusi	Ada 2 peserta didik yang kurang aktif dalam mempresentasikan hasil diskusi	Ada 3 atau lebih peserta didik yang kurang aktif dalam mempresentasikan hasil diskusi
5.	kesimpulan	Membuat kesimpulan dengan benar	Membuat kesimpulan dengan kurang tepat		Tidak membuat kesimpulan

d. Teknik Penilaian

Nilai : Jumlah benar x 5 **(Nilai Maksimal 100)**

BIOGRAPHY

A. Personal Identity
   1. Full Name : Azizah Nur Aeni
   2. NIM : 1917402226
   3. Place / Date of Birth : Purbalingga /24 March 2001
   4. Address : Kemangkon Village RT 02/01
   5. Father's Name : Edi Kuatno
   6. Mother's Name : Muslinah

B. History of Education
   1. SD Negeri 1 Pandansari, graduated: 2012
   2. MTs Negeri 3 Purbalingga, graduated: 2015
   3. SMK Negeri 1 Purbalingga, graduated: 2018

C. Experience Organization
   1. EASA (English Arabic Student Association) UIN SAIZU 2020

Purwokerto, 23 November 2023

Azizah Nur Aeni