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Integration of Science and Religion in Science and Social Studies Learning: Qualitative Study of Character Education in Elementary Schools

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Abstract
Holistic education balances cognitive, affective, and spiritual aspects. The integration of science and religion in science learning is one strategy to achieve this balance in students. This study aims to determine the integration of science and religion in science learning for sixth-grade students at SDIT Alam Nurul Islam Dua Ngawi. This study used a descriptive qualitative approach. Informants in this study included the principal, curriculum coordinator, class teachers, and sixth-grade students. Data collection was conducted through interviews, observation, and documentation. The results showed that integration was implemented with a holistic approach that began with religious-based opening lessons such as reading Al-Masurat, Friday prayers, and selected hadiths, followed by the delivery of lesson materials. In delivering the material, teachers provided reinforcement of Islamic values. Thus, from these learning activities, students not only gained general knowledge, but also religious knowledge and character building. This integration had a positive impact on improving students' understanding of science concepts and character development. Despite this positive impact, teacher training is still needed to develop creative and integrated learning tools for comprehensive holistic implementation.
Keywords : Integration of Science and Religion; Holistic Learning.

Abstrak
Pendidikan holistik yang menyeimbangkan aspek kognitif, afektif, dan spiritual. Integrasi sains dan agama dalam pembelajaran sains merupakan salah satu strategi untuk mewujudkan keseimbangan tersebut pada siswa. Penelitian ini bertujuan untuk mengetahui integrasi ilmu pengetahuan dan agama dalam pembelajaran sains bagi siswa kelas 6 di SDIT Alam Nurul Islam Dua Ngawi. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Informan dalam penelitian ini meliputi kepala sekolah, koordinator kurikulum, guru kelas, dan siswa kelas 6. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa integrasi diimplementasikan dengan pendekatan holistik yang diawali dengan pembelajaran pembuka berbasis keagamaan

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seperti pembacaan Al-Masurat, salat Jumat, dan hadits terpilih, dilanjutkan dengan penyampaian materi pelajaran. Dalam penyampaikan materi, guru memberikan penguatan nilai-nilai Islami. Jadi, dari kegiatan pembelajaran ini, siswa tidak hanya memperoleh pengetahuan umum, tetapi juga pengetahuan agama dan pembentukan karakter. Integrasi ini berdampak positif pada peningkatan pemahaman siswa terhadap konsep sains dan pengembangan karakter. Terlepas dari dampak positif ini, pelatihan guru masih dibutuhkan untuk mengembangkan perangkat pembelajaran yang kreatif dan terintegrasi untuk implementasi holistik secara komprehensip.
Kata kunci: *Integrasi Sains dan Agama; Pembelajaran Holistik.*

INTRODUCTION

Islam is known as a religion that does not separate spiritual values and knowledge (Ramadhani et al., 2020). This is evident in the Quran, which contains approximately 750 verses that motivate Muslims to empower their intellectual potential to acquire knowledge as a means of life. Islam is not merely a religion that emphasizes worship; it also requires its followers to always be motivated to study the knowledge available in the universe. The integration of religion and science is seen as a process of reconciliation and understanding between the various elements within it. Therefore, it can produce two distinct dimensions that then achieve harmony. The integration of religion and science essentially aims to uphold Islamic law as it has existed since the beginning of time (Alfa et al., 2025), but it also serves as a manifestation of the tension between Islam and science (Gani et al., 2023).

The integration of science and religion is an essential part of education that should begin in elementary school (Fitri et al., 2024). Elementary school students find the process of character analysis quite easy (Nuri et al., 2026). The integration of religion and science in education will help students understand scientific principles from an early age and will also help them understand science and technology combined with positive (Islamic) character traits. As a result, students are able to balance their religious knowledge and academic pursuits. Religion and science are presented as two sides of a coin, each with a unique function and closely intertwined.

Science is one of the subjects at the elementary school level that studies life in the universe, both about the process of creation of the universe, the process of creation of living things, the process of life of living things, the process of human interaction with other humans, the process of interaction between humans and God, and the process of human interaction with other living things, and also studies about the process of human life both from economic, social, and cultural aspects (Dwi et al., 2025). Science in elementary schools

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emphasizes more on understanding the concepts of science and social sciences, so that through learning science students are able to understand materials about the life of living things, the universe and also social life in society. So it can be said that learning science in elementary schools is an activity of instilling knowledge about the process of socialization with the surrounding community.

Research on the integration of religion and science is not a new topic. Numerous articles, research results, and written works have discussed integration and science. The researcher will categorize and present key points from the research conducted over the past three years. First, the study of the integration of religion and certain figures in science. Furthermore, from the perspective of M. Amin Abdullah, this research provides a strengthening perspective on the integration of religion and science, demonstrating that both are powerful and essential for reading religious texts contextually and humorously. We believe that a deeper understanding of science can lead to a reinterpretation of religious education, so that it is not based on dogma (Syamsurizal & Dewi, 2026). Furthermore, it can foster a constructive dialogue between the two and help them develop a holistic approach that considers religion and science as two paths that can be very helpful in the search for truth, encouraging adaptation and critical thinking in understanding the world.

Second, the integration of religion and science in the study of the Qur'an, or tafsir. In addition, the integration of religion and science in the tafsir ilmi of the Ministry of Religious Affairs of the Republic of Indonesia emphasizes that the paradigm of integration of religion and science is used to improve the construction of integration. Research findings show that tafsir ilmi is one form of implementation of the integration of religion and science that is deductive-confirmative. The integration of religion and science in tafsir ilmi functions as a theological foundation, while theology serves as a bridge between the text of the Qur'an and the outside world through the study of tafsir and science. According to the Metaphysical Side, the majesty of Allah SWT, the values of monotheism, science, and the caliphate have an integrated relationship and function as a tool for developing ethical values (Faizin, 2017).

Third, forms of integration of religion and science into the educational process in schools. On the other hand, science-based integration of Islam and science in the topic of the creation of the universe and the solar system explains that science education in the material of the universe and the solar system is related to Islamic studies. In addition, science education integrated with religion can increase students' knowledge so that they can develop their diversity skills (Rahmawati & Bakhtiar, 2019). Fourth, the integration of science and

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religion (Islam) in the Islamic education curriculum at Islamic Religious High Schools (PTKI), among others, explains that the integration of science and religion is carried out by incorporating Islamic principles into the general curriculum taught in schools, so that students have comprehensive knowledge and can apply it in everyday life (Nazir Karim et al., 2023).

Based on the description above, the researcher was pleased to conduct research at SDIT Alam Nurul Islam Dua Ngawi. This is because the school strives to integrate religious teachings into all its activities, including classroom learning. The school also integrates religious teachings into every aspect of school life, including classroom learning. This aligns with the school's goal of developing pious, scholarly, and leader-oriented students (Darmanto, 2019).

The purpose of this study is to analyze the relationship between religion and science in sixth-grade science learning. Through this integration activity, it is hoped that teachers will be able to bridge the gap between religious beliefs and knowledge in the classroom, thereby producing students who are knowledgeable and possess strong character. Integrating religion and science in learning will provide students with opportunities to learn science and technology based on faith and piety.

RESEARCH METHODS

In this study, the researcher employed a qualitative approach that focuses more on understanding the processes and outcomes of a particular activity rather than merely emphasizing the final results (Creswell, 2018; Sugiyono, n.d.). The type of research used is qualitative research, which concentrates on examining issues and existing working methods. The subject of this study is the IPAS at SDIT Alam Nurul Islam Ngawi. This research was conducted from September to November 2024.

The data sources used in this study are divided into two categories: primary data and secondary data. Primary data resulted from in-depth interviews with the principal, curriculum vice principal, class teachers, and sixth-grade students, as well as direct observation during classroom learning activities. Secondary data were obtained through important documents and notes, such as curriculum documents, teaching modules, and literature reviews relevant to the research (Darmanto, 2019). These informants were selected using a purposive sampling technique, tailored to the research focus.

The stages of this research include the pre-field stage, field stage, data analysis stage, and report writing stage. The data collection techniques used in this study were interviews,

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direct observation, and documentation (Fatmawati et al., 2025; Nuri & Setyo, 2025). Wawancara semi terstruktur dilakukan dengan Kepala Sekolah, Koordinator Kurikulum, dan Guru kelas dan guru pendamping kelas 6 untuk mendapatkan data yang menyeluruh mengenai pelaksanaan integrasi sains dan agama dalam pembelajaran IPAS.
Non-participant observation conducted during the science learning process at SDIT Alam Nurul Islam Ngawi grade 6. The observation process focused on the integration of Islamic values with science. Data were taken from describing learning routines and practices and linked to a holistic approach. The validity technique (Qomaruddin & Halimah, 2024) of data through triangulation of sources and methods, namely by comparing data obtained through interviews and observations, addressing the ongoing learning process and peer discussions aimed to sharpen the objectivity of the analysis.

RESULTS AND DISCUSSION

Based on the findings of this study, the integration of Islamic values with science in elementary schools is a manifestation of daily learning practices and habits. Interviews with class teachers revealed that each subject is integrated with verses from the Quran and hadith relevant to the material (in this case, science). During the learning process, teachers actively link Islamic values to students' social lives. This is reinforced by the teaching module documents, which include the integration of Islamic values in each competency to be delivered.

The integration of religious values in learning is an educational process oriented toward Islamic values, encompassing religious values, akhlak, ethics, and aesthetics as efforts to develop spiritual intelligence, personality, character, and noble conduct. This integration is not solely the responsibility of Islamic religious education preachers, but also the responsibility of society as an integral part of life (Ramadhani et al., 2020).

The consistent integration of religion and science will yield valuable outcomes in utilizing knowledge possessed by individuals with spiritual inclinations to face life's challenges. Therefore, Islam will no longer be perceived as a rigid religion, but rather as a humanistic religion—one that can adapt to changing times without compromising its teachings (Solichin et al., 2022).

Indeed, the integration of religion and science refers to the harmonious relationship between empirical evidence drawn from the Qur'an and established scientific concepts. This linkage brings clarity to their interconnection. The goal is not only to reinforce Islamic

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principles but also to provide a foundation for understanding new concepts. Thus, the Qur'an functions as the primary source of guidance for exploring emerging knowledge. Relevant activities include analyzing Islamic principles in relation to general knowledge or examining contemporary issues from social, political, and economic perspectives to generate insights that align with religious teachings. In this way, knowledge from the Qur'an serves as an alternative framework and a practical guide for addressing both beliefs and real-world problems.

In IPAS education, integration serves to bridge the gap between general science and religious knowledge, gradually narrowing and ultimately unifying these two domains. As the Qur'an already contains scientific information, IPAS can be viewed as the systematic development of scientific knowledge rooted in Qur'anic revelation.

Table. 1 Integration of Science and Religion in IPAS Material in sixth grade Elementary School

No	Scienece Topic	Religious Topic	Qur'anic Verse	Conslusion
1.	How does our body move?	Process of Human Creation	Q.S. Al Mu'minun verses 12–14; Q.S. Al Anbiya verse 8; Q.S. Al Ihsan verse 2	Humans are created as the most perfect beings among all creatures. The process of their creation requires a long period. Humans are created with the purpose of maintaining the continuity of life in the universe.

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2.	Stories of Indonesia	The importance of jihad and struggle; Training patience and perseverance in facing difficulties; Resistance against injustice	Q.S. Al Baqarah verse 190; Q.S. An Nisa verse 75; Q.S. Al Baqarah verses 155–157; Q.S. Al A'raf verse 137; Q.S. Al Hajj verse 78; Q.S. An Nisa verse 95	Islam strongly condemns injustice; therefore, as Muslims, we must strive to resist injustice.
3.	Traveling Around the World	Islamic history; Signs of the greatness of Allah SWT	Q.S. Al Ghafur verse 82; Q.S. Yusuf verse 109	To understand the signs of the greatness of Allah SWT, it is necessary to explore the universe, which can be done through studying world history.
4.	Indonesia and the Global Community	Amar Ma'ruf Nahi Munkar; Global responsibility	Q.S. Ali Imran verse 110; Q.S. Al Baqarah verse 208	Islam is a religion that upholds peace and was revealed to prevent division among humankind, as all humans are essentially brothers, being creations of Allah SWT.

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5.	Exploring the Earth and Outer Space	The solar system and the universe	Q.S. Ar Rahman verse 5; Q.S. Yasin verse 40	The solar system within the universe is evidence of the greatness of Allah SWT. It contains numerous elements that move in their respective orbits, making collisions between them highly unlikely.
6.	Alert! Will Energy on Earth Run Out?	Being economical and not wasteful; Preserving the environment	Q.S. Al A'raf verse 31; Q.S. Al Baqarah verse 205	Islam encourages its followers to be economical, especially in conserving energy, as energy is an essential element in human life on Earth.
7.	Our Earth is in Danger	The role of Khalifah	Q.S. Ar Rum verse 41; Q.S. Al Baqarah verse 30	Humans are created as Khalifah on Earth, with the responsibility to preserve and protect it from destruction.

Based on the table above, it shows that the integration pattern between Islamic values and the subject of science, where each learning achievement is continuously integrated with the relevant Quran and Hadith. Of the seven materials presented, there are several patterns, the first: creation-based, the material presented is about the human body, the solar system, which is connected to the verses of the Quran as a form of the greatness of Allah SWT.

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Second: social and ethical integration, through the material of history, society and energy which is connected to amar ma'ruf nahi munkar and frugal living, a form of learning to shape the social character of students. Third: the role of humans as caliphs, the material presented is about the environment and the earth, and can be interpreted as a form of trust to protect and preserve this universe.

The patterns described above demonstrate that integration is implemented as a form of scientific concept through Islamic values, so that the learning delivered is meaningful and enjoyable. This is a manifestation of the model's ability to consistently develop students' cognitive competencies (in this case, to strengthen students' spiritual and affective). In other words, this integration concept contributes to holistic learning goals, where elementary school students are able to understand two concepts simultaneously: Islamic values and general knowledge, as material for reflection on responding to this world.

The coherence between science and religion at the elementary school level can be applied in the form of: science matter integrated with religious matter (integrating general subject matter with religious subject matter), namely inclusive Islamic values with the delivery of science learning, or vice versa, religious matter integrated with science matter, namely integrating religious subject matter with general subject matter (Ramadhani et al., 2020), thus, in order for every student to have creative thingking skills, students" creativity muts be trained from an early age (Sofiyan et al., 2024).

Research has shown that the integration implemented in elementary schools is able to reflect two patterns simultaneously. Observations and supporting documentation indicate that teachers not only integrate Quranic verses into the material but also connect natural phenomena as a learning medium to facilitate students' understanding of the values of monotheism.

IPAS instruction integrated with Islamic teachings effectively supports the three primary domains of education: cognitive, affective, and psychomotor. The cognitive domain involves intellectual processes such as understanding, applying, analyzing, and evaluating. The affective domain addresses emotions, attitudes, interests, and values. The psychomotor domain concerns physical skills and actions that emerge after students have acquired knowledge and experience (Chasanah & Mustaqim, 2023).

Based on the results of observations and interviews, information was obtained that in the learning process the teacher always inserts Islamic materials, the results of the interview are as follows: "every time I deliver material as a class teacher I consistently connect it with

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verses of the Koran, so that students understand that the material being studied is also written in the Koran". This is supported by the results of observations through field notes that: "the class teacher wrote the letter Almu'minun verses 12 to 14 on the board before delivering material about the human body, and the next stage the students were instructed to read and understand the meaning contained therein". By understanding this connection, students will have a humble character embedded in themselves, because they know the greatness of Allah SWT's creation.

The curriculum implemented in elementary schools is designed and adapted to a relevant component structure, embodying the integration of religious and scientific values. This educational component is guided by the curriculum of the Ministry of Primary and Secondary Education, with a religious education component encompassing faith, morals, and worship. This integration reflects the fact that knowledge and Islamic values are a complementary and inseparable whole. This aims to develop academically competent students who can become role models in their communities.

More deeply, the natural and skills components strengthen integration. Nature-based learning can transform the environment into a laboratory for students to develop independence and social skills, while also serving as a platform for connecting religious values through real-life events they observe. In other words, overall, this curriculum serves as a framework for directly connecting every aspect of learning, not just within the classroom.

The integration is implemented through a holistic approach, which is an effort aimed at educating each student across all dimensions of education, including spirituality, morality, imagination, intellect, culture, aesthetics, emotions, and physical aspects. This approach helps students achieve an understanding of their relationship with God, which is considered the ultimate purpose of human existence. Holistic education emphasizes not only the acquisition of knowledge but also the ability to connect that knowledge with other domains, allowing for more meaningful learning (Abidin et al., 2024). In this context, the holistic approach in learning views students as whole individuals consisting of the mind (cognitive), feelings (emotional), body (physical), soul (spiritual), and social relationships.

Ustadzah Diyan, as the Grade 6B Homeroo Teacher, explained in an interview: "*In the learning process, we always try to include religious materials. For example, in the topic Will Energy Run Out?, we incorporate verses from the Al-Qur'an that are relevant to the theme. We also explain the importance of living economically and using energy wisely. The goal is to instill positive character values such as being economical*." This statement

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demonstrates that integrating Islamic values into science learning is intentional, with teachers selecting Quranic verses relevant to the material and translating them into character values meaningful to students in their real lives. This aligns with research findings that demonstrate the implementation of the concept of science and religion integration at the elementary school level.

In the material Emergency!, Is it true that Earth's energy will run out? It is integrated into the Qur'an, Surah Al A'raf verse 31, which explains that we are forbidden to be excessive, including in the use of energy. We must be wise in using energy, so that the available energy does not run out quickly. In addition, excessive behavior is also prohibited in Islam. Through this pattern, students not only understand the importance of saving energy in science, but also connect it with relevant Islamic values.

The implementation of science and religion integration is not limited to Grade 6 but is applied across all grade levels, as stated in the school's curriculum documents. Learning activities are consistently integrated with Islamic values to ensure that students become familiar with these values and are able to practice them in their daily lives. This is supported by an interview with Ustadzah Anis, the Curriculum Coordinator, who stated that "*the school curriculum is designed by integrating Islamic values, as this is an Islamic elementary school and reflects the expected graduate profile of being sholeh, ilmuwan, and pemimpin. To achieve this goal, the curriculum is carefully structured to align with the school's vision*."

The integration of science and religion in sixth-grade science learning went well. The learning activity began with congregational Dhuha prayer, followed by reciting the Quran and conveying positive messages based on Quranic verses and hadiths relevant to the learning theme. The core activity delivered the lesson material, incorporating Islamic values into each theme. These values were not only conveyed as messages but also practiced in every activity at school and at home. In the closing activity, the teacher provided a reflection on the theme that had been studied and conveyed the message to always remember Allah in everyday life. The pattern of these three phases represents a learning design that consistently contains dimensions of religion and science from the beginning of the lesson until the final session.

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Figure 1. Murojaah of verses about saving energy

The figure above illustrates the implementation of a holistic approach in learning. Students directly study verses from the Al-Qur'an that are relevant to the topics being learned. The learning activities are conducted in an outdoor setting, with the aim of bringing students closer to nature and allowing them to directly observe the beauty of Allah SWT's creation. Through this experience, students develop an awareness of their own smallness before Allah SWT, which helps them avoid arrogance. In addition to fostering admiration for Allah SWT's creation, these activities also instill values such as humility, tawakal, and being economical.

Ustadzah Azizah, as the Grade 6A Homeroom Teacher, stated in an interview: "*Learning activities are designed to actively involve students in every aspect of the process. When students are directly engaged, they find it easier to understand the material, and they also enjoy the learning experience, which helps achieve the learning objectives. Throughout the learning activities, we always try to incorporate Islamic values, so that students not only gain general knowledge but also develop Islamic values. In other words, we integrate Islamic values into every learning activity. As an Islamic elementary school, all learning activities must be grounded in Islamic values*."

Based on the explanation above, it can be understood that the integration of Islamic values is implemented across all learning activities, both inside and outside the classroom. This practice is rooted in the school's identity as an Islamic elementary school, where every

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learning activity is based on religious values. In other words, the integration of religion and science is carried out comprehensively throughout the entire learning process.

Figure 2. Science practice

The figure above shows that students are engaged in science practice activities. This is intended to help them understand the material more directly through hands-on experience. Within a holistic approach, project-based activities are one of the key strategies for fostering critical thinking and a sense of responsibility. Through such projects, students learn to take ownership of the tasks assigned to them. In addition, project activities encourage creativity, as students are required to complete their work in accordance with the given guidelines.

Ustadzah Robikah, as a member of the Grade 6 psychology team, explained that "*students who are directly involved tend to be more responsible compared to those who only receive information. When students are involved, they feel trusted to carry out the task. As a result, they put in their best effort to complete what has been assigned to them. This is very beneficial for students' emotional development, especially considering that Grade 6 students are in the early adolescent phase, where emotional stability is still developing. Through project activities, students can gradually learn to manage their emotions and become more responsible*." This statement aligns with Kolb's argument that learning is effective when students are actively involved (Marwah et al., 2025). They not only receive knowledge but also actively engage in real-world practice. This involvement trains students' cognitive abilities and instills character values. This also aligns with Vygotsky's theory that fosters student collaboration through social interaction (Aprianti et al., 2025).

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This study provides a positive contribution, demonstrating that the integration of religion and science implemented in sixth grade is understood as a means of character building in students, creating a learning environment internalized through their real-life learning experiences. This contribution lies in the fact that when students are given space to actively engage within an Islamic value framework, their motivation to learn increases, and positive character is also formed as a result of the established learning outcomes. Thus, the integration of science and religion is a relevant alternative for educational development in Indonesia, particularly in elementary schools.

CONCLUSION

The integration of religion and science in science learning in grade 6 of SDIT Alam has been implemented in every learning session both inside and outside the classroom, where this holistic approach involves student activity, so that learning is more meaningful in both the cognitive, affective and psychomotor domains. This research contributes positively to integrative education, especially in elementary schools, by integrating the cognitive, affective and monotheistic domains in science learning. The purpose of learning is not only to convey knowledge, but also as a means of forming character with Islamic values.

More profoundly, this integration of religion and science makes it easier for teachers to present material connected to ethical and religious values. As a result, students are able to demonstrate environmental stewardship and develop responsibility, a result of the integrated learning process.

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