



Teachers' perception and challenges in integrating islamic values (islamic integration) in natural and social sciences learning at MI Plus Al Falah Banjarmasin

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ABSTRACT

This study aims to analyze teachers' perceptions and identify challenges faced in integrating Islamic values (Islamic Integration) into Natural and Social Sciences (IPAS) learning at MI Plus Al Falah Banjarmasin. The integration of Islamic values in IPAS learning is a crucial issue in the implementation of the Independent Curriculum because it is not only oriented towards mastery of knowledge, but also towards character building and spiritual strengthening of students. This study uses a descriptive qualitative approach with data collection techniques in the form of interviews, open-ended surveys, and literature studies. Research informants were selected through purposive sampling, namely teachers involved in IPAS learning and the implementation of the Independent Curriculum and the school principal. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that teachers have a very positive perception of the implementation of Islamic Integration in science and science learning. Teachers believe that the integration of Islamic values can improve students' understanding of the relationship between science and Islamic teachings, while strengthening their religious character. The implementation of integration is carried out by linking science and science material with relevant verses of the Quran and hadith, especially on material related to living things and natural phenomena. However, the study also found several major challenges, namely teachers' limited knowledge of the concept of science and Islam integration, difficulty in finding appropriate evidence for science and science material, and the unavailability of teaching modules and learning tools based on Islamic Integration. On the other hand, the support of madrasah principals and the flexibility of the Independent Curriculum are supporting factors that strengthen the implementation of this integration. This study concludes that the successful implementation of Islamic Integration in science and education learning is influenced not only by positive teacher perceptions, but also by the availability of learning tools, professional training, and ongoing institutional support. Therefore, programs to strengthen teacher competency, develop integrated teaching modules, and develop more systematic madrasah policies to support Islamic values-based science and education learning are needed.

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INTRODUCTION

Islamic basic education in the Independent Curriculum era is no longer solely oriented toward achieving academic competencies, but also directed toward character development and strengthening students' spiritual values holistically. In the context of Islamic elementary schools (MI), the learning process ideally integrates knowledge, skills, and Islamic values so that students do not view science and religion as two separate entities. The paradigm of integrating science and religion is a hallmark of contemporary Islamic education, which strives to build a balance between students' intellectual, emotional, social, and spiritual intelligence (Suciati et al., 2022; Sutiana & Nugraha, 2025).

The implementation of the Merdeka Curriculum has restructured learning in elementary schools and madrasahs, including the introduction of Natural and Social Sciences (IPAS) through the integration of the former Natural Sciences (IPA) and Social Sciences (IPS) subjects. This integrated subject is intended to promote contextual learning experiences that encourage students to analyze and solve problems encountered in everyday life. As a result, learners are expected to develop a comprehensive understanding of the interrelationships among natural, social, cultural, and environmental phenomena (Sanjaya & Fikriyah, 2025).

Within Islamic education, IPAS provides valuable opportunities to connect scientific knowledge with Islamic teachings. Topics discussed in IPAS, including the origin of the universe, environmental stewardship, social interaction, social responsibility, and the sustainable use of natural resources, are closely aligned with principles found in the Qur'an and Hadith. Consequently, integrating Islamic values into IPAS learning enables teachers to foster students' understanding of tawhid, moral responsibility, trustworthiness, social concern, and environmental ethics alongside scientific literacy (Imamah, 2025; Munfarida, 2026).

The importance of integrating Islamic values into classroom learning has become increasingly evident in response to the rapid advancement of technology and globalization. Although digital transformation has expanded students' access to information, it has also introduced challenges related to moral development and character formation among primary school learners. Declining social empathy, greater exposure to inappropriate digital content, and the weakening of religious value internalization highlight the need for educational approaches that promote not only cognitive achievement but also the cultivation of students' religious character (Puspitasari & Saputra, 2024; Ramadani & Wahyuni, 2025).

Consistent with these educational challenges, recent studies have increasingly emphasized the integration of Islamic values with science learning across different educational contexts. Sahil et al. (2024) Consistent with these educational challenges, recent studies have increasingly emphasized the integration of Islamic values with science learning across different educational contexts.

Similarly Purwaningatmaja (2023) demonstrated that incorporating Islamic values into science instruction in madrasahs strengthens students' religious character and makes scientific content more meaningful in relation to their everyday experiences. This suggests that connecting scientific concepts with Islamic teachings facilitates deeper understanding and improves the relevance of classroom learning.

At the primary education level, the development of Islamic value-based teaching resources has also received growing scholarly attention. Arofah & Suhardi (2024) developed science teaching materials that successfully combined scientific content with religious values, demonstrating their effectiveness in supporting both conceptual understanding and character development. Likewise, Zumrotun et al. (2025) emphasized that elementary school teachers require integrated instructional materials that enable holistic learning while meeting the educational objectives of the Merdeka Curriculum. However, the implementation of the integration of Islamic values into learning has not been fully optimal. Although the Merdeka Curriculum encourages contextual and values-based learning, many teachers are still insufficiently prepared to systematically integrate Islamic values into IPAS due to limited competencies, teaching resources, and professional training. Various studies show that teachers still face several obstacles in integrating Islamic values into general subjects. Astuti (2023) explains that one of the main challenges in the Independent Curriculum is teachers' limited understanding of strategies for integrating religious values into learning materials. This condition impacts the quality of integration implementation in the field.

From a teacher perspective, perceptions of the integration of Islamic values are a crucial factor influencing the success of learning implementation. Research by Alharbi (2025) shows that positive teacher perceptions of the integration of Islamic education into science learning contribute to increased motivation and creativity in designing meaningful learning. Conversely, weak perceptions can lead to integration being carried out formally and failing to address the substantive aspects of learning. This finding aligns with research by Jumiaty (2026), which asserts that perceptions of the profession and learning influence teachers' self-efficacy in carrying out their professional duties. Therefore, teachers' perceptions of Islamic Integration are an important aspect to study because they can influence their readiness, creativity, and effectiveness in implementing the integration of Islamic values in science and science learning.

Similar findings were also seen in research by Yusnaldi & Karim (2025), which revealed that elementary school teachers had a positive view of the development of learning tools that integrate social and religious values. However, they still faced difficulties in developing media, teaching materials, and assessments that could systematically accommodate this integration. This indicates that conceptual and technical support for teachers is still critical.

Studies on teachers' perceptions of the integration of Islamic values have also been found in other fields of study. Putri et al. (2024) and Rolis et al. (2024) showed that teachers responded positively to learning instruments that integrated Islamic values, but still faced challenges in practical implementation and developing appropriate learning tools. These research results indicate that positive perceptions do not necessarily translate to ease of implementation in the classroom.

In madrasah environments, curriculum integration is one of the key characteristics that distinguishes them from public schools. Basri & Abdullah (2024) explain that the construction of an integrated Islamic school curriculum places the integration of religious values as the foundation of all learning activities. Furthermore, Sumadi & Huda (2025) emphasize that the success of integrative learning depends heavily on teachers' ability to translate Islamic values into concrete and contextual learning experiences.

MI Plus Al Falah Banjarmasin, an Islamic educational institution implementing the Independent Curriculum (Kurikulum Merdeka), has interesting characteristics to examine in the context of integrating Islamic values into science and science learning. As an institution focused on strengthening religious education while simultaneously mastering modern science, this madrasah is expected to develop learning practices that harmoniously integrate both aspects. However, the extent to which teachers perceive the importance of integrating Islamic values and the challenges they face in implementing it still require further study.

A review of the existing literature indicates that previous studies have predominantly examined the development of instructional materials, curriculum integration practices, and

students' perspectives on incorporating Islamic values into learning (Maulana, 2025; Putro, 2026; Zulkarnain et al., 2025). In contrast, limited attention has been given to investigating teachers' perceptions and the challenges they encounter when integrating Islamic values into IPAS instruction at the elementary madrasah level, particularly within the implementation of the Merdeka Curriculum. Addressing this research gap provides the primary rationale for conducting the present study. Unlike previous studies that mainly emphasize teaching material development or curriculum implementation, this study specifically explores teachers' perceptions and implementation challenges in integrating Islamic values into IPAS within the Merdeka Curriculum at the madrasah level. This focus provides empirical evidence on teachers' readiness and institutional support, which remain underexplored in previous studies.

Accordingly, this study seeks to examine teachers' perceptions and explore the challenges they encounter in integrating Islamic values (Islamic Integration) into Natural and Social Sciences (IPAS) learning at MI Plus Al Falah Banjarmasin. From a theoretical perspective, the findings are expected to broaden scholarly discussions on the integration of science and religion in Islamic primary education while strengthening the conceptual framework of Islamic Integration in IPAS instruction. From a practical perspective, this study offers insights that may assist teachers, madrasah leaders, curriculum developers, and educational policymakers in improving the planning and implementation of IPAS learning that integrates Islamic values in a meaningful, contextual, and sustainable way.

RESEARCH METHODOLOGY

This research employed a descriptive qualitative design to gain an in-depth understanding of teachers' perceptions and the challenges they encounter when integrating Islamic values (Islamic Integration) into Natural and Social Sciences (IPAS) instruction at MI Plus Al Falah Banjarmasin. A qualitative approach was considered appropriate because it enables researchers to explore teachers' experiences, perspectives, beliefs, and instructional practices comprehensively in relation to the implementation of Islamic Integration within classroom learning. The study drew on both primary and secondary sources of data. Primary data were collected from IPAS teachers and the madrasah principal, whereas secondary data consisted of curriculum documents, teaching modules, instructional materials, and relevant scholarly literature concerning the integration of Islamic values in education. Participants were selected through purposive sampling based on predetermined criteria, including teachers who teach IPAS, have a minimum of one year of teaching experience, and actively implement the Merdeka Curriculum in the madrasah. Data were gathered through semi-structured interviews, open-ended questionnaires, and a review of relevant literature. The interviews were conducted to obtain detailed information regarding teachers' perceptions, classroom experiences, and the challenges they faced in integrating Islamic values into IPAS learning. The perception indicators included teachers' understanding of Islamic Integration, perceived importance, perceived benefits for students, readiness to implement integration, and attitudes toward its application in IPAS learning. The challenge indicators included teachers' conceptual knowledge, availability of teaching modules, ability to relate IPAS concepts to Islamic sources, institutional support, and access to professional development opportunities. The survey was conducted to obtain a general overview of teachers' views on the importance of integrating Islamic values in science learning, while a literature study was used to strengthen the theoretical basis and compare the research findings with the results of previous studies (Creswell & Creswell, 2017; Sugiyono, 2016). The open-ended survey responses were used to corroborate and enrich the interview findings by capturing additional opinions, confirming recurring issues, and identifying perceptions consistently expressed across participants.

Data were analyzed using the interactive model proposed by Miles et al. (2014), which consists of three interconnected stages: data reduction, data display, and conclusion drawing or verification. During the data reduction phase, information obtained from interviews, open-ended

questionnaires, and documentation was systematically organized, screened, and classified according to the objectives of the study. The refined data were then presented through descriptive narratives and thematic matrices, enabling the researchers to identify recurring patterns, relationships among categories, and the principal themes emerging from the findings. The researchers conducted open coding, grouped similar codes into categories, and synthesized them into broader themes representing teachers' perceptions, implementation practices, institutional support, and implementation challenges. The final stage involves drawing conclusions continuously by comparing data from various sources. To ensure the validity and reliability of the findings, the study applies techniques source triangulation and method triangulation, namely comparing the results of interviews, surveys, and documentation obtained from various informants. With these procedures, the research is expected to be able to produce credible, in-depth, and relevant findings in explaining teachers' perceptions and challenges in integrating Islamic values into science learning at MI Plus Al Falah Banjarmasin (Lincoln & Guba, 1954; Miles et al., 2014).

RESULTS AND DISCUSSIONS

Research Results

This study aims to identify teachers' perceptions and challenges in integrating Islamic values (Islamic Integration) into Natural and Social Sciences (IPAS) learning at MI Plus Al Falah Banjarmasin. Data were obtained through in-depth interviews with teachers involved in the implementation of the Independent Curriculum-based IPAS learning. The interview results showed that teachers have a very positive perception of the importance of integrating Islamic values in IPAS learning. Teachers stated that the implementation of Islamic Integration is a very important aspect because it is able to connect scientific concepts with Islamic teachings, making learning more meaningful for students. Teachers also believe that this integration can improve religious understanding while shaping students' character by linking learning materials with Islamic values sourced from the Qur'an and Hadith. This finding is evident from informants' statements that emphasize that the integration of Islamic values helps students understand the relationship between science and religion more fully.

Table 1. Teachers' perceptions of islamic integration in science learning

Aspect	Findings
The Importance of Islamic Integration	Very important
Understanding the concept of integration	Just understand
Influence on student character	Improving character and understanding of religion
Student response	Very good
Main benefits	Growing understanding of Islamic teachings

The research also shows that the integration of Islamic values into science and natural sciences learning has begun, albeit at a rudimentary level. Teachers integrate Islamic values by connecting science and natural sciences material with relevant verses from the Quran and Hadith. One example is when discussing living things, teachers relate it to the concept of creation from an Islamic perspective. Strategies used in learning include lectures, contextual examples, and discussions linking natural phenomena to the greatness of Allah SWT. However, teachers acknowledge that this integration has not been systematically incorporated into teaching modules or structured learning materials.

Table 2. Forms of implementation of islamic integration in science learning

Indicator	Findings
Linking material with the Qur'an and Hadith	It is already done
Learning strategies	Lectures, contextual examples, discussions

Indicator	Findings
Islamic Integration-based teaching modules	Not yet available
Implementation in learning	It has started to be implemented

Another finding related to the challenges of implementing Islamic Integration. Teachers revealed that the main obstacles they faced were a lack of knowledge regarding the concept of integrating science and Islam and the lack of teaching modules or specific guides that could be used as references. Furthermore, teachers still experienced difficulties in connecting specific science and education material with relevant Quranic or Hadith verses because such knowledge was not sufficiently acquired during their university education. Nevertheless, teachers demonstrated a high level of readiness to develop competencies in the integration of science and Islam. Interestingly, limited learning time was not considered a major obstacle to implementing this integration.

Table 3. Challenges in implementing islamic integration

Challenge	Information
Teacher knowledge	Still limited
Integrated teaching module	Not yet available
Mastery of supporting arguments	Still having trouble
Learning time	Not a major obstacle
Teacher readiness	Very ready

From an institutional perspective, the study found that madrasah principals strongly support the implementation of Islamic Integration. The Independent Curriculum is also considered to provide ample opportunity for teachers to integrate Islamic values into science and science learning. However, schools have not yet provided specific training or workshops related to the implementation of Islamic value integration in learning. Teachers hope for professional development programs in the form of training that can improve teachers' understanding and skills in designing Islamic Integration-based learning. Furthermore, improving supporting facilities and providing integrated learning tools are also considered crucial to bolster the effectiveness of future implementation. The absence of systematic training limits teachers' capacity to design integrated lesson plans, develop appropriate learning materials, and implement Islamic Integration consistently across IPAS learning activities.

Table 4. Teacher support and expectations

Aspect	Findings
Support from the head of the madrasah	Very supportive
Special training	Not yet available
Support for Independent Curriculum	Very supportive
Teacher's expectations	Training and competency improvement
Primary needs	Supporting modules and facilities

Discussion

The results of the study indicate that teachers have a very positive perception of the implementation of Islamic values in science learning. This finding aligns with research by Alharbi (2025), who found that elementary school teachers view the integration of Islamic education into science learning as an important approach for simultaneously building students' conceptual and spiritual understanding. The positive perceptions expressed by teachers in this study indicate an awareness that science and religion are not two separate entities, but rather complement each other in developing students' holistic competencies.

Research findings also show that the integration of Islamic values is believed to improve students' character and religious understanding. This supports the view of Hidayat et al. (2025), who explained that integrating Islamic values into general subjects can strengthen character education through a holistic learning approach. When students understand science concepts from

an Islamic perspective, the learning process not only results in mastery of cognitive concepts but also the internalization of moral and spiritual values.

In terms of implementation, teachers have attempted to connect science and natural sciences material with relevant Quranic verses and hadith. This practice demonstrates an integration process at the learning level, although it is not yet supported by systematic learning tools. This finding is similar to the research of Purwaningratmaja (2023) and Zulkarnain et al. (2025), which showed that madrasah teachers have generally implemented the integration of Islamic values in science learning by linking material to religious principles, but still face limitations in developing integration-based learning tools.

One important finding in this study is the lack of specific teaching modules or guidelines that teachers can use as a reference in implementing Islamic Integration. This situation supports the findings of Zumrotun et al. (2025), who found that elementary school teachers need integrated science and science teaching materials and learning tools to support more holistic learning. The absence of systematic tools has the potential to cause the implementation of Islamic value integration to depend on individual teacher abilities, resulting in varying quality of implementation.

Another challenge identified was teachers' limited knowledge in connecting science and science material with Islamic sources. These competency limitations may result in inconsistent integration practices, reducing the effectiveness of meaningful learning and causing Islamic values to be incorporated only superficially rather than systematically throughout IPAS instruction. This finding aligns with research by Astuti (2023), who stated that one of the main challenges in implementing the integration of Islamic education into the Independent Curriculum is teachers' low pedagogical and conceptual readiness. Even if teachers have positive perceptions, limited competency can hinder the process of transforming Islamic values into more in-depth and structured learning.

Interestingly, the teachers in this study demonstrated a high level of readiness to develop their competencies in the integration of science and Islam. The flexibility of the Merdeka Curriculum enables teachers to contextualize learning objectives, select relevant teaching materials, and design interdisciplinary learning activities that naturally integrate Islamic values into IPAS instruction. This demonstrates the presence of strong social and professional capital to support the successful implementation of Islamic Integration in the future. The support of madrasah principals and the flexibility of the Independent Curriculum are key contributing factors that can accelerate the development of learning based on the integration of Islamic values. These findings support research by Basri & Abdullah (2024) and Sumadi & Huda (2025), which assert that the success of an integrative curriculum is strongly influenced by institutional support and teacher capacity.

Theoretically, this research reinforces the concept of integrating science and religion, which positions learning as a means of simultaneously developing intellectual and spiritual aspects. Practically, the research findings imply that madrasahs need to develop ongoing training programs, develop Islamic integration -based teaching modules, and strengthen collaboration between teachers in developing learning strategies relevant to the characteristics of science subjects.

However, this study has several limitations. First, the number of informants was limited, making it unable to comprehensively describe the conditions of all teachers in the madrasah. Second, the study used only interview data, thus failing to combine classroom observation results with a more in-depth analysis of learning documents. Therefore, future research is recommended to involve more informants, use a more comprehensive case study approach, and develop evaluation instruments that can measure the effectiveness of Islamic Integration implementation on student learning outcomes and character.

CONCLUSION

Based on the research results, it can be concluded that teachers at MI Plus Al Falah Banjarmasin have a very positive perception of the importance of integrating Islamic values (Islamic Integration) in science learning. Teachers view this integration as being able to strengthen students' understanding of scientific concepts while simultaneously instilling Islamic values that contribute to the formation of religious character. The implementation of Islamic value integration has been carried out through linking science material with verses from the Qur'an and hadith, providing contextual examples, and explanations that connect natural and social phenomena with Islamic teachings.

However, the implementation of Islamic Integration still faces several challenges. The main obstacles identified include teachers' limited understanding of the concept of integrating science and religion, difficulties in connecting science and science material with relevant Islamic principles, and the lack of teaching modules and learning tools specifically designed for Islamic Integration. These conditions mean that integration implementation still relies on the abilities and initiative of individual teachers.

This research also shows that the support of madrasah principals and the flexibility of the Independent Curriculum are important supporting factors in implementing the integration of Islamic values in science and education. However, the lack of specific training or workshops related to Islamic integration is a pressing need. Therefore, madrasahs need to organize ongoing teacher competency development programs, provide integrated learning tools, and foster collaboration among teachers in developing innovative and contextual learning strategies. With these steps, the implementation of Islamic integration in science and education in madrasahs is expected to be more effective, systematic, and sustainable, supporting the achievement of holistic Islamic education goals.

Future research should focus on developing and validating a comprehensive instructional model for integrating Islamic values into IPAS learning that includes teaching modules, assessment instruments, and implementation guidelines for madrasahs. Practically, these findings can guide curriculum developers and madrasahs in designing integrated teaching modules, teacher training programs, and contextual learning resources that systematically combine scientific concepts with Islamic values. This research contributes to the development of integrative learning models by providing empirical evidence on teachers' perceptions, implementation challenges, and institutional support needed to strengthen Islamic Integration in madrasahs. Educational policymakers should formulate institutional policies that support continuous teacher professional development, the provision of Islamic Integration based learning resources, and regular monitoring to ensure sustainable implementation in madrasahs.

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