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INTEGRATING THE MONOTHEISM VALUE IN SCIENCE LEARNING USING THE "SA'ADAH" METHOD IN MI UNGGULAN NURIS JEMBER

Siti Hamidahtur Rofi'ah

IAI Al-Qodiri Jember, Jember, Indonesia

hamidahsauqi@gmail.com

ABSTRACT

The current phenomenon is that religion and science are separated from each other, if this continues to develop then what will happen is that there is a dichotomy of science so that a person will only be intellectually intelligent, he does not know God and the role of science is solely for practical purposes. The existence of a dichotomy between religious knowledge and science makes a person only intellectually intelligent, he does not know his God. Therefore it is necessary to inculcate religious values in learning general sciences including science, so that religion and science can go hand in hand. MI Unggulan Nuris Jember has a vision, mission and commitment to become an educational institution that seeks to integrate Islamic values in all aspects of student life in the school environment both intracurricularly and extracurricularly. This can be observed in learning activities that lead to an increase in the spiritual intelligence of students in science subjects. This study used a qualitative approach. This type of case study, data collection techniques in this study were carried out by several means of observation, interviews and documentation. Researchers used data analysis which was carried out interactively. According to Miles, Huberman, and Saldana, data analysis that is carried out interactively must go through a process of condensing data, presenting data and drawing conclusions. The validity of the data in this study used source triangulation and method triangulation. The results of the study show that MI Unggulan Nuris Jember uses the Sa'adah method (Sam'ah, Absoro and Af'idah) as a method of integrating the values of monotheism in science learning which is embodied in the vision, mission and madrasa program as well as the religious culture of the madrasa. At the operational level, the teacher integrates the value of monotheism in the Learning Implementation Plan. There are facilities and infrastructure such as mosques, labs and libraries that support the integration of monotheistic values in learning. The learning method used in integrating the value of monotheism in science learning uses lecture, discussion, question and answer, experiment and Tadabbur Alam methods.

Keywords: Integration, Unity Value, Science Learning and Sa'adah Method

INTRODUCTION

The Al-Qur'an and Hadith do not distinguish between Islamic religious knowledge and general sciences, what is in the Al-Qur'an is knowledge (Nata, 2005). The current phenomenon is that religion and science are separated from each other, if this continues to develop then what will happen is that there is a dichotomy of knowledge so that a person will only be intellectually intelligent, he does not know God and the role of science is solely for practical purposes (Rofi'ah, 2020). Therefore it is necessary to instill the principles of monotheism in the teaching of general sciences including science, so that religion and science can go hand in hand.

The word integration has the meaning of unification to become a complete or unified whole (Hartono, 2016). The approach of integrating Islam with science and technology places various disciplines (Islamic-Studies, Natural Studies, Social Studies and Humanities) that are interrelated so that they become one complete body of knowledge (Rofiah, 2021). Schools with an Islamic background are formal Islamic educational institutions that are appropriate in implementing an integrated learning process (Zain & Vebrianto, 2017). This integrated learning process can create a complete understanding by students in learning a lesson both in terms of scientific knowledge and also in terms of Islamic Religion (al-Qur'an) to form a generation that is Ulul Albab (Rahardjanto & Susilowati, 2018). Therefore, schools with an Islamic background should be able to implement an integrated learning process well.

There are two main bases in integrating religious values into education. First, the 1945 Constitution (Amendment version), Article 31, paragraph 3 states, "The government seeks and organizes a national education system, which increases faith and piety and noble character in the context of educating the nation's life, which is regulated by law" (Tahun, 1945). Second, article 31, paragraph 5 which states, "The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind". The two laws imply the integration of religious values in learning. The constitutional mandate proves that the purpose of education in Indonesia is not only to develop potential and educate, but also to form human beings with religious character.

The law above also implies the integration of religious values in learning. However, in reality, we see that schools today place more emphasis on inculcating concepts, formulas and theories, subjects and hours of study in schools are more dominated by the general sciences, while religious education is minimal, so that education in Indonesia gives the impression of secularism (Rofi'ah, n.d.).

The Al-Qur'an and Hadith actually do not distinguish between Islamic religious knowledge and general knowledge. What is in the Qur'an is knowledge. As he said in the letter Al-Imran verses 190-191:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْيَلِ الْأَيْلَبِ وَالنَّهَارِ لَاءِ ابْتِ لَأْوَلِ الْأَلْبِ. الَّذِينَ يَذْكُرُونَ اللَّهَ بِقِيمَةً وَقُعُودًا وَعَنِ
جُنُونِهِمْ وَيَنْفَكِّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا شَبَحَاتَكَ فَقِنَا عَذَابَ النَّارِ (الْأَمْرَانَ: ١٩١ - ١٩٠)

Meaning: Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding. Namely those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "O our Lord, you have not created this in vain, Glory be to You, so protect us from the torments of hell. (QS. al-Imran: 190-191) (Baraja et al., 2008).

The verse above shows that in fact the creation of the heavens and the earth by Allah with perfection and precision, the difference between day and night, light and darkness, the long and short span of time, are clear signs for those who have minds who know the oneness and power of God so that there needs to be a balance between religious knowledge and general knowledge (knowledge) so that one is happy in this world and in the hereafter.

Madrasah Ibtidaiyah is an educational institution under the auspices of the Ministry of Religion. The Madrasah Ibtidaiyah curriculum is the same as the Elementary School Curriculum, it's just that in MI there is a larger portion of Islamic religious education. In addition to teaching subjects as elementary schools, it is also supplemented with lessons such as: the Qur'an and Hadith, Monotheism, Fiqh, History of Islamic Culture and Arabic. According to the researchers, this is interesting, because at Madrasah Ibtidaiyah the inculcation of Islamic teachings is more effective than at Elementary Schools.

MI Unggulan Nuris Jember became the target of research because information revealed that MI Unggulan Nuris Jember was said to be superior because this MI often gets good achievements in various championship events and inter-school competitions both in academics and others. And more importantly, this school has a vision, mission and commitment to become an educational institution that seeks to integrate Islamic values into all aspects of student life in the school environment, both intracurricular and extracurricular.

METHOD

This study uses a qualitative approach that aims to understand (understanding) the meaning of behavior, symbols and phenomena (Creswell & Creswell, 2017). This type of research uses a case study, which is a study that is comprehensive, intense, detailed and in-depth and seeks to examine more contemporary, contemporary problems or phenomena (Creswell & Creswell, 2017). The educational institution in this research is MI Unggulan Nuris Jember.

The informant determination technique used in this research is the purposive sampling technique. While the informants in this study were: heads of educational institutions, structural administrators of educational institutions, teachers and students in both educational institutions. Data collection techniques use several techniques, one of which is observation, interviews, and documentation. From these three techniques some data will be obtained about

integrating monotheism values in science learning using the "sa'adah" method at MI Unggulan Nuris Jember.

Researchers used data analysis which was carried out interactively. According to Miles, Huberman, and Saldana, data analysis that is carried out interactively must go through a process of condensing data, presenting data and drawing conclusions. The validity of the data in this study used source triangulation and method triangulation.

RESULTS AND DISCUSSION

Integrating monotheism values in science learning requires the right method so that the goals of educational institutions in integrating Islamic values can be achieved.

The method of integrating Islamic values in learning science at the Nuris Jember Superior MI is "SA'ADAH" as conveyed by the Head of the Nuris Jember Madrasah MI, Mr. Subandi.

"The concept/learning method at MI Unggulan Nuris is known as "SA'ADAH" which stands for "Sam'ah, Absoro, and Afidah". Sam'ah means hearing, meaning that before or during learning students are heard verses of the Qur'an through tape or when the teacher explains the material inserted with verses of the Koran. Absoro means vision, meaning a learning method by writing, this was developed by the teacher. Af'idah means Heart/Inner, meaning that if students have faith, they will easily accept the subject matter. This method is taken from the Al-Qur'an letter An-Nahl verse 78. The aim is to produce a generation that excels in science and technology and imtak" (Subandi, Interview, 17 February 2020).

Based on the analysis of the MI Unggulan Nuris Jember vision document that this madrasa integrates Islamic values in the form of the value of monotheism in science (science) which reads "The realization of human beings who excel in the field of science, faith, piety and morality for the glory of Islam and the ideals of independence of the nation and state".

Students at MI Unggulan Nuris Jember carry out the Daduhazma program as an implementation of the Sa'adah method every day from 06.45 to 07.15 which is guided by the murobbi of each class. This is emphasized more in the Tahfidz program (Daduhazma Activities, Observation, 18 February 2020).

When wanting to carry out teacher learning at Nuris Jember's superior MI, they are required to make a lesson plan that is integrated with Islamic values as explained by the deputy head of the Nuris Jember's MI curriculum, Mrs. Nining Wulandari.

"Before learning takes place the teacher should prepare the lesson plan first, when there is scientific material such as material about the creation of the universe, the teacher traces the verses of the Koran related to this material as in QS Lukman verse 10" (Nining Wulandari, Interview, 17 February 2020).

Each teacher, including the class teacher, makes a syllabus and lesson plan long before the lesson takes place according to the class taken.

The learning method used in science learning that integrates Islamic values at the Nuris Jember Superior MI is the method of lecture, discussion, question and answer, experimentation and natural tadabbur as conveyed by Mrs. Putri Adi Abdul Haris as the teacher at the Nuris Jember Superior MI.

"When learning the learning methods used to integrate the value of monotheism in science material, I usually use lecture, discussion, question and answer, experiment and tadabbur nature methods" (Putri Adi Abdul Haris, Interview, 24 February 2020).

Based on the results of interviews, observations and documentation, it can be concluded that the method of integrating the values of monotheism in science learning at MI Unggulan Nuris Jember uses the "SA'ADAH" method which stands for "Sam'ah, Absoro, and Afidah". Before learning the teacher is required to make a lesson plan that is integrated with Islamic values. When learning takes place the learning method used in integrating the value of monotheism in science material uses lecture, discussion, question and answer, experimentation and natural tadabbur methods.

Integrating monotheism values in science learning at MI Unggulan Nuris Jember with the "SA'ADAH" method which stands for "Sam'ah, Absoro, and Afidah". Before learning the teacher is required to make a lesson plan that is integrated with Islamic values. When learning takes place the learning method used in integrating the value of monotheism in science material uses lecture, discussion, question and answer, experimentation and natural tadabbur methods.

The findings of the research method of integrating the values of monotheism in science learning at the Nuris Jember Islamic Junior High School are discussed with the following theory:

a. The theory put forward by Novianti Muspiroh about how to integrate Islamic values into learning Science is that teachers integrate Islamic values into learning Science by dividing it into four levels namely: conceptual, institutional, operational, and architectural levels. At a conceptual level, the integration of values into learning can be realized through the formulation of the school's vision, mission, goals and programs. As for institutionally, integration can be realized through the formation of an institution culture that reflects a blend of values and learning. Meanwhile, at the operational level, curriculum and extracurricular designs must be mixed in such a way that the fundamental values of religion and science are coherently integrated. Meanwhile, architecturally, integration can be realized through the establishment of a physical environment based on science and technology, such as complete religious facilities, adequate laboratory facilities, and a library that provides complete religious and general science books (Muspiroh, 2013).

b. Verse of the Qur'an letter an-Nahl verse 78 which reads:

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَيْسَارَ وَالْأَفْئَدَةَ لَعَلَّكُمْ شَكُورُونَ

(النحل : 78)

Meaning: And Allah brought you out of your mother's belly in a state of not knowing anything, and He gave you hearing, sight and heart, so that you would be grateful (QS. an-Nahl: 78)(Baraja et al., 2008).

The verse above shows that Allah brings out human beings from inside the mother's stomach in a state of not knowing the slightest thing that is around them. Then Allah gave him hearing, sight and eyes of the heart as provisions for seeking knowledge, so that they believe in Allah on the basis of belief and be grateful for all His gifts.

a. The theory put forward by Siti Fatonah about the science learning method is that science is a process of obtaining information through empirical methods, information obtained through investigations that have been organized logically and systematically and a combination of critical thinking processes that produce reliable and valid information (Fatonah & Prasetyo, 2014).

The method of integrating the values of monotheism in science learning at the Nuris Nuris Islamic High School Jember is in accordance with the theory presented by Novianti Muspiroh that the Sa'adah method (Sam'ah, Absoro and Af'idah) which is applied at the Nuris Unggulan MI is included in the conceptual level which is manifested in madrasah vision, mission and programs. The religious culture of the madrasa which implements various religious values including the value of monotheism is also included at the institutional level, making MI Unggulan Nuris different and superior to other madrasas. At the operational level it is also in accordance with this theory because the teacher at MI Unggulan Nuris has integrated Islamic values into the Learning Implementation Plan and various extracurriculars that have Islamic values in them. Facilities and infrastructure at MI Unggulan Nuris such as mosques, LAB and libraries also support the integration of monotheistic values in science learning. However, this theory does not explain in detail the formulation of the method of integrating Islamic values in learning because this theory is more common in the scope of madrasas.

Uniquely, MI Unggulan Nuris Jember uses the Sa'adah method (Sam'ah, Absoro and Af'idah) as an integration of the value of monotheism in learning, which fits perfectly with the verses of the Qur'an Surah an-Nahl verse 78 that God gave humans hearing, sight and the eyes of the heart as provisions for seeking knowledge, so that they believe in Allah on the basis of belief and are grateful for all His gifts. Students will not get knowledge without Sam'ah (hearing), Absoro (vision) and Af'idah (eyes of the heart). The science learning method applied at MI Unggulan Nuris Jember is in accordance with the theory presented by Siti Fatonah but in this theory it only mentions science learning methods using the empirical method (empirical method) information obtained through investigation without mentioning lecture and discussion methods, because in the integration the value of monotheism in learning science is more effective by using the lecture and discussion method before using the empirical method. The empirical method at MI Nuris Jember is known as Tadabbur Alam.

MI Unggulan Nuris Jember uses the Sa'adah method (Sam'ah, Absoro and Af'idah) as a method of integrating the values of monotheism in science learning

which is embodied in the vision, mission and madrasa program as well as the religious culture of the madrasa. At the operational level, the teacher integrates the value of monotheism in the Learning Implementation Plan. There are facilities and infrastructure such as mosques, labs and libraries that support the integration of monotheistic values in learning. The learning method used in integrating the value of monotheism in science learning uses lecture, discussion, question and answer, experiment and Tadabbur Alam methods.

CONCLUSION

MI Unggulan Nuris Jember uses the Sa'adah method (Sam'ah, Absoro and Afidah) as a method of integrating monotheistic values in science learning which is embodied in the vision, mission and madrasa program as well as the religious culture of the madrasa. At the operational level, the teacher integrates the value of monotheism in the Learning Implementation Plan. There are facilities and infrastructure such as mosques, labs and libraries that support the integration of monotheistic values in learning. The learning method used in integrating the value of monotheism in science learning uses lecture, discussion, question and answer, experiment and Tadabbur Alam methods. The activities of implementing the integration of monotheism values include the "DADUHAZMA" program which means Come, Sit, Memorize Juz 'Amma which is carried out from 06.45 to 07.15, Dhuha prayer activities and congregational Dhuhur prayers at the Mosque as a means of creating students who have knowledge, experience and spiritual mental strength that intact. In addition, study activities on the book of Aqidatul Awam for grades 1 to grade 3 and the book of Safinatun Najah for grades 4 to grade 6 are to increase students' faith in Allah SWT.

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