The pattern of Integration Education of Islamic and Science in Indonesian

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Abstract: This study aimed to analyze Islamic science and science's integrated education in Islamic-based senior high schools in Bône, Indonesia. This research method uses a qualitative descriptive approach. This study's data sources consisted of written data, documentation data, and field data with data collection techniques carried out through observation, interviews, documentation, and literature. Informants in this study were principals, teachers, and students who the researcher had determined by purposive sampling based on the research objectives. The results showed that the integration pattern of Islamic science education with science had been implemented through the curriculum, intracurricular, co-curricular, and extracurricular activities, and the experience of Kalla Way as a core value cultured at Athirah Bône Senior High School Islamic. However, to realize an integrated pattern of Islamic education, it is necessary to increase teacher competence, literacy, the spiritualization of learning resources, and integrated insights. This research implies that the efforts made in realizing integrated education are essential to be maintained and developed because this system or pattern is an important aspect to be designed to form students who have balanced intellectual, moral, and spiritual intelligence.

Keywords: Integration of education, Islamic Science, Science

Introduction

The era of the industrial revolution 4.0 and the era of society 5.0 have brought changes in various aspects of life, including aspects of education. Science continues to experience changes that have an impact on progress and are beneficial for human life. The results of various scientific and technological findings can improve the quality of human life. However, the development of science and technology does not always have a positive impact on humans but also has a negative effect on human life. Some of the negative effects include the emergence of new crimes, especially cybercrime, the development of consumptive nature, the loss of traditional culture, growing anti-social tendencies, hoaxes or fraud news, and disinformation (Rizaldi Abror, 2021). Responding to the gaps that occur, it is essential to harmonize knowledge in science and Islamic sciences to student's informal educational institutions to develop the faith and intellect of students in a multidisciplinary manner to achieve balanced behavior.

The Qur’an calls the ideal human being utul albab (Surah Al-Imran/3: 190-191). Therefore, the pattern of scientific integration between religious science and science in the world of education is currently an essential factor to be developed, and this is a challenge for education personnel in the 21st century to be able to integrate technology into learning (Nayak & Pani, 2021) accompanied by Islamic religious values (Ade Yeti Nuryantini, Karman, 2018; Taufiq &
Several studies have stated that it is important to integrate religious knowledge with science in forming a balanced character (Anwar & Elfiah, 2019; Brand, 2003). The implementation of the integration of Islamic religious knowledge into science is a mandate from the Law of the Republic of Indonesia concerning the National Education System Number 20 of 2003, which has guaranteed its implementation.

The purpose of National Education is stated that the implementation of education aims to form human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic. Responsible citizens (Undang-Undang RI Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Bab II Tentang Dasar, Fungsi, Dan Tujuan, 2003). Teachers as educational dynamists can make anticipatory efforts by integrating Islamic and scientific sciences based on the law. These expectations are primarily aimed at Islamic schools and public schools characterized by the Islamic religion. Although using the Ministry of Education and Culture Curriculum, are not integrated, but can be developed through the implementation of an integrated education model.

_Athirah Bône_ Senior High School Islamic is a formal educational institution that has made efforts to reform Islamic education by implementing integration education. _Athirah Bône_ Senior High School Islamic has implemented a Boarding School (dormitory) system, a model commonly used in Islamic education, by implementing a national curriculum system integrated with Athirah's local curriculum. Observations show that learning activities are still in the dimensions of the appointment of verses and a collection of theories and then connecting the two so that what happens tends to transfer knowledge. However, it is not seen optimally in the form of value transfer to students as an effort to raise religious awareness when students learn about science (general science), or vice versa when faced with religious lessons, students do not understand it only to the extent of eschatological science (the hereafter).

The facts above show that integration education in its implementation is still at the stage of discourse or concept that educational institutions have not realized. Islamic sciences are only equated with science (general sciences), especially in learning activities. The difference between the Islamic sciences and the sciences can be seen from ontology, epistemology, and axiology, such as Islamic sciences based on revelation, hadith, reasoning, and historical facts. In contrast, science departs from logic and empirical data. Another difference is that Islamic religious knowledge is normative, while science is rational-philosophical. The purpose of integrated education between science and religion is to balance morals and spiritual development (Hijriah et al., 2020; Imam, 2020; Maimun Aqsha Lubis, Siti Hajar Taib, 2019). This condition is also part of the problems that arise in implementing integration education. In this context, the school curriculum must apply Islamic and scientific values in a balanced way in integration education. Curriculum design must integrate the values of these two disciplines. Islamic sciences and science are served as lessons that can provide a framework of knowledge, attitudes, and behaviors needed in the present and future life. In addition to the curriculum aspect, other factors that determine the success of implementing integration education outside of learning activities (intracurricular), co-curricular and extracurricular activities are also strategic tools to support the implementation of an integrated education system. In addition, the development of science and technology also affects the structure of the curriculum (Gülten Feryal Gündüz, 2018), so the balance between religion and science is essential to avoid the negative impact of the development of science and technology (I Gede Ratnaya, 2017).

The application of this pattern is entirely determined by the structural system and model placed on the school community. If the structure and model developed are limited to the introduction or
juxtaposition of science and Islamic sciences, the community will be trapped in narrow and limited thinking. The problem above is a big challenge, and if not answered correctly, it will lead to the stigma that it is challenging to combine the two sciences (Islamic sciences and science). If so, it is not impossible, and the teacher will fail to instill an ideology in students that the science being studied is not something other than religious orders. This inequality will lead to students' intellectual and moral qualities, resulting in a human resource crisis that refers to the definition of an ideal human being.

Methodology

Design
This study used the descriptive qualitative method. Bogdan and Taylor define qualitative methods as research procedures using descriptive data in written or spoken words from people and observed behavior (Lexi J. Moleong, 2008). This research aims to describe research activities on particular objects clearly and systematically and conduct exploration to explain and predict a phenomenon obtained in the field (Lexi J. Moleong, 2008). Researchers, in this case, are trying to photograph the problem of integration education patterns of Islamic sciences and science. The descriptive method describes, describes, and observes conditions, events, and processes in the context of the problem. This research was conducted at Athirah Islamic High School in Jalan Sungai Musi, Panyula village, Tanete Riatng Timur District, Bône Regency. Athirah Bône Senior High School Islamic has a strategic location for an educational institution because access to this location is effortless.

Participants
The sample used in this research is using the purposive sampling technique. This technique was chosen because the researchers only took samples as informants consisting of principals, vice-principals, teachers, parents, and students. In addition, the number of participants in this study was one headmaster, two vice headmasters, three teachers, and four students, so the total sampling in this study was nine people.

The source of information in this research is field research (field), but for the sake of perfection and completeness of the data in compiling a written data and research data carried out by institutions that are very much needed. Therefore, primary data and secondary data are two things that become a point of attention in data collection. Primary data is data directly collected by researchers from the first source. Secondary data is data arranged in the form of documents. Departing from this guide, the researcher conducted a field study to obtain the Athirah Bône Senior High School Islamic data from the first source in question, namely the parties who provided information in the required data interviews. As for secondary data, the researcher conducted a study of documentation and other literature to obtain data related to the object under study. The data obtained from the two sources are expected to have good validity and reliability values in this study.

Data Collection Instruments and Analysis
Data analysis was carried out after the editing stage and was considered sufficient because the data collected had met the validity and reliability requirements. In this analysis stage, the researcher organizes, sorts, groups, and categorizes. This is done considering that little data has been collected, starting from field results during observations, interviews, documentation studies,
literature, reports, biographies, articles, and brochures. The arrangement is made because it can be mixed with other data types among the data collected with various kinds. Therefore, it is necessary to arrange for ease of subsequent handling. As for the sorting is also essential because, through this treatment, the amount of information that provides information follows the number that has been determined or targeted previously, or no data has not been attached. In addition, sorting is also available to facilitate the preparation so that data processing can take place smoothly. The grouping referred to above is to map the information of the informants into specific parts.

The categorization in question is to classify the types of data collected based on their nature, namely textual or written data (data and documentation) and non-textual or unwritten data (field data), but in notes. To test the validity of the data obtained from various types and sources, the researchers tried to find and compare the data obtained through observation and interviews as field data with data obtained through review documentation and literature as text data. Considering the information above, it can be concluded that research conducted using more than one method or in a study known as triangulation or multiple methods. This method is also used as a data validity testing technique by utilizing external information from it, as well as for comparison purposes with the analyzed data, in the sense that the triangulation technique is widely used to assess and test the level of reliability of the data being used using other sources. In connection with this, (Neong Muhadjir 1996) believes that research is considered objective when someone with the same working procedure produces the same research conclusion. According to the theory put forward by the experts above, the data analysis in this paper is carried out as far as possible. Therefore, various sources and research results have been.

Findings

The implementation of integration education among Athirah Bône Senior High School Islamic students refers to its existence as a public school with Islamic characteristics. Implementation is done through the AIHES curriculum, intra-curricular, co-curricular and extracurricular activities, and the Kalla Way.

1. Athirah Integrated Holistic Education System (AIHES) Curriculum

The implementation of integration education at Athirah Bône Senior High School Islamic continues to develop to realize an integrated education, one of which is the development of the curriculum. This transformation curriculum is interpreted as a plan for learning (educational program) that will provide guidelines and guidance in implementing integration education at Athirah Bône Senior High School Islamic. In its preparation and development, this critical position cannot be done arbitrarily because it will be used as a foothold in implementing the educational process, facilitating educational and learning goals. The curriculum development in question combines several types of the curriculum with the values of Islamic teachings, which gives birth to a distinctive curriculum, namely AIHES (Athirah Integrated Holistic Education System). The administrative process of AIHES as a typical curriculum of Athirah Bône Senior High School Islamic still refers to the regulations of the national education ministry. Furthermore, the development team assisted by foundations and consultants carried out curriculum transformation. The AIHES curriculum is based on curriculum development document data and information from A. Reski Citra Rahmayani that:

The AIHES curriculum contains five curriculum types: the core curriculum, co-curricular, extracurricular, national curriculum, and international curriculum. The five curricula are elaborated to create a model or pattern of education that requires students' spiritual, character,
and intellectual aspects (A. Reski Citra Rahmayani, Personal Communication, November 5, 2020).

The interview description above shows that in AIHES, there are five curriculum blends, namely the core curriculum, co-curricular, extracurricular, national curriculum, and international curriculum; these types of the curriculum will strengthen the quality of integration education at *Athirah Bône* Senior High School Islamic. Furthermore, to understand the elements in the AIHES curriculum, the explanation can be seen in the following description as the data obtained through document studies in Book I of the *Athirah Bône* Senior High School Islamic Curriculum below:

The core curriculum in AIHES is the Qur'an and Hadith, both of which are elemental spirits that become references in the implementation of education at *Athirah Bône* Senior High School Islamic. Therefore, giving religious and scientific content in a balanced way to the education system at *Athirah Bône* Senior High School Islamic will make students not only excel in academic abilities but include intellectual, emotional, spiritual, and physical development in responding to challenges in local, regional, and global contexts as the estuary of vision and mission of *Athirah Bône* Senior High School Islamic.

The curriculum is directed or aimed at the individual talent development activities of each student through field trips.

2. Intra-curricular, Cocurricular, and Extracurricular
   a. Intra-curricular

The development of the knowledge aspect of students does not guarantee changes in their attitudes and personality, and the skills aspect that does not automatically grow when students' knowledge develops. This confirms that it is essential to integrate with the learning process to grow and develop balanced intellectual, moral, and spiritual abilities. Therefore, blended learning activities are expected to impact strengthening knowledge, attitudes and personality, and students' skills. *Athirah Bône* Senior High School Islamic strives to provide educational services in the form of knowledge, skills, high creativity, and potential development based on religious values that can support the lives and careers of students in the future. Therefore, learning activities are ensured to be integrated with AIHES (Athirah Integrated Holistic Education System), 4C (Communication, Collaborative, Creative, and Critical Thinking), HOTS (High Order Thinking Skill), SCE (Strengthening Character Education), Literacy and spiritualization (Tim Pengembang Kurikulum *Athirah Bône* Islamic Senior High School, 2013). The policy set by this school is a step to break the barrier between religion and science.

Combining these several components will make students proficient in science and technology and become a figure needed by religion, namely having a good heart and having a noble character.

Previously, it should be emphasized that in this section, it will not be explained more broadly and in-depth about the teaching and learning process in the classroom, but rather the way the teacher connects the knowledge of science and Islamic sciences of students in the stages of implementing learning. Based on the data obtained, the teacher uses a sure way to actualize integration education to build student knowledge based on faith and piety. Later, students will be able to practice or contextualize the knowledge gained through attitudes and personality. According to Kurniasari:
A correlation approach connects parts of science material and Islamic sciences to deepen and strengthen the meaning of students' understanding (Kurniasari, Personal Communication, January 10, 2021)

Furthermore, this information was reaffirmed by information obtained from (A.Salsabila Sahla, Personal Communication, February 15, 2021).

General learning materials (science) are directly obtained from our teachers' explanations and learning sources such as available textbooks. Still, for a complete description of their relationship to Islamic sciences, they are usually only explained and discussed directly without using sources from books anymore.

Based on the data from interviews and observations, it can be concluded that in intracurricular activities, an integrationist education occurs. Although the learning sources (books) only describe aspects of science material, the material from the Islamic sciences does not appear in the science book. However, the teacher still explains that the Islamic sciences contribute to the discussion of science. The method used by teachers in carrying out integration education in learning activities can be said to be still limited to connecting parts of one lesson with elements of other studies (correlation); no systematic steps have been found by teachers such as connecting teaching materials in advance according to a specific plan so that the material as if they were a unified whole. Although efforts to integrate knowledge can also be seen in the local content, there are Arabic subjects with T3 (Tahsin, Tahfis, and Tadabbur). This local content is designated as a characteristic subject of Athirah Bône Senior High School Islamic.

b. Cocurricular

As a school with Islamic characteristics, Athirah Bône Senior High School Islamic considers it less significant if religious lessons are only charged to one subject, namely Islamic Religious Education (IRE). Based on this consideration, the school has transformed by implementing and regulating learning that has not been maximally accommodated in classroom learning and is allocated to the co-curricular program. Rajia gave this description:

Additional lessons are programmed in co-curricular activities to support the understanding, deepening, appreciation, and practice of students' religious teachings. This is because schools with Islamic characteristics must feel and show their religious education, distinguishing them from schools in general (Rajia, Personal Communication, January 11, 2021).

From the source of the interview information above, it can be understood that, for the size of a general education institution with Islamic characteristics, Athirah Bône Senior High School Islamic has programmed co-curricular as a support for the Islamic sciences of students so that they can better explore, appreciate and practice them, to create a balance of students' understanding of the aspects of education. Religion and science. Because science has been arranged in extracurricular learning with sufficient time allocation, compared to Islamic sciences, Co-curricular is a companion activity that will help students to understand better and explore the material that the teacher has described during formal learning hours; therefore, this activity is quite essential to foster the learning abilities of students, especially those who are less able to concentrate or are less able to capture material in class. Co-curricular activities can also be interpreted as affirmation activities and repetition of what students learn in class. The strengthening and repetition program is carried out by observing and reviewing what has been
explained by the teacher. Students individually or in groups in certain places can be carried out this activity according to the teacher's direction. The implementation is as explained by:

Assignments in written works will usually be directed to use the library to obtain appropriate literature. In contrast, in the form of a visit, choose a location according to the learning theme; we continually educate students that everything around is a place to learn because school walls do not limit learning (Viola Finanda, Personal Communication, February 15, 2021).

Based on the information from this interview, it can be understood that the choice of place is adjusted to the subject or sub-subject that the teacher has taught in class. Meanwhile, if it is a visit to an educational place, the selection must also follow the students' studies. But basically, it needs to be instilled to students that everything that is thought, felt, seen, and done contains an educational process in it. This activity can also be carried out in an integrated manner, such as nature tadabbur activities carried out virtually by Athirah Bône Senior High School Islamic, which can be accessed through the official website page http://schoolathirah.sch. This program and introducing and increasing awareness of nature which is part of scientific knowledge will also add to the treasures of religious understanding of students by looking at His creation. This collaboration will shape students' critical thinking processes in seeing things from various scientific perspectives. This type of activity is expected to strengthen holistic intelligence, both intellectually, morally, and spiritually.

c. Extracurricular

Extracurricular as a program to foster material activities that can provide enrichment for students, take advantage of the potential of the natural environment, and utilize creative activities. In addition to being a place to develop talents and skills, this extracurricular activity is also a means for students to fill their spare time with positive actions. Furthermore, extracurricular activities can make students know each other in one class and across schools, regions, cities, and even countries. Extracurricular activities aim to develop students' potential, talents, interests, abilities, personality, cooperation, and independence optimally to support national education goals. The importance of extracurricular activities in integration education is explained in research (Bolger Natalia Nikolaevna, 2020; Peji et al., 2011), showing that extracurricular activities support the integrated education process. Extracurricular education is also intended to help students enrich the learning environment and increase their creativity. Extracurricular are a means of supporting the success of education. In this case, Athirah Bône Senior High School Islamic provides facilities for developing students' talents and potential outside of face-to-face school hours. In addition, extracurricular is used as a forum to enrich and broaden insight, knowledge, and ability to increase the values and attitudes of students. Extracurricular activities as enrichment and improvement activities related to curricular programs, in which students are preoccupied with various activities that lead to talent development. This information is based on the statement of A. Eva Rukmana as vice principal in the field of student affairs:

Through extracurricular activities, students can find and develop their potential through the types of activities they participate in and be a leaser (free time filler) with various positive actions to support achievement and strengthen personality (A. Eva Rukmana, Personal Communication, October 08, 2021).

From the information given, it can be understood that extracurricular activities have many positive contributions to students. The diversity of their potential is possible to be honed through
extracurricular activities. If observed thoroughly, then the general target of implementing extracurricular activities is closely related to mastery of science and academic abilities and students' personalities. In addition, of course, this is in line with the integration education program, which in its implementation requires a balance of intellectual, moral, and spiritual intelligence of students. The development of students' scientific mastery and academic abilities can be seen from the extracurricular orientation itself to support learning in intracurricular activities. This activity will undoubtedly accommodate students' insights into Islamic sciences and science. The existence of extracurricular activities as a form of accommodation for developing Islamic and scientific knowledge will encourage intellectual intelligence and the moral formation of students following religious values. The deepening of extracurricular aspects of science and Islamic sciences in this research is not related to the deepening of specific content but what is seen is science and Islamic sciences as a tool or vehicle to follow up the goals to be achieved in integration education, namely the formation of students who believe and fear Allah, educated and educated.

The division of extracurricular science and Islamic sciences can be seen in the following research descriptions:

**First**, extracurricular activities in the field of scientific development. This activity is focused on science fields such as Physics, *Amoenisi* (Economics), Biology, Geography, Earth, Astronomy, Computers, Mathematics, English, Active Indonesian Language (ABI) guidance, and Design Class. Dense learning activities in intracurricular classrooms can cause students' understanding of a concept that is less in-depth. Referring to this condition, extracurricular science is formed as a medium for students interested in learning, playing, and working with science to think more critically and be more objective in understanding and responding to a concept or material. From the observation data, it can be seen that there is considerable interest from students, showing a very responsible attitude towards the development of this extracurricular field of science. For example, this is from interview data with:

Since the beginning of joining Athirah, I was very interested in various extracurricular programs, including extracurricular. Here we are freer to express multiple ideas, even freedom of opinion on something related to science. Moreover, we often find fun solutions to unresolved problems in class (Tazkiyah Ulin Nikmah Syamsudar, Personal Communication, February 15, 2021)

Science extracurriculars make students more proactive in expressing ideas, expressing opinions, and finding solutions to science problems. Science extracurricular activities have the main goal that is not much different from learning activities in the classroom. From the observation data, it is known that the implementation of this activity is conceptualized and packaged in a pleasant atmosphere so that students can feel different things from what happens when participating in learning activities in class which tend to be formal and binding. Thus, this condition also has an impact on the grasping power of students in receiving the material.

Science's extracurricular activities are not just studying abstract theory, but students are also guided to explore their potential and hone skills. This method will awaken and improve the intelligence and understanding of students to take the initiative to discover and discover a concept related to the advancement of science and technology. Another benefit obtained by students in this activity is solid social interaction between students and their environment. As information obtained from student A. Fauziah Aqib:

The social benefits that I can feel in this extracurricular are the formation of high solidarity in tolerating our social status, socializing and working well together, and being taught about
wisdom in interacting with others (A. Fauziah Aqib, Personal Communication, February 15, 2021)

The interview description above confirms that this activity can provide enormous social benefits for students, including increasing high tolerance for students' social status. This informant's statement is supported by the fact that every time he visits Athirah Bône Senior High School Islamic, it is seen that they are in the same family environment, are close to each other, and do not appear to be in a social status barrier between them. In fact, from the data obtained by the researcher, 30% of the students come from affluent families, and 70% are from low-income families from economic problems; they are students who the Kalla Group foundation funds.

Second, extracurricular in the field of Islamic sciences. This activity is to broaden participants' knowledge about Islamic science, oriented to improve and apply the knowledge, attitudes, and skills learned in theory into students' experience. Thus, it can be understood that extracurricular Islamic science leads to the development of understanding that comes from Allah and also the development of the personal and social lives of students following the Qur'an and Hadith.

Extracurricular Islamic sciences are believed to be able to make a concrete contribution to educated and educated students. Their mentality is built to try and behave according to what has been determined by religion. Therefore, the school has established several supporting programs to increase the awareness of religious students. The supporting program or form of activity in question is as stated in the information provided by:

Islamic science extracurricular is developed and implemented through various supporting programs to strengthen students' faith, personality, and academic achievement. The development program is making Qur'an such as Tahsin, Tahfiz, Tilawah, Tadabbur al-Qur'an studies, Arabic clubs, and several other programs designed to support AIHES (Syamsul Bahri, Personal Communication, October 03, 2020)

Through the interview data sources above, it can be seen that extracurricular Islamic sciences are designed to strengthen and improve the understanding and practice of students' religious values in a comprehensive and complex manner, as for the form of the program, development on the development of the Qur'anic generation, language, and religious studies that can foster student motivation in living and practicing religious teachings consistently. Therefore, all forms of Islamic extracurricular programs developed by Athirah Bône Senior High School Islamic are an effort to direct all spiritual, moral, and intellectual potential of students to be fostered in an integrated manner in harmony, harmony, and balance, which describes the school's severe vision in implementing integration-based education.

The Tilawah, Tahsin, Tahfiz, and tadabbur al-Qur'an programs are packaged in the QGDP (Qur'anic Generation Development Program) program as a Quranic development program to foster and shape the personality and achievements of students who are closely related to Islamic religious values. The description of the Qur'anic generation is a generation that animates and practices the Qur'an. Therefore QGDP (Qur'anic Generation Development Program) is used to print students to be able to animate and practice the Qur'an through certain efforts such as educating, guiding, directing, and fostering students to have the soul of the Qur'an. Tilawah, tahsin, and tahfiz are stages of al-Qur'an literacy to encourage and ensure the ability to read and memorize the Qur'an. This stage is used as a medium to bring students closer to the Qur'an because the higher the intensity of the approach to the Qur'an, the values of discipline, sincerity, honesty, patience, trust, religion, hard work, and dedication will be embedded.
Responsibility in the soul of students is applied to themselves and their social environment. This is in line with the information provided by:

Students in learning and memorizing the Qur'an, are accustomed to certain etiquette such as before touching the Qur'an, they must be in a state of ablution, dress and appear clean, disciplined in time, instill a sincere intention to learn the Qur'an, and trying to keep away from disgraceful acts (Syamsidar, Personal Communication, October 05, 2020)

Through the recitation program, tahsin and tahfidz al-Qur'an, students are formed to have good morals through manners taught and practiced every time they interact with al-Qur'an learning. The process of learning the Qur'an is a process to change the attitudes and personalities of students according to what is regulated by religion. In addition to recitations, tahsin, and tahfidz to strengthen al-Qur'an literacy, a tadabbur program is presented so that every student can absorb and animate the meaning of the Qur'an. Tadabbur Al-Quran is a process of contemplation and scrutiny of the Qur'an verses so that it is easy to understand the purpose, wisdom, and meaning and will be more touching when reading it. This program can foster the spirit of understanding and practicing Islamic religious values for students. The participants' concrete expressions can be seen from their religious personalities and well-established social relationships. In addition to the recitation program, tahsin, tahfidz, and tadabbur al-Qur'an, the Arabic language program is also included in extracurricular Islamic sciences. Thus, language skills become a science tool that will help students to understand the contents of the Qur'an more easily.

3. The Practice of Kalla Way

*Athirah Bône* Senior High School Islamic makes the Kalla Way a core value that must be cultivated; this value becomes one of the foundations or principles of students in acting. If students have fully understood the Kalla Way, they will make these values into a personality. The existing values and beliefs will be manifested into their daily behavior. The school is committed to practicing these noble values because it is believed to form quality individuals in terms of the spiritual, moral, and intellectual qualities of students. Kalla has described and elaborated with several supporting programs in the *Athirah Bône* Senior High School Islamic education system. A strong and distinctive religious culture is influential in educating and developing spiritual, moral, and intellectual students.

The description of the Kalla value can be described below: Work of Worship means that all forms of educational activities at *Athirah Bône* Senior High School Islamic are based on religious matters. It is believed that it will form better individuals if students are enriched with spiritual values in educating their intellectuals. Islamic values that are internalized and implemented in all forms of activity will positively contribute to students. Being active together is part of Athirah Bône Senior High School Islamic's daily activity pattern to achieve educational goals. The philosophy in the value of being active together is establishing a family element in students, treating friends like family members. Help and strengthen each other to optimize each other's potential. The sooner, the better is the third aspect of Kalla's values, which are implemented with innovative and solution-based behavior. Creative behavior applied in the education system at *Athirah Bône* Senior High School Islamic is interpreted as a form of awareness to accept new things adopted in the form of ideas, ideas, practice, or products of thought and technology. The practice of this value for students and the entire academic community is responsive to something new and elegant in finding solutions to solve problems and challenges faced by upholding the principle of being faster.
Discussion, Conclusion, and Recommendations

_Athirah Bône_ Senior High School Islamic, which is represented as an institution with an integrated education system implementation in it, is in the process of realizing all that, does not escape the expression no school is complete or perfect well as _Athirah Bône_ Senior High School Islamic. Even though described or described in a structured manner on the advantages of the programs owned to support integrating education, problems or problems are still found in its implementation. Although it is based on an integration education program, it does not guarantee that all teachers directly involved with students can create an integrated educational atmosphere in the learning in the classroom to the fullest. Such conditions are influenced by the background of the academic qualifications of each teacher. Those with a religious education background have limited epistemology of science in implementing the study of Islamic sciences with scientific findings in an integrative way. Likewise, general teachers with educational experiences find it difficult to internalize the values of Islamic science in an integrative way in science learning. Some teachers with a graduate background in General Higher Education (GHE) found differences in their scientific approach. Science learning material is more dominant towards empirical (physically observable) with an exact, measurable, and analyzeable system. While in religious learning (Islamic sciences), more emphasis is on aspects of studies based on faith and purity, understanding, and metaphysics with an interpretative and philosophical approach. Differences in the process and object of analysis of the two scientific fields often make general teachers with a pure science education background not infrequently find it challenging to explain the integration of Islamic sciences and science philosophically.

On the other hand, religious teachers also find it challenging to interpret the study of Islamic sciences with scientific discussion. The researcher's view on implementing the concept of integration education in learning activities at _Athirah Bône_ Senior High School Islamic lies in the limited ability of teachers to find the epistemology of science. At present, what seems to be done is only on the limitations of the clause of the existing material; the theories constructed or built by science are still connected to the verses in the Qur'an with the help of religious teachers and tahfiz, but this is still a verse search that has not yet arrived at an explanation. Adequate by the teacher. Literacy is not only in the form of the ability to read and write but also covers the entire continuum of learning to develop knowledge and potential and the social life of students. Literacy and an impact on a deep understanding of the intellectuals of students also various alternative values that exist in the source of knowledge can be applied as a form of self-actualization. Reading activities carried out by students and increasing their ability to concentrate on understanding various concepts or subject matter can quickly develop their critical thinking skills.

In this section, two essential things are highlighted by researchers, namely the portion of scientific literacy and Islamic sciences of students both in learning activities and outside formal learning. As a school under the umbrella of general education, students of _Athirah Bône_ Senior High School Islamic face a higher percentage of scientific literacy than literacy in Islamic sciences, especially in learning activities. Previously, what researchers meant by scientific literacy was defined as an ability to understand concepts and applications of science (science) that allows students to make decisions and solve problems with their knowledge. While literacy in Islamic sciences is also a process to understand the concepts and applications of Islamic sciences and train students to be critical of sources of knowledge related to religion or values obtained, either in oral, book, visual, or digital. In observational data, literacy sources are still
focused on scientific knowledge, not maximally accommodated by literacy sources in Islamic sciences. This factor triggers students’ interest in religion to decrease due to the lack of variety of available readings. Therefore, literacy of Islamic sciences is essential to be cultivated for students because it will be used to train students to be critical of something contrary to the substantial values of religion.

To actualize the concept of integration education in learning activities, it is ensured that it is integrated with AIHES (Athirah Integrated Holistic Education System) to integrate the Islamic sciences, religion, and science in improving balanced intellectual, moral, and spiritual abilities. Co-curricular is implemented as a companion activity in helping students better understand and explore the things described during informal learning hours. This program will shape the critical thinking process of students in seeing things from various scientific perspectives. This activity is expected to strengthen holistic intelligence, both intellectually, morally, and spiritually for students. Extracurricular as a means of supporting the success of education are used as a forum to enrich and broaden insight, knowledge, and ability to improve the values and attitudes of students. The implementation of integration education in extracurricular activities can be seen from various activities that lead to talent development that accommodates students' spiritual growth, insight, and moral formation based on Islamic and scientific values—Kalla Way as a cultivated core value Athirah Bône Senior High School Islamic. The practice of these noble values (Kalla Way) is believed to form good-quality individuals in terms of students' spiritual, moral, and intellectual qualities.

The first problem of realizing integration education at Athirah Bône Senior High School Islamic is about the limitations of teachers in finding the epistemology of science. The background of the academic qualifications of each different teacher encounters differences in the scientific approach. Those with a religious education background have limited epistemology of science in implementing the study of Islamic sciences with scientific findings in an integrative way. The teacher's role is vital in improving quality learning (Cipta, Pramana; Dina, Chamidah; Suyatno; Faiza, 2021). Quality of education depends on the teacher in providing the learning process, especially Islamic-based education, and making students smart and must have character (Tri et al., 2021). Therefore, this study's results indicate that the limitations of teachers in terms of quality and quantity become an inhibiting factor in implementing the study of Islamic science and knowledge in an integrated manner.

The second problem is literacy. Literacy is the ability to read and write. It covers the entire continuum of learning as a means to develop knowledge and potential and the social life of students. Literacy and an impact on a deep understanding of the intellectuals of students also various alternative values that exist in the source of knowledge can be applied as a form of self-actualization. Several previous studies have empirically proven the importance of literacy in learning activities (Gardihewa, 2021; Karasu, 2015). Athirah Bône Senior High Schoo Islamic School students face a more significant percentage of scientific literacy than literacy in Islamic sciences, especially in learning activities. Literacy sources, especially in the form of physical ones provided by schools, are still focused on scientific knowledge and have not been accommodated to the fullest by literacy sources in Islamic sciences. This factor triggers student interest in the religious field to decline due to the lack of available readings. This situation can have an impact on students' reading choices that are more science-oriented.
References


