

Integration of Spiritual and Social Values in Islamic Religious Education at SMA Negeri 2 Tanjungbalai

Ulil Amri, Danny Abrianto, Charles Rangkuti

Abstract

This study aims to describe the integration of spiritual and social values in the teaching of Islamic Religious Education at SMA Negeri 2 Tanjungbalai, with particular attention to lesson planning, activity implementation, influencing factors, and its implications for students' character development. The study employs a qualitative approach with a case study design, as the focus is directed towards an in-depth understanding of educational practices within a specific school context. Data were collected through observation and interviews. Data analysis was conducted through initial coding, categorization, meaning condensation, and theme extraction, as developed in Saldaña's qualitative analysis framework. The results indicate that the integration of spiritual and social values occurs not only through the delivery of instructional material but also through teacher modeling, habitual worship, reflective discussions, social activities, and the reinforcement of school culture. Spiritual values manifest in awareness of worship, honesty, responsibility, and self-control, whereas social values are evident in care, tolerance, cooperation, and respect for differences. Accordingly, Islamic Religious Education plays a strategic role in shaping both the religious and social character of students.

Keywords: *Integration; Spiritual; Social; Islamic Education; Character*

Ulil Amri¹

¹Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: ulilamri.april1992@gmail.com¹

Danny Abrianto² Charles Rangkuti³

^{2,3}Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: dannyabrianto@dosen.pancabudi.ac.id² charlesrangkuti@dosen.pancabudi.ac.id³

2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era

<https://proceeding.pancabudi.ac.id/index.php/ICIE/index>

Introduction

Islamic Religious Education in secondary schools should not be understood solely as a normative knowledge transfer concerning creed, worship, and morals. In the context of modern education, this subject occupies a strategic position as a space for developing students' spiritual awareness and social maturity. Secondary school students are in a developmental phase where they begin to critically assess values, authority, social relations, and life choices. Therefore, Islamic Religious Education must function as a process connecting religious teachings with adolescents' concrete experiences in family life, school, friendships, and digital society. Without a living integration between religious content and students' social reality, religious learning risks remaining a mere memorization of concepts without necessarily shaping attitudes (Kertanegara, 2005).

SMA Negeri 2 Tanjungbalai, as a secondary education institution, operates within a diverse social environment. Students come from varied family backgrounds, social environments, religious practices, and peer interactions. This diversity demands that Islamic Religious Education develop an approach that emphasizes not only personal obedience but also social care, responsibility, discipline, and the ability to live harmoniously with others. The integration of spiritual and social values is essential, as Islamic teachings do not separate the relationship between humans and God from the relationship among humans. Personal piety must be reflected in social behavior characterized by honesty, trustworthiness, respect for differences, and willingness to assist others.

A frequent challenge in Islamic Religious Education is the gap between cognitive understanding and students' daily practices. Some students can explain topics regarding morality, worship, or social obligations but do not consistently demonstrate prayer discipline, academic honesty, responsibility for tasks, or empathy toward peers. This situation illustrates that the success of religious learning cannot be measured solely by examination scores. A more substantive indicator is the extent to which taught values guide students' attitudes and habits in school life (Mufidah, 2022).

Another issue relates to how value integration is conducted. Islamic Religious Education teachers often face time constraints, heterogeneous student abilities, social media influences, and academic performance pressures. Consequently, lessons may become overly content-dense and provide limited opportunities for reflection, moral dialogue, social practice, and sustained habituation. Spiritual and social values are not cultivated through single lectures but through repeated processes involving understanding, internalization, modeling, practice, and self-evaluation. Hence, a study that captures how value integration is concretely implemented in schools is necessary.

Previous studies indicate that Islamic Religious Education contributes to character formation when implemented through approaches that touch cognitive, affective, and behavioral domains. Suhartini, Nursobah, Basri, Hayati, and Erihadiana (2025) found that learning experiences grounded in spiritual and social values encourage students to reflect on life attitudes through self-motivation, teacher exemplars, and guidance. These findings reinforce the perspective that religious education becomes effective when students do not merely receive information but interpret their learning experiences as behavioral guidelines.

Other research by Badri and Malik (2024) emphasizes the importance of affective approaches in Islamic education, particularly through compassion, gentleness, attention, habituation, and teacher modeling. Similarly, Jakandar, Pantiwati, Sunaryo, and Fikriah (2025) explain that the integration of religious values in character education can occur through congregational prayer, Quranic recitation, religious activities, and charitable programs as means for moral and social care development. These studies are relevant to the present research; however, the context of SMA Negeri 2 Tanjungbalai requires specific examination, as each school possesses distinct culture, challenges, and implementation strategies.

The urgency of this study lies in the need to understand Islamic Religious Education as a value-based educational practice integrated with school culture. The integration of spiritual and social values should not merely be positioned as a curricular requirement or an additional activity but should be perceived as a character formation process occurring in classrooms, teacher-student interactions, school regulations, religious activities, and students' social relations. This study is expected to provide empirical insight into the forms of integration, teacher strategies, and dynamics influencing their effectiveness (Widyaningsih, 2022).

This research is significant because public schools have relatively open and diverse social characteristics. Studying the integration of spiritual and social values at SMA Negeri 2 Tanjungbalai can contribute to the development of a contextual, inclusive, and character-oriented Islamic Religious Education model. The findings are expected to benefit not only Islamic Religious Education teachers but also school principals, curriculum developers, and educational policymakers in strengthening a school culture that is religious, humanistic, and socially responsible.

Literature Review

Islamic Religious Education (IRE) is a conscious and planned process aimed at guiding students to understand, internalize, and practice Islamic teachings in personal and social life. Within the framework of value-based education, IRE does not merely teach normative concepts but also shapes students' moral orientation. The objective of learning extends beyond the ability to answer questions on the pillars of faith, the pillars of Islam, virtuous behavior, or Islamic history. It directs students to use these values as a basis for action. Accordingly, IRE has a formative function, shaping thinking patterns, a sense of responsibility, and habitual behavior in accordance with Islamic principles (Tolchah, 2020).

A. Islamic Religious Education as a Space for Value Internalization

Value internalization in IRE occurs through three layers of process. First, students become acquainted with values through teacher explanations, readings, Quranic verses, Hadith, and case examples. Second, students connect these values to their life experiences, such as lying, helping peers, honoring trust, or respecting parents. Third, students habituate behaviors aligned with these values through tangible actions. If these three processes are not connected, learning can become merely verbalistic. Therefore, teachers must manage classrooms as spaces for value dialogue, not solely for content delivery (Harahap et al., 2024).

Internalization should be designed to suit adolescent characteristics, who are beginning to assert independence, sensitive to social recognition, and frequently comparing family, religious, and peer norms. IRE teachers must provide room for critical thinking grounded in proper conduct. When students discuss social interaction, discipline, social media use, academic honesty, and social care, religious teachings become relevant to their lived experiences. In this manner, IRE can bridge religious knowledge and character formation (Muhsin, 2020).

B. Spiritual Values in Islamic Religious Education

Spiritual values relate to human awareness of Allah, dependence on Him, and the drive to live in accordance with faith guidance. In IRE, spiritual values manifest through strengthening faith, worship, gratitude, trust, sincerity, patience, self-awareness, and moral responsibility. Spiritual values help students understand that good behavior is not merely a school requirement or social pressure but a matter of religious consciousness. Therefore, the integration of spiritual values must touch students' inner dimensions, not only their outward compliance (Negara, 2022).

The Quran positions piety as a measure of human nobility. QS. al-Hujurat [49]:13: [49]:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted" (Agama, 2019).

This verse highlights both spiritual value (piety) and social value (mutual recognition, respect for differences, and dignified social interaction). Thus, Islamic spirituality is not individualistic but informs how students treat others (Shihab, 2006). Strategies for integrating spiritual values include (Haryanto, 2022):

- Initiating lessons with brief reflections connecting content to self-awareness before Allah.
- Contextually applying Quranic verses and Hadith, not merely as opening quotations.
- Providing space for self-assessment without embarrassment.
- Linking worship to discipline, honesty, cleanliness, and social responsibility.
- Demonstrating teacher modeling in speech, patience, justice, and consistent behavior.

Through these strategies, spiritual values are not abstract. Students learn that faith has practical consequences, such as refraining from cheating, bullying, gossiping, fulfilling promises, and taking responsibility for school tasks.

C. Social Values, Public Morality, and School Culture

Social values in Islamic Religious Education concern students' ability to build just, courteous, caring, and responsible relationships. They include helping others, tolerance, deliberation, empathy, cooperation, respecting teachers and parents, maintaining fellowship, and rejecting actions harmful to others. QS. al-Ma'idah [5]:2:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوا عَلَى الْاِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ اِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"Do not let hatred of a people lead you to transgress. Help one another in righteousness and piety, and do not help one another in sin and aggression. And fear Allah; indeed, Allah is severe in penalty" (Agama, 2019).

This verse emphasizes assisting others in righteousness and piety. Such principles translate into school culture through group work, caring for peers in difficulty, sharing activities, and student participation in social programs. Public morality becomes critical because students do not exist solely in private spaces. They interact in classrooms, school grounds, student organizations, social media, and community settings. IRE should help students understand that polite communication, emotional control, academic honesty, and respect for diversity are part of Islamic ethics (Harahap, 2025).

School culture significantly reinforces social values. Reliance solely on IRE teachers limits integration. When principals, homeroom teachers, other subject teachers, school staff, and student organizations share the same commitment, social values permeate daily school life. Habits such as greetings, orderly queuing, cleanliness, respecting teachers, and conflict resolution through deliberation are concrete examples of social value integration. IRE content on fellowship, trustworthiness, manners, and care is stronger when supported by consistent institutional culture (Khoiriah et al., 2023).

D. Value Integration Model through Curriculum, Method, Modeling, and Habituation

Integrating spiritual and social values requires systematic design. At the curriculum level, teachers translate learning outcomes into objectives covering knowledge, attitudes, and behavior. Methodologically, teachers employ strategies that allow dialogue, reflection, practice, and collaboration. At the modeling level, teachers embody the values taught. At the habituation level, schools provide routines for consistent practice of good behaviors (Abdi, 2021).

This model can be described through four reinforcing components (Albarra Sarbaini, Nanat Fatah Natsir, 2021):

- a) Value-based curriculum: mapping IRE content to targeted spiritual and social values.
- b) Reflective methods: discussions, case studies, Q&A, project assignments, and experience reflection.
- c) Teacher modeling: consistency in manners, discipline, empathy, and justice.
- d) School habituation: routine worship, greeting culture, social activities, and positive behavior control.

The four components are inseparable. Curriculum without modeling loses impact; modeling without structured learning is spontaneous and unmeasured; habituation without reflection risks mechanical routine. Successful integration combines structure and meaning, enabling students to understand moral and spiritual reasons behind religious activities (Umaruddin & Casmini, 2020).

If Islamic Religious Education, school culture, and social activities are interconnected, spiritual and social values have a greater likelihood of becoming part of students' character. Successful integration is not only reflected in the number of religious programs but also in changes in the way students think, interact, and make moral decisions in their daily lives.

Research Methodology

This study uses a qualitative approach with a case study design, aiming to deeply understand the integration of spiritual and social values in IRE within the natural context of SMA Negeri 2 Tanjungbalai. The research focuses on four aspects: planning value integration in learning, implementing integration in classroom and school culture, supporting and inhibiting factors, and implications for students' character (Sukmadinata, 2009).

Data sources included primary and secondary data. Primary data were obtained from IRE teachers, principals or vice principals in curriculum, students, and school staff involved in religious activities and character education. Secondary data came from teaching modules, curriculum documents, schedules of religious activities, school regulations, activity records, and other supporting documentation. Data collection techniques included observation, semi-structured interviews, and document study. Observation examined learning practices and school culture; interviews explored participants' experiences and perspectives; documentation verified consistency between planning and implementation (Kartono, 1996).

Data analysis followed Saldaña's qualitative coding model. Collected data were repeatedly read and initially coded according to events, meanings, and actions. Codes were categorized into themes such as spirituality, social care, teacher modeling, habituation, school support, and implementation barriers. Data were then condensed, patterns developed, inter-category relationships interpreted, and conclusions drawn inductively. Data validity was strengthened through source triangulation, technique triangulation, and consistency checks with school documents (Matthew B. Miles, A. Michael Huberman, 2014).

Results

The study found that planning for integrating spiritual and social values in IRE involved linking teaching materials to character-building objectives. Teachers designed learning goals not only for knowledge but also included attitude indicators related to worship awareness, honesty, responsibility, discipline, care, and respect for others. In lesson plans, spiritual values appeared in activities guiding students to understand the relationship between Islamic teachings and self-awareness before Allah, while social values appeared in discussion plans, group work, case studies, and assignments requiring cooperation and problem-solving.

1) Planning Integration of Spiritual and Social Values In Islamic Religious Education

This planning also indicates the teacher's effort to connect Islamic Religious Education materials with issues that are closely related to students' lives. Moral education is not discussed merely as a definition but is directed toward concrete issues, such as honesty in completing assignments, ethical communication on social media, care for peers, and

responsibility for maintaining the school environment. The teacher uses the teaching module as a flexible instrument, allowing spiritual and social values to be integrated into the opening, core, and closing activities. Through this pattern, lesson planning does not remain an administrative document but becomes a pedagogical guide for creating a meaningful learning atmosphere.



Figure 1. Model of Planning for the Integration of Spiritual and Social Values

Figure 1 explains that planning for value integration begins with mapping learning outcomes, formulating learning objectives, selecting reflective activities, developing attitude assessments, and strengthening values through school culture. This sequence indicates that spiritual and social values should be designed from the outset rather than placed as an additional element at the end of the lesson. Through this design, teachers have a clear guide to ensure that materials, methods, and evaluation are directed toward the formation of students' character.

2) Implementation of Value Integration in Learning Activities and School Culture

The integration of spiritual and social values is implemented through classroom learning activities and habituation within school culture. In the classroom, the teacher begins the lesson with prayer, moral apperception, and reflective questions that connect the material to students' experiences. During the core activities, the teacher uses group discussions, case analysis, question-and-answer sessions, and reflective assignments. This strategy enables students not only to listen to explanations but also to interpret religious values in real-life situations. For example, when discussing commendable morals, students are asked to identify forms of honest, trustworthy, and caring behavior that can be practiced within the school environment (Zannatunnisya et al., 2024).

Outside the classroom, value integration is reinforced through habitual worship, religious activities, greeting culture, social care, and teacher guidance in daily interactions. Research findings indicate that students more easily comprehend values when they are present in repeated actions. Congregational prayer, Quran recitation, respecting teachers, maintaining cleanliness, and assisting peers serve as spaces for actualizing spiritual and social values. Islamic Religious Education teachers act as facilitators, but the success of implementation is also influenced by the support of homeroom teachers, other subject teachers, and school governance. Thus, the implementation of value integration is collaborative rather than solely the responsibility of the IRE teacher.



Figure 2. Flow of Value Integration Implementation in Learning and School Culture

Figure 2 illustrates that the implementation of value integration occurs through two main spaces: the classroom and school culture. In the classroom, values are internalized through reflective openings, value discussions, case studies, and assignments. Outside the classroom, values are reinforced through habitual worship, religious activities, social interactions, and care programs. The relationship between these two spaces is important because students require consistency between what they learn and what they experience.

3) Supporting and Inhibiting Factors in the Integration of Spiritual and Social Values

This study identified several supporting factors in the integration of spiritual and social values. The first factor is the commitment of Islamic Religious Education teachers to connecting learning materials with character formation. Teachers are not only oriented toward completing the material but also seek to present the meaning of values in students' lives. The second factor is the existence of a school culture that supports religious activities and character development. Routine activities, school regulations, and institutional guidance provide space for students to habituate religious and social behavior. The third factor is students' involvement in organizational activities, group work, and social programs, which provide direct experience in cooperation, empathy, and responsibility.

Value integration also faces several obstacles. The first obstacle is the difference in students' habitual backgrounds, which causes variations in discipline, worship awareness, and social care. The second obstacle is the influence of social media and peer environments, which sometimes introduce values that are not aligned with the messages of religious learning. The third obstacle is limited instructional time, as teachers must balance the demands of material completion, assessment, and attitude development. The fourth obstacle is that not all value-based activities are supported by systematic evaluation instruments. As a result, changes in students' attitudes are more often assessed through general observation than through structured records of development (Hanzalah & Harahap, 2025).

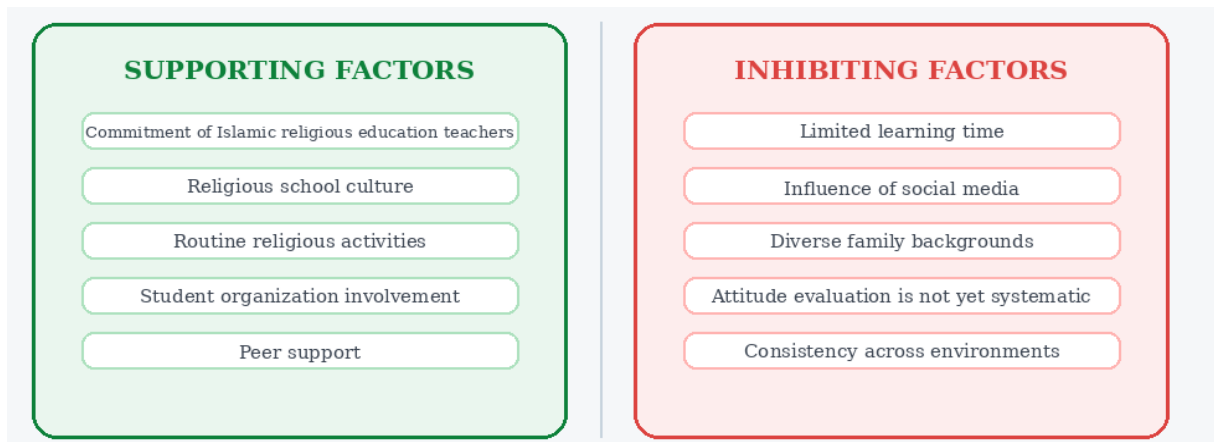


Figure 3. Map of Supporting and Inhibiting Factors in Value Integration

Figure 3 maps the supporting and inhibiting factors in value integration. The supporting factors include teacher commitment, school culture, religious activities, peer support, and student organization involvement. The inhibiting factors include limited time, social media influence, differences in family backgrounds, and attitude evaluation that has not yet been fully systematic. This map shows that the success of value integration is strongly determined by synergy among school elements.

4) Implications of Value Integration for Students' Character Formation

The integration of spiritual and social values in Islamic Religious Education has implications for strengthening students' character. From the spiritual perspective, students show increased awareness of participating in religious activities, maintaining proper conduct during learning, and connecting daily behavior with religious values. This awareness does not emerge uniformly among all students, but it appears in specific behavioral changes, such as

becoming more orderly during prayer, showing greater appreciation for teachers' advice, and beginning to understand that worship is related to discipline and responsibility. Spiritual values also encourage students to engage in self-reflection when facing mistakes or conflicts (Panggabean et al., 2024).

From the social perspective, value integration is reflected in students' increased concern for peers, ability to cooperate in group assignments, and willingness to maintain more respectful relationships. Students begin to understand that Islamic teachings regulate not only the relationship with Allah but also relationships among human beings. These findings indicate that Islamic Religious Education can serve as an important medium for developing social character, especially when learning is supported by teacher role modeling and consistent school culture. The most prominent implication is the formation of awareness that religiosity must be reflected in honest, caring, disciplined, tolerant, and responsible social behavior.

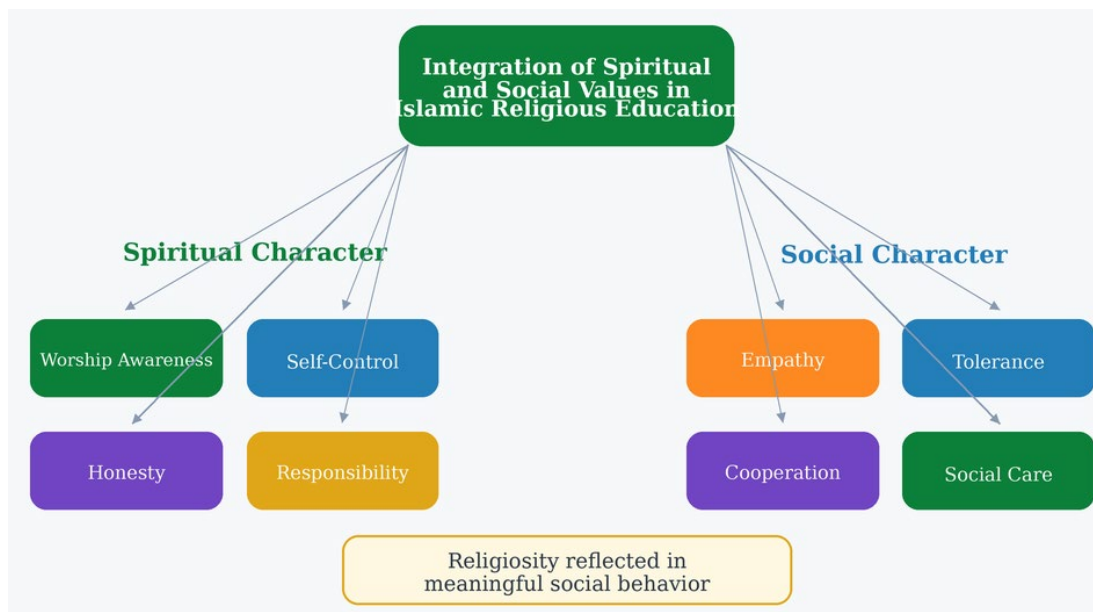


Figure 4. Implications of Value Integration for Students' Character

Figure 4 shows that value integration produces implications in two domains of character, namely spiritual character and social character. Spiritual character appears through worship awareness, self-control, honesty, and responsibility. Social character appears through empathy, tolerance, cooperation, and social care. These two domains relate to each other because mature spirituality should generate more meaningful social behavior.

Conclusion

The integration of spiritual and social values in IRE at SMA Negeri 2 Tanjungbalai demonstrates the subject's role in character formation. Integration occurs not only through content delivery but also through lesson design, teacher modeling, religious habituation, school culture, and social activities providing practice for values.

- 1) Planning involves mapping IRE material to character indicators, emphasizing worship awareness, honesty, responsibility, care, cooperation, and respect.
- 2) Implementation occurs through reflective classroom learning and school habituation, including prayers, religious activities, value discussions, group work, greeting culture, and social care programs.
- 3) Supporting factors include teacher commitment, school culture, religious activities, and student involvement in social activities. Inhibiting factors include limited time, social media influence, diverse student backgrounds, and incomplete attitude evaluation.

- 4) Implications include strengthening spiritual and social character. Spiritual values encourage worship awareness, self-control, and honesty, while social values enhance empathy, tolerance, cooperation, and social responsibility.

References

- [1] Abdi, M. I. (2021). Integrasi Nilai-Nilai Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam Pada Sekolah Berbasis Boarding School Di Indonesia. *El-Buhuth: Borneo Journal Of Islamic Studies*, 3(2), 257–276. <https://doi.org/10.21093/El-Buhuth.V3i2.4473>
- [2] Agama, K. (2019). *Al-Qur'an Dan Terjemahnya*. Departemen Agama RI.
- [3] Albarra Sarbaini, Nanat Fatah Natsir, E. H. (2021). Integrasi “Ilmu Dan Agama” Sebagai Islamisasi Ilmu Pengetahuan. *Ri'ayah*, 7(1), 167–186.
- [4] Hanzalah, M., & Harahap, M. Y. (2025). Islamic Religious Education Teachers' Strategies In Building An Inclusive And Child-Friendly Learning Environment At Sma Negeri 5 Binjai. *International Conference Global Islamic Education: Cultivating Tolerance And Interfaith Cooperation In A Multicultural Theme: Strengthening Tolerance And Peace*, 01(1), 324–329.
- [5] Harahap, M. Y. (2025). Character Education For Islamic Boarding School Students Through The Living Qur' An Approach Based On Technology Integration. *Fitrah: Journal Of Islamic Education*, 6(2), 401–416.
- [6] Harahap, M. Y., Lubis, S., Agustia, N. R., & Sulaiman, R. (2024). Internalisasi Mujahadah An-Nafs (Pengendalian Diri) Dalam Memperkuat Akhlakul Karimah Peserta Didik. *Tarlim: Jurnal Pendidikan Agama Islam*, 7(2), 155–166. <https://doi.org/10.32528/Tarlim.V7i2.2308>
- [7] Haryanto, S. (2022). Kerangka Paradigmatik Psikologi Spiritual. *Jppi (Jurnal Penelitian Pendidikan Indonesia)*, 8(4), 1115. <https://doi.org/10.29210/020221723>
- [8] Kartono, K. (1996). *Pengantar Metodologi Riset Sosial*. Mandar Maju.
- [9] Kertanegara, M. (2005). *Integrasi Ilmu: Sebuah Rekonstruksi Holistik*. Mizan Pustaka.
- [10] Khoiriah, K., Ismail, M., Kurniawansyah, E., & Zubair, M. (2023). Implementasi Pendidikan Karakter Religius Dan Toleransi Melalui Budaya Sekolah Di Smp Negeri 22 Mataram. 8, 1448–1455. <https://doi.org/https://doi.org/10.29303/Jipp.V8i3.1490>
- [11] Matthew B. Miles, A. Michael Huberman, And J. S. (2014). *Qualitative Data Analysis, A Methods Sourcebook And The Coding Manual For Qualitative Researchers*. Terj. Tjetjep Rohindi Rohidi. Ui Press.
- [12] Mufidah, D. (2022). Integrasi Nilai-Nilai Islami Dan Penguatan Pendidikan Karakter Dalam Pembentukan Sikap Prososial Berbasis Tri Sentra Pada Anak Usia Dini Di Tk Negeri Pembina Kecamatan Gringsing Kabupaten Batang. *Pena Edukasia*, 1(1), 73–87. <https://doi.org/10.58204/Pe.V1i1.25>
- [13] Muhsin, A. (2020). Internalisasi Nilai Akhlakul Karimah Dalam Membentuk Karakter Anak. *Insania: Jurnal Pemikiran Alternatif Kependidikan*, 25(2), 226–239. <https://doi.org/10.24090/Insania.V25i2.4255>
- [14] Negara, M. A. P. (2022). Analisis Kritis Filosofis Epistemologi Irfani Dalam Tradisi Spritualisme. (*Islam Gunung Djati Conference Series, Volume 8 The 2nd Conference On Ushuluddin Studies*, 1(1), 139.
- [15] Panggabean, H. S., Tumiran, Nofianti, R., & Umat, H. (2024). Supporting And Inhibiting Factors In The Implementation Of The Internalization Of Islamic Religious Values By Parents In Instilling Akhlakul Karimah In Children In Minority Areas Of Lau Gumba Village, Brastagi District, Karo Regency. *Proceeding International Seminar On Islamic Studies*, 5(1), 1848–1855.
- [16] Shihab, M. Q. (2006). *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Berbagai Persoalan Umat*. Mizan.

- [17] Sukmadinata, N. S. (2009). *Metodologi Penelitian Pendidikan*. Remaja Rosdakarya.
- [18] Tolchah, M. (2020). Implikasi Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Perspektif Kuntowijoyo. *Fikrotuna*, 11(01). <https://doi.org/10.32806/Jf.V11i01.3937>
- [19] Umaruddin, N., & Casmini. (2020). Integrasi Pemikiran Imam Al-Ghazali & Ivan Pavlov dalam Membentuk Perilaku Peserta Didik. *Pemikiran Alternatif Kependidikan*, 25(No 1), 103–113.
- [20] Widyarningsih, D. (2022). Konsep Integrasi Pendidikan Agama Islam Dengan Ilmu Pengetahuan Dan Teknologi (Iptek) Skripsi. In *Skripsi*. Universitas Islam Negeri Raden Intan Lampung.
- [21] Zannatunnisya, Z., Harahap, A. S., Parapat, A., & Rambe, A. (2024). Efektivitas Internalisasi Nilai Spiritual Melalui Pendidikan Karakter Pada Anak Usia Dini Di Paud Ummul Habibah, Kecamatan Hamparan Perak. *Jim: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 9(4), 624–634. <https://doi.org/10.24815/Jimps.V9i4.32931>