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A CASE STUDY ON THE INTEGRATION OF ISLAMIC VALUES IN
LEARNING AT SDIT QURRATA A'YUN

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Keywords:		ABSTRACTS
Islamic Values	Education, Integration, Holistic Learning	Background: Education not only develops cognitive, affective, and psychomotor aspects, but also instills faith, piety, and noble character in accordance with the mandate of the 1945 Constitution. Learning practices in elementary schools often still focus on general subjects, while Integrated Islamic Elementary Schools (SDIT) integrate academic and spiritual dimensions through an TERPADU approach (Telaah, Eksplorasi, Rumuskan, Presentasikan, Aplikasikan, Duniawi, Ukhrawi). Objective: This study aims to describe the strategies used by teachers to internalize Islamic values in general subjects at SDIT Qurrata A'yun Abepura. Method: This research uses a qualitative case study approach. The research subjects are teachers and students of SDIT Qurrata A'yun. Data were collected through observation, in-depth interviews, and document analysis, then analyzed through reduction, presentation, and conclusion drawing. Research results: The integration of Islamic values was carried out systematically through planning, implementation, and evaluation. Teachers used an TERPADU approach in every learning activity, while evaluation was carried out through teacher briefings and meetings with parents. The main challenge was the lack of competence among teachers who did not have a deep understanding of Islamic values. Conclusion: The strategy of internalizing Islamic values through the TERPADU approach effectively strengthens the integration of spiritual values in general learning, creating synergy between students' knowledge and character. These findings can serve as a model for other Islamic schools and provide recommendations for policymakers to formulate national guidelines for the integration of Islamic values across all subjects at the elementary/Madrasah Ibtidaiyah level.

A. INTRODUCTION

Education not only serves to develop students' cognitive abilities, but also as a means of fostering faith, piety, and noble character. This objective is in line with the mandate of the 1945 Constitution, particularly as stated in the fourth paragraph of the Preamble, which emphasizes education based on Pancasila and the 1945 Constitution, which is rooted in religious values. Although Indonesia is a country with a Muslim majority, the implementation of education integrated with Islamic values in learning is still limited. In general practice, Islamic values are mostly taught only through Islamic Religious Education (PAI) subjects, so that opportunities to internalize these values in all aspects of learning are not yet optimal.

Basic education is the foundation for character building in cognitive, affective, psychomotor, and spiritual aspects. In the cognitive aspect, students are equipped with the ability to think, understand, and solve problems. Meanwhile, in the affective aspect, students are trained to develop attitudes, values, and empathy in social interactions. In the psychomotor aspect, students are trained to acquire skills that can be used in their daily lives. The spiritual aspect equips students with religious values as guidelines for life. These four abilities create a balance between intellectual and emotional intelligence, skills, and noble character in students' personalities.

SDIT Qurata A'yun is nationally affiliated with the Ministry of Primary and Secondary Education but is also affiliated with the Integrated Islamic School Network (JSIT). A distinctive feature of educational institutions affiliated with JSIT is integrated learning. The word TERPADU is an acronym for Telaah (Analysis), Eksplorasi (Exploration), Rumuskan (Formulation), Presentasikan (Presentation), Aplikasikan (Application), Duniawi (Worldly), and Ukhrowi (Spiritual). This means that learning must include the elements of TERPADU (Yuliana & Sunarti, 2022).

Analysis in learning at SDIT can be interpreted as the process of reviewing learning materials through reflection and contemplation. This activity serves as an entry point for students to understand the subject matter to be studied. Exploration is an activity of digging up knowledge through various learning methods and approaches. Formulating means drawing conclusions from the results of the teacher's exploration in the learning process. Presentation is the activity of conveying or explaining the results of the exploration that have been concluded. Application is the stage where students utilize the knowledge and skills they have acquired to solve problems they encounter. Worldly means that learning must refer to the application of the knowledge acquired by students in their daily lives. Ukhrowi means applying the knowledge acquired by students to obey Allah SWT (Satar et al., 2024; Yuliana & Sunarti, 2022).

Qurata A'yun Integrated Islamic Elementary School (SDIT) is a basic education institution that promotes integrated Islamic education in the city of Jayapura. SDIT Qurata A'yun implements two curricula simultaneously, namely the national curriculum, which is dominant in its academic content, and the JIST curriculum, which contains Islamic content. The two curricula are integrated to produce holistic learning, both cognitively, affectively, psychomotorically, and religiously. A curriculum that integrates Islamic values into learning can be done by linking teaching materials in subjects with Islamic values, for example, linking science, mathematics, or sociology lessons with verses from the Qur'an, hadith, and the value of tauhid. (T. Hidayat et al., 2020).

The integration of Islamic values into learning at Integrated Islamic Elementary Schools (SDIT) is an important aspect of education for shaping

students' character, morals, and academic competence holistically (Damayanti, 2024; Kasmawati et al., 2023). In addition, the integration of Islam in learning is important in primary school education because it emphasizes the formation of noble character, strengthening of faith, and social skills of students (Haris et al., 2022; Kasmawati et al., 2023). The integration of Islam in primary school learning is an effective strategy in shaping students' character. At this level, students are like blank computers, where teachers have a decisive role in determining the "program" that will be internalized in students. With the application of Islamic integration in learning, moral values, noble character, and strengthening faith can be instilled systematically, thus having a significant influence on the formation of students' character from an early age.

The integration of Islam into learning is an effort to incorporate Islamic values into all aspects of education, including the curriculum, methods, and school environment. Curriculum integration needs to be carried out by combining Islamic values with general subjects in a single theme, as well as instilling the values of monotheism, morality, and the continuous pursuit of knowledge (Atika et al., 2025; Moslimany et al., 2024). Teachers can integrate Islamic values into teaching materials using a thematic approach in their lesson planning and implementation (Adrizal et al., 2024; Djamdjuri et al., 2023). Meanwhile, integration in the environment can be achieved by instilling Islamic behavior, involving parents and the community, which are the keys to the successful internalization of values (Alfarisy, 2025). Success in shaping noble character in students requires connectivity between the curriculum, learning, and the learning environment.

Research related to the integration of Islam in learning has been conducted extensively, but has not focused on teacher strategies for integrating Islam in learning at the elementary school level. Therefore, in-depth research is needed. Several previous studies emphasize the urgency of Islamic-based education. For example, the study (Muarrafah et al., 2025; Tsani et al., 2024) shows that the integration of Islamic values in elementary schools/ Madrasah Ibtidaiyah. is carried out through various approaches, such as incorporating values into national and local curricula, using thematic methods, and habituation (accustoming) in daily activities. In the study (Gianistika et al., 2025; Nurhidayati & Sentosa, 2024) also shows that teachers who apply an integrative thematic approach effectively connect subject matter with Islamic values in elementary schools. According to (Kinan, 2024; Rachmadyanti et al., 2025) In his research, the integration of Islamic values in learning can be done not only through the delivery of religious material, but also through holistic and contextual pedagogical strategies.

From the above description, it can be concluded that the research gap underlying this study lies in

1. Many previous studies have discussed the integration of Islamic values in learning, both at the elementary school and Islamic elementary school levels. The main focus of these studies is on the concept and urgency of Islamic-based education:
2. Other studies highlight the effectiveness of the integrative thematic approach in connecting general subject matter with Islamic values;
3. Several studies also link the integration of Islamic values with the formation of positive character in students:
4. Other studies emphasize the importance of holistic and contextual pedagogical strategies at the elementary school level.

From this research, there have not been many studies that specifically highlight teachers' strategies in integrating Islamic values into learning at the

elementary school level. Most previous studies have focused on curriculum concepts or character building outcomes, rather than on the process and strategies used by teachers in planning, implementing, and evaluating integrative learning. Therefore, research is needed to examine in depth how teachers design and implement learning that integrates Islamic values into general learning (mathematics, science, social studies, Indonesian language, and civics at the elementary/ Madrasah Ibtidaiyah level).

SDIT Qurrata A'yun is a school that implements learning by integrating Islamic values into the learning process. In practice, SDIT Qurrata A'yun is an educational institution at the elementary school level that organizes learning by integrating the general curriculum and the JSIT curriculum in an integrated manner. This educational model emphasizes integration in learning strategies so that it can develop three main domains, namely cognitive, affective, and psychomotor. In addition, SDIT Qurrata A'yun also combines the strengthening of the aqliyah (intellectual), ruhiyah (spiritual), and jasadiyah (physical) aspects.

Thus, this study contributes to the development of theory and practice in elementary school education and Islamic education, while offers insights for educators, curriculum developers, and policymakers in improving the quality of values-based basic education. The emphasis on Islamic integration at SDIT Qurrata A'yun can be a relevant learning model for shaping students with noble character.

B. METHOD

This study uses a qualitative approach with a case study design to examine the integration of Islam in learning at SDIT Qurrata A'yun Abepura. A qualitative approach was chosen because it allows researchers to understand phenomena in learning in depth, including the learning process, teacher experiences, and student perceptions of the integration of Islam in learning. A case study was considered relevant because the focus of this study was the specific context of SDIT Qurrata A'yun, which has unique characteristics in integrating Islam into learning.

The main data sources in this study were six teachers and 30 students. Teachers teaching at SDIT Qurrata A'yun were the source of information regarding strategies, methods, and experiences in integrating Islamic values into learning, while students were used as a source of data to obtain information about perceptions, understanding, and practices in the integration of Islam into learning conducted by classroom teachers. In addition, school documents were used as a supporting source of data to complement the main data sources.

Data was collected through several complementary methods (1) In-depth interviews. In-depth interviews are a direct question and answer process between researchers and informants to obtain comprehensive information. This method was used to explore teachers' strategies in internalizing Islam at SDIT Qurrata A'yun. The interview subjects included teachers and students. The steps for conducting the interviews included determining the subjects, preparing the topic questions, opening the interview with a clear flow, conducting the question and answer process, documenting the answers, and confirming and following up on the findings that emerged during the interviews. (2) Participatory observation. Observations were conducted using a passive participatory method, in which the researcher was present at the location of the activity but did not interact directly. This approach allowed the researcher to observe the natural behavior of teachers and students, the learning process, and the school environment, which supported the integration of Islam in learning at SDIT Qurrata A'yun. (3) Documentation. Documentation was used to supplement the information obtained from interviews and observations.

Sources of documentation include official school documents, modules/lesson plans, evaluation notes, and photos of activities related to the integration of Islam in learning at SDIT Qurrata A'yun.

The researchers used Miles and Huberman's analysis model with the following steps: (1) Data Reduction. Data reduction means summarizing and selecting the most relevant information, highlighting the main points, and finding themes and patterns from the data obtained. This process makes the data clearer and makes it easier for researchers to manage subsequent data collection. In this study, researchers collected various data sources, including interview results, photos, school documents, and important notes related to Islamic integration in learning at SDIT Qurrta A'yun. The purpose of data reduction is to provide a comprehensive overview of Islamic integration in learning at SDIT Qurrta A'yun, so that the simplified data can be presented narratively. (2) Data Display. The next stage after data reduction is data display. The reduced data is organized and presented based on research aspects. This presentation includes primary and secondary data. Primary data was obtained from interviews and observations, which were then described narratively, supplemented with relevant explanations and theoretical support. Presenting data in this way facilitates understanding of the situation observed and forms the basis for planning the next steps of analysis. (3) Drawing Conclusions and Verification. The final stage is to draw conclusions from the data that has been collected and verified. This process is carried out by comparing and combining the information obtained from informants with the meanings contained therein. Researchers look for relationships, similarities, and differences between data to assess the suitability of the information with the basic concepts of the study. The goal is to obtain a more accurate, objective, and accountable interpretation of Islamic integration in learning at SDIT Qurrta A'yun.

To ensure the validity and credibility of the data, this study applied a comprehensive triangulation technique, namely (1) Source triangulation, conducted by comparing data from teachers, students, and school documents; (2) Technique triangulation, conducted by matching the results of interviews, observations, and documentation; and (3) Time triangulation, conducted by collecting data at different times (beginning, middle, and end of the semester) to ensure the stability of information.

C. RESULT AND DISCUSSION

Teacher strategies in integrating Islam into learning

The word "strategy" comes from the Greek noun and verb. As a noun, strategos is a combination of the words stratos (military) and ago (to lead). As a verb, stratego means to plan. In a general sense, strategy is an arrangement of potential and resources in order to efficiently achieve a plan. Strategy generally refers to broad guidelines for action in an effort to achieve predetermined goals. In education, strategy can be defined as a plan, method, or series of activities designed to achieve a particular educational goal.

The integration of Islam into learning at SDIT Qurrata A'yun is a strategy used by teachers to shape students with Islamic character, noble morals, and excellent academic competence through the learning process. This strategy is implemented by integrating Islamic values into every aspect of learning, starting from the development of a national and JSIT-based curriculum, planning, implementation of learning, to the evaluation of the integration.

There are three stages in the integration of Islam into learning at SDIT Qurrata A'yun Abepura, namely:

1. Planning

Planning is a process of designing activities to be carried out in order to achieve predetermined goals (Suherman et al., 2024). Planning is also seen as a link between knowledge and action, as well as an effort to direct future actions. Planning is an important step in the successful integration of Islam into learning at SDIT Qurrata A'yun. Planning is carried out at the beginning of each odd semester in the SDIT Qurrata A'yun work meeting.

The results of the study show that the planning of Islamic integration in learning at SDIT Qurrata A'yun Abepura is carried out through three systematic stages. The first stage is an analysis of learning outcomes and JSIT Graduate Competency Standards (SKL) for the elementary school level. This analysis is an important basis for determining the direction of learning, because through this process teachers can understand the core competencies that must be achieved by students. Good learning planning must start from curriculum analysis as the main reference in developing learning activities. Curriculum analysis ensures that every step of planning, from setting objectives, selecting materials, to learning methods, is truly in line with the direction, standards, and expected outcomes in the curriculum document (Januarti et al., 2023).

Learning achievement analysis serves to ensure the alignment between learning achievements in the national curriculum and the JSIT curriculum's SKL (Minimum Competency Standards). This analysis will be the basis for all learning that produces intellectual and religious students. Learning planning is a systematic effort to connect educational goals with their implementation, in line with various literature that emphasizes the importance of planning as the foundation of effective learning (Ammam et al., 2024; Marheni et al., 2025). Thus, the analysis of learning outcomes and JSIT SKL at SDIT Qurrata A'yun serves as a reference to ensure that Islamic integration can be accommodated in every subject.

The second stage is mapping teaching materials integrated with Islam. Islamic values are incorporated into all subjects, including Indonesian Language, Science, Social Studies, Civics, and Mathematics, to build students' character and spirituality (T. Hidayat et al., 2020; Marimba, 1980). This mapping is done by identifying the main topics of general subjects, then finding their relevance to Islamic values, whether in the form of verses from the Qur'an, hadith, or Islamic moral concepts. For example, in the science subject on the water cycle, teachers relate it to QS. An-Nur verse 43, which explains the falling of rain as one of the signs of Allah's greatness. This process shows that Islamic integration is not merely a formality, but is genuinely pursued so that students can understand the connection between science and Islamic values. With structured mapping, teachers find it easier to develop meaningful learning strategies, so that students not only gain cognitive knowledge, but also strengthen their spiritual values and Islamic character.

The third stage is the preparation of teaching modules or Lesson Plans (RPP). The teaching modules prepared not only contain learning steps, but also include verses, hadiths, or prayers that are relevant to the material. The preparation of these integrated teaching modules is an important instrument in ensuring the continuity of a systematic and consistent learning process. Learning planning through teaching modules or RPP serves as a work guide for teachers in managing learning activities so that the expected goals are achieved effectively (Marheni et al., 2025). With the existence of teaching modules/RPP based on Islamic integration, teachers have clear guidelines for implementing

integrated learning, so that each material taught can also be a means of internalizing Islamic values.

From the results of reviewing teaching modules and lesson plans, the teaching module/lesson plan model at SDIT Qurrata A'yun is an TERPADU model. Terpadu, in the view of SDIT Qurrata A'yun teachers, is an acronym (Telaah (Analysis), Eksplorasi (Exploration), Rumuskan (Formulation), Presentasikan (Presentation), Aplikasikan (Application), Duniawi (Worldly), and Ukhrowi (Spiritual)). (TERPADU). Each teaching module/lesson plan at SDIT Qurrata A'yun must contain (1) Review, in which the learning process must include activities for students and teachers to review the teaching material with general and Islamic concepts; (2) Exploration. Exploration is an activity in which teachers explore students' understanding of the teaching material; (3) Formulation. Formulation is an activity for students to provide opinions or conclusions from the teaching material they have learned; (4) Presentation. Presentation is an activity that trains students to dare to express their opinions from their learning outcomes. (5) Application. Application is a form of applying teaching material that is understood by students in their daily lives; (6) Worldly. Worldly refers to the teacher's guide to compiling teaching materials that are tailored to the interests of students in the world or in their lives; (7) Spiritual. Spiritual refers to the integration of teaching materials with Islam, which can be used as a guide for behavior.

Based on the results of the study, the three stages of planning show that SDIT Qurrata A'yun Abepura is committed to providing a holistic and religious learning model. The integration of Islam is not merely the addition of religious elements in general subjects, but a structured planning process, starting from the analysis of SKL and CP in the curriculum, mapping of materials, to the preparation of teaching tools in the form of teaching modules/lesson plans. The core research shows that careful planning is the main foundation for the success of learning integrated with Islam. This is in line with several studies that state that careful and systematic planning is the main key to the success of learning integrated with Islamic values (T. Hidayat et al., 2020; Munadi & Dewi, 2019).

2. Implementation

The implementation of learning at SDIT Qurrata A'yun Abepura is carried out based on a plan that has been prepared through the stages of learning achievement analysis, teaching material mapping, and module/lesson plan preparation. However, what is most evident at this stage is the implementation of learning. Learning at SDIT Qurrata A'yun predominantly uses an integrated approach, so that the learning process shows integration between teaching materials and student experiences, teaching materials and the environment, and teaching materials and Islamic values.

The learning process at SDIT Qurrata A'yun is divided into three stages, namely initial activities, core activities, and final activities. Teachers begin the initial activities with greetings, taking attendance, providing motivation by relating Islamic values, then giving appreciation and conveying the learning objectives.

The core activity consists of TERPADU learning (Telaah (Analysis), Eksplorasi (Exploration), Rumuskan (Formulation), Presentasikan (Presentation), Aplikasikan (Application), Duniawi (Worldly), and Ukhrowi (Spiritual)). This approach allows students to learn holistically and religiously. This approach allows students to learn holistically and religiously (Yuliana & Sunarti, 2022; Zaenuri & Rokhimawan, 2022). The first step is the review activity. The review activity is a learning process that emphasizes students' understanding of the material to be studied. Teachers guide students to review information from various sources, including textbooks, modules, and verses

from the Qur'an and hadiths relevant to the teaching material. For example, in science lessons about the water cycle, this can be done using pictures or videos. Students are asked to examine material on the processes of evaporation, condensation, and precipitation, while the teacher guides them to relate this material to verses from the Qur'an or Hadith or to Islamic values that explain rain as a blessing from Allah. This activity aims to build conceptual understanding and religious awareness from the outset.

Exploration activities emphasize how teachers explore students' initial abilities in understanding the material to be taught. By knowing these abilities teachers can use learning methods that are appropriate for the students' abilities. In addition, exploration for students is a hands-on learning activity in which students actively search for, observe, and collect information related to the material. This activity has an impact on increasing students' knowledge, motivation to learn, creativity, and curiosity (Chen & Liu, 2025; Pratama et al., 2024). In addition, helps students understand concepts more deeply and relate theory to real life (van Eijck et al., 2024). According to (Dewi et al., 2024) Exploration (Hands-On Learning) Encourages students to actively ask questions, discuss, and develop critical thinking and collaboration skills.

After conducting exploration, the next step is formulation. Students are directed to formulate concepts or findings obtained from exploration or lessons they have learned. This stage encourages students to think critically and be able to conclude their learning outcomes. Students who are asked to formulate or conclude through their own discoveries after exploration demonstrate better conceptual understanding than students who only receive direct instructions. In addition, formulating can encourage students to think critically, compare various concepts, and draw conclusions from the material they have learned (Velić & DeCaro, 2025).

Next, presentation activities. Presentation activities are a medium for practicing communication and collaboration skills in conveying the results that have been formulated in the formulation activities. This stage teaches students to convey ideas clearly, structurally, and convincingly, both individually and in groups, encouraging cooperation, division of tasks, and discussion among members, and increasing self-confidence, the ability to answer questions, and better social interaction (Baranovska-Vasiljeva, 2024; Tsang, 2020). Students present the results of their research, exploration, and formulation in groups or individually. Teachers assess students' ability to convey ideas and answer questions in the presentation. Presentations also serve as a means of instilling confidence and social skills.

Application activities are activities that encourage students to apply the knowledge they have acquired from previous activities to their daily lives. An example in learning multiplication in mathematics is that after studying the concept of multiplication in class, the teacher asks students to calculate income tax or alms. For example, if a trader earns 5 bags of rice and the tax that must be paid is $\frac{1}{5}$, students are asked to calculate the amount of rice that must be given. This activity applies the concept of multiplication while instilling the values of honesty and responsibility. Another example is in science class on the topic of waste recycling. After learning about recycling and waste, students are invited to clean the school grounds while sorting organic and non-organic waste. The teacher emphasizes that maintaining cleanliness is part of Islamic morals, namely responsibility and care for Allah's creation. When students are able to relate and apply their knowledge in their daily lives, their understanding becomes deeper and more meaningful (Aslam et al., 2022). These activities are monitored by teachers through daily observations in the classroom or using

observation sheets. At home, parents observe their children's activities and report them in a communication book.

Worldly activities are activities that guide students to understand the practical benefits of the lessons they have learned in real life. The connection between the material and the real world will increase students' motivation, interest, and understanding of the material (Hernandez-Sanchez et al., 2022). Teachers explain how the lessons learned can be used to solve everyday problems.

Based on the results of interviews, observations, and documentation, overall, INTEGRATED learning at SDIT Qurrata A'yun Abepura presents a comprehensive process, from understanding concepts in teaching materials, exploring students' abilities, to applying worldly and spiritual values in students' daily lives. The integration of Islamic values in learning not only emphasizes spiritual aspects but also has a positive impact on students' behavior and academic achievement. When values such as honesty, patience, responsibility, discipline, and cooperation are consistently internalized in various subjects, students tend to exhibit more orderly, polite, and responsible behavior both in class and in the school environment. For example, the habit of performing the dhuha prayer, praying before studying, or reflecting on values in project activities can shape students' self-regulation, increase focus, concentration, and motivation to learn. Islamic value-based learning improves the quality of the learning process, which in turn has a positive impact on students' academic achievement and character development simultaneously (Salabiyah & Aziz, 2023).

Based on the results of interviews, observations, and documentation, overall, TERPADU learning at SDIT Qurrata A'yun Abepura presents a comprehensive process, from understanding concepts in teaching materials, exploring students' abilities, to applying worldly and spiritual values in students' daily lives. This learning allows students to develop their academic abilities, social skills, and spiritual abilities well, so that learning becomes holistic, meaningful, and religious.

The final activity in the learning process is the closing activity. The closing activity in learning at SDIT Qurrata A'yun Abepura is designed to reinforce conceptual understanding while instilling Islamic values in students. At this stage, teachers invite students to reflect on the material they have learned, emphasizing the relationship between cognitive, affective, psychomotor, and spiritual aspects. Reflection is carried out through question and answer sessions and brief discussions about the lessons learned and the lessons that can be taken from them.

In addition to reflection, closing activities also include reinforcing Islamic values in students in accordance with the teaching material. Teachers remind students of important learning points and relate them to everyday life, both in this world and the hereafter. In this way, students not only understand concepts theoretically, but are also guided to internalize Islamic values in real life. Teachers also provide feedback on closing activities regarding student performance during learning, whether related to participation in discussions, presentations, or attitudes shown during the learning process. This feedback serves to strengthen student motivation and as a means of self-evaluation.

3. Evaluation

Evaluation is an important stage in assessing the effectiveness, impact, and achievement of the objectives of an activity or program. Through evaluation, teachers can determine the level of achievement of objectives and indicators of success (Zahroh & Hilmiyati, 2024), identify the strengths and weaknesses of the implementation process, so that continuous improvements

can be made (Beshah et al., 2024), and provide objective feedback for decision making, follow-up planning, and quality improvement (Seneviwickrama, 2020).

The evaluation of Islamic internalization at SDIT Qurrata A'yun Abepura is carried out in a structured manner through routine and collaborative activities between the school, teachers, and parents. This evaluation not only measures academic achievement but also emphasizes the development of attitudes, behavior, and the habit of Islamic values in students' daily lives. One form of evaluation carried out is a routine briefing every Monday and Wednesday. This activity is held after school for one hour. During the briefing, teachers discuss activities, issues, and developments during the learning process.

In addition to internal evaluations at the school, SDIT Qurrata A'yun Abepura also involves parents through monthly meetings held once a month. These meetings serve as a forum for communication between teachers and parents to discuss their children's development, both academically and religiously. Parents are asked to report on their children's activities and behavior at home, such as regularity in praying, habits of reading the Qur'an, as well as discipline and responsibility in learning. The data obtained from parents' reports is then combined with the results of teachers' observations at school to provide a more comprehensive picture of the child's development, both cognitively, affectively, psychomotorically, and spiritually.

This study shows that Islamic integration in learning at SDIT Qurrata A'yun Abepura is implemented through a systematic planning, implementation, closing, and evaluation process. In the planning stage, teachers analyze learning outcomes and JSIT competency standards, map teaching materials relevant to Islamic values, and develop teaching modules or lesson plans using an INTEGRATED (TERPADU) approach (Telaah, Eksplorasi, Rumuskan, Presentasikan, Aplikasikan, Duniawi, Ukhrowi). This stage is an important foundation in ensuring that learning is not only oriented towards academic achievement, but also internalizes Islamic values.

During the implementation stage, learning is designed using an INTEGRATED (TERPADU) approach (Telaah, Eksplorasi, Rumuskan, Presentasikan, Aplikasikan, Duniawi, Ukhrowi) that integrates the cognitive, affective, psychomotor, and spiritual aspects of students. Teachers facilitate students in understanding the teaching material, conducting exploration, formulating, presenting results, and applying the teaching material/lessons in real life. This activity is enriched with the reinforcement of worldly values as life skills and spiritual values as spiritual provision, so that learning becomes more holistic and meaningful. The closing activity is carried out through joint reflection, feedback, and closing prayers. This stage reemphasizes the connection between the lessons learned and Islamic values.

The evaluation of Islamic internalization in learning at SDIT Qurrata A'yun is carried out continuously through regular briefings every Monday and Wednesday as well as monthly meetings with parents. The evaluation describes the progress of students during their learning, including their cognitive, affective, psychomotor, and spiritual abilities. In addition, this evaluation results in new policies and programs to improve the quality of learning at SDIT Qurrata A'yun.

One of the main challenges in integrating Islamic values into learning at SDIT Qurrata A'yun is teacher competence. This study found that teachers who come from non-PTKIN or non-pesantren backgrounds often experience difficulties in integrating Islamic values into general subjects. This is due to their limited in-depth understanding of Islamic values that are relevant and can be integrated into various subjects, so these teachers tend to be more familiar

with the nationally integrated thematic learning approach by following the national curriculum.

This condition shows that the success of integrating Islamic values into general subjects does not only depend on the learning strategies or approaches used, but also on the depth of teachers' understanding of Islamic values and their ability to translate Islamic values into concrete and contextual learning activities. Non-PTKIN or non-pesantren teachers need assistance, training, and development of pedagogical competencies used in TERPADU learning.

D. ANALYSIS/DISCUSSION

The results of this study show that SDIT Qurrata A'yun Abepura has successfully integrated Islamic values into the learning process through a systematic INTEGRATED (TERPADU) approach (Analysis/ Telaah, Exploration/ Eksplorasi, Formulation/ Rumuskan, Presentation/ Presentasikan, Application/ Aplikasikan, Worldly/ Duniawi, Hereafter/ Ukhrowi) starting from the planning stage, implementation in the classroom, to continuous evaluation. This success refutes the assumption that SDIT Qurrata A'yun is the most expensive school and only emphasizes students' academic aspects and memorization of the Qur'an without making pedagogical innovations. The TERPADU approach is highly relevant to constructivist theory, which emphasizes that knowledge is built through meaningful learning experiences, not just memorization (Piaget, 1972; Vygotsky, 1978).

Learning that is integrated with Islamic values through an INTEGRATED learning approach has an impact on students' academic and spiritual abilities. Students are not only able to understand the teaching material in general, but also the instillation of Islamic values. The integration of Islamic values in learning has been proven to improve students' academic and spiritual development. Research in various schools shows that the application of values such as honesty, responsibility, discipline, and social awareness through thematic learning, extracurricular activities, and teacher role modeling results in improvements in students' character, religious understanding, and academic achievement. Empirical data shows that 80% of students experience an increase in academic grades after the integration of Islamic values into learning (Dahirin & Rusmin, 2024; I. K. Hidayat, 2024; Wijaya & Pratama, 2024). The integration of Islamic values developed at SDIT Qurrata A'yun through the TERPADU approach demonstrates that modern constructivist approaches such as exploration, problem solving, and presentation can be enriched with Islamic dimensions that emphasize a balance between worldly and spiritual aspects.

Teachers' competence in understanding Islamic values will influence the integration of Islamic values into general learning. Teachers with a strong understanding of Islam can integrate values such as honesty, patience, and responsibility into mathematics, science, and social studies lessons, thereby not only enriching students' understanding of the material but also shaping their character (Hadi et al., 2025; Salabiyah & Aziz, 2023). Conversely, teachers with limited understanding of Islamic values tend to have difficulty integrating them into general subjects, resulting in less than optimal internalization of Islamic values in learning. According to (Rokhman & Amami, 2021) teachers' limited understanding causes the integration of Islamic values to tend to be normative and less applicable in students' daily lives.

CONCLUSION

his study describes that the integration of Islam in learning at SDIT Qurrata A'yun Abepura has been successfully implemented in a planned and sustainable manner through planning, implementation, closing activities, and evaluation involving teachers, students, and parents. The findings show that the TERPADU (Telaah (Analysis), Eksplorasi (Exporation), Rumuskan (Formulation), Presentasikan (Presentation), Aplikasikan (Application), Duniawi (Worldly), and Ukhrowi (Spiritual) approach is able to connect cognitive, affective, psychomotor, and spiritual aspects, resulting in meaningful learning that also shapes Islamic character (akhlakul karimah). Evaluations are conducted regularly through weekly briefings and monthly meetings with parents to strengthen the internalization of Islam in learning at SDIT Qurrata A'yun.

The results of the study confirm that the integration of Islamic values is very important in shaping students' character. In its implementation, it needs to be supported by teachers who understand the concept of Islamic values and are able to integrate them into learning. Teachers who come from non-PTKIN or non-pesantren tend to experience difficulties in integrating Islamic values into general subjects due to their limited understanding of the values that can be applied in various subjects. For this reason, there needs to be a policy for school leaders/policy makers in formulating the curriculum and accepting teachers. However, Jayapura City, which has a minority of PTKIN campuses and Islamic boarding schools, needs assistance and training in integrating Islamic values into learning, as well as guidance for non-PTKIN/non-pesantren teachers in understanding Islamic concepts, as is done at SDIT Qurrata 'Ayun, often referred to as BPI (Bina Pribadi Islami).

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