



Implementation of Integrated Learning of Islamic Religious Education to Improve Student's Social Attitude Competence

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Abstract

Keywords:
Integrated Learning, Islamic Religious Education, Social Attitude Competence

This study aims to analyze the improvement of students' social attitudes through integrated learning on Islamic Religious Education subjects at MIN 1 Tanah Datar. The research method used a quasi-experimental non-equivalent control group design. The research data were obtained using interviews, and a questionnaire sheet was validated and then tested with the Tesmer model. Interview guidelines were distributed to four PAI teachers and a questionnaire to collect data on the social competence of 51 fourth graders. The data obtained were then analyzed using descriptive analysis to determine the percentage of students' social competence through integrated learning. This study shows a significant increase in students' social attitudes through integrated learning. Integrated learning is carried out to allow students to be more active in a more inclusive learning process.

Abstrak:

Kata Kunci:
Pembelajaran Terpadu, Pendidikan Agama Islam, Kompetensi Sikap Sosial

Penelitian ini bertujuan untuk menganalisis peningkatan sikap sosial siswa melalui pembelajaran terpadu mata pelajaran Pendidikan Agama Islam di MIN 1 Tanah Datar. Metode penelitian yang digunakan adalah quasi-experimental non-equivalent control group design. Data penelitian diperoleh dengan menggunakan wawancara, lembar angket divalidasi kemudian diuji dengan model Tesmer. Pedoman wawancara dibagikan kepada empat guru PAI dan kuesioner untuk mengumpulkan data kompetensi sosial 51 siswa kelas IV. Data yang diperoleh kemudian dianalisis menggunakan analisis deskriptif untuk mengetahui persentase kompetensi sosial siswa melalui pembelajaran terpadu. Penelitian ini menunjukkan adanya peningkatan sikap sosial siswa yang signifikan melalui pembelajaran terpadu. Pembelajaran terpadu dilakukan untuk memungkinkan siswa lebih aktif dalam proses pembelajaran yang lebih inklusif.

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1. Introduction

The emergence of various crimes among students¹ is a crucial problem faced by the world of education today, which also provides an overview of the low social attitudes of students. The decline in caring for each other is one form of student social attitudes that are increasingly lacking. Educational institutions need learning formulations that can counteract this. The integrated learning method or the integrative learning method of Islamic Religious Education is a solution to the low competence of students' social attitudes in schools in Indonesia. This method integrates several religious subjects into one theme so that students easily know and understand the lessons given and implemented in their daily lives. Integrated learning that integrates subjects in one theme and provides opportunities for students to find ways to solve problems independently is one way to produce students who have good social attitudes like the goals of Islam itself.

Many experts have carried out studies on integrated learning methods. Based on the research conducted, there are three trends regarding this matter². First, the demand for an integrated learning system. This system is considered capable of providing more knowledge to students through its design and learning methods. The trend of studies like this, for example, is shown by Mawdsley & Willis³, Komatsu⁴, and Worawuth⁵. Second, a study that looks at the importance of competence, especially the social competence of teachers, to create better school conditions⁶ because it is also related to student achievement⁷. Third, studies that look at the method aspect as an important aspect in schools' series of learning processes—using appropriate methods for individuals and groups results in better appropriate⁸, including students' result power⁹. These studies

¹ Rahmat Sugiharto, "Pembentukan Nilai-Nilai Karakter Islami Siswa Melalui Metode Pembiasaan," *Educan: Jurnal Pendidikan Islam* 1, no. 1 (February 20, 2017), <https://doi.org/10.21111/educan.v1i1.1299>.

² Ritman Hendra et al., "Job Analysis Urgency (Task) in Islamic Education," *Al-Hijr: Journal of Adulern World* 1, no. 2 (June 1, 2022): 55–64, <https://doi.org/10.55849/alhijr.v1i2.15>.

³ Andrew Mawdsley and Sarah Willis, "Exploring an Integrated Curriculum in Pharmacy: Students' Perspectives on the Experienced Curriculum and Pedagogies Supporting Integrative Learning," *Currents in Pharmacy Teaching and Learning* 11, no. 5 (May 2019): 450–60, <https://doi.org/10.1016/j.cptl.2019.02.006>.

⁴ Taro Komatsu, "Integrated Schools and Social Cohesion in Postconflict Srebrenica: Bosniak Youths' Views of Their Schooling Experiences," *Comparative Education Review* 63, no. 3 (August 2019): 398–417, <https://doi.org/10.1086/704112>.

⁵ Phosri Worawuth et al., "Integrated Learning Teacher Professional Development in Primary Schools," *Procedia - Social and Behavioral Sciences* 112 (February 2014): 775–80, <https://doi.org/10.1016/j.sbspro.2014.01.1229>.

⁶ Šarūnė Magelinskaitė, Albina Kepalaitė, and Visvaldas Legkauskas, "Relationship between Social Competence, Learning Motivation, and School Anxiety in Primary School," *Procedia - Social and Behavioral Sciences* 116 (February 2014): 2936–40, <https://doi.org/10.1016/j.sbspro.2014.01.683>.

⁷ Biruta Svagdiene et al., "Social Competence of Aesthetic Education of Sport Industry Managers: Fundamentality and Innovation Synergies," *Procedia - Social and Behavioral Sciences* 197 (July 2015): 348–53, <https://doi.org/10.1016/j.sbspro.2015.07.148>.

⁸ Eva Gultom, Adelle Frans, and Esperanza Cellay, "Adapting the Graphic Novel to Improve Speaking Fluency for EFL Learners," *Al-Hijr: Journal of Adulern World* 1, no.

generally still place a one-way learning process, meaning that the teacher's role is very dominant so that it does not provide a portion for students to be involved in the learning process.

Studies related to integrate learning methods have not yet been completed, so further studies are needed regarding the competence of students' social attitudes, which are part of the character education launched by the government¹⁰. This paper aims to analyze whether the integrated learning process in schools can improve the competence of social attitudes of students who are experiencing a shift. This question is answered through three questions¹¹. First, how the integrated learning process of Islamic religious education (PAI) takes place. This is related to the current learning practices in religious schools. Second, how the preparation of the learning methods can improve students' social attitudes; this issue is closely related to the need for learning methods that can improve students' social competence. Third, how to implement more successful learning methods in improving students' social attitude competence. This relates to solutions or strategies that can be done to improve the competence of students' social attitudes in religious schools.

This paper is based on three things. First, the PAI integrated learning process is still in conventional practice. Learning is still using the old pattern, namely using materials or teaching materials that have not been fully integrated. The learning process that takes place does not give meaning to students. Second, learning is structured not based on long-term interests because the learning design is only for cognitive fulfilment without paying attention to other important aspects such as the fulfilment of understanding and increasing critical power and growing students' social attitudes. Third, the integrated learning method can increase the competence of students' social attitudes. Through this learning method, students will have, in addition to knowledge about the material being taught, they will also have good social awareness.

a. Integrated Learning

Integrated learning is learning through a collaborative curriculum in which subjects or disciplines are taught separately, with several additional sessions such as introductions to professions in several disciplines¹². The

2 (June 1, 2022): 46–54, <https://doi.org/10.55849/alhijr.v1i2.13>.

⁹ Olga Derevenskaia, "Active Learning Methods in Environmental Education of Students," *Procedia - Social and Behavioral Sciences* 131 (May 2014): 101–4, <https://doi.org/10.1016/j.sbspro.2014.04.086>; Fazilah Idris, Mashitoh Yaacob, and Mohamad Taha, "Teaching and Learning Methods of Ethnic Relations Course: Interactive or Destructive?," *Procedia - Social and Behavioral Sciences* 59 (October 2012): 105–9, <https://doi.org/10.1016/j.sbspro.2012.09.252>; Amrina Amrina, Adam Mudinillah, and Ahmad Firdaus bin Mohd Noor, "The Contribution of Arabic Learning To Improve Religious Materials for Students," *Ijaz Arabi Journal of Arabic Learning* 5, no. 1 (2022).

¹⁰ Sanusi Sanusi et al., "Implementation of Character Education: Perspective of Love for All Hatred For None in Spiritual, Social and Humanitarian Characters Formation in SMU Plus Al-Wahid," *Al-Hijr: Journal of Adulearn World* 1, no. 2 (June 1, 2022): 65–70, <https://doi.org/10.55849/alhijr.v1i2.11>.

¹¹ Istiqlal Yul Fanani et al., "Implementation of the Jigsaw Type Cooperative Learning Model on Improving Achievement and Learning Motivation of Muhammadiyah in Mu'allimin Madrasah Muhammadiyah Yogyakarta," *Al-Hijr: Journal of Adulearn World* 1, no. 2 (June 1, 2022): 71–79, <https://doi.org/10.55849/alhijr.v1i2.16>.

¹² Bahrudin Nur Aziz Zakaria et al., "Politeness Strategies Employed in Communication with Santri and Ustadz in an Islamic Boarding School in Indonesia," *Al-Hijr: Journal of Adulearn World* 1, no. 2 (June 1, 2022): 80–87, <https://doi.org/10.55849/alhijr.v1i2.14>.

policy regarding the implementation of the 2013 curriculum must be seen in the context of the demands for change faced by the Indonesian people, both now and in the future¹³. The hallmark of integrated learning is related to teaching that is directly applied or focused on learning practices; besides that, educators also explicitly provide material related to other disciplines¹⁴. The integrated learning environment appears to promote positive attitudes towards others. However, students' attitudes towards integrated learning can be influenced by the teachers who teach. There are still many inappropriate practices like what happened to students in Serbia; many teachers have not paid attention to needs or show a negative attitude. Differed towards students, but stated that most Serbian schools, including teachers, principals, and curriculum, were not much different from their Bosnian counterparts¹⁵.

Brazil is different; as a federal state, it has regulations that every city must have an integrated learning system to ensure cooperation and better access to education. The federation union is responsible for the authority, recognition, accreditation, supervision and evaluation of higher education institutions¹⁶ because schools are considered a place to develop social and emotional competence. Schools are recognized as having a central role in the development of early childhood and adolescents because they spend most of their time and are exposed to a wider culture through meetings with teachers and other students¹⁷. The implementation of integrated learning is an important concern in Thailand, as evidenced by research conducted by Worawuth¹⁸ at Huay Yang School, Office of elementary Khon Kaen Area 4, which developed an integrated learning method related to the 1999 Education Act and edition (Number 2) of 2002. Integrated learning in Thailand can attract students to study happily and achieve higher scores. Every teacher must have the ability and experience in managing integrated learning.

b. Social Competence

Social competence is the ability to analyze thoughts, feelings and behaviours to interact effectively with the environment among peers, social cognition, behavioural problems and the efficacy of social skills over time and across contexts simultaneously. In adolescence, social competence is very important to increase commitment in social relationships. The long-lasting effect of social competence is one of the bridges in career development because it allows a person to build positive

¹³ Deitje Adolfien Katuuk, "Manajemen Implementasi Kurikulum: Strategi Penguatanimplementasi Kurikulum 2013," *Jurnal Cakrawala Pendidikan* 1, no. 1 (February 5, 2014), <https://doi.org/10.21831/cp.v1i1.1858>.

¹⁴ Mawdsley and Willis, "Exploring an Integrated Curriculum in Pharmacy."

¹⁵ Komatsu, "Integrated Schools and Social Cohesion in Postconflict Srebrenica."

¹⁶ Eline H. C. Guimaraes, Angelica F. S. Dias, and Juliana B. S. França, "Challenge of Implanting Educational Management Systems in Brazilian Schools," in *Advances in Human Factors and Systems Interaction*, ed. Isabel L. Nunes, vol. 959, *Advances in Intelligent Systems and Computing* (Cham: Springer International Publishing, 2020), 594–602, https://doi.org/10.1007/978-3-030-20040-4_53.

¹⁷ R.J. Collie, "Teachers' Motivational Approach: Links with Students' Basic Psychological Need Frustration, Maladaptive Engagement, and Academic Outcomes," *Teaching and Teacher Education* 86, no. Query date: 2022-06-05 17:44:49 (2019), <https://doi.org/10.1016/j.tate.2019.07.002>.

¹⁸ Worawuth et al., "Integrated Learning Teacher Professional Development in Primary Schools."

relationships and receive important information for career exploration and decision-making processes to face everyday challenges¹⁹. Those who are smart and have built social competence from an early age have skills such as communication, teamwork, initiative, assertiveness, resistance to frustration and good emotional control²⁰. Meanwhile, children who do not have good social competence can risk depression and anti-social behaviour. In Nigeria, most parents usually use Eco cultural theory, namely early parenting through cultural backgrounds by telling fairy tales as part of the method about traditional Nigerian beliefs and customary practices, religious observance, teaching fortitude and respect for others as a way of creating and maintaining their children's social competence²¹.

According to research conducted by²², social competence results in better social relations at school, which reduces anxiety about the school environment and increases students' motivation to learn and thus provides better academic performance. Social competence is not a uniform quality; instead, qualities can be considered a combination of thoughts, feelings, abilities and behaviours, changing according to the situation²³. Sociometry is a way to find, describe, and evaluate groups' social structure, development, and status by measuring acceptance and rejection among individuals. Through sociometry, we can measure social competence among peers. We can study how social competence and its sociometric and structural characteristics are shaped in peer groups (e.g. in the classroom), that is, by looking at the position of each individual and each group in the class and at the same time individuals in their group²⁴. Social competence training (with appropriate environmental conditions) affects achievement²⁵.

c. Learning Methods

The education system tries to provide opportunities for all learners to learn the fundamental and emotional specifications. Learning methods in other education systems are group-based (e.g. each group consists of 20 to 40 people), and this causes some students to learn the material well. Some to study the material at a lower level. Each teacher works with a group of students. The interaction between teacher and students is

¹⁹ Adam Mudinillah, "The Development of Interactive Multimedia Using Lectora Inspire Application in Arabic Language Learning," *Jurnal Iqra': Kajian Ilmu Pendidikan* 4, no. 2 (2019): 285–300.

²⁰ Joana Carneiro Pinto et al., "Measuring Adolescents' Perceived Social Competence in Career Education: A Longitudinal Study with Portuguese Students," *Procedia - Social and Behavioral Sciences* 69 (December 2012): 271–78, <https://doi.org/10.1016/j.sbspro.2012.11.409>.

²¹ Ikechukwu Uba et al., "Redefining Social Competence and Its Relationship With Authoritarian Parenting," *Procedia - Social and Behavioral Sciences* 46 (2012): 1876–80, <https://doi.org/10.1016/j.sbspro.2012.05.395>.

²² Magelinskaitė, Kepalaitė, and Legkauskas, "Relationship between Social Competence, Learning Motivation, and School Anxiety in Primary School."

²³ Adam Mudinillah, *Software Untuk Media Pembelajaran (Dilengkapi Dengan Link Download Aplikasi): Bintang Pustaka* (Bintang Pustaka Madani, 2021).

²⁴ Eugenio Fabra-Brell and Francisco Javier Romero-Naranjo, "Social Competence Between Equals Through Body Percussion According to Method BAPNE in Secondary Students," *Procedia - Social and Behavioral Sciences* 237 (February 2017): 829–36, <https://doi.org/10.1016/j.sbspro.2017.02.179>.

²⁵ Svagzdiene et al., "Social Competence of Aesthetic Education of Sport Industry Managers."

suitable for some students and not suitable for other students because some students learn the material at a slower pace than the intermediate level because of their past specifications (such as innate and family specifications). . These students can achieve achievement in learning. Still, they need more time, attention, and resources²⁶, and if the learning methods used are not adequate, it can decrease the level of understanding and learning of students. This learning strategy is called the learning method and can be applied to both groups and individuals²⁷.

Each learning method has its history, research base, guidebook, support, and criticism; there is a lot of confusion for teachers in determining the right method of learning²⁸. In teaching strategies, it is possible to adopt various teaching methods and techniques. Various teaching strategies are available to improve the teaching process for teachers but also in helping students to take more responsibility in learning. Hence, it is very important in creating an interactive learning environment. Knowledge and implementation of teaching methods can determine their ability to criticize something²⁹.

One well-known method is the constructive teaching method, which is a method that almost always involves students discussing questions and solving problems in class (active learning), with a lot of work inside and outside the classroom being done by students working in groups (collaborative or cooperative learning). Interview with PAI teacher at MIN 1 Tanah Datar (Sara Deni, Elni.2017)

An active method is a form of interaction between students and teachers that involves two sides interacting in the classroom; students are not passive listeners but active participants in the process. The development of the trainees' cognitive and creative skills, critical thinking, the ability to build their skills³⁰.

2. Methods

This study uses a quantitative approach, namely a quasi-experimental method with a non-equivalent control group design. The sample of this study consisted of four PAI teachers consisting of 1 male and three female and 51 grade 4 students of MIN 1 Tanah Datar consisting of 23 males and 28 females. This sample was selected with special considerations that they have implemented integrated learning in the classroom through the 2013 curriculum at MIN 1 Tanah Datar. Data were collected using questionnaires for students and interview sheets for teachers. After the questionnaire was compiled and validated by the expert, it was tested with the Tesmer model and analyzed using Aiken analysis to produce a valid questionnaire. Furthermore, the data were analyzed using descriptive

²⁶ Majid.E. Damavandi and Zahra Shekari Kashani, "Effect of Mastery Learning Method on Performance, Attitude of the Weak Students in Chemistry," *Procedia - Social and Behavioral Sciences* 5 (2010): 1574–79, <https://doi.org/10.1016/j.sbspro.2010.07.327>.

²⁷ Oana Pop et al., "Correlation Between Learning Methods – Understanding Degree for Optimization Techniques in Power Systems Courses," *Procedia - Social and Behavioral Sciences* 191 (June 2015): 568–73, <https://doi.org/10.1016/j.sbspro.2015.04.630>.

²⁸ Michael J. Prince and Richard M. Felder, "Inductive Teaching and Learning Methods: Definitions, Comparisons, and Research Bases," *Journal of Engineering Education* 95, no. 2 (April 2006): 123–38, <https://doi.org/10.1002/j.2168-9830.2006.tb00884.x>.

²⁹ Idris, Yaacob, and Taha, "Teaching and Learning Methods of Ethnic Relations Course"; Amrina Amrina et al., "Utility of the Smart App Creator Application as an Arabic Learning Media," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 3 (2021): 319–34.

³⁰ Derevenskaia, "Active Learning Methods in Environmental Education of Students."

statistics to determine the percentage of students' social competence through integrated learning.

3. Result and Discussion

3.1 Learning Process

The learning currently being carried out is still partial-conventional; that is, each lesson is delivered in a separate package. Integrated learning has not been implemented. One teacher said, ' In integrated learning, the teacher has not fully implemented it in schools' (Interview, Rizki Ananda, Teacher, in Bukittinggi, 2018). Some teachers do not know the characteristics of integrated learning in question. Dian Anggraini, Fitri acknowledge this condition, and Netri Yosrita: 'I do not understand more about the theory and characteristics of integrated learning and methods in integrated learning' (Interview, Sungai Tarab, 2018). The thirteen curriculum and integrated learning approach have not been part of learning at MIN 1 Tanah Datar.

The PAI integrated learning method at MIN 1 Tanah Datar is carried out through a learning syntax, Syntax is the Steps in learning named ISLAMIC (information, synergistic, learning, activity, model, remind and continuous), namely learning in preliminary activities starting with information about the objectives and topics of learning then connecting the topic of Zakat *fitriah*, *Infaq* and alms related subjects of Fiqh, Qur'an Hadith, Akidah Akhlak and SKI subjects. The learning process is carried out to increase the activities of students asking, answering and discussing, then students model or give examples in the learning process. Teachers improve students continuously always, to be honest, polite, confident and spiritual attitude and responsibility.

Integrated learning with ISLAMIC learning syntax is implemented in grade 4 MIN 1 Tanah Datar to improve students' social competence. PAI integrated learning is carried out by combining the topics of zakat *fitriah*, *Infaq* and alms with the subjects of Fiqh, Qur'an Hadith, Akidah Akhlak and History of Islamic Culture. The History of Islamic Culture is an internal subject in the subject group of Islamic Religious Education at the Ibtidaiyah madrasah. Learning is carried out with an integrated approach with learning steps or ISLAMIC learning syntax, namely information, synergies, learning, activities, models, reminding and continuous. Students can synergize topics in learning. Activities in learning become meaningful for students to be able to model, remind continuously. Furthermore, the discussion of learning topics through learning steps increases the attitude of responsibility, spirituality, courtesy, honesty and self-confidence of students.

The learning is carried out in grade 4 with the topic of zakat *fitriah* while the discussion of the material includes: 1) Understanding the provisions of zakat *fitriah*, 2) Theorems of the Qur'an and Hadith regarding the provisions of zakat *fitriah*, 3) Understanding the procedures for giving zakat *fitriah*, 4) Taking wisdom or ibrah from zakat *fitriah*, 5) Telling a brief history of zakat *fitriah*. Furthermore, on the topic of *Infaq* alms with the discussion of the following material: 1) Explaining the meaning of *Infaq* and alms, 2) Explaining the legal basis of *Infaq* and alms, 3) Explaining the distribution and sequence of alms, 4) Explaining the procedures for *Infaq* and alms, 5) Explaining the benefits of *Infaq* and alms, 6) Explaining commendable behaviour in daily life, 7) Respecting friends in daily life, 8) Telling a brief history of people giving and giving charity. Then there was the last meeting with the topic of Friday prayers with the following discussions: 1) Understanding the provisions of Friday prayers, 2) Understanding the arguments about the recommendation for Friday prayers, 3) Understanding the procedures for carrying out Friday prayers, 4) Knowing the virtues that can be obtained from sincere

worship of respect, obedience, steadfastness and patience, 5) Telling a brief history of Friday prayers and 6) Simulating the procedures for Friday prayers.

Some of the reasons the three topics above are discussed in the study are because grade 4 students study the topics above and become rational when students in everyday life can interpret the three topics. The learning process is carried out through ISLAMIC learning syntax. At the beginning of learning, the teacher provides information and connects it with last week's topic (synergistic), then learning and the learning process through discussion and question and answer activities. Teacher learning can increase student activity because teachers make students active in teaching and learning activities. After the learning model is implemented in grade 4 and the measurement of the results of student social competence is carried out through a questionnaire with the results in the following figure:

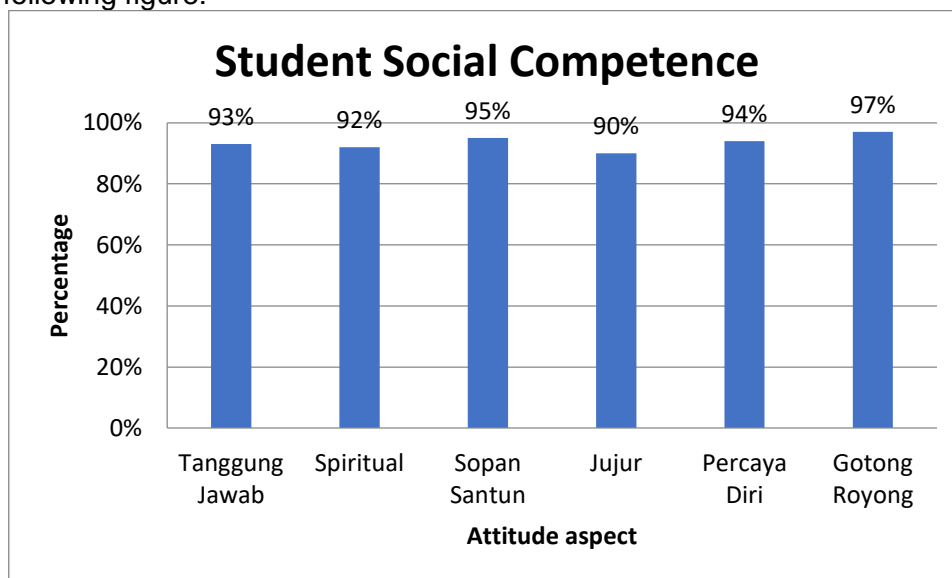


Figure 1. Results of Measurement of Student Social Competence

The picture above can be concluded through integrated learning that students' social attitudes increase in the learning process. Students' social attitudes can increase significantly because, in the learning process, students actively find, discuss and model how learning materials can be interpreted in everyday life. In the learning process through the ISLAMIC learning steps, students and teachers can relate it to previous learning as well as with the subjects of Fiqh, Islamic Religious Education, the history of Islamic Culture. Discussions in learning through the topic of zakat students find the concept of the importance of mutual respect and care for others. Students can explain in front of the class how they pay zakat *fitriah* to those who are entitled to receive it in their neighborhood while they give an example in front of the class. Students' responsible attitude in class is shown by students through class picket activities for cleanliness and beauty. In learning the teacher always reminds students of the importance of being responsible, honest, and polite towards parents, teachers and older people. Through integrated learning and links to learning experiences, students can improve their social competence.

3.2 The Learning Process of ISLAMIC Religious Education That is Conventional-Partial

Human Resources capabilities/competencies. The competence of human resources, especially teachers, in the learning process is very vital. A teacher who has professional competence, which can be seen from his academic qualifications, has a great opportunity to transfer knowledge to students properly. Complete mastery of the material by the teacher, for example, has an impact on the outcomes of the learning process. Teachers cannot manage to learn well, creating a class atmosphere that is not conducive. The condition of human resources who do not have good competence will result in rigorous learning. The material presented is considered by students to be unattractive, not varied in choosing methods, so that students are bored and do not have a high interest in the lessons delivered. As a result, students only tend to follow the routine in class and spend their time until the schedule goes home because the teacher delivers the material in minimal method and rhetoric conditions. The learning output target stops at the mastery of material that is not optimal; even students are indifferent to lessons, indifferent to fellow students, indifferent to their social environment, and even do not care about themselves.

The results showed that using the ISLAMIC integrated learning syntax increased students' activities of asking, answering and discussing, then students modelled or gave examples in the learning process. Teachers improve students continuously always, to be honest, polite, confident and spiritual attitude and responsibility.

Availability of learning infrastructure. The partial learning process also occurs due to a lack of media support. In the current era of the Industrial revolution 4.0, electronic media and its devices are an integral part of a process, especially in schools. The integrated learning model, known as K-13 for certain subjects that have been practiced, still leaves many problems. One serious obstacle is the availability of online teaching materials and the support of a high-speed internet network. Good internet devices are needed to support the teacher's efforts to deliver lessons to students in an integrated or integrated learning design. The learning process depends on the availability of online resources and mastery of information technology by the teacher. Thus, the existence of Electronic School Books (BSE) by displaying material through a projector can be done (Puspita, 2016b, 2016a), although all schools do not own this. The high price and the level of human resources ability to operate are the inhibiting factors so that the school does not own these two supporting facilities on a massive scale. This condition is also very easy to find in PAI learning in schools. The curriculum design does not yet exist and is not supported by adequate learning facilities. Under these conditions, the learning process and methods were carried out manually-partially. The subjects of *aqidah*, morality, fiqh, and others are taught at different times so that students spend a lot of time and gain knowledge of the Islamic religion that is less than optimal.

The student's social environment is not conducive. The student's social environment, such as family, friends, and society, also influences why the integrated PAI learning process cannot be carried out. Family support, for example, is an important aspect to continue learning at school. This is because the allocation of learning time in schools is very short, so it must be carried out outside the school environment, especially at home and in the community where students interact. Positive parenting and agreeableness personality are influenced by parental involvement in children's character education through

religiosity³¹ so that in planning the integration of spiritual and social attitude development into learning, it is necessary to pay attention to the characteristics of each student's attitude³² involving parents. The current phenomenon in Muslim societies, for example, PAI, only lasts a short time. The partial religious lessons are only taught for 2 x 45 minutes at school every week and are taught based on the topic, not taught according to the theme of PAI. This is because learning in the family and community circles is not carried out. It is faced with students who spend their time doing other activities such as playing, travelling, and other non-academic activities.

The results showed that students' social attitudes were increasing with applying the PAI integrated learning model. Students' social competence, which consists of responsibility, spirituality, manners, honesty, self-confidence and cooperation, has increased after using the PAI integrated learning model. This increase belongs to the high category. Of the six aspects of student social attitude competence that were measured, cooperative had the highest percentage of 97%, followed by courtesy (95%), self-confidence (94%), responsibility (93%), spirituality (92%) and honest (90%).

3.3 Mis-design of student learning methods

The learning method practiced in schools initially adhered to the 'teacher centre learning' principle, which puts students as learning objects and teachers as the centre. Students as objects are more passive in following the teacher's explanation. In this case, students have little space to be active in the learning process. Currently, the learning system places students as subjects and learning centres or known as 'student centre learning'. This learning method allows students to develop knowledge more freely because the opportunities provided are much wider. Students in this model have broad opportunities to interact and be actively involved in the learning process. However, the role of the teacher as the main partner of students in the learning process at school cannot be eliminated.

This change in orientation which provides a wide space for students, has not been followed by an educational orientation that relies heavily on meeting the needs of students' 'brains'. Meanwhile, the aspect of fulfilling the need to form 'character' has not been touched. Indeed, students have a good grasp of the lessons given. Students also master the lessons well. In the midst of busy pursuing mastery of material/lessons, they forget the environment in which they are in which there are other people. Students are busy with themselves because the demands of learning are based on meeting targets. As a result, they forget that around them also live other people who need their involvement for various activities. In short, the aspects of students' hard skills are fulfilled well, but the fulfilment of their soft skills aspects is not running optimally.

The design of learning methods that are only oriented to the formation of students' 'brains' is triggered by, as explained above, the teacher's competence factor is still problematic, and the support of facilities is minimal. PAI, which is still partially practiced, has only been able to fulfil aspects of students' cognitive

³¹ Raden Rachmy Diana et al., "Parental Engagement on Children Character Education: The Influences Of Positive Parenting And Agreeableness Mediated By Religiosity," *Jurnal Cakrawala Pendidikan* 40, no. 2 (June 17, 2021): 428–44, <https://doi.org/10.21831/cp.v40i2.39477>.

³² Sutarto Sutarto, "Dampak Pengiring Pembelajaran Pendekatan Saintifik Untuk Mengembangkan Sikap Spiritual Dan Sosial Siswa," *Jurnal Cakrawala Pendidikan* 36, no. 1 (February 22, 2017), <https://doi.org/10.21831/cp.v36i1.12792>.

fulfilment, while students' affective and psychomotor aspects are forgotten. PAI is taught separately from one lesson to another. Faith education, for example, is separated from moral lessons, which have a very close relationship so that, in principle, it can be integrated into special learning designs. Between the lessons of faith and morality, if put together, will allow students to conclude what should be done immediately. Because *aqidah* lessons are more on the spiritual aspect, moral lessons focus on how the beliefs gained in creed lessons are translated into real life. Integrative learning is a medium in shaping students' social attitudes.

Integrated learning is one of the media to increase students' caring attitude. This learning connects lesson topics with the conditions of students' daily lives to have sensitivity to the surrounding environment. Various habits, noble values, and the spirit of life are cultivated and developed, aiming to develop children's social skills such as cooperation, tolerance, communication and respect for the ideas of others. Character education includes the development of substances, processes, and an atmosphere or environment that inspires encourages, and makes it easier for a person to develop good habits in everyday life. This habit arises and develops based on the awareness, belief, sensitivity, and attitude of the person concerned³³.

Firstly, from the teacher's point of view, they must have sensitivity in compiling materials and learning methods in the classroom. Learning methods that can be used when applying value inculcation to students include linking positive and negative attitudes, simulations, role-playing, social actions, and others³⁴. This is where the holistic learning process is practiced because there is a process of combining the development or growth of students with their knowledge abilities³⁵ which relies not on memorization and practice but on forming students' intellectual structures.

Integrated learning has advantages when compared to other learning models. Previously separate subjects are integrated into a special learning model and can be taught by the teacher at one time in this learning model. Islamic religious education, which consists of *aqidah*, morals, fiqh, and others, no longer stands alone and is taught based on these subjects. However, the learning model is designed to be integrated so that all Islamic religious subjects are accommodated in one theme, namely Islamic Religious Education. The presentation time is simultaneous and continuous. This is because the learning model is based on a description of the surrounding environment. belief and morals are directly related to the surrounding conditions, followed by relevant parables or examples.

Bringing people's daily practices into matters of faith and morals is the focus of learning so that students gain knowledge, and other people's experiences can be known through one learning time. In this case, this learning method can cut time to make learning hours more efficient, and students no longer spend a lot of time studying. Student interactions, both with friends in class, teachers, and the presence of parables from outside the classroom will impact the growth of sympathy and sensitivity to the social environment. The time

³³ Melisa Rezi, Adam Mudinillah, and Pahmi Pahmi, "Alternative Media in Supporting Learning in Indonesia During The Covid-19 Pandemic," *Jurnal Basicedu* 6, no. 2 (2022): 3043–54.

³⁴ Muhammad Yusuf Salam and Adam Mudinillah, "Canva Application Development for Distance Learning on Arabic Language Learning in MTs Thawalib Tanjung Limau Tanah Datar," *JTP-Jurnal Teknologi Pendidikan* 23, no. 2 (2021): 101–11.

³⁵ Rezi, Mudinillah, and Pahmi, "Alternative Media in Supporting Learning in Indonesia During The Covid-19 Pandemic."

spent during learning takes place not only for the enrichment of knowledge but also for students can identify various problems around them. In short, integrated learning is a natural learning model that will later form a more open student personality. Through various sources that exist in the integrated learning process in the classroom, it is the character building of students in elementary schools. Schools as educational institutions are responsible for fostering student character with integrated learning that is linked to the subjects of *Akidah Akhlak* and the history of Islamic culture directly in a meaningful learning experience for students³⁶. Spiritual attitude is the belief that there is something greater in oneself, while social attitude is an attitude that exists in the group and is a concern for reciprocal relationships, interactions among members. Social attitudes are the scope of KI.1 and KI.2 in the 2013 curriculum. In the learning process, there is a positive and significant relationship between social attitudes and spiritual attitudes in students' integrated learning in junior high schools³⁷. Integrated learning that combines one material with other learning materials that are inherent in students' daily lives. Instilling social attitudes is very important for students so that later they have high social attitudes towards others. Social attitudes in learning can also be done through stories, assignment-based, pictures that show social attitudes³⁸.

4. Conclusion

Integrated learning is carried out to allow students to be more active in a more inclusive learning process. The description above emphasizes three important things. First, Islamic Religious Education learning in schools so far is still being implemented partially. Existing subjects are still separate and not designed to be a single unit. A particular teacher teaches each subject. Fiqh, History of Islamic culture, Indonesian language and Islamic education. Students with this learning pattern only get lessons from book texts, without any enrichment that is a real experience from the environment. Second, the learning model of Islamic Religious Education in schools is still designed based on the demands of a curriculum that is only oriented to students' cognitive fulfilment and tends to ignore students' affective and psychomotor fulfilment. Learning is often only focused on certain subjects to face the final exam so that students are not able to develop other skills that are more social. Third, the integrated or integrated learning model can improve students' social attitudes. The ability of teachers to mix learning that combines material and social reality provides opportunities for students to be more sensitive to the surrounding environment. They are not only able to analyze various problems around them but also have comprehensive knowledge.

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³⁶ Yoyo Zakaria Ansori, "Pembinaan Karakter Siswa Melalui Pembelajaran Terpadu Di Sekolah Dasar," *Jurnal Educatio FKIP UNMA* 6, no. 1 (June 13, 2020): 177–86, <https://doi.org/10.31949/educatio.v6i1.308>.

³⁷ Amelia Zahara, M Yusuf Harun, and Abdul Wahab Abdi, "Hubungan Sikap Spiritual Dan Sikap Sosial Dengan Hasil Belajar Ips Terpadu Siswa Kelas VIII di SMP Negeri 18 Kota Banda Aceh" 2 (2017): 11.

³⁸ Jonata Jonata et al., "Analisis Pembelajaran Tematik Kelas 1 Tema 7 Dalam Menanamkan Sikap Sosial Siswa Madrasah Ibtidaiyah," *JKIP: Jurnal Kajian Ilmu Pendidikan* 1, no. 2 (April 4, 2021): 74–81, <https://doi.org/10.55583/jkip.v1i2.127>.

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