



Integrating Science and Islamic Morality in MI: A Qualitative Study of Classical Muslim Thought

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Abstract

This study aims to examine the integration of science learning and Islamic moral-aeqedah education in Madrasah Ibtidaiyah (MI), grounding its analysis in the thoughts of classical Muslim scholars. The main issue addressed is the lack of learning approaches that conceptually and practically combine modern science with Islamic values at the elementary education level. This research employs a qualitative approach using a case study method at MI Al-Khoiriyah Banyuasin, which has implemented an integrative model in its curriculum. Data collection techniques include classroom observation, in-depth interviews with teachers, and analysis of learning documents. The results of the study indicate that the integration of science and Islamic moral-aeqedah can be synergistically carried out through thematic approaches, the use of narratives about classical Muslim scientists such as Al-Farabi, Ibn Sina, and Al-Ghazali, Ibn Sina, as well as the reinforcement of tawheed (monotheism) values in discussions of scientific concepts. This integration not only enhances students' understanding of scientific concepts but also strengthens their spiritual and moral character. These findings contribute to the development of value-based learning models relevant to the context of contemporary Islamic education.

Keywords: Aqedah and Morality, Classical Muslim Scholars, Integration of Science

Abstrak

Penelitian ini bertujuan untuk mengkaji integrasi antara pembelajaran sains dan pendidikan akidah akhlak di Madrasah Ibtidaiyah (MI), dengan mendasarkan kajiannya pada pemikiran ilmuwan Muslim klasik. Masalah utama yang diangkat adalah masih minimnya pendekatan pembelajaran yang menggabungkan ilmu pengetahuan modern dengan nilai-nilai keislaman secara konseptual dan aplikatif di tingkat pendidikan dasar. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus di MI Al-Khoiriyah Banyuasin yang telah menerapkan model integratif dalam kurikulum. Teknik pengumpulan data dilakukan melalui observasi kelas, wawancara mendalam dengan guru, dan analisis dokumen pembelajaran. Hasil penelitian menunjukkan bahwa integrasi sains dan akidah akhlak dapat dilakukan secara sinergis melalui pendekatan tematik, penggunaan narasi tokoh ilmuwan Muslim klasik seperti Al-Farabi, Ibn Sina, dan Al-Ghazali, serta penguatan nilai-nilai tauhid dalam pembahasan konsep-konsep sains. Integrasi ini tidak hanya meningkatkan pemahaman siswa terhadap konsep sains, tetapi juga memperkuat karakter spiritual dan moral siswa. Temuan ini memberikan kontribusi terhadap pengembangan model pembelajaran berbasis nilai yang relevan dengan konteks pendidikan Islam kontemporer.

Kata kunci: Akidah Akhlak, Ilmuwan Muslim Klasik, Integrasi Sains

INTRODUCTION

The integration of science with Islamic creed and morality in education has become a crucial issue, particularly amid the rapid pace of globalization (Hashim, 2020), (Takunas et al., 2024). Education that prioritizes intellectual development alone, without fostering moral and spiritual dimensions, may produce intelligent individuals who lack character and ethical values. UNESCO emphasizes that holistic education must include the cultivation of character and morality (Jagielska-Burduk et al., 2021), alongside academic knowledge (Bosio & Schattle, 2023). Therefore, integrating science with Islamic creed and morality is regarded as a strategic solution for shaping a generation that is not only intellectually capable but also possesses noble character (Desfita et al., 2024), (Ramadhani et al., 2020).

Madrasah Ibtidaiyah (MI), as one of the formal educational institutions in Indonesia, plays a pivotal role in shaping students' character from an early age. MI serves not only as a place for imparting knowledge but also for instilling religious and moral values in students (Hilmiati & Saputra, 2020). This aligns with the objectives of national education, which encompass cognitive, affective, and psychomotor domains. In this context, an MI curriculum that integrates science with Islamic creed and morality can cultivate students who possess both a sound understanding of the world and noble character. Despite the acknowledged importance of integrating science with Islamic creed and morality, its implementation in Madrasah Ibtidaiyah still faces significant challenges. Among the issues are the lack of curriculum development that connects science subjects with moral values (Ajir et al., 2021), and the limited understanding among teachers regarding the integration of moral values into science instruction (Abdul et al., 2022). For instance, in several observed cases, science teaching in MI tends to focus more on technical and theoretical aspects without incorporating the moral values that should be an integral part of the learning process.

Data indicate that a gap remains between science instruction and the teaching of Islamic creed and morality (Miseliunaite et al., 2022). While many schools incorporate religious education, the integration with science has not yet reached an optimal level (Khoirunisa & Muqowim, 2022). Many teachers have not received adequate training to connect these two fields in their teaching (Rabiudin et al., 2023). This underscores the need for more in-depth research on effective ways to integrate science and Islamic creed and morality in MI.

Theoretically, the ideas of classical Muslim scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali can serve as a foundation for integrating science with Islamic creed and morality in education. For example, Al-Farabi and Ibn Sina developed philosophical thought that linked

knowledge with ethics and morality. In his work *Kitab al-Shifa*, Ibn Sina discussed not only medical science but also emphasized that knowledge must be applied with sound ethics for the welfare of humanity (Kusuma, 2022). Similarly, Al-Ghazali, in *Ihya Ulum al-Din*, stressed that knowledge without good morality would lead to destruction (Abidin, 2021), (Khumaidah & Hidayati, 2021). However, despite the prominence of these theoretical frameworks, their application in practice—particularly within MI education—has not been fully realized. The numerous barriers to implementing science–creed–morality integration, whether in terms of curriculum or teaching practice, reveal that although the theories exist, a gap persists in their practical application.

This study makes a significant contribution in filling the gap in the literature on the integration of science with Islamic creed and morality in *Madrasah Ibtidaiyah* (MI), an area that has not been extensively explored in depth. The novelty of this research lies in its integrative approach, linking science and Islamic creed and morality through the perspectives of classical Muslim scholars in ways that are relevant to the context of modern education. This study not only examines the theoretical frameworks of classical Muslim scholars but also explores their practical application in the field particularly within MI with the aim of providing practical guidelines for educators and curriculum developers in such institutions

The objectives of this research are twofold: first, to identify and analyze various methods that can be used to integrate science with Islamic creed and morality in MI education; and second, to explore the thoughts of classical Muslim scholars as a foundational basis for such integration. Through this study, it is expected that effective methods for embedding these two aspects into the MI curriculum will be identified, thereby producing a generation that excels not only in scientific knowledge but also in moral character.

Theoretical discourse on the integration of science and Islamic creed and morality has been extensively developed by classical Muslim scholars. Al-Farabi, in his work *Al-Madina al-Fadhila*, emphasized that a virtuous state or society is one that integrates knowledge and morality to achieve collective well-being (Hakim Maulana, 2023). Ibn Sina asserted that beneficial knowledge must be accompanied by high ethical principles (Damayanti et al., 2024). Al-Ghazali further advanced this view, stressing that knowledge without good morality can be detrimental to both individuals and society (Takwil, 2020). Such perspectives are highly relevant for application in the MI context, where integration between academic knowledge and moral values rooted in religious teachings is essential.

Previous research indicates that curricula incorporating moral values can contribute to

improving the quality of education and shaping students' character (Rahman & Pewangi, 2024). Therefore, this study can also support efforts to enhance value-based education, which is currently one of the primary focuses of national education policy. Furthermore, the findings of this research are expected to provide practical implications for MI educators. With a deeper understanding of the integration between science and Islamic creed and morality, MI teachers can develop teaching methods that focus not only on cognitive development but also on character formation. A curriculum that combines these two aspects can serve as a valuable reference for education administrators in designing learning experiences that are more meaningful and have a positive impact on students.

The integration of science and Islamic creed and morality in *Madrasah Ibtidaiyah* (MI) represents a challenge that educators must address in order to create education that is not only grounded in academic knowledge but also focused on character formation (Ihwanah et al., 2024). This study aims to identify effective integration methods and provide recommendations for improving the MI curriculum so as to produce a generation that is both knowledgeable and of good character. By referring to the ideas of classical Muslim scholars and field realities, this research is expected to make a tangible contribution to the development of education in Indonesia.

RESEARCH METHOD

This study employed a qualitative approach with a case study design to explore in depth the practice of integrating science with Islamic creed and morality at *Madrasah Ibtidaiyah* (MI) Al Khoiriyah, located in Banyuasin Regency, South Sumatra, based on the perspectives of classical Muslim scholars. This approach was chosen because it is suitable for understanding the meaning, process, and context of integrating religious values and scientific knowledge in a natural educational setting.

The population of the study comprised all fifth-grade students at the MI. Purposive sampling was applied, involving fifth-grade students as the main subjects, along with science and Islamic creed and morality subject teachers, the school principal, and students' parents as supporting informants. This selection was based on their direct involvement in the learning process and value development within the school.

Data were collected through participant observation, in-depth interviews, and document analysis. Classroom observations were conducted to directly observe interactions and teaching methods that reflect the integration of science with Islamic creed and morality. Semi-structured

interviews were carried out with teachers and students to gain insight into their perceptions and experiences in the learning process. In addition, document analysis was conducted on teaching materials such as syllabi, lesson plans (RPP), and instructional resources used in class. The research instruments consisted of observation guidelines and interview protocols, developed based on the theoretical framework of classical Muslim scholars such as Al-Ghazali and Ibn Sina. Digital audio recorders and cameras were used to document classroom activities as supporting data.

Data were analyzed using thematic analysis through three stages: data reduction, data display, and conclusion drawing. Data validity was ensured through source and method triangulation, as well as member checking with teachers and students to confirm findings. The researcher was directly present at the research site and observed the entire learning process from the beginning to the final evaluation. The credibility of the findings was strengthened through consultations with Islamic education experts and the review of relevant integrative theories.

RESULTS AND DISCUSSION

Integration of Science and Islamic Creed and Morality in *Madrasah Ibtidaiyah* Learning

Hasil The findings indicate that MI Al-Khoiriyah has begun to implement practices integrating science with Islamic creed and morality, although the level of understanding among educators varies. Teachers have made efforts to link scientific concepts with Islamic teachings through contextual and thematic approaches. For example, in teaching ecosystems, the teacher explains the principle of environmental balance while instilling the understanding that safeguarding the Earth is a trust (*amanah*) from Allah. Such an approach has proven to enhance students' cognitive understanding of scientific concepts while also strengthening their spiritual awareness. Students were able to relate scientific knowledge to Islamic values such as responsibility, compassion for living beings, and environmental stewardship.

Table 1
Interview Results on Teaching Methods and Strategies for Integrating Science and Islamic Creed and Morality in Grade V at MI Al-Khoiriyah

Integrated Content	Integrated Content	Integrated Content
Light and Sound + Knowing Allah	Discovery Learning	Conducting simple experiments on light/sound, followed by reflection on Allah's creation.

Ecosystems + Morality towards the Environment	Project-Based Learning	Implementing a project to care for school plants or gardens, accompanied by discussions on the value of responsibility.
Magnetism and Electricity + Allah's Power	Demonstration and Discussion	Showing magnetism/electricity experiments, then relating them to Allah's laws.
Earth and the Universe + Faith in the Day of Judgment	Educational Video and Reflection	Screening a documentary on the universe, followed by discussion on Allah's greatness and the Hereafter.
Human Body Processes + Gratitude	Problem-Based Learning	Using case studies on the importance of maintaining health as an expression of gratitude.
Force and Simple Machines + Faith	Experiment and Q&A	Observing heat transfer, then encouraging students to relate it to Allah's power.
Heat and Its Transfer + Faith	Observation and Analogy	Earth and the Universe + Faith in the Day of Judgment
Social Morality (towards friends/parents)	Cooperative Learning	Conducting group discussions and role-plays to foster teamwork and good character.
Faith in Angels, Scriptures, and Prophets	Inspirational Storytelling and Discussion	Presenting stories and moral lessons, followed by student discussions on moral values and knowledge.

Source: Personal Documentation

Based on the table above, it is evident that varied and contextual approaches are essential in integrating science and Islamic creed and morality into Grade V MI learning. Each method ranging from discovery learning and project-based learning to cooperative learning is selected to build students' conceptual understanding while simultaneously instilling values of faith and morality. Teachers' strategies are designed to ensure that learning is not only theoretical but also applicable and reflective, for example, through experiments, environmental projects, or discussions on spiritual values. Such approaches encourage students to view science as part of the signs of Allah's greatness and to strengthen noble character in their daily lives.

The level of success in this integration is highly dependent on teachers' capacity and the school's readiness to develop and implement an integrated curriculum. Teachers with a background in both Islamic education and science are generally more capable of designing holistic and meaningful learning experiences. Conversely, teachers who master only one of these fields often struggle to deliver balanced instruction between science and Islamic creed and morality. Other challenges include the limited availability of suitable teaching materials and the lack of professional training opportunities for teachers.

Cultural and Structural Challenges in Implementation

This study also identified both structural and cultural challenges in the integration process. In some regions, there remains a perception that science is inherently secular and must be separated from religious studies. This has led to resistance from certain parents, who fear that a science-oriented approach might diminish religious values. Some teachers even reported societal pressure viewing the integration of science and religion as unconventional. Another obstacle is the lack of local government support in the form of teacher training and the development of integrative learning modules.

Interview data revealed that in madrasahs where the principal holds a strong integrative vision, the program is implemented more effectively. Supportive leadership that fosters collaboration between science and religious education teachers proves to be a key factor in the successful implementation of the integrative curriculum. Moreover, such collaboration encourages the creation of contextual teaching materials with high applicability to students' daily lives.

The Role of Classical Muslim Scholars' Thought as an Epistemological Foundation

The intellectual contributions of classical Muslim scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali serve as a robust epistemological foundation for integrating science with Islamic creed and morality. Al-Farabi's concept of *the happiness of the soul* and Ibn Sina's notion of *knowledge as a path to moral perfection* provide guiding principles for designing value-based curricula. In MI settings, these philosophical perspectives have been adopted through the integration of subject matter and learning activities. For instance, a biology lesson on the digestive system not only covers physiological processes but also connects them to the Islamic concepts of *halal* and *thayyib* in food consumption.

Table 2
Contributions of Classical Islamic Scholars' Thought: Al-Farabi, Ibn Sina, and Al-Ghazali
in the Integration of Science and Islamic Creed and Morality in Grade 5
Madrasah Ibtidaiyah

Grade 5 Science Subject	Grade 5 Aqidah Akhlak Subject	Integration of Islamic Values	Contribution of Islamic Scholars
Light and Sound	Knowing Allah	Light and sound are creations of Allah that demonstrate His greatness and power.	Ibn Sina explained the mechanisms of vision and sound as part of medical science and natural philosophy.

Ecosystem	Morality towards the environment	Maintaining ecosystem balance is a human responsibility as a khalifah (steward) on earth.	Al-Ghazali emphasized the importance of ethics and human responsibility toward Allah's creation.
Magnetism and Electricity	Recognizing Allah's power	Magnetic and electric forces reveal the existence of natural laws ordained by Allah's will.	Al-Farabi: Viewed physics as part of natural philosophy that supports understanding of the Creator.
Earth and the Universe	Faith in Allah and the Day of Judgment	The universe is an ayah kauniyah (sign in creation) of Allah's greatness and a reminder of the Hereafter.	Al-Ghazali: Stated that the universe serves as a means of contemplation to strengthen faith and awareness of the afterlife.
Human Body Processes	Gratitude for Allah's creation	The complexity of the human body is proof of Allah's magnificent creation, encouraging gratitude.	Ibn Sina: An expert in anatomy and Islamic medicine who linked the study of the human body with divine wisdom.
Force and Simple Machines	Faith in Allah	The use of force in technology reflects the human intellect as a gift from Allah.	Al-Farabi: Developed logic and technology as means of using reason for good purposes.
Heat and Its Transfer	Faith in Allah	The process of heat transfer reflects the fixed natural laws established by Allah.	Ibn Sina: Discussed thermal energy in relation to material changes in chemistry and physics.
-	Faith in Angels	Angels, as obedient beings, provide an example of pursuing knowledge with sincerity	Al-Ghazali: Stressed the importance of intention and sincerity in seeking knowledge.
-	Faith in the Books of Allah	The holy books are sources of values and knowledge that are unified.	Al-Farabi: Integrated revelation and reason within the framework of Islamic philosophy.
-	Faith in the Rasulullah	Rasul are bearers of knowledge and noble character, serving as models in applying knowledge for the ummah.	Al-Ghazali: Integrated Sharia and rational sciences in Islamic education.
-	Morality towards parents and friends	Mutual respect in discussion and scientific work reflects Islamic ethics..	Al-Farabi: Developed the concept of the ideal society based on morality and knowledge.

Source: Personal Documentation

Based on the table, the integration of Grade 5 Science (IPA) and *Aqidah Akhlak* subjects in Madrasah Ibtidaiyah demonstrates that scientific knowledge can strengthen both faith and moral character. Each science topic is linked to the greatness of Allah's creation and the human responsibility to preserve it. The thoughts of Al-Farabi, Ibn Sina, and Al-Ghazali affirm that science and religion complement each other in shaping individuals who are both knowledgeable and virtuous.

These findings indicate that the intellectual heritage of Islam holds high relevance in modern education. The ideas of these classical scholars can serve as a foundation for uniting scientific and spiritual dimensions within the education system. In practice, students engaged in learning based on these scholars' ideas show improvements in learning ethics, such as curiosity driven by spiritual values and enthusiasm for conducting research with the intention of worship (*ibadah*).

Pembentukan Karakter melalui Integrasi Sains dan Akhlak

Integrasi The integration of science and *Aqidah Akhlak* in learning has been proven to have a significant impact on students' character formation. Field findings indicate that students become more reflective and responsible in their daily actions. For example, students who learn about environmental pollution alongside the Islamic concept of *tayyib* (good and pure) begin to practice habits such as disposing of waste properly and reducing plastic usage. Such attitudes emerge not solely from scientific knowledge but also from the accompanying moral understanding.

The study also notes that schools consistently applying this integrative approach tend to have students with higher levels of social empathy and spirituality. They not only master scientific concepts theoretically but also demonstrate concern for others and the environment. This suggests that learning which integrates science with Islamic values can serve as an effective means of instilling positive character traits.

Interpretation of Findings Based on Existing Theories

These findings confirm the view that quality education is not limited to the transmission of knowledge but also shapes the student's holistic personality (elchenko, 2020). The integration of science and *Aqidah Akhlak* reflects a holistic Islamic educational approach that simultaneously combines cognitive, affective, and spiritual aspects (Hamami & Nuryana, 2022), (Multahada, 2021). Constructivist educational theory is also relevant in explaining how students build meaningful understanding when they are able to connect learning materials with the life values they embrace (Batubara et al., 2023), (Pramana et al., 2024).

This approach reinforces the position of science in the Islamic perspective not as a value-free entity, but as part of human endeavor in understanding the signs of Allah's power in the universe (Rahmawati & Bakhtiar, 2019). Therefore, science education in Islamic elementary schools (MI) that is based on integration serves not only for technological mastery but also as a means to strengthen *tawhid* and foster social piety.

Contribution to Knowledge Structure and Possible Theoretical Modifications

The results of this study indicate that secular educational theories, which tend to separate knowledge from moral values, require modification within the context of Islamic education. The integration model applied in MI demonstrates that moral dimensions can and should be embedded in the scientific learning process. These findings support and enrich value-based education theory (Kusumawardani et al., 2021), by incorporating Islamic spiritual elements (Shalahuddin et al., 2024) as a comprehensive interpretive framework..

This integrative approach has the potential to give rise to a new curriculum model grounded in the thought of classical Muslim scholars, offering an alternative to conventional curricula that are overly focused on cognitive content. Thus, this research contributes to the renewal of the Islamic education paradigm in ways that are relevant to the challenges of the modern era.

Integration between Science and Akidah Akhlak in Madrasah Ibtidaiyah has had a positive impact on students' understanding, both cognitively and affectively. This practice enables students to comprehend scientific knowledge within the framework of applicable Islamic values. Although it still faces various challenges—particularly in terms of teacher capacity and structural support—the potential of this approach is substantial in supporting comprehensive character education. Therefore, efforts to develop the curriculum, provide teacher training, and strengthen a school culture that supports the integration of science and akidah akhlak must be continuously enhanced.

CONCLUSION

The integration of science and akidah akhlak in Madrasah Ibtidaiyah (MI) education is crucial for shaping students who are not only intellectually capable but also possess strong moral character. The research findings indicate that students receiving education based on this integration demonstrate better understanding of scientific concepts alongside heightened ethical awareness. Unfortunately, around 70% of MI students still struggle to relate science lessons to religious values (Kemdikbud, 2021), indicating the need for a holistic approach. The thoughts of classical Muslim scholars such as Al-Ghazali provide an important conceptual foundation for this integration, which has been proven to enhance students' learning motivation (Al-Hakim, 2020). In this context, the continuous development of integrative curricula and teacher training emerges as a key strategy for strengthening integrative practices in the classroom.

Further research is recommended at higher education levels such as junior high schools (SMP) and senior high schools (SMA), given the increasing complexity of challenges students face in linking knowledge and values. Longitudinal studies have shown that integrative education at advanced levels can enhance students' critical thinking skills (Huda, 2018). Moreover, comparative studies with educational institutions in other countries such as Turkey and Malaysia are important for identifying best practices relevant to the local context. Experiences from these countries demonstrate that the integration of science and religious values can foster both academic excellence and stronger character formation (Ayathurrahman & Shodiq, 2023).

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