



The Integration Of Religion Values In Biology Subject In Senior High School Asy-Syafi'iyah Medan

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ABSTRACT: *Biology is one of science subject taught in school and madrasah. Biology is often thought as a subject which not only focuses on a matter, but this subject also can contribute widely especially in religion values. Therefore it is necessary to have serious study of how to integrate religion values in certain biology materials and also to all subjects so that character based education can be achieved. Therefore the aim of this study is to examine the integration strategy of religion values in Biology subject especially in Senior High School Asy-Syafi'iyah Medan. Hopefully Biology is not only orientated in a matter but also contributes to the religion values. This study was conducted by using qualitative research with observation, interview, and documentation as the technique of collecting data. After collecting the data, the data would be analyzed by using some steps start from data condensation, data display, and data verification/conclusion. Finally, the researcher found that in applying the integration of religion values in Senior High School Asy-Syafi'iyah Medan, there was an adequate carrying capacity related to religion teachers' activity that assist in interpreting the verses related with the materials. Furthermore, the lack of applying religion integration in Biology subject was Biology teachers itself. Due to they still did not understand the materials which were integrated.*

KEYWORDS: *Integration, Islam Religion Values, Biology*

I. INTRODUCTION

Education and learning is a matter of value, in other words all that is related to education must be able to give meaning to students, so that they are able to behave according to what is expected by the purpose of education. The dichotomy of science in general is not from Islam, but from the Western. According to Yusuf Qardhawi in Zainuddin stated that the dichotomy was born from the Western, especially Europe which was far from Islamic values and norms.¹ The absence of a dichotomy of science opens up space for Islamic thinkers to integrate Islamic religious values in all aspects of life in general and in learning in schools specifically.

RI National Education System Law No. 20 of 2003 article 1 (2003): Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills himself, society, nation and country. National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times.

The above law also implies the integration of religious values in learning. The constitutional mandate proves that the purpose of education in Indonesia is not only to develop the potential and educate it but also to shape human beings with religious characteristics. But in fact, we see in schools today more emphasis on planting concepts, formulas, and theories, subjects and school hours are more dominated by general science, while religious education is very minimal, so education in Indonesia is impressed secularism. Intellect is useless if it is immoral. So it is clear that the role of religious values is very important in every educational process at school. Because, the formation of people who have faith, devotion and noble character can't be formed without the role of religion.

The success of students in learning that can improve knowledge and taqwa is strongly influenced by the internal conditions of students and the external factors of students. One of the external factors that influence the success of students in understanding a topic of learning that originates from the teacher is the ability of the teacher to choose the right learning methods and approaches so that the values of Islam can influence each subject, especially biology.

¹ M. Zainuddin, *Paradigma Pendidikan Terpadu; Menyiapkan Generasi Ulul ALbab* (Malang: Uin-Malang Press, 2010), p. 15.



One school that has implemented the integration of Islamic values in the lesson is the Asy-Syafi'iyah High School Medan, while the integration referred to here is the teacher's ability to associate material specifically biology lessons with Islamic concepts sourced from the Quran and Hadist.

II. REVIEW OF LITERATURE

A. Value Education in Islam

Talking about understanding and defining values is very meaningful.² Value is an important or useful characteristic of humanity. All kinds of properties or conditions that are beneficial to humans, both personally and collectively, become something that is held in high esteem as a standard of goodness.³

Value is an objective reality of things outside of human beings as well as a subjective awareness in the form of attitudes in humans. A person's behavior or actions are known to be a reflection of the values adopted by that person, which underlies a person to do or not take an action. The values that caused someone to encourage or have enthusiasm to do things that are good or bad, wrong or right, honest or not and so on.

In the ethics of good value from human behavior becomes central case, the meaning is responsible behavior upholds honesty both for oneself, society, environment, nature, and the Almighty God.⁴ Rohmat Mulyana revealed that values cover all aspects as teaching or guidance to students to realize the value of truth, kindness and beauty, through the process of considering the right values and the habitual act of being consistent.⁵

According to Rokeach in Al-Rasyidin, the notion of value is an enduring belief which is a reference for the way of acting or end state of existence which is a preference for a better conception (conception of the preferable) or conception of everything that is personally and socially considered better (that is personally or socially preferable).⁶

B. Integration of Islamic Religious Values in Learning

Integration is integration to become a whole or round unity.⁷ Integration of Islamic values means how we blend or implement Islamic religious values in learning so that Islamic religious values become a unified whole in each student. The integration of Islamic religious values into learning is expected so that students can understand or implement them in daily life.

Amin Abdullah further defines integration as an effort to build effective and deep cooperation in such a way between various scientific disciplines so that effective communication takes place to open the curtains of scientific buildings, in religious, social, humanities, and sciences.⁸

Integration according to Sanusi is a unified whole, not divided and divorced. Integration includes the needs or completeness of members who form a unity with a close, harmonious and intimate relationship between members of the unit. Whereas what is meant by the integration of value education is the process of combining certain values against another concept so that it becomes a coherent and inseparable entity or a process of confusion to become a unified whole.⁹

C. Strategies for Developing Islamic Values in Learning

Learning is a combination that consists of human, material, facilities, equipment, procedures, which influence the learning objectives.¹⁰ Humans are involved in teaching systems consisting of students, teachers, and other personnel, such as laboratory personnel. *Materials*, including books,

² Pusat Bahasa, *Kamus Besar*, p. 615: disini diterangkan bahwa nilai mengandung banyak pengertian, tapi yang di maksud disini adalah nilai-nilai etika dan akhlak yang terkandung dalam ajaran agama Islam.

³ Ali Inran Sinaga, *Nilai-Nilai Pendidikan Islam Dalam Hukum Ta'zir Umar Ibn Al-Khattab*, dalam Al-Rasyidin (ed), *Pendidikan dan Psikologi Islami* (Bandung: Citapustaka Media, 2007), p.123.

⁴ Syaiful Sagala, *Etika & Moralitas Pendidikan Peluang Dan Tantangan* (Jakarta: Kencana Prenadamedia Group, 2013), p. 7.

⁵ Rohmad Mulyana, *Mengartikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2004), p. 119.

⁶ Al Rasyidin, *Demokrasi Pendidikan Islam Nilai-nilai Intrinsik dan Instrumental* (Bandung: Citapustaka Mdia Perintis, 2011), p.16

⁷ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001), p. 437.

⁸ Amin Abdullah, *Islamic Studies di Perguruan Tinggi; Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006), p. 104.

⁹ Achmad Sanusi, *Integrasi Umat Islam* (Bandung: Iqomatuddin, 1987), p. 11.

¹⁰ Oemar Hamalik, *Kurikulum dan Pembelajaran* (Jakarta: Bumi Aksara, Cet. 14, 2014), p. 57.



blackboard, and chalk, photography, slides, and films, audio and video tape. *Facilities and equipment* consisting of classrooms, audio-visual equipment, as well as computers. *Procedures*, including schedules and methods for delivering information, practice, learning, examinations and so on.

The formulation is not limited to space. The learning system can be implemented by reading books, studying in class or at school, because it is colored by the organization and the interaction between various components that are interrelated, to teach students¹¹.

Learning is a systematic and systemic activity (process) consisting of many components. Each component is not partial (separate), but must be run regularly, interdependent, complementary and sustainable.¹²

Integrated knowledge is something coveted by Muslim thinkers and scholars. The most effective way to build science integration is through education. Some educational institutions have tried to apply it. This can be seen from the body of knowledge of the curriculum developed both in its formal curriculum and hidden curriculum.¹³

Furthermore, Toumy Al-Syaibany stressed deeply that the philosophy of education for our education system must provide distinctive and distinctive features and personalities according to our religious principles and values and the values of Muslims and with the culture and atmosphere of the economy, social, and politics and with the demands of the time in which we live now.¹⁴

Therefore Islamic religious values must be integrated in each subject so that students become special individuals who understand that the source of knowledge is Allah Almighty, the hadiths and the universe is evidence of the greatness of Allah and as a guide for the human race, therefore all are signs of the greatness of God Almighty and students as the successor to the sustainability of the stick of life of the nation and state must make it a view and guideline. To achieve this, of course, by integrating Islamic religious values into learning.

Laying out the basic pattern of Islamic education means having to put the basic values of religion that provide the scope of the development of the educational process by integrating Islamic religious values in order to achieve the goals.¹⁵

The integration of Islamic teaching values in biology in this case refers to curriculum development, which distinguishes on four levels, namely the level of philosophy, material, methodology and strategy.¹⁶

D. Biology Learning in High School

Basically, biology learning in high school seeks to equip students with various abilities about how to know and understand the concepts or facts in depth. In addition, biology learning should be able to accommodate the intellectual pleasure and satisfaction of students in their efforts to explore various concepts. Thus biology learning can be achieved effectively. In general, biology learning in high school is still very focused on the cognitive domain, whereas if we are more diligent in studying in depth we will find a link between biological learning and Islamic values.

Therefore with the many links between biology subject matter and the value of Islamic religion, schools and teachers should be able to make a concept that can combine between the both, so that the abilities possessed by students are not only limited to cognitive but they are able to absorb Islamic values contained in these biological materials.

III. RESEARCH METHODS

The research approach used in this study is a qualitative approach. This research was conducted at Asy-Syafi'iyah High School in Medan. In this study, primary data was obtained by researchers from the results of in-depth interviews, observations and study documents. After the data collected they are analyzed using inductive techniques that take steps: data reduction, data display, and data verification (conclusion drawing / verification) then make the conclusion (Bogdan and Biklen, 1998).

¹¹ Oemar, *kurikulum*, p. 57

¹² Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, cet. Ke-10, 2010), p. 242.

¹³ *Ibid*, p. 225-226

¹⁴ Omar Mohammad Al-Toumy Al-Syaibany, *Falsafah Pendidikan Islam*, terj. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), p. 36.

¹⁵ M. Arifin, *Ilmu Pendidikan Islam Tinjauan Teoretis dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: PT. Bumi Aksara, 2003), p. 37.

¹⁶ Amin, *Kerangka*, p. 9-14.



According to Nasution data analysis is the process of compiling data so that it is easily interpreted. Interpreting data means giving meaning to the results of the analysis, explaining patterns or categories, looking for relationships between various concepts.¹⁷

Data reduction can be interpreted as the process of selecting, simplifying, focusing, abstracting and converting rough data into field notes. Data that is reduced gives a sharper picture of the results of the observations, also makes it easier to look back on the data obtained if needed. Since the data obtained is usually very large and can cause difficulties in drawing the right conclusions, it is necessary to make data display. Data display is a way of arranging data in a group to facilitate conclusions and further proposals.

IV. RESULTS & DISCUSSION

1. Integration of the Value of Islamic Religion on Biological Learning in the Asy-Syafi'iyah High School in Medan

Ash-Syafi'iyah High School is one of the schools that is characterized by Islam in Medan. Asy-Syafi'iyah High School curriculum refers to the national curriculum and which is enriched with the Islamic approach system. Integrating Islamic religion into the general learning process, involves the role of teachers, parents and the community / environment. Moving on from an integrative mindset, uniting the meaning of life in the world and the hereafter, education is essentially religious education as well.

With this approach all subjects and all school activities cannot be separated from the frame of Islamic teachings. Ash-Shafi'iyah also tries to optimize the role of parents and the community in the process of management and learning. Parents are actively involved in enriching and giving adequate attention to the education process of their children. Meanwhile visiting activities and interactions outside of school are efforts to bring students closer to the real world in the community. It is expected that children will gain an understanding of values as a whole, by combining cognitive, affective and psychomotor aspects.

The vision of Asy-syafi'iyah High School is to prepare female students who have faith, science, technology and are ready to become character actors of globalization.

While the Ash-Syafi'iyah High School missions are:

1. Faithful and devoted to Allah SWT
2. Mastering various sciences and technologies
3. Responsible for himself, others and the environment
4. Become a character of information globalization
5. Skillful, independent, and ready to compete in the international market

Based on the results of observations obtained, in the biological learning process there was an effort to integrate the values of Islam. The orientation and manner of the teacher in an effort to integrate the values of Islam could be classified into 4, namely the level of material, strategy, methodology and support and inhibitors.

2. Integration of Islamic Religious Values from the Material Level

The integration of the value of Islamic religion into biology learning that has been found is to realize the power of Allah SWT when the teacher explained about the environment is an accumulation of interactions of various factors contained in the biotic and abiotic environment. Biotic environment is a unity of living things, such as microorganisms, humans, plants and animals. The abiotic environment is a condition found in the surrounding environment in the form of inanimate objects, such as minerals, rocks, soil, water and air. With the existence of the environment we must thank God Almighty, because everything around us is his creation, our job is to guard it. In the delivery of biology teachers in the class for example:

"The cause of environmental damage is due to human activity. Damage caused by humans is actually greater than the damage caused by natural disasters. This is because the damage done can occur continuously and tends to increase. This damage is generally caused by human activities that are not environmentally friendly such as forest destruction and forest conversion, mining, air, water and soil pollution and so forth. "

¹⁷ Nasution S. Metode penelitian naturalistik kualitatif. (Bandung: Transito, 1992) p.126.



The teacher advice above was very much in line with the value of Islamic religion, can be seen from the following verse: "It appears that land and sea damage caused by human hands" shows the integration of the value of Islam in biology, but the ability of the teacher to explain it was not still maximal.

Train to admire the greatness of God Almighty. The existence of various sciences, especially biological sciences that have been owned, will add to the faith and devotion to Allah, and more admire the greatness of Allah. It is always emphasized in every biology study. This can be proven by how God created humans, plants, animals and the universe. Whereas in the search for verses or hadits in biological material, the teacher is not fully able to master them and this is understandable because the search for verses is not as their scientific background.

3. Integration of Islamic Values Value from the Strategy Level

As for the level of this strategy, the teacher run the discussion by dividing the group; each group will discuss different material, starting from the causes of environmental damage, the benefits of protecting the environment and observing the surrounding environment. The division of this group is intended so that students uphold the unity and hope they will cooperate with each other and help each other. In this collaboration the teacher expects both at school, family and society they can practice the values of Islam, namely unity, help each other.

Then when the discussion is over and each group has reported the results of the discussion, the teacher holds a test. Before the test begins the teacher gives an explanation of the importance of honesty, independence, thoroughness and not quickly discouraged. According to him when students are accustomed to being dishonest when doing tests, then later they become cheating people. This was stated as follows: "If you are a student, you are used to cheating, so whatever will not be clean later, in contrast to children who are accustomed to being honest, carefully later they will also become corrupt officials."

The teacher's explanation above contains a very deep meaning. Teachers are "conveyers" of truth; they are obliged to respect the truth and commitment to hold it. They are also obliged to have "ethos" of science, so that they are obliged to maintain the values of truth, honesty, and justice.

4. Integration of Islamic Values Value from the Methodological Level

Integration of Islamic values at the methodological level is very important, because what they do is:

a) Read the Asmaul Husna and repeat the memorization

Before starting the lesson they read the Asmaul Husna together, after which they repeated the memorization together as well. The memorization referred to here is Juz 30. This program applies to all students, all students are required to memorize juz 30 and are used as subjects namely "Tahfizul Quran", due to limited time in repeating the memorization, all students must repeat memorization in each change subjects with suroh determined by the teacher Tahfizh.

b) Pray

This also shows the way to integrate the value of Islamic teachings in the process of learning biology, at the methodological level. In accordance with the teachings of Islam, every activity is intended to worship Allah Almighty. The atmosphere at the time of learning was also full of Islamic nuances, namely full of gratitude and admiring the greatness of Allah, with the words of Asmaul Husna heard, and the recitation of the verses of the Koran both by the teacher and students.

In the process of learning biology, the teacher uses the humanism approach to students. Teachers pay attention to all aspects (cognitive, affective and psychomotor aspects) in the process and achievement of learning, so that the material internals within students and is actualized in the lives of students.

5. Supporters and Inhibitors of Integrating Islamic Values

As the author has stated above, the Asy-Syafi'iyah High School is a school that is very focused on Islamic education, including in integrating the values of Islamic religion in each subject. The supporting factors for integrating Islamic values at school are extracurricular activities such as the Tahfiz Al-Quran, Quran Reciting, adequate infrastructure, the implementation of full day school and the most frequent training for teachers on the concept of integrating Islamic values on each eye lesson. In addition, the enthusiasm of science subject teachers including biology teachers to study in depth the knowledge of Islam.



Whereas, the inhibiting factor is the ability of the biology teacher to integrate the values of Islamic religion during the learning process. Religion Teachers are the place where they ask in terms of tracing verses of the Quran and Hadits in accordance with the biological material that they will teach, but their ability to deliver is still not maximal, this is understandable because it is not the mayor that they master.

Based on the explanation above, the researcher argues that the inhibiting factor experienced by science teachers, especially biology teachers, is only a matter of time, because in the process, such as enthusiasm, their high willingness shows when training is carried out by the school, especially training related to the integration of values and character formation, besides that they also showed enthusiasm when discussing with Religion teachers in terms of integrating Islamic values in learning values.

V. DISCUSSION

As a comparison to ensure that a study or research on a topic that the researcher chooses is an interesting topic to be studied more deeply, then the following researchers include some research that has been done by several previous researchers that are almost the same but different in substance:

1. Integration of Islamic Values in Science Learning in Schools

A Journal written by: Novianti Muspiroh (*Teaching Staff of the Department of Science-Biology Education of IAIN Sheikh Nurjati Cirebon*)

This paper is still very general, the scope is very broad, namely Natural Sciences both in elementary, middle and high school. While the research methods carried out in this paper are library methods by exploring the various concepts and theories that exist. While the equation is the urgency of integrating the values of Islamic teachings in science learning. As the conclusion in the article entitled above is Islam is describing how the creation is so beautiful and impressive, of course the architect is something that is everything.

2. Integration of Islamic Values in Social Sciences Learning at MI Miftahul Huda Turen Malang

Thesis written by: Ibnu Hanif Firdaus (*Postgraduate Student of Maulana Malik Ibrahim Malang*)

This thesis has similarities in terms of the concept of integrating Islamic values in learning, which is a differentiator of this writing talking about Social Sciences while this paper talks about biology specifically. The method is the same as using qualitative research with methods of data collection, observation, interviews and conclusions. While the conclusion of this thesis is in integrating the values of Islamic Religion must be supported by the principal in full and the problem is the HR (human being resource) factor that is less able to associate the IPS material with the value of Islamic values.

VI. CONCLUSION & SUGGESTION

A. CONCLUSION

In the process of learning biology at Asy-Syafi'iyah High School in Medan there was an effort to integrate the values of Islamic teachings, namely by applying Islamic basic concepts such as starting with reciting Asmaul Husna, memorizing the Quran, giving motivation to help friends who have not, invited students to thank the blessing of Allah SWT, and are honest, resilient and not quickly discouraged. How to integrate the values of Islamic teachings in biology learning Senior High School Asy-Syafi'iyah Medan, carried out at every level, namely material, strategy, methodology and supporting factors and inhibitors

B. SUGGESTION

- 1) To the school especially the foundation to continue to provide support for the quality development especially in the values of Islam.
- 2) To all science teachers, to continue istiqomah and compete in the good race in terms of developing the integration of the value of Islamic values into each subject.



VII. REFERENCES

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