

An interdisciplinary approach to islamic learning in elementary schools

by BAB 1

Submission date: 02-Jul-2024 02:49PM (UTC+0700)

Submission ID: 2411563049

File name: ciplinary_approach_to_islamic_learning_in_elementary_schools.pdf (458.71K)

Word count: 4674

Character count: 27640

An interdisciplinary approach to islamic learning in elementary schools

Imro Atus Soliha ^{a,1*}, Tobroni ^{a,2}, Faridi ^{a,3}

^a Universitas Muhammadiyah Malang, Jl. Raya Tlogomas No. 246, Malang, Indonesia

¹imroatussolih214@gmail.com, ²tobroni@umm.ac.id, ³faridi_umm@umm.ac.id

ARTICLE INFO

Article history

Received: December 2023

Revised: December 2023

Accepted: January 2024

Keywords

Learning

Interdisciplinary approach

Islamic religious education

ABSTRACT

Islamic Religious Education (PAI) continues to be the focus of interesting studies, as it becomes a compulsory subject at all levels of education, becoming the basis for harmonizing the intellectual, moral, and skill aspects of students in the school environment. This study aims to explore the relevance of the interdisciplinary approach in the context of learning Islamic Religious Education in elementary schools. A descriptive qualitative approach with a literature study method was used as a research approach, with the search for library data mainly focused on concepts about the interdisciplinary approach, Islamic Education learning, and similar relevant concepts. Data analysis used a content analysis model. The results of this study show that interdisciplinary at Islamic Learning or PAI learning is an integral part of the integrated learning approach. At the elementary level, the integrated approach is realized in integrative thematic learning, where several subjects combine their competencies into a specific theme network. The relevance of this approach is further proven by the continuation of the concept in the latest curriculum, the Merdeka Curriculum, which does not eliminate the thematic approach but instead enriches it by accepting other relevant approaches

8

This is an open access article under the CC-BY-SA license.



INTRODUCTION

The importance of contribution in dealing with the development of digital technology is not only limited to global demands, especially in the realm of education. The minimum contribution includes the ability to effectively utilize digital technology in the learning process. This aspect is the main focus of education observers, considering that future generations need to be prepared with strong abilities and mentality to face competition and make a positive contribution (Rahmat, 2019a).

Global issues related to the use of digital technology cover various dimensions of life, showing the complexity of challenges that require human efforts to continue expanding knowledge as a tool to study and overcome life problems (Nimawati et al., 2020a). Azizah emphasized that education becomes the main target when various community problems arise (Azizah et al., 2019). Educational issues such as the issue of the dichotomy of knowledge, the incompatibility of modern reality with religion, and the distancing of science from religious values still require special attention and handling.

In the context of Islamic education, Khakim highlighted the reality of global issues that bring Islamic religious education to various challenges, such as the crisis of integration, economy, morals, culture, and so on. This situation emphasizes the importance of the role of Islamic education thinkers in responding to it optimally (Khakim Ashari et al., 2023). The fundamental problem associated with



this challenge is the belief that the complexity of change in modern society is often unpredictable. Some of these conditions further indicate the need for special attention so that Islamic education becomes more relevant to the needs of society.

The challenge faced by Islam to date, which should be the focus of attention for educational scholars, is the failure to study and understand Islam in depth (Suwarno, 2020). This explanation underlines the importance of the role in Islamic religious education (PAI) in making a real contribution. The most obvious contribution is the shift in orientation in the learning process of PAI, where the orientation is to form an understanding of Islam that is in line with the times. In this way, PAI learning becomes more meaningful for students because it has a real connection with reality.

The explanation above gives direction to the urgency of innovation in PAI learning that is comprehensive and in line with the development and needs of life. Learning innovation is considered an inevitable response to dynamic changes, as well as a manifestation of PAI teachers' professionalism in creating learning that is relevant to the reality. The concrete form of learning innovation involves everything new in its various forms, ranging from ideas, objects, to practices, in order to achieve learning objectives efficiently and effectively (Nurhidina & Habibah, 2021).

Therefore, the fundamental aspect of learning innovation is the idea that is the key to its success. In this context, ideas are directed towards an interdisciplinary approach. Muzakki and his colleagues (2021) provided information that PAI learning practices are still fixated on a monodisciplinary approach, so students tend to have limited and exclusive religious understanding (Muzakki et al., 2021). This monodisciplinary approach reflects PAI learning that has not achieved relevance to the real world and is still less related to other disciplines (Nurhidin, Nurhidina & Habibah, 2021).

It should be noted that the 2013 curriculum highlights the concept of integrated learning, which includes multidisciplinary, interdisciplinary, and transdisciplinary (Nurhidina & Habibah, 2021).

In other words, integrated learning involves the connection between one subject and another, assembled in thematic learning. This connection is realized by linking PAI lessons with other lessons through thematic learning design (Nimawati et al., 2020b). Therefore, this paper seeks to present an alternative innovation in PAI learning that is integrative through an interdisciplinary approach. This integration is considered an alternative solution to restore the character and orientation of PAI in a comprehensive manner (Rohmatika, 2019).

METHOD

This study used a descriptive qualitative research type through a library research approach. This approach allows researchers to explore library data that focuses on concepts about the interdisciplinary approach, PAI learning, and similar concepts that have relevance. The process of collecting library data was carried out by reading, understanding, and categorizing information in accordance with the purpose of the writing, applying the content analysis model as described by Rahmat (Rahmat, 2019a).

In the context of using this method, literature study provides a solid theoretical foundation to support the arguments in the paper. In addition, understanding this conceptual foundation is key in detailing the essential aspects related to PAI learning innovation through an interdisciplinary approach. Through the steps of content analysis, the researcher can explore the meaning and relationships between concepts, providing a strong framework for formulating recommendations or practical guidelines for the application of this innovation in the context of Islamic education.

FINDINGS AND DISCUSSION

1. Interdisciplinary Approach

Saleh gives the definition of approach as a point of view or paradigm that dominates a field of science, which is then adopted to understand religion. He emphasizes that this meaning arises because the essence of the word "approach" refers to the behavior and way one approaches (in the context of research) an object. Thus, the approach becomes the foundation for an individual's

perspective on the material under study, forming a unique view of the object (Rusmawati et al., 2022).

On the other hand, Rani Rahim stated that the approach in the context of learning is the teacher's strategy to present learning materials that can be adapted to the characteristics of students. The approach is considered an operational step specifically designed to achieve certain learning objectives, making it an effective and commonly used strategy in the educational process.

Understanding interdisciplinary concepts, as explained by (Nimawati et al., 2020b) refers to the intensive interaction between one or more disciplines in an effort to unify concepts, methods, and analysis. This view is in line with Nasution's explanation, which states that interdisciplinary is a form of cooperation between one discipline and other disciplines by utilizing certain means or methods (Nasution, 2017). In the context of Islamic Religious Education (PAI) learning, interdisciplinarity is reflected in the integration between Islamic religious knowledge and other disciplines.

From this explanation, the interdisciplinary approach can be conceptualized as a paradigm or perspective to integrate knowledge through interaction and cooperation between one discipline and another. Therefore, learning Islamic Religious Education (PAI) must step out of isolation, namely stopping the tendency to isolate itself from other disciplines (isolated entities). This indicates that religious education is not only about normative theological studies, but also as a guide for individuals in interacting in society.

According to Nino Indriyanto, the interdisciplinary approach in PAI is a solution to direct the learning objectives of PAI. The meaning of the interdisciplinary approach is the creation of dialog and cooperation between religious disciplines and general disciplines, forming a unity. Thus, Islamic education is no longer seen as a rigid entity and less responsive to the times (Ainiyah, 2013).

Rahmat, in his perspective, defines the interdisciplinary approach as an approach that solves a problem by involving viewpoints from various allied sciences in an integrated manner. In this context, allied sciences refer to sciences that belong to certain groups, such as natural sciences, social sciences, and cultural sciences. The use of the word "integrated" indicates that the sciences used in this approach are implicitly interrelated (Rahmat, 2019b).

Although the latest technological developments have brought humans into the digital era, in the world of education there are still conventional and classical problems, especially in PAI learning. Therefore, it is not surprising that PAI is sometimes considered to be lagging behind. As a subject that aims to form a religious character, PAI is a compulsory subject for Muslim students at all levels of formal education in Indonesia (Nurhidina & Habibah, 2021).

Until now Islamic Religious Education is still faced with a number of classic problems. Some of these challenges include the perception that Islamic Religious Education tends to be less responsive and isolative, is not in tune with the times, and has limitations in dealing with societal issues such as gender, diversity, and other problems. The root of this problem can be found in the educational approach that is still monotonous, focused on the discussion of halal-haram without exploring other scientific perspectives (Rahmat, 2019a). Ependi, in his study, asserts that globalization continues to be a significant challenge for Islamic religious education, especially in the learning process. This era raises complex issues, where internal factors of education, such as institutions, curriculum, and science, are often inadequate in providing relevant answers to the needs of society (Rustam Ependi, 2020).

From these problems, a new paradigm emerged in the world of education that is integrative and oriented towards the unification of various disciplines. Integrative learning is an alternative

for educational practitioners in integrating paradigms from various disciplines. Through this approach, education can provide greater space for creating skills and knowledge.

2. Islamic Religious Education (PAI) Learning

According to Abdul Majid, the concept of learning includes efforts to teach individuals or groups through various strategies, methods, and approaches, with the aim of achieving results in accordance with the planning and design (Stit et al., 2020). Learning is seen as a process that stimulates and conditions a person to learn effectively in accordance with predetermined goals. This process occurs through interaction between teachers and learners, where information is conveyed to achieve educational goals involving affective, cognitive, and psychomotor aspects (Syahraini Tambak, 2014). The fundamental purpose of learning is to form a religious character, increase knowledge, and develop students' skills.

Meanwhile according to Tatang Hidayat, learning is defined as the core of education which includes planning, implementation, and evaluation. Teachers, as learning facilitators, need to design a systematic and organized learning process to achieve curriculum and learning objectives. Evaluation or assessment of learning is used to measure the achievement of the learning process (Hidayat & Syafe'i, 2018). Education, as a conscious and planned effort, aims to realize the learning process so that students actively develop their potential, including spiritual strength, self-control, personality, intelligence, noble morals, and skills needed for themselves, society, nation, and state (Shaleh Assingkily, 2021).

According to Asfiati, Islamic Religious Education includes a number of studies on Islamic religious teachings taught in educational institutions, including Islamic-based institutions. The learning process of Islamic Religious Education involves guidance, training, and Islamic studies with the scope of Tauhid, Al-Qur'an, Hadith, Jurisprudence, Islamic History, and Akhlak (Stit et al., 2020). Another definition of PAI states that it is the conscious effort of Muslim educators to direct and guide the growth and development of students through Islamic teachings (Nimawati et al., 2020).

Abdul Majid defines PAI as a conscious and planned effort in preparing students to know, understand, appreciate, and believe in Islamic teachings. The main objective is to form learners who are devoted and virtuous, practicing Islamic teachings sourced from the Qur'an and Hadith (Rustam Ependi, 2020). This definition is in line with the Ministry of Religious Affairs' strategic objectives to strengthen the quality of religious moderation, increase competitive Islamic education output, and improve the culture of a clean, serving, and responsive government bureaucracy (Akbar & Bami, 2022).

Thus, PAI learning can be conceptualized as a process of interaction between teachers and students in educational institutions. This process teaches and guides learners through Islamic studies, with the aim of supporting their growth and development within the framework of Islamic values.

3. Interdisciplinary Approach in Islamic Education Learning

Integrative interdisciplinary at PAI learning process is an important tool to achieve the goals of religious education, in accordance with the provisions in Government Regulation No. 55 of 2007. PAI materials do not stand alone, but must be integrated with other relevant topics. By implementing integrative learning, it is expected to be a solution to the challenges that have been haunting the world of Islamic education, making it more holistic and meaningful.

The application of interdisciplinary PAI learning can also overcome the problem of educational dichotomy that often arises. This approach applies integration between religious and

general sciences, not only matching verses with standard theories, but also accommodating the values contained in learning. This integrative learning process is expected to form graduates who are conceptually mature, have strong character, and are skilled in facing life in the 21st century. The idea of science integration, which gave rise to the interdisciplinary approach, is strongly influenced by dynamic life. This phenomenon demands changes in education in order to answer the challenges of the times. This learning does not only focus on understanding the material, but also provides a wide exploration space for students to develop their potential (Purwaningrum, 2019).

Education must always be relevant to the demands and needs of society, and the curriculum must pay attention to the challenges of actual reality. Curriculum integration is directed at overcoming the gap between textualist-dogmatic religious science and liberalist-contextualized general science. Interdisciplinary learning can be a real solution to the problem (Tabrani, 2014).

The teachings of Islam which regulate all human life, require a supportive process in order to be deeply understood and fully appreciated. An interdisciplinary approach can be an option to understand Islamic teachings contextually in the midst of rapid scientific development. The important role of teachers or educators with good competence, who also consider the views of teachers of other fields of study, allows diverse perspectives to be united. The universality of Islam must be the basis, so that the development of science is based on religious values and norms. Islamic Education learning must be directed in a balanced manner between text and context, to give birth to moderate students (Sagaf S. Pettalongi, 2022).

The development of educational curriculum is a continuous necessity, following the development of the needs and demands of society. Education has a major role in shaping human character and personality, where education graduates will have a significant impact on individual lives. The balance between the results and the process of education becomes an important key, where the curriculum applied must have an optimal impact on the growth and development of children, creating students who have superior abilities and competitiveness.

The fact shows that Islamic education faces a number of problems, especially related to the output of graduates who have not reached the maximum level and are not in accordance with the demands of the modern era. This problem, especially in the aspect of learning, is the root of the main problem. Learning methods in Islamic education still tend to be traditional and have not moved towards interdisciplinary learning. ¹⁹

The importance of designing an Islamic religious education curriculum with an interdisciplinary approach is the key to meeting the needs of students as a whole, equipping them with integrated knowledge in an integrated manner. Interdisciplinary learning not only develops learners' intelligence holistically and deeply, but also becomes a strategy for educational institutions in preparing them to face the era of rapid development of science and technology. The implementation of interdisciplinary learning is a concrete step in an effort to create graduates who have multidimensional abilities in accordance with the demands of the times (Chanifudin, 2016).

The interdisciplinary approach in PAI learning process is able to change the dynamics of the class to be livelier and fuller of activities. When PAI materials are delivered with a monodisciplinary approach that tends to be monotonous, fixated on reading texts in textbooks, the impact can be felt in the lack of student involvement. This is different when the teacher applies an interdisciplinary approach, linking the material with history, for example, which is delivered in an interesting way. Learners will be more active, impressed, and unaware that the teaching material has been processed by educators (Durhan, 2020).

PAI learning should not stick to a monodisciplinary approach, which can be detrimental to students' learning motivation. Learning needs to be developed with an integrative model,

accommodating internal values from other subjects into PAI materials, so that PAI studies are more interesting, increasing student motivation and learning outcomes. Learning strategies should be adapted to the material being studied, and a variety of strategies can create a more intensive classroom atmosphere. Students' enthusiasm can increase with the application of effective learning strategies.

PAI learning has a crucial role in shaping the character of religious students. The actualization of religious values is the key to the success of PAI learning. In addition to mastering the literature cognitively, students also need to reflect attitudes based on Islamic values in daily life. One of the strategies that can be applied is multiple intelligence-based learning, covering various scientific domains. Learners are not only given Islamic material, but also other supporting sciences, as well as mastery of technology to answer global challenges (Firman Mansir, 2020).

The monodisciplinary approach in PAI learning, which only focuses on one family of knowledge, can cause students' understanding to be exclusive. In contrast, an interdisciplinary approach that combines the content of studies from various disciplines, such as social studies, citizenship, environmental issues, politics, economics, science, and technology, can be applied through the stages of the 4-D model: defining, designing, developing, and disseminating interdisciplinary PAI materials (Muzakki et al., 2021).

4. Interdisciplinary Islamic Religious Education (PAI) Learning in Elementary School

Interdisciplinary learning is an integral part of an integrated approach or integrated learning. The integration process is done by bringing together several disciplines in an interrelated learning design. Integrated learning itself comes from the concept of integrated curriculum, which is a subject plan that is applied from primary to tertiary levels. At the primary and secondary education levels, Curriculum 2013 has the characteristics to optimize the three dimensions of educational objectives, namely cognitive, affective and psychomotor (Anwar Novianto & Ali Mustadi, 2015).

Although Curriculum 2013 shows the characteristics of thematic learning and the scientific approach, the application of integrative learning is still limited, with only a few institutions implementing it. As an innovation, integrative thematic learning integrates competencies from various subjects or disciplines into one particular theme, forming a theme network. For example, PAI subjects become the center of the theme with linkages to other subjects such as Bahasa Indonesia, Civics, Social Studies, Science, and Mathematics. Thus, students can understand the material holistically and iteratively ((Ni'mawati et al., 2020).

Integrative thematic learning applies themes as a unifying activity of several subjects. The focus is to activate the role of learners so that they get a more meaningful learning experience in the classroom (Ni'mawati et al., 2020). Through this approach, learners not only gain meaningful learning experiences but also become more active (Nur Hakim, 2014). By bringing together several subjects in one theme, the integrative thematic learning design is in line with the development and characteristics of learners at the elementary level, SD/MI. This approach provides a more comprehensive and active learning experience for learners, supporting the vision of Curriculum 2013 to optimize the cognitive, affective and psychomotor dimensions in the learning process.

With the implementation of integrated thematic learning, teachers no longer deliver subjects separately, such as Mathematics, Indonesian Language, Science, and Social Studies. Instead, in this pattern, there is a unification of several subjects by mapping basic competencies (KD) and relevant indicators. In addition to simplifying the curriculum by reducing the number of subjects, this learning is also able to provide a more meaningful learning experience for students. This

includes the formation of positive attitudes and behaviors, mastery of concepts, thinking skills, problem-solving abilities, development of creativity, and the formation of a reflective person.

A clear example of this approach can be seen in the application of integrated thematic books for grade IV SD/MI. For example, in the thematic book, the first theme entitled "Indahnya Kebersamaan" includes three subthemes: "Keberagaman Budaya Bangsaku.," "Kebersamaan Dalam Keberagaman," and "Bersyukur atas Keberagaman." The integrative aspect lies in each subtheme that combines several basic competencies from various subjects (Dewi, 2019).

In implementing Theme 1 on "Indahnya Kebersamaan" teachers can integrate several subjects at once, involving Indonesian language, social studies, and science. The three subthemes contained in this theme allow teachers to organise face-to-face learning for three meetings, with each subtheme allocated for one meeting.

The relevance of thematic learning is made clearer by the persistence of Merdeka Curriculum, which does not abolish it. Instead, this curriculum exemplifies special integration by combining science and social studies subjects at the elementary school (SD) level, considering that elementary school students tend to see things as a whole and integrated, and their cognitive development is still in the concrete thinking stage (K. RI, 2021). The difference with Curriculum 2013 and the Emergency Curriculum is that Merdeka Curriculum does not make thematic learning at the primary level the only learning approach (Anggraeni et al., 2022).

CONCLUSION

Interdisciplinary at PAI learning Process is an integral part of the integrated learning approach. This approach plays an important role in ensuring that primary school students can learn in a holistic and integrated manner, given that non-integrated approaches tend to separate PAI from other subjects that represent certain disciplines. This separation can result in isolation and form exclusive perspectives. At the Elementary school level, interdisciplinary PAI is implemented through integrative thematic learning, which characterizes the 2013 Curriculum. It remains relevant in the context of the latest curriculum, the Merdeka Curriculum, which emphasizes the continuation of the thematic approach. However, it should be noted that thematic is no longer the only approach used, giving teachers the freedom to choose other relevant approaches or combine them according to learning needs and context.

REFERENCES

- Ainiyah, N. (2013). *Pembentukan Karakter Melalui Pendidikan Agama Islam*. <https://uia.e-journal.id/Tahdzib/article/download/511/310>
- Akbar, A., & Barni, M. (2022). Pendidikan Islam Multi, Inter, Dan Transdisiplin (Tinjauan Sejarah). *Tarbiyah Islamiyah Jurnal Ilmiah Pendidikan Agama Islam*, 12(1), 15–28. <https://doi.org/10.18592/jt>
- Anggraeni, (2022) *Asesmen Pendidikan Kementerian Pendidikan, dan, & Teknologi Republik Indonesia*. Kurikulum untuk Pemulihan Pembelajaran (Vol. 2).
- Anwar Novianto, & Ali Mustadi. (2015). Analisis Buku Teks Muatan Tematik Integratif, Scientific Approach, Dan Authentic Assessment Sekolah Dasar. *Jurnal Kependidikan*, 45(1), 1–15.
- Azizah, N., Rahmi, E. (2019). Persepsi Mahasiswa Tentang Peranan Mata Kuliah Micro Teaching Terhadap Kesiapan Mengajar Pada Mahasiswa Pendidikan Ekonomi UNP. *Ecogen*, 2(2), 197–205.

- Chanifudin, O. (2016). Pendekatan Interdisipliner: Tata Kelola Pendidikan Islam Di Tengah Kompleksitas. *Edukasi Islami: Jurnal Pendidikan Islam*, 5(9), 1277-1294. <http://dx.doi.org/10.30868/ei.v5i09.90>
- Durhan. (2020). Ahsana Media Integrasi Nilai-Nilai Nasionalisme Dalam Pendidikan Agama Islam Dengan Pendekatan Interdisipliner. *Ahsana Media*, 6(1), 51–60. <http://journal.uim.ac.id/index.php/ahsanamedia>
- Firman Mansir, H. P. (2020). Islamic Education Learning Strategies Based On Multiple Intelligences In Islamic School. *Jurnal Psikologi Islami*, 6(1), 48–57.
- Hidayat, T., & Syafe'i, M. (2018). Peran Guru Dalam Mewujudkan Tujuan Pembelajaran Pendidikan Agama Islam Di Sekolah. *Rayah Al-Islam*, 2(1). <https://doi.org/10.37274/rais.v2i01.67>
- Khakim Ashari, M., Faizin, M., Yudi, U., Aziz, Y., & Irhami, H. (2023). Konstruksi Pembelajaran Pendidikan Agama Islam Interdisipliner Dalam Menanamkan Sikap Religius Peserta Didik. *Jurnal Agama Sosial Dan Budaya*, 6(2), 2599–2473. <https://doi.org/10.31538/almada.v6i2.3313>
- Muzakki, H., Natsir, A., & Fahrudin, A. (2021). Transformasi Pengembangan Materi Pendidikan Agama Islam dengan Nilai Islam Indonesia (dari Pendekatan Monodisipliner menuju Pendekatan Interdisipliner). *Journal of Islamic Education Research*, 2(1), 27–44. <https://doi.org/10.35719/jier.v2i1.114>
- Nasution, K. (2017). Berpikir Rasional-Ilmiah Dan Pendekatan Inter-Disipliner Dan Multidisipliner Dalam Studi Hukum Keluarga Islam. *Al-Ahwal*, 10(1), 13–23.
- Nimawati, N., Ruswandi, U., & Erihadiana, M. (2020a). Kajian Riset Monodisipliner dan Interdisipliner dalam pendidikan islam Menghadapi Isu Nasional dan Global: Studi Kasus Terhadap Isu Covid-19. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 5(1), 101. <https://doi.org/10.33511/misykat.v5n1.101-122>
- Nimawati, N., Ruswandi, U., & Erihadiana, M. (2020b). Kajian Riset Monodisipliner dan Interdisipliner dalam pendidikan islam Menghadapi Isu Nasional dan Global: Studi Kasus Terhadap Isu Covid-19. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 5(1), 101. <https://doi.org/10.33511/misykat.v5n1.101-122>
- Ni'mawati, Uus Ruswandi, & Mohammad Erihadiana. (2020). *Kajian_Riset_Monodisipliner_dan_Interdisipliner_da*. *Misykat*, 05(01), 101–122.
- Nur Hakim, I. (2014). *Pembelajaran Tematik-Integratif Di Sd/Mi Dalam Kurikulum 2013* (Vol. 19, Issue 1). Januari-Juni.
- Nurhidina, & Habibah. (2021). Desain Pengembangan Kurikulum Pendidikan Islamtra. *Jalie*, 5(1), 170–191.
- Purwaningrum, S. (2019). *Non-Dichotomic Islamic Education: Eclective Study on the Integrative and Multidisciplinary Approach as an Antithesis of Educational Dualism*.

-
- Rahmat, R. (2019a). Pendidikan Agama Islam Berwawasan Interdisipliner Sebagai Corak dan Solusi Pendidikan Agama Islam Era 4.0. *Jurnal Pemikiran Keislaman*, 30(2), 349–361. <https://doi.org/10.33367/tribakti.v30i2.821>
- Rahmat, R. (2019b). Pendidikan Agama Islam Berwawasan Interdisipliner Sebagai Corak dan Solusi Pendidikan Agama Islam Era 4.0. *Jurnal Pemikiran Keislaman*, 30(2), 349–361. <https://doi.org/10.33367/tribakti.v30i2.821>
- Rohmatika, R. V. (2019). Pendekatan Interdisipliner dan Multidisipliner Dalam Studi Islam. *Al-Adyan: Jurnal Studi Lintas Agama*, 14(1), 115–132. <https://doi.org/10.24042/ajsla.v14i1.4681>
- Rusmawati, R., Zahratun Nisa, N. R. S., & Nisa, Z. (2022). Pembelajaran Pendidikan Agama Islam Interdisiplin Di Sekolah Dasar. *SITTAH: Journal of Primary Education*, 3(1), 90–101. <https://doi.org/10.30762/sittah.v3i2.333>
- Rustam Ependi. (2020). Menakar Permasalahan Pendidikan Islam Dalam Prespektif Islam Transitif. *Hikmah*, 17(1), 34–45.
- Sagaf S. Pettalongi. (2022). Interdisciplinary and Multidisciplinary Studies in Islamic Studies Context. *Proceeding of International Conference on Islamic and Interdisciplinary Studies (ICIIS)*, 2022., 1–7. <https://jurnal.uindatokarama.ac.id/index.php/iciis/iss>

An interdisciplinary approach to islamic learning in elementary schools

ORIGINALITY REPORT

9%

SIMILARITY INDEX

7%

INTERNET SOURCES

5%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1 jurnalfaktarbiyah.iainkediri.ac.id 2%
Internet Source

2 Astin Lukum, Erni Mohamad, Mustari S. Tamalu, Kostiawan Sukamto, Yoseph Paramata. "Effect of problem solving learning models on self-confidence and student learning outcomes on topics of reduction-oxidation", Journal of Physics: Conference Series, 2019 1%
Publication

3 jonedu.org 1%
Internet Source

4 ejournal.stitpn.ac.id 1%
Internet Source

5 jurnal.radenfatah.ac.id 1%
Internet Source

6 Fauzi. "Strategies for Shaping Students' Personality in the Islamic Religious Education Process at SMA Negeri 1 Krueng Sabee, Aceh" <1%

Jaya Regency", International Journal
Education and Computer Studies (IJECS), 2023

Publication

7	ejournal.staim-tulungagung.ac.id Internet Source	<1 %
8	repository.iainambon.ac.id Internet Source	<1 %
9	stituwjombang.ac.id Internet Source	<1 %
10	Submitted to University of Muhammadiyah Malang Student Paper	<1 %
11	Wantini Wantini, Reni Sasmita, Oqy Andaresta, Yuike Silvira, Rika Wulandari, Septiani Azzahra. "Revolutionizing Islamic Education: The Primary Role of Teachers in Society 5.0 Learning Process", AL-ISHLAH: Jurnal Pendidikan, 2023 Publication	<1 %
12	Tatang Hidayat, Syahidin, Ahmad Syamsu Rizal. "Filsafat Metode Mengajar Omar Mohammad Al-Toumy Al-Syaibany dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam di Sekolah Dasar", JURNAL PENDIDIKAN DASAR NUSANTARA, 2021 Publication	<1 %

13	Ida Nurmalia, Sita Acetylena, Muhammad Husni. "Taftisyul Kutub in Developing Student Skills in Junior High School", Tafkir: Interdisciplinary Journal of Islamic Education, 2023 Publication	<1 %
14	jocosae.org Internet Source	<1 %
15	jurnal.sainsglobal.com Internet Source	<1 %
16	prosiding.iainponorogo.ac.id Internet Source	<1 %
17	www.al-afkar.com Internet Source	<1 %
18	Dudu Suhandi Saputra, Yuyu Yuliati, Reza Rachmadtullah. "Use of ladder snake media in improving student learning outcomes in mathematics learning in elementary school", Journal of Physics: Conference Series, 2019 Publication	<1 %
19	ejournal.unuja.ac.id Internet Source	<1 %
20	www.ijese.net Internet Source	<1 %
21	Ayu Umi Prihatin, Subiyantoro Subiyantoro. "Problems of Islamic Primary and Secondary	<1 %

Education in Era 4.0 In Indonesia", Nazhruna:
Jurnal Pendidikan Islam, 2022

Publication

22

"How to Develop Instructional Module in
Secondary Middle School", International
Journal of Recent Technology and
Engineering, 2019

Publication

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On