The Implementation of Integrated Learning in the Islamic Religion Education as to Grow the Religiosity and Faith of Learners

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Abstract

The Islamic Religion Education is a subject matter used as a basis for the development of learners' values, the formation of learners' moral at school, the prevention and opposition of amoral conducts. The primary objective of the Islamic Religion Education is to create amalus-solikhah, that is, the formation of pieties, both individual piety and social piety. The process of the piety formation is due to the ingrained faith and devotion to God. Such an education not only is focused on the tafakuh fi-dhin nuance, but also invites the learners to appreciate God's creation of natures so that their faith and devotion always improve. The process of the faith and devotion formation includes bertafakur and bertadhabur on the power and creation of God the Almighty. To materialize the objective, the Islamic Religious Education is necessary to be integrated with Natural Sciences so that the integration becomes one of the answers to materialize the final objective of the Islamic Religion Education by integrating the kauliyah verse with the kauniyah verse.

Key words: Islamic Religion Education, religiosity and faith, integrated learning with Natural Sciences

A. Introduction

Education is the most important aspect of human life, which continuously from time to time along with the era development. With an adequate education, the nation building is easily done as expected. All this time, education is believed as one of the adequately effective vehicles to prepare qualified human resources. Therefore, education is required to play its function as well as possible for the incline or the decline of a nation is much determined by the progress and degradation in education of the nation. In order to fulfill the demand, the Indonesian government based on the Indonesian Philosophy called *Pancasila* and the 1945 Constitution strives to improve the quality of education with an expectation that the education can produce strongly-faithful-in-God, smart, skillful, and physically and mentally healthy citizens as stated in Law of the Republic of Indonesia Number: 20 of 2003 on National Education System which reads:"National education functions to develop abilities and to form honorable characters and civilizations of the nation so as to educate the nation's life, to develop the learners' potentials so that they become religious-and-faithful-in-God, honorably-characterized, healthy, knowledgeable, creative, independent, democratic and responsible human beings"[1].

To reach the ideal mandated by the Law of National Education System, the government seems to have never stopped improving its system of education and curriculum. Many agendas of educational reform have been being implemented. A variety of innovative programs enliven the educational reform. Educational reform is an educational restructuring to improve the correlational pattern between schools and their environment and government, plan development pattern, managing development pattern, teacher empowerment, and restructuring of learning models.[2] The education reform does not merely cover the changes in curriculum sector, either in its structure or in its formulation procedure.

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[1] Law of National Education System Number: *20 of 2003*, Bandung, Citra Umbara 2003, p.12.

[2] Abdul Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru*, Bandung; Remaja Rosda Karya, 2006. hal 3

The curriculum renewal will be more meaningful if followed by the changes in both in-class or out-class learning practices. Even, the indicators of the curriculum renewal are shown by the changes in the pattern of learning activities. Along with the development of educational world and that of learning in particular, there is a paradigm change in the pattern of learning from the teaching paradigm to the learning one. The former deals with the notification and transfer of knowledge from teachers to students in which the side effects of this pattern of learning are that the learners are passive, the learners merely become objects of learning, the learning only produces verbalism effects, and knowledge is the only primary objective to be attained. Conversely, in the latter the learners are active, the learners become subjects of learning, and the teaching activities are those to organize the environment so that the learners can learn and have an authority to determine their own learning directions, and the final aim of learning is establishing the foundation for thinking-maturely education. The Islamic Religion Education is one of the educations, which conforms to the National Education System and which aims at producing   strongly-faithful-and-devoted-to-God, honorably characterized human beings as claimed in the aforementioned Law of National Education System. The Islamic Religious Education is one of the subject matters which can be used as the basis for the development of values, the formation and maintenance of morals of the learners particularly at schools whose learners are in the teenage ages. It can also be utilized as an educational foundation to strengthen the learners and to prevent them against and from amoral conducts. Therefore, the Islamic Religion Education is expected to contribute to the formation of the faithful-and-devoted-to-God and skillful Indonesians so that they can live in the society, nation, and country.

The orientation of the Islamic Religion Education is the formation of *amalus solikhah* values in addition to Islamology in which the affective aspect is more dominant than the cognitive aspect with an orientation to the formation of individual and social piety. The process of the piety formation is related to the ingrained faith and devotion to God. Therefore, the Islamic Religion Education not merely is focused on *tafakuh fi dhin* nuance but also invites the learners to appreciate God's creation of natures so that their faith and devotion always improve. The process of the faith and devotion formation includes *bertafakur* and *bertadahbur* about the power and creation of God the Almighty. To materialize the objective, the Islamic Religion Education is necessary to involve the Natural Sciences that the Islamic Religion Education learning integrated with the Natural Sciences is one of the answers so that the final objective of the learning of the Islamic Religion Education is materialized by integrating the *kauliyah* verse with the *kauniyah* verse.

The integrated learning model is one of the solutions so that the learning of the Islamic Religion Education is more contextual and comprehensive; the process of the integration is done within the context of values not within the textual materials. Scientifically, the process of the integration of the Islamic Religion Education with the Natural Sciences is based on the following reasons: 1) The religion commands its adherents to think much of God's creation. Through which human beings can find the power of God through God's verses both *kauniyah* verse and *kauliyah* verse. Conversely, without thinking of, they cannot know God's creation. 2) The learning materials of the Natural Sciences (Physics, Chemistry, and Biology) are the ones which elaborate much the natural happenings and sustainability, both biotic and abiotic ones. 3) The successfulness and benchmark for the Islamic Religion Education are the learners' faith and devotion to God. The process of the faith and devotion formation in the religion is marked by *bertafakur* and *tadhabur* about the nature that the nature is God's creation, and through the faith, the behaviors of faith emerge. One of the characteristics that one's faith improves is the one's actions committed to charity and piety. The consistent and continuous commitment to the charity and piety is called faith. The behaviors of faith are called honorable characters.[3]

B. *Integrated Learning*

1.   **Definition and Scope of Integrated Learning**

The integrated learning is a model of approach to learning in which several aspects of integrated inter-subject matters are intentionally correlated.[4] With this model, the students will gain knowledge and skills as a whole so that the learning becomes more meaningful to the students, meaning that the students indirectly learn and understand the concepts they are learning through direct and real experiences, which connect between the concepts of the integrated inter-subject matters.

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[3] Holy-Qur'an *Surah Ali-Imran Verse 191*. See Hartono, *Pendidikan integratif*, Yogyakarta: Litera book, p. 141

[4] Fogarty, *How to Integrate The Curricula*, IRI/Skylight Publishing.Inc Palatine, Illionis, 1991: 75.

This model is much more effective in an attempt to improve the students' understanding and experience of the prevailing values, compared to the conventional approach which is monolithic in nature.[5] The integrated learning emphasizes more on the active involvement of the students in learning. It thereby conforms to the expectation of the constructivism learning theory which requires the students to study according to their experiences. According the theory, learning is a very personal strong effort. The teacher acts as a facilitator who convinces the students to find principles themselves and to construct their own knowledge by solving the realistic problems. The teacher is required to design and implement the learning experience program appropriately. The appropriateness of the program designed by the teacher is a key for the success of the students to live in the society. With the implementation of the integrated learning model, therefore, the students' knowledge and understanding will be more integral and holistic.

The learning process taking place at schools up to the present time still uses a learning approach which pays less attention to the need and development of the students' potentials and tends to be very theoretical in nature in which the teacher's role is still dominant (*teacher centered*), and the teacher tends to employ a one-way teaching style. Furthermore, the learning process taking place is merely limited to the transfer of information or knowledge, meaning that it is less related to the environment so that the students are unable to utilize the key scientific concepts in their daily life problem-solving process.

The essence of the integrated learning model is a learning system that enables, individually or collectively, actively to seek, explore, and find holistically scientific, meaningful, and authentic concepts and principles.[6] The learning which is conducted separately or does not fit the context of the students' world will less develop the students to holistically think of and create difficulties for the learners to link between the concepts and their real daily life. As a result, they do not understand the benefits of the learning materials they have studied for their real life. Such an educational system makes human beings think partially or fragmentally. The integrated learning as claimed by Fogarty begins from the concept of interdisciplinary approach which is lateral in nature, ranging from *discipline based to complete program.* Discipline *based* is an integrated form originating from a certain subject matter. For example, a scientific topic can be connected with the incidents in the universe. *Parallel discipline* integrated the same topics in several subject matters. This form conditions a less deep integration level. *Cross discipline* is an integration form between inter-subject matters, neglecting class level but principally focusing on the appropriateness of theme. Multidisciplinary is a separate learning form of a number of subject matters with the same theme. Interdisciplinary is a learning form which integrates a number of subject matters in a theme, and learning activity takes place at the same time.

Integrated is a learning form which integrates a concept of a number of subject matters through the correlation between their objectives, contents, skills, activities, and attitudes. In other words, the integrated learning form is a learning of inter-subject matters marked by an intact integration of the objectives, abilities, and attitudes of various subject matters in certain topics, and complete program is a program which totally integrates the various forms.

2. Integrated Learning Models

Model in learning is a teaching plan which has regard to a certain learning pattern. Briggs[7] explains that model is a set of step-by-step procedures to materialize a learning process. In other words, learning model is a set of step-by-step procedures to implement a learning process. Learning model is actually a way of helping the students to obtain pieces of information, ideas, skills, values, and ways of thinking, and objectives so as to express their selves. The expected long-term result of the learning is the students are able to improve their capabilities in order for them to learn more easily and effectively[8]. Gunter[9] claims that learning model is *an instructional model which is a step-by-step procedure that leads to specific learning outcomes*.

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[5] Fogarty, *ibid, p. 76.* Rubiyanto, *Strategi Pembelajaran Holistik di Sekolah*, Jakarta: Prestasi Pustka, p. 122.

[6] Fogarty, *Ibid, op. cit.* p. 22

[7] Briggs, Lesste, *Intructional Design*, New York: Techen Publishing, 1978. p. 23

[8] Joyce, B. & Marsha Weill, Emily Calhoun. *Model of Teaching* (translated) Ahmad Fawaid dan Ateilla Mirza. Yogyakarta: Pustaka pelajar.p. 7

[9] Gunter, MA, Estet J.H & Scwab, J.H. *Instruction A. Models Approach.* Boston: Allyn Bacon. P. 67

Joyce & Weil[10] define learning model as conceptual framework used as a guideline to conduct learning. Terminologically, there are differences among learning model, learning approach, learning strategy, and learning technique. Learning model is a conceptual framework to design and implement learning, organize learning experiences to achieve the objectives/competencies, to be a guideline in the learning process which describes a systematic procedure in a learning model which contains learning approach, learning strategy, learning method, and learning technique.

Learning approach is a general way to view a certain object or a review toward the components of learners, learning materials, learning media, and learning environment. Learning strategy is a specification to choose and arrange the sequence of incidents/events and activities when the learning is taking place. Learning method is ways used in the learning in a certain condition to achieve a certain result. Learning technique is a special procedure/step to implement a certain learning method/strategy.[11]

Based on the above terminological definitions, learning model is a conceptual framework which describes a systematic procedure in organizing the learning experiences to achieve the learning objectives whereas learning approach, learning strategy, learning method, and learning technique are parts of the learning model. In addition to including the theoretical rationales, objectives, and expected results, learning model has five basic elements, namely: (1) *syntax*, operational steps of learning; (2) *social system*, atmosphere and norms effective in the learning; (3) *principles of reaction*, a description how a teacher views, treats, responds his or her students; (4) *support system*, all of facilities, materials, tools, and learning environments which support the learning; and (5) *instructional* and *nurturant effects*, the learning result obtained directly based on the targeted objectives (*instructional effects*) and the learning result out of the targeted objectives (*nurturant effects*).[12]

According to Arends[13] there are six models of instructions which are frequently and practically used by teachers in teaching. They are presentation model, direct instruction model, conceptual learning model, cooperative instruction model, problem-based instruction, and classroom instruction model. Meanwhile, Joyce, Weil & Calhoun classify the instructional models into four main groups, namely: the information-processing family, the social family, the personal family, and the behavioral system family. The classifications of the instructional models actually do not have any meaningful differences. Joyce, Weill & Calhoun integrate the presentation instruction and the direct instructions into the information-processing family model. Of the two claims, both Arend and Joyec Weill & Calhoun classify the variety of learning models into five groups of learning models, namely: (a) classroom meeting, (b) cooperative learning, (c) inquiry learning model, (d) quantum learning model, and (e) integrated learning model. Of the five learning models, the last is the one, integrated learning, which is discussed in this paper. In relation with the integrated learning, Fogarty states that there are ten integrated learning models, namely: *fragmented, connected, nested, sequenced, shared, webbed, threaded, integrated, immersed,* and *networked*. The models range from the simplest to the most complicated one, from *separated-subject* to exploration of the integraty of inter-aspects in one subject matter (*fragmented, connected, and nested models*).

Of the ten integrated learning models, there are several type classifications, namely: 1) *connected* type: integrated learning model of inter-subject matters such as Physics, Chemistry, and Biology (cognate subject matter of Natural Science);   2) *webbed type:* thematic learning model with the thematic approach within the inter-subject matters; and 3) *integrated type:* integrated model between the subject matters.

For details, see Table 1:

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[10] Joyce, B & Marsha Weill, Emily Calhoun, *Ibid, op.cit.* p.. 36

[11] Hamzah B. Uno. *Model Pembelajaran: Menciptakan proses Belajar mengajar yang Kreatif dan Efektif.* Jakarta: Bumi Aksara. p. 2-4

[12] Joyce, B. & Marsha Weill, Emily Calhoun. *Model of Teaching* (translated) Ahmad Fawaid dan Ateilla Mirza. Yogyakarta: Pustaka pelajar. p.

[13] Arend.I. Richard, *Learning To teach*, Terj. Helly Prajitno Soetjipto dan Sri Mulyantini Soetjipto, Yogyakarta: Pustaka Pelajar, p.. 259

Table 1: Classification of Integrated Learning Model

No.	Classification	Integrated Learning Model
1	The integration material in single discipline	*The fragmented model* *The connected model* *The nested model*
2	The integration material in multi disciplines	*The sequenced model* *The shared model* *The webbed model* *The threaded model* *The integrated model*
3	The integration of material in single discipline and in multi disciplines	*The immersed model* *The networked model*

Of the models presented, only three models, which are appropriate with the Islamic Religion Education learning.
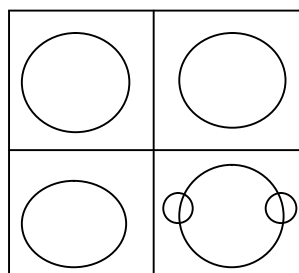
a.   Connected Model

1) *Definition of Connected Model*

Connected model is an integrated model of inter-subject matters. It organizes or integrates one concept, skill, or ability which is grown and developed in one topic of discussion or one sub-topic of discussion which is related to the concept, skill, or ability in the other topic of discussion or sub-topic of discussion within one subject matter. This model presents an explicit correlation in a subject matter that is, connecting one topic to the other topic, one concept to other concept, and one skill to other skill. The example is connecting mathematical concept of money to the concepts of sale and purchase, profit and loss, and saving and loan.

2) *Strengths and Weaknesses of the Connected Model*

The strengths of the Connected Model are as follows: (1) with the integration of the ideas of inter-subject matters, the students posses a wide and comprehensive knowledge; (2) the students can develop the key concepts continuously so that internalization process occurs; and (3) The integration of the ideas of inter-subject matters enables the students to study, conceptualize, improve, and assimilate ideas to solve the prevailing problems. Meanwhile, the weaknesses of this model are as follows: (1) the the model still makes the inter-subject matters look separate; (2) the model does not encourage the teachers to work in teams; and (3) in the integration of ideas in one subject matter, the development of the connectedness of inter-subject matters becomes neglected. [14]

Figure 1: Connected model
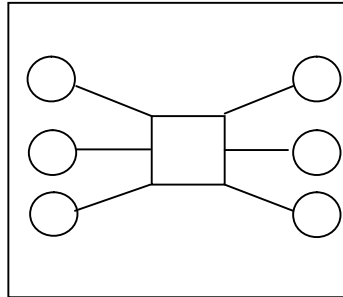
b.   Webbed Model

1) *Definition of webbed model*

The integrated learning of webbed model is an integrated learning which uses the thematic approach. The development of the approach begins by defining a certain theme. The defined theme can be chosen by both the teacher and students or by the teachers. After a theme is approved, it is followed by the selection of sub-themes by paying attention to their relation to the inter-subject matters. For example, the theme of water is connected to the themes of water cycle, water wheel, reservoir, river water, and water business by Regional Water Company.

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[14] Fogarty, *op. cit.* p. 15-16

2) *Strengths and Weaknesses of the Webbed Model*

The strengths of the webbed model are as follows: (1) the selection of theme which conforms to the students' interest will motivate them to study; (2) in experienced teachers more easily implement this model; (3) the model facilitate….; (4) the thematic approach will motivate the students; and (5) the model gives ease to the students to view different interrelated activities and ideas. Meanwhile, the weaknesses of this model are as follows: (1) to select a theme is difficult; (2) it is a tendency to choose a superficial theme; and (3) in the learning process, the teachers focus their attention more on the activities rather than on the concept development.[15]
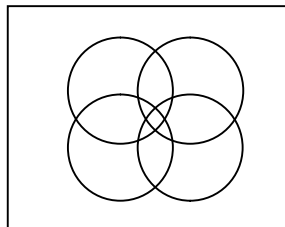
Figure 2: Webbed model

c. **Integrated Model**

1) *Definition of Integrated Model*

This model uses the inter-subject matter approach, and it is implemented by integrating several subject matters, that is, determining priority of the prevailing curriculum and finding the overlapping skills, concepts, and attitudes in several subject matters.

Figure 3: Visualization of integrated model

According to Fogarty, the measures that the teachers do with the integrated model are a s follows: First, the teachers start to form a team of inter-subject matters to select the concepts, skills, and attitudes that will be instructed one certain semester for several integrated subject matters, and then they choose the concepts, skills, and attitudes which are very tightly related and overlapping one another among several subject matters.

2) *Strengths and Weaknesses of Integrated Model.*

The integrated model has several strengths as follows: (1) there will an understanding on the inter-subject matters; (2) the model motivates the students to study; and (3) it gives attention to various subject matters. Meanwhile, the weaknesses of this model are as follows: (1) the weakness is due to the teachers, and therefore they must master the concepts, skills, and attitudes which are prioritized; (2) the model is difficult to be completely applied; (3) the model requires the team of inter-subject matters both in its planning and implementation; and (4) the integration of curriculum to the concepts of each subject matter requires various learning resources.

3. *Basic Principles and the Importance of Integrated Learning*

Basic principles of the integrated learning are as follows:

a. **Thematic Exploration Principle**

The first and major principle in the integrated learning model is thematic exploration principle. There are themes which are overlapping and related to other themes that become the main targets in the learning process.

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[15] Fogarty, *ibid.* p. 19

Therefore, the thematic exploration should pay attention to the following requirements: a) the themes should not be too broad; (b) the themes should be meaningful to equip the students; (c) the themes should be adjusted to the students' development level; (d) the themes developed should accommodate the students' interest; (e) the selected themes should consider the authentic events which occur during the course of the learning; (f)the selected themes should consider the prevailing curriculum; and (g) the selected themes should consider the learning resource availability.[16]

b. Learning Management Principles

The teachers should internalize the whole learning process in theirselves, meaning that they should act as facilitators and mediators. Therefore, the position of the teachers should not dominate the discussion during the learning, but should delegate responsibilities to individual student and groups for doing each learning assignment. In addition, they should also accommodate the learners' ideas.

c. Evaluation Principles

In the integrated learning evaluation, the following measures are required: (1) the students should be geven an opportunity to have self-evaluation, in addition to other evaluations; and (2) the teachers should teach the students to evaluate the learning accomplishment collectively according to the criteria of the defined objectives.

d. Reaction Principles

The teachers should react to the students' actions in all of learning events but should not direct them to narrow aspects but to an impaired and meaningful unity.[17]

In addition to the principles mentioned above, there are also some reasons of the importance of the integrated learning. According to Ujang Sukardi[18] the reasons are as follows:

1. The world of children is a real one. Their mental development starts from the stage of thinking real. In their daily life, the students do not view that the subject matters stand independently, but they consider a number of objects and events that they see to contain interrelated meanings.
2. The students' understanding process toward a concept in an event/object is more organized, and their understanding very much depends on their background knowledge.
3. The learning will be more meaningful because in the integrated learning the children will utilize their background knowledge.
4. The students' are given an opportunity to develop their self-ability.
5. The students' strengthen their achieved ability though the integrated learning, enabling them to strengthen each other their ability achieved in other subject matters.
6. There will be time-efficient. With the integrated learning, the teachers can more economize the time in arranging their preparation for teaching, and they can also learn the concepts achieved from other subject matters.

C. Islamic Religion Education

1. Definition of Islamic Religion Education

Islamic Religion Education is a conscious and well-planned effort to prepare the learners to recognize, understand, appreciate, and believe in the Islamic teachings, accompanied by the demand to respect other persons who bear other religions in relation to the harmony of inter-religious communities so that the unity of the nation is materialized. (Curriculum 2002).

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[16] Indrawati, *Pembelajaran Terpadu di Sekolah Dasar*, Jakarta: Pusat Pengembangan dan Pemberdayaan Pendidik dan Tenaga Kependidikan, Jakarta : Dirjen PMPTK, p. 26 See Ilf Khoeru Ahmadi, *Strategi Pembelajaran Sekolah Terpadu*, Jakarta: Plubisher Prestasi Pustaka, 2011, p. 48-49, compared with Trianto, in *Model Pembelajaran terpadu dalam Teori dan Praktek,* Jakarta: Publisher Prestasi Pustaka, 2007. p. 9

[17] Meijun Fan, *The Idea of Integrated Education: From the Point of View of Whitehead's Philosoy of Education* at http://chiron. Valdosta.edu/whuitt/CGIE/fan.pdf, 2004. p. 12

[18] Ujang Sukardi, *Belajar Aktif dan Terpadu*, Surabaya: CV Duta Graha Pustaka, 2003, hal 40.

According to an expert in the Islamic Religion Education, Zakiyah Darajat, the Islamic Religion Education is an effort of fostering and nurturing the learners to always understand the Islamic teachings comprehensively.[19] Tayar yusuf explains that the Islamic Religion Education is a conscious effort of the old generations to transfer their experiences, knowledge, skills, and expertise to the young generations so that someday they will be persons who are always faithful to God.   .[20] Ahmad Tafsir claims that the Islamic Religion Education is a guidance given by someone to someone so that he or she grows and develops as expected by the Islamic teachings.[21]

Based on the definition, it can be concluded that the Islamic Religion Education is an effort of which the objective are achieved consciously so as to produce religious-and-faithful-in-God and noble persons according to the Islamic teachings.

2. Faith and Piety

a. Definition of Faith and Piety

Linguistically faith means justify with the heart or believe. According to the *syara'* law, faith means acknowledgment with the heart, pronunciation with the tongue, and practices with the limbs. In a broad sense, the nature of faith is the belief by heart in the oneness and omnipotence of God, angels, religious books, prophets, apostles, the end of days, *qodlo* and *qodar* which pledged verbally and proven through good practices. The incidents encountered by human being are responded by their senses, and then responses are reported to brain to be considered by having the heart to take decision. Once the decision is taken, the brain commands the limbs to take an action.

The process of the faith formation is discussed in Holy Qur'an, in QS Ali-Imron, verse 191: *"Our Lord! Thou creates not this in vain. Glory be to Thee! Preserve us from the doom of Fire"* Of the verse, three phases in life are defined as follows: (1) we think of the events in sky and earth; (2) an acknowledgement that God's creation is not in vain; and (3) acknowledgement that God is the most sacred, the occurrence of faith and salvation from the torment of the Fire. Thus, the faith is rooted in the heart. The acknowledgement in the heart occurs after investigating the sides of the nature. The acknowledgement of the heart is pronounced and practiced. Meanwhile, piety is one's inner attitude and behavior to consistently do the commands of God and avoid the bans of (Curriculum of the Islamic Religion Education, 2004). Based on the above definition, it can be said that piety is the materialization of faith to God through one's behavior.

b. Characteristics of Believers

In Holy Q'uran *Surah Al-Mu'minun* Verses 1 -11, the characteristics of believers are described as follows:

1)   The believers are always committed to *khusu'* prayer. Some of the characteristics of the believers who have *khusu'* prayer are as follows: (1) understanding all of things they have read and are doing when doing prayer, always glorifying God, feeling contemptible before God the   Almighty, acknowledging being small before God the Almighty, confessing all guilt before Merciful God Most Forgiving, acknowledging being dishonorable before God Most Sacred, and acknowledging being weak before God the Almighty; (2) the true believers have *khauf* or feeling of fear before God because he or she feels that his or her deeds are not accepted by God and fears that God's punishment upon him or her is very painful and his or her deeds are not blessed by God; (3) the true believers have hopes meaning that what is expressed, done, and determined is accepted by God; (4) the true believers have fear and anxiety that what his or deeds are against God's will; and (5) the true believers feel ashamed, and having not much demands to God and always being grateful for God's blessings.
2)   The true believers avoid useless deeds. The true believers never waste their time for useless tings;
3)   The true believers pay *zakat* (tithe). The true believers always consider his or her wealth wisely when paying his or her *zakat mal* and *zakat fitrah*.
4)   The true believers keep his or her *faraj*. The true believers always keep his or her *faraj* so that they do not fall into humiliation.

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[19] Zakiah Darajat, *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, 1991, p. 29
[20] Tayar Yusuf dalam Abdul Majid, *Pendidikan Agama Islam Berbasis Kompetensi Konsep dan IImplementasi Kurikulum 2004*, Bandung Rosda Karya, 2004. p.130
[21] Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, Bandung Remaja Rosdakarya, 1992, p.46

5)   The true believers maintain mandates. The true believers always hold the given mandates strongly

6)   The true believers keep promises. The true believers always keep the promises both to God and to human beings.

7)   The true believers maintain his or her prayer

8)   The true believers always maintain his or her prayer, terms and pillars of Islam so that his or her prayer is done earnestly according to the defined rules.

Syahminan Zaini [22](2001: 114-126) explains the characteristics of faithful person as follows:

(1) when the name of Allah is pronounced, his or her heart trembles, when Allah's verses are recited, his or her faith and *tawakal* improve; (2) he or she does *hijrah*, performing *jihad* and helping others, (3) he or she settles or solves all of the problems encountered based on the laws of Allah and the Prophet; (4) he or she has pleasure toward every bad luck he or she experiences; (5) he or she loves God and the Prophet very much

(6) she or she loves all human beings; (7) he or she is diligent and serious in all affairs; (8) he or she always behaves good to all human beings in this world; (9) he or she prevents all bad things from his or her self, family, and community; (10) he or she always helps the poor and the orphans, and always (11) he or she expands his or her knowledge.

Based on the verses of Allah and the claim suggested by Syahminan Zaini, it can be concluded that the faithful person always has and improves his or her prayer (*mahdhoh* worship), improves relations with other people through giving *zakat,* maintaining mandates, keeping the promises, keeping *faraj*, doing much *istighfar*, being grateful, and forgiving the mistakes of others.

D. *The Implementation of Thematic-Integrated Learning to grow the Faith and Piety*

In accordance with the constructivism learning theory, the learning process means exploring, and finding concepts and principles actively, continuously, and independently. The integrated learning is one of the models of the theory. With the integrated teaching, the students are expected to gain knowledge meaningfully and authentically, not merely in theory but in reality according to the facts encountered in the society.

The integrated learning with the thematic approach (webbed model) or known as *integrated thematic instruction* (ITI) model or called as *integrated theme-based instruction* is a model to facilitate the learning process to happen by integrating various learning domains in an attempt to unite them in a theme.[23] (Soetarno Joyoatmojo, 2011: 122). With this integrated thematic instruction, the learning objectives, learning activities, learning resources used, and evaluations applied are directly connected to one united theme. Nana Syaodih Sukmadinata calls this integrated thematic instruction as an integrated curriculum model. This model unites various subject matters with the same values so that the themes with the same values become integrated ones.[24] Nana Syaodih Sukmadinata (1997: 83) affirms that the measures to plan the integrated thematic instruction are as follows: (1) to determine the major themes which can include all of disciplines or which can form a unity that covers major ideas or concepts which include all of disciplines or a work process of all disciplines whose values principally are the same; (2) to unite several disciplines, and the learning activities involves the content and process of one or several sciences or behaviors which have relations with the selected themes; and (3) to unite various learning methods. The learning activities are emphasized on the concrete experiences which are based on the interest and need of the students.

The integrated thematic instruction is an effort of integrating the topic of discussion or sub-topic of discussion of inter-subject matters called cross-curriculum or cross field of study. Tyler in Beane A.J claims "*integration as the horizontal relationship of curriculum experience*". Furthermore, Tyler, in Beane A.J, suggests the importance of the integration that "*learning is more effective when facts and principles from one field can related to another, especially when applying this knowledge....*", meaning that the instruction will be more effective if the teachers can relate or integrate the instructional implementation at schools to the findings in the fields.[25]

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[22] Syahminan Zaini, *Nilai Iman*, Surabaya: Usaha Nasional, 2001, p. 114-126

[23] Soetarno Joyo atmojo, *Pembelajaran Efektif: Pembelajaran yang Membelajarkan*, Surakarta: UNS Press, 2011, p.. 122.

[24] Nana Saodih Sukmadinata, *Pengembangan Kurikulum: Teori dan Praktek*, Bandung: Rosda Karya, p. 83

[25] Beane. A.J, *Integrated Curruculum in the Middle School*, Eric Digest available at http//www.ericfacilittv.net/ericdigest/ed.351095.htm June 30th, 2003

Thus, in the integrated thematic instruction, the position of the teachers is actual curriculum, and they have to integrate it in the learning activities. The main characteristics of the integrated thematic instruction are holistic, meaningful, and active. Therefore, the themes explored in the integrated thematic instruction should not be too broad, but can be integrated with many studies of other fields of study. The themes taken should be adjusted to the psychological development of the learners because the primary objective of the integrated thematic approach is the attainment of the values of the instructional process. The integrated thematic instruction begins with the determination of the theme as it will help the learners in the following aspects: (1) the learners who work together in their group will be more responsible, disciplined, and independent; (2) the learners will be more confident and motivated in learning if they are successful of applying what they are learning; (3) the learners will understand and easily memorize what they are learning because they listen, speak, write, and conduct activities of investigating the problems they are learning; (4) the former will strengthen their language abilities; and (5) the learning process will be better if the learners are actively involved through project assignment, collaboration, and interaction with associates, teachers, and real worlds.[26]

The integration of the themes of the Islamic Religion Education with the Natural Sciences at school in this study is expected to improve the faith and piety of the learners. The improvement of their faith and piety will easily gwo their *akhlakul mahmudah* as the fruit of their faith and piety. Actually, the integration of the Islamic Religion Education with the Natural Sciences are reasonable as normatively and conceptually, the dichotomy of science is not found in the religion; either the Holy Qur'an or the hadith does not sort *aqliyah* sciences from *syari'ah* sciences. Even, in a hadith of the Prophet Mohammed SAW, it is affirmed that "religion is intelligence, and there is not any religion for those who do not have intelligence" (*al-din 'aql,la'dina li man la' 'aql lahu'*). In relation to sciences, Sciences much more focus their attention to things related to natural incidents and natural preservation. They are God's verses in the form of *qauniyah* whereas the Islamic Religion Education is *qauliyah* verses in addition to the hadiths of the Prophet of Mohammed, SAW. The process of integration in the Islamic Religion Education learning can be done from the learning scenario design, learning implementation, to learning evaluation. The syntax of the integrated learning begins with the determination of the themes that support between the Competency Standards of the Islamic Religion Education and those of the Natural Science subject matters. For example, in the Islamic Religion Education there is a competency standard about preserving the environment, in Physics or Chemistry there is a competency standard about the analysis of motion regularity of the solar system and gravitation, in Biology there is a topic of discussion about biological life, biotic and abiotic ones. Furthermore, in Physics or Chemistry, there is also a topic of discussion of quantity and unit.

The measure in Physics can be stated in two roles: firstly quantity as numbers with the nature and precision that they contain, and secondly quantity as laws and rules. Both are arranged in a very neat interrelated systematic.

In the Islamic Religion Education learning there are topics of discussion which have relations and even synergies with those in Physics. For example, there is a need for precise measurement in weighing *zakat,* the standard of *nisob zakat,* and others as stated in the Holy Qu'ran, in *Surah* Al Qamar Verse 49 (Verily, all things have We created in proportion and measure), an in Surah Al-Furqon Verse 2 (He created everything, then ordered them in due proportions).

Similarly, in Biology it is described the process of human creation, starting from the process of the meeting of egg cell (ovum) and the sperm (spermatozoa), becoming blood, becoming flesh, and becoming bones to that of becoming a fetus. The same process is also is found flora and fauna. In the Islamic Religion Education learning, there are also topics of discussion about the process of human and flora & fauna creations from fetus to maturity. In the Holy Qu'ran (Surah Al-Fathir Verses 27 and 28) discusses about flora and fauna and then QS Al-Mu'minun Verses 12 -14 discusses about the process of human creation from spermatozoa to fetus, and QS Al-Mu'minun, Verses 18-22 discusses about the growth and development of living things. Based on the examples, the integration of Natural Sciences in the implementation of the Islamic Religion Education is expected to have a positive contribution mainly to the students' understanding on a more integral Islamic Religion Education and to improve their piety behaviors.

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[26] Indrawati, *Model Pembelajaran Terpadu di Sekolah Dasar,* Jakarta ; Depdiknas, 2009, p. 25

E. Conclusion

The description in this paper is a concrete form of the efforts of returning the enlightenment to the religious education world so that the dichotomy of education in this archipelago can be immediately coped with. One of the efforts of reconciling between the Natural Sciences and the Islamic Religious Education can be done through the integrated learning. The integrated learning is a real contribution to the reintegration of the separate and fragmented educations. The Islamic Religion Education as one of the subject matters taught at schools from primary to tertiary education has the main objective that is, forming noble human beings who have faith and piety in God the Almighty one. The Islamic Religion Education is not about academic achievement but noble morals, and to form *amalus solikhah* is the main objective. The process of the formation of *amalus solikhah* values in the learning will be difficult to be materialized if the learning process is not related to the real worlds that the learners know. The integrated learning is one of the answers to grow their faith and piety in God. With the strong faith and piety, their noble characters or morals will emerge in their daily life.

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