

INTEGRATION OF ISLAMIC VALUES IN LEARNING INDONESIAN LANGUAGE AT MADRASAH IBTIDAIYAH

Amalia Islamiati Putri

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
22204081018@student.uin-suka.ac.id

Siti Fatonah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
siti.fatonah@uin-suka.ac.id

Abstract: *The purpose of this study was to describe how the integration of Islamic religious values in learning Indonesian MI Muhammadiyah Lessons Plus. The subjects of this study were Indonesian teachers of class III MI Muhammadiyah Plus Lessons. The topic of this research is Islamic values in Indonesian education at MI Muhammadiyah Plus Lessons. This research is a field research using qualitative methods. Materials were obtained from MI research and also from literary sources related to the subjects studied. The approach used is descriptive qualitative with data collection techniques, observation and interviews to analyze data with inductive qualitative descriptive inference. The results of this study indicate that Indonesian language teachers in class MI Muhammadiyah Plus Lesson III integrate the existing characters in learning Indonesian, namely with different teaching methods depending on the material being taught. Islamic values are integrated in every school subject, especially in the Indonesian language class, it is hoped that students will be able to apply these Islamic values in everyday life.*

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INTRODUCTION

Indonesian is the national language and the state language.¹ As a national language, language is a symbol of national pride, a tool for uniting all ethnic groups with social, cultural and linguistic backgrounds, a cultural developer, a developer of science and technology, as well as a means of communication in the interests of

¹ Mariam Ulfa, "Eksistensi Bahasa Daerah di Era Disrupsi," *Stilistika: Jurnal Pendidikan Bahasa dan Sastra* 12, no. 2 (23 Juli 2019), <https://doi.org/10.30651/st.v12i2.2948>.

government and state.² As a State language, it is used as a teaching language for educational institutions, cultural developers, science and technology developers, as well as a means of communication between the government and the state. This is stated in article 36 of the 1945 Constitution which states that "The State Language is Indonesian."

Considering the position and function of the Indonesian language, the role of education determines its implementation, especially regarding Indonesian language learning which is taught to students.³ In this case, teachers must understand that students' Islamic values are introduced in language learning. Students know that the language they use reflects the noble socio-cultural values of Indonesian society.⁴ That by using Indonesian we can know our nature, character and essence as users.⁵ Therefore, we must be careful about our personality traits that do not reflect noble values such as the identity of the Indonesian nation.

Language plays an important role in human life because language is a means of human communication in everyday life.⁶ Language is a communication medium, so language is a reflection of a person's personality, meaning that through language a person can know their personality or character.⁷ Thus, language is one area that plays an important role in shaping a person's character.

In Indonesia, character-based education began to become a national movement in 2011 which was initiated by the Minister of Education and Culture Mohammad Nuh (2009-2014 period) starting from improving Early Childhood Education (PAUD) to getting better early childhood education. Higher education Institutions, including non-formal and informal learning.⁸ According to

² I Nyoman Temon Astawa, "Bahasa Indonesia sebagai Alat Pemersatu Bangsa," *Dharma Sastra: Jurnal Penelitian Bahasa dan Sastra Daerah* 2, no. 1 (30 April 2022): 72–82, <https://doi.org/10.25078/ds.v2i1.940>.

³ Nenni Hendriani, *Bahan Ajar Sosiologi Sma Berbasis Nilai-Nilai Keimanan Dan Ketakwaan* (Pascal Books Tangerang Selatan, 2022).

⁴ Anggia Suci Pratiwi, *Keterampilan Berbahasa Indonesia Menggunakan Bahasa Indonesia Secara Baik Dan Benar* (Edu Publisher, Tasikmalaya, 2020).

⁵ Sefri Rahma Wardani, "Pentingnya Pendidikan Karakter Dalam Pembelajaran Bahasa Indonesia," T.T.

⁶ Okarisma Mailani Dkk., "Bahasa Sebagai Alat Komunikasi Dalam Kehidupan Manusia," *Kampret Journal* 1, No. 1 (30 Januari 2022): 1–10, <https://doi.org/10.35335/Kampret.V1i1.8>.

⁷ Siti Murdiyati, "Peranan Bahasa Indonesia Dalam Membangun Karakter Generasi Muda Bangsa," *Educatif Journal Of Education Research* 2, No. 3 (31 Agustus 2020): 25–30, <https://doi.org/10.36654/Educatif.V2i3.21>.

⁸ Saefudin Zuhri, Diding Nazmudin, Dan Ahmad Asmuni, "Konsepsi Pendidikan Karakter Menurut Al-Zarnuji Dan Thomas Lickona," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, No. 2 (30 November 2022): 56, <https://doi.org/10.24235/Tarbawi.V7i2.11836>.

Mohammad Nuh, the character that will be built is not only based on self-esteem, but also builds honor as the character of a nation.⁹

The essence of education that has great potential to realize the process of growth and development of humanity is education that is based on noble morals, namely education that combines aqidah, shari'ah and morals in a learning structure that is characterized by Islamic morals.¹⁰ The combination of these values is an integral part of learning at school. Relevant learning is learning that not only leads students to knowledge (cognitive domain) but also to the understanding and application of Islamic values.¹¹ Cognitive knowledge, understanding and application of Islamic values can be done through integrated learning. With integrated learning, it is hoped that we can achieve the essence of continuous learning, namely students' personal development.¹²

This was explained by Imamuddin et al who argued that science and religion can and should be combined based on epistemology. From the perspective of Islamic science epistemology, Islam and science are complementary and interdependent. Islamic education scholars refer to these two entities as the verses of Allah. Islam is a verse of qauliyah (revelation), while science is a verse of kauniyah (creation/universe).¹³ Because these two verses come from God, they explain the Greatness of God. One way of integration that can be done is by integrating Islamic values into Indonesian language learning.

Meanwhile, research on languages that are integrated with Islam is still minimal, as per the results of research conducted by Fauzan Masyhudi, Rendy Nugraha Frasandy and Martin Kustati (2020) entitled Integrating Islamic Values in Indonesian Language Learning at the Azkia Padang Integrated Islamic Elementary School. This research is research that suggests the level of integration in SDIT. The integration of Islamic values in Indonesian language learning at SDIT Adzkie includes the philosophical level, research method and approach level, material level, strategy level, and evaluation level. One thing that is unique about this school is integration at the communication level. This level of integration in SDIT also needs to be supported by teachers' knowledge and understanding

⁹ Agustinus Hermino, *Pengelolaan Kurikulum Berbasis Karakter* (Cv. Azka Pustaka, Sumatra Barat, 2022).

¹⁰ Maya Nurjanah, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Matematika Di Madrasah Ibtidaiyyah," *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 13, No. 2 (6 Januari 2022): 38–45, <https://doi.org/10.47435/Al-Qalam.V13i2.741>.

¹¹ Yanti Fitria Widya Indra, *Pengembangan Model Pembelajaran Pbl Berbasis Digital Untuk Meningkatkan Karakter Peduli Lingkungan Dan Literasi Sains* (Cv Budi Utama, 2020).

¹² Ana Nurhasanah, Reksa Adya Pribadi, Dan Justin Adelina Mangku, "Implementasi Kegiatan Pembelajaran Terpadu Di Sdn Kebon Jahe," T.T.

¹³ M. Imamuddin Dkk., "Integrasi Pendidikan Matematika Dan Pendidikan Islam (Menggagas Pembelajaran Matematika Di Madrasah Ibtidaiyyah)," *Ar-Riyah : Jurnal Pendidikan Dasar* 4, No. 2 (31 Desember 2020): 117, <https://doi.org/10.29240/Jpd.V4i2.1928>.

regarding the worldview of integrating Islam with comprehensive science not only at the level of axiology and epistemology, but also ontology.¹⁴

Amelia's (2012) research entitled *Designing English Language Learning Based on an Islamic Approach*. This research is a qualitative research with research results that the integration of Islamic values is carried out by providing exercises that reflect Islamic values on the topics discussed, including Islamic names for people, places, events in the exercises, attaching the Koran and hadith that are relevant to the practice. discussion and also add Islamic expressions that are appropriate to the topic. This research is research into the integration of Islamic values with language as well, but the language in question is English. With the lack of research on the integration of Islamic values linked to Indonesian language learning, this research needs to be conducted.¹⁵

This research approach uses qualitative research, and the type used is field research.¹⁶ This research was carried out at MI Muhammadiyah Plus Leksono. This research aims to analyze the integration of Islamic character values which are associated with Indonesian language learning, implementing Indonesian language learning activities by integrating Islamic character values. The data sources used are primary data sources which include school principals and teachers and secondary data can be taken from madrasah documents and other supporting data.¹⁷ In collecting information or data in this research, observation, interviews and documentation techniques were used. Meanwhile, to analyze the data that has been collected, steps are used, namely, collecting data, reducing data, displaying data and drawing conclusions.¹⁸ This research aims to analyze the integration of Islamic values in Indonesian language learning at MI Muhammadiyah Plus Leksono.

RESULTS AND DISCUSSION

Based on the results of interviews/interviews, data was obtained which included: 1. Integration of Islamic values at MI Muhammadiyah Plus Leksono 2. Implementation of integration of Islamic values in Indonesian language learning at MI Muhammadiyah Plus Leksono. The data is presented as follows.

¹⁴ Fauza Masyhudi, Rendy Nugraha Frasandy, Dan Martin Kustati, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Bahasa Indonesia Di Sekolah Dasar Islam Tepadu Azkia Padang," *Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran* 10, No. 1 (1 Juni 2020): 81, <https://doi.org/10.25273/Pe.V10i1.6243>.

¹⁵ Yovita Dyah Permatasari, "Integrasi Pembelajaran Bahasa Inggris Berbasis Pendekatan Islami," *Jurnal Pendidikan Glasser* 3, No. 2 (22 Oktober 2019): 205, <https://doi.org/10.32529/Glasser.V3i2.270>.

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Alfabet Bandung, 2017).

¹⁷ Johan Setiawan Albi Anggito, *Metodologi Penelitian Kualitatif* (Cv Jejak Jawa Barat, 2018).

¹⁸ Lexy J Meleong, *Metodologi Penelitian Kualitatif* (Pt. Remaja Rosda Karya Bandung, 2014).

Integration of Islamic character values at MI Muhammadiyah Plus Leksono

Integration means “connectedness” and “connectedness.” In general, integration means a series of various events into a unified whole.¹⁹ In the scientific structure, integrative is also defined as a planned effort to unite relationships in different aspects but into good integration. The integration of Islamic character values in learning should be implemented since elementary school, because the higher a person's knowledge, especially general sciences, the less the person's practice of Islamic values. The concept of integrating Islamic character values is needed so that it can be maximized in the real form of student behavior. Islam and science can be used as a combination of all aspects of students' real lives. The objectives of integration in learning include, among others; optimize understanding of concepts in a more meaningful way, develop competence and process information well and accurately, develop positive habits from the noble values that are instilled, then be able to optimize skills in social interaction.²⁰ Thus, with this goal, it is hoped that the integration of Islamic values can be implemented in real life.

Based on the description above, the forms of integration of Islamic values in class III learning at MI Muhammadiyah Plus Leksono include: praying before and after learning, saying and answering greetings, getting students used to speaking words well. In accordance with the statement of the head of the madrasa at MI Muhammadiyah Plus Leksono:

"Students are given examples and role models starting from teachers, such as teachers who participate in Islamic activities at MI, muraja'ah letters in the Koran every morning before learning begins, and carry out dhuha prayers, and cover their private parts. In terms of covering the private parts, at MI Muhammadiyah Plus Leksono it is mandatory, because in madrasas it is mandatory to wear Islamic nuanced attributes. From here he instilled a religious character in students."

Furthermore, the head of the madrasah stated that:

"Integration of Islamic character values is not only given in lessons but can also be applied in the school environment in the form of regulations or extracurricular activities, for example regulations or obligations for congregational prayer at school, or memorizing verses from the Koran and hadith. , in the form of

¹⁹ Amirah Al May Azizah, “Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Ips Pada Kurikulum 2013,” *Elementeris: Jurnal Ilmiah Pendidikan Dasar Islam* 3, No. 1 (21 Mei 2021): 23, <https://doi.org/10.33474/Elementeris.V3i1.10496>.

²⁰ Khusnadhya Hannif Iriyanti Dan Imam Sutomo, “Integration Of Islamic Religious Education Learning And Information Communication And Technology In Forming The Character Of Student Altruism In New Normal Times,” *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 6, No. 5 (1 Mei 2023): 3041–52, <https://doi.org/10.54371/Jiip.V6i5.1964>.

mandatory extracurriculars such as extra qira'ah, khitobah, and other extracurriculars that support the experience of religious character values in madrasas."

The integration of Islamic character values in learning activities at madrasas is carried out by transforming learning materials with an approach to Islamic character values through learning methods and models or other. In the learning process in class III MI Muhammadiyah Plus Leksono, the teacher uses lecture and contextual methods in integrating Islamic character values in learning. The integrated learning models include; spider web, namely a learning model that uses a thematic approach, then a connected model, namely a learning model that connects several skills, attitudes and concepts, then an integrated learning model, namely a learning model that combines several scientific disciplines or subjects in one theme.²¹ Apart from learning models, there are integrated learning methods.

Learning methods are educators' teaching methods or techniques in learning activities. Several integrated learning methods include; The moralizing method or method used by educators in motivating and advising students is that students are taught directly about Islamic character values through lectures or speeches by providing motivation and advice to serve as a guide for students' lives.²² Apart from that, the *laissez-faire* attitude learning method is also called a method that gives students the freedom to explore the values that will be used as a guide. In this case, the educator gives directions and then students are free to decide as long as there are no deviations from the values. Next is the modeling method, namely the educator as a role model who gives students examples of Islamic character values that are applied in daily activities.²³ The integration of Indonesian language learning at MI in teaching depends on the methods taught by educators in the process of learning activities.

Implementation of the integration of Islamic character values in Indonesian language learning at MI Muhammadiyah Plus Leksono

Language learning includes several skills, namely reading, writing, speaking and listening.²⁴ This of course also applies to learning Indonesian. The following

²¹ Uum Murfiah, "Model Pembelajaran Terpadu Di Sekolah Dasar" 1, No. 5 (2017).

²² Nurally Masum Aprily Dkk., "Implementasi Metode Mau'izhotul Hasanah Dalam Mengembangkan Pendidikan Karakter: Suatu Studi Kasus Longitudinal," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, No. 1 (30 Juni 2021): 121-37, [https://doi.org/10.25299/Al-Thariqah.2021.Vol6\(1\).6824](https://doi.org/10.25299/Al-Thariqah.2021.Vol6(1).6824).

²³ Maya Nurjanah, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Matematika Di Madrasah Ibtidaiyyah."

²⁴ Much Deiniatur, "Pembelajaran Bahasa Pada Anak Usia Dini Melalui Cerita Bergambar," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 3, No. 2 (31 Desember 2017): 190, <https://doi.org/10.32332/Elementary.V3i2.882>.

research findings show that there are several things that need to be developed in learning skills in Indonesian language science. First, in reading skills, it can be understood from Q.S. Al-'Alaq that Allah told us to read. Read in the name of your God who created. Therefore, basically, reading has become an encouragement in Islam. By reading, humans will gain knowledge. Read not only qauliyah verses but also kauniyah verses.

Then, in writing skills, one of the normative foundations regarding this matter is found in the Al-Qur'an, Surah Al Baqarah verse 282, which means:

"If you don't do your muamalah in cash for the specified time, let a writer among you write it correctly. Let the writer not be reluctant to write it as Allah has taught him, so let him write, and let the person who is in debt accept what he will write and let him be devoted to Allah, his Lord, and let him not reduce the slightest amount of his debt. *"If the person who owes the debt is a person who is weak of mind or weak in condition or he himself is unable to implement it, then let his guardian implement it honestly..."* (QS. 2: 282).

This shows that writing is important. Writing is writing correctly because you fear Allah for the mistakes of what you write.

Speaking skills can be seen in various dialogues presented in the Al-Quran. In various literature on Islamic communication, we can find at least six types of speech or discussion styles (qaulan) which are categorized as rules, principles or ethics of Islamic communication, namely 1. Qaulan Sadida, 2. Qaulan Baligha, 3. Qaulan Ma'rufa, 4. .Qaulan Karima, 5. Qaulan Layinan, and 6. Qaulan Maysura.²⁵

Speech etiquette is a topic that is quite important and is inherent in every human being, this is because every day we are never separated from communication between individuals and groups. In the Qur'an itself there are many verses that explain how we as Muslims must be clever in speaking and communicating well, so as not to cause misunderstandings or hurt other people after we speak or speak. This is found in the Al-Qur'an surah Al-Ahzab verse 70 which means:

"O you who believe, fear Allah and speak the right words." (QS 33:70)

The meaning of the verse above explains about being devoted to Allah and also explains the obligation of a believer to always speak the right words wherever and whenever he speaks.

Listening skills can also be observed in the Prophet as a role model for the people. Rasulullah is a good example. In a history it is explained how the Prophet gave the communicator the opportunity to convey his message and listened to it

²⁵ A. M. Ismatulloh, "Etika Berkomunikasi Dalam Al-Qur'an Analisis Penafsiran Hasbi Ash-Shiddieqi Dalam Tafsir An-Nur," *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi* 1, No. 2 (15 Desember 2017), <https://doi.org/10.21093/Lentera.Vi2.918>.

well, until it was the Prophet's turn, then the Prophet spoke. The evidence related to listening skills is found in the Al-Qur'an, Surah Al-'Araf verse 204, which means:

"And when the Koran is recited, then listen carefully, and pay attention calmly so that you may receive mercy." (QS 7:204)

The meaning contained in this verse of the Qur'an is to give orders for us to listen, pay attention and listen carefully to the reading of the Qur'an read by other people so that we can receive His grace. How beautiful is Allah's command for us to honor the Koran and respect each other by listening to everything that other people tell us. Likewise, in learning Indonesian, especially students' listening skills, they must respect each other by listening and listening carefully to the things conveyed by the speaker so that we can gain grace and useful knowledge.

In connection with the implementation of the integration of Islamic character values in Indonesian language learning, research findings show that at the planning stage of Indonesian language learning which is integrated with Islam, it is carried out by including the propositions of the Koran and Hadith and Islamic stories in the learning planning (RPP).) and Syllabus. This was explained by the teacher who the researcher studied. Furthermore, it was also explained that the RPP was prepared in an INTEGRATED format (Study, Explore, Formulate, Present, Apply, Worldly and Traditional).

At the implementation stage of integrating Islamic character values, Indonesian language learning is carried out by the class III teacher by providing Islamic examples with polite characteristics, for example. As said by the class III teacher.

"For example, there is material about command sentences. In command sentences we must begin with the word please. And for example, in the listening and retelling material, the teacher tells an Islamic story and the students listen to the story and then the students are told to take lessons from the story."

The integration of Islamic character values can be applied to all Indonesian language material, including reading, writing, speaking and listening activities. For example, if there is a friend who reads, we apply an attitude of mutual respect and appreciation by listening to the reading, then how to ask questions during Q&A or doing exercises.

Based on this description, the integration of Islamic character values in certain Indonesian language learning depends on the methods and materials that will be taught to students in the learning process.

CONCLUSION

Learning Indonesian which integrates Islamic character values includes several skills, namely reading skills, writing skills, speaking skills and listening skills. Implementing the integration of Islamic character values in Islamic learning is not

only in the classroom but also in the classroom environment such as extracurricular activities and routine activities at MI Muhammadiyah Plus Leksono. It is hoped that this research can provide theoretical and practical contributions in integrating Islamic values in Indonesian language learning.

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