

The Impementation of Integrated Learning in The Islamic Religious Educationto Raise The Faith Devotion of The Students of State Seniour High Schools in Purwokerto

Sunhaji

Doctoral Program of Education Science

Teacher Training and Education

Sebelas Maret University, Surakarta

E-mail: sunhaji@gmail.com

ABSTRACT

Purpose: *The primary objective of the Islamic Religious 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. The process of the faith and devotion formation is achieved through tafakur and tadhabur, based on God the Almighty's creations. Therefore, the the Islamic Religious Education is necessary to be integrated into the Natural Sciences so that there will be an integrity between the kauliyah verse with the kauniyah verse.*

Method: *This research used a research and development study. One of the characteristics of such a study is product. One of the products of this research is the integrated thematic learning of the Islamic Religious Education with the Natural Sciences in the form of learning scenario in syllabus and lesson plan.*

Findings: *The results of the research shows that the implementation of the integrated learning in the integrated thematic learning of the Islamic Religious Education with the Natural Sciences at State Senior Secondary Schools in Purwokerto city is very significant in improving the faith and devotion of the students, as indicated by the results of the experimental study in which the implementation of the integrated learning is very effective and the responses of the students toward it, are indeed very good.*

Keywords: *Islamic Religious Education, faith and devotion, and integrated thematic learning, natural Sciences.*

INTRODUCTION

Education is the most important aspect in human life, which develops as time goes by. With an adequate education, the development of the nation will easily be materialized as expected. It has been believed that education is an effective means of preparing quality human resources. Therefore, education is very much required to play its role as well as possible because for any the incline or the decline of a nation, it is

determined by the progress and degradation in education of the nation.

In order to fulfill such a demand, the Government of the Republic of Indonesia based on *Pancasila* (Indonesian Philosophy) and the 1945 Constitution strives to improve the quality of education with an expectation that it can create the nation or produce graduates who are devoted in God the Almighty, smart, skillful, and physically and mentally healthy as stated in Law (the

Constitution) of the Republic of Indonesia, Number: 20 of 2003 on National Education System (Law of National Educational System Number 20 of 2003).

The Islamic Religious Education is an education which conforms to the National Educational System whose objective is to produce religious-and-faithfulness-in-God, honorably-characterized human beings as contained in the aforementioned law (constitution). The Islamic Religious Education is one of the subject matters that can be used as the basis for the development of values, the formation of morality, and the prevention of immorality of the learners, particularly at the schools where the students are adolescents. In addition, it can also be used as an educational foundation to equip the students to fight against and avoid amoral conducts. Therefore, the Islamic Religious Education is expected to give contributions to the formation of devoted-and-faithfulness-in-God, in Indonesian people so that they can live their lives effectively in the society, nation, and state.

The orientation of the Islamic Religious Education is the formation of *amalus-solikhah*, which includes not only Islamology but also affective aspect which shall be more dominant than the cognitive one in an attempt to form the individual and social pieties. The process of the piety formation is due to the ingrained faith and devotion in God. Therefore, the Islamic Religious Education is not merely focused on *tafakuh fi-din*, but it shall require the students to appreciate God's creation of natures so that their faith and devotion continuously improves. The process of the faith and devotion formation includes *tafakur* and *tadahbur*, about the power and creation of God the Almighty. To materialize the objective, the Islamic Religious Education is necessary to involve the Natural Sciences. As a result, the Islamic Religious Education is instructed with the integrated learning model with the Natural Sciences becomes one of the answers to materialize the final objective of the Islamic Religious Education.

The integrated learning model is one of the solutions so as to make the Islamic Religious Education learning more contextual and comprehensive. The process of the integration of values is not merely emphasized on the textual materials. Scientifically, the process of the integration of the Islamic Religious Education with the Natural Sciences is based on the following reasons: 1) The religion commands its followers to think much of (about) God's creation. Through which human beings can find the power of God through God's verses, that is; 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 Religious Education are the learners' faith and devotion to God. The process of the faith and devotion formation in the religion is marked by *tafakur* and *tadahbur* about the nature that the nature is God's creation, and through the faith, the behaviors of faith emerges. One of the characteristics 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 (Al-Qur'an surat Ali-Imron ayat 191) see (Hartono, p.141).

The focus of this research is to create the learning model of the Islamic Religious Education which is integrated to the Natural Sciences. The main problem of this research is how the more effective learning model of the Islamic Religious Education to grow (to raise) the faith and devotion of the learners at schools is.

METHOD

This research is research and development one. The development research is a research which is oriented to product. According to Nana Syaodih Sukmadinata (2007, p. 184-187)), in the development

research, there are three main stages of research, namely: exploratory study, development, and calibration. In the exploratory stage, the real conditions of the learning process in the field are described. Then, in the development stage, a product is created. Next, the product is validated by experts and is experimented limitedly and extensively in different schools. Finally, in the calibration stage, the experimented product is calibrated so as to determine its reliability and effectiveness.

1. Problem Statement

The problems of the research are formulated as follows:

- a. How is the implementation of the Islamic Religious Education learning at State Senior Secondary Schools in Purwokerto city?
- b. How is the was all of the students of State Senior Secondary Schools in Purwokerto city, namely; State Senior Secondary development model of the integrated thematic learning of the Islamic Religious Education with the Natural Sciences at State Senior Secondary Schools in Purwokerto city?
- c. How is the effectiveness level of the integrated thematic learning with the Natural Sciences at State Senior Secondary Schools in Purwokerto city?

2. The Subject of Research

The subjects of the research School 03, State Senior Secondary School 04, State Senior Secondary School 05, and State Senior Secondary School 02 of Purwokerto.

3. Data Analysis

The data of the research is analyzed by using the qualitative and the quantitative analysis method. The is used in the exploratory study, and the data of the research are gathered through observation, in-depth interview, and documentation. And than is used in the development stage and in the calibration stage. The latter is done through both the percentage analysis and the

experiment so as to investigate the effectiveness of the learning model.

RESULTS

1. The Concept of Integrated Learning and its Scope

The integrated learning is a learning approach model which intentionally relates several aspects in the inter-subject matters which are integrated (Fogarty, 1991, p. 75). With this model, the students will gain complete knowledge and skills so that the learning becomes more meaningful to the students. Being 'meaningful' means that the students indirectly study and understand the concepts they learn through direct and real experiences which relate to the inter-concepts of the inter-subject matters which are integrated. This model is much more effective in an attempt to improve the understanding and practice of values than the conventional one which is monolithic (Fogarty, 1991, 76) see (Nanik Rubiyanto, 2011, p. 122).

The integrated learning emphasizes more on the active involvement of the students in the learning process. This is in line with the expectation of the constructivism learning theory which requires that the students learn according to their experiences.

Learning according to this theory is a very personal hard effort. The teacher acts as a facilitator which convinces the students to find learning principles themselves and to construct their knowledge by solving the realistic problems. Thus, the teacher is required to design and to implement the learning program precisely. The precision of the program is a key to the success of the students to live in society. With the integrated learning model, therefore, the knowledge and understanding of the students is expected to become more integral and holistic.

The essence of the integrated learning model is a learning system which enables the students, either individually or collectively, to search, explore, and find holistic,

meaningful, authentic concepts and principles of science actively (Fogarty, 1991, p. 22). The learning process which is implemented separately or out of the students' world context will less develop the students to think holistically and cause them difficult to relate the concepts to their daily real life. As a consequence, the students do not understand the benefits of the learning materials they have learned to their real life. Therefore, such an educational system makes learners to think partially.

2. Integrated Learning Models

Model in learning is a teaching plan which has regard to a certain learning pattern (Briggs, 1978, p.23). Explains that model is a set of step-by-step procedures to materialize 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 that students are able to improve their capabilities in order for them to learn more easily and effectively (Bruce & Joyce, 2009, p.7).

Gunter (1990, p. 7) asserts that learning model is an learning model which is a step-by-step procedure that leads to specific learning outcomes. Joyce & Weil (2009, p. 36) 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 (Hamzah B. Uno, 2007, p. 2-4).

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 relation with the integrated learning, Fogarty (1991) 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 integrity of inter-aspects in one subject matter (*fragmented*, *connected*, and *nested models*), the model which integrates inter-subject matters (*sequenced*, *shared*, *webbed*, *threaded*, and *integrated models*), and even which integrates the subject matters within the learners and across the learners (*model immersed* and *networked*) (Fogarty, 1991, p. xv).

Of the ten integrated learning models, there are several types of 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:

Table 1: Classification of Integrated Learning Model

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

(Source: Fogarty: 1991: p.xv)

The focus of this research is the integration of learning materials to various disciplines (inter-discipline), that is, webbed model. The integrated learning of the webbed model is an integrated learning which uses the thematic approach. This model begins with the development of the approach 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.

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 facilitates the planning of learning; (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 conceptual development (Fogarty, 1991, p. 19).

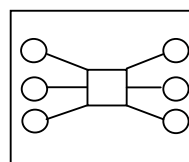


Figure: Webbed model

3. Islamic Religion Education

a. Definition of Islamic Religioou Education

Islamic Religious 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). 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 (Zakiah Darajat, 1991, p. 29). 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 (Abdul Majid, 2004, p. 130). 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 (Ahmad Tafsir, 1992, p. 46).

Based on the definition, it can be concluded that the Islamic Religious 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.

b. 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, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the 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 Religious Education, 2004). Based on the above definition, it can be said that piety is the materialization of faith to God through one's

behavior.

Thus, the integrated learning of the webbed model is expected to grow the faith and piety of the learners.

4. The Implementation of the 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 learning, 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.

Actually, the integration of the Islamic Religious 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 liman 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 Religious Education is *qauliyah* verses in addition to the hadith of the Prophet of Mohammed, SAW.

The process of integration in the Islamic Religious 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 supports 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.

In the Islamic Religious 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 *nisobzakat*, 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), and 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 found flora and fauna. In the Islamic Religious 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 Religious 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.

DISCUSSION

a. Description of the Islamic Religion Education Learning

Based on the exploratory study in the field, there are three problems of the Islamic Religion Education learning, namely: (1) the preparation of syllabus and lesson plan; (2) the implementation of effective learning procedure of the Islamic Religious Education; and (3) the less maximum use of the learning media of the Islamic Religion Education.

First, in relation to the preparation of the syllabus and lesson plan, the teachers still difficulties in preparing syllabus and lesson plan which textually and contextually are able to reveal the sense of faith and devotion of the learners. The teachers have still used the school curriculum as generally used by other subject matter teachers according to the learning given by the Ministry of Education and Culture, and the Ministry of Religious Affairs. The syllabus and lesson plan made by the teachers are primarily dominated by cognitive aspects. For examples, how the students are able to comprehend the Islamic teachings such as how to memorize, to recite, and to write with little comprehension. In the mean time, the essence of the Islamic Religion Education orientation is the faith and devotion of the learners.

Furthermore, the implementation of the learning procedure of the Islamic Religion Education has conformed to the defined syllabus and lesson plan. The learners have not had dominant roles in any learning activities. The learning pattern of the Islamic Religion Education tends to use the behaviorist learning instead of the constructivist one, the learning process uses a one-way direction so that the learning is monotonous, and the learning method is mostly dominated by the conventional learning method, that is, lecturing.

Thirdly, the learning media use has not been fully effective. The learning media used

is also very simple, that is, a blackboard. The teacher writes a certain verse on the blackboard. Then, the students rewrite the verse in their book. A few minutes later, they are asked to recite the verse together and then to recite it alternately in group. Next, the teacher explains its *tajwid* according to the rules of Holy Quran recital, and then ends it with a conclusion. Based on the real conditions of the Islamic Religion Education learning at schools, particularly at the research locations, there is a need for efforts of revitalizing the government-standardized curriculum of the Islamic Religious Education which contains the competency standard and basic competency of the Islamic Religious Education. One of them is the application of the integrated thematic learning model. This model is one of the solutions to the gaps occurring in the monolithic learning of the Islamic Religious Education. With the integrated-thematic learning of the Islamic Religion Education with the Natural Sciences, it is expected that there is connectivity between the students' understanding on the Islamic teachings and the Natural Sciences so that the primary objective of the Islamic Religion Education learning will be more effective. In addition, the use of the learning media and other constructivism strategies can also be used as a means of making the Islamic Religious Education learning effective.

b. Product Calibration of Development Product

The implementation of the product calibration of the integrated-thematic learning of the Islamic Religious Education was done twice, limited calibration and extensive calibration. The results of the former show the following: First, the responses of the students toward the implementation of the development model of the integrated thematic learning of the Islamic Religion Education with the Natural Sciences are 10.36 % for Scale 5, 48.51 % for Scale 4, 24.44 % for Scale 3, 5.92 % for Scale 2 and 0.37 % for Scale 1 respectively.

This means that the students' responses belong to good and fair categories. Secondly, in addition to the students' responses toward the teachers' performance, an observation was also done toward the teachers and the students during the implementation of the learning model. The result of the observation toward the teachers' performance and the students' performance particularly on the aspects of the integration of the Islamic Religious Education with the Natural Sciences shows that the teachers' performance belongs to very good and good categories, and the students' performance belongs to good category.

The results of the extensive calibration show the following: First, the students' responses toward the implementation of the development model of the integrated thematic learning of the Islamic Religion Education with the Natural Sciences are 23.29 % for Scale 5, 68 % for Scale 4, 29.02 % for Scale 3, 1.43 % for Scale 2, and 0 % for Scale 1, meaning that the students' responses belong to good and fair categories. Secondly, the results of the observation toward the teachers' activities in the implementation of the integrated thematic learning shows that the teachers' activities belong to good category because nearly all of the activities conform to those in the checklist, particularly on the aspects of the integration of the Islamic Religious Education with the Natural Sciences. Similarly, the result of the observation toward the students' activities also shows that the students' activities in the implementation of the integrated thematic learning belong to very good category.

c. Description of Product Effectiveness Calibration

The product effectiveness calibration was conducted twice. The first was conducted at the State Senior Secondary School 04, and the second was conducted at State Senior Secondary School 02.

The results of the first calibration are as follows: First, the teachers' activity aspects responded by the students in the

integrated-thematic learning model belong to very good category with the percentage of 46,23 %, good category with the percentage of 45,80 %, and fair category with the percentage of 5,95%, meaning that the students' responses toward the teachers' activities in the implementation of the integrated thematic learning belong to very good category. Secondly, the observation toward the teachers' activities and the students' activities show that the items included in the checklist are all performed except the one that the teachers do not go around the class.

In addition to the observation toward the teachers' activities and the students' activities in the effectiveness of the learning model application, the calibration was also done through experiment by using the t test. The value of the t test is 4.628. The value of $t = 4.628$ is greater than or equal to 2.457 (the value of t table) at the significance level of 1%, and the value of $t = 4.628$ is greater than or equal to 2.750 (the value of t table) at the significance level of 5 %. Thus, the application of the integrated thematic learning model of the Islamic Religious Education with the Natural Science is significant or effective to improve the religious faith and devotion of the students of Junior Secondary Schools in Purwokerto, Central Java.

Furthermore, the results of the second calibration conducted at State Senior Secondary School 02 of Purwokerto are as follows: Firstly, the students' responses toward the teachers' performance in the implementation of the integrated thematic learning of the Islamic Religion Education with the Natural Sciences belong to good category with the percentage of 70,26 %, very good category with the percentage of 38,13 %, and fair category with the percentage of 10,80 %. Secondly, the results of the observation toward both the teachers' activities and the students' activities show that the teachers' activities in the implementation of the integrated thematic construction belong to good category, and the

students' activities also belong to good category.

In addition to the observation toward the teachers' activities and the students' activities in the effectiveness of the learning model application, the calibration was also done through experiment by using the t test. The value of t is 5.14. After being consulted to the table of the t value at the significance levels of 1 % and 5%, it becomes 2.423 and 2.704 % respectively. Thus, when consulted to the empiric t value, it becomes $t = 5.14 \geq 2.423$ at the significance level of 1 % and $t = 5.14 \geq 2.704$ at the significance level of 5 %. Thus, the application of the integrated thematic learning model of the Islamic Religion Education with the Natural Science is significant or effective to improve the religious faith and devotion of the students of Junior Secondary Schools in Purwokerto, Central Java.

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 immediately be dealt 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, which 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 religious faith and piety, in their daily life.
their noble characters or morals will emerge

REFERENCES

- Abdul Majid dan Dian Andayani. (2004). *Pendidikan Agama Islam Berbasis Kompetensi: Konsep dan Implementasi Kurikulum 2004*. Bandung: Remaja Rosdakarya
- Ahmad Tafsir, (1992). *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: PT. Remaja Rosdakarya.
- Beane, A.J. (2003). *Integrated Curriculum in the Middle School*. Eric Digest.(Oline), Teredia pada: <http://www.ericfacility.net/ericdigest/ed.351095.htm>. 30 Juni 2003.
- Fogarty, F. (1991). *How to Integrated the Curricula*. Palatine, Illionis: Skygh Publishing, Inc.
- Gunter, MA, Estes J.H & Schwab, J.H. (1990). *Learning A. Models Approach*. Boston: Allyn Bacon.
- Hartono. (2011). *Pendidikan Integratif*. Yogyakarta: Litera Buku.
- Hamzah B. Uno. (2007). *Model Pembelajaran : Menciptakan Proses Belajar Mengajar yang Kreatif dan Efektif*. Jakarta: Bumi Aksara.
- Joyce, Bruce, Marsha Weill, Emily Calhoun. (2009). *Model of Teaching* (Alih bahasa: Ahmad Fawaid dan ateilla Mirza). Yogyakarta : Pustaka Pelajar.
- Meijun Fan. (2004). *The Idea of Integrated Education: From the Point of View of Whitehead's Philoshopy of Education*, Paper presented at the Forum for Integrated Education and Educational Reform sponsored by the Council for Global Integrated Education, Santa Cruz, CA, October 28-30. Retrieved Juni, 12, 2012 from <http://chiron.valdosta.edu/whuitt/CGIE/fan.pdf>.
- Nana Saodih Sukmadinata. (1997). *Pengembangan Kurikulum: Teori dan Praktek*. Bandung: Rosda karya.
- Nanik Rubiyanto dan Dany Haryanto. (2010). *Strategi Pembelajaran Holistik di Sekolah*. Jakarta: Prestasi Pustaka.
- Zakiah Darajat. (1991). *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara