



# The integration of Islamic education and general knowledge in learning at Institut Agama Islam (IAI) As'adiyah Sengkang

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## ABSTRACT

The primary research problem addressed in this study is integrating Islamic education and general knowledge in the learning process at Institut Agama Islam As'adiyah Sengkang (IAI). The specific research questions are as follows: 1) What is the pattern of integration of Islamic education and general knowledge in the learning process at Institut Agama Islam As'adiyah Sengkang (IAI)? 2) What are the impacts of integrating Islamic education and general knowledge in the learning process at Institut Agama Islam As'adiyah Sengkang (IAI)? 3) What are the obstacles and solutions in integrating Islamic education and general knowledge in the learning process at Institut Agama Islam As'adiyah Sengkang (IAI)? This research adopts a qualitative field research approach, employing methodological and scholarly approaches. The data sources for this research were directly obtained from the university's rector as a policy maker, faculty members, and students participating in the learning process. The data collection methods included observations, interviews, documentation, and a review of various literature and references. Subsequently, the qualitative data processing and analysis were conducted in three stages: data condensation, data display, and conclusion drawing/verification. The research findings reveal that the efforts to integrate Islamic education and general knowledge in the learning process at Institut Agama Islam As'adiyah Sengkang (IAI) involve curriculum development, enhancing the scholarly capabilities and insights of faculty members in both religious and general subjects, the development of integrated teaching methodologies and subject matter expertise through training and discussions, and improving proficiency in foreign languages. The implementation of education integration is carried out within the classroom through the integrated presentation of course materials between religious and general subjects based on relevant themes or topics. Outside the classroom, this integration is promoted through self-development activities, religious lectures (kultum), Quranic recitation (tilawah), Quran memorization, and outreach activities (dakwah). Challenges include faculty competence, student capabilities, parental involvement, facility and funding

limitations, and government support. Proposed solutions include establishing specific criteria for hiring faculty, assessing Quranic and foreign language literacy in new students, and enhancing infrastructure. The impact of the integration includes the creation of a conducive academic environment that motivates faculty and students to excel, leading to improved graduate quality and an enhanced institutional reputation. The implications of this research underscore the importance of in-depth studies for developing integrated curricula, the significance of creating integrated instructional materials, the necessity of facility support for curriculum formulation and development, and the adoption of integrated teaching methodologies.

**Keywords:** Integration; knowledge instruction

## 1. INTRODUCTION

Islamic education and general knowledge (science) are two indispensable and inseparable components in worldly and hereafter life. Islamic education serves as a means to attain spiritual happiness in the hereafter, while general knowledge serves as a tool for addressing and solving worldly challenges and issues. Besides simplifying human life and work, general knowledge and technology play a significant role in Islam. Matters such as determining prayer times, finding the direction of the qibla, and establishing the dates of Ramadan and Eid are all influenced by general knowledge and technology. Therefore, an interconnectedness exists between Islamic education and general knowledge that must be balanced, echoing the words of Albert Einstein, who stated, "Science without religion is lame; religion without science is blind."

The concept of integrating education is expected to provide a broad spectrum and is worthy of critical examination and scrutiny by all education observers and practitioners.<sup>1</sup> If successfully implemented, this discourse can catalyze producing students who are not only intellectually astute, well-informed, and knowledgeable but also individuals of noble character, possessing a righteous conscience as a foundation for applying their intelligence.

The ideal education scenario often faces significant challenges during its implementation phase. In reality, students within Islamic education institutions are directed toward mastering Islamic studies. In contrast, in general education institutions, students are cultivated to be scientifically literate and relevant to current needs, as the mastery of general knowledge is deemed more promising regarding employment

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<sup>1</sup>Fatih Syuhud, A. *Pendidikan Islam: Cara Mendidik Anak Saleh, Smart dan Pekerja Keras* (Cet. I; Malang: Pustaka Al-Khoiroh, 2011), h. 63-64.

prospects.<sup>2</sup> Therefore, secular knowledge is considered more urgent than religious knowledge with its eschatological nature.

The logical consequence is that students who excel in religious studies tend to have well-formed character and personality but need more reinforcement in general knowledge and technology. On the other hand, students who focus on mastering general knowledge become individuals with a wealth of general knowledge and technological skills but may sometimes need more etiquette.

Implementing Islamic education integration should not simply force the integration of Islamic education into general knowledge or vice versa. Instead, it should be an effort to harmonize the existing principles and rules.

Legally, the Republic of Indonesia's Law on National Education System Number 20 of 2003 has assured its implementation. The intended goal of national education is explicitly stated: to shape individuals who believe in and fear the One Almighty God, possess noble character, and are healthy, knowledgeable, skilled, creative, independent, democratic, and responsible citizens.<sup>3</sup> This objective becomes challenging to achieve in practice, as what often occurs is the educational dichotomy.

In accordance with the aforementioned legal provisions, the curriculum is structured in alignment with the various educational levels, taking into consideration the following aspects:

1. Enhancement of faith and piety.
2. Promotion of noble moral values.
3. Development of students' potential, intelligence, and interests.
4. Recognition of regional and environmental diversity.
5. Emphasis on the arts.
6. Incorporation of religious studies.
7. Adaptation to global developmental dynamics.
8. Promotion of national unity and adherence to national values.<sup>4</sup>

As outlined above, several indicators serve as the foundation for researchers to select them as the subject of their study. This choice is justified because these indicators reflect the integration of two fields, namely Islamic education and general knowledge, within the formal education framework.

Initial observations and interviews conducted by the researcher have revealed that this institution's educational practices and realities must fully align with the blueprint or ideal design, particularly in their implementation. Upon closer examination of the educational activities, it

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<sup>2</sup>Hasbi Amiruddin dan Usman Husen, *Integrasi Ilmu dan Agama* (Cet. I; Aceh: Yayasan Pena Banda Aceh, 2007), h. 2.

<sup>3</sup>Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Bab II Tentang Dasar, Fungsi, dan Tujuan (Cet. I; Jakarta: Sinar Grafika, 2003), h. 5-6.

<sup>4</sup>Undang-Undang RI. Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Bab X Tentang kurikulum Pasal 36 butir ke 3 (Cet. I; Jakarta: Sinar Grafika, 2003), h. 19.

becomes evident that they often manifest as a form of "ayatisation" concerning scientific subjects and, conversely, a "saintification" of Islamic education.

## 2. METHODS

### A. Research Design

This research employs qualitative research. Qualitative research is a methodological framework that generates descriptive data in the form of written words derived from individuals, phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups.<sup>5</sup>

### B. Approach

#### 1. Methodological Approach

Referring to the methodology employed by the author, which involves qualitative research that does not promote theory as a tool to be tested, the approach in this context is directed towards exploring the thought patterns used by the researcher in analyzing the subject matter. This is achieved through a theological and sociological approach.

#### 2. Scholarly Approach

The scholarly approach elucidates the perspective utilized in discussing the research object, namely, the academic discipline serving as a reference for the researcher in conducting the study. The relevant scholarly approach to the title under discussion is interdisciplinary, specifically pedagogical and psychological approaches.<sup>6</sup>

### C. Data Sources

Written Data Written data are obtained from various works by researchers, practitioners, and education observers. These texts can be books, journals, theses, dissertations, newspapers, brochures, and data from internet sources related to higher education.

The researcher seeks Documentary Data Documentation about the As'adiyah Sengkang Islamic Institute (IAI), whether such documents are stored on campus or held by the institution's sponsors or administrators.

Field Data: A comprehensive research endeavor necessitates an examination of real-world conditions in the field. Information obtained from research subjects should be partially relied upon to depict the objective conditions in the field. It is possible that the information obtained from research subjects, which they may deem highly accurate,

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<sup>5</sup>Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Cet. III; Bandung: PT.Remaja Rosdakarya, 2007), h. 60.

<sup>6</sup>Tim Penyusun Pedoman Penulisan Karya Ilmiah, *Pedoman Penulisan Karya Tulis Ilmiah; Makalah, Skripsi, Tesis, Disertasi dan Laporan Penelitian.*, h. 16.

contains interpretative, partial, and subjective information. Therefore, conducting fieldwork to observe and experience the actual conditions directly is crucial and unavoidable in research activities, particularly field research.

#### **D. Data Collection Methods**

Primary and secondary data are two focal points in data collection. Primary data are those directly collected by the researcher from the primary source, while secondary data are organized as documents. Following these guidelines, the researcher conducted a field study to obtain the necessary data regarding the As'adiyah Sengkang Islamic Institute (IAI) from the primary sources, which are individuals willing to provide information through interviews.

Regarding secondary data, the researcher conducted documentation and literature studies to acquire data related to the research object. The data obtained from these two sources are expected to ensure good validity and reliability for this study. Meanwhile, the methods used in collecting data are as follows:

Observation Observation is a common data collection technique in qualitative research. Essentially, observation involves using one's senses, such as sight, smell, and hearing, to gather information necessary to address research questions. The observation results may include activities, events, objects, conditions, specific atmospheres, and individuals' emotional states. Observation is conducted to gain a real-life understanding of an event or occurrence to answer research questions.

Bungin identifies several forms of observation, including:

- a. Participant observation: This method involves collecting research data through observation and sensory perception, with the researcher participating in the informants' daily activities.
- b. Unstructured observation: Unstructured observation involves observing without predefined observation guidelines, allowing the researcher to adapt their observations based on developments in the field.
- c. Group observation: Group observation is conducted by a team of researchers observing a research object chosen as the study's subject.

For this study, unstructured observation was chosen because it did not require direct input from informants, and the data and information obtained were deemed sufficient to ensure accuracy in this research.

Interviews An interview is a discussion between two or more individuals with a specific purpose (Kahn & Cannell, 1957). When interviews involve more than one participant, they are called focus groups. Through interviews, researchers can gather a significant amount of data valuable for their research.

Sugiyono outlines several types of interviews, including structured, semi-structured, and unstructured interviews:

- a. **Structured interviews:** Structured interviews are used when the researcher knows exactly what information they need to obtain. The researcher prepares research instruments in structured interviews, including written questions and pre-prepared answer choices.
- b. **Semi-structured interviews:** This type of interview falls into the category of in-depth interviews, where the process is more flexible than structured interviews. The purpose of semi-structured interviews is to explore issues more openly, with interviewees providing their opinions and ideas. During the interview, researchers need to listen and record what informants express.
- c. **Unstructured interviews:** Unstructured interviews are open-ended, with researchers not using systematically organized interview guidelines. The guidelines used are broad outlines of the research questions.
- d. **Documentation:** Documentation aims to obtain direct data from the research location, including relevant books, regulations, activity reports, photographs, documentary films, and other relevant research data. Through documentation techniques, researchers acquire information from oral sources and various written sources or documents, including cultural artifacts and artistic or intellectual works.

In qualitative research, document analysis complements observation and interviews. Document studies involve collecting documents and necessary data related to the research problem and then thoroughly examining them to support and strengthen the credibility and validation of an event or phenomenon.

This study employed documentation methods to obtain data from documents or records at the As'adiyah Sengkang Islamic Institute. These documents included copies of decisions, organizational structures, and other related documents. The researcher used these documents to obtain data that may not have been accessible during interviews and observations.

### **Data Processing and Analysis Techniques**

Evaluating data validity in qualitative research involves examining credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). To assess data validity, the researcher employs triangulation, a technique that uses external elements to test the validity of the acquired data. The researcher assesses data validity by comparing interview data with observation data.

### **3. RESULTS AND DISCUSSION**

Based on the results of observations, interviews, and data surveys, the following findings were obtained:

## **1. The Pattern of Integration of Islamic Education and General Knowledge in the Learning Process at Institut Agama Islam As'adiyah Sengkang (IAI).**

The integration of Islamic education and general knowledge can be realized through:

### **Integration of Education Through the Curriculum**

The curriculum is designed to facilitate the teaching and learning process under the guidance and responsibility of educational institutions and their teaching staff. According to several experts, the curriculum includes planned or learned activities and all events under the school's supervision. The curriculum is a crucial factor in the education and teaching process.<sup>7</sup> Everything that students need to know, understand, and internalize as learners must be determined in the curriculum and everything taught by educators to students must be outlined in the curriculum.<sup>8</sup> Therefore, the curriculum reflects the direction and goals expected in an educational institution, providing an opportunity for integration through the curriculum.

### **Integration of Education Through Learning Resources**

Learning resources include everything that can provide information, such as definitions, theories, concepts, and explanations related to learning. Learning resources encompass materials used in the learning process, including books, printed and electronic media, the environment, or other relevant sources. Teachers are required to use learning resources when delivering lessons, whether in general subjects or religious education.

### **Integration of Education Through the Learning Process**

The educative interaction between lecturers and students is often associated with terms such as teaching, learning, and education.<sup>9</sup> These three terms are used interchangeably as new terms have emerged in government legislation regarding the National Education System.

### **Integration of Education Through Learning Assessment**

Assessment is a parameter for evaluating teachers' and students' teaching and learning processes. Assessment can be carried out authentically or non-authentically.<sup>10</sup> Authentic assessment includes evaluations based on observation, fieldwork assignments, portfolios, projects, products, journals, laboratory work, performances, and self-

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<sup>7</sup>Dede Rusyadah, *Islam dan Sains, Upaya Integrasi Islam dan Ilmu Pengetahuan di Indonesia* (Cet. I; Jakarta: RM Books, 2016), h. 50.

<sup>8</sup>M. Ariffin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 1996), h. 84.

<sup>9</sup>Rusman. *Belajar dan Pembelajaran: Berorientasi Standar Proses Pendidikan...*h. 438.

<sup>10</sup>Rusman. *Belajar dan Pembelajaran: Berorientasi Standar Proses Pendidikan...*h. 438.

assessment. Non-authentic assessment includes tests, end-of-semester assessments, end-of-year assessments, and exams.

## **2. The Impact of Integrating Islamic Education and General Knowledge in the Learning Process at Institut Agama Islam As'adiyah Sengkang (IAI)**

Based on historical data, the implementation of scholarly integration at Institut Agama Islam As'adiyah Sengkang (IAI) could have been more optimal, resulting in suboptimal outcomes. This can be seen in the curriculum implementation, course syllabi, teaching schedules, and faculty members' professional and pedagogical competence. Nevertheless, scholarly integration has still had positive impacts on campus development.

The impacts of implementing scholarly integration at Institut Agama Islam As'adiyah Sengkang (IAI) are as follows: (1) increased work ethic, (2) improved student performance, and (3) enhanced institutional reputation. These impacts can be explained as follows:

### **Increased Work Ethic of Faculty**

The implementation of scholarly integration has positively impacted the development and quality improvement at Institut Agama Islam As'adiyah Sengkang (IAI). This is evident in the increased work ethic of faculty members in carrying out their academic duties. There has also been improved communication among faculty members, students, faculty, and administrative staff. This communication is particularly evident in discussions where knowledge sharing contributes to developing academic and Islamic insights.<sup>11</sup>

### **Improved Student Performance**

The impact of implementing educational integration is also visible in the academic and non-academic performance of students at Institut Agama Islam As'adiyah Sengkang (IAI). The institute's existence has gained recognition due to the achievements of its students, including academic accomplishments, academic culture, and behavior.

According to interviews with the Vice-Rector for Student Affairs, it was revealed that the academic performance of students at Institut Agama Islam As'adiyah Sengkang (IAI), as measured by the pass rates in examinations, consistently ranks among the top. In the academic year 2022/2023, all students at Institut Agama Islam As'adiyah Sengkang (IAI) passed their exams, as was the case in the previous year. The promotion rate at Institut Agama Islam As'adiyah Sengkang (IAI) is also high, around 98%. Only five students did not advance this year, and approximately six students from all levels did not advance in

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<sup>11</sup>H. Muhammad Yunus Pasanreseng Andi Padi, Rektor IAI As'adiyah Sengkang, wawancara di Sengkang, tanggal 4 Juni 2023.



the previous year. These achievements result from students' hard work and the guidance provided by faculty.<sup>12</sup>

Observations also indicate that students display respectful behavior towards their peers and, especially, their instructors within the campus. It is expected to see students addressing their instructors as "ustadz" and "ustadzah" and showing respect by shaking hands and kissing their instructors' hands. Their behavior demonstrates ethical conduct in social interactions.

### **Enhanced Institutional Reputation**

The accomplishments and ethical behavior displayed by students have positively impacted the institutional reputation of Institut Agama Islam As'adiyah Sengkang (IAI). The institute is now regarded favorably as a secular university, and it is not surprising that many parents have placed their trust and strong recommendations for their children to enroll at Institut Agama Islam As'adiyah Sengkang (IAI).

### **3. Challenges and Solutions in Implementing the Integration of Islamic Education and General**

Knowledge in the Learning Process at Institut Agama Islam As'adiyah Sengkang (IAI) Challenges to Integration at As'adiyah Sengkang Islamic Institute (IAI) Previous data analysis indicates that, conceptually, the curriculum of As'adiyah Sengkang Islamic Institute (IAI) has clearly signaled the integration of education, as reflected in the institution's vision and mission. However, curriculum formulation, syllabi, and course schedules have not effectively implemented this integration. The implementation of educational integration has not been fully integrated between the curriculum, syllabi, and course schedules, even though the teaching materials demonstrate the incorporation of verses or hadiths. The incomplete implementation of educational integration at Institut Agama Islam As'adiyah Sengkang (IAI) can be attributed to factors such as (1) the capacity and creativity of faculty, (2) variations in students' abilities in reading and writing the Qur'an, and (3) infrastructure limitations.

Challenges to scholarly integration at Institut Agama Islam As'adiyah Sengkang (IAI) can be categorized as internal and external factors. Internal challenges include the quality of faculty, low-quality student input, teaching methodologies, the education process, and limited facilities. External factors encompass parental involvement, government attention, and financial considerations. These challenges have hindered the optimal implementation of educational integration, resulting in suboptimal outcomes.

Based on the above, it can be further emphasized that educational integration's primary focus is integrating religious knowledge and general knowledge through implementing higher education. This logically leads to a dense curriculum at As'adiyah Sengkang Islamic Institute (IAI). This is because the curriculum includes both Islamic

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<sup>12</sup>Dra. Hj. Fatmawati Latif, M.Si (34 tahun), Wakil Rektor 3 (kemahasiswaan) (2 April 2023)

education and general subjects with nearly equal allocation of learning time, as reflected in the current curriculum of As'adiyah Sengkang Islamic Institute (IAI).

Solutions for Educational Integration at Institut Agama Islam As'adiyah Sengkang (IAI) The previous discussion, particularly regarding efforts to integrate education at Institut Agama Islam As'adiyah Sengkang (IAI), outlines steps taken to support the implementation of educational integration at the institution. These efforts represent solutions.

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