REALIZING SUSTAINABLE ISLAMIC EDUCATION THROUGH AN INCLUSIVE INTEGRATIVE PROGRAM AT SD NEGERI 2 KARANGNANGKA BUKATEJA PURBALINGGA

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Abstract

This article aims to examine and formulate strategies for the implementation of sustainable Islamic education through an integrative and inclusive program approach at SD Negeri 2 Karangnangka Bukateja Purbalingga. Islamic education plays a central role in shaping the character of students from an early age, but its implementation is often fragmented and fails to address the reality of diversity in the school environment. An inclusive integrative program is seen as a strategic approach that integrates religious material with social, cultural, and diversity values, as well as accommodating the needs of all students, including those with special needs. The method used in this study is qualitative with a case study approach at schools that have implemented inclusive principles in Islamic Religious Education. Data were collected through observation, in-depth interviews, and documentation. The expected result is the formation of an integrative and inclusive Islamic Religious Education model or framework that is not only academically relevant but also applicable in the context of basic learning. Thus, this article is expected to contribute to the development of a more equitable, sustainable, and diversity-oriented education system.

Keywords: Islamic Religious Education, Elementary School, Sustainable, Integrative, Inclusion

Abstrak

Artikel ini bertujuan untuk mengkaji dan merumuskan strategi implementasi pendidikan Agama Islam yang berkelanjutan melalui pendekatan program integratif dan inklusif di SD Negeri 2 Karangnangka Bukateja Purbalingga. Pendidikan Agama Islam memiliki peran sentral dalam membentuk karakter peserta didik sejak usia dini, namun sering kali pelaksanaannya terfragmentasi dan kurang menyentuh realitas keberagaman di lingkungan sekolah. Program integratif inklusif dipandang sebagai pendekatan strategis yang menyatukan materi keagamaan dengan nilai-nilai sosial, budaya, dan keberagaman, serta mengakomodasi kebutuhan semua peserta didik, termasuk mereka yang memiliki kebutuhan khusus. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan studi kasus pada sekolah yang telah menerapkan prinsip inklusif dalam pembelajaran Agama Islam. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Hasil yang diharapkan adalah terbentuknya model atau kerangka kerja pendidikan Agama Islam yang integratif dan inklusif, yang tidak hanya relevan secara akademik tetapi juga aplikatif dalam konteks pembelajaran dasar. Dengan demikian, artikel ini diharapkan dapat memberikan kontribusi terhadap pengembangan sistem pendidikan yang lebih adil, berkelanjutan, dan berwawasan kebhinekaan.

INTRODUCTION

Islamic Religious Education (PAI) at the elementary school level plays a very important role in shaping the character, morals, and spiritual values of students from an early age. During the developmental phase of elementary school-aged children, the educational process not only serves as a means of transferring knowledge, but also as a process of internalizing values that shape an individual's identity, attitudes, and behavior in daily life. Therefore, PAI learning has a great responsibility in building the foundation of students' personalities as individuals who are faithful, have noble character, and are able to implement Islamic values in their social lives. According to Nata (2012), Islamic education basically aims to shape individuals who have a balance between spiritual, intellectual, moral, and social dimensions so that they are able to function as caliphs on earth. In the context of basic education, this goal is realized through learning that integrates the aspects of faith, worship, morals, and muamalah as the basis for shaping Muslim character from an early age.

However, the implementation of Islamic Religious Education at the elementary school level still faces various complex challenges. One of the problems that often arises is the tendency for Islamic Religious Education learning to be oriented solely towards cognitive aspects. Learning materials are often delivered in the form of memorization of religious concepts without being accompanied by efforts to internalize values deeply in the lives of students. This condition causes the religious values taught in class to not always be reflected in the actual behavior of students in their daily lives. Hasan (2011) explains that one of the weaknesses in the practice of religious education in schools is the lack of integration between religious knowledge and the life experiences of students. As a result, religious learning tends to be normative and theoretical, so it is not yet fully capable of forming a strong and sustainable character.

In addition, another challenge in the implementation of Islamic Religious Education in elementary schools is the fragmentation in the learning approach. This fragmentation occurs when religious material is taught separately from the context of real life and other subjects. In practice, Islamic Religious Education is often positioned as a stand-alone subject without a clear connection to other subjects in school. In fact, Islamic values are universal in nature and can be integrated into various aspects of life, including science, social studies, culture, and the environment. The national education policy through the Merdeka Curriculum has actually encouraged thematic and contextual integration of learning so that students can understand knowledge more holistically (Kemendikbudristek, 2022). However, in practice, this integration has not been optimally implemented in Islamic Religious Education in many elementary schools.

This condition shows that a new approach is needed in Islamic Religious Education that is not only oriented towards theoretical material delivery but also capable of integrating religious values with the real lives of students. An integrative approach is one solution

that can be used to overcome this problem. The integrative approach in religious education aims to connect Islamic values with various aspects of life and other disciplines so that learning becomes more contextual and meaningful for students. Zuhairini and colleagues (2007) explain that effective religious education must be able to relate Islamic teachings to the realities of social life so that students can understand the relevance of religious teachings in their daily lives.

In addition to the issue of learning integration, the issue of inclusivity is also an important challenge in modern education, including in Islamic Religious Education. Schools as formal educational institutions are not only populated by students with homogeneous backgrounds, but in fact have quite complex diversity. This diversity includes social, cultural, economic, learning ability, and even the physical and psychological conditions of students. Therefore, the learning process must be able to accommodate these differences so that every student has the same opportunity to develop optimally. Mulyasa (2013) emphasizes that quality education is education that is able to provide learning services that suit the needs and characteristics of diverse students.

In the context of Islamic Religious Education, an inclusive approach is very important to ensure that all students can experience fair and meaningful learning. An inclusive approach in religious education is not only related to the acceptance of students with special needs, but also includes appreciation of the diversity of social and cultural backgrounds of students. Susanto (2014) states that inclusive education aims to create a learning environment that values diversity and provides equal opportunities for all students to develop their full potential.

The application of an integrative and inclusive approach in Islamic Religious Education learning is also in line with the principles of the Merdeka Curriculum, which emphasizes differentiated learning. The Merdeka Curriculum provides more space for teachers to design flexible, contextual learning that is tailored to the needs of students. Through a differentiated approach, teachers can adjust learning strategies, teaching methods, and forms of evaluation according to the characteristics of diverse students. Thus, Islamic Religious Education is no longer uniform, but more adaptive and responsive to students' learning needs (Kemendikbudristek, 2022).

The integrative and inclusive approach in Islamic Religious Education also has strong relevance to the concept of sustainable education. Sustainable education in the context of religious education is not only related to the sustainability of knowledge, but also to the sustainability of values and character formed in students. Sustainable religious education means a learning process that is able to consistently instill spiritual, moral, and social values so as to shape long-lasting behavior. In other words, religious education does not only function as a learning process in the classroom, but also as a process of character building that continues to develop throughout an individual's life.

In practice, the implementation of sustainable religious education requires support from various parties, including teachers, schools, families, and the community. Teachers have

a very important role as learning facilitators who are able to integrate religious values into various learning activities. Schools also have a responsibility to create an educational environment that supports the consistent application of religious values in school life. In addition, the involvement of families and the community is also an important factor in ensuring that the values taught in school can be applied in the daily lives of students.

Based on these various issues and challenges, research on the implementation of integrative and inclusive programs in Islamic Religious Education learning is very important. This study aims to explore how the concept of sustainable religious education can be applied in the context of primary education, particularly at SD Negeri 2 Karangnangka Bukateja Purbalingga. In addition, this study also aims to analyze how integrative and inclusive programs can be implemented in Islamic Religious Education learning at the school.

This research is expected to provide a clearer picture of Islamic Religious Education learning practices that integrate the values of sustainability, diversity, and inclusivity. The results of this study are also expected to contribute to the development of Islamic Religious Education learning models that are more relevant to the needs of today's students. Furthermore, this study is expected to provide practical recommendations for teachers and schools in designing learning strategies that are able to integrate religious values with the real-life context of students.

From a theoretical perspective, this study is expected to contribute to the development of Islamic religious education studies, particularly those related to the concepts of sustainable education, value integration, and inclusivity in learning. The concept of integrative and inclusive religious education can be a theoretical basis for designing learning models that are more contextual and relevant to the times. Thus, this research not only contributes to educational practices in schools but also to the broader development of Islamic education.

From a practical perspective, the results of this study are expected to benefit various parties involved in the education process. For teachers, this study can be a source of inspiration in designing Islamic Religious Education learning strategies that are more creative, innovative, and in line with the diverse needs of students. For schools, this study can be taken into consideration in designing educational policies and programs that support the implementation of integrative and inclusive learning. Meanwhile, for future researchers, this study is expected to serve as a reference in conducting further studies on the development of Islamic Religious Education learning models that are relevant to the dynamics of basic education in the modern era. Thus, research on the implementation of integrative and inclusive programs in Islamic Religious Education learning is of utmost importance in efforts to improve the quality of religious education in elementary schools. Through a more holistic, contextual, and inclusive approach, it is hoped that Islamic Religious Education learning will not only be able to improve students' cognitive

understanding of Islamic teachings, but also be able to shape strong character, noble morals, and high social awareness in community life.

METHOD

This study uses a qualitative approach with a case study type to gain an in-depth understanding of the implementation of integrative and inclusive programs in sustainable Islamic Religious Education (IRE) learning. The qualitative approach was chosen because it allows researchers to explore social phenomena comprehensively in their natural context and to understand the meanings constructed by educators in the learning process. Case studies were used as the research design because they provide a holistic picture of an event or educational practice that occurs in a particular environment without manipulation of research variables (Moleong, 2013). Through this approach, researchers can thoroughly examine the dynamics of PAI learning that integrates integrative and inclusive principles in educational practices in elementary schools.

This research was conducted at SD Negeri 2 Karangnangka Bukateja Purbalingga. The research location was selected purposively, considering that the school has implemented a learning approach that leads to integrative and inclusive principles in the implementation of the Islamic Religious Education curriculum. The research subjects included Islamic Religious Education teachers, the principal, and several students who were directly involved in the PAI learning process at the school. The involvement of various parties was expected to provide a more comprehensive perspective on how integrative and inclusive programs are implemented in PAI learning at the elementary school level.

Data collection techniques in this study were conducted through observation, in-depth interviews, and documentation studies. Observations were made to directly observe the PAI learning process in the classroom and the interactions between teachers and students during learning activities. In-depth interviews were conducted with PAI teachers, school principals, and several students to obtain more in-depth information about their experiences, views, and learning practices. In addition, documentation studies were conducted by examining various supporting documents such as lesson plans (RPP), syllabi, teaching modules, and school policy documents related to the implementation of PAI learning. The combination of these data collection techniques enabled the researcher to obtain more complete and in-depth data on the phenomenon being studied (Sugiyono, 2017).

The data obtained was then analyzed using an interactive analysis model developed by Miles and Huberman. This analysis model consists of three main stages, namely data reduction, data presentation, and conclusion drawing or verification. Data reduction was carried out by selecting, simplifying, and organizing data relevant to the research focus. Next, the data is presented in the form of descriptive narratives to make it easier for researchers to understand the patterns and relationships between data. The final stage is

drawing conclusions, which is done gradually during the research process so that the research findings can be continuously verified (Miles & Huberman, 1994).

To ensure the validity of the research data, the researchers used source triangulation and technique triangulation. Source triangulation was carried out by comparing information obtained from various informants, such as teachers, principals, and students. Meanwhile, technique triangulation was carried out by comparing data obtained through observation, interviews, and documentation. In addition, the researcher also applied the member checking technique by asking informants to reconfirm the interview results and data interpretation carried out by the researcher. This step aims to ensure that the research findings truly represent the experiences and views of the informants accurately (Creswell, 2014).

RESULTS AND DISCUSSION

The implementation of an integrative program in Islamic Religious Education (IRE) learning in elementary schools shows a systematic effort to connect Islamic values with various disciplines and student learning experiences. Based on observations and interviews conducted at SD Negeri 2 Karangnangka Bukateja Purbalingga, it was found that IRE teachers have attempted to integrate religious learning materials with other subjects thematically. This integration is evident in several learning themes that not only discuss academic concepts but also relate them to Islamic values relevant to the daily lives of students. For example, in the theme of the environment, which is usually discussed in science lessons, teachers also link this concept to Islamic teachings about the responsibility of humans as caliphs on earth (khalifah fil ardh) who have an obligation to protect and preserve the environment.

This integrative approach shows that religious education is no longer positioned as a separate subject, but rather as part of the overall educational process that shapes students' character holistically. Nata (2012) explains that ideal Islamic education should not only emphasize ritual and religious doctrine, but also be able to integrate spiritual values with the realities of social and environmental life. Thus, religious education does not only serve as a means of knowledge, but also as a means of shaping moral awareness and social responsibility. In practice, the integration of learning is carried out through various strategies designed by PAI teachers. Teachers do not only deliver material through lectures, but also use a contextual approach that allows students to understand the connection between Islamic teachings and real life. For example, when discussing cleanliness as part of faith, teachers relate it to the practice of maintaining school cleanliness. This approach enables students to not only understand the concept theoretically but also encourages them to implement these values in their daily lives.

The results of the study also show that an integrative approach can increase student engagement in the learning process. When religious values are linked to real experiences, students find it easier to understand the meaning of the teachings. This is in line with contextual learning theory, which emphasizes the importance of the connection between

learning materials and students' life experiences. Contextual learning allows students to build a deeper understanding because they can see the relevance of the knowledge they are learning to their own lives. In addition to the application of an integrative approach, this study also found that PAI teachers have attempted to apply an inclusive approach in the learning process. An inclusive approach is very important in the context of modern education because schools today have students with diverse backgrounds, both in terms of academic ability, social conditions, and physical and psychological conditions. Based on interviews with teachers and principals, it was found that PAI learning is designed in such a way as to accommodate the learning needs of all students without exception.

One form of inclusive approach implementation found in this study is the use of varied learning methods. PAI teachers use various learning media such as pictures, videos, stories, and group activities that involve interaction between students. The use of diverse media aims to accommodate different learning styles of students. Some students find it easier to understand the material through visuals, while others find it easier through discussion or hands-on activities. In addition, teachers also use simple language that is easy for students to understand. This is important because not all students have the same ability to understand abstract religious terms. By using more communicative language, teachers can help students understand religious concepts more effectively.

An inclusive approach is also evident in group learning activities designed to encourage healthy social interaction among students. In group activities, students with different abilities can help each other and learn together. This approach not only improves academic understanding but also builds empathy, tolerance, and cooperation among students. Susanto (2014) states that inclusive education aims to create a learning environment that values diversity and provides equal opportunities for every student to develop optimally. In addition to pedagogical aspects, inclusivity in learning is also reflected in the attitude of teachers who respect the different backgrounds of their students. PAI teachers strive to instill values of tolerance and mutual respect in every learning activity. This is important because schools are social spaces that bring together individuals from different backgrounds. Through inclusive learning, students can learn to appreciate differences and build harmonious social relationships.

Although the implementation of integrative and inclusive programs has shown positive results, this study also found several factors that influence their successful implementation. One of the main supporting factors is the strong commitment of teachers and principals in developing innovative and character-oriented learning. This commitment is evident in teachers' efforts to continuously develop creative learning methods and principals' support in providing a conducive educational environment. In addition, the flexibility of the Merdeka Curriculum is also an important factor that supports the implementation of this program. The Merdeka Curriculum provides more space for teachers to design contextual learning that is relevant to the needs of students. Teachers have the freedom to develop integrative and differentiated learning approaches without being bound by a rigid curriculum structure (Kemendikbudristek, 2022).

Support from parents and the community is also a factor that strengthens the success of this program. Parental involvement in the educational process contributes positively to the character building of students. When the values taught at school are also supported by the family environment, the process of internalizing values becomes more effective and sustainable. However, this study also found several obstacles in the implementation of integrative and inclusive programs. One of the main obstacles is the limited training for teachers on the application of integrative and inclusive approaches in learning. Although teachers are highly committed, limited training causes some teachers to still experience difficulties in designing learning that is truly integrative and adaptive to the diverse needs of students.

In addition, the limited availability of contextual and adaptive teaching materials also poses a challenge. Many PAI teaching materials are still compiled in a conventional manner, so they do not fully support an integrative and inclusive approach. Teachers often have to develop their own learning materials to suit the needs of their students. A heavy administrative burden is also one of the obstacles felt by teachers. Numerous administrative tasks often reduce the time teachers can use to design innovative learning. This condition shows that efforts to improve the quality of learning do not only depend on the abilities of teachers but also on a supportive education management system.

The findings of this study show that the implementation of integrative and inclusive PAI learning is strongly relevant to the principles of the Merdeka Curriculum. The Merdeka Curriculum emphasizes learner-centered learning, differentiated learning, and character development through contextual learning experiences. This approach provides opportunities for teachers to develop more flexible learning that is tailored to the needs of students (Kemendikbudristek, 2022). By integrating Islamic values into various learning contexts and applying the principle of inclusivity, Islamic Religious Education learning can be more effective in shaping the character of students. Religious education no longer functions solely as a means of imparting knowledge, but also as a process of shaping attitudes, values, and behaviors in a sustainable manner.

Overall, the results of this study indicate that the implementation of integrative and inclusive programs in Islamic Religious Education learning has great potential in improving the quality of character education in elementary schools. This approach not only helps students understand Islamic teachings more deeply, but also encourages them to apply these values in their daily lives. With the support of appropriate education policies, improved teacher competence, and the involvement of various parties in the education process, integrative and inclusive Islamic Religious Education learning can become a model of religious education that is relevant to the needs of education in the modern era.

CONCLUSION

Islamic Religious Education (IRE) plays a very important role in shaping the character, morals, and spirituality of students from elementary school onwards. At this stage of

development, the educational process not only serves as a means of transferring religious knowledge, but also as a process of internalizing values that shape students' personalities in their daily lives. However, developments in the modern era, marked by social, cultural, and technological changes, demand a renewal in the approach to IRE. Religious education can no longer be delivered in a normative manner and focused solely on cognitive aspects, but needs to be developed into a continuous, contextual, and inclusive educational process in order to respond to students' needs more comprehensively.

Based on the discussion above, sustainable Islamic education requires a transformation of the learning approach that is able to integrate aspects of knowledge, ethical values, spirituality, and social responsibility into students' lives. Such learning enables students to not only understand Islamic teachings theoretically, but also to be able to implement these values in their daily behavior. In this context, integrative programs are one of the strategic approaches that can connect Islamic Religious Education with other subjects and with the realities of students' lives. This integration makes learning more relevant, holistic, and applicable, so that religious values are not understood separately but become part of the overall learning experience of students.

On the other hand, an inclusive approach provides equal participation opportunities for all students regardless of their social and cultural backgrounds or learning needs. Through this approach, PAI learning can take place in a friendly, adaptive, and diversity-respecting atmosphere. The combination of integrative and inclusive approaches in PAI learning in elementary schools has the potential to produce a more transformative and sustainable model of religious education. This model is in line with the spirit of the Merdeka Curriculum and the principles of 21st-century education, which emphasize the importance of humanization, contextualization, and personalization of learning in shaping a generation with noble character and high social awareness.

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