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# THE EFFECT OF INTEGRATIVE LEARNING BASED ON ISLAMIC VALUES ON THE RELIGIOUS ATTITUDES OF ELEMENTARY SCHOOL STUDENTS

# PENGARUH PEMBELAJARAN INTEGRATIF BERBASIS NILAI-NILAI ISLAM TERHADAP SIKAP KEAGAMAAN SISWA SEKOLAH DASAR

**Silfa Devi Safitri[1], Muhlasin Amrullah[2], Khizanatul Hikmah[3]**

[1,2] Elementary School Teacher Education Study Program, Universitas Muhammadiyah Sidoarjo, Indonesia

[3] Arabic Language Education, Universitas Muhammadiyah Sidoarjo

*E-mail: sicantikcipaa01@gmail.com[1], muhlasin1@umsida.ac.id[2], khizanah.hikmah@umsida.ac.id [3]*

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**Abstrak**

*Penelitian ini bertujuan untuk mengetahui pengaruh pembelajaran integratif berbasis nilai-nilai Islam terhadap sikap keagamaan siswa sekolah dasar pada mata pelajaran Ilmu Pengetahuan Sosial (IPS). Penelitian ini menggunakan pendekatan kuantitatif dengan metode a true experimental design. Sampel terdiri dari 60 siswa kelas IV SDN Cemandi kelompok eksperimen dan kontrol. Instrumen yang digunakan berupa tes sikap keagamaan pilihan ganda yang telah divalidasi dan diuji reliabilitasnya. Analisis data dilakukan dengan menggunakan SPSS 26. Hasil uji validitas menunjukkan 24 dari 30 butir soal valid ($r \geqslant 0{,}361$) dan reliabel ($\alpha = 0{,}935$). Data berdistribusi normal dan homogen. Hasil uji-t independen menunjukkan perbedaan yang signifikan antara skor post-test kelompok eksperimen (mean = 88,23) dan kelompok kontrol (mean = 82,83) dengan $p = 0{,}041$. Uji-t berpasangan juga menunjukkan peningkatan yang signifikan pada kelompok eksperimen antara skor pre-test (mean = 62,73) dan post-test (mean = 88,23) dengan $p = 0{,}000$. Hasil ini menunjukkan bahwa pembelajaran integratif berbasis nilai-nilai Islam berpengaruh signifikan terhadap peningkatan sikap keagamaan siswa.*

**Abstract**

*This study aims to determine the effect of integrative learning based on Islamic values on the religious attitudes of elementary school students in Social Studies (IPS). This study uses a quantitative approach with a true experimental design method. The sample consisted of 60 fourth-grade students of SDN Cemandi, the experimental and control groups. The instrument used was a multiple-choice religious attitude test that had been validated and tested for reliability. Data analysis was carried out using SPSS 26. The results of the validity test showed that 24 of the 30 items were valid ($r \geq 0.361$) and reliable ($\alpha = 0.935$). The data were normally distributed and homogeneous. The results of the independent t-test showed a significant difference between the post-test scores of the experimental group (mean = 88.23) and the control group (mean = 82.83) with $p = 0.041$. The paired t-test also showed a significant increase in the experimental group between pre-test scores (mean = 62.73) and post-test scores (mean = 88.23) with $p = 0.000$. These results indicate that integrative learning based on Islamic values has a significant effect on improving students' religious attitudes.*

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Volume 4 Nomor 4 October 2025, Hlm. 625-638

## INTRODUCTION

Education is a driving force in everyone's life that dominates physical, mental, social, and moral development. The existence of humans today is influenced by past education, and the existence of humans in the future is influenced by education today. Education is always regarded as the most fundamental tool for building human civilization (Apriani et al., 2015). Education, as an integral part of life, is constantly evolving in response to various phenomena that are always developing, alongside the growth of culture in various aspects of human life (Hidayat, 2021).

Education is the most important thing for creating a learning environment in our lives, as every human being has the right to receive education and hopes that it will always strive to develop. Education not only equips individuals with knowledge, skills, and high-quality human resources (Silaban, 2024). Education provides guidance or support to develop physical and mental potential, and helps students become more mature so that they can achieve their goals and solve problems in life independently (Rahmat Hidayat & Abdillah, 2019). (Mahmudah & Hidayat, 2022) Education plays an important role in human life, especially for the younger generation.

Education is very important because it improves the quality of human resources (HR) and creates a better generation (Sulaiman et al., 2018). Given the importance of the role of education, it is necessary to improve the quality of education. One way to improve the quality of education is to improve the learning process in schools. As a formal educational institution, schools are not only places for acquiring knowledge but also for character development, moral values, and attitudes (Prayuda, Ginting, et al., 2023). Facilitating the learning process for students and ensuring continuous quality education will certainly involve students in active learning and guide the formation of values that are necessary in life (Silaban, 2024). Efforts to provide quality education must be based on the curriculum, which is an essential component that serves as the foundation for the learning process (Batubara & Davala, 2023). (Nurhayati & Langlang Handayani, 2020) The role of the educational curriculum is so crucial and fundamental that it cannot be separated. The curriculum is the “soul” of education and must be evaluated cyclically to keep pace with the current developments in science and technology (Suryaman, 2020 states that the curriculum itself holds a central position in the educational process).

The curriculum is a place for all educational provisions organized by schools or the government (Santika et al., 2019). With the modern world of education developing rapidly (Kusumaningpuri, 2024), it is important to consider the cultural conditions of the country to create an optimal performance process. The failure of education to shape character and nationhood is caused by various factors. This is because education consists of many components, including teachers, students, curriculum, facilities, government initiatives, and efforts to advance national education (Ariandy 2019).

Learning is a process that must be undertaken by everyone, including children, adolescents, and adults, in order to become smarter or more skilled in any field (Yusnaldi, 2019). Learning activities are characterized by interactions between individuals and their environment to gain experience and change, and cognitive change is recognized as the difference between not knowing and knowing. On the other hand, education cannot be separated from human life (Siregar, 2019). Learning is the process of preparing an environment where children can learn to achieve behavioral change. And learning materials are developed based on the core curriculum (Hasibuan, 2022). (Nasution & Salminawati, 2024) This curriculum is Merdeka Belajar, a new policy proposed by Nadiem Anwar Makarim, the Minister of Education and Culture of the Republic of Indonesia in the Indonesian cabinet. Its aim is to create a peaceful learning environment for both students and educators. Low

Jurnal
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understanding among Indonesian children of basic reading and the application of fundamental mathematical concepts (Nadiem Makarim, the concept of independent thinking in Merdeka Belajar is revealed). The scope of the requirements for independence in the concept of freedom in learning is an effort to achieve the objectives of learning methods, materials, and evaluation (Izza & Falah, 2020).

In the current curriculum, independent learning is only one option in global education and the Ministry of Education, Culture, Sports, Science, and Technology initially promoted independent learning as the national curriculum. This curriculum needs to be used or implemented in all schools (Rahmadhani et al., 2022). (Windayanti et al., 2023) The previous research used as a literature review is Dewi Sopianti (2023). Saprudi (2021), Suwandewi (2021), Kamal (2021) this research describes the implementation of differentiated learning in different subjects. The difference between this study and the previous ones lies in the focus on integrative learning based on Islamic values toward students' religious attitudes. Character education can equip students with the ability to apply and enhance their knowledge, internalize, and explore character values in noble ethics, and individualize them, thereby manifesting in daily actions. These religious values are eternal and absolute, arising from human faith.

A student's personality can lead to complete self-acceptance (Rika Widianita, 2023). Character education faces increasingly complex and serious challenges. (Verdinandus Lelu Ngongo, Taufiq Hidayat, 2019) Character education, which essentially aims to instill positive values, integrity, and personal morality, is currently gaining unprecedented momentum. According to Mustika and Dafit (2019), this personality is shaped by how we perceive, behave, and act in our interactions in daily life. Based on the results of previous research, Inayah Nurul Fajriati and Endin Bahruddin stated that there is an influence between Islamic religious education and the character formation of students (Inayah Nurul Fajriati & Endin Bahruddin, 2021). (Nurhayati & Langlang Handayani, 2020).

According to Gantini Herlina and Fauziati Endang (2021), research findings show that the characters formed are religious, disciplined, responsible, tolerant, respectful and polite, patriotic, national spirit, honesty, concern for the environment and society. As a result, the success of character development is fully supported by the environment and teachers who serve as models for students, where the primary role of teachers is not only to teach knowledge but also to instill life values (Inayatul, 2024). Meanwhile, the difference in the research I conducted is that it aims to uphold positive values that arise from the faith held by an individual or student.

The integrative learning model is another approach that educators can use to fulfill their curriculum. Several studies highlight the importance of incorporating Islamic values into science education in elementary schools with the aim of educating students to be loyal and religious (Muspiroh, 2016; Pratiwi & Rohman, 2022; Ramadhani et al., 2020). Additionally, the integration of Islamic values is also evident in the pedagogy of mathematics, physics, social studies, and Indonesian language (Husna et al., 2020; Ihsani et al., 2020; Maya Nurjanah, 2022; Utami & Muqowim, 2020; Yustinaningrum et al., 2020). Research shows that incorporating Islamic values into education improves students' learning outcomes, strengthens character, and helps instill spiritual values in students (Husna et al., 2020; Ihsani et al., 2020; Zannah, 2020). Furthermore, the integration of Islamic values serves as a solution for adapting the curriculum to rapid changes and dynamics, while also fostering individuals of noble character who apply knowledge and skills in harmony with Islamic teachings (Ikhsani et al., 2020; Sugiyono & Iskandar, 2021).

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Jurnal Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638

Some studies also highlight the importance of integrating Islamic values using a scientific approach in mathematics education and integrating values of faith into scientific subjects to enhance discipline (Supriatna & Asmahasanah, 2019; Yustinaningrum et al., 2020). In the context of Islamic education, the integration of Islamic values can be found in the development of student workbooks, scientific technology, and biological testing tools, with the aim of enhancing students' discipline and conceptual mastery. This can be seen in the development of biological testing tools. Critical thinking skills are integrated with Islamic values (Adawiyah & Kartika, 2021; Supriatna & Asmahasanah, 2019; Wulandari et al., 2019).

Furthermore, in relation to this statement, it is very important to combine and integrate Islamic values with the aim of developing the character of students who have good morals both within themselves and in their environment(Weran et al., 2021). In addition to science and social studies, other subjects with an Islamic focus can also be integrated, such as those included in the independent curriculum, for example Indonesian Language, Civic Education, Mathematics, etc. (Masyhudi et al., 2020). As stated by Abdurrahman (2020), the main objective of this integration is to provide a comprehensive system where students not only acquire academic knowledge but also obtain moral and ethical values in line with Islamic teachings. Several studies highlight the importance of integrating Islamic values using a scientific approach in mathematics education and integrating religious values into scientific subjects to improve discipline (Supriatna & Asmahasanah, 2019; Yustinaningrum et al., 2020). (Weran et al., 2021) The difference between my research and previous studies is also very important for integrating Islamic values into education and science subjects to improve students' understanding of religious attitudes.

Found that incorporating the curriculum into learning integrated with Islamic educational values in elementary schools, particularly in improving students' religious attitudes, is beneficial. Teachers must be able to integrate this material and implement it into their teaching (Ramadhan & Santosa, 2023). The difference in my research lies in the use of the Merdeka Curriculum with the subject of Islamic Studies, which has benefits when integrated to enhance and apply religious attitudes among students. This approach enables educators to provide a deeper understanding and examples of religious attitudes to students in their daily lives.

In line with Akbar's dissertation research (2021), he discussed the integration of Islamic educational values into a separate curriculum with the theme of Islamic religious education and ethics, as well as the implementation of integration with these subjects supported by supporting activities (Ramadhan & Santosa, 2023). The Merdeka Curriculum combines science and social studies subjects to form the Institute of Natural Sciences and Social Sciences (IPAS). This is done to motivate students to engage in environmental management and social management simultaneously (Rosiyani et al., 2024). Previous studies used as literature reviews include Dewi Sopianti (2023), Saprudi (2021), Suwandewi (2021), and Kamal (2021).

Integrating Science and Social Studies as a learning solution to enhance literacy and numeracy skills. In terms of content, IPAS is closely related to the relationship between humans and nature. Science and social studies education should be contextualized within the natural and environmental conditions of students (Rohman et al., 2023). (Septiana, 2023) One of the crucial changes in the Merdeka curriculum is the integration of Natural Sciences (IPA) and Social Sciences (IPS) into IPAS (IPA & Social Sciences) with the aim of adopting a more integrated learning approach (Agustina et al., 2022).

Previous research has shown that a school environment that supports and promotes values of trust can have a positive impact on students' moral and spiritual development (Naila H et al., 2024). My research explains that the environment within educational institutions can provide support to

Jurnal
Kiprah Pendidikan
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ISSN 2810-0443 (print) | 2827-8909 (online)
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students to motivate themselves independently and result in an increase in students' religious attitudes, both in learning and outside the school environment, thereby encouraging students' behavior, attitudes, or character in solving problems and issues that arise.

Based on direct observations by researchers at SDN Cemandi Sedati on December 5, 2024, it was found that fourth-grade students at the school still had religious attitudes, which were relatively low. The low level of religious attitudes was due to a lack of knowledge, guidance, and supervision from teachers and parents, as well as a lack of confidence among students in applying these attitudes in their daily lives. The aforementioned issues present an opportunity for researchers to explore further information on how to address students' religious attitudes through integrative learning based on Islamic values, supported by the IPS subject, Chapter 6 “My Indonesia is Rich in Culture,” which covers the benefits of diversity and the preservation of cultural diversity.

This study can provide students with experience in approaching and assessing the extent of their knowledge regarding the integration of Islamic values in science education, which can influence students' religious attitudes and character development, as well as provide evidence of the effectiveness of enriching students' or individuals' understanding of religion and culture by respecting and creating an atmosphere of mutual respect for each other's characters. It can also provide useful data for policymakers in the field of teacher-parent education, as well as the surrounding community, in developing better learning models to improve character quality in elementary school education.

## METHOD

This study uses a quantitative approach, which is an approach that aims to test theories and hypotheses through the collection of numerical data that can be analyzed statistically. The quantitative approach was chosen because it allows researchers to objectively measure the relationship between the independent variable, namely Islamic values-based integrative learning, and the dependent variable, namely the religious attitudes of elementary school students.

This type of research is a True Experimental Design, which is the highest form of experimental design because it allows for complete control over external variables that may influence the results of the study. This study specifically uses a pretest-posttest control group design. In this design, there are two randomly selected groups: an experimental group that receives treatment and a control group that does not receive treatment. Both groups are given a pretest and a posttest to determine whether there are significant differences before and after treatment.

According to Sugiyono (2021), experimental research is a research method used to find the effect of a particular treatment on other variables under carefully controlled conditions. The pretest-posttest control group design allows researchers to compare the results of changes that occur in both groups and conclude whether the treatment given has a significant effect on the dependent variable. Schematically, this research design is described as follows:

| | | |
|---|---|---|
| RO1 | X | RO2 |
| RO3 | | RO4 |

Figure 1.1 Pretest Posttest Control Group

**Explanation:**
R = Random selection of research subjects
O1 = Pretest
X = Treatment in the form of integrative learning based on Islamic values

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Jurnal Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638

O2 = Posttest explanation
R = The experimental group and control group were selected randomly

As illustrated in Figure 2, the effect of the treatment in this study was calculated using the formula:

The treatment referred to is the application of integrative learning based on Islamic values in social studies or IPAS subjects, while the control group uses conventional learning without the integration of Islamic values. If the posttest results show a significant improvement in the experimental group compared to the control group, it can be concluded that integrative learning based on Islamic values is effective in improving the religious attitudes of elementary school students. In this study, there are two types of interrelated variables, namely independent variables and dependent variables.

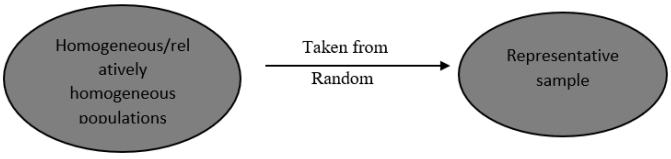
The independent variable (X) in this study is Islamic values-based integrative learning, which is the treatment given to the experimental group to see its effect on changes in student attitudes. Meanwhile, the dependent variable (Y) is the religious attitudes of elementary school students, which is the aspect measured to determine the impact of implementing this learning method. According to Sugiyono (2021:57), an independent variable is a variable that influences or causes the emergence of another variable, while a dependent variable is a variable that is influenced or becomes the result of the presence of an independent variable. Thus, in the context of this study, it is expected that students' religious attitudes will change as a result of the treatment in the form of integrative learning that incorporates Islamic values.

| Number | Class | Number Of Student | Information |
|---|---|---|---|
| 1. | 4A | 30 People | Experiment |
| 2. | 4B | 30 People | Control |

The subjects in this study were students in grades IV-A and IV-B at SDN Cemandi Sedati, each consisting of 30 students. The two classes were randomly selected to be designated as the experimental group and the control group. The sampling technique used was probability sampling, which is a sampling technique that gives every individual in the population an equal chance of being selected as a sample. The type of sampling used was simple random sampling.

According to Sugiyono (2021:134), random sampling is a technique of taking samples randomly without considering strata in the population. In practice, the selection was made through a lottery method based on a list of students' names who took the IPAS subject. With this technique, each student had an equal chance of being selected as a sample member, so the research results were expected to have a high level of generalization to the population. The population in this study was all fourth-grade students who took IPAS at SDN Cemandi Sedati, with a total of 60 students.

The Research Sample Can Be Seen In Figure1.2, Random Sampling Technique.




Data collection techniques in this study were carried out using several instruments. The first instrument was a pretest and posttest used to measure changes in students' religious attitudes before and after treatment. This test consists of 20–30 multiple-choice questions based on indicators of Islamic values in the context of social studies lessons. The second instrument is a teaching module used as a guide for teachers in implementing value-based integrated learning for the experimental

Jurnal
Kiprah Pendidikan
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group. The research procedure was carried out systematically through five main stages. The first stage was preparation, which included initial field observations, the development of research instruments, and the random selection of research samples. The second stage was the administration of a pretest to all research subjects, both the experimental and control groups, to determine the students' religious attitudes before the treatment was given.

The third stage is the administration of the treatment, where the experimental group receives integrative learning based on Islamic values, while the control group receives conventional learning without the integration of Islamic values. The fourth stage is the administration of a post-test to measure changes in students' religious attitudes after the treatment. The final stage is the processing of research data using SPSS software version 26. Data analysis is carried out in several stages. First, a normality and homogeneity test was conducted using the One Sample Kolmogorov-Smirnov Test to ensure that the data obtained had a normal distribution and was homogeneous. The hypothesis for the normality test consisted of $H_0$, which stated that the data was normally distributed, and $H_1$, which stated that the data was not normally distributed. Next, a validity test was conducted on the research instrument using construct validity. This test was conducted by consulting experts to ensure that each item truly measured religious attitudes and not other aspects. Reliability testing was also conducted to measure the consistency of the instrument using the test-retest technique, which involved retesting the instrument at two different times and calculating the correlation coefficient between the first and second test results.

The instrument is considered reliable if it has a positive and significant correlation coefficient. To test the research hypothesis, two types of parametric statistical tests were used. The first test was the Paired Sample t-Test, which was used to determine significant differences between pretest and posttest scores within one group (either experimental or control). The second test is the Independent Sample t-Test, which is used to determine whether there is a significant difference between the experimental group and the control group after the treatment is administered. The decision-making criterion uses a significance level (α) of 0.05. If the p-value is greater than 0.05, $H_0$ is accepted, meaning there is no significant difference. However, if the p-value is less than 0.05, $H_0$ is rejected and $H_1$ is accepted, meaning that there is a significant difference between the experimental and control groups. Data processing was performed using SPSS software version 26. This software facilitates the statistical analysis process, from calculating the mean, median, mode, and standard deviation to conducting hypothesis testing using various relevant statistical techniques. The use of SPSS not only speeds up the data analysis process but also improves the accuracy of the data processing results, enabling the conclusions drawn to be interpreted scientifically and academically accountable.

## RESULTSAND DISCUSSION

### Validity Test

Validity testing in this study was conducted to determine the extent to which the items in the instrument were able to measure the intended construct, namely the religious attitudes of elementary school students. The technique used was Pearson Product Moment correlation between the score of each item and the total score, by comparing the calculated r value with the table r value. Based on the number of respondents in this study, the table r value obtained was 0.361 at a significance level of 5% ($\alpha = 0.05$). The validity test results are shown in the following table:

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Jurnal Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638

Table 1. Validity Test Results

| Table of Validity Test Results | | | |
|---|---|---|---|
| Number of Questions | r calculation | r table | Conclusion |
| Question 1 | .674** | 0,361 | Valid |
| Question 3 | .556** | 0,361 | Valid |
| Question 4 | .456* | 0,361 | Valid |
| Question 5 | .461* | 0,361 | Valid |
| Question 7 | .544** | 0,361 | Valid |
| Question 8 | .513** | 0,361 | Valid |
| Question 11 | .525** | 0,361 | Valid |
| Question 13 | .736** | 0,361 | Valid |
| Question 14 | .611** | 0,361 | Valid |
| Question 15 | .688** | 0,361 | Valid |
| Question 17 | .381* | 0,361 | Valid |
| Question 18 | .651** | 0,361 | Valid |
| Question 19 | .689** | 0,361 | Valid |
| Question 20 | .638** | 0,361 | Valid |
| Question 21 | .807** | 0,361 | Valid |
| Question 22 | .862** | 0,361 | Valid |
| Question 23 | .836** | 0,361 | Valid |
| Question 24 | .890** | 0,361 | Valid |
| Question 25 | .674** | 0,361 | Valid |
| Question 26 | .697** | 0,361 | Valid |
| Question 27 | .477** | 0,361 | Valid |
| Question 28 | .367* | 0,361 | Valid |
| Question 29 | .645** | 0,361 | Valid |
| Question 30 | .760** | 0,361 | Valid |

Source: SPSS data output processed by researcher, 2025

Of the 30 items included in the instrument, the results show that 24 items are considered valid because the calculated r value ⩾ the table r value. These items include questions numbered: 1, 3, 4, 5, 7, 8, 11, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, and 30. The highest correlation coefficient is found in Item 24 with calculated r = 0.890, which indicates a very high level of validity and a strong contribution to the construct of religious attitudes. Meanwhile, the item with the lowest correlation but still valid is Item 28 with calculated r = 0.367, which slightly exceeds the minimum validity threshold (table r = 0.361). This study used items categorized as medium and young according to elementary school student standards.

**Reliability Test**

Reliability testing is conducted to determine whether the items in an instrument can provide consistent results when used in repeated measurements of the same construct. The results of the reliability test are shown in the following table:

Jurnal
Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638
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Table 2. Reliability Test Results

| Statistic | Value |
|---|---|
| Cronbach's Alpha | 0.935 |
| number of grains | 24 |

Source: SPSS data output processed by researchers, 2025

The reliability test in this study was conducted on 24 items that had previously been validated through a validity test. The test was conducted using Cronbach's Alpha method, which is the most commonly used technique for testing the reliability of Likert scale instruments. The Cronbach's Alpha value obtained was 0.935, which falls into the highly reliable category, indicating that all items in the instrument have a very strong level of internal consistency. This means that students' responses to each statement show a consistent and coherent pattern with the overall construct of religious attitudes being measured, reinforcing the finding that the improvement in students' religious attitudes is the result of systematic and measurable instructional interventions.

**Normality Test**

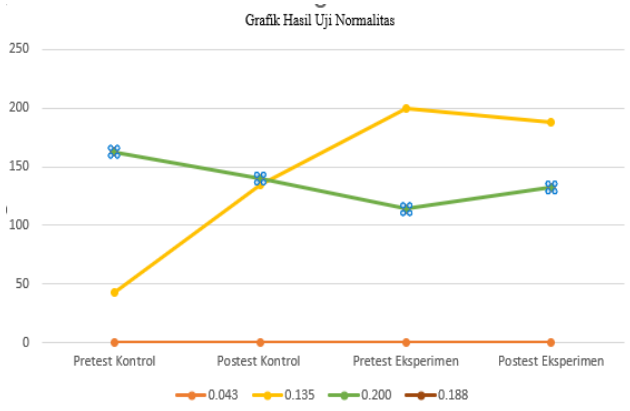
A normality test was conducted in this study to determine whether the pretest and posttest data in the control and experimental groups were normally distributed. This test was conducted using the SPSS program using two methods, namely the Kolmogorov-Smirnov and Shapiro-Wilk. If the significance value (Sig.) > 0.05, the data is considered normally distributed; conversely, if the Sig. value < 0.05, the data is not normally distributed. The results of the normality test are shown in the following table:

Table 3. Normality Test Results

**Test of Normality**

| | **Kolmogorov-Smirnov[a]** | **Shapiro-Wilk** |
|---|---|---|
| | Sig. | Sig. |
| Pre-test Control | 0.043 | 0.071 |
| Post-test Control | 0.135 | 0.180 |
| Pre-test Experiment | 0.200 | 0.705 |
| Post-test Experiment | 0.188 | 0.126 |

Source: SPSS data output processed by researchers, 2025




The results of the Kolmogorov-Smirnov test show that the pretest data in the control group has a significance value of 0.043 (> 0.05), indicating a normal distribution. The same applies to the

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Jurnal Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638

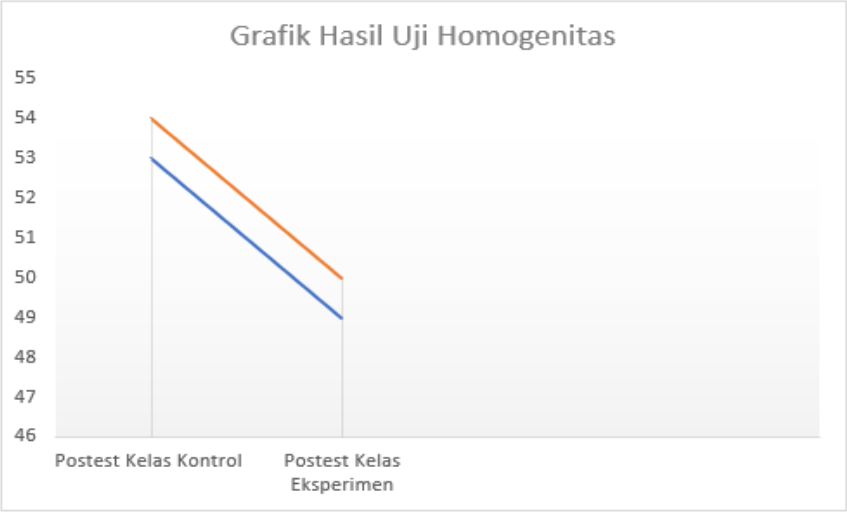
pretest data in the experimental group, which has a significance value of 0.135 (> 0.05), indicating a normal distribution. Meanwhile, the posttest data for the control group showed a significance value of 0.200 (> 0.05), and the posttest data for the experimental group showed a significance value of 0.188 (> 0.05), both of which met the assumption of normality. Thus, the results of the normality test using the Kolmogorov-Smirnov and Shapiro-Wilk tests indicate that the data from all groups analyzed are normally distributed. This means that the normality assumption is met.

**Homogeneity Test**

The homogeneity test was conducted to determine whether the data variance between the control and experimental groups was homogeneous (equal). The homogeneity test was conducted using the Levenes Test method through the SPSS program. If the significance value (Sig.) > 0.05, then the data has a homogeneous variance. If the significance value (Sig.) < 0.05, then the data has a non-homogeneous variance. The results of the homogeneity test are shown in the following table:Table 4. Results of the Homogeneity Test

| Levene Statistic | df1 | df2 | Sig. |
|---|---|---|---|
| 3.913 | 1 | 58 | 0.053 |
| 4.044 | 1 | 58 | 0.049 |
| 4.044 | 1 | 52.072 | 0.050 |
| 3.868 | 1 | 58 | 0.054 |

Source: SPSS data output processed by researchers, 2025




The significance value of the Levene test is above 0.05. The homogeneity test using Levene's Test for Equality of Variances shows that the significance value (p > 0.05) is between 0.053 and 0.054. This indicates that the variance between the control group and the experimental group is homogeneous, thus fulfilling the assumption of homogeneity. These results indicate that the assumption of homogeneity has been met, so that subsequent statistical analysis techniques, such as the t-test (if the assumption of normality is also met), can be performed validly and reliably. This homogeneity of variances supports the equality of initial conditions between groups before treatment, making comparisons of results between groups clearer.

**Uji Independent T-Test**

Jurnal
Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638
ISSN 2810-0443 (print) | 2827-8909 (online)
https://doi.org/10.33578/kpd.v4i4.p625-638

The Independent Samples T-Test was used to determine whether there was a difference in posttest results between the experimental class and the control class after being given treatment. Based on the analysis results, the average posttest score of students in the experimental class was 88.23 with a standard deviation of 7.91, while the average posttest score of students in the control class was 82.83 with a standard deviation of 11.72. Thus, there is a difference in the average score of 5.4 points between the two groups, with the experimental group having a higher score than the control group. The results of the Independent T-Test are presented in the following table:

Table 5. Results of the Independent T-Test

| Group | N | Mean | STD | t | df | Sig.(2-tailed) | Mean Difference | Description |
|---|---|---|---|---|---|---|---|---|
| Control Class | 30 | 82.83 | 11.721 | -2.091 | 58 | 0.041 | -5.400 | **Significant** |
| Experimental Class | 30 | 88.23 | 7.912 | -2.091 | 50.884 | 0.041 | -5400 | **Significant** |

Source: SPSS data output processed by researchers, 2025

The test results show that the calculated t-value = -2.091 with degrees of freedom (df) = 58, and a significance value (Sig. 2-tailed) of 0.041. Since the significance value is smaller than the predetermined significance threshold (α = 0.05), it can be concluded that there is a statistically significant difference between the posttest results of students in the control class and the experimental class. This means that the treatment given to the experimental class, namely the use of an integrative learning model based on Islamic values, has a significant effect on improving students' religious attitudes compared to the control class, which did not receive such treatment.

**Uji Paired T-Test**

The Paired Samples t-Test was used to measure the effectiveness of the treatment by comparing the pretest and posttest scores within one group, namely the experimental class. The results of the Paired T-Test are shown in the following table:

Table 4. Paired Test Results

| Statistics | Pretest | Posttest | Selisih (Post-pre) | t | df | Sig. (2-tailed) | Description |
|---|---|---|---|---|---|---|---|
| Mean Value | 62.73 | 88.23 | -17.168 | -9.135 | 29 | **0.000** | **Significant** |

Source: SPSS output data processed by the researcher, 2025

The results of the Paired T-Test based on the pretest average score were 62.73, while the posttest average score increased to 88.23. Thus, there was an increase of 17.168 points. This difference indicates a significant increase in students' religious attitudes after being given treatment through integrative learning based on Islamic values. statistical test yielding a t-value of -7.863 with degrees of freedom (df) = 29 and significance value (Sig. 2-tailed) = 0.000. Since the significance value is much smaller than 0.05 (0.000 < 0.05), it can be concluded that the increase between the pretest and posttest values is statistically significant. This means that there is a real change that is not due to chance, but rather to the actual effect of the educational intervention provided.

This study aims to determine the effect of integrative learning based on Islamic values on the religious attitudes of elementary school students. Based on statistical test results, it was found that there was a difference in learning outcomes between the experimental group and the control group,

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Jurnal Kiprah Pendidikan
Volume 4 Nomor 4 October 2025, Hlm. 625-638

particularly in terms of religious attitudes. This study found that the influence of integrated learning based on Islamic values on students' religious attitudes is appropriate to use and can be used as a solution to existing problems in elementary school education, as religious and social attitudes in the school environment are still relatively low. The difference between the two groups studied was that the experimental group received treatment through the implementation of learning about Islamic values using video media, pretest-postest during the learning process. The learning process for the control group did not receive the same treatment as the experimental group. At the beginning of the learning process, the teacher administered a pretest, and at the end of the learning process, the teacher administered a posttest. Rahmawati et al. (2023) emphasize the importance of strengthening character and values in daily life through the Merdeka Curriculum, which is integrated into all learning activities

Supporting results from observations at SDN Cemandi Sedati Observations at SDN Cemandi Sedati show that before the intervention, students' religious attitudes still needed improvement, and the situation reflected the importance of strengthening the integration of religious values in the learning process. The role of teachers is highly strategic, not only as conveyors of material but also as role models in instilling religious values such as discipline, courtesy, honesty, and responsibility through their daily attitudes and behaviors in the classroom. The treatment of religious attitudes is supported by the school environment through a culture of greetings, policies integrating Islamic values into cross-curricular learning, including Social Studies, and the use of interactive learning media such as videos, presentations, and digital media. Teachers serve as models of religious attitudes through their exemplary behavior. The improvement in students' religious attitudes is reflected in their discipline in praying and studying, their wisdom in discussions, mutual respect, and their ability to work together in daily life. As stated by Weran et al (2021), the integration of Islamic values into general subjects such as science and social studies can shape students' spiritual and social awareness in a sustainable manner. It is important for teachers to guide students in developing religious and social attitudes while adopting a learning approach focused on academic achievement, yet considering students' overall outcomes.

Research shows that an integrative approach based on Islamic values promotes more comprehensive character building because the material taught is closely related to the daily lives of students. As stated by Windayanti et al. (2021), the success of the implementation of the Merdeka Curriculum is largely determined by the creativity and readiness of teachers in connecting lesson material with religious values. Teachers are not only tasked with imparting knowledge but also serve as models in shaping religious behavior. A supportive learning environment, both at school and at home, along with religious activities in the community, creates a harmonious educational ecosystem that supports the sustained strengthening of religious attitudes among fourth-grade elementary school students.

Through statistical tests, both independent t-tests and paired t-tests, which showed significant differences in the mean pretest and posttest scores between the experimental and control groups. Integrative learning that links social studies material with Islamic values such as honesty, responsibility, cooperation, and tolerance has been proven to be able to shape students' religious attitudes in a more profound and meaningful way. The learning process, accompanied by the use of video media and teacher role modeling, plays a crucial role in internalizing these values into students' behavior. Integrated learning based on Islamic values is worthy of being considered a strategic alternative in enhancing students' religious attitudes, particularly in social studies, which is closely tied to social and cultural life. This study reinforces previous findings that integrating religious values into thematic learning can effectively shape students' character and social skills.

Jurnal
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## CONCLUSION AND RECOMMENDATIONS

This study shows that integrative learning based on Islamic values can significantly improve the religious attitudes of elementary school students. Integrative learning based on Islamic values has been proven to encourage students' cognitive, affective, and psychomotor domains as a whole. Values such as honesty, responsibility, empathy, tolerance, and cooperation have been successfully internalized in students' behavior through a contextual learning approach, the use of digital media (videos), and teachers' exemplary behavior during the learning process. In line with the spirit of the Merdeka Curriculum, which provides ample space for teachers to develop meaningful learning innovations, the integration of Islamic values in social studies learning has become a strategic and relevant approach in shaping a generation that is religious, virtuous, and socially and culturally aware. This study reinforces previous literature stating that the integration of Islamic values in thematic learning has a positive contribution in shaping students' religious and social character. Teacher role modeling, school environment support, and the use of contextual learning media further strengthen the effectiveness of this strategy in shaping students' religious character in a holistic and meaningful way.

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