Integration of Faith Values and Science Literacy: Strengthening Elementary Education in Madrasah for a Just and Sustainable Future

Fina Wardani[1], Siti Khodijah Nurul Aula[2]
[1]Da'wa and Communcation Faculty UIN Sunan Ampel Surabaya, Jl. A.Yani no.117 Surabaya, Jawa Timur 60237, Indonesia
[2]Ushuluddin and Islamic Thought UIN Sunan Kalijaga Yogyakarta, Jl. Marsda Adi Sucipto No.1, Yogyakarta 55281

Corresponding author
[1]fina.wardani@uinsa.ac.id, [2]siti.aula@uin-suka.ac.id

Abstract: Madrasah education in Indonesia holds strategic potential to nurture a generation that is firmly grounded in faith while also equipped to face global challenges. However, the enduring dualism between religious knowledge and science continues to hinder the holistic development of learners. This conceptual literature study aims to analyze the theoretical frameworks, pedagogical models, and contemporary practices of integrating faith-based values with scientific literacy in Madrasah Ibtidaiyah. Grounded in transformative education theory and the epistemology of the unity of knowledge, this research synthesizes academic discourse from journals published between 2019 and 2024 and analyzes it in relation to KMA No. 184 of 2019 and KMA No. 374 of 2022. The analysis identifies two central themes: (1) epistemological reconstruction to bridge revelation and scientific inquiry; and (2) integrative curriculum design. This study addresses the gap by critically examining the conceptual foundations and policy directions for integrating faith and science in Madrasah Ibtidaiyah. Using a qualitative library research design, this study employs a twofold analytical approach. First, it conducts a conceptual analysis of the theory of interconnected knowledge (tauhid) and transformative education. Second, it performs a critical policy analysis of the national madrasah curriculum (KMA 183 and KMA 347) and related pedagogical documents to evaluate their alignment with these conceptual aspirations. The findings propose a robust conceptual framework for integration based on three pillars: (1) a thematic-curricular pillar that operationalizes the relationship between Qur'anic verses (ayat al-qur'aniyyah) and natural phenomena (ayat al-kauniyyah) within instructional design; (2) a pedagogy-competency pillar outlining principles for developing teacher capacity in integrative teaching; and (3) an action-oriented praxis pillar that connects integrated learning to social justice and environmental stewardship. This study concludes that madrasahs possess a unique epistemological advantage for holistic education. To realize this potential, curriculum policy must be strengthened with explicit, practical models that translate the vision of faith-science integration into actionable guidance for teachers. This research contributes a conceptual framework and policy recommendations to advance madrasah education toward its mission of nurturing Indonesia's young generation.

Keywords: faith-science Integration, madrasah curriculum policy, transformative education.

Introduction

Today's complex world with sustainability, technology disruption and persistent social inequalities requires a new educational paradigm beyond knowledge transmission. Facing these challenges, there is an increasing agreement that education should not only equip students with knowledge and skills in science and technology, but also develop robust ethical frameworks and global awareness. This mandate finds strong rhetoric in international education agendas, like UNESCO's Education for Sustainable Development (ESD) demand for the learning that enables people to act with respect for environmental integrity, economic viability and a just society.Within this context, faith-based education systems worldwide are being re-examined for their unique potential to offer value-laden, holistic learning experiences that

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address both the cognitive and moral dimensions of these challenges.[1]

In Indonesia, the world's most populous Muslim-majority country, madrasahs play a vital role as key educational institutions that blend faith, knowledge, and social change. Historically and philosophically, the madrasah system is built on the concept of "tawhid," which means the Oneness of God. This idea highlights the harmony between religious teachings and rational, scientific knowledge. This foundation shows that madrasahs are naturally suited to help students become both spiritually strong and scientifically informed—exactly the kind of citizens needed to deal with major global challenges. The national education policy supports this goal, requiring madrasahs to educate students who are faithful, morally upright, and have a strong grasp of scientific knowledge.[2] However, a significant chasm persists between this integrative ideal and the operational reality of many madrasahs. Empirical studies and critical scholarship consistently highlight a stubborn dichotomy in the curriculum, where subjects like Islamic Theology (Aqidah) and Jurisprudence (Fiqh) are taught in isolation from the Natural Sciences (IPA). This fragmentation creates a pedagogical disconnect, preventing students from perceiving the natural world (ayat al-kauniyyah) as a domain imbued with spiritual significance and ethical imperatives derived from the Qur'anic revelation (ayat al-qur'aniyyah).[3] The consequence, as noted by educational researchers, is a compartmentalized mindset that weakens the ability to apply Islamic values, such as stewardship (khalifah) and trust (amanah), to scientific and socio-environmental issues.

The urgency of resolving this dichotomy is further amplified at the elementary education level. Madrasah Ibtidaiyah (Islamic Elementary School) serves students at a critical developmental stage where worldviews, values, and attitudes toward knowledge are being formed. An integrated approach at this foundational level is essential to prevent the entrenchment of a dualistic mindset that separates religious life from scientific inquiry.[4] Effectively integrating faith values with science literacy in MI is therefore not merely a pedagogical enhancement but a moral and epistemological imperative, crucial for cultivating a generation capable of pursuing sustainability and social justice from an authentically Islamic perspective.

Current scholarship on this issue can be broadly categorized into three strands. The first consists of robust philosophical and theoretical expositions on the integration of knowledge, drawing from the works of classical and contemporary Islamic scholars like Al-Attas and Al-Farabi. The second strand involves empirical, case-study-based research that explores specific integration models implemented in individual madrasahs or classrooms. A third, emerging strand focuses on analyzing teacher competencies and challenges in implementing integrative teaching. While these bodies of literature are valuable, a critical gap remains: a systematic analysis of the national policy framework that is supposed to enable this integration in the first place.

This gap is significant. While philosophical works provide the "why" and case studies reveal "what works" in specific locales, the "how" at a systemic level is largely mediated through national curriculum policy. The key research question, therefore, is: To what extent do the current national madrasah curriculum policies provide a coherent and actionable framework for the integration of faith values and science literacy at the elementary level? This study posits that without a supportive and clear policy scaffold, integration efforts will remain ad hoc, dependent on individual teacher initiative, and unable to be scaled effectively across the thousands of madrasahs in Indonesia.

This paper seeks to address this gap by conducting a critical conceptual and policy analysis. It moves beyond specific classroom implementations to investigate the foundational documents that govern teaching and learning in

[1] Klenk, Sauer, and Klenk, "Moral Judgement and Moral Progress : The Problem of Cognitive Control Moral Judgement and Moral Progress : The Problem of Cognitive Control."

[2] Febrini, Topano, and Mustamin, "Measuring the Impact of Islamic Values-Based Scientific Literacy on Scientific Competency of Madrasah Teachers."

[3] Abidin, "Integration of Islam and Science in Interdisciplinary Islamic Studies."

[4] Reviews, "INTEGRATION OF EDUCATION : THE CASE STUDY OF ISLAMIC ELEMENTARY SCHOOLS IN SURAKARTA , INDONESIA."

Madrasah Ibtidaiyah. The primary objective is to dissect the national curriculum policy—specifically KMA 183 (2019)[5] and KMA 347 (2022)[6] on the Kurikulum Merdeka—to evaluate its alignment with the principles of faith-science integration and its potential to guide the development of a generation committed to justice and sustainability.

The analysis will proceed by first establishing a conceptual framework based on the theory of *tawhid* and transformative education. This framework will then be used as a lens to critically examine the policy documents, identifying points of convergence, latent potentials, and critical disjunctures. The ultimate aim is to propose a coherent, policy-relevant model for integration that can inform future curriculum development, teacher training, and educational leadership within the Indonesian madrasah system and offer insights for similar faith-based educational contexts globally.

Materials and Methods

STUDYAREA

This research focuses on a critical analysis of Indonesian national curriculum policy as the primary mechanism for integrating faith values and science literacy in Madrasah Ibtidaiyah. The core area of investigation is a systematic examination of key policy documents, specifically the Minister of Religious Affairs Decrees (KMA) No. 183 of 2019 and No. 347 of 2022 concerning the Independent Curriculum. The analysis will scrutinize how these policies facilitate or hinder integration by mapping the Core Competencies and Learning Outcomes for Islamic Education (PAI) and Natural Sciences (IPA) subjects, identifying potential thematic convergences and structural gaps within the official curricular framework.

The study area is expanded through an exploration of the philosophical-epistemological foundations for integration, primarily through a conceptual analysis of Tawhid (Divine Unity) and Khalifah (Stewardship) principles. This theoretical inquiry aims to construct a robust framework that grounds the practical integration models within classical Islamic epistemology, reconciling revealed knowledge (naqliyah) with rational-empirical knowledge ('aqliyah). Furthermore, the research encompasses an analysis of the implementation ecosystem, reviewing supporting factors such as teacher competency standards, available learning materials, and assessment frameworks necessary for effective operationalization.

Methodologically, the study area spans a vertical and horizontal analysis of the curriculum policy, from national regulations to classroom-level guidance. It is designed to identify critical disjunctures between the integrative vision espoused in policy documents and the practical feasibility of its implementation. The ultimate aim is to diagnose these gaps and generate strategic, evidence-based recommendations for curriculum development that empowers madrasahs to foster a generation equipped to address future sustainability and social justice challenges.madrasah system and offer insights for similar faith-based educational contexts globally.

PROCEDURES

This study employs a qualitative library research approach, utilizing document analysis as the primary method. The main data sources consist of national policy documents, specifically the Minister of Religious Affairs Decrees (KMA) Number 183 of 2019 and Number 347 of 2022 concerning the Madrasah Curriculum, along with supporting documents such as teacher handbooks and curriculum implementation guides. Additional data is gathered from relevant theoretical literature on Islamic epistemology and previous research on integrated education.

The analytical process begins with a systematic examination of the policy documents through content analysis techniques. This involves mapping core competencies and learning outcomes between Islamic Education (PAI) and Natural Science (IPA) subjects, identifying potential integration points, and analyzing gaps in the curriculum structure. The analysis focuses on both horizontal integration across subjects and vertical coherence within the curriculum framework.

[5] Madrasah et al., "KEPUTUSAN MENTERI AGAMA TENTANG."

[6] Jenderal et al., "Tentang Pedoman Implementasi Kurikulum Merdeka Pada Madrasah."

Following the analysis phase, the research proceeds to develop a conceptual framework based on the principles of Tawhid and Khalifah, synthesizing the findings into a proposed integration model. The final stage involves validating the findings through expert consultation and formulating practical recommendations for curriculum development and implementation in Madrasah Ibtidaiyah. The entire process maintains academic rigor through triangulation of data sources and systematic documentation of the analysis.

DATA ANALYSIS

The data analysis follows a systematic qualitative content analysis approach. First, all collected policy documents and curriculum materials are carefully read and categorized. The analysis focuses specifically on identifying and coding key elements related to science literacy competencies and faith values within the curriculum documents. This includes extracting learning objectives, competency standards, and assessment indicators from both science and religious education subjects.

Next, comparative analysis is conducted by creating a mapping matrix to visualize relationships between science competencies and Islamic values. The matrix helps identify: 1) direct correlations where integration naturally occurs, 2) potential connections that require curriculum adaptation, and 3) gaps where no apparent integration exists. This mapping is complemented by thematic analysis to uncover underlying patterns in how both knowledge domains are structured within the curriculum framework.

Finally, the analyzed data is synthesized to develop the integration framework. This involves interpreting the findings through the theoretical lenses of tawhid and transformative education, ensuring that the proposed model remains grounded in both Islamic epistemology and contemporary educational theory. The analysis concludes with rigorous validation through peer review and expert feedback to enhance the credibility and reliability of the findings

Results and Discussion

1. Epistemic–Policy Disparities (Initial Section of Discussion)

In the context of *madrasah ibtidaiyah* (Islamic elementary schools), the epistemic–policy gap becomes even more problematic because primary education serves as the foundational stage in shaping students' early cognitive frameworks. At this developmental phase, children are in Piaget's concrete operational stage, which means that the integration of religious concepts and natural phenomena must be presented through tangible, relatable examples drawn from everyday life.[7] When the curriculum structure fails to provide an explicit bridge between Islamic Education (PAI) and Natural Science (IPA), MI students may begin to perceive religion and science as two unrelated domains from an early age. Such early fragmentation carries long-term implications for the development of both their scientific literacy and their religious literacy.

1.1 Normative Endorsement Based on Tawhid (MI Perspective)

Implementing tawhidic epistemology at the MI level is highly strategic, given that ages 6–12 constitute a formative stage for establishing an elementary worldview. The integration of *ayat kauniyyah* (signs in nature) and *ayat qur'aniyyah* (Qur'anic verses) at this level can be operationalized through thematic and concrete approaches—such as linking natural phenomena (rain, plant growth, the alternation of day and night) with Qur'anic teachings and ethical values. This approach aligns well with the characteristics of *madrasah ibtidaiyah*, which emphasize character formation, a sense of wonder toward Allah's creation, and foundational scientific literacy.

Moreover, alignment with global agendas such as Education for Sustainable Development (ESD) becomes increasingly relevant for MI students, as sustainability education is most effective when introduced through direct experiences, simple observations, and ethical habituation. Thus,

[7] Amin, "THEORIES OF LEARNING COGNITIVISM AND ISLAMIC EDUCATION : IMPLICATIONS OF LEARNING COGNITIVISM."

tawhidic epistemology at the MI level is not merely a metaphysical foundation but also a pedagogical framework that is highly compatible with children's cognitive development.

1.2 Operational Gaps in Curriculum Architecture (MI Perspective)

Within *madrasah ibtidaiyah*, the fragmentation between PAI and IPA competencies manifests more visibly because MI teachers typically teach multiple subjects and rely heavily on practical curriculum design. The absence of explicit integrative examples often results in teachers struggling to design learning activities that connect Islamic concepts with scientific ideas through concrete, developmentally appropriate tasks—such as nature exploration, simple experiments, or environmental observations.

For instance:

- Science competencies related to the water cycle are not connected to Qur'anic verses on creation or values of gratitude in PAI.
- Lessons on personal and environmental hygiene are not meaningfully linked to *fiqh al-thaharah* in an applied manner.

Such gaps prevent integration that should be easily achievable at the MI level, despite the fact that primary education represents a prime developmental window for nurturing a tauhidic awareness that is inherently connected to the natural world.

Discussion of Consequences (MI Perspective)

At the MI level, epistemic fragmentation may lead to long-term consequences. If students learn from an early age that religious knowledge and natural science function in isolation, they may develop a "dual consciousness"—understanding phenomena scientifically in the science classroom while relating them to religion merely through memorization rather than meaningful interpretation. This diminishes the potential of MI as the earliest stage for cultivating an integrated faith–science habit of mind.

Therefore, the proposed three-pillar framework is highly relevant for MI, particularly because this age group is in a critical phase for forming religious identity, early moral reasoning, and a strong sense of scientific curiosity.

2. Three-Pillar Conceptual Framework for Integration (MI Perspective Included)

Pillar 1 – Thematic–Curricular (MI Focus)

A thematic approach is highly compatible with the cognitive and developmental characteristics of MI learners, who grasp concepts more effectively when ideas are presented in unified and concrete forms. By using generative themes such as *"Water in Our Lives," "Allah's Creation Around Us,"* or *"Caring for the Earth,"* teachers can integrate Islamic Education (PAI) and Natural Science (IPA) indicators within a single learning frame. This integration allows students to encounter scientific content alongside spiritual and ethical meaning, creating a learning experience that is both holistic and developmentally appropriate.[8] The thematic structure also encourages continuity across lessons, enabling young learners to build conceptual connections more naturally.

The theme *"Water as a Blessing of Allah"* offers one example of integrative potential at the MI level. In the domain of IPA, the theme allows students to explore concepts such as changes in the states of water, identification of water sources, and the basics of water conservation. Meanwhile, in PAI, the theme can be linked to the fiqh of purification, Qur'anic verses describing rain, and moral teachings related to the stewardship of water. Through this integration, students not only acquire foundational scientific knowledge but also develop an early awareness of the sacredness and ethical importance of natural resources.

Another theme, *"Plants and Human Responsibility,"* similarly illustrates the depth of integration that can support MI learners' broader moral and scientific development. IPA content within this theme may include simple photosynthesis, basic plant needs, and introductory ecosystem concepts that reflect the observable world of young learners. PAI content can complement these elements through Qur'anic exegesis on plants, prophetic teachings regarding

[8] Rosyidin and Hasyim, "Integration of Islamic and Indonesian Education in the Perspective of KH . Salahuddin Wahid."

environmental care, and the ethical responsibilities humans bear as khalifah on earth. When placed together, these elements allow students to perceive nature as a field of both scientific inquiry and spiritual reflection.

The development of centrally designed integrative themes at the policy level provides crucial support for MI teachers, who often face challenges in independently bridging disciplinary content. Such policy-driven themes give teachers a ready-made structure for lesson planning, allowing them to focus on selecting appropriate activities, designing learning media, and tailoring instruction to their students' needs. This top-down thematic framework also promotes uniformity and quality across schools, ensuring that integration is not dependent solely on individual teacher creativity. Ultimately, centrally curated thematic guidance helps sustain a systematic and scalable model of Islamic–Scientific integration at the MI level.

Pillar 2. Pedagogical–Competency for MI teachers
Begins with recognizing their unique role as generalist educators. Because they teach multiple subjects, MI teachers possess a wide space for meaningful integration between Islamic teachings and scientific understanding. This potential, however, can only be realized when teachers are equipped with sufficient pedagogical tools and conceptual clarity. Strengthening their pedagogical competency therefore becomes an essential foundation for sustaining a holistic model of Islamic–Scientific integration.

The implementation of Islamic–Scientific Integration (ICK) for MI teachers must start with mastery of basic, practical scientific literacy. Teachers need to be capable of guiding simple, safe, and age-appropriate experiments that engage young learners. In addition, they require contextual Islamic literacy, especially an understanding of Qur'anic verses and prophetic traditions related to natural phenomena. With these combined competencies, teachers become better prepared to connect scientific concepts with Islamic values in ways that are relevant, accurate, and meaningful.

MI teachers must also be able to design integrative learning experiences that align with children's everyday realities. Such learning may be carried out through direct observation activities, outdoor exploration, and simple hands-on investigations that stimulate curiosity.[9] These approaches not only strengthen students' scientific understanding but also deepen their spiritual awareness through encounters with the signs of God in nature. In this way, Islamic–Scientific integration extends beyond theoretical discussion and becomes present in the lived learning experiences of students.

Training programs for MI teachers require a distinct approach compared to those designed for MTs or MA educators. The emphasis should be on concrete pedagogy that suits the developmental level of elementary students. Techniques such as religious–scientific storytelling are especially valuable for explaining scientific ideas in simplified yet scientifically accurate ways. Ethical reinforcement must also be embedded throughout the training so that teachers can cultivate moral values alongside scientific comprehension in a balanced and consistent manner.

Pillar 3. Action Based Praxis (MI Context)
At the madrasah ibtidaiyah level, integrative praxis can be effectively operationalized through simple yet meaningful activities that connect religious teachings with scientific exploration. One foundational example is the implementation of classroom-based water conservation projects, which allow students to observe, measure, and reflect on their daily water usage. These activities deepen students' awareness of environmental stewardship while linking scientific concepts with Islamic ethical teachings on avoiding wastefulness. Through such concrete practices, young learners begin to experience the coherence between faith and empirical reality.

Another important form of integrative praxis involves caring for plants within the school environment as an expression of *khalifah fil-ard*, or human responsibility toward the Earth. By engaging in routine plant maintenance, students

[9] Hidayat et al., "Implementing Science, Social Integration in Islamic Education Learning."

observe biological processes such as growth, sunlight dependency, and soil conditions in a hands-on manner. At the same time, teachers can guide them to connect these observations with relevant Qur'anic verses and moral teachings about nurturing life. This synergy reinforces environmental ethics and fosters an early sense of divine interconnectedness in our nature science and technology and it use in life. Daily waste audits also serve as an effective integrative activity that combines scientific reasoning with ethical formation. Students can classify, count, and evaluate the amount and types of waste produced in their classrooms, thereby developing basic skills in data collection and environmental analysis. These scientific skills are further enriched when interpreted through Islamic values related to cleanliness (*taharah*), moderation, and responsibility toward communal well-being. Such activities foster reflective habits that encourage students to adopt more sustainable behaviors in their daily lives.

Weather observations provide another powerful opportunity for students to experience integrative learning in a concrete and developmentally appropriate way. By monitoring daily temperature changes, cloud patterns, or rainfall, children naturally develop curiosity about natural phenomena. When these observations are coupled with Qur'anic creation verses, students are guided to perceive meteorological patterns not only as scientific processes but also as signs of divine order. This dual framing strengthens both their scientific literacy and their spiritual imagination.

In addition to hands-on activities, simple religious–scientific reflective journals can help students articulate their understanding of the connections between faith and the natural world. Journaling encourages children to express their observations, feelings, and interpretations in their own words, thereby enhancing metacognitive development. Teachers can scaffold this process by prompting students to relate scientific observations with Qur'anic teachings or moral reflections. Overall, these integrative journaling practices align well with the learning characteristics of young children, who benefit from concrete experiences, educational play, and small community-based engagement that nurture both cognitive and spiritual growth.

Reformulated Policy Implications

Recommendation 1 – MI Operational Guidelines

The development of operational guidelines for madrasah ibtidaiyah requires the inclusion of a formally endorsed integrative thematic model within the Ministerial Decree (KMA). Such a model should not only articulate conceptual principles but also provide concrete examples of lesson plans, classroom activities, and simple experiments that teachers can directly implement.[10] By offering ready-to-use templates, the policy would reduce the burden on MI teachers who often struggle to design integrative materials independently. This recommendation strengthens curricular coherence and ensures that integration is systematically embedded within instructional practice rather than left to individual initiative.

Recommendation 2 – MI Teacher Strengthening

Strengthening teacher capacity at the MI level necessitates the incorporation of a dedicated "Faith–Science Integration for Early Learners" module into teacher-training programs. This module should differ substantially from those designed for MTs and MA, as MI teachers work with younger students who require concrete, developmentally appropriate learning experiences. Providing targeted training would enhance teachers' competency in linking scientific phenomena with Qur'anic perspectives through storytelling, observation, and simple experimentation. Such preparation ultimately equips teachers to foster a more coherent and meaningful integrative learning environment.

Recommendation 3 – MI Assessment

Assessment systems in MI should adopt an integrative format that reflects children's developmental characteristics and learning trajectories. Project-based tasks, observational assessments, drawing portfolios, reflective journals,

[10] Jenderal et al., "Tentang Pedoman Implementasi Kurikulum Merdeka Pada Madrasah."

and simple demonstrations can serve as effective tools for capturing the interconnectedness of scientific understanding and religious values.[11] These modes of assessment offer a more authentic picture of how students internalize and apply integrated concepts in real contexts. Implementing such assessment practices would ensure that evaluation aligns with the holistic goals of faith–science integration in primary education.

Recommendation 4 – MI Collaboration

Collaboration should be strengthened through policy mechanisms that enable co-teaching arrangements between MI homeroom teachers and specialized PAI or IPA teachers. Such collaborative structures would distribute expertise more evenly, allowing teachers to support one another in designing and conducting integrative lessons. Co-teaching also fosters professional dialogue that can enhance pedagogical creativity and ensure that integration becomes a shared institutional practice. By formalizing this collaboration within policy, schools would be better positioned to sustain integrative approaches in a systematic and scalable manner.

Conclusions

By incorporating a focused discussion on *madrasah ibtidaiyah*, this analysis emphasizes that primary education represents the most strategic stage for developing a tauhid-based integration of faith and science. The gap between policy and implementation becomes more critical at the MI level because students' cognitive and moral structures are still being formed. The proposed three-pillar framework is highly relevant for MI as it supports concrete learning, value habituation, and direct experience—key dimensions in the development of young learners.

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