



AL-WIJDÁN: Journal of Islamic Education Studies.
Volume 8, Nomor 4, Oktober 2023, p-ISSN: 2541-2051; online -ISSN: 2541-3961
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Agustus 2023

Accepted: September 2023

Published: Oktober 2023

Integration Of Islamic Values In Indonesian Procedural Text Material Grade VII SMP/MTS

Istiqomah Ramdhaniyah, Andini Putri Mochamad Nur, Syafa Sabrina, Amirullah
Universitas Muhammadiyah Prof. DR. HAMKA Jakarta, Universitas Muhammadiyah Prof. DR.
HAMKA Jakarta, Universitas Muhammadiyah Prof. DR. HAMKA Jakarta, Universitas
Muhammadiyah Prof. DR. HAMKA Jakarta
Email: iramdhaniyah5@gmail.com, ap132309@gmail.com, syafa2117@gmail.com,
amirullah@uhamka.ac.id

Abstrak

Pembelajaran bahasa Indonesia dianggap kurang bahkan tidak berkontribusi dalam penguatan karakter peserta didik. Padahal, pembelajaran bahasa Indonesia di SMP dan SMA bisa diorientasikan pada penguatan karakter. Penelitian ini bertujuan untuk menganalisis dan mengintegrasikan nilai-nilai keislaman pada pelajaran teks prosedur bahasa Indonesia kelas VII SMP/MTs. Metode yang digunakan ialah kualitatif dengan teknik studi pustaka dengan fokus kajian, yaitu mengungkap nilai-nilai keislaman yang dapat diintegrasikan pada materi teks prosedur bahasa Indonesia kelas VII SMP/MTs sebagai sarana penguatan karakter peserta didik. Sumber data yang digunakan ialah teks prosedur bahasa Indonesia kelas VII SMP/MTs dan literatur-literatur terkait topik ini. Penelitian ini mengambil 5 contoh yang terdapat dalam struktur teks prosedur pada buku teks bahasa Indonesia kelas VII SMP/MTs. Hasil penelitian ditemukan bahwa nilai-nilai keislaman dalam teks prosedur bahasa Indonesia kelas VII SMP/MTs meliputi akhlak atau sifat-sifat terpuji, ibadah, moral, ketakwaan kepada Allah SWT, tantangan bagi lingkungan sekitar dan sesama serta dikuatkan melalui sumber-sumber literatur yang mengambil dalil dari Al-qur'an dan hadis. Konsekuensi dari pencermatan dapat dijadikan salah satu catatan untuk mengetahui perpaduan nilai-nilai keislaman pada pelajaran teks prosedur bahasa Indonesia kelas VII SMP/MTs.

Kata Kunci: Bahasa Indonesia, Integrasi, Nilai-nilai Keislaman, Teks Prosedur, Pendidikan Karakter.

Abstract

Indonesian language learning is considered to be lacking or even does not contribute to strengthening the character of students. In fact, Indonesian language learning in junior and senior high schools can be oriented towards strengthening character. This study aims to analyze

and integrate Islamic values in Indonesian procedural text lessons for grade VII SMP/MTs. The method used is qualitative with literature study technique with the focus of the study, which is to reveal Islamic values that can be integrated in the text material of Indonesian language procedures of grade VII SMP/MTs as a means of strengthening the character of students. The data sources used were Indonesian procedural texts of grade VII SMP/MTs and literatures related to this topic. This study took 5 examples contained in the structure of the procedure text in the Indonesian language textbook grade VII SMP/MTs. The results of the study found that Islamic values in Indonesian procedural texts of grade VII SMP/MTs include morals or praiseworthy traits, worship, morals, piety to Allah SWT, challenges for the environment and others and are strengthened through literature sources that take arguments from the Qur'an and hadith. The consequences of the examination can be used as one of the notes to find out the integration of Islamic values in the Indonesian procedural text lessons of grade VII SMP / MTs.

Keywords: Indonesian Language, Integration, Islamic Values, Procedure Text, Character Education

Introduction

Previous experts explained that science goes hand in hand with religion because the two are not at odds with each other or are related and cannot be separated. Islam itself has a positive view of science that links scientific activity.¹ Science is a set of rational and empirical facts created by individuals based on experience with various truth experiments.² Hartono stated that the term integration in the world of education can expand the relationship between problems.³ The word integration in KBBI means blending into one unit.⁴

Many experts such as Aulassyahied in 2016, Hafidz in 2019, Noviyani in 2018, Quddus in 2018, Rambe in 2019, and Riyanto in 2013 quoted the concept of integration and relevance by Amin Abdullah, that in understanding the complex life faced and lived by humans, any scientific

building cannot stand alone without cooperation, greeting, needing, correcting, and interrelationships between scientific disciplines.⁵

Integration is integrating certain values to share more complex material and learning experiences with students so that the application of integration in learning can encourage the formation of broader opportunities.⁶ The urgency of integrating in religious and general science learning is because it makes it easier for readers to link and integrate the two sciences so as to minimize the dichotomy of science. Dichotomy is an approach to two contradictory concepts.⁷

Although there are still many dichotomies of knowledge that make learning materials difficult to integrate and interconnect. In fact, integration and

relevance can facilitate the next generation to be more adaptive and dynamic with the times. This research is relevant to various kinds of educational research, especially integrating Islamic values in general science learning and this study is considered interesting. This is evidenced by the many studies on education, especially integrating Islamic values in general science or humanities learning, namely Indonesian language.

Relevant research related to integrating Islamic values in Indonesian language learning was conducted by Masyhudi, Frasandy, and Kustati (2020) entitled *Integration of Islamic Values in Indonesian Language Learning at Azkia Padang Integrated Islamic Elementary School*. The method uses qualitative case studies. The problem discussed is to find the application of integrating Islamic values in Indonesian language learning at SDIT Adzkia Padang. The results and discussion show that the level of integration of Islamic values in Indonesian language teaching at SDIT Adzkia includes philosophy, methods and research, materials, strategies, and evaluation.⁸

The next relevant research with the topic discussed is Siregar (2020) entitled *Indonesian Language Learning Integrated with Islamic Values in the Era of the*

Industrial Revolution 4.0. The method uses descriptive qualitative. The results and discussion show that Indonesian language teaching at MAN 2 Model Medan during the pandemic is carried out online using zoom, video conferencing, madrasah e-learning and WhatsApp groups.⁹

The third relevant research with the topic discussed is Maharany (2023) entitled *Integration of Islamic Values in Indonesian Language Learning*. The method in this research is a journal literature study. The results and discussion of the study show that there are several skills in language teaching. First, in reading skills (Q.S. 96: 1-19). Second, in writing skills (Q.S. 2: 282). Third, speaking skills in various literature on Islamic communication found six types of speech styles or talk (qaulan). Fourth, listening skills in (Q.S. 47: 21) and (Q.S. 7: 157).¹⁰

Based on the three studies that have been described previously with this study, they have similarities, namely examining the integration of Islamic values in Indonesian language teaching. However, the four studies have differences with this study, which is about the integration of Islamic values in Indonesian procedural text material for grade VII SMP/MTs. The researcher is interested in examining the integration of Islamic values in the

Indonesian procedural text material of grade VII SMP/MTs. The researcher chose the procedure text material in Indonesian language grade VII junior high school / MTs as the object of research because in the procedure text material the author provides examples of procedure texts related to Islamic values such as faith, moral worship, and so on. As far as the data available, there has been no research on the integration of Islamic values in the Indonesian procedural text material of grade VII SMP/MTs.

Based on the background of these problems, the researcher is interested in making this study to be researched more deeply about "Integration of Islamic Values in Indonesian Procedural Text Material for Grade VII Junior High School / MTs". Based on this description, the question in this study is how is the integration of Islamic values in Indonesian procedural text material for grade VII SMP/MTs.

Method

This research aims to describe the Islamic values in the Indonesian procedural text material of grade VII SMP/MTs. The approach used in this research is qualitative, namely by examining in depth the Islamic values in the Indonesian procedural text material of grade VII SMP/MTs. Wahyuni stated that this qualitative research was carried out by not prioritizing numbers, but

prioritizing the depth of appreciation of the interaction between concepts that were being studied empirically.¹¹ This research is included in the category of library research by using literature, including writings in the form of Islamic values in Indonesian language procedure text material class VII junior high school / MTs as primary data and other supporting scientific articles and interpretation books as secondary data because the purpose of this research is to describe Islamic values found in Indonesian language procedure text material class VII SMP/MTs.¹²

This data collection and analysis began with the following steps: (1) selecting the topic discussed; (2) searching for literature data; (3) evaluating the findings of the literature data; (4) analyzing and describing the findings of the literature data; (5) compiling an article based on the data obtained from the literature. The collected data will be processed and analyzed. Data analysis activities in qualitative research according to Miles and Huberman in Ramdhaniyah and Safi'i (2023) have three steps, namely data reduction, data presentation, and conclusion drawing and verification.¹³ These steps are used by examining the object of research, namely in the form of Islamic values in the text material of Indonesian language procedures for class VII SMP / MTs. Then checking

the truth of the data by deepening the observation of the object of research, displaying the results of the research, then performing the stage of discussing or interpreting the results of the research.

Result and Discussion

Integration of Islamic Values

Integration is the blending into a unity in various scientific fields, roughly defined as a form of unification of different elements. Islamic values are based on Islamic provisions that give birth to sharia values. The aspect of Islamic values is divided into three things, namely aqidah, worship and also morals.¹⁴ This idea of integration is not a discourse to gain academic sympathy but an urgent need that must be implemented as a guideline for existing education, considering that so far education has been influenced by a strong dualism between religious science and general or secular science which has resulted in a dichotomy of knowledge.¹⁵

Procedure Text

A procedure text is one that contains steps that must be taken to achieve an ideal goal and clarification is found in each step.¹⁶ Telling the best way to do something in stages, organized, clear, objective, sustainable with classification, general, actual and accurate, and logical is

the purpose of writing procedure text.¹⁷ According to the KBBI, it is explained that procedure is a stage of activity to end an activity, a definite step-by- step method of solving problems.¹⁸

So procedure text is text that is organized based on sequences, steps, and patterns and uses tools or materials in making something. The goal is to direct and explain to the reader the right way to make something using tools and materials in life, such as in the food products we consume. With these instructions, it will make it easier to process or make something. The structure of the procedure text explains the stages in carrying out something or in making something clearer. There are four structures of procedure text according to Priyatni in Silaban: 1) Title in the form of the name of an object, or something; 2) Introduction that explains the purpose of writing; 3) Materials or tools used; 4) Stages in which there are procedures in the correct order.¹⁹

Integration of Islamic Values in Indonesian Procedural Text Materials

The integration of Islamic values in Indonesian procedural text materials can be done by incorporating Islamic values in Indonesian language learning. Several studies have been conducted to analyze and reveal the level of integration of Islamic

values in Indonesian language learning in Islamic schools, including research conducted by Masyhudi and Siregar as previously described.

Some concrete examples of integrating Islamic values in Indonesian are as follows: 1) Including words or expressions in Arabic or Indonesian that have the same meaning as Islamic values, such as words related to morals, worship, or morals; 2) Adding quotations of Quranic verses or hadith relevant to the learning material in Indonesian; 3) Presenting examples of cases or situations related to Islamic values in Indonesian learning; 4) Presenting procedure texts related to worship or activities carried out in an Islamic context; 5) Presenting procedure texts related to daily activities that have Islamic values; 6) Using polite and courteous language in procedure texts, such as using words that contain Islamic values such as "please forgive", "thank you", or "may Allah bless"; 7) Explaining Islamic values related to the learning material in the procedure text, such as explaining the importance of doing good or explaining Islamic laws related to daily activities.²⁰

There are several Islamic values that can be integrated in Indonesian procedural text materials, among others: 1) Good morals; 2) Worship; 3) Morals; 4) Devotion

to Allah SWT; 5) Care for the environment; 6) Care for others; 7) Concern for justice. The integration of Islamic values in Indonesian can be done in various ways, depending on the context and learning objectives to be achieved and can help students to understand and internalize Islamic values in everyday life.²¹

Integration of Islamic Values in Indonesian Procedural Text Materials for Grade VII SMP/MTs

Healthy and Fit Tips for Adolescence

Based on the research carried out, data has been obtained, that in the first procedure text material in Indonesian language class VII SMP / MTs entitled "Tip Sehat dan Bugar pada Masa Remaja" on page 71. The text contains steps that must be taken by adolescents in order to have a healthy and fit body. Of course, the food that must be consumed is good and halal food as in (Q.S. 5: 88). In the word of Allah it is clear, that as His servant, humans must be good at choosing food that comes from halal products and is good for health. Evident in the text of the procedure that provides learning for teenagers by maintaining a healthy body.

Buya Hamka in his work entitled Tafsir Al-Azhar revealed, that "And eat by yourself everything that Allah SWT gives

you that is halal and thayyib”. Food is a necessity for humans in carrying out their orders to Allah SWT. Therefore, choose foods that Allah SWT grants on this earth that are halal and thayyib. “And fear only Allah SWT, and it is to Him that you believe”. The verse implies that choosing halal and thayyib food, apart from being determined by Allah SWT in the Qur'an, also requires individual *ijtihad* to choose so that what is eaten is halal and thayyib food for consumption.²²

First, adolescence is the process of human growth. Adolescents are still vulnerable in growth and must be given a lot of good nutritional intake so that the growth that occurs is growing. Although in (Q.S. 30: 54) the words of Allah are clear, that Allah created humans to make the strength of youth or adolescence after the weakness of childhood. Then make the weakness of old age and gray hair after the strength of youth. Allah creates weakness and strength according to His will. So, the growth that occurs in humans is also based on the will of Allah as long as we keep it well and correctly. A healthy mind is found in a healthy body, with a strong body, all activities will run smoothly and prosperity will be fulfilled.²³

Second, every human being has a responsibility towards themselves. Just like

the procedure text that invites readers to take care of themselves from the right food to be healthy and fit. Allah says in (Q.S. 74: 38). So, whatever is done to yourself will get the results. Similarly, when choosing food, of course, you have to look or select for health so that the body gets maximum growth results. Every soul on the Day of Judgment will be bound by his deeds while in the world. Those who believe and do righteous deeds will be saved from hell and enter heaven. Those who disbelieve and disobey will enter hell.²⁴

Third, food and drinks that can be consumed by adolescents must certainly contain protein and nutrition. That way it will get the need to think, move, and grow properly as in Allah's word in (Q.S. 2: 168). Humans who eat food and drink good and halal drinks will get goodness in thinking and activities. Halal is etymologically known as “halla” meaning “loose” or “not bound”. Halalan is everything that is allowed and not bound by various provisions. Thayyib means “delicious, healthy, reassuring”.²⁵

In Tafsir al-Misbah by M. Quraish Shihab in Hasanah (2021) it is explained that the call for halal food in this verse is addressed to all humans, whether they believe in Allah SWT or not. However, not all halal food and drinks are automatically thayyib, and not all thayyib are halal

according to their respective conditions. Some are halal and good for someone who has a certain health condition, and some are not good for him, even though they are good for others. There are foods that are good but not nutritious, and then they become bad. Therefore, the food that is highly recommended is food that is halal and thayyib. According to Ibn Kathir in his work entitled *Tafsir al-Qur'an al-Adzim*, thayyib in this verse is good in itself, not harmful to the body or mind.²⁶

Fourth, laziness is human nature. Some people even to a large extent have a sense of laziness to drink water, for example teenagers. They do not hesitate to buy snacks at fantastic prices without knowing the content contained in the snacks. It is okay to consume, as long as you don't miss the water that can support dehydration in the body. Teenagers must be diligent in implementing these small habits because they have a big effect in the future. Islam recommends eliminating the feeling of even a thing by praying. And there is a hadith narrated by Abu Dawud which reads, "...I seek refuge with You from weakness and laziness ..." (HR. Abu Dawud).

It's Better to Bring Your Own

Based on the research conducted, data has been obtained, that in the second procedure text material in Indonesian

language class VII SMP / MTs entitled "Lebih Baik Bawa Bekal" on page 74. This text teaches readers to prepare food because it has many benefits such as economical, healthy, cool, and sharing. First, economical is a form of saving money. The pocket money you have can be saved for the future. The search for verses about redundancy contained in the Qur'an refers to the book *Mu'jam al- Mufahras*. Based on the book, it is known that in the Qur'an there are two verses that mention the word redundant and its derivations.²⁷ In Islam, frugality is a commendable attitude that Allah SWT likes. It is stated in (Q.S. 17: 26-27), that the frugal nature in making food supplies is very good and recommended in Islam. Wasteful is almost the same as wasteful. The meaning of wasteful is wasting money without any benefit or without getting a reward.²⁸

Second, it's healthy. When making your own lunch from home, someone will feel the deliciousness and healthiness of food. Because the food is made by our own hands with a composition that we certainly understand ourselves. Meanwhile, if you buy food from outside, it is not necessarily maintained health and cleanliness. In Islam, it is necessary to know what the food consumed is made from. Because Islam teaches to eat halal food. The two legalized carcasses are fish and locusts. While the two bloods that are legalized are the liver and

spleen.” (H.R. Ahmad, Ibn Majah, Ad-Daru Quthni and At-Tirmidzi). The word of Allah Swt. states, “Allah is the one who made all that is on earth for you all” (Q.S. 2: 29). Therefore, it is necessary to cook your own food so that the food consumed is halal-based food.

Third, cool. Of course, as a fellow human being, we have to set a good example for others. It's the same when you make your own lunch and others follow. Of course that is a good lesson that must be emulated. In Islam, this is also called preaching in kindness. “Whoever sets a good example in Islam will have his reward and the reward of those who act upon him after his death, without any deduction from their reward; and whoever sets a bad example in Islam will have his sin and the sin of those who act upon him after his death, without any deduction from their sin” (HR Muslim). In the hadith it can be understood, that by giving a good example from someone to those who follow it, will be given a jariyah reward.

Fourth, it's fun to share lunch with friends. Friends certainly want to taste the food that we might have cooked ourselves. Even when you see friends who don't have lunch and don't have snacks, you will feel compassion and want to share. In Islam, sharing is certainly a very good thing.

Sharing itself is called charity. The suggestion to give alms is also engraved in the verse about alms in (Q.S 2 : 245). The hadith also provides an understanding that Allah will multiply a person who donates to others and get better than before. The spirit and inspiration of sharing can be traced to KH. Ahmad Dahlan's concern for the suffering of humanity, which can be seen from the story of “Surat Al Maun”. Only when his students implemented the command of surah Al-Maun by helping the poor, orphans and the dhufa in Kauman Yogyakarta could they move on to the next surah.²⁹

Stay Relaxed in Class

Based on the research carried out, data has been obtained, that in the third procedure text material in Indonesian language class VII SMP / MTs entitled “Tetap Rileks Saat di Kelas” on page is a tip in muscle stretching or gymnastics that can calm the body from all the dense activities carried out when in class. Gymnastics or sports are the necessities of life for every human being, because if someone does regular exercise three times a week at least it will have a good influence on their physical development. In addition to being useful for growth to physical development, another benefit is that it affects spiritual development, this influence can provide the

efficiency of the work of the body's organs, so that blood circulation, breathing and digestion become regular and become better than before. Rasulullah SAW ordered many to exercise as in the hadith narrated by Umar bin Al Khaththab RA, Rasulullah SAW ordered the Muslims to teach their children swimming, archery, and horseback riding. The Hadith of the Prophet quoted from Wahyudi's book which means, "Teach your children to swim and release arrows and teach women to spin".³⁰

Making Fruit Sorbet is Easy and Delicious

Based on the research conducted, data has been obtained, that in the fourth procedure text material in Indonesian language class VII SMP / MTs entitled "Membuat Sorbet Buah Gampang dan Enak" there are Islamic values in the form of presenting procedure texts related to daily activities, namely the text of procedures for cooking halal and good (thayyib) food or drinks for the body. The meaning and elements contained in the concept of halal and thayyib from the perspective of the Quran and its interpretations, in particular, have been explained in (Q.S. 2: 168) and also in (Q.S. 5: 88).

Based on the Qur'anic verses found, that the command to eat is mentioned 27 times in various contexts and meanings,

when talking about the food eaten (the object of the command), always emphasizes one of the two characteristics of halal (permissible) and thayyib (good).³¹ Therefore, the halal and good food mentioned in (Q.S. 2: 168) and (Q.S. 5: 88) contains two aspects, namely first, the food should be food whose substances are legalized by Allah, meaning that it is not forbidden, besides that it is obtained by halal means in accordance with the provisions of Islamic law, not obtaining it by means prohibited by Islamic law, such as by force, deception, stealing, corruption and others. And secondly, the food consumed should be good (thayyib), not disgusting, and dirty and contain substances needed by the body, in terms of quantity, quality and nutritional content.³²

Tissue Culture

Based on the research conducted, data has been obtained, that in the fifth procedure text material in Indonesian language class VII SMP / MTs entitled Tissue Culture on page 92 there are Islamic values in the form of concern for the environment, such as maintaining cleanliness and preservation of nature. This is proven by the steps taken in the procedure text that contain benefits for nature and the environment.

In (Q.S. 2: 60) Allah SWT says, that He wants living things on earth to protect and preserve nature and strictly prohibits doing anything that can damage the earth so that the next generation can continue the goodness that has been passed down from the previous generation. KH. Ahmad Dahlan was a Muhammadiyah figure who successfully built charities in the fields of education, health and socio-economics with the principle of "science amaliah and scientific charity", namely the spirit of knowledge that must be practiced and charity that must be based on knowledge.³³

In addition, Allah also commands humans to think because the signs of His greatness have been shown from the various kinds of plants as Allah says in (Q.S. 16: 11). This is in line with the procedure text entitled Tissue Culture. In it, it discusses the process of seeding or planting from coffee beans and how to sort the most classic seeds.

Conclusion

The integration of Islamic values in general science learning materials, especially Indonesian procedural texts, is an important part to support the effectiveness of communication in terms of appeals or invitations to use language that is good, correct, polite, and does not conflict with Islamic teachings. Integration in learning

religious and general sciences also makes it easier for readers to connect and unite the two sciences so as to minimize the dichotomy of knowledge. Although in the present time there are still many dichotomies of science that make learning materials difficult to integrate and relate. In fact, the integration and interconnection between religious and general sciences can facilitate the next generation to be more adaptive and dynamic with the times. In addition, the procedure text material examined previously also uses many Islamic values, which can be seen in the words used that are more persuasive and objective.

The study of Islamic values in Indonesian procedural text material of grade VII SMP/MTs still focuses on appeal and invitation sentences. Therefore, further research related to Islamic values in Indonesian procedural text material still needs to be carried out in order to obtain a broader picture of the integration of Islamic values in procedural text material contained in Indonesian language grade VII SMP/MTs.

References

- Ali, Muhammad Hasan, dan Dadan Rusmana. "Konsep Mubazir dalam Al-Qur'an: Studi Tafsir Maudhu'i." *Jurnal Riset Agama* 1, no. 3 (2021): 11–29. <https://doi.org/10.15575/jra.v1i3.150>

- Amirullah, Syamsul Arifin, dan Muhammad Dwi Fajri. "Implementasi Pendidikan Karakter Di Masa Pandemi Covid-19 Melalui Kuliah Kemuhammadiyah Berbasis Pemberdayaan Keluarga Dhuafa." *Muaddib: Studi Kependidikan dan Keislaman* 11, no. 1 (2021): 20–39. <https://doi.org/10.24269/muaddib.v1i1.4365>.
- Amirullah, M. A. (2018). *PENDIDIKAN HUMANIS: Mengarusutamakan nilai-nilai kemanusiaan dalam praktek Pendidikan Islam di Indonesia*. Pustakapedia.
- Amirullah, M. A., Arifin, S., & Fajri, M. D. (2021). Implementasi Pendidikan Karakter Di Masa Pandemi Covid-19 Melalui Kuliah Kemuhammadiyah Berbasis Pemberdayaan Keluarga Dhuafa. *Muaddib: Studi Kependidikan dan Keislaman*, 11(1), 20-39.
- Amirullah, A., Arifin, S., & Sari, Z. (2022). Humanistic Education in Islam: A Study of Ahmad Syafii Maarif's Thoughts. *Muaddib: Studi Kependidikan dan Keislaman*, 12(2), 184-199.
- Putri, S. E., & Zenien, S. S. (2022). PENGUATAN SIKAP PEDULI LINGKUNGAN MELALUI INTEGRASI NILAI NILAI ISLAM DALAM MATA PELAJARAN IPA MATERI KESEIMBANGAN EKOSISTEM KELAS 6 SEKOLAH DASAR. *Jurnal Pendidikan Dan Pembelajaran IPA Indonesia*, 12(2), 81-87.
- Farhana, N., Prameswari, M. D., & Amirullah, A. (2022). The Integration Of Islamic Values In Learning to Conserve Natural Resource: An Effort to Strengthen Students Ecological Awareness. *AL-WIJDÂN Journal of Islamic Education Studies*, 7(2), 146-154.
- Andriyani. "Kajian Literatur pada Makanan dalam Perspektif Islam dan Kesehatan (Literature analysis on food in islam and Health Perspective)." *Jurnal Kedokteran dan Kesehatan* 15, no. 2 (2019): 178.
- Fuad, Mohammad Nur. "Studi Surah Al-Muddatstsir Tentang Bimbingan Dakwah dalam Kitab Al-Tafsir Al-Munîr Karya Wahbah Al-Zuhailî." *An-Nida': Jurnal Prodi Komunikasi Penyiaran Islam* 8, no. 2 (2019): 45–72.
- Hasanah, Auliya Izzah, Rizka Fauziah, dan Rachmad Rizqy Kurniawan. "Konsep Makanan Halal dan Thayyib dalam Perspektif Al-Qur'an." *Ulumul Qur'an: Jurnal Ilmu AlQur'an dan Tafsir* x (2021): 10.
- Herung, Andre Gunawan, Donal M Ratu,

- dan Intama J Polii. "Pembelajaran Menulis Teks Prosedur Dengan Menggunakan Model Citizen Prosedur." *KOMPETENSI: Jurnal Ilmiah Bahasa dan Seni* 2, no. 4 (2022): 1290.
- Ikhwan, Afiful. "Integrasi Pendidikan Islam (Nilai-Nilai Islami dalam Pembelajaran)." *Ta'allum: Jurnal Pendidikan Islam* 2, no. 2 (2014). <https://doi.org/10.21274/taalum.2014.2.2.179-194>.
- Maharany, Indah, Hany Nor Azizah, Nida Ul Hasanah, Emira Naisya Imani, dan Muhammad Fikri Arosad. "Integrasi Nilai Nilai Islam Dalam Pembelajaran Bahasa Indonesia." *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 2 (2023): 341–47.
- Maru, Mister Gidion, Fransisca Priskila Tamowangkay, Noldy Pelenkahu, dan Ceisy Wuntu. "Teachers' perception toward the impact of platform used in online learning communication in the eastern Indonesia." *International Journal of Communication and Society* 4, no. Vol 4, No 1 (2022): June (2022): 59–71. <https://pubs2.ascee.org/index.php/ijcs/article/view/321/pdf>.
- Masyhudi, Fauza, Rendy Nugraha Frasandy, dan Martin Kustati. "Integrasi nilai-nilai islam dalam pembelajaran bahasa indonesia di Sekolah Dasar Islam Tepadu Azkia Padang." *Premiere Educandum: Jurnal Pendidikan Dasar dan Pembelajaran* 10, no. 1 (2020): 81. <https://doi.org/10.25273/pe.v10i1.6243>.
- Mulyati, Sri, Achmad Abubakar, dan Hasyim Hadade. "Makanan Halal dan Tayyib dalam Perspektif Al-Quran." *Jurnal Ilmu Sosial dan Humaniora* 1, no. 1 (2023): 23–33. <https://doi.org/10.58540/isihumor.v1i1.150>.
- Mustopo, Ali. "Integrasi Agama dan Ilmu Pengetahuan." *Jurnal Al-Afkar* 5, no. 2 (2017): 81–82. <https://doi.org/10.28944/afkar.v5i2.176>.
- Ramdhaniyah, Istiqomah, dan Imam Safi'i. "Imaji dan Bahasa Figuratif Kumpulan Puisi dalam Majalah Karas Edisi 2022: Kajian Stilistika" 13, no. 2 (2023): 736–49.
- Ratnawati, Haslindah, dan Muhammad Akhir. "Keefektifan Penggunaan Video Pembelajaran Terhadap Kemampuan Menulis Teks Prosedur Siswa Sekolah Menengah Pertama." *AUFKLARUNG: Jurnal Kajian Bahasa, Sastra Indonesia, dan Pembelajarannya* 1,

- no. 4 (2022): 183–202.
<https://etdci.org/journal/AUFKLARUNG/article/view/441>.
- Rofiqoh. “Makna Tabdhir dalam Al-qur’an (Studi Pemikiran Quraish Shihab dalam Kitab Tafsir Al-Misbah).” *Journal of Physics A: Mathematical and Theoretical*. Institut Agama Islam Negeri (IAIN) Ponorogo, 2021.
<https://doi.org/10.1088/1751-8113/44/8/085201>.
- Rusuli, Izzatur, dan Zakiul Fuady M. Daud. “Ilmu Pengetahuan dari John Locke.” *majelin pendidikan daerah Aceh* 9, no. 1 (2015): 12–22.
- Siddiq, Mukhlis. “Fenomena pedagang lansia umur produktif.” *Repository Ar-Raniry*, 2017, 89.
- Silaban, Viriska Winda S. *Analisis Penggunaan Bahasa Indonesia yang Baik dan Benar dalam Penulisan Teks Prosedur di SMP Negeri 1 Tigalingga*, 2022.
- Siregar, Saripah Hannum. “Pembelajaran Bahasa Indonesia Terintegrasi Nilai-Nilai Islami Pada Era Revolusi Industri 4.0.” *Inovasi Pembelajaran Bahasa dan Sastra Indonesia Guna Mendukung Merdeka Belajar pada Era Revolusi Industry 4.0 dan Society*, 2020, 67–73.
- Solihati, Nani, Ade Hikmat, dan Syarif Hidayatullah. “Konsep Integrasi Al-Islam Kemuhammadiyah Pada Proses Pembelajaran Bahasa Indonesia.” *Imajeri: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 5, no. 1 (2022): 59–69.
<https://doi.org/10.22236/imajeri.v5i1.9435>.
- Subarna, Rakhma, Sofie Dewayani, dan C. Erni Setyowati. *Bahasa Indonesia untuk SMP Kelas VII. Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Jalan Gunung Sahari Raya No. 4 Jakarta Pusat*. Vol. 1, 2021.
- Yulinar, dan Erizal Kurniawan. “Sports in Islamic Views.” *Muslim Sehat* 1, no. 1 (2017): 9–11.

Endnotes

¹ Mustopo, “Integrasi Agama dan Ilmu Pengetahuan.”

² Rusuli dan Daud, “Ilmu Pengetahuan dari John Locke.”

³ Maharany et al., “Integrasi Nilai Nilai Islam Dalam Pembelajaran Bahasa Indonesia.”

⁴ Solihati, Hikmat, dan Hidayatullah, “Konsep Integrasi Al-Islam Kemuhammadiyah Pada Proses Pembelajaran Bahasa Indonesia.”

⁵ Masyhudi, Frasandy, dan Kustati, “Integrasi nilai-nilai islam dalam pembelajaran bahasa indonesia di Sekolah Dasar Islam Tepadu Azkia Padang.”

⁶ Ikhwan, "Integrasi Pendidikan Islam (Nilai-Nilai Islami dalam Pembelajaran)."

⁷ Rusuli dan Daud, "Ilmu Pengetahuan dari John Locke."

⁸ Masyhudi, Frasandy, dan Kustati, "Integrasi nilai-nilai islam dalam pembelajaran bahasa indonesia di Sekolah Dasar Islam Tepadu Azkia Padang."

⁹ Siregar, "Pembelajaran Bahasa Indonesia Terintegrasi Nilai-Nilai Islami Pada Era Revolusi Industri 4.0."

¹⁰ Maharany et al., "Integrasi Nilai Nilai Islam Dalam Pembelajaran Bahasa Indonesia."

¹¹ Ramdhaniyah dan Safi'i, "Imaji dan Bahasa Figuratif Kumpulan Puisi dalam Majalah Karas Edisi 2022: Kajian Stilistika."

¹² Subarna, Dewayani, dan Setyowati, *Bahasa Indonesia untuk SMP Kelas VII*.

¹³ Ramdhaniyah dan Safi'i, "Imaji dan Bahasa Figuratif Kumpulan Puisi dalam Majalah Karas Edisi 2022: Kajian Stilistika."

¹⁴ Maharany et al., "Integrasi Nilai Nilai Islam Dalam Pembelajaran Bahasa Indonesia."

¹⁵ Ikhwan, "Integrasi Pendidikan Islam (Nilai-Nilai Islami dalam Pembelajaran)."

¹⁶ Maru et al., "Teachers' perception toward the impact of platform used in online learning communication in the eastern Indonesia."

¹⁷ Herung, Ratu, dan Polii, "Pembelajaran Menulis Teks Prosedur Dengan Menggunakan Model Citizen Prosedur."

¹⁸ Ratnawati, Haslindah, dan Akhir, "Keefektifan Penggunaan Video Pembelajaran Terhadap Kemampuan Menulis Teks Prosedur Siswa Sekolah Menengah Pertama."

¹⁹ Silaban, *Analisis Penggunaan Bahasa Indonesia yang Baik dan Benar dalam Penulisan Teks Prosedur di SMP Negeri 1 Tigalingga*.

²⁰ Masyhudi, Frasandy, dan Kustati, "Integrasi nilai-nilai islam dalam pembelajaran bahasa indonesia di Sekolah Dasar Islam Tepadu Azkia Padang."

²¹ Masyhudi, Frasandy, dan Kustati.

²² Hasanah, Fauziah, dan Kurniawan, "Konsep Makanan Halal dan Thayyib dalam Perspektif Al-Qur'an."

²³ Siddiq, "Fenomena pedagang lansia umur produktif."

²⁴ Fuad, "Studi Surah Al-Muddatstsir Tentang Bimbingan Dakwah dalam Kitab Al-Tafsir Al-Munir Karya Wahbah Al-Zuhaili."

²⁵ Andriyani, "Kajian Literatur pada Makanan dalam Perspektif Islam dan Kesehatan (Literature analysis on food in islam and Health Perspective)."

²⁶ Hasanah, Fauziah, dan Kurniawan, "Konsep Makanan Halal dan Thayyib dalam Perspektif Al-Qur'an."

²⁷ Ali dan Rusmana, "Konsep Mubazir dalam Al-Qur'an: Studi Tafsir Maudhu'i."

²⁸ Rofiqoh, "Makna Tabdhir dalam Al-qur'an (Studi Pemikiran Quraish Shihab dalam Kitab Tafsir Al-Misbah)."

²⁹ Amirullah, Arifin, dan Fajri, "Implementasi Pendidikan Karakter Di Masa Pandemi Covid-19 Melalui Kuliah Kemuhammadiyah Berbasis Pemberdayaan Keluarga Dhuafa."

³⁰ Yulinar dan Kurniawan, "Sports in Islamic Views."

³¹ Mulyati, Abubakar, dan Hadade, "Makanan Halal dan Tayyib dalam Perspektif Al-Quran."

³² Hasanah, Fauziah, dan Kurniawan, "Konsep Makanan Halal dan Thayyib dalam Perspektif Al-Qur'an."

³³ Amirullah, Arifin, dan Fajri, "Implementasi Pendidikan Karakter Di Masa Pandemi Covid-19 Melalui Kuliah Kemuhammadiyah Berbasis Pemberdayaan Keluarga Dhuafa."