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Abstract: *Religion, social sciences and culture are essential in Islamic education to shape attitudes and behaviour without prioritizing or denigrating one over the other. However, this imbalance can cause disharmony in people's social interactions. This article analyses how to build synergy between religion, social sciences and cultural values in Islamic education with an integrated interconnection study. This research is a type of literature with a qualitative approach. Data was collected using literature review document techniques, and then data condensation analysis techniques, data presentation, and conclusion drawing were carried out. Research findings show that integrating religion, social sciences, and cultural values can be done through an integration-interconnection approach. This aims to avoid an attitude of feeling exclusive or regarding oneself as the only actual entity and avoid arrogance in knowledge or scientific isolation. What is more positive is to be aware of the limitations of each scientific field so that they can complement each other. The impact of this approach is to objectify the scientific area, which then opens up insights that are not only based on religion alone but allow religion to be integrated into social and cultural life with society.*

Agama, ilmu sosial dan budaya memiliki peran penting dalam pendidikan Islam untuk membentuk sikap dan perilaku tanpa harus mengunggulkan atau merendahkan salah satu dari yang lain. Namun, dalam kenyataannya, ketidakseimbangan ini dapat menyebabkan ketidakharmonisan dalam interaksi sosial masyarakat. Tujuan dari artikel ini adalah untuk menganalisis upaya membangun sinergi agama, ilmu sosial dan nilai-nilai budaya pada pendidikan Islam dengan kajian integrasi interkoneksi. Penelitian ini termasuk jenis kepustakaan dengan pendekatan kualitatif. Data dikumpulkan dengan teknik dokumen kajian literatur, kemudian dilakukan teknik analisis kondensasi data, penyajian data, penarikan simpulan. Temuan penelitian menunjukkan bahwa mengintegrasikan agama, ilmu sosial, dan nilai-nilai budaya bisa dilakukan melalui pendekatan integrasi-interkoneksi. Hal ini bertujuan untuk menghindari sikap merasa eksklusif atau menganggap diri sendiri sebagai satu-satunya entitas yang benar, serta untuk menghindari kesombongan ilmu atau isolasi keilmuan. Hal yang lebih positif adalah menyadari batasan dari masing-masing bidang keilmuan sehingga bisa saling melengkapi. Dampak dari pendekatan ini adalah mengobjektifkan bidang keilmuan, yang kemudian membuka wawasan yang tidak hanya berdasar pada agama semata, tetapi memungkinkan agama untuk terintegrasi dalam kehidupan sosial dan budaya bersama masyarakat.

Keywords: *Integration-Interconnection, Religion, Social, Culture, Islamic Education.*

Introduction

Islam, in terms of theology and ideology, is the primary basis for organizing human life, including education. Issues surrounding education, especially Islamic religious education, remain a topic that never loses discussion and will continue to be an ongoing debate (Ahmad & Suroiyya, 2020; Dani & Warsah, 2022; Suratun, 2018). The reasons include the development of educational theory which continues to follow the evolution of the times, adapted to the dynamics of human needs which constantly change along with changes in the environment and temporal context. As a result, humans are always looking for new theories that can accommodate these changes. Apart from that, changes in paradigms and human thought patterns also influence dissatisfaction with the current state of education. Even though society may be satisfied with the present concept of education, in the

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future, criticism and new thoughts will emerge that could give birth to revolutionary ideas in the world of education. Besides that, this is part of the natural flow of time, namely *sunnatullah*, that from time to time, humans will always want a better quality of education, even though the true nature of the quality of education is still not fully revealed (Amalia, 2023; Ikhwan, 2021b; Tunru, 2018).

Islamic education is considered to have not achieved success in realizing national education goals. The reasons given include a decline in the quality of integrity, lack of appreciation and obedience of students towards parents and teachers, increasing incidents of violence among teenagers, rising cases of illegal drug abuse, lack of enthusiasm for learning, lack of discipline, and lack of hard work attitude among students. Among the younger generation. Apart from that, there has also been an increase in materialistic and hedonistic culture among teenagers, pupils and university students, as well as the expansion of promiscuity practices (Ikhwan, Farid, et al., 2020; Muliadi et al., 2023; Syahdat & Wijaya, 2023).

Ideally, the scope of Islamic education should include comprehensive studies as a basis for doctrine and objects of in-depth understanding that can be applied in various aspects of life. This includes faith, *muamalah*, *sharia* law, morality, science, art, culture, harmony between religious communities, community life, culture and state politics (Primarni, 2023; Suyadi et al., 2022). However, there needs to be more clarity between the goals outlined in the law and the reality that occurs in society. This discussion examines this problem, as stated by Abdullah and quoted by Muhaimin, that the orientation of religious education tends to be on theoretical and conceptual aspects, paying little attention to efforts to change this orientation towards meaningful education and the internalization of values through the educational process (Zaelani, 2015).

The assumption that science and religious knowledge are separate entities is the main reason behind this perception. These two fields of science are considered independent and at a distance from each other, creating a dichotomous situation where science appears to ignore aspects of religion and vice versa. As a result, a separation is made between these two fields of science, which impacts the sustainability of human existence, both now and in the future, marked by the emergence of various complexities in people's daily practices (Nusi, 2021; Rustandi et al., 2023)

This research article proposes new integration as a theme to complement various models of science integration. The main aim is to analyze efforts to build harmony between religion, social sciences and cultural values in the context of Islamic education. The integration of various fields of knowledge is necessary for educators to apply them in the learning process. It is hoped that educators will understand the integration-interconnection paradigm in Islamic education, which will then influence the process stages, results and impacts of learning in the classroom. It is also hoped that implementing this paradigm will have an effect outside the classroom, creating changes in the family and community environment.

Method

The research method used is a qualitative approach with a library method. Library research collects library-based data, which is then read, recorded, and processed. Research data is collected using documentation techniques, which is a way of collecting data sourced from official or unofficial document data; the data contains opinions, theories, concepts and propositions that provide information related to research problems (Hardani et al., 2020; Ikhwan, 2021a). Document data that researchers have collected is then validated with theoretical data, concepts and opinions in other literature. Researchers used triangulation of theories and concepts to obtain valid and credible data. The data analysis used the Miles Huberman analysis technique, including data condensation, data presentation, and concluding. Condensation involves reducing data into a more focused and detailed form. The next step in presenting data is to give information more structured. This consists in creating visualizations, such as tables, graphs, or diagrams, and grouping findings or patterns that emerge from

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the data. Good data presentation helps researchers see relationships, designs, or themes that emerge from the analysis results. The final stage is concluding the data that has been analyzed. It is identifying significant patterns or findings, explaining relationships between data, and drawing conclusions or main findings based on the analysis that has been carried out (Huberman & Johnny, 2014; Miles et al., 2014).

Results and Discussion

Integration-Interconnection Concept

Integration-interconnection are two interrelated concepts. Integration refers to research in one scientific field involving and using knowledge from others. Meanwhile, interconnection refers to understanding the relationships involving various fields of science, known as an interdisciplinary approach. To achieve integrative unity, concrete dialogue and collaboration is needed between the field of religious science and other areas of science (Roni et al., 2022).

For example, religious knowledge will become more comprehensive when integrated with social sciences and cultural values. Concrete integration efforts between Islamic religious education, social sciences and cultural values will facilitate the integration of text and real-life contexts. This will support the development of Islamic religious education that is interdisciplinary and multidisciplinary in the learning process.

Recently, there have been many complaints regarding educational output, which tends to understand norms but has difficulty adapting and applying these meanings in everyday life. Especially in the context of religious and general education, Amin Abdullah put forward three models of integration between the two. *First* is the single-entity model, where Islamic religious education exists without interconnection or integration with other scientific disciplines and vice versa. *Second*, the separate entity model, where each scientific discipline stands alone, recognizes the existence of different scientific disciplines, but they do not intersect or are related methodologically. *Third*, the connected entity model, where each field of science realizes its limitations in solving human problems so that they work together at least in approaches, thinking methods and research procedures (Arifin, 2014; Danial, 2022; Yulanda, 2019).

Until now, the development of the Islamic religious education curriculum tends to encourage a dichotomous-atomistic understanding where each field of knowledge is considered as a single or independent entity (single entity) or even creates distance between one field of knowledge and another (isolated entities). This condition causes the study and discussion of religious knowledge and Islamic education to become rigid, resulting in stronger adaptation and less responsiveness to changes and developments over time. The situation can be worse when the analysis of Islamic education has no connection with the political, economic, socio-cultural or scientific domains.

Comprehensive reform and reconstruction of Islamic education is needed to reduce conflict, separation and fragmented understanding in science. Currently, the character of Islamic religious education often requires more effort to link it to social, cultural, political, legal, human rights and other areas of reality (Pasiska et al., 2023; Qolbiyah et al., 2023). Therefore, awareness to improve and escape from the limitations of understanding divided between religious and general knowledge is an urgent priority. Without concrete efforts from all parties concerned, the problems and decline in morale that have been discussed previously will continue to worsen and become increasingly chronic.

Learning Islamic religious education in Islamic educational institutions, especially with the increasingly complex diversity of students, requires continuous efforts to improve and improve. The key to these improvements is the enthusiasm to integrate various fields of science relevant to students' study programs. The diversity of student characteristics is considered a potential that can be adapted and accepted as an integral part of society with the right to educational services and knowledge.

Of course, integrating and connecting various scientific disciplines takes work. Each discipline has fundamental differences in ontology, epistemology, and values according to its characteristics. Systematic and planned efforts are needed to realize integration and interconnection between various scientific fields successfully. One example of implementation is the development of an integrated curriculum in the United States, specifically designed to combine multiple scientific disciplines (Kalimuthu et al., 2023; Satchwell & Loepp, 2002).

The importance of integrative-interconnective learning is not only limited to linking Islamic religious education with social sciences and cultural values. More than that, this involves understanding and applying spiritual teachings in real life and social and cultural sciences based on religious matters. Therefore, integration and interconnection in the scientific field are necessary to respond to the challenges and demands of the current era (Al-Madani, 2020; Fahmi & Rohman, 2021).

Interconnection is the relationship between different scientific disciplines to link and correlate between two or more scientific fields. This also includes connections between the same fields but in different discussion contexts. Interconnection aims to understand and analyze the increasingly complex problems humans face (Setyowati, 2022; Sugilar et al., 2019).

The dichotomy in science, especially the concept of integration and interconnection between religious knowledge and general science, is rooted in the shared understanding that Allah Swt is the source of all knowledge. In the context of this integration-interconnection, wisdom cannot exist separately or independently but is interconnected and related to each other because it comes from the same source.

The Need for Religious, Social and Cultural Integration-Interconnection

The relationship between religious knowledge and general knowledge is the main focus of attention of Muslims and is a complex issue. Some situations influence efforts to integrate spiritual knowledge and available science. People who believe in khurafat, superstition and taqlid traditions significantly impact social conditions. Such beliefs do not support progress and tend to cause decline. According to Abdullah, the confrontation between social realities that conflict with religious values has encouraged the emergence of social movements that oppose deviations that are deemed to need to be stopped (Nusi, 2021). Conditions like this encourage Muslim communities to challenge and renew their religious beliefs and practices, with the encouragement that Muslims can provide reinterpretations of Islamic teachings and answer the challenges of the development of society and science (Fahmi & Rohman, 2021).

Thinkers in Islamic education have tried to harmonize so that no conflict between fields of science impacts competition in social life. They seek to introduce reform values, increase awareness of Islam among Muslim individuals, and eliminate dichotomies between areas of knowledge. One of them, Amin Abdullah, a thinker from Indonesia, developed a paradigm to respond to scientific problems in higher education and social issues related to the scientific field.

Scientific disciplines should not be trapped in a single, absolute truth claim that positions one field as the only one that is right. In contrast, others are considered wrong or hinder dialogue between scientific fields in developing knowledge. This can lead to stagnation in thought and science and even destroy it. It is essential to realize that every science has limitations both in its construction and implementation. Therefore, collaboration and synergistic cooperation with other fields of science need to be carried out to achieve a broader understanding.

Several experts discuss the relationship between religion and culture with varying views. Roger M. Keesing explains that culture is an intense and unique part of religion, a concept theoretically explicitly related to religion (Keesing, 1997; Keesing & Haug, 2012). In his book "The World is Flat," Friedman states that religion and culture seem to be an inseparable whole, like two sides of a coin (Friedman, 2007; Salomon, 2006). Kobylarek also voiced a similar idea, namely that religion and culture have an orientation to shape individual attitudes (Kobylarek, 2014; Saihu, 2020; Umar &

Tumiwa, 2020). Meanwhile, Zwingmann highlighted the significant influence of religion and culture in shaping human character and behaviour (Zwingmann et al., 2007, 2008). In line with this view, in the teachings of the Islamic religion, the Prophets and Apostles have the aim of spreading Islamic values originating from a single belief in God, providing guidance, and spreading messages of goodness, truth and peace for all creatures, especially humans (Ikhwan, Mu'awanah, et al., 2020).

Religion is a tool to overcome ignorance, the conflict between humans that causes suffering, and the suppression of arbitrary behaviour. In this context, education plays a vital role as an effective means of supporting the role of religion, with a broad definition of education that seeks to provide understanding and freedom to humans, not limited to a certain level of formality (Schnittker, 2020; Suprobowati, 2021). Education is a means of internalizing religious values, stimulating cultural development, and advancing civilization so that people have pride in their beliefs, which are rooted in spiritual values relevant to the current context of life. Abdullah highlighted the urgency of an education model that can adapt dynamically to local culture while maintaining religious traditions and identity (Dwiyani, 2023; Nugraha, 2022).

Educators and related parties in the world of education are faced with the complexity of the situation in society, where there is a diversity of religions and cultures and the progress of plural multiculturalism as well as vulnerable but harmonious socio-religious conditions. Efforts are needed to maintain traditions that unite this diversity without eliminating the uniqueness and characteristics that constitute each individual's identity. A concept of religious education that can maintain balance in society, develop social awareness, promote unity, and integrate spiritual values with universal cultural traditions of culture is needed (Fherlia & Alimni, 2023).

Carrying out integration-interconnection in practice is a complex thing. This process is faced with challenges that cause a tendency to compete with each other rather than cooperate as expected. Therefore, a moderate and wise approach is needed in integrating scientific fields. Interconnection is an effort to understand various phenomena of human life from different scientific perspectives without standing alone but through collaboration, dialogue, correction and connection between scientific fields (Dewanti, 2023).

Scientific dialogue with an integrative-interconnective approach is not intended to mix sciences. More than that, the aim is to connect scientific fields in an interdisciplinary, multidisciplinary and even transdisciplinary manner. The hope is to achieve an increase in the benefits of knowledge in society that is in line and harmonious with the values of Islamic teachings, helping to build a superior civilization.

Conclusion

Knowledge from various disciplines should not be single, exclusive or isolated but should complement each other and work together to understand the limitations of scientific construction. An integrative-interconnective approach enables connection between scientific disciplines, strengthens the objectivity of science, and makes knowledge natural and integrated in people's daily lives, not just related to religious aspects. In this context, Islam is not only a guide for Muslims but also a way of life for society as a whole. Therefore, it is essential to integrate social sciences, cultural values, and religion into the Islamic education curriculum.

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