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## **Patterns of Relationship between Islamic Values and Social Science Issues in Thematic Books for Grade IV Elementary School**

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**Abstract.** The purpose of this research is to study and analyze the regularity of the relationship between Islamic values and social science subjects/materials contained in the thematic book theme 3 "Caring for Living Things" published by the Ministry of Education and Culture revised edition 2017, using Ian G. Barbour's theory which formulates 4 typologies namely conflict, independence, dialogue, and integration. This research is a type of qualitative research using library research method or content analysis. The data collection technique uses documentation techniques to collect information, which is then analyzed to determine whether the data obtained is relevant and valid. Data analysis uses some equipment (pencils, pens, and note paper), bibliographic work, preparing and determining time, reading, and then concluding. The object of this research is the thematic book theme 3 revision 2017 published by the Ministry of Education and Culture grade IV SD / MI. This study found that the relationship between Islamic values and social issues in thematic thematic books includes 3 of the 4 typologies proposed by Barbour namely: a) independent, c) dialog, and d) integration. There is no conflict between social science materials and Islamic values (religion) because both can be united by finding common points between social science and Islamic values. This is done based on references to Quranic verses. In this case, the social science issues in the textbook are integrated with Islamic values by tracing the verses of the Quran.

**Keywords.** Islamic values; Social Science issues; Thematic Book for Class IV MI/SD

### **INTRODUCTION**

Textbooks serve as mandatory guidelines for teachers and students at certain levels of education as one of the means in subjects to achieve goals that play a crucial role in determining the quality of education. Not only can it support the learning process, students can also study textbooks anytime and anywhere. The handbook contains a variety of knowledge and information, and explores information that is already known (Mumpuni, 2018). The teaching and learning process that is carried out, textbooks in this case are textbooks that are used as a reference compiled by experts. In other terms, textbooks are also called textbooks, package books and others that are used as content providers and mediators of various ideas, information, and other important activities that support the learning process (Khutorskoi, 2006). The existence of textbooks is intended to describe what determines the curriculum, which is arranged systematically and comprehensively to obtain core competencies and basic competencies related to the expected subjects expected from the curriculum. Therefore,

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the curriculum plays a very crucial role, namely as a basic foundation starting from organizing objects, objectives, materials, to determining the methods to be applied (*Government Decree of the Republic of Indonesia, on the Implementation of Law No. 3, on the Bookkeeping System, 2017*).

In connection with the above, education in Indonesia is currently implementing the 2013 curriculum which emphasizes or is oriented towards attitudes, knowledge, and skills. At the elementary level, the 2013 curriculum is implemented through integrated thematic learning from grades I to VI, which is implemented by combining several subjects that are bound by one theme (Hakim & Imam Nur, 2014). Thus, thematic books should not only contain intellectual aspects, but also character building aspects (Mujiburrohman & Susri, 2022) related to the development of faith and taqwa to God Almighty (Triyanto, 2011). As described above, integrative thematic learning is carried out by linking several competencies and subject contents in one theme, including Social Studies (IPS) (Triyanto, 2011).

Social sciences are a combination of different social science concepts with pedagogical concepts that are taught systematically, psychologically and functionally according to the level of student development (Riyadi, 2015). Social studies at the elementary school level is very important, because social studies is not a picture of science that is just a problem, but aims to study and analyze science based on facts and data from various sources (Susanto, 2014). For this reason, Social Science subject matter must be able to develop material that can improve students' spiritual attitudes in relation to faith and piety to God (Nurasmah & Kambali, 2024). However, in this context, as is well known that the learning of general science, in this case social science, is carried out separately from religious science, as if the two have a conflict that does not have the same basis, because science and religion have their respective jurisdictions ranging in terms of formal-material objects, methods, characteristics of truth and roles channeled by experts (Baharuddin, 2014). Arisona (2017) also explained in his research that the implementation and management of teaching and learning that has been carried out is still partial, meaning that one material with other materials has not been integrated with the content of other material values, especially Islamic values, so that the material developed shows unpleasant results. There is also a view that the relationship between science and religion is mutually indifferent to each other (M. A. Abdullah, 2003).

However, based on the above opinion, it turns out that there are also opinions that state that although science and religion are two domains that have differences both from the source of knowledge and the source of value for human life, the relationship between them is very dynamic (Hidayatullah, 2019). In addition, there are also those who say that the relationship between science and religion has similarities and differences, while the relationship is at an intellectual level based on a belief that humans are currently living their lives within the scope of science (Arifin, 2008). In addition, there are also those who believe that Islamic values can be included in textbooks by using the integration method. This method is done by studying and quoting Quranic verses related to the content of the material or topic and supported by an explanation of the meaning of the verse (Saputro, 2010).

Islamic values as the basis or foundation of Islam which has a very critical

meaning (Suprapmanto & Prasetyo, 2019). The goodness and sincerity of a person in religion will obtain salvation in this world and in the hereafter (Syabrina & Sulistyowati, 2021). Therefore, learning, practicing, teaching and instilling Islamic values in everyday life requires a process of learning, practicing, deepening and understanding that teaches values in living this life (Rahmi, 2021). The process of transforming Islamic values is important to be done correctly, because the practice of these values often clashes with the conditions of life development. The transformation of Islamic values in social sciences is applied through the organization of teaching materials as an important factor in teaching Islamic values (Mustafa & Yakob, 2021). This is because the learning topic functions as a message to be conveyed to students in the form of discussing the subject matter that can be transformed into the student's consciousness space, which ultimately has implications for behavior (Kholidah, 2015). We examine the relationship between Islamic values and social studies issues in thematic social studies lessons (Mazida & Andari, 2022), This is because the social studies lesson itself is a very complex integrated learning model that connects related disciplines. In addition, social studies content examines all aspects of human life and the environment. It examines the social conditions that lead to the greatness of God who has made this nature as a place for humans to contemplate and learn about the surrounding environment.

Based on the description of the problems above, this research is important to further study the pattern of the relationship between Islamic values and social science (Science) issues in thematic textbooks published by the Ministry of Education and Culture (Sufiyanto et al., 2021), and analyze more deeply the issues that are developing in the community, so that a pattern of relationship between the two is found, whether it can be integrated by finding common ground and tracing the verses of the Koran based on the belief that the aspects of study, design and purpose of both are essentially the same and one (Saifulloh, 2017).

## **METODE**

This research uses qualitative research (Darmawan, 2013) with library research methods (Haryanto A.G. et al., 2000) or also called content analysis methods (Muliawan, 2014). In this case, the data sources used are taken from various documents, both for Islamic values and social studies content in the Integrated thematic book theme 3 "Caring for Living Things" by Angi St. Anggari, Dkk. published by the Ministry of Education and Culture revised edition 2017 (Arikunto, 2013). Thus, the data collection technique that the author uses is the documentation technique (Yusuf, 2017), in this case the author uses various sources to obtain data, both in the form of notes, books, and so on (Trianto, 2010). Furthermore, in carrying out data analysis techniques, the author uses the Miles and Huberman theory which consists of three paths, namely: a) Data reduction by summarizing and selecting data that is relevant to the research objectives; b) presenting data briefly, either in the form of tables, graphs, etc. c) drawing conclusions (Miles & Huberman, 1992). In this activity, there are several steps that need to be considered in library research, namely: preparing equipment (pencils, pens, and notebooks); making a work bibliography; organizing time; reading research materials and taking notes (Zed, 2004).

## RESULT AND DISCUSSION

Relation of Islamic values and social science issues contained in thematic books studied and analyzed by examining the verses of the Qur'an and hadith that have a connection with the subject matter of social studies. Science in this case social studies serves as an explanation of the truth of the verses contained in the Quran which acts as a source of inspiration. Therefore it should be prioritized in a study and act as a source of confirmation in (material) learning social studies (Minarno, n.d.). For this reason, researchers present the subject matter of social studies content contained in theme 3 "Care for Living Things" subthemes 1-3 in the form of the following table:

Table 1: Subject Matter of Social Science Theme 3 "Caring for Living Things"

Subtheme	Course	Course Materials	Pages
Subtheme 1: Animals and Plants in My Home Environment	Course 1	a. How to respect and save the environment.	vi
		b. Rice as a staple crop.	1
		c. The diversity of plants that can be utilized as staple food (sago, rice/rice, and sinkong).	2
		d. The growth process of rice (the most important part, the reason, and the impact if it is problematic).	3
		e. Preserving plants and maintaining their balance.	
		f. Characteristics of nature: coastal, lowland, and highland (including characteristics, natural resources, benefits, etc.).	3-4 5-6
	Course 5	a. Type of plant and where it grows;	31
		b. Conditions and characteristics of the surrounding nature (climate, soil layer, and shape of the earth's surface);	33 45
		c. Plant growth and maintenance.	

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Subtheme 2: Diversity of Living Things in My Environment	Course 1	a. Animal balance and sustainability: impacts can lead to animal extinction and environmental damage. e.g. birds of paradise, butterflies, spiders, beetles, etc.	47
		b. Effects if butterflies become extinct, how to protect butterflies and their habitat.	52
		c. Efforts to preserve animals.	53
	Course 5	a. Characteristics of animal life: chickens, ducks, cats and fish.	56
		b. Natural conditions: climate and the shape of the earth's surface and its influence on natural life.	78
		c. Find out about the natural conditions and characteristics that exist around us (climate, soil layer, and shape of the earth's surface.	80

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Subtheme 3: Let's Love the Environment	Course 1	a. The benefits of plants and animals when properly cared for.	95
		b. Natural resources to keep in balance.	96
		c. Characteristics of plants and animals that are well cared for and not well cared for.	97
		d. Attitude towards plants that are not maintained.	98
		e. Carrying out good habits towards the surrounding environment as a form of gratitude for God's blessings.	100
		f. How to love the environment: throwing garbage in its place	101
		g. Behavior of love for the environment: maintaining the balance and sustainability of the environment: doing reforestation, etc.	111
		h. The impact of not protecting the environment.	115
	Course 5	a. Maintain the balance and sustainability of the environment as a form of love for the environment.	120
		b. Utilize natural resources wisely.	122
		c. Attitudes that reflect not loving the environment, characteristics of citizens who love the environment and make conclusions in the form of diagrams.	122

Source: Thematic Book for Teachers and Students theme 3 published by the Ministry of Education and Culture Revised Edition 2017.

In presenting the content of the relationship between Islamic values and social science issues in the thematic book published by Kemendikbud theme 3 grade IV SD / MI, the author uses Ian G. Barbour's theory consisting of conflict, independence, dialogue, and integration as an analytical knife in this research. The first stage, the author analyzes the subject matter of social studies as presented in the table above, then uses the method of integrating Islamic values between the subject matter in 3 by citing

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the verses of the Koran that have a connection with the subject matter of social studies obtained based on the results of the analysis conducted and supported by the explanation of the terms contained in the verse. Here the author presents the relationship between Islamic values and social science issues listed in the thematic book theme 3 "Care for Living Things" published by the Ministry of Education and Culture, whether the relationship between the two is indeed contradictory or can even be united between the two.

### **1. Conflict**

Conflict is defined as a problem where religion and science blame each other. Science and religion only recognize the truth of each other's existence based on the main reason of their thinkers that religion can never be united with science. This is due to science's view that religion cannot prove the truth of its teachings unequivocally, while science is able to do so. In addition, they assume that religion is secretive, and does not want to provide concrete evidence of the existence of God, while science or science wants to test all hypotheses and theories based on experience (Haught, 2004).

In connection with this, in the thematic book for students of grade IV SD / MI theme "Caring for Living Things" subtheme 1, 2, and 3, each of which consists of 6 lessons that have been analyzed, the author does not find conflicting social issues between science and religion, social studies subject matter contained in thematic books explain related material as the Qur'anic verses that have been traced. It's just that science discusses in detail every aspect of the problem there. In the author's opinion, this happens because the subject matter of social studies listed in the thematic book is still basic and simple related to the theme of caring for living things and social studies subject matter in the book that is tailored to the developmental stage of elementary school age students. So that learning is easy to understand and often encountered in the surrounding environment (contextual). The statement can be seen from the results of the analysis of social studies subject matter that has been mentioned earlier, environmental balance material for example, science discusses the kinds of plants such as rice which is used as one of the main crop plants and utilized by the community as a basic necessity for its survival and so on to other materials. Regarding this, religion also discusses the same thing about plants as mentioned in the Qur'an. It's just that the explanations contained in the Quran are sometimes still general and not detailed. Science is here to reveal the mysteries of nature and provide detailed explanations by offering various methods it uses (Hadikusuma, 2017). In this regard, there is no dispute as the views of scientific materialism and biblical literalism regarding social issues with Islamic values contained in the social studies subject matter contained in the thematic book theme 3 "Care for Living Things" with Islamic values.

### **2. Independent**

In this section, science and religion have their own ways of avoiding such conflicts in relation to their fields and goals. Religious beliefs do not rest on scientific findings, but are based on faith. Science or knowledge and religion can be distinguished based on the problems studied, the domains referred to, and the methods used. This difference is a clarity that establishes the autonomy of each field, including at the elementary school level of education. This means that the implementation of learning in educational institutions has a dichotomy of knowledge, namely general science

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(thematic) and religious knowledge which are taught separately. In fact, many general subject teachers think that student character education, which includes moral values, aqidah, and worship, is the responsibility and duty of religious teachers in shaping character according to predetermined expectations.

In this typology, the relationship between science and religion is clearly visible the dichotomy of science and religion (in this case, social studies material and Islamic values), where the steps and learning objectives in thematic books only contain social studies subject matter that only examines the science part, such as maintaining the balance of nature, natural conditions and so on without any connection or relationship with elements of Islamic values that can increase faith and devotion to Allah as a form of gratitude for His greatness. Whereas in the steps and learning objectives of social studies subject matter can be included elements of Islamic values that lead to the power and greatness of Allah related to the balance of nature. So that students are able to think and have knowledge about the surrounding environment about how he should act or behave in accordance with religious teachings.

### **3. Dialogs**

Dialogue, in this third relationship, science and religion offer an interconnected relationship between the two. It emphasizes similarities. This section does not question each other's differences, but focuses on the similarities in views, methods and designs found in science and religion. However, this will only happen if science and religion are open and respectful of each other. From the results of the analysis, it is found that the problems contained in the thematic book theme 3 are related to maintaining the balance of nature by caring for plants, preserving animals, not hunting animals in the forest, not cutting down trees and not throwing garbage carelessly so that the balance of nature will be maintained, because the components of living things with one another have a big impact on the survival of life on earth. The statement has the same view, method, and design as the Quran explains not to make damage on earth. Regarding this matter, the Quran does not explain in detail related to the damage done by humans as explained in the subject matter of social studies. But it can be ascertained that the purpose and perspective between the two in order to obtain the good of the sustainability of the ecosystem.

### **4. Integration**

This view assumes that science and religious teachings are valid and connected sources in the world. The understanding of the world gained through science should also enrich the religious understanding of believers (Junaedi, 2018). The emergence of this typological relationship pattern is intended to strengthen and support the belief in God as the creator of the whole world and its contents. In this case, the author examines the verses of the Qur'an and Hadith that have a connection with the subject matter of social studies listed in the thematic book theme 3 class IV SD / MI. Consistent integration of science and religion can produce highly secured resources for the application of knowledge owned and supported by strong spirituality in life (Rahmawati, 2018).

Before presenting the results of the analysis conducted on the Integrated Thematic book Theme 3, the author must clarify that there are 3 different versions of this type of integration, namely: 1) Natural Theology, it recognizes that the existence of God can be



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learned from evidence, about the creation of nature, through the structure of nature humans become increasingly aware that this universe has a creator, namely Allah. 2) Theology of Nature, this version assumes a religious tradition based on religious experience and the history of revelation. According to it, the main source of theology is taken outside of science. However, there are a number of traditional teachings that need to be reorganized in relation to current science, because basically the teachings about the creation of man are influenced by the findings of science or science. 3) Systematic Synthesis, a more systematic integration can be achieved when science and religion contribute to a coherent worldview elaborated within an overarching metaphysical framework (Barbour, 2002). For that, the following authors present the results of the analysis carried out on theme 3 social studies subject matter and its relationship with science / science and religion subthemes 1, 2, and 3:

**a. Subtheme 1: Animals and Plants in My Home Environment**

From the subject matter described in the table, it can be seen that the learning carried out in subtheme 1 discusses the diversity of plants such as plants (rice, sago, cassava) as staple food, especially in Indonesia; and how to preserve plants and maintain their balance; the shape of the earth's surface (coast, lowlands, and highlands). Based on the subject matter obtained from the analysis, the theme 3 textbook only explains the material in terms of science, as if Islamic values and social science issues are still independent. Whereas if studied more deeply, the subject matter of social studies can be integrated with Islamic values using the version of Natural Theology, as the existence of God's existence through natural design both through activities, learning objectives and so forth. So that students gain knowledge and understanding as well as instructions for humans to use their minds to think. For example: on the material of plant diversity, many verses of the Koran that explain related material, one of which Allah explains in QS. At-Thaaha (20): 53.

From the verse it can be understood that the various types of plants that grow on this earth are due to rainwater. The plants that grow have many benefits, especially for humans, whether it is used for life or even as a means of medicine. In this case, the benefits of plants (rice or paddy, cassava and sago) described in theme 3 are used as staple food to sustain life. In this regard, Allah also explains regarding the diversity of plants consisting of several types in QS. Al-Ann'Am (6): 141 which explains that Allah made trees, ranging from dates and other trees have different flavors, although sometimes they have the same shape and color as olives and pomegranates. In addition, in this verse Allah also mandates not to overuse everything. This is in line with the subject matter of social studies related to how one way to maintain the availability of rice is by not using rice excessively as stated on pages 3-4. In addition to the 2 surahs mentioned above, there are still many explanations about the diversity of plants conveyed by the Quran, including in QS. Al-Fatir (35):27; Az-Zumar (39): 21; Al-Hajj (22):5; Ar-Ra'd (13):4; and Qs. Yaasiin (36): 33.

Furthermore, on the material of the shape of the earth's surface (coast, low and highlands). In connection with this material, the structure of the earth has a certain level of height, for example a mountain, it functions as a peg and its peak becomes the balance of the earth from above. In one part of the world there are many highlands, and in another there are many lowlands. For this reason, the Quran hints in QS. An-Nahl

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(16): 15. The verse explains about the existence of highlands discussed in the Quran, as science also discusses it. While the lowlands, the Quran alludes to it in Q.S. Ar-Rum (30): 1-3 on a battle between the Romans and Persians, namely the Jordan river valley. Geologists conducted research that at the time of the war, the Jordan River was low-lying compared to other parts of the world (Basith & Shadiq, 2020).

**b. Subtheme 2: Diversity of Living Things in My Environment**

The material contained in this subtheme consists of preserving animals, diversity and characteristics of the place where humans live, natural conditions including: climate, soil layers, and the shape of the earth's surface. In this section, the material of preserving and preserving animals, the Koran first mandates humans to play a role in saving and preserving animals. Allah commands humans to always do good (ihsan) to fellow living beings, including animals, and not to do damage to the earth as mandated in QS. Al-Qashash (28):77. Thus, preserving, caring for and protecting animals is our obligation as humans. In QS. Al-An'am (6):38 Allah explains that all animals that move, birds that fly in the high sky, just like the son of Adam, who was created by Allah and needs sustenance. Everything has been determined by Allah, and He is all-knowing. On the Day of Judgment, all His creatures will be gathered on the Day of Judgment and every deed that has ever been done will be rewarded.

Next, the material on natural conditions includes: climate, soil layers, and the shape of the earth's surface (coast, lowlands, and highlands). The Qur'an advises us to pay attention to the seasons as stated in QS. Quraisy (106): 1-4 which tells about the habits of the Quraysh people who traveled during the rainy and dry seasons in order to obtain food and a sense of security. The sense of security referred to is caused by the existence of similar conditions. Conditions that teach humans about good and suitable times for planting, harvesting, selling, and so on. Thus, climate change will have an impact on changes in balance and a sense of security. This is as explained in QS. Al-Baqarah (2): 164.

Climate change can occur naturally caused by aging, internal dynamics, and even external influences. The main elements of climate consist of temperature, air quality, humidity, rainfall, wind direction and speed, and the intensity of solar radiation and so on (Chandra & Widyastuti, 2007). The elements affected by climate change include the biological environment (humans, animals, plants, natural resources) and non-biological infrastructure (Abbas, 2016). This is in line with the information conveyed by the Al-Quran regarding the process of climate formation which involves the influence of wind, vapor-carrying clouds and rain in certain places in surah Al-A'raf (7): 57, surah An-Naml (27) :63, Surah Al-Furqan (25): 48-49 and in the Koran surah Ath-Thur (52): 44.

Apart from climate change, the Koran also explains the layers of soil as mentioned in the QS. Ath-Thalaq (65): 12 and QS. Al-Mulk. (67):3-4 (An-Najjar & Faylasufa A, 2007). Furthermore, regarding the material on the shape of the earth's surface, the Qur'an also explains in QS. An-Nahl (16): 15. This verse explains to us about the shape of the earth's surface found in the land area. This statement is in line with the description mentioned by Supriatna et al. (2007) where the shape of the earth's surface in Indonesia consists of ocean areas (waters) and land areas. The water area consists of lakes, rivers, seas and oceans, and straits. While the land area consists of mountains,

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mountain ranges, plateaus, hills, valleys, lowlands, and coastal areas. However, in this case, in analyzing thematic books for grade IV SD/MI students, the main material on the shape of the earth's surface only focuses on lowlands, plateaus and beaches. The author's savings are because the scope of each learning material at the SD/MI level is only discussed in general and the outline is only related to the most fundamental issues.

### **c. Subtheme 3: Let's Love the Environment**

The last sub-theme in the theme of the 3 main materials of IPS contained in it is the benefits of plants and animals, loving, caring for and maintaining the environment; carrying out reforestation as a form of environmental concern, and maintaining the balance and sustainability of the environment as a form of love for the environment, as well as utilizing natural resources properly and appropriately. In this discussion, the Al-Quran explains the relationship between humans and the environment, both will be harmonious if their balance is maintained, because every environment is created by Allah in pairs, as Allah explains in Q.S. Yaasiin (36): 36. The pairs referred to in the verse above, are not only related to humans, but also include plants, animals, and natural phenomena created by Allah SWT. This is as emphasized in Q.S. Ar-Ra'd (13): 3.

From this verse, the Al-Mukhtashar/Markaz Tafsir Riyadh interpretation explains that Allah created the earth wide and spread out, and prepared it as a place for you to live in, and made it strong mountains and rivers for the need for drinking water and other benefits. And inside there are two types of fruit in pairs, some are black, white, sweet and sour. And Allah created night to cover the day with darkness. In fact, all these incidents have lessons for those who think about them, then take lessons from them (*Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, Di Bawah Pengawasan Syaikh Dr. Shalih Bin Abdullah Bin Humaid (Imam Masjidil Haram)*, n.d.). Based on this interpretation, it can be understood that the pairs day-night, black-white, sweet-sour and so on are forms of balance, where the balance between each other must be maintained so that this environment can function properly.

The environment plays a role as a resource because it provides the things needed for production and consumption, and each of these things cannot be separated from the availability of water, air, land/forests and so on. The factor that greatly influences the availability of water reserves is the maintenance of forests. Therefore, it is necessary to carry out reforestation to prevent damage caused by excessive use of natural resources. This is because forests are the "lungs" of the earth (Mardiana, 2013). As mentioned in Q.S. Ar-Rum (30):41. In addition, many verses of the Qur'an indicate that the function of plants is part of the balance of the ecosystem, one of which is in Q.S. Al-Mu'minun (23):19. In addition, efforts to revive dead land in the form of agricultural development and increasing production sources. This effort is categorized as a priority recommended by Islam and will receive a very large reward (*Qardhawi, 2002*). Meanwhile, anyone who causes damage by cutting down trees will have their head dipped into hell. (Maghfiro, 2019). Apart from forbidding cutting down trees, Allah also forbids humans from causing other damage on the face of the earth as mentioned in Al-Baqarah (2): 11.

In addition, humans are prohibited from polluting water and excessive use of water, as stated in QS. Al-An'am (6): 141 which means "and do not be excessive. Indeed, Allah does not like those who are excessive." Thus, it can be understood that one of the

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recommendations of Islam related to its relationship with the environment is to maintain the balance of the environment and the habitats contained within it by not damaging it. Because Allah created everything in a certain amount. This is explained in QS. Al-Mulk (67): 3. The balance that Allah created in an environment will continue to exist even if it is disturbed, such as by an earthquake (A. Abdullah, 2004), This is explained in QS. Al-Mulk (67): 3. The balance that Allah created in an environment will continue to exist even if it is disturbed, such as by an earthquake.

Of the four relationships put forward by Barbour above, the author is more sympathetic to the fourth relationship, namely integration because both have the same study, design and goals. Moreover, in the current era, the relationship between science and religion is no longer an era of conflict, independence and dialogue (Arif, 2020). This can be seen from the curriculum that has been developed, the core competencies that are described and formulated in the curriculum currently used, namely the 2013 curriculum. Although the pattern of the relationship between Islamic values and social issues in textbooks does not mention the meeting point between the main material and the verses, at least it can prove that the relationship between science and religion is not a conflict, independent, or not only has similarities, but can be united with each other. Regarding this, Nurhayati stated in her research that among the four relationships she formulated, Barbour herself was more sympathetic to the last relationship, namely the integration relationship (Nurhayati, 2014).

## CONCLUSION

Based on the results of the analysis described above, the author concludes the relationship between the main material of the social studies of thematic books for grade IV theme 3 with Islamic values as the theory developed by Ian G. Barbour as follows: 1) conflict, there is no dispute between social science issues in textbooks and Islamic values. This is because the main material of social studies is still basic, and adjusts to the level of development of elementary school age, so that the material contained in the book is still very simple; 2) Independent, in this typology, the separation between science and religion is clearly visible, where this textbook only presents social issues both in the learning steps or learning objectives that have been formulated in the book, and not infrequently the assumption arises that student character education is the responsibility of religious teachers, not general subject teachers; 3) Dialogue, in this section science and religion have the same views, methods, and designs regarding the prohibition of causing damage to the earth. However, the Quran does not explain in detail regarding the damage caused by humans as explained by science. However, both aim to achieve the sustainability of the ecosystem; 4) Integration, a typology that assumes that the relationship between science and religion can be united by finding common ground between the two. In this case, social science issues included in textbooks are integrated with Islamic values by tracing the verses of the Quran that are related to the social sciences included in textbooks. However, regarding this, social science issues in textbooks are not included/found to be integrated with Islamic values. In fact, both have a relationship that can strengthen and support belief in Allah as the Creator of the entire world and its contents.

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There are two main limitations in this study: 1) the object of this study is the MI/SD thematic book containing Science, Social Studies, Mathematics, Civics, Indonesian, Physical Education, and Arts and Culture lessons. However, in this study, the author only analyzed 1 theme related to the content of Social Studies in the theme "Caring for Living Things". This is due to the author's limited time in analyzing other themes, because 1 theme consists of 3 subthemes, and each subtheme contains 6 learning activities; 2) Difficulty in obtaining relevant data sources (specifically) related to the pattern of the relationship between Islamic values and social science issues (social studies subject matter) contained in textbooks. Thus, further research is needed on theme 3 "Caring for Living Things" as a whole, because this study only analyzes one of the lesson contents contained in the thematic book, namely social studies. In addition, the author also recommends that this study needs to conduct a more in-depth analysis of other themes for further research.

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