

IMPLEMENTATION MODEL OF INTEGRATED ISLAMIC EDUCATION CURRICULUM BASED ON TAUHIDIK: CASE STUDY AT SD ABATA ISLAMIC SCHOOL KARAWANG

Ahmad Muhajir¹, Amirudin², Yadi Fahmi Arifudin³

^{1,2,3}Universitas Siangaperbangsa Karawang, Indonesia

¹Corresponding E-mail: 2410632110003@student.unsika.ac.id

Abstract

This study aims to describe the implementation model of an integrated Islamic Religious Education (IRE) curriculum at SD Abata Islamic School Karawang. The background of this study is the need to strengthen the synergy between IRE learning and general subjects and Islamic values to support student character development. The research method used a qualitative case study approach with the main techniques of participatory observation, in-depth interviews, and document analysis, involving a total of 15 informants consisting of the principal, IRE teachers, classroom teachers, curriculum coordinators, students, and parents. The results showed that the PAI curriculum integration model comprised three main components: (1) the development of learning themes that linked PAI competencies with cross-subject competencies; (2) collaboration among teachers in designing contextual and Islamic-based learning; and (3) evaluation that covered cognitive, affective, and spiritual aspects. This implementation model was carried out consistently for one semester based on a cycle of planning, implementation, and evaluation. As a result, the application of the integrated curriculum model was proven to improve students' understanding of religious values, strengthen attitudes of tolerance and discipline, and support the achievement of more holistic learning outcomes. This study recommends that schools adopt this model as a framework for developing an integrated PAI curriculum and provide ongoing training for teachers to optimize its implementation.

Keywords: *Integrated PAI curriculum; Islamic education; Student character.*

A. Introduction

Islamic Religious Education (PAI) has a strategic role in shaping the character, morals, and spirituality of students amid the rapid globalization and increasingly complex technological developments (Siregar et al., 2023; Supriyanto, 2023). However, in practice, the implementation of PAI learning at the elementary school level is often separated from general subjects (Rahmawati et al., 2025; Shidqiyah et al., 2024). As a result, Islamic values have not been fully internalized in all aspects of learning and student life at school (Taufiq & R, 2025; Raharjo et al., 2021). This condition creates a gap between the ideal goals of holistic Islamic education and educational practices that tend to be fragmented (Hasanah et al., 2025). To overcome this, a curriculum approach is needed that can integrate Islamic values into all learning activities, so that students not only understand religious teachings

theoretically, but also internalize and practice them in their daily lives (Sirojuddin et al., 2025).

Abata Islamic School Karawang is one of the Islamic educational institutions that implements the concept of an integrated PAI curriculum as a form of innovation in learning. Through a thematic and collaborative approach, this school strives to combine Islamic values with general material so that learning becomes more contextual, meaningful, and shapes the Islamic character of students as a whole. This approach is in line with the idea of about the integration of knowledge based on the principle of *tauhid*, which emphasizes that religious knowledge and general knowledge are an integral whole. A number of previous studies (Rahmat, 2024) also show that the PAI curriculum integration model can increase the relevance of learning to real life and strengthen the religious values of students. However, most of these studies still focus on the conceptual level or implementation at the secondary level and Islamic boarding schools or boarding schools, so there have not been many empirical studies in the context of elementary schools such as this study (Kurniasih et al., 2023 ; Rinaldi Datunsolang & Bakari, 2023) .

The research gap in this study lies in the lack of empirical studies that specifically examine how the PAI curriculum integration model is implemented in integrated Islamic elementary schools in the context of contemporary education, which demands a balance between religious knowledge and science. This emphasis is important because most previous studies have focused on junior high schools/vocational high schools or secondary education, so this study fills the gap at the elementary school level.

The novelty of this study lies in its attempt to explore in depth the implementation model of an integrated Islamic Education curriculum applied at Abata Islamic School Karawang as an example of good practice in holistic Islamic education at the elementary level. This approach combines the theory of curriculum integration with tauhidic concepts as the epistemological basis of Islamic education, thereby contributing to the development of an integrative learning model relevant to the educational needs of the 21st century. To provide a more focused direction for the research, the objectives of this study were formulated as follows: (1) To describe the form of integration between PAI subjects and general subjects; (2) To analyze teachers' strategies in designing and implementing collaborative Islamic value-based learning; and (3) To identify the impact of the model's application on character building and student learning outcomes.

Thus, this study is expected to contribute to the development of an Islamic Education curriculum that not only emphasizes cognitive aspects but also fosters the spiritual, moral, and social integrity of students in facing the challenges of modern education. The relationship between curriculum integration and the principle of tauhidik is an important foundation in strengthening student character through Islamic education.

B. Method

This study uses a qualitative approach with a case study method because it aims to deeply understand the implementation process of the integrated Islamic Education (PAI) curriculum at SD Abata Islamic School Karawang (Moleong, 2019). This approach was

chosen to enable a holistic exploration of the phenomenon through in-depth data collection from various sources. The research lasted for one semester, with a total of 40 hours of observation and analysis of 18 curriculum documents, including syllabi, lesson plans, assessment instruments, and school activity reports.

The research subjects included the principal, IRE teachers, classroom teachers, curriculum coordinators, students, and parents. Informants were selected purposively based on the following criteria: (1) direct involvement in the planning or implementation of the integrated curriculum; (2) at least two years of teaching experience at the school; and (3) willingness to provide in-depth data. In total, there were 15 informants, consisting of 1 principal, 2 PAI teachers, 6 classroom teachers, 1 curriculum coordinator, 3 students, and 2 parents.

Data collection was carried out through participatory observation, in-depth interviews, and document analysis (Sugiyono, 2017). Observations focused on learning activities, school culture, and the practice of integrating Islamic values into daily activities. Interviews were conducted to explore teacher strategies, school policies, and the impact of the curriculum on students. The documents analyzed included 18 curriculum documents and religious activity reports to identify consistency between the documents and field practices.

Data analysis was conducted using the Miles and Huberman interactive model (Miles, 2014), which included data reduction, data presentation, and conclusion drawing. To ensure the objectivity and transparency of the analysis, the researchers used an audit trail that documented the entire analysis process, from observation notes and interview transcripts to data categorization decisions. In addition, triangulation was carried out through cross-checking between observation data, interviews, and documents. Field- t validation was carried out through member checks with teachers and principals to ensure the accuracy of data interpretation. The research stages consisted of five steps: (1) pre-fieldwork; (2) determining the research focus; (3) data collection; (4) data analysis; and (5) validation of findings. *To improve methodological clarity, the research flow was formulated systematically according to these stages.*



Figure 1. Research Flow Diagram

C. Findings and Discussion

Planning and Design of an Integrated Islamic Education Curriculum

Curriculum planning at SD Abata Islamic School Karawang is carried out through a collaborative forum between PAI teachers, general teachers, the principal, and the curriculum development team. The national curriculum remains the main reference, but it is enriched with the values of tauhid and Islamic morals. The integration process is carried out at the Basic Competency (KD) analysis stage to find the intersection between Islamic values and general learning outcomes.

Teachers use a thematic integrative approach. For example, the theme "The Beauty of Allah's Creation" combines science material about ecosystems with verses from the Qur'an about the creation of nature. This creates contextual and spiritual learning. To clarify the line of argument, the focus of the discussion is directed at the three pillars of curriculum integration: tauhid epistemology, teacher collaboration, and the ecosystem of Islamic values.

Table 1. Analysis of Integrated PAI Curriculum Planning

Aspect	Field Findings	Analysis	Theoretical Synthesis
Planning collaboration	General teachers and PAI teachers develop lesson plans together	Collaboration results in interdisciplinary integration	Supports the theory of <i>collaborative planning</i> (Friend & Cook, 2010)
Integration of KD	Islamic values are incorporated into all subjects	Enhancing the meaning and spiritual context of learning	In line with <i>the integrated curriculum</i> (Drake, 1998)
Spiritual foundation	The principles of monotheism and morals as the foundation	Affirming the curriculum as a means of shaping faith	Based on <i>the Islamic worldview</i> (Al-Attas, 1995)

Curriculum design is not only administrative but also builds the epistemology of monotheism as the basis for integration between science, Islamic values, and character building.

Implementation and Learning Strategies for Integrated Islamic Education

The implementation of the integrative curriculum in this school is realized through active and contextual learning strategies. Teachers use *project-based learning* methods, reflective discussions, worship practices, and social activities. Learning does not only take place in the classroom, but also in the school mosque, park, and surrounding environment, so that students learn to connect knowledge with real-life values.

In mathematics lessons, for example, students are encouraged to understand the concept of fairness in the distribution of zakat; in social studies lessons, they discuss the history of Islamic civilization; while in language lessons, they write texts on the theme of morals. This model reflects an Islamic transdisciplinary approach, in which religion is at the core of all learning activities.

Table 2. Analysis of Learning Implementation

Learning Findings	Analysis	Theoretical Synthesis
Islamic values-based active methods	Strengthening reflection and application of values	<i>Experiential learning</i> (Kolb, 1984)
Islamic digital media	Building moral digital literacy	<i>Digital Islamic pedagogy</i> (Hashim, 2014)
Cross-subject teacher collaboration	Ensuring the coherence of Islamic values	<i>Team teaching model</i> (Friend & Cook, 2010)
Habitualizing good character	Strengthening a faith-based school culture	<i>Faith-based education</i> (Schein, 2010)

This integrative implementation demonstrates a balance between knowledge transfer and value internalization, resulting in a holistic learning experience.

Evaluation, Impact, and Implementation Challenges

Learning evaluation at SD Abata is conducted holistically, covering cognitive, affective, and spiritual aspects. Teachers use portfolios, character journals, attitude observations, and project assessments. Each student is assessed not only on test results but also on discipline, responsibility, and daily manners.

From the observations, there was a significant improvement in student behavior, particularly in terms of prayer discipline, manners, and enthusiasm for sharing. However, the main obstacles that arose were the limited time for collaboration between teachers and the ability of new teachers to understand the principles of value integration.

Table 3. Evaluation and Impact of Implementation

Aspect	Field Results	Analysis	Comparative Theory
Holistic evaluation	Assessment of cognitive, affective, spiritual aspects	of Comprehensive assessment of learning	<i>Holistic assessment</i> (Earl & Katz, 2006)
Impact of character	Improvement in worship & responsibility	Integration of values & fosters civilized character	<i>Character education integration</i> (Lickona, 1991)
Constraints	Limited time & teacher competence	Need for continuous training	<i>Teacher readiness</i> (Rahman, 2021)

Synthesis and Comparison of Theories and Research Implications

Research findings on the implementation of an integration-based PAI curriculum at Abata Islamic School Karawang show that the concept of integrating Islamic knowledge and values is not only a normative ideal, but has been realized in systematic basic education practices. The integration process at this school does not stop at the level of curriculum document planning, but has flowed into the dynamics of learning, school culture, and evaluation systems. The synthesis results show that this implementation represents a tauhidic, collaborative, and contextual PAI curriculum model, a form of Islamic educational praxis that emphasizes the unity of knowledge, faith, and practice within the framework of modern education.

Tawhid Epistemology

Curriculum integration at SD Abata shows that all disciplines are directed towards awareness of the oneness of God, in line with the idea of Islamization of Knowledge. Islamic values are not artificially imposed, but are the epistemological core of all learning.

Teacher Collaboration

Collaboration serves as the main engine of integration. This finding reinforces the theory that curriculum integration can only be achieved through systematic and continuous teamwork among teachers.

Islamic Values Ecosystem

School cultural practices (prayer, recitation of the Qur'an, charity) become a "hidden curriculum" that strengthens the internalization of values. This finding confirms that integration does not only occur in lesson plans but throughout the entire school ecosystem.

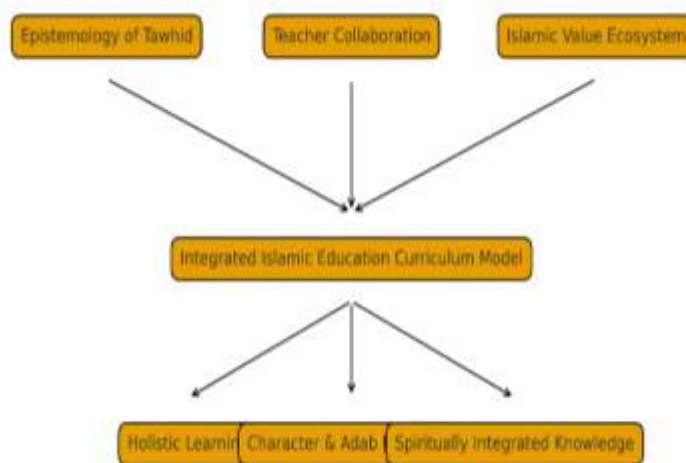


Figure 2. Conceptual Model of the Integrated PAI Curriculum

Epistemologically, this model reflects the idea of *the Islamization of knowledge* proposed by the Islamic Education Research Institute, which emphasizes the importance of integrating Islamic epistemology into the modern education system. In practice at SD Abata, this integration is evident when teachers connect science material with verses from the Qur'an and make moral values the spirit of language and social studies learning. This concept shows a shift from a dualistic approach that separates religious and general knowledge towards a holistic paradigm, where all knowledge is oriented towards the oneness of God (Fadhilah et al., 2023a). Thus, this study confirms that the PAI curriculum does not only function as dogmatic teaching, but as a system for integrating the values of monotheism into all dimensions of students' learning lives.

From the perspective of modern educational theory, this implementation model is consistent with the concept of an *integrated curriculum* proposed by (Elkarimah, 2025), which views integration as an effort to create connections between disciplines through major themes that are meaningful to students. However, SD Abata provides a new dimension: the theme of integration is not only conceptual or thematic, but also theological. This means that each learning theme has a spiritual meaning designed to foster students' *God-consciousness*. In this case, the integrative approach at SD Abata not only connects academic concepts, but also brings to life the meaning of faith behind every subject taught.

When compared to Kolb's (1984) *experiential learning* theory, the learning practices at SD Abata show similarities in the learning cycle structure, starting from concrete experiences (carrying out Islamic activities or projects), then reflection, conceptualization, to the application of values in real life (Pratiwi et al., 2025). However, the Abata model expands Kolb's framework by incorporating the element of spiritual transcendence as part of learning reflection. This distinguishes integrative Islamic education from secular

constructivist models, as it includes a dimension of values that guides human consciousness to the Creator.

From the perspective of school culture, the findings of this study also confirm Schein's (2010) theory of *school culture*, which emphasizes that shared values and beliefs form the foundation of organizational behavior (Rosyadi & Subiyantoro, 2021). SD Abata builds an *Islamic school culture* through the habits of praying in congregation, daily recitation of the Quran, morning almsgiving, and practicing good manners. This culture is not merely ceremonial, but forms a *hidden curriculum* that supports the formal learning process. In this context, the integration of the curriculum and school culture goes hand in hand, creating synergy between learning and character building.

Additionally, the results of this study enrich the findings of , which examined teachers' readiness to implement an integrative curriculum in Islamic junior high schools. Rahman emphasized that teachers' readiness often becomes an obstacle in the practice of integration. However, SD Abata has successfully overcome this through routine collaboration mechanisms between teachers across subjects and internal training that emphasizes value-based learning design. Thus, the Abata model can serve as a concrete example that the success of integration is highly dependent on visionary school leadership and the support of a collaborative ecosystem.

From a leadership theory perspective, the role of the principal at SD Abata is in line with the concept of value-based instructional leadership proposed by (Fadhilah et al., 2023b). The principal acts not only as an administrator but also as a *spiritual supervisor* who guides teachers in instilling Islamic values in learning. This makes the school not just an educational institution but also a spiritual community that shapes the character of its members.

When compared to the results of research (Hanum, 2019) which highlights the integration of science and religion in madrasahs, this study presents an important *novelty*: the application of PAI curriculum integration in Islamic-based public elementary schools that follow the Merdeka Curriculum but are based on an *Islamic worldview*. In other words, SD Abata has proven that the integration of Islamic values does not have to be limited to formal religious institutions but can be flexibly adapted into the national education system. This broadens the scope of integration theory from the conceptual domain to the practical domain and affirms that Islamic education has the adaptive capacity to meet the demands of the 21st century without losing its identity.

From an Islamic pedagogical perspective, this implementation model reinforces the view of *Islamic pedagogy* as " , namely education that is not only oriented towards academic achievement but also towards the formation of manners, spiritual awareness, and the meaning of life. At SD Abata, the dimension of *manners* is the foundation of every learning activity: teachers serve as moral role models, students are taught to respect knowledge, and all activities are directed toward training spiritual responsibility. Thus, this model realizes Al-Attas' vision of Islamic education as a process of "instilling proper manners in human beings."

Conceptually, the synthesis between theory and practice shows that the implementation of an integrative curriculum at Abata Elementary School has three main

pillars: (1) tauhidic epistemology, (2) collaborative pedagogy, and (3) an Islamic value ecosystem. These three pillars interact with each other to form a modern Islamic education system that is relevant to the global context but rooted in Islamic scientific tradition. This approach marks a paradigm shift in contemporary Islamic education: from mere "religious learning" to "*religious-spirited learning*" in all fields of knowledge.

D. Conclusion

The research findings show that Abata Elementary School students experienced significant improvements in discipline, responsibility, empathy, and religious awareness. Habitual activities such as congregational prayers, Quran recitation, and value reflection proved to be effective means of internalizing Islamic character, while also strengthening their relevance to the concept of the integration of knowledge and manners in al-Attas' view and the integrated approach. The curriculum implementation model applied by this school represents an integrative tauhidic model, which is an approach that integrates interdisciplinary knowledge with divine consciousness in the learning process. Islamic education teachers and general teachers can use this model as a guideline in designing integrated Islamic value-based learning. Schools also need to ensure that each subject contains elements of spiritual and moral values so that students' cognitive and character development are balanced. Learning evaluation needs to be carried out holistically by assessing students' academic aspects, religious attitudes, and manners in an integrated manner. This study enriches the theory of *Islamic Curriculum Integration* by strengthening the concept of unifying faith, knowledge, and practice in the actual practice of basic education. The integrative curriculum approach developed shows how the epistemology of tawhid, teacher collaboration, and Islamic school culture can work together to form an applicable modern Islamic education model. This study was conducted in only one school context, so the findings need to be generalized with caution. The observation instruments used are still qualitative and normative, especially in assessing affective and spiritual development, so their validity can be improved through quantitative or psychometric instruments in future studies.

Future research is recommended to develop more measurable character and spiritual evaluation instruments, expand the sample coverage to various types of Islamic schools, apply *mixed methods* designs, and explore the integration of Islamic values in digital technology-based learning so that the implementation of the PAI curriculum becomes more adaptive to developments in the modern era.

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