

Curriculum Integration Constructs in Integrated Islamic Elementary School

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Abstract

Despite the extensive documentation of educational curriculum research, there is still a lack of studies examining the constructs of integrated curriculum and its presentation by incorporating religious content into various subjects. To address this gap, this research aims to analyze the constructs of integrated curriculum in terms of curriculum content, presentation, and the supporting factors for implementation in the learning process. Data collection involves document analysis of curriculum guidelines, teacher manuals, student package books, and direct observation of learning implementation. The study's findings, based on document analysis and observation, are further reinforced through interviews with the school principal and teachers. The research reveals that the curriculum constructs at SDIT Insantama Kendari encompass the classification of material comprising elements of Islamic character formation, introduction to Islamic culture (*tsaqafah*), and the introduction of science and skills. These components are presented in the learning activities by integrating religious education into all subjects through team teaching, non-co-education, and a shared perception among teachers who assume the role of religious educators.

Kata kunci:

Integrasi Kurikulum;
Muatan Kurikulum,
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Abstrak

Penelitian tentang kurikulum pendidikan sudah banyak didokumentasikan oleh peneliti. Meskipun demikian, masih sedikit yang mengkaji konstruk kurikulum terpadu dan penyajiannya dengan memadukan agama ke dalam mata pelajaran. Untuk menjembatani hal tersebut, penelitian ini bertujuan untuk menganalisis konstruk kurikulum terpadu dari segi muatan kurikulum dan penyajiannya serta faktor-faktor yang mendukung pelaksanaan dalam pembelajaran. Pengumpulan data penelitian dilakukan dengan melakukan studi dokumen terhadap buku pedoman kurikulum, pedoman guru dan buku paket siswa, serta observasi langsung terhadap pelaksanaan pembelajaran. Hasil studi dokumen dan observasi diperkuat dengan melakukan wawancara kepada kepala sekolah dan guru-guru. Hasil penelitian menunjukkan bahwa konstruk kurikulum SDIT Insantama Kendari memuat pengklasifikasian materi yang terdiri dari muatan pembentukan kepribadian Islam, pengenalan *tsaqafah* Islam dan pengenalan sains dan keterampilan. Muatan ini disajikan dalam kegiatan pembelajaran dengan cara memadukan pendidikan agama ke dalam semua materi mata pelajaran yang diajarkan dengan *team teaching*, *non co-education* dan kesamaan persepsi guru yang memerankan diri sebagai guru agama.

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INTRODUCTION

Research on the integration of Islamic education curricula has been extensively documented by experts in Indonesia (Fidayani & Ammar, 2023; Sahid, Wasliman, Muchtar, & Insan, 2021). Initially, discussions on integrated curriculum revolved around the integration of learning to enhance the capabilities of learners, encompassing scientific, skills, and social dimensions. Subsequently, the focus extended to the consolidation of interdisciplinarity among fields of study or subjects. (Fantuzzo, Gadsden, & McDermott, 2011) reported that the development and field testing of the EPIC-based integrated curriculum aimed at students, with a focus on comprehensive mathematical, language, and literacy skills, demonstrated a significant improvement in abilities. These findings, along with similar discoveries, have posed unique challenges for educational researchers in identifying spaces to integrate concepts, competencies, and processes (Kneen, Breeze, Davies-Barnes, John, & Thayer, 2020). The intensification of research on curriculum integration gained momentum following the emergence and growth of Integrated Islamic Schools (Sekolah Islam Terpadu or SIT) in the 1990s. These schools have continued to exist and evolve, with various variations, prompting increased scholarly attention to curriculum integration (Sofanudin, 2019). Since its inception, Integrated Islamic Schools have been regarded as an innovation in Islamic education, seen as navigating the crossroads between general education that may neglect religion and traditional Islamic schools (*madrasah* and *pesantren*) that might be perceived as overlooking science and technology (Niyozov & Memon, 2011).

Several studies have unveiled the advantages of the integrated curriculum implemented by Integrated Islamic Schools, both conceptually and practically (John, 2015) revealed that the integrated curriculum implemented in schools has proven to facilitate teachers in addressing the diverse needs of students with various talents, skills, and abilities. (Fathil, Saam, Sukendi, & Nizar, 2015) and (Muhlisin & Syaifuddin, 2020), reported and expounded that integrating religious education into subjects, particularly in science and technology, can strengthen students' comprehension, beliefs, and practical application of religious teachings. Furthermore, (Sunhaji, 2016) suggests that an effective method to strengthen faith and obedience to Allah is through *tafakkur* (contemplation) and *tadabbur* (reflection). The anticipated direct impact of integrating the modern curriculum with religious concepts is to provide knowledge and skills to learners based on a robust religious foundation. This approach aims to equip students to confront the negative effects of globalization effectively (Alam, 2017).

At the implementation level, teaching by educators goes beyond simply instructing about religion; it involves the nurturing of religious values. It extends beyond the intellectual aspects to delve into the innermost facets of individuals, aiming to foster spiritual development (Chowdhury, 2018; Haq, Wasliman, Sauri, Fatkhullah, & Khori, 2022; Imaduddin, Putra, Tukiyo, Wahab, & Nurulloh, 2022). Spiritual education is directed towards molding children into a generation with a divine orientation (*Rabbani*) (Razak, Zakaria, & Mokhtar, 2021). A generation of this nature can be shaped through

holistic education. Holistic Islamic education, as articulated by (Primarni, 2014) underscores the implementation of education based on the philosophy and theories of Islamic education, evident in the vision and mission, objectives, and curriculum of Islamic education. (Hamami & Nuryana, 2022) also asserted that holistic education is believed to eliminate dichotomous issues in education, as revealed in their research conducted in Muhammadiyah schools.

However, it is noteworthy that these studies predominantly emphasize curriculum integration from the perspective of its interconnectedness with the school subjects. There is still a scarcity of in-depth and specifically research exploring the construction of integrated curricula in schools which clearly shows the integration of religion into all subjects and educational activities (Arif & Sulistianah, 2019; Lafrarchi, 2020). Such a curriculum construct is very important because it provides both strategic and technical guidance in the implementation of educational activities. (Khaidir & Suud, 2020) in their research at As-Shofa Islamic High School Pekanbaru have touched briefly on this issue, but it is general regarding the foundation in the building of Islamic education which must make the al-Qur'an and Hadith the foundation of Islamic education as well as a source of education and teaching. Therefore, research on this matter still needs to be done. SDIT Insantama has a unique curriculum construct because it accommodates the government's core curriculum, but is built in a unified whole with a typical school curriculum that leads to achieving the goals of Islamic education holistically. The school has undertaken a mapping of the objectives and content of the integrated curriculum categorized into three interconnected domains: the formation of Islamic personality, the introduction of Islamic culture, and the introduction of science and life skills for students. To facilitate implementation, the school has compiled a guidance book for curriculum integration titled "*Diversity of the SDIT Insantama Curriculum: A-Z Insantama Curriculum Administration*." This book is supplemented with a teacher's guide and student packages. In these student packages, each theme is presented at the beginning of each section, facilitating teachers in its application. The paradigm of integrating scholarship between science and Islam signifies that the foundations of science are developed within the framework and boundaries of religious teachings. The integration is robust, with religion encouraging the exploration of science, while science and technology facilitate the comprehension of religion and its implementation in daily life. The expected outcome is the cultivation of professional scholars and scholarly professionals (Ali, 2019). Activities of inquiry such as this are expected to yield transcendent knowledge. This paradigm should be distinctly evident in the educational curriculum structure at SDIT.

Therefore, the study of this matter is expected will add new treasures to the study of curriculum integration that may not have been revealed by previous research. This study is also expected to provide both empirical and policy contributions. Empirically, the research findings can offer a concrete depiction of the curriculum construct, content, presentation, and supporting factors that practically facilitate its implementation in schools. Additionally, the research outcomes are anticipated to provide insights for

educational policies, particularly for SDIT Insantama and similar institutions, aiming to enhance educational management through an integrative approach. To guide the research and inquiry, the research questions are: 1) What is the construction of the integrated curriculum at SDIT Insantama? and 2) What are the factors supporting the implementation of the integrated curriculum concept?

METHOD

This research was conducted at SDIT Insantama Kendari using a case study approach. Data were collected through document analysis, observation, and interviews. Documentary analysis focused on examining the content of curriculum guidance books, teacher manuals, and student packages to identify the curriculum's construction and content. Observations were carried out to directly witness the learning activities, particularly when teachers presented lessons. Interviews were conducted to obtain explanations regarding the findings from document analysis and observations, involving the following informants:

Tabel 1: *Participants Demographic*

No	Nama	Gender	Position
1	Lina	Female	Principal/Third Grade Teacher
2	M. Res	Male	Coordinator of Recitation (<i>Qira'ati</i>)
3	Mamat	Male	Sixth Grade Teacher
4	Muh. AG	Male	Fifth Grade Teacher
5	Ahi	Male	Fourth Grade Teacher
6	Sulha	Male	Second Grade Teacher
7	Kihn	Male	First Grade Teacher

These informants were chosen to represent teachers in each class. The names provided are initials, not their real names. The author has kept their names and identities confidential to ensure against any unintended use. The data analysis procedure was conducted in the following steps: 1) verifying and sorting the collected data, 2) presenting the data or information obtained from document analysis, observation, and interviews in accordance with the sequence of research questions, 3) delving into the content of the integrated curriculum using the theory of integrated curriculum proposed by Robin Fogarty, which was later adapted by (Muhaimin, 2006).

FINDINGS AND DISCUSSION

Findings

In line with the research questions, this finding explanation comprises two main themes: the construction of the integrated curriculum at SDIT Insantama, covering the curriculum content and presentation, and the supporting factors of curriculum integration in its delivery.

The Curriculum Construction

The research findings indicate that the construction of the integrated curriculum at SDIT Insantama can be observed through the aspects of curriculum content and the integrative presentation of subject matter in teaching and school activities. The curriculum content is outlined in the SDIT Insantama Guidance Book, which adopts the curriculum set by the government. It consists of subjects such as Islamic Religious Education (PAI), Indonesian Language, Civic Education (PPKn), Mathematics, Natural Sciences (IPA), Social Sciences (IPS), Arts and Skills (SBK), and Physical Education, Sports, and Health (PJOK).

Curriculum content is then synthesized into the SDIT Insantama curriculum, with curriculum mapping categorized into three quadrants, referred to as:

Quadrant 1: Subject groups categorized according to the National Education Department curriculum, which are assessed through a national examination, namely Mathematics, Indonesian Language, and Natural Sciences. In relation to these subjects, the entire instructional content is imparted as is, adhering strictly to the prescribed curriculum.

Quadrant 2: Subject groups based on the National Education Department curriculum that are examined using questions provided by the Department, yet allowing for potential school involvement or corrections in the assessment process. These subjects include Social Sciences (IPS) and Civic Education (PKN), Regional Language and English, Islamic Religious Education (PAI), and Environmental Education (PLH). Instruction for these subjects is delivered with consideration for the "five Ss" criteria, encompassing internalization (deepening), addition (augmentation), substitution (replacement), correction (rectification), and fixation (consolidation);

Quadrant 3: Subject groups with content derived from the National Education Department, but where questions and assessments are delegated to the schools. These subjects include Physical Education, Sports, and Health (PJOK) and Arts and Culture and Skills (SBK). In the case of these subjects, schools have complete autonomy to present them with meaningful and engaging innovations and creations (Adi Fadjar Nugroho, "Keragaan Kurikulum SDIT Insantama: A-Z Administrasi Kurikulum Insantama", h. 8).

In addition to the content of the National Curriculum (Diknas), there exists a locally-developed curriculum at Integrated Islamic Elementary Schools (SDIT), comprising Arabic Language, English Language, Qur'an Memorization (Tahfiz al-Qur'an), Hadith Memorization (Tahfiz Hadis), memorization of dhikr (remembrance of God) and prayers, Reading and Writing (Calis), Tolaki Language, integrated Quranic learning through Qira'ati method, muraja'ah (review), Islamic Character Building (Bina Syakhshiyah Islam or BSI), and Expressive Programs (gardening, cooking), Insantama Market Day (IMD), Kepompong Ramadhan, Save Our World (SOW), and junior journalism. (Adi Fadjar Nugroho, "Keragaan Kurikulum SDIT Insantama: A-Z Administrasi Kurikulum Insantama", h. 10).

Specifically for Quranic instruction, the school employs the Qira'ati method. The Qira'ati method is an educational approach for Quranic studies that integrates various skills related to reading, memorization, and comprehension of the Quran. Qira'ati learning (pronounced *Qirā'atī*) is an integrated Quranic education developed by KH. Dachlan Salim Zarkasyi in Semarang. (Dachlan Salim Zarkasyi, *Pelajaran Membaca al-Qur'an untuk TK al-Qur'an*, Semarang, 1990).

The subjects and learning activities in the school undergo mapping in accordance with the educational objectives based on religious teachings. The mapping of content is integrated into three categories of learning materials, namely learning for the formation of Islamic personality, learning for the introduction of the basics of Islamic culture (tsaqafah islamiyah), and learning for the fundamentals of scientific, scientific, and skills knowledge (The Guidebook for SDIT Insantama).

The integration of this curriculum is recognized by the teachers as a necessity derived from an understanding of the Islamic perspective on knowledge, as expressed in the following:

“Fundamentally, Insantama Integrated Islamic Elementary School understands that there is no dichotomy between knowledge (subjects) and Islam. In teaching any subject matter, the concepts and facts must align with Islamic principles. Additionally, when instructing in any subject, teachers must cultivate awareness among students regarding their connection with the Creator. This integration represents the harmonization of the curriculum involving Islamic character, Islamic culture (tsaqafah Islam), and the knowledge of life.” (Ahi, Fourth Grade Teacher, Interview, 2018).

The instructional content for the formation of Islamic personality at the school includes: a) Strengthening faith or belief through both textual (*naqli*) and rational (*aqli*) approaches in accordance with the pillars of faith. This encompasses affirming and explaining the identity of a Muslim. b) Cultivating noble behavior and morals in every student activity, both within the school environment and in the family and community surroundings. c) Instilling the practice of daily worship, such as the five daily prayers, remembrance (*zikir*), supplications, and the implementation of individual Islamic jurisprudence (*fiqhi fardiyah*) teachings. Students are accustomed to fulfilling religious obligations, avoiding prohibited actions, striving to follow the prophetic traditions, and choosing permissible actions that are beneficial (The Guidebook for SDIT Insantama).

The instructional content for Islamic culture in the school is encompassed within the subjects of Islamic Religious Education and Moral Education (PAI/BP), Arabic Language, Prophetic Biography and Islamic history, including the subject of Pancasila and Civic Education (PPKn). In cases where there are time allocation constraints, these lessons can be incorporated into the Islamic Religious Education subject with enriched content provided by the teacher. Specifically for PPKn, its content is adjusted and augmented in accordance with the Islamic education paradigm.

Meanwhile, the teaching of science and skills is directed towards imparting fundamental knowledge and skills that are beneficial for students in their daily activities, from childhood to adulthood, both as individuals and as members of society.

The content for science and life skills encompasses four abilities: a) Proficiency in using introductory languages such as English, Indonesian, or regional languages. b) The ability to comprehend basic scientific knowledge and relate it to contextual situations in the surrounding environment. c) Cognitive skills, creativity, and abilities demonstrated by the willingness to inquire, create, and innovate in the face of new and different challenges. d) Physical well-being through physical education, promoting health through sports and enhancing students' proficiency in their preferred sports disciplines. (The Guidebook for SDIT Insantama).

Furthermore, the school may introduce new subjects or provide experiential learning through contextual teaching activities. Based on the observations conducted, it is noted that additional activities include gardening or farming (cultivating plants in gardens and fields), school market days, either organized within the school premises or by taking students on visits to shopping centers. Additionally, exposure to craftsmanship, carpentry, and sewing, as well as visits to furniture shops and electronic repair services, are part of the supplementary learning experiences provided by the school.

In the class, the presentation is carried out by the teacher when delivering lessons. Integration is achieved by connecting all subjects with religious teachings, incorporating religious guidance into daily life. Based on observations, the author identified the presentation mechanism as follows:

Firstly, before starting and even before entering the classroom, students are accustomed to praying, expressing gratitude to Allah, reciting blessings upon the Prophet Muhammad, and reading the Qur'an or reviewing memorized verses. Additionally, students may sing *nasheeds* or review lessons that need memorization. Secondly, during the class when presenting lessons, the teacher always greets the students with the polite Arabic expressions "antum" or "antunna" (respectful terms for addressing 'you'). Similarly, when asking for confirmation if students understand the teacher's explanation, the teacher usually asks, "fahimtum?" (have you all understood?), to which, if the students have understood, they respond with "fahimnā" (yes, we understand). If not, students may ask questions or remain silent. The use of these terms is simple, but in this way, students become familiar with everyday Arabic, a language inseparable from Islam. Thirdly, religious lessons are always connected to verses from the Qur'an and the Sunnah that relate to the learning theme. Fourthly, every subject related to science is always linked to the greatness of Allah in creation, followed by the recitation of *tasbih* (*subhanallah*). For example, when students learn about the body and its various parts and functions, it is connected with explaining that Allah is the creator of everything.

The observational findings are reinforced by interview quotes from participants, presented as follows: "The subject matter is connected with verses/hadiths related to the lesson to integrate general knowledge with religious knowledge." (Sulha, First Grade Teacher, Interview, 2018).

“The learning about worship (*ibadah mahdah*), manners (*adab*), and good phrases (*kalimat tayyibah*), besides being present in thematic learning materials from Grade I to Grade III and religious education (PAI) from Grade IV to Grade VI, is also integrated into Qira’ati learning. The lessons acquired in Qira’ati are then practiced in the teaching and learning environment, both inside and outside the classroom.” (M. Res, Coordinator of Qira’ati Teaching, Interview, 2018).

“The taught material must internalize the values/principles of Islam found in the Qur'an and Sunnah. This internalization aims to ensure that students understand knowledge based on Islamic teachings. As for unrelated elements, they are still informed but not implemented.” (Muh. AG, Teacher, Interview, 2018).

In implementing thematic learning, teachers are guided by textbooks equipped with thematic net images for each learning theme. An example of such a theme illustration is provided in the following image:

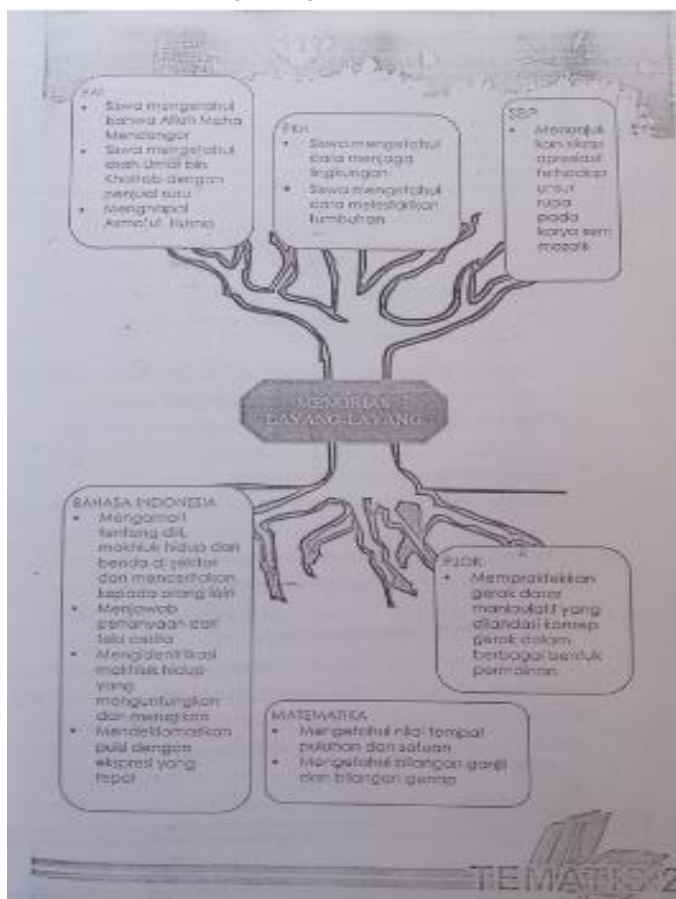


Figure 1: “Thematic Network” in the Thematic 2 book for Grade II at SDIT Insantama

Source: Textbook Class II SDIT Insantama 2018

Integrated thematic learning, as illustrated in the example in figure 1 above, demonstrates that learning is wrapped within a large theme ("Decorating Kites"), which is then connected to themes within various subjects, namely Islamic Religious Education (PAI), Science (IPA), Mathematics, Indonesian Language, Civic Education (PKn), Physical Education, Sports, and Health (PJOK), and Arts and Culture/Skills (SBP).

Supporting Factors

The integrated religious education at SDIT can be facilitated with the support of team teaching, non-co-education, and designating all teachers as religious education teachers.

Team teaching is a collaborative teaching approach involving two or more teachers, either in a full or semi-team teaching manner. Based on my observations of the learning implementation at SDIT Insantama, team teaching is conducted in two ways: either with two male teachers or with one male and one female teacher paired together. In the lower classes where male and female students are combined, a male teacher is paired with a female teacher. In higher classes where students are separated by gender, team teaching is conducted with two male teachers in the boys' class and two female teachers in the girls' class. The two teachers share responsibilities, with one acting as the main teacher presenting the lesson and the other serving as the supporting teacher. This position can be rotated between them as needed.

The presence of two teachers in the classroom simultaneously is intended to address the problem of differences in students' abilities to grasp the lesson material. The role of the supporting teacher, in this case, is to provide assistance or individual tutorial guidance to students with lower or slower learning abilities. This aligns with what the teachers mentioned, as follows:

"During the presentation of lessons in the classroom, if the class environment is conducive, the supporting teacher sits while engaging in other tasks, such as checking communication books, reviewing students' work, or homework. However, if the class is less conducive, for example, if students are noisy, the supporting teacher sits at the back directing the students' attention or guiding those who have not understood the lesson" (Kihn, First Grade Teacher, Interview, 2018).

Another supporting factor is non-co-education, namely educational activities that separate males from females. (Gibb, Fergusson, & Horwood, 2008). In the context of SDIT Kendari, I observe that the male classes are separated from the female classes in the upper grades, specifically from Grade IV to Grade VI. However, in the lower grades, from Grade I to Grade III, the male classes are still combined. This is done due to limited classroom space. Combining the lower-grade classes is still feasible as the students are young and haven't reached puberty, so issues related to sexuality are not as pronounced.

According to the observation results on class grouping, it is known that the separation has not been fully implemented, but it is done gradually, with separation being applied to higher classes. Meanwhile, in the lower classes, students are still combined. The consideration for this is not only due to limited space but also because lower-grade students have not yet reached the age of puberty. (Lina, Principal/Third

Grade Class Teacher SDIT Insantama Kendari, *Interview*, 2018).

The other, is the necessity for teachers to become religious education teachers refers to teachers not only as instructors of religious subjects (PAI), but as educators who impart religious teachings to students. This involves incorporating religious values into the subjects they teach and serving as role models in practicing religion within the school. Teachers instructing various subjects such as Physical Education (PJOK), Arts and Crafts (SBK or SBP), English, local languages, and others are all required to integrate religious education into their teaching materials. The principal also added: “*Every teacher is the al-Qur’an teacher (Tahsin and Tahfiz) to their students. Thus, teachers must have fluency in reading the al-Qur’an and have memorized the minimum amount required for students.*” (Lina, Principal/Third Grade Class Teacher SDIT Insantama Kendari, *Interview*, 2018).

The overall research results regarding curriculum constructs, curriculum content, material presentation and the supporting factors at SDIT Insantama can be visualized in the following table:

Tabel 2: *The Construct of Integrated Curriculum of SDIT Insantama Kendari*

Curriculum Construct	Content Integration	Supporting Factors
1. Islamic personality development	1. Thematic curriculum construction with a webbed and connected model.	1. Team teaching
2. Introduction to Islamic culture (Tsaqafah Islam)	2. Presenting lessons by connecting to the Qur'an and the Sunnah related to the theme; relating science to the greatness of Allah.	2. Non-co-education
3. Science, technology and life skills		3. All teachers in the school who are committed to portraying themselves as religious teachers.

Discussion

The Curriculum Construction

Based on the research findings, the construction of the integrated curriculum at SDIT Insantama can be explained through the aspects of curriculum content and the integrative presentation of subject matter in teaching and school activities.

Curriculum content

Curriculum content refers to the substance contained within the curriculum. It is planned to schedule and sequence the learning content (Chi, 2009). The mapping of content categories as described on findings consists of three inseparable parts, namely: formation of Islamic personality, instilling Islamic culture, and science and life skills. These constitutes are unified instructional framework presented to students within the framework of Islamic teachings. Islamic teachings serve as the binding thread that unites these components, making religious teachings the fundamental basis (F Wulandari, 2021), in two senses: firstly, the subjects and their application are conducted without violating Islamic teachings. Secondly, all the subjects are studied with the motivation to acquire knowledge as a duty from Allah SWT, making it a form of worship. The pursuit of knowledge should also be intended so that through that knowledge, the greatness of

Allah is revealed, thereby bringing individuals closer to Allah SWT.

The three categories of instructional content mentioned above (formation of personality, fundamentals of Islamic culture, and life sciences) serve as a reference for determining subjects and other educational activities in the school as a cohesive unit. Subjects and educational activities are categorized into these three groups, as illustrated in the following table:

Tabel 3: *The curriculum content of SDIT Insantama Kendari*

Formation of Islamic Personality	Introduction to Islamic Culture (Tsaqafah Islam)	Science, Technology, and Life Skills
4. Islamic Personality Development	1. Islamic Religious Education/Moral Education (PAI/BP)	1. Indonesian Language
5. <i>Fiqh Fardiyah</i> (Individual Islamic Jurisprudence)	2. Arabic Language	2. English Language
6. Quran Memorization (<i>Tahfiz</i> al-Qur'an)	3. Prophetic Biography and Islamic History	3. Mathematics
7. Hadith Memorization (<i>Tahfiz</i> al-Hadis)	4. Pancasila and Civic Education (PPKn)	4. Natural Sciences (IPA)
8. Memorization/Practice of Dhikr (Remembrance) and Supplications		5. Social Sciences (IPS)
		6. Arts and Culture/Skills (SBK/SBP)
		7. Physical Education, Sports, and Health (PJOK)
		8. Life Skills

The grouping of subjects as seen in the table above is not for the purpose of separation but rather to facilitate teachers in evaluating learning achievements in these three domains.

The integration of religious elements into instructional materials is carried out through the use of thematic learning in accordance with the 2013 curriculum. To support the effectiveness of thematic learning, the school has prepared textbooks. These books serve as guides where the integration of religion with science, the environment, and social studies has been formatted (Zabidi, Abd Rahman, & Halim, 2021). Therefore, experts recommend the creation of thematic books to ensure more significantly successful learning (Suwardi, Akhyar, -, & -, 2023). A good book is one that incorporates subjects in an integrated format with Islamic teachings. In other words, religious lessons are connected to all subjects (Suparjo, Hanif, & Indianto, 2021). This is an advantage held by SDIT Insantama. The school has a curriculum guidebook, authored by Adi Fadjar Nugroho titled *Keragaaan Kurikulum SDIT Insantama: A-Z Administrasi Kurikulum Insantama*.

As an implementation of this instructional book, thematic package books have been compiled. These books contain all integrated subject materials and illustrate the interconnected patterns of each learning theme. The thematic networking model depicted above is referred to as a spiderweb, which is essentially a development from the webbed thematic learning model in the model chart as recommended by (Fogarty, R. J., & Pete, 2009). Model webbed was later developed into a thematic learning model recommended in the 2013 Elementary School curriculum. What SDIT Insantama has

done is an effort to develop a thematic networking model that bears similarities to the one adapted by Muhaimin (2006), as illustrated in the following chart:

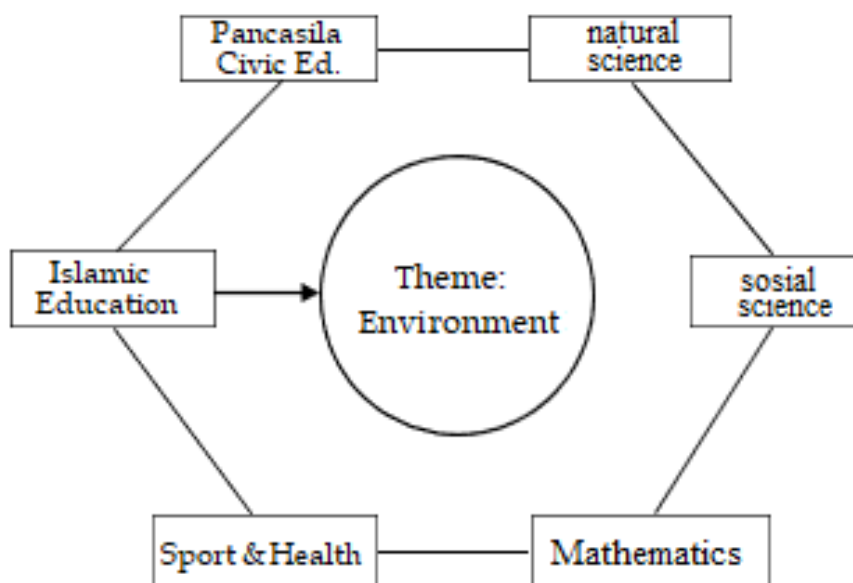


Figure 2: *The integration of PAI with the Integrative Thematic Model*

In Figure 2, it appears that religious education is included as a subject integrated with its competency indicators into thematic learning. This seems to differ from the recommendations in the 2013 curriculum, where religious education is not included in the subjects combined in thematic networks. The subjects mentioned for integration in integrated thematic learning are: Civic Education (PPKn), Indonesian Language, Mathematics, Science (IPA), and Social Studies (IPS), including Physical Education, Sports, and Health (PJOK), and Arts and Culture/Skills (SBK/SBP). Religious education (PAI) is not included, possibly due to its extensive content coverage, necessitating it to stand alone. Therefore, in the appendix of Regulation of the Minister of Education and Culture Number 57 of 2014 concerning the 2013 Curriculum for Elementary Schools (SD/MI), it is mentioned that the syllabus consists of two types, namely the integrated thematic syllabus and the religious education syllabus. (Indonesia, 2020). Similarly, the subject guidelines (PMP) listed in Appendix III of that Ministerial Regulation are separated between the integrated thematic PMP and the religious education (Islamic) PMP.

In reality, religious education, both in terms of teaching religious doctrines and as a distinct subject (PAI), can actually be integrated into integrated thematic learning. If this is done, it can yield optimal results in shaping the character of students (Assahary, Barlian, Nurdin, & Zulmuqim, 2017). Indeed, at first glance, due to its extensive coverage, it may seem impractical to integrate religious education into thematic learning alongside other subjects. However, the content of religious education can actually be interconnected. Moreover, it is not necessary to teach all religious education content sequentially and individually. Teachers are allowed to select the materials based on

conditions, available time, and the significance of the content.

Similarly, with the subject of Islamic Religious Education/Moral Education (PAI/BP), especially in lower grades (from Grade I to Grade III). If there is a religious education topic that cannot be accommodated within the thematic network, then thematic learning can be focused solely on the subject of PAI/BP or centered around a particular subject. This can be done by selecting a theme from the existing subject matter and incorporating several relevant themes from the religious education into it. It is important for teachers to connect the subject matter to reality to keep the lessons contextual.

As for Grade V and Grade VI, thematic learning may not necessarily be applied in terms of subject matter, but the integration of religion into the subject matter must be carried out. The model used is by connecting each subject matter with the aspects of religious teachings using a connected model (Fogarty, R. J., & Pete, 2009).

The model proposed by Fogarty has been modified into a connected model used to link aspects within the subject matter of Islamic Religious Education (PAI). (Muhaimin, 2006). The model can also be used to connect religion with aspects of other subjects, as illustrated in the following diagram:

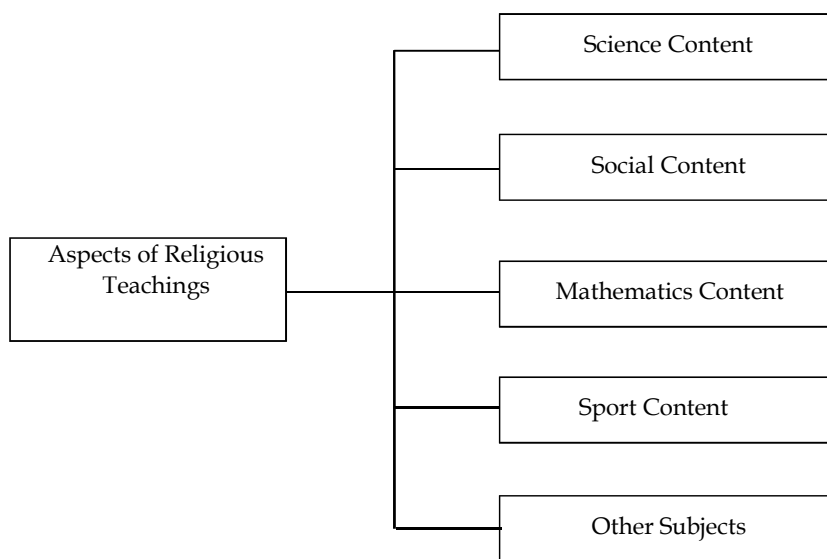


Figure 3: Integration of PAI with Other Subjects

The figure above shows that subjects such as Science (IPA), Social Studies (IPS), Mathematics, and so on are taught based on separate subjects, but these subject matters are connected with the aspects and coverage of religious education.

Presentation of material

The presentation of material is carried out by the teacher when delivering lessons, both inside and outside the classroom. Teachers always start the classes by praying, gratitude expressing, *shalawat*, and reading the Qur'an; using polite Arabic expressions; connecting the lesson to verses from the Qur'an and the Sunnah that relate to the learning theme; and relating science lesson to the greatness of Allah.

In this way, students are encouraged to always feel the presence of Allah and His greatness in His creation, from the beginning to the end of each lesson. The manifestation is that they are accustomed to mentioning the name of Allah, diligently performing worship, all of which is considered to have an impact on academic achievements. (Sulfemi, 2018).

Slightly different from the implementation of elementary school learning in general, where the presentation of lessons does not follow the steps outlined above. Typically, schools only begin with greetings, prayers, and reading the Qur'an, followed by the core learning activities and then the conclusion. This is true, especially if the subject is Islamic Religious Education, as explained by (Salim, 2023) in his research on PAI learning in one SD di Yogyakarta.

Probably some people consider the integration of religion into science as a tradition in Islamic education (Taşkın, 2014). However, the presentation of religious teachings, which traditionally took place only in mosques and through religious gatherings and similar activities, is now also incorporated into the school curriculum. (Kurniawan & Mibtadin, 2022).

There have been many studies that prove that connecting lessons with religion has an impact on increasing students' religiosity. According to (Nurdin, 2020) the phenomenon of presenting learning in this way is an effort to build an actual Islamic education paradigm, where Islam is present in all aspects of life, including the learning process in schools. (Fathil et al., 2015) reported that providing lessons, especially science and the environment, which are connected to the existence of Allah as Creator, can increase students' faith. (Purwati, Zubaidah, Corebima, & Mahanal, 2018) and (Fahyuni, Wasis, Bandono, & Arifin, 2020) also proved the same thing in her research on the integration of Islamic religious values in science lessons at school.

This way is considered very suitable considering that at the age of children and teenagers the intellectual ability to know God has begun to develop. It is characterized by the regular emergence of questions about the existence of God. For this reason, teachers must take advantage of this moment to introduce students to God as creator (Susanti & Ikhwanisifa, 2020).

Supporting Factors

The supporting factors of the integrated religious education are: team teaching, non-co-education, and designating all teachers as religious education teachers.

Team teaching

Team teaching is a collaborative teaching approach involving two or more teachers, either in a full or semi-team teaching manner (Trinaningsih, 2023). The implementation at SDIT Insantama is conducted in two ways: either with two male teachers or with one male and one female teacher paired together. The presence of two teachers in the classroom simultaneously is intended to address the problem of differences in students' abilities to grasp the lesson material. Moreover, the presence of two teachers, one male and one female, especially in lower grades, facilitates the

provision of services to students.

The implementation of team teaching serves not only to manage less conducive classroom environments but, more importantly, to address the heterogeneity of students' academic capabilities. In this context, team teaching is regarded as a pedagogical model that is aptly employed to cater to diverse learning needs and has the potential to enhance overall educational outcomes (Hall, 2023). Furthermore, in primary schools where the quality of students' attention may not be as developed as in higher-level schools, the utilization of team teaching becomes even more crucial. This is especially true in schools that enroll students with disabilities, as the presence of team teaching greatly facilitates the provision of services and enhances student engagement in the learning process (Strogilos & King-Sears, 2019).

The emphasis on the implementation of team teaching is directed towards providing comprehensive services to students. Especially in Islamic schools, female students will naturally feel more comfortable being closer to female teachers, and the same applies to male students with male teachers.

Non co-education

Non co-education in the context of SDIT Insantama Kendari is that the male classes are separated from the female classes. In the upper grades, specifically from Grade IV to Grade VI. However, in the lower grades, from Grade I to Grade III, the male classes are still combined. This method is based more on the practice of religious teachings in the field of education.

Separation of male and female classes empirically in the Islamic world is deemed necessary to address potential negative impacts. As found in (Irshad, 2022) studies, it is revealed that female students may feel shy, hesitant, and lack confidence if they are combined in the same class. (Abed, 2022) even states that some women's rights may be less fulfilled if they are not provided with a specific environment in the field of education.

In order for the implementation of the enculturation of Islamic values to proceed seamlessly, it is essential to have a separation between classes for male and female students. In the realm of education, this separation is known as non co-education, in contrast to co-education (education together). In the Western world, this concept is referred to as Single Sex Public Education (SSPE), as applied in the United States by approximately 550 schools in 2009 (Thoriquttyas, 2018). Another term developed in Indonesia is the segregation system implemented in the form of separate classes, separated by a partition even within the same classroom, or a separation of learning times, such as having male students in the morning and female students in the afternoon (A Arifai, 2018). In Arabic, the separation between males and females is known as "infiṣāl" (separation), the opposite of "ittiṣāl" (integration), but more accurately with the term "ikhtilāt" (mixing or mingling of males and females).

Separation in the learning activities should ideally be done perfectly. This is based on Islamic teachings that regulate interactions between males and females. The necessity of separation in these interactions can be seen in the general evidence in the

Qur'an that prohibits approaching adultery (TQS. al-Isra' /17: 32).

Actions that are considered approaching adultery include all forms of speech, attitudes, thoughts, and actions that can trigger sexual instincts and can lead to the occurrence of adultery (Asmawati, 2023; Thamrin, Ghasya, & Pranata, 2023). For elementary school-age children, they are not subject to the law in this verse because they have not reached puberty. However, the application of this verse to children in school is part of the process of familiarization.

There is also a Hadith regarding the arrangement of rows for men separately from rows for women in congregational prayers at the mosque. If women pray in congregation at the mosque, they are instructed to leave after they finish their prayer (salutation), while men are advised to stay momentarily and not to leave immediately after their salutation. A narration attributed to Hindun binti al-Harits reports that Ummu Salamah (the wife of the Prophet Muhammad) said:

"Indeed, the women during the time of the Prophet Muhammad, when they would say the greeting (salam) after the obligatory prayer, they would stand. The Prophet Muhammad and the men remained in their places for as long as Allah willed. So, when the Prophet Muhammad stood up, then the men would stand up." (HR. Bukhari).

Rasulullah Saw. is reported to have designated a separate day to teach women, which was not attended by men. In a narration, it is mentioned: A woman said to the Prophet Muhammad: *"We have been defeated by men in learning from you. So, please set aside one day for us."* (HR. Bukhari).

The purpose of separating male and female classes is to comply with Allah's command to guard one's gaze, both from men to women and from women to men (Quran, al-Nur/24:30-31). Additionally, in Islam's perspective, knowledge is a light from Allah, encompassing both scientific knowledge and religious sciences, especially lessons from the Quran and Hadith. In SDIT, each student is targeted to memorize a minimum of 3 juz by the time they graduate. To facilitate the absorption and preservation of knowledge and memorization, a person must be clean and guard against sinful actions. The best way to maintain this is by separating males and females to avoid interactions that violate religious teachings from an early age.

All teachers become religious education teachers

The meaning of all teachers being religious teachers is that all teachers are responsible for teaching religion through the lessons they provide. They teach the al-Qur'an, Hadith, and the obligations that must be carried out by students. For teachers of religious subjects, this aligns with the definition of a religious education teacher as a professional educator. Because of teacher professional competence directly affects the quality of education (Hartanto, Susanto, Saputra, Abdussyukur, & Kartiko, 2023). In the context of the teacher as a religious teacher is with the primary task of educating, teaching, guiding, mentoring, training, setting an example, assessing, and evaluating students (Agama, 2010).

Although the term "guru agama" mentioned in the Minister of Religious Affairs Regulation above refers to teachers of Islamic religious education (PAI), considering the broad scope of duties, these tasks cannot be executed well if solely assigned to teachers of religious education subjects (Adiyono, Fadhilatunnisa, Rahmat, & Munawarroh, 2022; Arista, Mariani, Sartika, Murni, & Harahap, 2023; Hadijaya, Nasution, & Suhairi, 2018). Therefore, in the context of religious education at SDIT Insantama, the duties of educating, teaching, guiding, directing, training, and setting an example are responsibilities for all teachers, and even for all members of the school community. With the concept that all teachers are religious educators, it encourages teachers to continually enhance their knowledge of Islam, both within the school and in the broader community.

CONCLUSION

The implementation of integrated religious education at SDIT Kendari begins with the paradigm of integrated Islamic education, where science and skills are taught within the framework of the spirit and implementation of religious teachings. The integrated curriculum construct built on the school curriculum format based on three domains: 1) formation of Islamic personality, 2) mastery of the basics of Islamic *tsaqafah*, and 3) introduction to science and skills. This construct is very different with the other similar schools. The content integration refers to the integrative thematic curriculum construction with a webbed and connected model, as outlined in Robin Fogarty's theory adapted by Muhaimin. The integration of religious education into the learning is carried out with an Islamic atmosphere, such as: starting the classes with praying, gratitude expressing, *shalawat*, and reading the al-Qur'an, using polite Arabic expressions; connecting the lesson to verses from the al-Qur'an and the Sunnah that relate to the learning theme; and relating science lesson to the greatness of Allah. The implementation of the integrated religious education curriculum in teaching activities is supported by teaching that is carried out through team teaching, non-co-education, and all teachers in the school who are committed to portraying themselves as religious teachers.

The findings of this research imply that the integration of the religious education curriculum can be well-implemented if supported by teachers who have the ability and commitment. The required abilities include mastery of the material and mastery of the aspects of Islamic teachings to be able to connect each lesson with Islam. This can be achieved if teachers consistently upgrade their knowledge of Islam through. Meanwhile, the required commitment is the intention and dedication of teachers to be educators, so that in any subject they teach, teachers portray themselves as religious teachers.

This investigation predominantly concentrates on elucidating the curricular content and the manner in which religious education is amalgamated with various subjects by educators, alongside the factors bolstering the execution of this amalgamation. The study refrains from delving into a more exhaustive scrutiny of the pedagogical methodologies and techniques employed by instructors during instructional processes, thereby precluding the furnishing of a practical panorama regarding curriculum integration at the designated research site. Consequently, this constraint constitutes an aperture that may be bridged through subsequent scholarly

inquiries into instructional approaches within the sphere of integrated curricula.

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