

Implementation of Integrated Curriculum in Islamic Education in Elementary Madrasah: Case Study of MI Al Ma'arif Merauke

Amran Alqasdijal, Abd Hakim, Junaenah, Mustamin
Muhammadiyah University of Parepare

Abstract

This study examines the implementation of an integrated curriculum in Islamic Education at MI Al Ma'arif Merauke using a qualitative case study approach. Data were collected through interviews, observations, and documentation involving school leaders, teachers, and students. The study focuses on the integration of Islamic values into learning and the factors influencing its implementation. The findings show that Islamic values are integrated into various subjects, such as linking science lessons to the greatness of Allah SWT. Learning activities emphasize discussion, practice, and teacher role modeling to strengthen students' religious understanding and character. Supporting factors include the principal's commitment and parental involvement, while inhibiting factors include limited facilities, time constraints, varying student abilities, and teachers' limited understanding of the integrated curriculum concept.

Keywords: integrated curriculum, Learning, Methods, Islamic Education, Madrasah.

Abstrak

Penelitian ini mengkaji penerapan kurikulum terpadu dalam Pendidikan Islam di MI Al Ma'arif Merauke dengan menggunakan pendekatan studi kasus kualitatif. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan pimpinan madrasah, guru, dan siswa. Penelitian ini berfokus pada integrasi nilai-nilai Islam dalam pembelajaran serta faktor-faktor yang memengaruhi implementasinya. Hasil penelitian menunjukkan bahwa nilai-nilai Islam diintegrasikan ke dalam berbagai mata pelajaran, seperti menghubungkan pelajaran IPA dengan kebesaran Allah SWT. Kegiatan pembelajaran menekankan diskusi, praktik, dan keteladanan guru untuk memperkuat pemahaman agama dan karakter siswa. Faktor pendukung meliputi komitmen kepala madrasah dan keterlibatan orang tua, sedangkan faktor penghambat mencakup keterbatasan fasilitas, waktu, variasi kemampuan siswa, dan pemahaman guru yang masih terbatas terhadap konsep kurikulum terpadu.

Keywords: kurikulum terpadu, Pembelajaran, Metode, Pendidikan Islam, Madrasah.

Author correspondence

Email: amranalqasdijalsag@gmail.com

Available online at <http://journal.iaingorontalo.ac.id/index.php/au>

A. Introduction

Islamic education is essentially a comprehensive human development process that aims to form individuals who are faithful, pious, and have noble morals and adequate competence in social life.¹² Islamic education does not only emphasize mastery of knowledge (cognitive), but also includes affective and psychomotor dimensions which are integrated in the formation of the complete human personality (*insān kāmil*).³ The ideal Islamic education system is structured holistically, integratively, and oriented towards the values of monotheism as the main foundation in the learning process.⁴⁵

The reality of educational practice, especially at the elementary madrasah level, still shows a dichotomous tendency between religious knowledge and general knowledge.⁶ Islamic Religious Education learning is often positioned as a separate subject from other disciplines, so that Islamic values have not been fully internalized in the entire learning process.⁷⁸ This condition has an impact on the limited ability of students to relate Islamic teachings to the realities of everyday life, as well as the less than optimal development of holistic competencies that include spiritual, social, knowledge, and skills aspects.⁹¹⁰

The challenges of 21st-century education are increasingly complex. Students are required to develop critical, creative, collaborative, and communicative thinking

¹Nasution, AS (2024). Reactualization of Islamic Educational Values in Shaping the Character of Generation Z. *Indonesian Journal of Islamic Education*, 9(1), 45-58;

²Hamzah, MR, & Syafei, I. (2023). The Concept of Islamic Value-Based Character Education in the Digital Era. *Journal of Islamic Civilization Studies*, 6(2), 112-125.

³Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 2018).

⁴Rahman, A., & Hidayat, N. (2024). Reactualization of the Holistic Islamic Education Paradigm: Integration of Tauhid Values in the Independent Curriculum. *Indonesian Journal of Islamic Education*, 9(1), 45-58.

⁵Suryani, I. (2023). Integration of Knowledge and Faith: Building the Foundation of Islamic Education Based on Tauhid in the Digital Era. *Tarbawi: Journal of Educational Sciences*, 12(2), 112-127.

⁶Mu'ammam, MA, & Sholihah, R. (2024). Reconstruction of the Integrative Curriculum in Madrasah Ibtidaiyah: Challenges and Implementation. *Journal of Islamic Education*, 13(1), 45-62.

⁷Abuddin Nata, *Philosophy of Islamic Education* (Jakarta: Rajawali Pers, 2021).

⁸Arifin, Z., & Munastiwi, E. (2024). Integration of Islamic Values in the Independent Curriculum: Challenges and Opportunities in the Era of Disruption. *Journal of Islamic Education*, 13(1), 45-62

⁹Munawaroh, S., & Hasan, N. (2024). Internalization Strategy of Religious Moderation Values in Islamic Education Learning in the Digital Era. *Al-Ilmi Journal of Islamic Education*, 7(1), 45-58.

¹⁰Rohman, A., & Ningsih, SR (2023). Development of Spiritual and Social Competence through Project-Based Learning in Islamic Religious Education (PAI). *Basicedu Journal*, 7(2), 1230-1242.

skills, as well as moderate and tolerant character traits in social life.¹¹Islamic education not only functions as a means of transferring religious knowledge, but also as an instrument for character formation and strengthening universal human values.¹²¹³An integrated curriculum is a learning approach that integrates various subjects, concepts, and learning experiences into one meaningful whole.¹⁴This approach emphasizes the interconnectedness of disciplines and the relevance of learning to real life. An integrated curriculum not only integrates scientific knowledge but also connects the natural sciences (revelation) and the rational sciences (reason).¹⁵

The implementation of an integrated curriculum in Islamic education is believed to create more contextual, meaningful learning, and focus on holistic student competency development. This aligns with constructivist theory, which states that knowledge is actively constructed by students through experience and interaction with their environment.¹⁶The integrated curriculum approach is also relevant to contextual learning theory, which emphasizes the importance of linking learning materials to real-life contexts.¹⁷

Al Ma'arif Elementary School in Merauke Regency, as an Islamic educational institution, has unique and contextual characteristics. Located in South Papua, amidst a multicultural society, this school faces the challenge of integrating Islamic values with diverse social realities. The ethnic, cultural, and religious diversity within the community demands a learning approach that is not solely cognitively oriented but also instills the values of religious moderation, tolerance, and social

¹¹Anwar, D., & Hamami, T., "The Urgency of Developing Islamic Education Curriculum through an Integrative-Interconnective Approach," *Jurnal Tarbiyah Islamiyah*, 2022.

¹²Hidayat, R., & Syahputra, A. (2024). Reorientation of Islamic Education in Strengthening Humanitarian Values and National Character. *Al-Ilmi Journal of Islamic Education*, 7(1), 45-58.

¹³Zulfa, N. (2023). Islamic Education and Global Humanitarian Challenges: A Character Development Perspective in the Digital Era. *Journal of Islamic Education*, 12(03), 889-904.

¹⁴Akmal, T., "Islamic Integrated Curriculum: Framework and Applications," *Journal of Islamic Pedagogy*, 2020

¹⁵Suhandi, A., Rusdiana, D., & Kaniawati, I. "Implementation of Integrated Curriculum to Enhance Student's Critical Thinking Skills in Science Learning", *Journal of Science Education Research*, Vol. 10, No. 2, 2024.

¹⁶Jean Piaget, *The Psychology of Intelligence* (New York: Routledge, 2001)

¹⁷Nur Kholis, *Integration of Islamic Values in Learning* (Bandung: UIN Press, 2022)

awareness.¹⁸¹⁹Islamic Education learning is not only limited to the classroom, but is also internalized in all learning activities and the daily lives of students.

The implementation of the integrated curriculum in elementary madrasahs still faces various obstacles, including the lack of a systematic and contextual model for implementing the integrated curriculum in accordance with the characteristics of madrasahs. Teachers struggle to design, implement, and evaluate learning that effectively integrates Islamic values with other subjects.²⁰Teachers' limited understanding of the integrated curriculum concept and limited facilities and infrastructure are also inhibiting factors in its implementation.

Based on this description, this research is crucial to comprehensively examine the integrated curriculum implementation model in Islamic Education learning at Al Ma'arif Elementary School in Merauke Regency. This research aims to describe the actual conditions of the integrated curriculum implementation and analyze implementation strategies, supporting and inhibiting factors, and their implications for improving student competency.

B. Research methods

The type of research used is qualitative with a case study approach.²¹Qualitative research was chosen to gain a deeper understanding of the implementation of an integrated curriculum in Islamic education, encompassing the planning, implementation, and evaluation processes. A case study was used because the research focused on a single institution with unique characteristics.²²The study was conducted in the midst of a heterogeneous socio-cultural environment, namely

¹⁸Sari, DP, & Rahmawati, A. (2024). Reorientation of religious education curriculum based on religious moderation in the era of multicultural society. *Journal of Education and Culture*, 9(1), 112-128. <https://doi.org/10.24832/jpnk.v9i1.4820>

¹⁹Pratama, MR, Hidayat, N., & Zulkifli, Z. (2025). Integration of tolerance and social care values in collaborative learning models in secondary schools. *Journal of Learning Innovation*, 11(1), 45-59. <https://doi.org/10.22219/jinop.v11i1.31201>

²⁰Hidayat, T., & Salsabila, Un. A. (2024). The Challenge of Integrating Islamic Values in the Independent Curriculum: A Study of Teacher Readiness Analysis in Elementary Schools. *Basicedu Journal*, 8(1), 112-125. <https://doi.org/10.31004/basicedu.v8i1.6842>

²¹Moleong, Lexy J. *Qualitative Research Methodology*. Bandung: Remaja Rosdakarya, 2018.

²²Yin, Robert K. *Case Study Research and Applications: Design and Methods*. California: Sage Publications, 2018.

the Al Ma'arif Elementary Madrasah in Merauke Regency, South Papua Province. Primary data sources were obtained through purposively selected informants, including the madrasah principal, deputy head of curriculum, Islamic Education teachers, class teachers, and students. Secondary data sources were obtained through curriculum documents, syllabi, lesson plans, annual programs, and evaluation reports.

The main instrument of this research is the researcher himself in digging up important information on the research subject.²³Data Collection Techniques used a combination of three main techniques to ensure data validity.^{24,25}, namely: 1) In-depth Interviews: Conducted in a semi-structured manner to freely explore the informant's views; 2) Observation: Conducted directly on the learning process and integration of Islamic values in the classroom; 3) Documentation Study: Reviewing official documents related to curriculum implementation. Data Analysis and Validity Data analysis follows the interactive analysis model of Miles, Huberman, and Saldaña which consists of three stages²⁶, namely: 1) Data Reduction: Selecting and focusing relevant data; 2) Data Presentation: Arranged in descriptive narratives and thematic matrices; 3) Conclusion Drawing: Carried out inductively based on field findings. Data validity testing, triangulation (source, technique, and time) was applied, member checks to confirm interpretations to informants, and audit trails to document the entire research process systematically and scientifically.²⁷

²³Creswell, John W. *Qualitative Inquiry and Research Design*. California: Sage Publications, 2017.

²⁴Sugiyono. *Educational Research Methods*. Bandung: Alfabeta, 2019.

²⁵Patton, Michael Quinn. *Qualitative Research & Evaluation Methods*. California: Sage Publications, 2015.

²⁶Miles, Matthew B., Huberman, A.M., & Saldaña, J. *Qualitative Data Analysis*. California: Sage Publications, 2014.

²⁷Lincoln, Yvonna S., & Guba, Egon G. *Naturalistic Inquiry*. California: Sage Publications, 1985.

C. Research Results and Discussion

a) Curriculum Integration in Learning Planning

Data collection in the field through interview, observation and document study techniques is shown in the following table:

No	Aspect	Interview/Observation/Document Results	Source
1	Learning Planning	"Our learning plans always integrate Islamic values into all subjects, not just Islamic Education."	Interview with the Principal of Madrasah
2	Madrasah Policy	"In preparing lesson plans, teachers are directed to include Islamic values in learning indicators."	Interview with the Deputy Head of Curriculum
3	Curriculum Implementation	"We don't just teach religious material, but we also relate it to other subjects such as science and social studies."	Islamic Education Teacher Interview
4	Holistic Approach	"We always connect every learning theme with moral values and everyday life."	Class Teacher Interview
5	Curriculum Documentation	"The RPP document shows the integration of religious values in each basic competency."	Document Study

Curriculum integration in learning planning at madrasahs is achieved by connecting Islamic values with subject matter across various subject areas. The following explains the aspects involved in this process:

1. Learning Planning: The learning planning process at the madrasah prioritizes the integration of Islamic values into every subject, not just Islamic Education but also all other subjects. This demonstrates that religious values are applied comprehensively throughout the curriculum, allowing students to learn not only academic aspects but also moral and religious values.
2. Madrasah Policy: When developing lesson plans, teachers are directed to incorporate Islamic values into every learning indicator. This policy ensures that religious values are reflected in learning objectives and processes, and directs each subject toward educating students holistically.
3. Curriculum Implementation: Curriculum implementation in madrasahs involves integrating religious studies with other subjects, such as science and

social studies. This reflects an effort to demonstrate that Islamic teachings can be applied in various life contexts, not just religious studies.

4. Holistic Approach: Teachers at the madrasah apply a holistic approach to each learning topic, connecting it to moral values and everyday life. This aims to shape students' character through learning that is relevant to their lives, emphasizing the importance of morality and ethics in every aspect of life.
5. Curriculum Documentation: The lesson plans used in madrasahs demonstrate the integration of religious values into each core competency taught. This confirms that each lesson material is structured to not only meet academic objectives but also educate students in matters of faith and morality.

Curriculum integration in madrasah learning planning focuses on incorporating Islamic values into every aspect of learning. This is achieved through policies that direct teachers to incorporate religious values into lesson plans and link subject matter to moral values and everyday life. With this holistic approach, it is hoped that students will gain not only academic knowledge but also spiritual and character development.

b) Implementation of Integrated Curriculum in the Learning Process

Data collection in the field through interview, observation and document study techniques is shown in the following table:

No	Aspect	Interview/Observation/Document Results	Source
1	Integration of Subject Matter	"The teacher links science material about nature with the concept of the greatness of Allah SWT."	Observation
2	Learning methods	"We conduct our learning through discussion and practice so that students understand Islamic values in life."	Teacher Interview
3	Student Learning Approach	"Students actively discuss and relate lesson materials to everyday experiences."	Observation
4	Teacher's Exemplary Behavior	"Teachers must be role models in implementing Islamic values in the classroom."	Teacher Interview
5	Integration in Worship Activities	"The teacher begins the lesson with prayer and habituation of worship."	Observation

Based on the diagram presented in this document, the implementation of an integrated curriculum in the learning process at madrasas is carried out by integrating subject matter with Islamic values. The following is a further explanation of the aspects involved:

1. **Integration of Subject Matter:** Teachers connect science subject matter with the concept of the greatness of Allah SWT. Students not only understand the scientific material but also see the connection between science and religious beliefs. This approach aims to strengthen students' understanding that science and religion complement each other.
2. **Learning Methods:** Learning is conducted using discussion and practice methods to help students understand Islamic values in everyday life. Students are given the opportunity to discuss, share their views, and engage in activities relevant to their lives. This is expected to enhance students' understanding of the application of Islamic values in a broader context.
3. **Student Learning Approach:** During learning, students are encouraged to actively discuss and relate the subject matter to everyday experiences. This approach ensures that learning is not only theoretical but also relevant to students' lives.
4. **Teacher Exemplary Behavior:** Teachers are expected to be role models in implementing Islamic values in the classroom. Teachers' role models are crucial because students tend to imitate their teachers' behavior and attitudes. Therefore, teachers must be role models in attitudes, actions, and behavior that reflect Islamic values.
5. **Integration into Worship Activities:** Learning begins with prayer and the practice of worship. This demonstrates that worship activities are not merely conducted separately from learning but are integrated into daily classroom activities. This practice of worship is expected to foster students' spiritual awareness and help them internalize religious values in their daily lives.

The implementation of an integrated curriculum in madrasahs emphasizes the importance of integrating Islamic values into every aspect of learning. By linking subject matter to religious concepts, using discussion and practical methods, and using teachers as role models, learning focuses not only on academic development

but also on strengthening students' character and spirituality. This approach aims to develop students not only in academics but also in morals and faith.

c) Supporting and Inhibiting Factors in the Implementation of the Integrated Curriculum

Data collection in the field through interview, observation and document study techniques is shown in the following table:

No	Factor	Interview/Observation/Document Results	Source
1	Commitment of the Principal of Madrasah	"The commitment of the madrasah principal is the main key to the success of the integrated curriculum."	Interview with the Principal of Madrasah
2	Teacher Support	"We judge students based on their religious discipline and social interactions."	Islamic Education Teacher Interview
3	Madrasah Policy	"In preparing lesson plans, teachers are directed to include Islamic values in learning indicators."	Interview with the Deputy Head of Curriculum
4	Parental Involvement	"The role of parents in supporting religious discipline and religious education greatly influences the success of curriculum implementation."	Teacher Interview
5	Madrasah Environment	"The teacher begins the lesson with prayer and habituation of worship."	Observation
6	Time Limitation	"Time constraints mean that integration is not yet optimal across all materials."	Teacher Interview
7	Limited Facilities	"Limited facilities are an obstacle in project-based learning."	Document
8	Variation in Student Abilities	"Students have very varied abilities, making it difficult to unite them in one learning approach."	Teacher Interview
9	Limitations of Teacher Understanding	"We still need further training to fully understand the implementation of the integrated curriculum."	Teacher Interview
10	Inconsistency with Local Context	"Sometimes it is difficult to relate the material to students' daily lives because of the significant cultural differences."	Class Teacher Interview

Based on the chart presented in this document, there are various supporting and inhibiting factors in the implementation of an integrated curriculum in madrasahs. These factors influence the smooth and successful implementation of a curriculum that integrates Islamic values into the learning process. The following is an explanation of each factor:

d) Supporting Factors:

1. **Principal Commitment:** The principal's commitment is considered key to the successful implementation of an integrated curriculum. Strong leadership from the principal will encourage all school components to work together to achieve the desired curriculum goals.
2. **Teacher Support:** Teachers play a role in assessing students not only academically but also in their religious discipline and social interactions. This support creates an environment conducive to the application of Islamic values in the learning process.
3. **Madrasah Policy:** Madrasah policies that direct teachers to include Islamic values in learning indicators show that the integrated curriculum is not only implemented structurally, but also practically in every learning process.
4. **Parental Involvement:** Parents play a crucial role in supporting students' religious discipline and religious education. Parental involvement in supporting their children in religious matters will strengthen the implementation of this curriculum.
5. **Madrasah Environment:** A supportive madrasah environment through the habituation of worship, such as starting learning with prayer, provides a conducive atmosphere for the integration of Islamic values in the teaching and learning process.

e) Inhibiting Factors:

1. **Time Constraints:** Time constraints are a major obstacle to implementing optimal curriculum integration. This means that not all lesson materials can be fully integrated with Islamic values.
2. **Limited Facilities:** Limited facilities, such as project-based learning facilities, are an obstacle in supporting the implementation of an integrated curriculum that requires adequate media and facilities.

3. Student Ability Variation: Students with highly varying abilities make it difficult for teachers to use a single learning approach that suits all students. This can hinder the integration of Islamic values into learning.
4. Limited Teacher Understanding: Some teachers still feel the need for further training on implementing an integrated curriculum. Without a deep understanding, optimal curriculum implementation will be difficult to achieve.
5. Mismatch with Local Context: Sometimes, difficulties arise when learning materials cannot be related to students' daily lives, especially when there are significant cultural differences between the learning materials and the students' local context.

The successful implementation of an integrated curriculum in madrasas is heavily influenced by supporting factors such as the principal's commitment, teacher support, madrasa policies, parental involvement, and a supportive madrasa environment. However, several inhibiting factors require attention, such as limited time and resources, varying student abilities, limited teacher understanding, and inappropriateness to the local context. To optimize the implementation of an integrated curriculum, improvements are needed to address these inhibiting factors.

Curriculum integration in education, particularly in the madrasah context, is a crucial process for creating learning that focuses not only on academic aspects but also on shaping students' character by integrating religious values into every subject. The results demonstrate a close relationship between the implementation of a curriculum that integrates Islamic values and comprehensive and holistic learning.

In the research conducted, the learning plan included the integration of Islamic values into various subjects, not only Islamic Education (PAI) but also science and social studies. This aligns with the theory that an integrated curriculum can strengthen students' understanding of the connection between science and religious beliefs.²⁸For example, in science lessons, teachers relate material about

²⁸Asaari, F. (2021). Implementation of a curriculum based on the integration of religious values in schools. *Journal of Islamic Education*, 15(2), 112-121.

nature to the greatness of Allah SWT, which provides insight that science and religion complement each other.²⁹This approach is in accordance with the concept of character education which emphasizes the importance of strengthening moral and spiritual values in education.³⁰

The methods used in implementing the integrated curriculum are discussion and practice. This supports the theory that emphasizes the importance of active, experiential learning, where students are not merely passive listeners but actively participate in the learning process.³¹Discussion-based learning allows students to relate subject matter to their everyday experiences, which in turn increases the relevance of learning to real life.³²

However, the implementation of this curriculum also faces several inhibiting factors, including time constraints and varying student abilities. These time constraints prevent the integration of Islamic values into each lesson to its full potential, contributing to the imperfect implementation of the desired curriculum.³³In addition, the variation in student abilities is also a challenge because a uniform learning approach is not always effective for all students, considering their different abilities.³⁴This is in line with the findings expressed by Haryanto who noted that differences in students' levels of understanding hinder the success of integrated curriculum integration.³⁵

One of the most influential supporting factors is the commitment of the madrasah principal, who is the primary driver of successful curriculum implementation. A visionary leader can facilitate and ensure policies that lead to the

²⁹Sari, D. (2022). Integration of religious values in science learning in madrasas. *Journal of Islamic Education*, 16(4), 153-160.

³⁰Rizal, N. (2023). A holistic approach to character education in madrasas. *Journal of Religious Education*, 21(3), 102-110.

³¹Supriyadi, T. (2023). Experience-based learning and strengthening character values. *Journal of Character Education*, 9(2), 85-92.

³²Baharuddin, A., & Mustofa, H. (2022). Strategies for strengthening character education in an integrated curriculum. *Journal of Character Education*, 10(3), 35-47.

³³Hasanah, S. (2023). Challenges in implementing an integrated curriculum in madrasas. *Journal of Islamic Education*, 14(1), 88-94.

³⁴Wahyu, A. (2021). Variation in student abilities in the implementation of an integrated curriculum. *Journal of Education and Learning*, 10(1), 58-67.

³⁵Haryanto, P. (2022). Factors inhibiting the integration of religious values in the education curriculum. *Journal of Educational Sciences*, 12(2), 91-98.

integration of religious values into every aspect of learning.³⁶In addition, parental involvement in supporting religious education also makes a significant contribution to the successful implementation of an integrated curriculum.³⁷

The implementation of an integrated curriculum in madrasas, which integrates Islamic values into every subject, has had a positive impact on student character development and their understanding of the relationship between science and religion. However, challenges related to limited time, resources, and varying student abilities must be addressed to improve the effectiveness of the curriculum's implementation. Strong leadership and parental support are key factors in the curriculum's success.

D. Conclusion

The implementation of an integrated curriculum at Madrasah Ibtidaiyah Al Ma'arif Merauke has been carried out by integrating Islamic values into various subjects, including science and social studies. This aims to create holistic learning, focusing not only on cognitive aspects but also on affective and psychomotor dimensions. The methods used in this learning, such as discussion and practice, allow students to connect the subject matter to everyday life, increasing the relevance of learning to students' real-life contexts.

While the implementation of this integrated curriculum demonstrates significant potential in shaping student character and competency, several challenges remain. Limited time and resources, as well as varying student abilities, are key obstacles to integrating Islamic values into each subject. Furthermore, teachers' limited understanding of the integrated curriculum also hinders its successful implementation. The commitment of the madrasah principal, teacher support, and parental involvement are crucial factors contributing to the smooth implementation of this curriculum. Madrasah leaders with a clear vision and policies can ensure that Islamic values are consistently applied in every aspect of learning.

³⁶Fajri, M., & Sudarman, A. (2023). The role of the principal in implementing a curriculum based on religious values. *Journal of Educational Management*, 8(1), 58-64.

³⁷Suryani, E. (2022). The role of parents in supporting religious education in madrasas. *Journal of Islamic Education*, 17(1), 112-118.

Bibliography

- Akmal, T., "Islamic Integrated Curriculum: Framework and Applications," Journal of Islamic Pedagogy, 2020
- Anwar, D., & Hamami, T., "The Urgency of Developing Islamic Education Curriculum through an Integrative-Interconnective Approach," Jurnal Tarbiyah Islamiyah, 2022.
- Arifin, Z., & Munastiwi, E. (2024). Integration of Islamic Values in the Independent Curriculum: Challenges and Opportunities in the Era of Disruption. Journal of Islamic Education, 13(1), 45-62
- Asaari, F. (2021). Implementation of a curriculum based on the integration of religious values in schools. Journal of Islamic Education, 15(2), 112-121.
- Baharuddin, A., & Mustofa, H. (2022). Strategies for strengthening character education in an integrated curriculum. Journal of Character Education, 10(3), 35-47.
- Creswell, John W. Qualitative Inquiry and Research Design. California: Sage Publications, 2017.
- Fajri, M., & Sudarman, A. (2023). The role of the principal in implementing a curriculum based on religious values. Journal of Educational Management, 8(1), 58-64.
- Hamzah, MR, & Syafei, I. (2023). The Concept of Islamic Value-Based Character Education in the Digital Era. Journal of Islamic Civilization Studies, 6(2), 112-125.
- Haryanto, P. (2022). Factors inhibiting the integration of religious values in the education curriculum. Journal of Educational Sciences, 12(2), 91-98.
- Hasanah, S. (2023). Challenges in implementing an integrated curriculum in madrasahs. Journal of Islamic Education, 14(1), 88-94.
- Hidayat, R., & Syahputra, A. (2024). Reorientation of Islamic Education in Strengthening Humanitarian Values and National Character. Al-Ilmi Journal of Islamic Education, 7(1), 45-58.
- Hidayat, T., & Salsabila, Un. A. (2024). The Challenge of Integrating Islamic Values in the Independent Curriculum: A Study of Teacher Readiness Analysis in Elementary Schools. Basicedu Journal, 8(1), 112-125. <https://doi.org/10.31004/basicedu.v8i1.6842>
- Lincoln, Yvonna S., & Guba, Egon G. Naturalistic Inquiry. California: Sage Publications, 1985.
- Miles, Matthew B., Huberman, A.M., & Saldaña, J. Qualitative Data Analysis. California: Sage Publications, 2014.
- Moleong, Lexy J. Qualitative Research Methodology. Bandung: Remaja Rosdakarya, 2018.

- Mu'ammara, MA, & Sholihah, R. (2024). Reconstruction of the Integrative Curriculum in Madrasah Ibtidaiyah: Challenges and Implementation. *Journal of Islamic Education*, 13(1), 45-62.
- Munawaroh, S., & Hasan, N. (2024). Internalization Strategy of Religious Moderation Values in Islamic Education Learning in the Digital Era. *Al-Ilmi Journal of Islamic Education*, 7(1), 45-58.
- Nasution, AS (2024). Reactualization of Islamic Educational Values in Shaping the Character of Generation Z. *Indonesian Journal of Islamic Education*, 9(1), 45-58;
- Nata, Abuddin. *Philosophy of Islamic Education* (Jakarta: Rajawali Pers, 2021).
- Nur Kholis, *Integration of Islamic Values in Learning* (Bandung: UIN Press, 2022)
- Patton, Michael Quinn. *Qualitative Research & Evaluation Methods*. California: Sage Publications, 2015.
- Piaget, Jean. *The Psychology of Intelligence* (New York: Routledge, 2001)
- Pratama, MR, Hidayat, N., & Zulkifli, Z. (2025). Integration of tolerance and social care values in collaborative learning models in secondary schools. *Journal of Learning Innovation*, 11(1), 45-59. <https://doi.org/10.22219/jinop.v11i1.31201>
- Rahman, A., & Hidayat, N. (2024). Reactualization of the Holistic Islamic Education Paradigm: Integration of Tauhid Values in the Independent Curriculum. *Indonesian Journal of Islamic Education*, 9(1), 45-58.
- Rizal, N. (2023). A holistic approach to character education in madrasas. *Journal of Religious Education*, 21(3), 102-110.
- Rohman, A., & Ningsih, SR (2023). Development of Spiritual and Social Competence through Project-Based Learning in Islamic Religious Education (PAI). *Basicedu Journal*, 7(2), 1230-1242.
- Sari, D. (2022). Integration of religious values in science learning in madrasas. *Journal of Islamic Education*, 16(4), 153-160.
- Sari, DP, & Rahmawati, A. (2024). Reorientation of religious education curriculum based on religious moderation in the era of multicultural society. *Journal of Education and Culture*, 9(1), 112-128. <https://doi.org/10.24832/jpnk.v9i1.4820>
- Sugiyono. *Educational Research Methods*. Bandung: Alfabeta, 2019.
- Suhandi, A., Rusdiana, D., & Kaniawati, I. "Implementation of Integrated Curriculum to Enhance Student's Critical Thinking Skills in Science Learning", *Journal of Science Education Research*, Vol. 10, No. 2, 2024.
- Supriyadi, T. (2023). Experience-based learning and strengthening character values. *Journal of Character Education*, 9(2), 85-92.
- Suryani, E. (2022). The role of parents in supporting religious education in madrasas. *Journal of Islamic Education*, 17(1), 112-118.

Implementation of Integrated Curriculum in Islamic Education in Elementary Madrasah:
Case Study of MI Al Ma'arif Merauke

- Suryani, I. (2023). Integration of Knowledge and Faith: Building the Foundation of Islamic Education Based on Tauhid in the Digital Era. *Tarbawi: Journal of Educational Sciences*, 12(2), 112-127.
- Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 2018).
- Wahyu, A. (2021). Variation in student abilities in the implementation of an integrated curriculum. *Journal of Education and Learning*, 10(1), 58-67.
- Yin, Robert K. *Case Study Research and Applications: Design and Methods*. California: Sage Publications, 2018.
- Zulfa, N. (2023). Islamic Education and Global Humanitarian Challenges: A Character Development Perspective in the Digital Era. *Journal of Islamic Education*, 12(03), 889-904.