

Integrative Thematic Learning in Islamic Religious Education: A Synthesis of Fogarty's Theory and Its Relevance

Ulinnuha Yuana Putra¹, Kholid Mawardi², Yuslam³

^{1,2,3} UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

Email: ulinnuha.putra28@gmail.com

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ABSTRACT

The study is motivated by the reality of education that remains largely fragmented, where PAI learning is often presented separately across the dimensions of faith (aqidah), jurisprudence (fiqh), ethics (akhlaq), and Islamic history. Using a qualitative approach based on library research, this study analyzes the relevance of Fogarty's integrative models to the principles of Islamic education that emphasize the unity of faith (iman), knowledge ('ilm), and practice ('amal). The analysis reveals that integrative thematic learning holds great potential in realizing the holistic (kaffah) vision of Islamic education. At the implementation level, the Integrated and Connected models are reflected in PAI learning practices that link Islamic values with other fields of knowledge, such as the integration of science and religion in the theme "The Phenomenon of Rain," as well as the integration of Islamic ethics in economic concepts. Conceptually, the Webbed and Shared models are considered the most potential to strengthen cross-disciplinary integration and the collaboration of Islamic values within the Islamic Religious Education curriculum. Thus, integrative thematic learning serves not only as a pedagogical strategy but also as a philosophical foundation for developing a contextual, reflective, and value-oriented curriculum aimed at nurturing the insan kamil (a fully developed and virtuous human being).

Keywords: Integrative Thematic Learning, Islamic Religious Education, Fogarty's Theory

INTRODUCTION

The development of educational paradigms in the 21st century demands a change in perspective on the learning process and curriculum content. Learning is no longer understood as a mere transfer of knowledge that is partial and fragmented among different

disciplines, but rather as a process of constructing holistic and meaningful understanding (Indarta et al., 2022). In this context, the ideas of integrative curriculum and thematic learning have emerged, aiming to eliminate the dichotomy between disciplines and to connect knowledge with students' real-life experiences (Lestari et al., 2024). The integrative curriculum model, particularly that proposed by Robin Fogarty, provides a flexible framework for unifying various subjects based on shared concepts, skills, values, themes, and topics, which is highly applicable within the Islamic Religious Education curriculum (Rashed & Tamuri, 2022). This approach supports the achievement of educational goals that emphasize not only the mastery of religious knowledge but also the development of 21st-century skills relevant to the era of globalization (Hosaini et al., 2024).

Integrative thematic learning offers a holistic approach that is highly relevant to Islamic Religious Education (PAI), enabling the unification of various concepts and religious values into a coherent and meaningful whole (Fadillah et al., 2025). Thus far, PAI instruction has often been presented separately across fields such as *aqidah* (creed), *akhlaq* (ethics), *fiqh* (jurisprudence), and Islamic history, and frequently disconnected from general subjects. This condition leads students to perceive religion only partially and struggle to relate it to their daily lives. In fact, the essence of Islamic education lies in its integrative and comprehensive nature, combining faith (*iman*), knowledge (*'ilm*), and action (*'amal*) (Ikhtiar Cahya Ajir et al., 2024). Therefore, integrative thematic learning can serve as a strategic medium for realizing the holistic vision of Islamic education forming the *insan kamil* (a complete and virtuous human being) who is capable of harmonizing religious values with scientific knowledge and life skills (Hasan et al., 2024). Ultimately, this approach reaffirms that Islamic Religious Education is not merely the transmission of religious values, but a process of internalization and transformation of knowledge that is meaningful within real-life contexts.

Based on the background described above, this paper aims to analyze and synthesize the concept of integrative thematic learning within the context of Islamic Religious Education (PAI) by referring to Robin Fogarty's theory of curriculum integration. The main focus of this study is to examine how Fogarty's theory can be conceptually adapted in PAI

learning that integrates scientific knowledge and Islamic values. Specifically, this article seeks to address three key questions: (1) How is the concept of integrative thematic learning explained in Fogarty's theory? (2) How is the theory relevant to the context of Islamic Religious Education? and (3) How can the synthesis between Fogarty's theory and the Islamic concept of *tauhidul 'ilm* enrich the integrative theory of Islamic Religious Education? This study is expected to provide theoretical contributions by offering new insights into the integration of science and religion, as well as a conceptual foundation for developing an integrative thematic learning design that is more relevant to the values and goals of contemporary Islamic education.

This article argues that integrative thematic learning has great potential to revitalize Islamic Religious Education (PAI) so that it becomes more contextual, comprehensive, and adaptive to contemporary challenges. Drawing on Robin Fogarty's theory of curriculum integration, the interdisciplinary approach enables students to understand Islamic values not merely as normative doctrines but as guiding principles intertwined with science, culture, and social realities (Fogarty, 1991). Furthermore, from the perspective of Islamic education, this idea of integration finds its philosophical foundation in the concept of *tauhidul 'ilm*, which emphasizes the unity between knowledge and divine values (Al-Attas, 1999). Thus, curriculum integration functions not only as a pedagogical strategy but also as an epistemological endeavor aimed at constructing a learning paradigm that unites faith (*iman*), knowledge (*'ilm*), and action (*'amal*). Through this approach, Islamic Religious Education becomes more meaningful as it connects religious values with real-life contexts in rational, spiritual, and social dimensions.

Thus, Islamic Religious Education serves not only as a means of moral and spiritual formation but also as a medium for developing students' scientific reasoning and social awareness. Therefore, the integrative thematic learning model can be viewed not merely as a pedagogical strategy but also as a philosophical foundation that reinforces the holistic vision of Islamic education, one that unites faith (*iman*), knowledge (*'ilm*), and practice (*'amal*) into a coherent and applicable whole.

RESEARCH METHODS

This study employs a qualitative approach using the library research method. Library research is a type of study that utilizes existing literature as the primary source of data. It is one form of qualitative research that does not involve direct fieldwork; therefore, data collection is carried out by analyzing secondary sources such as articles and research journals that discuss topics or research focuses similar to the one being examined in this study (Abdurrahman, 2024; Sari & Asmendri, 2020). This approach was chosen because the main objective of the research is to analyze and examine the concept of integrative thematic learning in Islamic Religious Education (PAI) based on Robin Fogarty's theory of curriculum integration. The focus of the study is directed toward conceptual exploration and interpretation of relevant theories rather than empirical field data. Hence, this research is descriptive-analytical in nature, aiming to describe and analyze concepts based on existing literature to gain a comprehensive theoretical understanding.

The data sources in this study consist of books, journal articles, and relevant research findings that discuss thematic learning, integrative curriculum, and Islamic education literature that elaborates on integrative concepts in Islamic Religious Education (PAI), as well as their applications within the context of Islamic education. The data were collected through documentation techniques by systematically reviewing the content of each source to identify key ideas and their relevance to the research topic. Data analysis was conducted using the content analysis technique, which involves three main stages: data reduction, data display, and conclusion drawing. The data reduction stage involved selecting relevant literature; the data display stage presented the conceptual findings; and the conclusion stage produced a theoretical synthesis of integrative thematic learning in Islamic Religious Education. Through this method, the study is expected to construct a strong conceptual framework as a foundation for developing a holistic, contextual, and relevant Islamic education curriculum that meets the demands of modern education.

DISCUSSION

The Concept of Integrative Thematic Learning

The Integrated Curriculum Model is an approach that seeks to integrate several subjects into a particular theme or topic so that students can understand the interrelationships among different disciplines. In Indonesia, the integrative thematic approach has been widely implemented, particularly at the elementary education level through the 2013 Curriculum. The integrative curriculum is considered more contextual and meaningful for students because it presents learning in a holistic manner (Hadziq & Mubin, 2025). In the field of education, the term integration is generally associated with a movement toward democratic education that emphasizes contemporary and real-life issues as the core of the curriculum.

Integrative learning centers on organizing significant issues in the school curriculum in relation to the broader world. This integration connects one issue to another, thereby fostering the unity of knowledge, a knowledge that represents the coherence between its parts and the whole (*part-whole relationships*) (Beane, as cited in Hartono, 2016). Integration in learning is expected to generate a comprehensive understanding within students regarding themselves and their environment. This relates to the awareness that the self is part of a larger world; the individual cannot be separated from the surrounding environment, as both exist in mutual interdependence (Hartono, 2016).

Terminologically, integrative learning is referred to as an *integrated curriculum* or *integrated learning*. An integrated curriculum is defined as a curriculum that combines multiple disciplines through the integration of content, skills, and attitudes (Wolfinger, as cited in Satrianawati et al., 2023). Thematic learning, also known as integrated learning, merges several subjects into a single theme with the aim of providing meaningful learning experiences for students. The concept of thematic learning is an extension of the ideas of two educational figures, namely Jacob in 1989 with his concept of interdisciplinary learning and Fogarty in 1991 with his concept of thematic learning (Sulhan & Khairi, 2019). In the context of the Indonesian curriculum, both the 2013 Curriculum and the Merdeka Curriculum

position integrative thematic learning as an effort to develop students' critical, collaborative, and creative thinking skills through cross-disciplinary, student-centered themes.

Thus, integrative thematic learning is an approach that combines two or more subjects within the learning process to provide students with meaningful learning experiences by applying *experiential learning* and *learning by doing* systems toward achieving *meaningful learning*. These learning systems aim to encourage students to interact directly with learning resources available in their surrounding environment (Satrianawati et al., 2023). The term "meaningful" here implies that, through thematic learning, students are able to understand the concepts they learn through direct and concrete experiences that connect various concepts both within and across subjects.

Compared to conventional approaches, thematic learning places greater emphasis on students' engagement in the learning process, enabling them to take an active role in making decisions throughout the learning experience (Sulhan & Khairi, 2019). This aligns with the goal of thematic learning, which encourages students to actively explore and discover concepts and scientific principles in a holistic and authentic manner (Pasaribu et al., 2023). Such meaningful learning integrates new knowledge with students' existing cognitive structures, thereby facilitating deeper understanding and making learning more relevant to their real-life contexts (Hafidzoh et al., 2023).

The Concept of Fogarty's Theory on Integrated Thematic Learning

Integrated learning begins with a particular topic or theme that is connected to other topics or themes. One concept is linked to another, either spontaneously or through deliberate planning, within a single subject area or across multiple disciplines. It is considered meaningful because integrated learning also enhances the scientific principle of knowledge construction. Therefore, integrated learning is a process that combines not just a single way of thinking but multiple conceptual frameworks within one learning experience (Satrianawati et al., 2023).

There are ten approaches or models for planning integrated learning. These ten models are: the Fragmented Model, the Connected Model, the Nested Model, the Sequenced Model, the Integrated Model, the Webbed Model, the Immersed Model, the Shared Model, the

Threaded Model, and the Networked Model (Fogarty, 1991). These models of integrated learning will be described as follows:

a. Fragmented Model

The Fragmented Model of integrated learning refers to a curriculum organization that clearly separates each subject as an independent entity. There is no interconnection among the subjects; each is taught separately without any attempt to link or integrate one with another. Every subject is viewed as a purely independent field of study (Margunayasa et al., 2014). In this model, although subjects continue to be taught separately, there may be slight efforts to relate certain themes or topics across them. However, the integration within this model remains minimal and superficial, allowing each subject to maintain its own distinct identity.

b. Connected Model

The Connected Model of integrated learning is an instructional approach in which one topic is linked to the next, one concept is related to another, one skill is connected to another, and even one day's work is tied to the following day's within the same subject area. In this approach, various aspects of learning are connected through relevant concepts, topics, or skills. This model seeks to establish clearer and more explicit relationships within and across lessons, enabling students to recognize how the knowledge and skills they acquire are interrelated and mutually reinforcing.

c. Nested Model

The Nested Model of integration views the curriculum through three-dimensional glasses, targeting multiple dimensions of a lesson. Nested integration takes advantage of natural combinations. For example, an elementary lesson on the circulatory system could target the concept of systems, as well as facts and understandings about the circulatory system in particular. In addition to this conceptual target, teachers can target the thinking skill cause and effect as well. The nested model integrates various forms of skills, namely social skills, thinking skills, and content-specific skills within the discussion of a particular topic. In this way, these different types of skills are "nested" together as part of the students' learning experience (Satrianawati et al., 2023).

d. Sequenced Model

The Sequenced Model of integrated learning involves organizing several topics from different subjects in a sequential order. During instruction, the materials are taught in alignment with other subjects that share similar concepts. In other words, the sequenced model emphasizes stages or order based on the similarity of ideas, concepts, or topics, even though the subjects themselves remain distinct and are taught separately but in a coordinated sequence. Based on a central theme, this approach helps students understand the relationships among various concepts by following a logical sequence that connects one subject to another.

e. Integrated Model

The Integrated Model of learning is implemented by incorporating learning activities across all developmental domains, including cognitive, social-emotional, linguistic, moral and religious values, physical-motor, and artistic aspects. All of these developmental areas are articulated into learning activities centered around a single theme, thereby creating an integrated learning experience. Every activity in this model involves *hands-on experiences* for students and provides them with various understandings of their surrounding environment.

This integrated learning model employs an interdisciplinary approach. It is implemented by combining several subjects through the identification of curriculum priorities and by finding overlapping skills, concepts, and attitudes among different subject areas (Sulhan & Khairi, 2019). In this model, the boundaries between subjects become blurred, as the focus is placed on themes or projects that require knowledge and skills drawn from multiple disciplines.

f. Webbed Model

The Webbed Model of integrated learning is an instructional approach that connects various disciplines through a central theme like a spider's web, which has a center with multiple strands extending outward. This approach enables students to see relationships among different concepts from multiple subjects within an integrated and holistic context. The model is based on a thematic approach that serves as a guide for learning materials and

activities. In this regard, the theme functions as a unifying element that links learning activities both within and across subjects, providing students with meaningful learning experiences (Sulhan & Khairi, 2019).

g. Immersed Model

The Immersed Model of integrated learning is an approach that combines data and information obtained from various subject areas, resulting in thinking patterns that align with students' individual interests. In this model, all subject areas are viewed from the learner's personal perspective of expertise (Satrianawati et al., 2023). The model is designed to help students filter and integrate diverse experiences and knowledge by connecting them to their fields of application. Learning activities are directed toward facilitating the exchange and utilization of each learner's experiences (Salamah, 2014).

h. Shared Model

The Shared Model of integrated learning is a teaching approach that combines two or more subjects by identifying common concepts, attitudes, and skills. The integration of related concepts, skills, and attitudes is unified under a single theme, thereby providing students with meaningful learning experiences (Satrianawati et al., 2023). This model represents an integration approach that arises from overlapping concepts or ideas across two or more subjects (Salamah, 2014). In this model, teachers from different subject areas collaborate to plan and teach a common theme or unit, creating a more holistic and coherent learning experience for students.

i. Threaded Model

The Threaded Model is an integration model that focuses on the development of specific skills or concepts across multiple subjects. This model emphasizes recurring skills or concepts that are interwoven throughout various disciplines, serving as a "common thread" that connects different learning experiences. Through this approach, students develop coherent and consistent learning experiences that reinforce the targeted skill or concept across subjects.

j. Networked Model

The Networked Model of integrated learning emphasizes the internal connections established between students and experts, enabling learners to build collaborative networks relevant to their respective fields. This model represents an integrative learning approach that anticipates possible changes in conceptions, problem-solving forms, and skill requirements as students engage in field studies across different situations, conditions, and contexts.

Based on the aforementioned models of integrated learning, the three models considered most suitable for implementation in the context of Indonesian education are the Webbed Model, the Integrated Model, and the Connected Model (Satrianawati et al., 2023; Sulhan & Khairi, 2019). These models are regarded as relevant because they align with the characteristics of the national curriculum, which emphasizes meaningful, contextual, and student-centered learning. The webbed model places a theme as the unifying element among subjects, making the learning process less fragmented and oriented toward a central theme that is closely related to students' real-life experiences. This model has been applied in thematic learning since the implementation of the 2013 Curriculum. Meanwhile, the integrated model emphasizes the interrelation among disciplines through the development of complementary concepts, values, and skills. The connected model, on the other hand, focuses on establishing relationships among concepts within a single subject area, enabling students to comprehend the overall structure of knowledge. Collectively, these three models are believed to foster holistic thinking and enhance the relevance of learning to real-life contexts.

Conceptual Relevance of Integrative Thematic Learning in Islamic Religious Education

Integrative thematic learning holds strong relevance to the vision and goals of Islamic Religious Education (PAI), as both are grounded in a shared understanding of the nature of humanity and knowledge. In Islam, knowledge is not perceived as a set of separate entities but as a unified whole that originates from Allah SWT, a concept known as *tauhidul 'ilm* or the unity of knowledge (Fadillah et al., 2025; Suwito et al., 2024). This approach embodies the principles of integration and interconnection by bridging religious values with contemporary scientific knowledge and linking Islamic traditions with the practical needs of

modern life (Kaharuddin et al., 2025). Consequently, the integrative thematic approach, which emphasizes the interrelation among disciplines, aligns with the fundamental principles of Islamic education that integrate spiritual, intellectual, and moral dimensions (Retnowati et al., 2024). Through thematic learning, students not only understand Islamic teachings textually but are also able to relate them to the social, cultural, and technological contexts of modern life. This makes Islamic Religious Education more dynamic, life-oriented, and relevant to contemporary needs.

From a broader perspective, the implementation of integrative learning supports the *Merdeka Belajar* paradigm within the framework of the national education system. This paradigm emphasizes flexibility, contextuality, and learner-centered education (Azis, 2024). Within this framework, Islamic Religious Education has great potential to be integrated with other subjects such as Social Studies, Indonesian Language, or Science through universal themes such as justice, honesty, responsibility, and compassion for others. Such integration not only broadens students' horizons but also fosters reflective and critical thinking skills in understanding Islamic values rationally and applicably. Therefore, integrative thematic learning can serve as a strategic model for developing Islamic Religious Education that is contextual, inclusive, and transformative amid the challenges of modern educational globalization.

Various literature studies show that the integrative thematic approach has been adapted within the context of Islamic Religious Education (PAI) through a variety of models. The following examples of implementation are drawn from previous research to illustrate the conceptual relevance of Fogarty's integrative theory in PAI learning. This study is a literature-based analysis that highlights the potential integration between Fogarty's theory and Islamic educational values. One example of such integration between science and religion can be found in the book *Pendidikan Integratif (Integrative Education)*, which presents a lesson with the theme "The Phenomenon of Rain" at MA Darul Ulum Jombang (Hartono, 2016). In this learning activity, students are guided to understand the process of rainfall scientifically while connecting it with Qur'anic verses such as Surah *An-Nur* (24:43) and *Al-Furqan* (25:50). This approach affirms that natural phenomena are not merely

empirical but also carry spiritual meaning that cultivates gratitude toward Allah. Another implementation can be found at SMP Negeri 2 Baraka, Enrekang Regency, where a Social Studies teacher in the field of Economics connects the concept of “Law of Demand and Supply” with Islamic principles of *muamalah* (Das et al., 2024). Through discussions on trade ethics and the prohibition of *riba* (usury), students not only understand economic theory but also internalize Islamic values of justice and social responsibility.

From these two applied studies, it can be concluded that integrative-thematic learning holds great potential for realizing the comprehensive (*kaffah*) essence of Islamic education. The integration of science and Islamic values, as exemplified in the lesson on “The Phenomenon of Rain,” demonstrates that empirical knowledge can serve as a medium to strengthen faith and cultivate gratitude toward Allah. This study represents a form of interdisciplinary integration that aligns with the Integrated Model in Fogarty’s theory, as it combines the two disciplines of science and religion within a single learning theme that enriches one another and forms a unified meaning.

Meanwhile, in the Social Studies subject, particularly in the topic of “The Law of Supply and Demand,” moral values derived from Islamic teachings are integrated, such as the prohibition of *riba* (usury), fairness in trade, and moderation in profit-taking. The integration between modern economic concepts and the principles of Islamic *muamalah* emphasizes that social knowledge is not solely oriented toward rational and material aspects but also toward morality and justice. This second case reflects the Connected Model, as the integration occurs within a single discipline by linking economic concepts with Islamic ethical values in a contextual and applicative manner.

The Synthesis of Fogarty’s Theory and the Concept of *Tauhidul ‘Ilm* in Islamic Education

Robin Fogarty’s integrative theory is grounded in the view that knowledge does not exist in isolation but is interrelated and can be connected through meaningful learning experiences. The integrative models he proposed, such as Connected Model, Integrated Model, and Webbed Model aim to develop a holistic understanding among learners by linking concepts across disciplines (Fogarty, 1991). In the context of modern education, this

idea serves as a crucial foundation for thematic and collaborative learning approaches that emphasize problem-solving and interdisciplinary connections (Zhang et al., 2025).

Meanwhile, within the Islamic intellectual tradition, the principle of knowledge integration has long served as an epistemological foundation through the concept of *Tauhidul 'Ilm* (Khalid & Putri, 2020). This term emphasizes that all knowledge originates from Allah SWT and is interconnected within a unified system governed by divine values (Al-Attas, 1999). Integration in Islam is understood not only as the relationship between different branches of knowledge (horizontal integration), but also as the relationship between knowledge and faith (vertical integration). Thus, *Tauhidul 'Ilm* views learning as a spiritual process of recognizing and serving the Creator, rather than merely a cognitive activity (Kamad & Hidayatulloh, 2022).

If Fogarty's theory emphasizes methodological and pedagogical integration across disciplines, the concept of *Tauhidul 'Ilm* expands this framework into a philosophical and theological integration among knowledge, values, and action. In Islamic education, the integration of knowledge encompasses the unity between rationality and spirituality, science and revelation, as well as the worldly and the hereafter dimensions (Al-Faruqi & AbuSulayman, 1997; Nasr, 1992). Therefore, Fogarty's integrative theory can be synthesized with the concept of *Tauhidul 'Ilm* to construct a learning paradigm that not only unites knowledge across disciplines but also cultivates awareness of the interconnectedness of all knowledge with divine values.

The synthesis between these two ideas produces a new understanding of integration in education. Fogarty contributes at the methodological level by providing a technical framework for implementing integrative learning, while *Tauhidul 'Ilm* offers the ontological and axiological foundation that affirms the spiritual orientation of education. Through this synthesis, thematic-integrative learning in Islamic Education can be understood as a dual integration process: (1) horizontal integration across disciplines, as formulated by Fogarty, and (2) vertical integration between knowledge and divine values, as emphasized in the concept of *Tauhidul 'Ilm*.

These two dimensions form a holistic educational paradigm in which knowledge serves not only as a means of critical thinking but also as a medium for strengthening faith and moral character. Thus, Fogarty's integrative theory, which is primarily pedagogical, finds its transcendental dimension through the principle of *Tauhidul 'Ilm*, while *Tauhidul 'Ilm* attains its practical actualization through the integrative approach proposed by Fogarty. This reciprocal contribution between modern educational theory and Islamic educational values enriches the integrative framework within the contemporary context of Islamic Education. Thus, the synthesis between Fogarty's integrative theory and the concept of *Tauhidul 'Ilm* provides a solid conceptual foundation for the development of thematic-integrative learning within Islamic Education.

The Relevance of the Webbed and Shared Models for Islamic Religious Education

Robin Fogarty's integrative theory offers ten models of integrated learning that can be adapted to the characteristics of learners and instructional objectives (Fogarty, 1991). Among these models, the Webbed Model and Shared Model approaches are the most conceptually relevant to the context of Islamic Religious Education, as they emphasize thematic interconnectedness and cross-disciplinary collaboration.

The Webbed Model focuses on a central theme that serves as the meeting point of various fields of study. In the context of Islamic Religious Education, the theme of "Environmental Stewardship" can serve as the core of learning that integrates multiple disciplines such as Islamic Religious Education (PAI), Natural Sciences (IPA), and Social Sciences (IPS). Within the integrated content of Islamic Religious Education, students are guided to understand the human responsibility as *khalifah* (stewards) on earth through Qur'anic verses such as Surah Al-Baqarah (2:30) and Ar-Rum (30:41), which emphasize the importance of maintaining environmental balance. The integration with Natural Sciences then reinforces this understanding by explaining concepts such as ecosystems, energy cycles, and the impact of human behavior on environmental sustainability. Meanwhile, the integration with Social Sciences helps students examine the socio-economic dimensions of environmental issues, including resource management policies and sustainable consumption practices. Through this interdisciplinary integration, learners not only

comprehend environmental phenomena from scientific and social perspectives but also develop a spiritual awareness that caring for the environment is an act of worship and a moral responsibility to Allah Almighty. Thus, the Webbed Model fosters thematic and integrative learning that cultivates harmony between knowledge, values, and actions in real-life contexts.

The Shared Model emphasizes collaboration among teachers from different subject areas to build an integrated understanding of a concept that holds cross-disciplinary meaning (Fogarty, 1991). In the context of Islamic Religious Education, this model can be implemented through cooperation between Islamic Religious Education (PAI) teachers and Natural Science (IPA) teachers in exploring the theme “The Relationship Between the Sun’s Position and Prayer Times.” Through this collaboration, the science teacher explains the phenomena of the earth’s rotation and the sun’s apparent movement that influence changes in day and night, while the Islamic Education teacher relates these to the *shar’i* foundations of determining prayer times as stated in the Qur’an and Hadith. Such integrated learning not only develops students’ scientific understanding of the order of nature but also strengthens their spiritual awareness of the greatness of Allah Almighty, who created the universe in perfect balance and wisdom. Thus, the Shared Model harmoniously connects scientific insight and religious values within a unified framework of meaning.

The relevance of these two models to Islamic Religious Education lies in their capacity to create learning experiences that are both thematically integrative and transcendental in value. The Webbed Model reinforces horizontal integration across various disciplines, while the Shared Model expands the social and collaborative dimensions of learning in the spirit of *tauhidul ‘ilm* (the unity of knowledge). Both models support the development of a learning paradigm that views knowledge as a unified whole encompassing reason, values, and faith. Thus, the conceptual adaptation of the Webbed and Shared Models in Islamic Religious Education not only enriches pedagogical approaches but also actualizes the synthesis between Fogarty’s theory and the principles of Islamic education in meaningful and civilized learning practices.

CONCLUSION

The thematic-integrative learning approach holds strong relevance in realizing the comprehensive (*kaffah*) objectives of Islamic Religious Education (PAI). This approach seeks to eliminate the fragmentation between scientific knowledge and religious values by positioning faith (*iman*), knowledge (*ilm*), and practice (*amal*) as an epistemological unity. Through Robin Fogarty's theory of curriculum integration, PAI learning can be developed in a more contextual and meaningful manner, as knowledge is understood not only rationally but also spiritually and morally. Based on the findings of this study, the Integrated and Connected Models reflect the forms of integration that have been practically implemented in PAI learning. The Integrated Model is evident in the combination of science and Islamic values, such as the theme "The Phenomenon of Rain" while the Connected Model appears in linking Islamic ethical principles of *muamalah* with economic studies. Conceptually, the Webbed and Shared Models are considered the most promising for curriculum development in Islamic Religious Education within the *Merdeka Belajar* framework. The Webbed Model facilitates cross-disciplinary integration through overarching themes, whereas the Shared Model emphasizes collaboration among related concepts and values across subject areas. Thus, thematic-integrative learning serves not only as a pedagogical strategy but also as a philosophical framework for strengthening the holistic vision of Islamic education. The integration of faith, knowledge, and practice across the *Integrated-Connected* and *Webbed-Shared* models provides a foundational pathway for nurturing learners who are intellectually grounded, morally upright, and capable of embodying Islamic values in real life as *insan kamil* (the complete human being).

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