

## Integrated Curriculum Model in Islamic Education Curriculum

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i7/14249>

DOI:10.6007/IJARBSS/v12-i7/14249

**Published Date:** 07 July 2022

### Abstract

This article discusses two integration curriculum models applied in the curriculum of Islamic Education. One of the models is the interdisciplinary Robin Fogarty's Integrated Curriculum Model which explains the concept of integrated curricula. Another model used in this paper is the Selangor State Integrative and Holistic Education Model. The integration concept and its relation to other knowledge discipline introduced by Fogarty is carried out by matching a subject with another subject based on their similarities in the concepts, skills, values, themes and topics. In this research, we used content analysis to gather detailed information on the topic at hand. The main finding illustrated that the meaningful teaching and learning practice among teachers and students is the major focus of the model. The students' cognitive, affective and psychomotor skills should be emphasized by teachers. At the same time, important skills such as metacognitive, study skills and problem-solving skills should be reinforced given the diversity in knowledge discipline. The paradigm of these models reflects that the teacher's synergy is needed to develop cooperation in assimilating one's discipline in the process of curriculum integration at school.

**Keywords:** Integration, Islamic Education, Unity

### Introduction

An education system which integrates social sciences or societal sciences, natural sciences as well as divine sciences are crucial to be inserted in the curriculum starting from the primary level as an effort to enhance a society which upholds knowledge and civilization with Islam as the main thrust. This effort is deemed as a support towards the rise of knowledge Islamization among Islamic scholars around the world including Malaysia. The combination between religion and science existed incredibly during the rise of the Islamic empire, which also shown the birth of scholars who were acknowledged as experts of both fields. The value and comprehension towards religion and science are needed in discovering the truth about the existence of humans, nature and God (Azizan, 2007; Zuhdi, 2000). Malaysia Ministry of Education (Kementerian Pendidikan Malaysia, 1990) refers to integration based on the concept of the National Education Philosophy to fulfill the country's futuristic needs.

Nordin (1993) has elaborated the concept of integration through three dimensions. Firstly, integration on the existence of *insan* based on the combination of spiritual, physical and intellectual element. Secondly, integration from the knowledge perspective that refers to the needs of human beings to learn religious knowledge including moral values, knowledge on humanities and natural knowledge. Thirdly, integration is seen as an effort in nurturing religious awareness through education. Nordin and Dan (2002a) also stated that integrated education is a combination between the knowledge of science and religious knowledge. Integrated education is implemented through the integration of specific principles in the Western philosophy of knowledge into the tauhid framework as can be seen in the concept of integrated education (Nordin & Dalip, 1986). Education is based on al-Quran and As-Sunnah with the integration of *aql* knowledge is ideal in developing ummah community with *aqidah* as the core.

The integration concept based on God is the main characteristic of (An integrated education idea Ismail, 2000; Nordin and Dan, 2002b). Alwi (2003) also stated that every component of the education field should take the challenge to balance the current needs in producing adequate power source for the development of science based on the religious belief. The education system purpose is to improve individual potential holistically and balanced in the aspects of physical, emotional, spiritual and intellectual element (JERI) based on the belief and compliance to God. This is aligned with the goal of Kurikulum Bersepadu Sekolah Menengah (KBSM). This goal is to produce a balanced society, with good moral values and able to uphold responsibility towards self, society, country and environment (Deuraseh, 2010; Hamdan & Zahari, 2007).

In relation to this, Islamic Education teachers (GPI) also need to provide authentic projects that are related to real life situations, so that students are able to solve real life problems as well as enhance knowledge and creativity. 21st century Islamic education should be able to produce students, who are able to think, use reasoning, decide wisely, work in teams, and relate knowledge with real life situations. This matter requires an in-depth study for a general guideline on GPI integrated teaching practice.

Science knowledge and al Quran are important in the teaching of Islamic education as to produce love and *taqwa* among students towards the Creator, Allah s.w.t. Thus, a paradigm shift and an open mind towards the development of science and the Western technology as well as a reform in the way of thinking towards religion are needed to suit with the current mentality. In other words, it should bring back the solid Islamic principles and later realise it in the reality of the current society, which is based on the development of science and technology.

### **Robin Fogarty Integrated Curriculum Model**

Robin Fogarty Integrated Curriculum Model (1991) is a model which can be referred to as a guideline for teachers in integrating knowledge in the teaching and learning process in schools including Islamic education. The connotation of integration is synonym with the word blended, combined or unified. The terminology of an integrated curriculum has always been used by curriculum education experts such as (Drake, 1993; Fogarty, 1991; Jacobs, 1989).

However, the terminology of curriculum integration has produced different perspectives in the aspects of definition, theory and model among western scholars. Brown (2016) has summarized the interpretation of curriculum integration from the perspectives of western scholars. Curriculum integration or integrated curriculum will be able to create active participation among teacher and students to ensure effective and meaningful learning. Other than that, curriculum integration needs to involve interactive learning activities aside from the use of communication and information technology to attract students' interest. The concept of knowledge is not static and can be developed widely and applied integratively based on the current reality and not in segregated manner (Brown, 2016).

Fogarty (1991) is a western scholar, who has recommended a few approaches in integrated curriculum. Through his book entitled, "The Mindful School: How to Integrate the Curriculum" which discusses ten models or ways to integrate curriculum. All these models are categorized into three parts:

1. Curriculum integration is in one field of discipline. The model in this part is fragmented, connected and nested.
2. Curriculum integration crosses a few fields of discipline, which involves five models; sequenced, shared, webbed, threaded and integrated.
3. Curriculum integration combines the first and second parts by stressing on students' holistic development. Two models being focused are immersed and networked.

The first model which is fragmented is a traditional model which looks at each discipline of knowledge as separated knowledge. Therefore, this segregation can be solved by integration or by his terminology of, 'connected' with other discipline through the process of relating a topic, concept, fact or skill in a variety of knowledge discipline. This integration could produce the second model which will show the sequence between disciplines. The third model is called as 'nested', is a model which can be used to see from different dimensions such as comprehension of a basic fact, concept development, social skills and thinking skills in a knowledge discipline. The term 'nested' used by Fogarty shows that a knowledge discipline can be made as a collection of any form of facts, concepts, skills and values acquired from other knowledge discipline.

The fourth model is named as 'sequenced' is related to the reorganization of topics or units of content knowledge which are taught separately. This reorganization is to create a wide framework through integration of concepts which are related from different disciplines. The fifth model is known as 'shared', which combines two disciplines with different or similar focus. The planning and teaching of these two different disciplines are based on cooperation among teachers.

The sixth model is 'webbed', which sees curriculum from a thorough perspective and simultaneous by reviewing all existing disciplines. This is done by selecting a main theme and relate with other knowledge discipline. The seventh model is known as 'threaded'. This model sees curriculum as a thread which contains the aspects of thinking skill, social skill, learning skill, multi-intelligence technology and approaches involved in the process of learning all knowledge disciplines. The eighth model is 'integrated', which is interdisciplinary. The concept of integration and relation among disciplines which highlighted by Fogarty is the matching

process of a subject with other subjects based on related concept similarity, skill, values, and attitude. All of these models with the design of sequenced, shared, webbed, threaded and integrated can be implemented through the process of cross knowledge disciplines. The ninth model is 'immersed', which would specify in detail the content subject of the curriculum by the students themselves in the process of learning. Through this model, students will learn in depth of a certain topic for interpretation and meaning from a certain fact or information. This model is related to 'networked' model, which can only be implemented effectively by the students themselves, who are deemed as the experts in the process of identifying the connection between one subject to another through integration activities. All of these models introduced by Fogarty (1991) are based on the perceptions that a curriculum is a network of teaching and learning process with the basis of student-centered approach in the education philosophy. Therefore, these models clearly promote the effort to develop students' potentials through the teaching and learning process of a certain content of a subject by relating it with other content in the form of integration. Table 1.1 shows the application of (Robin Fogarty Integration Curriculum Model in Islamic Education Curriculum Rekan et al., 2016).

Table 1.1

*The Application of Fogarty's Integration Curriculum Model in Islamic Education Curriculum*

No.	Model	Description	Application
1	Fragmented	One field of knowledge discipline which is not connected with one another and separated.	<i>Aqidah</i> unit based on the Islamic pillars in the field of <i>aqidah</i> with the focus on students without relating to other topics or other fields in Islamic education to ensure students are clear on the gist of the Islamic pillars and the role as caliphs and as Allah's servants to prosper the environment.
2	Connected	Topics are connected in one field of knowledge discipline.	Under the unit of purification as basic cleanliness in Islamic Education, the topic for purification concept is linked to the topic of ablution, which is under similar field, that is ibadah without having to connect with other fields in Islamic Education. The concept of purification which has been learned by students is linked with the concept of being careful and economical in using water for ablution to ensure sustainability of the environment.
3	Nested	Learning skills, social and skills in organizing ideas are the focus in one unit or a topic of a content subject as an effort to comprehend the content of the discipline fully. In this	Focus on a topic about the existence and the greatness of Allah s.w.t in the field of <i>aqidah</i> and is linked to a few learning and thinking skills. Teacher inculcates problem solving skills among students, as thinking skill is important in relating to

- model, the content of the curriculum is maintained as the main focus of the lesson.
- the existence of creations in this world as an evidence of Allah s.w.t existence. However, the environment is still being exploited greatly by humans.
- 4 Shared Unit or topic being reorganize in the curriculum content of a discipline. One subject is linked to another subject with similar concept in that specific topic or unit. The role of two teachers from different fields of discipline should be stressed as to organize the series of lessons of each field simultaneously. Topic of *adab* towards animals in Islamic Education as well as the topic on living and non-living things in science subject are taught in the same week so that students can connect both concepts through a few learned skills. Science and Islamic education teachers should discuss on the organization of topics that are related in the yearly lesson plan (RPT).
  - 5 Webbed Thematic approach as the basic teaching for specification of concept or idea based the targeted theme. The theme of environment is taught in Islamic education. Therefore, the teacher will link any information under Islamic education to elaborate the relation of environment concept and Islam specifically in detail.
  - 6 Threaded Thinking skills, social skills, multiple intelligences and learning skills are under similar needs of all network for a variety of knowledge disciplines without separating any skills. Students' skills are developed using a variety of approaches in Islamic education about ways which are encouraged by Islam in maintaining and sustaining environment including technology and alternative considerations.
  - 7 Immersed Students are responsible towards the integration of field knowledge of their interest. Students will filter information based on their own thinking. Students will feel the importance in connecting the component of environment with Islamic education subject based on suitable strategy. They will share information with others to comprehend the connection of concepts.
  - 8 Networked Students' direct own integration process by being exposed to variety of sources and network as well as experts about ways and different field dimensions or about a knowledge discipline. Students are exposed to a variety of sources during the teaching of Islamic education integration with environmental education holistically in school. Students will obtain the accurate problem-solving skills, positive behavior and attitude about environment and involvement in sustaining the environment with the inculcated values.

9	Integrated	A group of teachers cooperates in own fields to find overlapping concepts and ideas in their teaching subjects. This is to ensure that planning of teaching unit can be done and implemented in the class.	Islamic education teachers and teachers of different options discuss on any concepts or Islamic eco ethical values existed in their subjects. This is to expose students about ways to maintain the environment in all aspects of life.
10	Sequence	Two knowledge disciplines of two subjects connected with one another in the terminology of concepts, ideas and skills , although the subjects are separated subjects.	Islamic education teachers will link any gist in all fields of Islamic education with other subject such as science to explain on concept about the environment from Islamic perspectives.

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*Source:* Adapted from Fogarty's Curriculum Integration Model in Rekan et. al (2016)

Based on Table 1.1, meaningful teaching and learning practice among teachers and students is the main focus in (Robin Fogarty Curriculum Integration Model, 1991). Cognitive, affective and psychomotor development among students is the main focus to be considered by teachers in this model apart from reinforcing a variety of skills such as metacognitive skill, learning skill and problem-solving skill in the organization of multiple knowledge disciplines . The paradigm of this model reflects the synergy of needs for teachers to cooperate in the assimilation of field discipline for curriculum integration in school. This justifies the role of teachers as facilitators and mediators in creating active learning environment among students (Fogarty, 1991). This means, students will structure knowledge and ideas without depending fully on teachers based on their own experience and participation in the process of teaching and learning. Moreover, based on Table 1.1, the selection of teachers' approach, method and teaching strategy should be suitable with the curriculum integration, which focuses on one field discipline to a more complex integration of a variety of disciplines as to sustain students' development. This situation will influence students' interest and comprehension on concepts, principles, terms and others in theory and practice. In Table 1.1, Fogarty's Curriculum Integration Model (1991) can be seen as aligned with the concept of curriculum integration and holistic education according to the Islamic landscape. International Institute of Islamic Thought (IIIT), (1989) proposed five characteristics of curriculum integration

1. The fields of subjects are connected
2. Integration between theory and practical
3. In class experience is linked to experience gained outside of the class.
4. Cross curriculum moral values inculcation.
5. Sustaining *insan kamil* from all aspects of spiritual, intellect, imagination, emotion and physical.

Other than that, Embong (2012) also debated on Islamic curriculum integration with a few criteria namely, a variety of subjects being connected or integrated based on a theory and practice in real life through experience participating in interactive activities and active learning, knowledge integration based on the Islamic perspectives by giving opportunities for

students to develop multiple self-potentials and soft skills. Both Islamic Curriculum integration concepts proposed show that holistic education is the main goal and purpose in the Islamic landscape suitable with the requirement for the Muslims to acquire *fardhu ain* and *fardhu kifayah* knowledge. Therefore, Robin Forgaty Integration Curriculum Model (1991) and the concept of knowledge integration can be seen to suit with holistic education from the Islamic point of views.

### **Selangor State Integration and Holistic Education Model (IHES)**

Integration and Holistic Education System (IHES) developed by the Selangor State Religious Department or Jabatan Agama Islam Selangor (JAIS) is a system to assist the Islamic education in Selangor. This system is practiced in both *maahad tahfiz* science as an added value to the existing national curriculum system. This system is an integrated education system, balanced and thorough through the integration of *insan* potentials, a variety of curriculum and media to achieve vision, mission, goals, objectives and the education philosophy of the Islamic Education Division JAIS based on al-Quran and as-Sunnah to produce servants who are under *redha* of Allah s.w.t. The culture of continuous teaching and learning practice based on al-Quran and as-Sunnah is the basis of the existence of Baraka in humans' existence aside from the insertion of other sources learning theories.

In addition, three types of approaches are proposed under IHES system; 1; instructional, 2; investigational, 3; immersion. While, five continuous and consistent education process can be applied; firstly, teaching and learning, secondly, guidance and learning, thirdly, practice and learning, fourthly, advise and learning and finally, consultation and learning. Testing and evaluation under IHES do not only focus on examination, but also emphasize on integration, balanced and thorough focus in shaping al Quran generation with solid base of *aqidah*. Among the aspects emphasized are the appreciation of knowledge, shaping good moral values, enhancement of competency and skills, academic performance and application in life.

A few modules are provided for professional development of teachers;

1. Introductory Integration and Holistic Education System Training Program (IHES)  
This program gives exposure to IHES system in the aspects of goals, needs, vision mission and philosophy as an added value to JAIS education system.
2. Know Yourself Program  
This program is organized to give chances for teachers to develop sense of gratitude as the servants of Allah s.w.t as the best creation in this world.  
This program offers participants to reflect oneself or *muhasabah* about weakness or wrongness as an effort to improve oneself to become better teachers from day to day.
3. Craftmanship in thinking Program  
Teachers are hoped to fully understand the vision and mission of the institution as well as the real goal of Islamic education. This comprehension should be based on the definition of Islamic education from al-Quran and as- Sunnah. Teachers are hoped to be able to think critically and creatively in planning each action based on the philosophy, goals, definition and direction of JAIS education.
4. Quranic Generation Development Program  
The focus is to produce al- Quran generation based on Outcome Based Learning which apply the culture of Learning Practice continuously compared to only use learning

theory as a part of and added value to the system of education which focuses on examination or academic achievement. Moreover, the goal and objective of this program are to produce al-Quran generation with seven characteristics or outcomes:

- a. *Tauhid* or *aqidah* as the basic of life with *redha* from Allah s.w.t.
- b. *Tazkiyah* or heart of fitrah.
- c. *Hikmah* which means the suitability with al-Quran and as-Sunnah.
- d. *Istiqamah* in other words possessing determination, stability and solid decision.
- e. *Muamalah* is an individual with communication and interaction skills.
- f. *Deen* is an individual who puts Islam as the system or way of life.
- g. Trust towards goal and the role of life.

### Conclusion

The concept of integration or wholeness is the connection with a combination of related concepts, conjoined, connected, joined, continuity, standardization, relationship, interaction, cooperation, cross discipline, interdependency and unification. Integration or holistic concept is different according to the western definition. In Islam, integration is based on tauhid, while the West views integration as secular and materialistic. An integrated curriculum according to Islamic concept is not just inserting all types of knowledge in the main curriculum for each subject, but it is all types of knowledge in theory or practical, worldly or hereafter knowledge, which are connected in the forms of *aqidah*, syaria and *akhlaq* for stronger *iman* and *taqwa* towards Allah s.w.t . Integration in education is defined as education which is based on the divinity of God and the purpose is to produce students who possess balanced personality in the aspects of intellect, emotion, physical and spiritual. The effort in achieving this goal is through the integration of knowledge, moral values and *akhlaq*, teaching and learning integration situation which includes skills, language, co curriculum and school culture.

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