



Development of a Holistic-integrative Islamic Religious Education Curriculum in an Integrated Islamic School

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ABSTRACT

Purpose: Indonesia's Islamic Religious Education or *Pendidikan Agama Islam* (PAI) curriculum tends to be partial and dichotomous, with a holistic and integrative approach needed to respond to the demands of an increasingly progressive era. This approach encompasses all activities that comprehensively foster, educate, and develop students' cognitive potential, character, and spirituality through a learning process that removes dichotomous barriers between religious and general knowledge (science). This study aims to analyze the construction of a holistic-integrative PAI curriculum implemented at Ar-Rohmah Putri Boarding School,

Malang, as a solution to the problem of educational dichotomy. **Methodology:** This study used a qualitative approach, specifically a case study, using participant observation and in-depth interviews as data collection techniques. Furthermore, the data was analyzed using the interactive model recommended by Miles, Huberman, and Saldana (2014). **Findings:** The findings reveal that the construction of a holistic-integrative curriculum is based on an integrated intra-curricular approach combined with an in-depth study of curriculum reform and 21st-century skills. This combination forms the foundation for the holistic-integrative approach in the educational processes. This curriculum incorporates Islamic values across all subjects and eliminates religious and general knowledge dichotomy. This is manifested in four key areas: (1) The centrality of monotheism (tawhid) as the theological framework combined with a science-based national curriculum; (2) Improving the quality of Human Resources; (3) The implementation of digital classrooms; and (4) The development of international academic relations. **Implications to Research and Practice:** By incorporating 21st-century skills within a faith-based framework, the results of this study suggest new avenues for exploring how these skills can align with religious values in a way that ultimately supporting students' holistic development.

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Introduction

An integrated curriculum involves blending different subject areas to create a cohesive learning experience that facilitates meaningful associations across subjects (Tandzegolskienė-Bielaglovė, Jakavonytė-Staškuvienė, & Kaminskienė, 2023). This approach dismantles traditional subject boundaries, promoting a more integrated understanding of knowledge. Therefore, integrating the curriculum in Islamic education is essential for enhancing quality (Asfiati et al., 2023; Junus, 2024). The Indonesian integrative Islamic Religious Education, also known as *Pendidikan Agama Islam* (PAI), curriculum has the potential to unite the spiritual, moral, and academic dimensions of students in the learning process (Fahmi & Rantika, 2021). Integrating subjects such as character education, citizenship, and critical thinking into the PAI curriculum fosters deeper learning, critical thinking skills, and self-directed learning, supporting the holistic development of students (Chanifah et al., 2021). However, the dichotomy between religious knowledge and general knowledge remains a persistent challenge (problem). In Indonesia, many Muslim scholars have sought to bridge this gap. Amin Abdullah, for instance, advocated for a critical-analytical understanding of Islam (Ayu, Permatasari, & Maulida, 2024); Kuntowijoyo introduced the concept of "Islamic Knowledge," integrating divine revelation with the wealth of human scientific inquiry (Ramadhan & Qamarina, 2023); and Imam Suprayogo proposed the "Tree of Knowledge" model. Despite these efforts, the dichotomy of knowledge continues to be felt within many Islamic educational institutions (Hadi, Affani, & Al-Akiti, 2024). This makes curriculum development a central factor for families and communities when selecting educational institutions. Consequently, this phenomenon triggered the emergence of integrated Islamic schools that strive for knowledge integration in their educational processes.

Ar-Rohmah Putri Malang Integrated Islamic School (henceforth SITAR) is one of the Islamic schools in Malang that was founded with the mission of integrating knowledge. SITAR consists of an Elementary School (SD), Junior High School (SMP), and Senior High School (SMA), designed as a boarding school that integrates both religious and modern education. What sets SITAR apart is its strong commitment to developing a curriculum that focuses on cognitive development and emphasizes the holistic development of student's character and spirituality. In addition, this educational institution operates under the Hidayatullah organization, a mass organization shaped by the views, thoughts, and spirit of Islamic preaching (*dakwah*). One of the critical principles of Hidayatullah is education based on monotheism, which serves as the foundation for developing its educational processes and institutions. In a study conducted by Masturin, this concept is viewed as an effort to cultivate students' character according to the ideal of *Insan Kamil* (the perfect human being) (Masturin & Amaroh, 2022). Departing from this pattern of thinking, it is reasonable that the curriculum designed by SITAR is an integrative curriculum that combines Islamic knowledge and general knowledge (science) with a strong emphasis on instilling the values of monotheism. The full-day school model implemented by SITAR further supports the systematic and comprehensive internalization of these Islamic values. This approach has been recognized as effective, as noted by Amalia (2022), who stated that the full-day school model significantly positively affects achieving educational objectives.

Several studies on holistic-integrative education in relation to the curriculum have been conducted (Abdurrohman, 2022; Agustiana & Asshidiqi, 2021; Hanif et al., 2024; Shaikh & Kazmi, 2022). However, the conceptual framework surrounding this approach remains too general, particularly regarding its application in Islamic educational institutions. Hence, the specific objectives that guided the current study were to determine a holistic-integrative-based curriculum development pattern at SITAR and what it means in Islamic schools; to explore how holistic-integrative curriculum can be developed in Islamic educational institutions. To achieve these objectives, the study framed research questions like: What does holistic-integrative education mean? How can a holistic-integrative curriculum be developed in Islamic educational institutions? This study investigated the holistic-integrative curriculum used by SITAR with the purpose of providing information to policy makers in Islamic schools and teacher education institutional leadership with the hope that it will help improve the curriculum in Islamic institutions in Indonesia. This study thus addresses a research gap in the existing literature by specifically focusing on developing a holistic-integrative Islamic education curriculum within Islamic educational institutions, particularly Islamic boarding schools to solve the ongoing challenge of educational dichotomy.

Literature Review

Holistic-Integrative Based Curriculum

The Holistic-Integrative Based Curriculum plays a pivotal role in supporting the progress of the education system. It is a set of knowledge that encourages the development of student's intellectual, spiritual, and socio-emotional potential through the learning experiences they go through (Zakiyah, 2021). It aptly describes the holistic-integrative curriculum as a blueprint for nurturing a well-rounded individual to produce a generation with strong moral values, skills, knowledge, and creativity, aligning with the objectives of Indonesia's national education agenda. In fact, on a broader level, it is said that the curriculum is often seen as a reflection of the meta-orientation as well as a holistic position of the ideals of the education system to be achieved (Ornstein & Hunkins, 2017). Holistic education is also designed to approach, understand, and nurture students as a whole human being. According to Hamami and Nuryana (2022), this educational design offers a solution-oriented approach to producing well-rounded (complete) human beings.

Additionally, the holistic-integrative curriculum has emerged in response to a few educational challenges. The design of this curriculum emphasizes a balance between religious and scientific dimensions that are manifested in an integral learning framework. This model emphasizes a flexible theoretical framework applicable across various educational levels, aiming to avoid superficial integration (Zakariyah, 2024). The holistic-integrative curriculum is manifested as a form of development of the holistic education design and integrative curriculum that have existed previously. The construction of this education design is driven by the aim to develop humans as a whole and comprehensively from various perspectives and potentials that they have (Hamami & Nuryana, 2022).

The choice of the system used by educational institutions plays an important role in supporting curriculum formulation as a real effort to realize these ideals. According to [Kurnia et al. \(2022\)](#), the role of education as a significant contributor to the ideal education system in Indonesia has been accommodated within the essential competencies required of students, particularly in Core Competency 2 (KI 2), which is outlined in the national curriculum (state curriculum document). The curriculum becomes the "spirit" as well as the main component of the reference base in directing the process and stages of the educational mechanism ([Kurnia et al., 2022](#)); The curriculum also plays a role in determining the content of teaching and benchmarks for the quality of education. In this construction, holistic-integrative-based education can be implemented through curriculum development formats in educational institutions. Therefore, holistic-integrative based curriculum stems from the spirit of comprehensive (holistic) and integrated (integrative) learning design governance.

Curriculum at Ar-Rohmah Putri Malang Integrated Islamic School (SITAR)

The curriculum is a constructive pillar for implementing an ideal education system ([Agustiana & Asshidiqi, 2021](#)). Ar-Rohmah Putri Malang Integrated Islamic School (SITAR) positions its holistic-integrative curriculum as a fundamental and normative pillar within its education system. Although SITAR has independently designed its curriculum, it still adheres to the formal curriculum set by the government. This reality is unique, as many other Islamic educational institutions have demonstrated resistance to the government curriculum ([Hanif et al., 2024](#)). Additionally, SITAR is actively working to unify and reconstruct its normative educational standards in alignment with national education standards, culminating in a holistic-integrative education curriculum. The focus of this curriculum is to produce students who are not only well-versed in broad religious knowledge but also capable of navigating the challenges posed by modern complexities ([Shaikh & Kazmi, 2022](#)). The educational design implemented by SITAR also seeks to instill the spirit of Islamic values in the daily lives of its students in a holistic and integrated manner. In reality, the holistic-integrative curriculum can improve the quality of education. [Abdurrohman \(2022\)](#) study concludes that this curriculum design effectively fosters both vertical piety (devotion to God) while also realizing social humanism.

SITAR has also consistently upgraded the teaching quality of its teachers and introduced digital classrooms for its students ([Arrohmah, 2021](#); [den/bua, 2024](#)). Furthermore, SITAR has established extensive international academic relationships. The challenges of globalization and modernity do not dampen SITAR's enthusiasm to improve its education quality. This is proven by its long-standing cooperation in the academic field with partner institutions abroad, such as Malaysia and Egypt ([Marzan, 2023](#)). Teachers serve as role models who significantly influence the holistic growth of their learners, as concluded in [Malik and Jumani \(2022\)](#) research.

Integrative Curriculum and Islamic Education

Islamic education has dynamically and continuously evolved, presenting a compelling subject for study and development. Studies have focused on integrating science and

religion within Islamic education curricula, emphasizing the need for an interdisciplinary approach to creating a holistic educational experience (Nasir, Mulyono, & Nastiti, 2020; Sidik et al., 2024). As an alternative educational paradigm, Islamic education offers solutions to the Muslim community's challenges (Sholeh et al., 2023). The dynamics of Islamic education are closely tied to its short-term and long-term objectives (Amelia et al., 2022). Ideally, the national education curriculum should be able to accommodate these objectives. However, in practice, the current national curriculum standards set by the government fall short of achieving this (Setyowati & Sutrisno, 2020). Therefore, a model of integrating Islamic knowledge and modern science in the curriculum must be accommodated and further developed within the national education system (Madjid & Samsudin, 2021).

An integrative curriculum that combines religious and scientific values can encourage the emergence of down-to-earth scientific discourse. In this case, Warman, in his study, concluded that the discourse to be developed should focus on how the scientific aspects of Islam can be interpreted or examined through a scientific lens (Warman & De Brasi, 2023). Additionally, the process of researching natural or social phenomena is also needed which is then dialogued with Islamic teachings. Therefore, inclusive education, which implements a holistic integrative curriculum, can be a solution to achieving educational goals and optimizing students' potential. In its theoretical framework, holistic education involves two dimensions at once, emotional-cognitive and socio-spiritual; individual and contextual factors; and the integration of cognitive and behavioral engagement (Alam & Mohanty, 2024).

At the level of integrative curriculum development, contemporary Muslim scholars have adopted analytical perspectives of an integrative curriculum through academic-empirical discourse. For instance, Karisma (2021) state that the basis of integration is based on the spirit of synchronization or greeting each other based on the equal position between each scientific field, regardless of the dichotomy in those scientific fields. Studies have also taken a new epistemological construct for Islamic education that moves from monotheism as the foundation of its education, as well as the arrangement of educational curriculum based on the structure of Islamic science (Husni & Hayden, 2024); through differentiation of teaching methods (Zakariyah, 2024); and through integration of information technology (IT) in Islamic studies bridging the gap between profane scientific fields and sacred religious science fields (Ahmad et al., 2024). Sukisno, Mahmudulhassan and Muthoifin (2024) emphasized the importance of instilling Islamic educational values as a counterbalance to the dominance of modern education. Another study (Rosyadi, 2024) argued that the success of holistic education depends on the intellectual capacity and skills of teachers as subjects of education. Additionally, an integrative curriculum unites practical management aspects (horizontal) with structural hierarchical relations (vertical) in the Islamic education system (Dwi, 2024; Idris et al., 2020). In fact, an integrative curriculum in Islamic context promotes action, harmony, and overall coordination through a curriculum design that is practically apparent from the removal of "barriers" between subject matter, while still addressing students' cognitive, affective, and psychomotor potential, as demonstrated by study findings (Suyadi, 2022).

Methods

Research Design

The study utilized a qualitative research design focused on understanding, analyzing, and interpreting the phenomenon of curriculum development at SITAR. Specifically, a single case study approach was adopted to offer a more in-depth description and interpretation of this phenomenon. This approach is justified by the fact that SITAR is an institution that has successfully implemented an integrative curriculum.

Sampling

The sample for this study consisted of 9 participants, both male and female, who were religious teachers at SITAR in the Malang region of Indonesia. The selection criteria for the teachers included: (i) they must be religious teachers in Elementary School (SD), Junior High School (SMP), and Senior High School (SMA) at SITAR; (ii) the informants must be able to provide comprehensive information to the researchers about the PAI learning mechanisms they implement for their students; and (iii) each participant should have a solid understanding of the PAI curriculum being used at SITAR. A purposive sampling technique was employed to identify respondents who met these criteria.

Research Instruments and Procedure

This study followed a structured protocol and was organized into four phases. Initially, the researcher sought permission from the school to select potential participants among teachers willing to participate in the research. The next step was to determine the time and location for the study. Interviews were conducted at the designated school to facilitate easier data collection. This setting provided comfort for the teachers, as they were in a familiar environment. Direct interviews took place as conditions improved. Additionally, the data collection was carried out over three meetings, as the participants were from three different schools. Each participant in the study was given a maximum of 30 minutes for their interview, with three participants interviewed per school. Consequently, the interview for one school was completed in 90 minutes. The authors developed an interview protocol with questions aimed at gathering reliable data on the experience of implementing the PAI curriculum in schools. The questions included topics related to a holistic-integrative curriculum encompassing various phenomena. An open interview format was utilized to design the interview tool, allowing other participants to receive the same set of questions.

Data Analysis

Data collection techniques include in-depth interviews, participant observation, and documentation studies. Furthermore, the data was analyzed using the interactive model of Miles, Huberman and Saldaña (2014) through a series of processes starting from data collection, data condensation, data presentation, and data verification. Data condensation is a crucial stage in this data analysis research. It involves selecting data based on research topics that focus on holistic and integrative curriculum development implemented in Elementary Schools (SD), Junior High Schools (SMP), and Senior High Schools (SMA) at

SITAR. Additionally, the data presentation was designed to create a coherent flow and description of the interrelated data based on the main findings. At the end of the analysis stage, all the assembled data were comprehensively described, and conclusions were drawn.

Results

Holistic-Integrative Based Curriculum Development at SITAR

The curriculum at SITAR is generally divided into the religious studies curriculum and the academic curriculum. From a managerial perspective, the academic curriculum is overseen by the deputy head of curriculum, who reports directly to the principal. In contrast, the religious studies curriculum is managed by the deputy head of it, who is under the head of the foundation. However, SITAR implements an integrated approach between the religious studies curriculum and academic curriculum to avoid dichotomous barriers and realize the institution's educational objectives. There is a unification of the two curriculum implementations in one subject matter, so there is no longer a scientific dichotomy between religious studies and academic curriculum. Moreover, this integrated approach is applied across all educational levels at SITAR, from elementary to high school. Based on researchers' observations and documentation of these schools, the holistic curriculum has been carefully designed and realized through the daily learning activities at SITAR.

Another phenomenon researchers observe regarding curriculum implementation at SITAR is the integration of various curricula within its educational design. In the curriculum planning process, by the documentation of SITAR, this institution integrates the national curriculum from the Ministry of Education and Culture of the Republic of Indonesia with monotheism-based education, as formulated by the Central Board of Hidayatullah. This means integrative-based education has been designed and implemented in the curriculum design. In this case, Luluk, the teacher at Elementary Schools (SD) SITAR stated: "The Central Board of Hidayatullah, which oversees our school, has a policy of formulating an internal curriculum for institutions under the Hidayatullah organization. This curriculum provides the conceptual foundation for internalizing monotheistic values in the SITAR education system. In addition to this internal curriculum, we also implement the government curriculum from the Ministry of Education and Culture. As a result, we have developed an integrative curriculum that aligns with our institution's ideals and the national educational standards."

SITAR's steps are intertwined with the mandate of Law No. 20 of 2003 concerning the National Education System, Article 36 paragraph 1, and Government Regulation No. 19 of 2005 concerning National Education Standards, article 16 paragraph 1. In another sense, curriculum planning carried out by educational units is at a different design level. Still, it is like development by adapting to the institution's ideals. In this context, educational institutions naturally carry out various creations in the learning process, leading to the emergence of differences from other academic institutions. This phenomenon is visible at SITAR because, at a practical level, this institution appears to have characteristics that show the implementation of religious values, especially from its learning design for students. One of the SITAR Junior High Schools (SMP) teachers stated: "In the education system implemented in this school, we always insert the values of monotheism (*tawhid*) in the

students' learning achievement or learning outcomes. We do this with various methods; for example, at the apperception level, we get students used to praying and thanking God for the favors received. After that, we proceed to provide the subject matter." In simple terms, the development of a holistic-integrative curriculum at SITAR can be seen through the Figure 1.

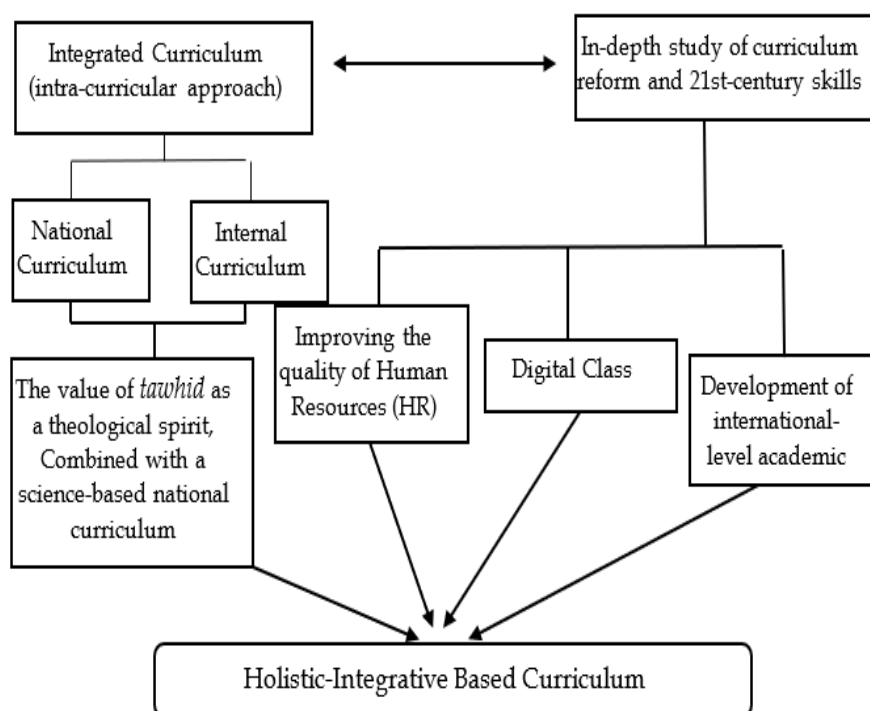


Figure 1: Holistic-Integrative Based Curriculum Development at SITAR.

Clearly, SITAR is based on a holistic, integrative curriculum in planning and organizing its curriculum. This condition can be seen through a learning framework that is always infused with the values of *tawhid*. It means that teachers instill *tawhid* values through teaching and learning activities and express them in learning outcomes so that students will continuously come into contact with these values in learning. The values of *tawhid* become a religious-based theological spirit, which is then integrated with the national education curriculum based on general knowledge (science). Interestingly, the integration carried out by SITAR is a form of application of the model integrated curriculum with an intra-disciplinary approach, namely carrying out the process of incorporating *tawhid* values (religion) into learning material (science). These two scientific pillars merge into the flow of the education system, which is implemented holistically in the SITAR institutional environment. Moreover, based on documents interpreted by researchers at SITAR, this institution is an integrated Islamic school with a boarding school system. Hence, students' learning at school is relatively longer compared to official government regulations.

The SITAR curriculum document states that the learning duration ranges from 34-36 learning hours per week, with a time allocation of 40 minutes for each session. Curriculum management, as described in fact, does not reduce SITAR's enthusiasm for presenting dynamic-contextual educational patterns. An education system with this kind of curriculum development can color the current era of disruption, an era in which there is a combination of digital, psychological, and technological domains in harmony with the meaning of the purpose of human life -read: the subject of education. Therefore, in this curriculum design, the profane dimension becomes an effective medium to guide educational subjects to God. The holistic-integrative curriculum at SITAR is implemented by uniting the learning process by paying attention to students' cognitive, affective, and psychomotor aspects in a balanced manner. The education at SITAR ensures that the development of these potentials can occur balanced. This is as explained by one of the teachers at Senior High Schools (SMA) at SITAR: "We have a unique teaching methodology. With our boarding school system ensuring education continues 24 hours a day, we also optimize every classroom learning phase. We focus on balancing teaching materials' quality and moral values' instillation. We hope that students at SITAR are academically smart and have good morals."

Discussion

The holistic integrated curriculum at Ar-Rohmah Putri Malang Integrated Islamic School (SITAR), located in Malang Regency, plays a role in determining the content of teaching and benchmarks for the quality of education. In this construction, holistic-integrative-based education is implemented through curriculum development formats in educational institutions. Therefore, curriculum development stems from the spirit of comprehensive (holistic) and integrated (integrative) learning design governance. This is the case with most Islamic educational institutions' holistic-integrative based curriculum development constructs. It needs to prioritize the process of student growth and development, both intellectual and spiritual development, that is integrally social. This concept will direct the emergence of a generation that can act as agents of change in the social construction of society. The educational process begins and leads to the formation of individuals with civility-based intellectual capacity. The individual output of Islamic educational institutions has a balanced capacity for general knowledge (science) and religion because it cannot be denied that, on the other hand, society and the state are structural systems formed by these individuals. This is consistent with (Daheri et al., 2022) who also asserted that education shapes the structure of society by giving birth to generations of individuals who can be agents of change.

In the researcher's analysis in the current study, implementing this learning pattern is shown to have a comprehensive impact on students. It goes beyond the descriptive dimension, influencing the evaluative and prescriptive dimensions of the values instilled in students. With its integrative nuanced learning materials, the learning pattern at SITAR fosters integration in the value dimension, particularly Islamic values. This indicates that SITAR's curriculum model development paradigm is based on integrative learning between religion and science. In reality, this process gives rise to independent, creative, rational-critical, rational-empirical, openness, objective-mathematical, and objective-empirical behavior, but still based on a solid basis of religious values. This is in line with

Susanti (2021) idea, which states that Islamic education is not limited to its role as a forum for internalizing theological values but also plays a role in forming individuals who are capable of making changes in society and the country (Susanti, 2021).

The construction of Islamic education is based on a linear holistic-integrative approach, with the theory put forward by Said Nursi. His idea of a holistic-integrative Islamic education curriculum speaks several things: *First*, Religion includes conscience, while knowledge includes reason. Both are priorities for the happiness of human life (Çoruh, 2023). This means that humans' intellectual capacity and religious sensitivity must be proportionally developed. Likewise, with the results of knowledge in the field of modern science, in Said Nursi's view, the holistic-integrative approach adopted a universalist and all-inclusive attitude (Iner & Cufurovic, 2022). *Second*, the integration of science is a new forum for Islamic education in carrying out the process of teaching religious sciences and general sciences (Positive sciences) based on *tawhid*.

On the other hand, researchers found efforts to deepen curriculum reform and integrate 21st-century skills at SITAR. This educational institution has taken concrete steps to develop its curriculum by improving the quality of its human resources (HR) within its internal organization. Evidently, SITAR has consistently upgraded the teaching quality of its teachers and introduced digital classrooms for its students, an initiative strongly supported by (Arrohmah, 2021; den/bua, 2024). Furthermore, SITAR also established extensive international academic relationships to meet with challenges of globalization and modernity. Teachers are prepared as role models who significantly influence the holistic growth of their learners, as was also found in Malik and Jumani (2022).

Clearly, regarding curriculum development, SITAR adopts a holistic-integrative curriculum concept. Researchers base this assertion on. *First*, strengthening the integration of religious knowledge and science, achieved through the simultaneous implementation of both the national curriculum (from the Ministry of Education and Culture of the Republic of Indonesia) and the internal curriculum (formulated by the Central Executive Board of Hidayatullah) across all levels of education -from elementary to high school- within SITAR. *Second*, the 21st-century curriculum and skills reform should be deepened by improving the quality of human resources (HR) of teachers and strengthening international academic cooperation with modern Islamic educational institutions. The role of teachers in Islamic education is vital for the comprehensive development of SITAR students.

SITAR's spirit in creating holistic-based education is realized by fostering students' full potential, encompassing their intellectual, emotional, and spiritual capacities. The holistic-integrative approach to developing the PAI curriculum at SITAR involves integrating religious knowledge with general sciences, addressing the longstanding perception of a dualistic divide between the two. At SITAR, this integration occurs by critically examining real-world challenges and presenting them to students through the academic learning process, enabling them to comprehend the plurality of knowledge from multiple scientific perspectives. This reality is manifested in several areas: *First*, Academic activities. The holistic-integrative curriculum at SITAR is implemented by uniting the learning process by paying attention to students' cognitive, affective, and psychomotor aspects in a balanced manner. In this context, it can be said that the spirit of the educational institution written textually in the vision, mission, and objectives of SITAR refers to the philosophical

paradigm of education based on monotheism. At the same time, its implementation is seen through the integrative curriculum. *Second*, Non-academic activities, such as fasting (on Mondays and Thursdays) and active participation in extracurricular organizations, are mandatory for SITAR students, particularly those in junior high and high school.

From the curriculum development perspective, these activities contribute to constructing an educational curriculum based on theological values while reinforcing the national curriculum based on general knowledge (science). Within the framework of an integrative curriculum, SITAR's steps are an option for a connection and unity between students' learning experiences in school and their real-life activities. From a theoretical perspective, this highlights the harmony between the learning process and real-world experiences as a characteristic of an integrative curriculum (Alqarny & Mujiburrohman, 2023). The distinctive characteristics of SITAR's educational system lie in its focus on achieving worldly and hereafter-oriented objectives for all academic community members. This unification of two dimensions (religion and science, the profane and the sacred) is the foundation of the holistic-integrative educational system. Citing the views of Tafsir, the ideal educational design must begin with the precise formulation of concrete objectives to be achieved. Clearly, the curriculum development construct designed at SITAR serves as a central reference for the educational system implemented by the institution. This aligns with the findings of Fauzi et al. (2022), which state that the curriculum is a critical element that shapes and influences the learning process. An ideal educational system continually reorients its curriculum according to its students' sociological, psychological, and religious paradigms. Wachidah (2021) further concludes that in order to instill values rooted in Islamic spirituality, it is necessary to strive through the design of a complete education curriculum, one that fosters an awareness of humanity's role as stewards of the earth. To sum up, the curriculum designed at SITAR is not static or limited to developing text-based discourse. Instead, it is a design that critically builds connectivity based on dialogue between religious and general knowledge; between *kauniyah* (signs of the universe) and *qauliyah* (revealed words) verses. The result is a holistic-integrative learning pattern (model) that encourages students to become agents of change who contribute to society and the state while maintaining a solid theological foundation rooted in the Qur'an and Hadith.

Conclusion

To conclude this study, it should be understood that the development of a holistic-based Islamic Religious Education (PAI) curriculum at institutions like Ar-Rohmah Putri Malang Integrated Islamic School (SITAR), located in Malang Regency, stems from the spirit of comprehensive (holistic) and integrated (integrative) learning design governance, a phenomenon common in most Islamic educational institutions' holistic-integrative based curriculum development constructs. The holistic-integrative curriculum at SITAR also emerged from a critical dialogue between the design of an integrative curriculum and the deepening of curriculum reform aligned with 21st-century skills. In its development capacity, the interrelation of these two key components is realized in four areas. First, the value of monotheism as a theological foundation, combined with a science-based national curriculum. Second, the quality of human resources (HR) should be improved. Third, the implementation of digital classrooms, and fourth, the development of international

academic relations. Since the curriculum is described as being in its developmental stages, there may be limitations in assessing its long-term effectiveness, sustainability, or adaptability as educational demands and technology evolve. Future studies could conduct comparative research across multiple faith-based educational institutions, both within and outside Indonesia, to assess how variations in context influence the effectiveness of a holistic-integrative PAI curriculum.

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