Journal of Islamic Education

e-ISSN: 2477-295X
Volume 1, Issue. 1, 2024, pp. 17-28
https://jurnal.isimupacitan.ac.id/index.php/attajdid

An Interdisciplinary Approach to Islamic Learning in Elementary Schools

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Submitted: 02-11-2023 Revised : 22-12-2023 Accepted: 29-01-2024

ABSTRACT. Monodisciplinary, text-oriented Islamic Religious Education (PAI) may limit students' opportunities to connect Islamic teachings with contemporary realities. This study examines the relevance and implementation of an interdisciplinary approach to PAI in elementary education. It employs a descriptive qualitative design through library research, using qualitative content analysis to examine academic literature on interdisciplinary approaches, PAI, integrated learning, and elementary education. The findings identify three interconnected functions: integrating Islamic knowledge with other disciplines, contextualizing religious teachings within everyday life, and supporting holistic learning that connects knowledge, character, and practical skills. At the elementary level, implementation involves linking PAI competencies with other subjects through meaningful themes and real-life contexts. This model aligns with the integrated thematic framework of the 2013 Curriculum and the flexibility of the Merdeka Curriculum. The study concludes that interdisciplinary learning offers a conceptual and pedagogical framework for strengthening PAI's contemporary relevance while preserving its religious foundations. Its effects on student engagement and learning outcomes require further empirical investigation.

Keywords: *Learning, Interdisciplinary Approach, Islamic Religious Education.*

https://doi.org/10.52640/attajdid.366

How to Cite Soliha, et.al (2024). An Interdisciplinary Approach to Islamic Learning in Elementary Schools. *Journal of Islamic Education,* Volume 1(1), 17-28.

INTRODUCTION

Digital technologies have changed how schools organize teaching, access learning resources, and support educational activities. However, digital transformation involves more than introducing devices or online platforms. It requires schools to develop the pedagogical and organizational capacity needed to use technology meaningfully. Timotheou et al. (2023) show that the effects of digital technologies extend across interconnected aspects of the school ecosystem. Consequently, educational responses to technological change should address teaching practices, teacher competence, and institutional preparedness rather than technology adoption alone.

Within this context, digital competence should not be reduced to operational proficiency. Falloon (2020) proposes a broader framework that connects technological and pedagogical knowledge with personal-ethical and professional competencies. Similarly, Torres-Hernández & Gallego-Arrufat (2022) emphasize the importance of privacy, data protection, respect for authorship, and responsible online communication in teacher preparation. These perspectives

support an educational orientation in which learners develop not only the ability to use digital resources but also the judgment needed to engage with them safely, critically, and responsibly.

For Islamic education, this orientation raises a curricular question: how can religious learning engage with scientific, technological, and social knowledge while retaining its religious foundations? One relevant concern is the separation between religious and general knowledge within curriculum design. Hamami and Nuryana (2022) address this issue through their analysis of the holistic-integrative Muhammadiyah education system in Indonesia. Their study examines a curriculum model that connects Islamic values with science and technology and addresses multiple dimensions of learners' development. This provides a relevant foundation for considering integration within Islamic Religious Education, commonly referred to in Indonesia as Pendidikan Agama Islam (PAI).

The need for curricular integration is accompanied by a need to examine how religious knowledge is taught. In a qualitative study involving 27 young adult alumni of non-formal Islamic education in the Netherlands, Altinyelken (2021) identified limited opportunities for questioning, dialogue, and critical reflection in many participants' accounts. Participants called for more inquisitive and dialogical learning experiences. Although these findings cannot be generalized to Indonesian elementary schools, they identify a pedagogical concern relevant to the present discussion: religious instruction needs to support understanding and reflection alongside the acquisition and memorization of religious knowledge.

These studies suggest two related directions for developing PAI learning. The first concerns the organization of knowledge, particularly the relationship between religious learning and other curricular domains. The second concerns classroom interaction, including opportunities for learners to ask questions, examine meanings, and discuss the implications of what they learn. Holistic-integrative curriculum development and reflective religious pedagogy offer complementary foundations for exploring these directions, although neither establishes the effectiveness of a specific interdisciplinary PAI model in elementary schools (Altinyelken, 2021; Hamami & Nuryana, 2022).

This paper therefore proposes an interdisciplinary approach as a way of organizing connections between PAI and selected areas of elementary learning. In the proposed model, a shared question or problem provides the basis for connecting disciplinary contributions. PAI contributes religious concepts and ethical considerations, while other subjects contribute relevant concepts, evidence, and investigative practices. The intention is not to dissolve disciplinary differences but to help learners recognize how different forms of knowledge can inform their understanding of a common issue.

For example, a learning unit on water conservation could connect Islamic teachings about responsibility and avoiding waste with scientific observations of water use, mathematical records of consumption, and written explanations of conservation practices. Students could observe water use at school, compare their findings, discuss relevant ethical considerations, and propose feasible improvements. This example illustrates the proposed model rather than reporting an intervention whose effectiveness has already been demonstrated.

The justification for such a model must remain distinct from claims about its outcomes. The comparative benefits of integrated and subject-based curricula constitute an empirical question, as reflected in the review of reviews by Kreijkes and Greatorex (2024). The preliminary conference report associated with this research also highlights methodological weaknesses and warns against assuming that either curricular approach is universally superior. Accordingly, interdisciplinary PAI should be presented as a theoretically informed possibility requiring contextual development and evaluation, rather than as an approach that necessarily improves achievement, motivation, or higher-order thinking.

Teacher preparation is an important consideration in developing the proposed approach. Teachers need to identify relevant connections, maintain the accuracy of disciplinary content, and select resources that serve explicit learning objectives. Where digital resources are involved, Heine et al. (2023) provide a useful account of the professional competencies associated with selecting, creating, modifying, and managing such resources. Falloon (2020) framework further indicates that technological decisions should remain connected to pedagogy, subject knowledge, and ethical responsibilities. Digital media may therefore support interdisciplinary learning, but their inclusion does not by itself constitute meaningful integration.

Building on these considerations, this paper aims to develop a conceptual model of interdisciplinary PAI learning for elementary schools. The model seeks to connect Islamic learning objectives with selected concepts and activities from other subjects through shared, contextually relevant questions. Its proposed contribution lies in specifying how these connections can be organized while preserving the distinctive purposes of PAI. This direction draws on the holistic-integrative orientation discussed by Hamami and Nuryana (2022), while recognizing that the model's feasibility and educational effects require further empirical investigation.

METHOD

This study adopted a descriptive qualitative design using a library research approach to examine interdisciplinary approaches in Islamic Religious Education (PAI) and their relevance to elementary education. Rather than collecting primary field data, the study critically examined and synthesized existing scholarship to develop a conceptual understanding of integrative PAI learning. This approach positions literature as the basis for analysis and conceptual development, rather than merely as background information (Kraus et al., 2022).

The study drew on secondary sources, including scholarly books, peer-reviewed journal articles, and research reports addressing Islamic education, interdisciplinary learning, knowledge integration, and elementary education. Literature identification used keywords such as "interdisciplinary approach," "Islamic Religious Education," "integrated learning," "knowledge integration," and "elementary education." Sources were selected for their direct relevance, academic credibility, and theoretical or empirical contribution. Materials without a clear connection to the research focus were excluded from the main analysis. These selection principles supported a focused synthesis rather than a descriptive compilation of publications (Paul & Criado, 2020).

The research followed four stages: literature identification, relevance screening, close reading and thematic classification, and interpretive synthesis. Qualitative content analysis guided the identification of relevant textual passages, the comparison of key concepts, and their organization into interconnected categories and themes. The analysis focused on challenges in contemporary PAI, the separation of religious and general knowledge, interdisciplinary learning characteristics, and potential applications in elementary schools. Interpretation considered both explicit arguments and their underlying meanings while retaining the context of each source (Lindgren et al., 2020).

Finally, the researcher compared convergent, complementary, and contrasting perspectives across sources to develop a balanced conceptual synthesis. The interpretation examined potential connections between Islamic teachings and science, social studies, environmental issues, and technology within elementary education. Conclusions and recommendations were grounded in the patterns identified across the literature, consistent with the analytical and synthesizing purposes of review-based research (Paul & Criado, 2020). The study offers conceptual propositions for interdisciplinary PAI learning, not empirical evidence of its classroom effectiveness.

RESULT AND DISCUSSION

Result

The literature analysis identified several important findings regarding the application of an interdisciplinary approach to Islamic Religious Education (PAI), particularly in the context of elementary schools. The findings indicate that an interdisciplinary approach is not merely a strategy for combining several subjects, but represents a broader shift in the way Islamic knowledge is understood, organized, and delivered. The approach encourages interaction between religious knowledge and other fields of knowledge so that students can develop a more comprehensive understanding of Islamic teachings and their relevance to everyday life.

Table 1 The main findings identified from the literature

No	Finding	Description of the Finding	Relevance to PAI Learning
1.	Interdisciplinary approach as an integration of knowledge (Tonnetti & Lentillon-Kaestner, 2023)	An interdisciplinary approach emphasizes interaction, cooperation, and integration between two or more disciplines through concepts, methods, and analytical perspectives.	PAI can be connected with other disciplines so that religious knowledge is not taught as an isolated field.
2.	Limitations of monodisciplinary PAI learning (Suwendi et al., 2024)	PAI learning is still often associated with conventional, text-oriented, and relatively monotonous learning practices.	The monodisciplinary model can limit students' understanding of the relationship between Islamic teachings and contemporary social realities.
3.	Integration of religious and general science (Parhan et al., 2024)	The interdisciplinary approach encourages dialogue between Islamic sciences and general sciences.	Students can understand Islamic teachings through broader scientific, social, cultural, environmental, and technological perspectives.
4.	Contextualization of Islamic teachings (Budiyanti et al., 2024)	Islamic teachings can be examined in relation to real-life issues rather than being understood only at the normative or textual level.	PAI becomes more meaningful because students can relate religious values to situations they encounter in everyday life.
5.	Transformation of classroom dynamics (Tsani et al., 2024)	Interdisciplinary learning provides opportunities for more varied learning activities and greater student participation.	Students can become more active, interested, and engaged in the learning process.
6.	Development of holistic competencies (Zaqiah et al., 2024)	Interdisciplinary learning supports cognitive, affective, and psychomotor development rather than focusing only on knowledge acquisition.	PAI can contribute to religious character formation as well as critical thinking, problem-solving, and practical skills.
7.	Relevance to elementary education (Ainissyifa et al., 2024)	Integrated and thematic learning is particularly relevant to elementary students because learning at this level is designed around interconnected experiences and concrete contexts.	PAI can be integrated with Bahasa Indonesia, Civics, Social Studies, Science, Mathematics, and other subjects through meaningful themes.

8.	Curriculum support for integration (Wang & Sang, 2024)	Curriculum 2013 emphasizes integrated and thematic learning, while the Merdeka Curriculum continues the principle of integration, including the combination of Science and Social Studies at the elementary level.	Curriculum development provides space for PAI learning to be connected with other disciplines.
9.	Teacher competence and collaboration (Kreijkes & Greatorex, 2024)	Interdisciplinary learning requires teachers to understand their own field while being able to consider perspectives from other areas of study.	Teachers have an important role in designing meaningful connections across subjects without losing the identity of PAI.
10.	Reduction of the knowledge dichotomy (Suwendi et al., 2024)	Interdisciplinary learning offers an alternative to the separation between religious and general knowledge.	PAI can contribute to a more integrated understanding of knowledge and prepare students to respond to complex contemporary issues.

The literature shows that the interdisciplinary approach is fundamentally based on interaction between different fields of knowledge. An approach is understood as a perspective or paradigm used to understand an object, while in learning it can also refer to the way teachers organize and present learning materials according to students' characteristics and learning objectives. In the interdisciplinary context, this perspective develops into cooperation between disciplines by integrating concepts, methods, and analytical perspectives. Thus, interdisciplinarity in PAI involves more than placing different subjects next to one another. It requires meaningful interaction between Islamic knowledge and knowledge from other disciplines.

The literature also identifies a continuing challenge in PAI learning. Despite developments in digital technology and educational innovation, PAI is still frequently associated with conventional approaches that emphasize textual learning and tend to separate religious studies from other areas of knowledge. This condition may make PAI appear less responsive to issues such as globalization, diversity, social change, and other contemporary challenges. The literature therefore points toward the need for an integrative learning paradigm that can connect Islamic teachings with broader social and scientific contexts.

Another important finding concerns the meaning and objectives of PAI learning itself. PAI is described as a planned process of guiding students to know, understand, appreciate, believe in, and practice Islamic teachings. Its objectives include not only cognitive understanding but also the development of religious character, moral attitudes, and practical competencies. Consequently, an interdisciplinary model is relevant because it creates opportunities for students to encounter Islamic values in relation to different dimensions of knowledge and everyday experience. The literature further indicates that interdisciplinary PAI learning can be implemented through integrated learning. This integration is intended to reduce the separation between religious and general sciences and to create a more balanced relationship between textual understanding and contextual application. The approach encourages students to explore Islamic teachings through different perspectives while maintaining the religious values that form the foundation of PAI.

At the elementary school level, the findings show that interdisciplinary learning can be developed through integrated thematic learning. Curriculum 2013 provides a framework for linking several subjects through common themes and for developing cognitive, affective, and psychomotor dimensions. The literature also indicates that the Merdeka Curriculum continues to recognize the importance of integration, although it provides greater flexibility and does not

require thematic learning to be the only model at the elementary level. The literature provides examples of how PAI can function as part of an integrated thematic learning design. A theme can serve as a connecting point through which PAI is linked to Bahasa Indonesia, Civics, Social Studies, Science, Mathematics, and other subjects. Such integration is expected to provide students with a more comprehensive learning experience while also encouraging them to become active participants in the classroom.

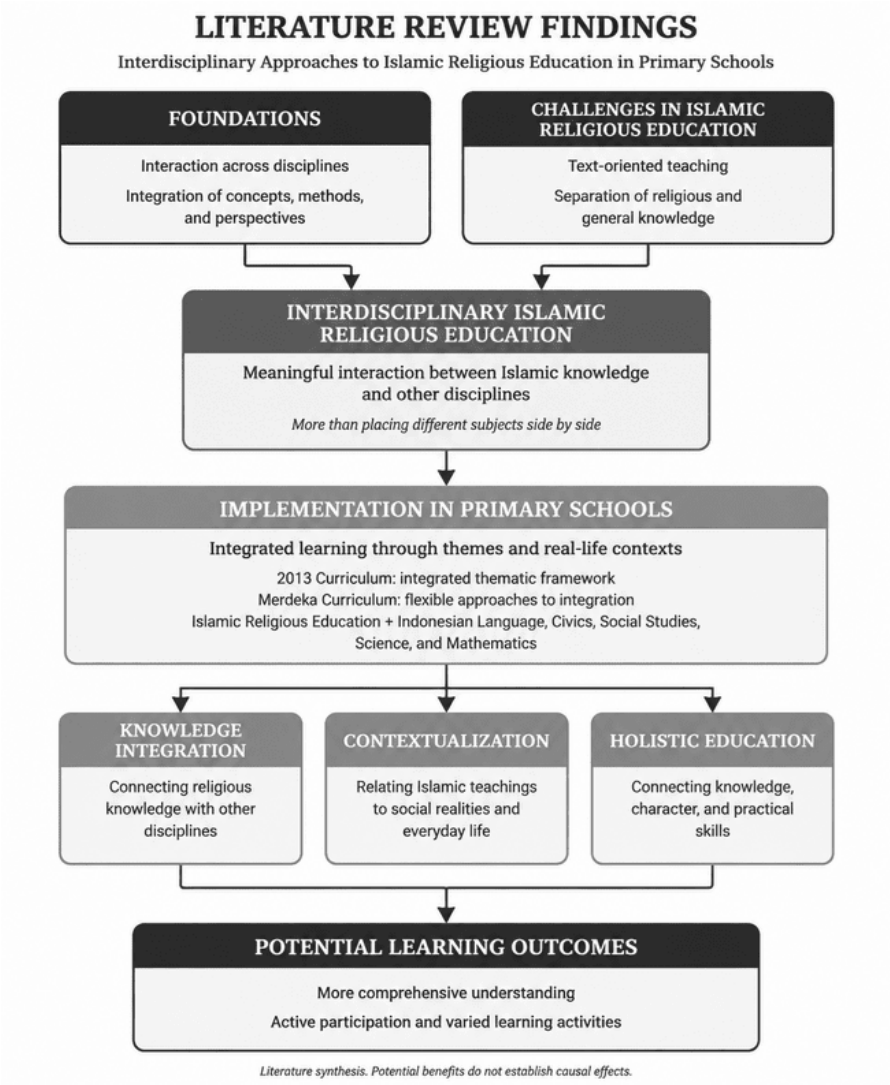


Figure 1. Interdisciplinary Approach to Islamic Religious Education (PAI)

The findings also indicate that interdisciplinary learning can influence classroom interaction. When PAI is taught using only a monodisciplinary and text-oriented approach, student participation may be limited. In contrast, when religious concepts are connected with other subjects or real-world contexts, students have more opportunities to participate in discussion, exploration, and other learning activities. The literature therefore associates interdisciplinary learning with increased student engagement and greater variation in classroom activities. Overall, the results demonstrate that the interdisciplinary approach has three closely related functions in PAI learning. First, it provides a framework for connecting religious knowledge with other disciplines. Second, it helps contextualize Islamic teachings within students' social and everyday realities. Third, it supports a more holistic educational process by connecting knowledge, character, skills, and active learning experiences.

Discussion

The findings suggest that an interdisciplinary approach to Islamic Religious Education (PAI) should be understood as a reorganization of relationships among knowledge domains rather than merely a variation in teaching technique. Its significance lies in enabling students to examine an issue through Islamic concepts alongside relevant disciplinary perspectives. This interpretation is consistent with Cohen et al. (2024), whose scoping review of K-13 education documents diverse conceptualizations and practices of interdisciplinary teaching and learning. Their review also indicates the need for conceptual clarity. Accordingly, the present discussion understands interdisciplinarity as the purposeful connection of disciplinary contributions to a shared educational question, rather than the inclusion of additional subject matter within a religious lesson.

Within Islamic education, this conceptual shift raises epistemological questions about how religious and other forms of knowledge relate. Fouz Mohamed Zacky and Moniruzzaman, (2024) show that contemporary Islamic intellectual projects engage with developments in the natural and social sciences while retaining concern for Islamic primary sources and normative guidance. However, these projects differ in how they define the epistemic authority of revelation, reason, and spirituality. Their analysis therefore supports engagement between Islamic thought and contemporary knowledge without implying that integration follows a single, uncontested model. For PAI, the implication is that interdisciplinary learning requires explicit consideration of how different sources of knowledge contribute to understanding an issue.

From this perspective, the concern about disciplinary isolation should not be interpreted as a rejection of specialized religious knowledge. Instead, it concerns the opportunities students receive to relate that knowledge to questions that extend beyond a single subject. The present findings can therefore be interpreted as supporting greater connectivity within PAI learning, rather than demonstrating the inherent inadequacy of disciplinary teaching. This distinction matters because the comparative evidence does not establish the universal superiority of integrated curricula over subject-based approaches. Kreijkes and Greatorex (2024) identify variation in reported outcomes and methodological limitations that constrain strong conclusions about their relative effectiveness.

The contribution of interdisciplinarity is thus more precise than the general claim that it eliminates the dichotomy between religious and general knowledge. It provides a pedagogical setting in which students can examine the relationships and differences between ethical commitments, interpretations, empirical explanations, and social experiences. In this discussion, connecting these contributions does not mean treating them as interchangeable. Rather, it means clarifying what each perspective contributes to a shared question. This interpretation draws on the epistemological distinctions discussed by Fouz Mohamed Zacky and Moniruzzaman (2024) and the diversity of interdisciplinary frameworks identified by Cohen et al. (2024).

The relevance of this approach to elementary education becomes clearer when integration is considered as a matter of instructional design. Based on two cases in Finnish primary schools, Mård and Hilli (2022) propose a didactic model that connects subjects, competencies, educational values, student needs and interests, contemporary issues, and teaching methods. Their model also identifies school culture, collaboration, and curricula as framing factors. These findings suggest that meaningful integration depends on the coherence of these elements, not simply on the selection of an attractive theme. Applied to PAI, this means that teachers need to identify both the religious learning objectives and the contribution of the other subjects involved.

For example, a unit on environmental responsibility could connect Islamic ethical reflection with scientific observation, the interpretation of simple numerical data, and written communication. Students might examine a school environmental problem, discuss its ethical

implications, record observations, and explain a proposed response. This is a proposed application of the present interpretation, not an intervention evaluated by the cited studies. Its intended interdisciplinary value lies in requiring students to relate different contributions to the same problem, rather than completing unrelated activities under a common theme.

The relationship between interdisciplinarity and contextual learning should likewise be explained through the learning tasks students undertake. Mård and Hilli (2022) emphasize the importance of considering the contemporary and future significance of instructional content, together with students' needs and prior conditions. For PAI, this provides a pedagogical rationale for connecting religious concepts with situations students can investigate and discuss. However, contextual relevance should emerge from a clear relationship between the issue, the selected concepts, and the intended learning. It should not depend solely on attaching an everyday example to an otherwise unchanged lesson.

An interdisciplinary design may also create opportunities for discussion, inquiry, and practical activity. Nevertheless, these opportunities should not be confused with demonstrated improvements in motivation. Kreijkes and Greatorex (2024) caution against broad conclusions about the benefits of curriculum integration because the evidence is affected by methodological weaknesses and variation across interventions. Consequently, the present findings are better interpreted as identifying possible mechanisms of engagement, including conceptual connections and meaningful tasks, rather than establishing that interdisciplinarity necessarily increases students' interest or enjoyment. Such outcomes require direct assessment in the PAI classroom.

The same caution applies to the development of students' competencies. Interdisciplinary tasks can be designed to involve conceptual understanding, ethical reflection, communication, and practical participation. However, involving these dimensions in a lesson does not establish that all of them have improved. Mård and Hilli (2022) model supports the deliberate alignment of subjects, competencies, values, aims, and methods, while Kreijkes and Greatorex (2024) show why claims about learning gains require stronger evidence. In PAI, assessment should therefore distinguish what students understand, how they justify an ethical judgement, and what they demonstrate through a particular activity.

Teacher competence and collaboration are central to translating these principles into practice. Haapaniemi et al. (2021), drawing on interviews with five teachers in three Finnish schools, found that integrative teaching could provide opportunities for professional development and collaborative reflection. Their study also identified structural constraints, including time and organizational conditions. These findings suggest that interdisciplinary PAI should not depend only on an individual teacher's willingness to introduce content from other subjects. It also requires opportunities to review disciplinary connections, coordinate learning objectives, and discuss the suitability of materials with colleagues.

Curriculum support should therefore be understood as an enabling condition rather than a guarantee of implementation. Mård and Hilli (2022) identify curriculum, school culture, and collaboration as factors that frame multidisciplinary teaching, while Haapaniemi et al. (2021) demonstrate how teachers interpret integrative curriculum expectations through their professional judgement and working conditions. Applied to the present context, this suggests that the feasibility of interdisciplinary PAI depends on how schools organize planning, support collaboration, and maintain attention to subject-specific objectives. Claims concerning particular Indonesian curriculum provisions should be supported separately with the relevant national policy documents.

The potential contribution to religious character and openness also needs careful qualification. Bringing Islamic concepts into discussion with social and scientific perspectives can be proposed as a way of expanding opportunities for ethical reasoning. However, the sources discussed here do not establish that interdisciplinary PAI in elementary schools directly

strengthens faith, changes religious behaviour, or reduces exclusivism. Fouz Mohamed Zacky and Moniruzzaman (2024) provide an epistemological discussion, not an evaluation of these student outcomes. The present study should therefore frame character formation and religious openness as possible educational implications that require further empirical investigation.

Meaningful implementation also requires more than placing religious texts beside concepts from other subjects. Teachers need to explain the educational purpose of the connection, preserve the substantive contribution of PAI, and identify what the other disciplines help students understand. This interpretation follows the emphasis on coherent instructional planning in Mård and Hilli (2022) and the conceptual diversity documented by Cohen et al. (2024). Without such clarification, integration may remain an arrangement of activities rather than a process through which students develop a connected understanding of the issue.

Overall, the present findings support an interdisciplinary orientation as a promising framework for designing contextual PAI learning in elementary schools, not as a universally superior replacement for disciplinary instruction. Its proposed contribution is to connect Islamic understanding with relevant knowledge and practical questions while maintaining explicit religious learning objectives. The strength of this framework depends on coherent design, teacher judgement, collaboration, and appropriate assessment. Further classroom research should examine which disciplinary connections benefit particular PAI outcomes, under what conditions, and for which students, rather than assuming that integration itself produces better learning.

CONCLUSION

Based on the results and discussion, the interdisciplinary approach in Islamic Religious Education (PAI) can be understood as an important form of learning innovation for developing a more integrated, contextual, and meaningful learning process. The approach provides an alternative to the monodisciplinary pattern that tends to place Islamic knowledge separately from other areas of knowledge. Such separation can limit students' understanding of the relationship between Islamic teachings and the realities of everyday life. Through interdisciplinarity, PAI is positioned as knowledge that can interact and communicate with science, social studies, culture, technology, citizenship, and other fields of knowledge. The findings show that the interdisciplinary approach is not simply a matter of combining several subjects in one learning activity. Its more fundamental purpose is to establish meaningful relationships between different disciplines so that students can understand a particular issue from more than one perspective. In PAI learning, this means that Islamic teachings are not studied only from normative or textual perspectives but are also connected with social, scientific, cultural, environmental, and technological contexts. Such an approach can help students see that Islamic values are relevant to the various situations they encounter in their daily lives.

The interdisciplinary approach also provides a response to the knowledge dichotomy that has become one of the challenges in Islamic education. Religious knowledge and general knowledge do not necessarily need to be positioned as two separate domains. Instead, they can complement each other in developing students' understanding. The integration of these areas allows PAI to retain its religious foundation while becoming more open to the development of science and contemporary knowledge. In this way, interdisciplinary learning can support the development of students who are not only religiously grounded but also capable of understanding complex issues from broader perspectives. In terms of learning practice, the interdisciplinary approach has the potential to make PAI classroom activities more varied and participatory. The results indicate that learning that is dominated by textual explanation and isolated subject matter can make students less actively involved. In contrast, linking PAI materials with other disciplines and real-life contexts creates greater opportunities for discussion, exploration, analysis, and application. As a result, students can develop not only their cognitive understanding but also their attitudes, problem-solving abilities, creativity, and practical skills.

This reinforces the position of PAI as an educational process that aims to develop students comprehensively rather than merely transmit religious information. At the elementary school level, interdisciplinary PAI is particularly relevant because students tend to understand knowledge through concrete experiences and relationships between things. Integrated thematic learning provides an appropriate space for connecting PAI with subjects such as Bahasa Indonesia, Civics, Social Studies, Science, and Mathematics through shared themes. This model enables students to encounter religious values within broader learning experiences rather than as isolated concepts. The approach is therefore consistent with the characteristics of integrated learning that seek to develop cognitive, affective, and psychomotor dimensions simultaneously.

The results also indicate that the principle of integration remains relevant in the current curriculum context. Curriculum 2013 provides a strong foundation for thematic and integrated learning, while the Merdeka Curriculum continues to accommodate integration but provides greater flexibility for teachers. Thematic learning is no longer treated as the only possible approach, allowing teachers to select, combine, and adapt approaches according to learning objectives, student characteristics, subject matter, and classroom context. This flexibility creates opportunities for the interdisciplinary approach to be developed more creatively without requiring all learning activities to follow a single model.

However, the successful implementation of interdisciplinary PAI depends significantly on the competence and creativity of teachers. Teachers need to understand the substance of PAI while also being able to identify meaningful relationships between Islamic concepts and other areas of knowledge. Collaboration with teachers from other subject areas can further strengthen this process. Interdisciplinary learning therefore requires careful planning so that integration is not merely superficial or limited to placing different subjects within the same theme. Each discipline should contribute meaningfully to achieving a shared learning objective while maintaining the distinct contribution of PAI. The interdisciplinary approach also has an important role in strengthening the character dimension of PAI. Religious learning becomes more meaningful when students are given opportunities to connect Islamic values with practical situations and social realities. Through this process, values such as responsibility, cooperation, justice, respect, environmental awareness, and moderation can be understood not only as concepts but also as principles that guide behavior. Interdisciplinary learning can therefore contribute to bridging the gap between knowing Islamic teachings and applying them in everyday life.

Nevertheless, interdisciplinary learning should be implemented carefully. Integration does not mean that every PAI topic must be connected with all other subjects. The connection should be based on relevance, the characteristics of the material, students' developmental level, and the learning objectives. Unplanned integration may create unnecessary complexity and make the learning process less focused. Therefore, the effectiveness of interdisciplinary PAI depends on the quality of curriculum planning, the availability of appropriate learning resources, teacher competence, and the ability to create authentic connections between disciplines. Overall, the interdisciplinary approach offers a meaningful direction for the development of PAI learning in elementary schools. It provides a way to move beyond isolated religious learning toward an educational model that connects Islamic values with knowledge, skills, and real-life experiences. Rather than weakening the identity of PAI, interdisciplinarity can strengthen its relevance by demonstrating how Islamic teachings can contribute to understanding contemporary issues. The approach consequently supports the development of students who are religiously grounded, intellectually open, socially aware, and better prepared to respond to the complexity of modern life.

Thus, interdisciplinary PAI learning can be viewed not merely as an instructional strategy but as an educational orientation that seeks to reconnect religious knowledge with the wider landscape of human knowledge. Its implementation through integrated and thematic learning at

the elementary school level provides a practical pathway for developing holistic learning experiences. At the same time, the flexibility offered by the Merdeka Curriculum creates broader opportunities for teachers to adapt interdisciplinary approaches to different learning contexts. The future development of PAI therefore needs to continue encouraging meaningful integration while ensuring that the religious identity, objectives, and values of Islamic education remain firmly maintained.

The conclusion consists of a summary of the article that presents a summary of the results of research that has been carried out and is the answer to the formulation of the problem. Conclusions must be aligned with the formulation of the problem and research objectives. If the conclusion is more than one, then it's written using numbering numbers in paragraphs, not by using bullets, and the writer can also add the prospect of development of the results of the research or study as well as how to further implications will be the prospects of research or further research.

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