



Research Article

Phenomenological Analysis of the Implementation of Integrated Islamic Curriculum in Al-Mawaddah Integrated Islamic Elementary School Ponorogo

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Received : May 12, 2026
Accepted : July 13, 2026

Revised : June 14, 2026
Available online : August 18, 2026

How to Cite: Meyrlin Kusumaningrum and Khuriyah. (2026) "Phenomenological Analysis of the Implementation of Integrated Islamic Curriculum in Al-Mawaddah Integrated Islamic Elementary School Ponorogo", *al-Afkar, Journal For Islamic Studies*, 9(3), pp. 2169–2179. doi: 10.31943/afkarjournal.v9i3.2259.

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Abstract. This research aims to analyze the implementation of the integrated Islamic curriculum at the Al-Mawaddah Ponorogo Integrated Islamic Elementary School (SDIT) using a phenomenological approach. This research focuses on the life experiences and perceptions of education actors in integrating Islamic values into the national curriculum. Qualitative research methods with a phenomenological approach are used with data collection techniques through in-depth interviews, participatory observations, and documentation studies. Informants include the principal, teachers, students, and parents of students. The results of the research indicate that the implementation of the integrated Islamic curriculum at SDIT Al-Mawaddah Ponorogo is carried out through three main

dimensions: (1) integration of Islamic values in each subject, (2) application of a student-centered learning approach with an emphasis on project-based learning and problem solving, and (3) development of a holistic evaluation system that includes cognitive, affective, and psychomotor aspects. The challenges faced are the lack of integrated teaching materials, and the complexity of the evaluation system. This research concludes that the success of the implementation of the integrated Islamic curriculum is highly dependent on the commitment of all school parties and the support of a conducive educational environment.

Keywords: Integrated Islamic Curriculum, Phenomenological Study, Integrated Islamic Elementary School, Holistic Education, Curriculum Integration

INTRODUCTION

The development of Islamic education in Indonesia has undergone significant transformation in the last two decades (Rahma Yanti et al., 2025). One manifestation is the emergence of Integrated Islamic Schools (SIT) which seek to integrate general knowledge with Islamic values in a holistic education system (Frاندani, 2023). Holistic education is an educational approach that focuses on the development of intellectual, emotional, social, physical, creative, and spiritual aspects in an integrated manner. This approach holds that every aspect of a child's development is interrelated and cannot be separated from one another (Hopeman, 2024). This phenomenon emerged as a response to the needs of the Indonesian Muslim community for educational institutions that are able to combine the excellence of the national education system with strong Islamic values (Syafiq et al., 2024).

Integrated Islamic Elementary School (SDIT) Al-Mawaddah Ponorogo is one of the integrated Islamic educational institutions that strives to implement the concept of holistic education based on Islamic values. Established since 2010, SDIT Al-Mawaddah has become one of the pioneers in the development of an integrated Islamic curriculum in the Ponorogo area. The curriculum developed seeks to combine the national curriculum with Islamic values, based on a comprehensive Islamic educational philosophy with the aim of forming a superior generation in intellectual, emotional, and spiritual aspects.

The implementation of an integrated Islamic curriculum faces various challenges, including the complexity of integrating two knowledge systems that have historically often been positioned separately or in conflict (Anam, 2023). Another challenge is the limited infrastructure to implement the curriculum. According to Suyatno, the integration of Islamic values into the national curriculum requires a systematic and comprehensive approach, involving philosophical reconstruction to classroom learning practices (Minarti, 2022). Fatimah & Usman added that the main challenge in implementing an integrated Islamic curriculum is balancing academic demands with the formation of students' Islamic character (Kulsum et al., 2024).

Several recent studies on the implementation of integrated Islamic curriculum show dynamic developments. Muzammil revealed that the success of the integrated Islamic curriculum is greatly influenced by the capacity of teachers in integrating Islamic values into learning (Sunantri, 2022). Meanwhile, Nurmadiyah & Nasution

emphasized the importance of parental and community involvement in supporting the implementation of the integrated Islamic curriculum (Aderempas et al., 2024). Research by (Salmon et al., 2024) found that an Islamic school environment plays a significant role in supporting the successful implementation of an integrated curriculum. A study conducted by (Hidayat, 2022) shows that successful integrated Islamic schools generally have a strong curriculum management system and are supported by visionary leadership. This management aspect is often a determining factor in the success of implementing an integrated Islamic curriculum. In addition, (Abdullah et al., 2024) identified that the use of appropriate learning technology can strengthen the process of integrating Islamic values in learning in integrated Islamic schools.

Previous research on the implementation of the integrated Islamic curriculum generally focuses on the structural-administrative aspects. There is still limited research that examines the subjective experiences and meanings of educational actors in implementing the curriculum. The phenomenological approach in this study offers a new perspective in understanding the complexity of implementing the integrated Islamic curriculum from the perspective of the educational actors themselves. Based on this background, the objectives of this study are: (1) to analyze the subjective experiences and meanings of educational actors in implementing the integrated Islamic curriculum at SDIT Al-Mawaddah Ponorogo, (2) to identify the challenges and adaptation strategies developed in implementing the curriculum, and (3) to formulate a conceptual model for implementing the integrated Islamic curriculum based on the experience at SDIT Al-Mawaddah Ponorogo.

The significance of this study lies in its contribution to the development of knowledge about the implementation of an integrated Islamic curriculum based on the empirical experience of educational practitioners. The results of the study are expected to be a reference for the development of an integrated Islamic curriculum in other Islamic educational institutions, as well as enrich the theoretical treasury of knowledge integration in contemporary Islamic education.

RESEARCH METHODS

This research uses a qualitative approach with a phenomenological design to understand the essence of the experiences of educational actors in implementing an integrated Islamic curriculum. (Nasir et al., 2023). The phenomenological approach was chosen because of its ability to reveal the deepest meaning of individual life experiences related to the phenomena being researched (Farman et al., 2025). In the context of this research, the phenomenological approach allows researchers to explore the subjective meaning attached by educational actors to the process of implementing the integrated Islamic curriculum. The research was conducted at the Al-Mawaddah Integrated Islamic Elementary School (SDIT) located in Coper Village, Jetis District, Ponorogo Regency, East Java. The selection of the location was based on the consideration that SDIT Al-Mawaddah is one of the pioneers in implementing the integrated Islamic curriculum in the region with a consistent track record over the past decade. Data collection techniques through a combination of several techniques including: in-depth interviews, participatory observation, documentation research,

and focus group discussions (FGD). Then the data was analyzed by adopting the interpretative phenomenological analysis model developed by Jonathan Smith (Manuain et al., 2024). To ensure the validity of the data, this research applies several strategies including: triangulation of sources and methods, member checking, peer debriefing, and researcher reflexivity.

RESULTS AND DISCUSSION

A. Concept and Philosophical Foundation of the Integrated Islamic Curriculum at SDIT Al-Mawaddah

The results of the research indicate that the integrated Islamic curriculum at SDIT Al-Mawaddah Ponorogo is built on a philosophical foundation that views knowledge as a complete unity that originates from Allah SWT. This concept rejects the division of knowledge that separates religious knowledge and general knowledge. As expressed by the Principal of SDIT Al-Mawaddah:

"We view all knowledge as essentially originating from Allah SWT. There is no separation between religious knowledge and general knowledge. All are verses of Allah, both written (qauliyah) and implied in the universe (kauniyah). Our curriculum seeks to integrate both in a holistic education system".

This concept is in line with the paradigm of monotheism in Islamic education put forward by (Anugrah, 2024) on the Islamization of knowledge and Waghid's (2020) view on the de-westernization of knowledge. In its implementation, the integrated Islamic curriculum at SDIT Al-Mawaddah synergizes the national curriculum (Independent Curriculum) with the typical curriculum of integrated Islamic schools developed by the Indonesian Integrated Islamic School Network (JSIT).

B. Integrated Islamic Curriculum Implementation Strategy

Based on the results of data analysis, the implementation of the integrated Islamic curriculum at SDIT Al-Mawaddah Ponorogo was carried out through three main strategies:

1. Integration of Islamic Values in Subjects

Integration of Islamic values is done by inserting Islamic concepts, values, and teachings into each subject. This process is done through several approaches:

- a) Bayani Approach: Integrating verses of the Qur'an and Hadith that are relevant to the subject matter.
- b) Burhani Approach: Developing a rational understanding of Islamic teachings through logical reasoning and scientific evidence.
- c) Irfani Approach: Instilling spiritual experiences and appreciation of Islamic values in the context of learning. As expressed by the Islamic Religious Education teacher: The integration of Islamic values is carried out by incorporating Islamic concepts, values, and teachings into every subject. This process is carried out through several approaches:

"We do not just teach theories about morals, but how to internalize and practice them in everyday life. For example, in learning about table manners,

students are not only taught prayers and sunnah, but also direct practice when eating together at school."

2. Development of Islamic Habits Program

The Islamic habituation program is an integral part of the curriculum of the Al-Mawaddah Integrated Elementary Islamic School. This program includes:

- a) Daily Worship Habits: Dhuha prayer in congregation, Dhuhur and Ashar prayers in congregation, daily Quran recitation, and morning dhikr.
- b) Moral Habits: 5S Program (Smile, Greet, Say Hello, Polite, Courteous), manners of meeting teachers and friends, manners in the mosque, and manners of eating.
- c) Quran Memorization Program: Target of memorizing at least juz 30 during 6 years of education at SDIT. One of the parents shared his experience:

"The change in my child's behavior has been very noticeable since attending SDIT Al-Mawaddah. He has become more disciplined in carrying out worship, and often reminds us to pray on time. His memorization has also increased rapidly."

3. Implementation of Integrated Learning Approach

SDIT Al-Mawaddah applies an integrated learning approach that combines various disciplines in one learning theme. This approach includes:

- a) Project-Based Learning: Students work on projects that integrate various subjects with Islamic values. For example, the "Market Day" project combines learning mathematics, Social Studies, language, and the values of honesty and trustworthiness in Islamic trade.
- b) Contextual Learning: Linking learning materials to real-life contexts and the history of Islamic civilization. As expressed by one teacher:
"When teaching about scientific discoveries, we also introduce the contributions of Muslim scientists such as Ibn Sina, Al-Khawarizmi, and Al-Biruni. This builds students' pride in Islamic civilization."
- c) Value-Based Learning: Each lesson is designed to instill universal Islamic values such as honesty, responsibility, compassion, and justice.

C. Phenomenological Experience of Educational Actors

Phenomenological analysis of the experiences of educational practitioners reveals several important themes:

1. Transformation of Teaching Paradigms

Teachers at SDIT Al-Mawaddah experienced a paradigm shift in viewing the learning process. They no longer separate general education and religious education, but see them as an integrated whole. This transformation did not happen instantly, but through a long process involving training, discussion, and reflection. The school routinely holds teacher study forums to discuss how to integrate Islamic values into learning.

2. Challenges of Curriculum Integration

Although the concept of integrated Islamic curriculum integration is considered ideal, its implementation is not free from various challenges. Based on the experience of teachers, the main challenges include:

- a) Limited Integrated Teaching Materials: The lack of teaching materials that are integrated with Islamic values is an obstacle in itself. Most teachers must develop their own teaching materials that integrate Islamic values.
- b) Complexity of Evaluation: Measuring the success of integrated learning is not easy, especially the affective and spiritual aspects which are abstract and require time to see the results.

3. Impact on Student Development

Analysis of student experiences shows that the integrated Islamic curriculum has a positive impact on their development, including:

- a) Holistic Development: Students experience balanced development in intellectual, emotional, and spiritual aspects.
- b) Integrative Thinking Skills: Students are accustomed to seeing the relationship between various disciplines and Islamic values. This is reflected in the way they answer questions and solve problems.
- c) Formation of Islamic Character: The habituation of Islamic values in everyday school life helps to form students' character.

D. Adaptation and Innovation Strategy

Facing various challenges, SDIT Al-Mawaddah developed several adaptation and innovation strategies:

1. Teacher Professionalism Development

The school organizes a continuous teacher professional development program, including:

- a) Curriculum Integration Training: Regular workshops on methods of integrating Islamic values into learning.
- b) Teacher Halaqah: Regular study forums to improve teachers' understanding of Islam.
- c) Lesson Study: Collaborative practices between teachers to develop effective integrated learning.
- d) Collaboration with Parents.

The school builds a strong collaboration system with parents of students through:

- 1) Islamic Parenting Program: Seminars and workshops to improve parents' understanding of integrated Islamic education.
- 2) Liaison Book: Intensive communication between teachers and parents to monitor students' progress at school and at home.
- 3) Active School Committee: Parent involvement in developing the school's curriculum and programs.

2. Development of Integrated Teaching Materials

SDIT Al-Mawaddah took the initiative to develop integrated teaching materials through:

- a) Curriculum Development Team: A special team tasked with developing and evaluating integrated curriculum.
- b) Integrated Learning Modules: Development of modules that combine general subjects with Islamic values.

- c) Utilization of Technology: Use of multimedia and digital platforms to support integrated learning.

E. Conceptual Model of Implementation of Integrated Islamic Curriculum

Based on the analysis of the phenomenological experiences of educational actors, this research formulates a conceptual model for the implementation of an integrated Islamic curriculum consisting of five main components:

1. Strategic Planning: Includes the formulation of vision-mission, educational objectives, and graduate competency standards that integrate scientific and Islamic dimensions.
2. Curriculum Development: A systematic process to integrate the national curriculum with Islamic values, including the development of syllabus, lesson plans, and integrated teaching materials.
3. Learning Implementation: Application of learning approaches and methods that combine academic aspects and Islamic values, supported by a conducive learning environment.
4. Comprehensive Evaluation: An assessment system that includes cognitive, affective, and psychomotor aspects with appropriate instruments for each aspect.
5. Continuous Development: A program for developing teacher professionalism, student development, and on going cooperation with parents.

This model emphasizes the importance of synergy between various components and the active involvement of all stakeholders in the implementation of the integrated Islamic curriculum.

F. Integrated Islamic Curriculum Holistic Evaluation System

The integrated Islamic curriculum holistic evaluation system at SDIT Al-Mawaddah is:

1) Integrated Cognitive Assessment

The cognitive assessment system not only measures students' understanding of general subjects, but also their ability to integrate that knowledge with Islamic values. The assessment instrument is designed to measure:

- a) Conceptual understanding of subject matter.
- b) Ability to connect scientific concepts with verses of the Qur'an or Hadith.
- c) Critical thinking skills from an Islamic perspective.

2) Affective and Spiritual Assessment

The affective and spiritual dimensions are important components in the SDIT Al-Mawaddah evaluation system. This assessment is carried out through:

- a) Structured Observation: Systematic observation of student behavior in daily life at school.
- b) Reflection Journal: Students' reflective notes on spiritual experiences and the application of Islamic values in daily life.
- c) Peer Assessment: Involving students in assessing the implementation of Islamic values by peers.

- d) Character Rubric: Assessment instrument to measure character development based on Islamic values.
- 3) Competency-Based Psychomotor Assessment
Psychomotor aspects are assessed through:
 - a) Worship Practice: Students' ability to perform worship according to guidance.
 - b) Application Project: Application of knowledge in the form of projects that are beneficial to the community.
 - c) Skills Portfolio: Documentation of student skill development over a certain period.

G. Critical Factors for Successful Curriculum Implementation

Based on a phenomenological analysis of the experiences of educational actors, several critical factors were identified that influenced the success of implementing the integrated Islamic curriculum at SDIT Al-Mawaddah:

1) Visionary and Transformative Leadership

The visionary and transformative leadership of the principal is an important factor in the successful implementation of the integrated Islamic curriculum. The principal does not only act as an administrator, but also as a spiritual leader who inspires all components of the school. As expressed by one of the senior teachers:

"Our principal not only leads structurally, but also becomes a role model in practicing Islamic values. He is always directly involved in discussions on curriculum development and ensures that every school program is in line with the vision of integrated Islamic education."

2) Teacher Commitment and Competence

Teacher commitment and competence are fundamental factors in the implementation of the integrated Islamic curriculum. Teachers are not only required to have high pedagogical and professional competence, but also a deep understanding of Islam and the ability to integrate it into learning. The Vice Principal for Human Resources explained:

"We are very selective in recruiting teachers. In addition to academic qualifications, we also pay attention to their understanding of Islam and their commitment to integrated Islamic education. After joining, they must also follow a continuous coaching program to improve their capacity in implementing the integrated curriculum."

3) Conducive School Environment

The physical and social environment of the school designed to support the implementation of Islamic values is an important factor in the success of the integrated Islamic curriculum. SDIT Al-Mawaddah deliberately creates a school environment that reflects and strengthens Islamic values, from the architecture of the building to the social interactions within it.

4) Systemic Support from Foundations and Networks

Systemic support from the managing foundations and affiliates with the Indonesian Integrated Islamic School Network (JSIT) provides a strong foundation for the implementation of the integrated Islamic curriculum. This support includes

aspects of policy, funding, curriculum development, and improving the quality of human resources.

5) Continuous Monitoring and Evaluation System

Continuous monitoring and evaluation system is an important factor to ensure the implementation of the curriculum is in accordance with the vision and produces the expected impact. SDIT Al-Mawaddah implements a multi-level evaluation system that involves internal, external, and self-reflection assessments.

CONCLUSION

From the results of the research related to the Phenomenological analysis of the implementation of the integrated Islamic curriculum at SDIT Al-Mawaddah, it can be concluded that the implementation of the integrated Islamic curriculum at SDIT Al-Mawaddah Ponorogo is based on the paradigm of monotheism which views knowledge as a unity that originates from Allah SWT. This paradigm is the philosophical basis for integrating general knowledge with Islamic values in a holistic education system.

The strategies for implementing an integrated Islamic curriculum include: (1) integration of Islamic values in each subject through bayani, burhani, and irfani approaches; (2) development of an Islamic habituation program as an integral part of the curriculum; and (3) application of an integrated learning approach that combines various disciplines with Islamic values.

The phenomenological experience of education practitioners reveals a paradigm transformation in viewing the learning process, from the separation between general knowledge and religion to an integrative view that sees knowledge as a unity. This transformation does not occur instantly, but through a long process involving training, discussion, and reflection. Challenges in implementing an integrated Islamic curriculum include the lack of integrated teaching materials, and the complexity of an evaluation system that is able to measure student development holistically.

Adaptation and innovation strategies developed to address these challenges include continuous professional development of teachers, strengthening collaboration with parents, and developing integrated teaching materials. The conceptual model for implementing an integrated Islamic curriculum formulated based on experience at SDIT Al-Mawaddah consists of five integrated components: strategic planning, curriculum development, learning implementation, comprehensive evaluation, and ongoing coaching.

The Holistic Evaluation System of the Integrated Islamic Curriculum at SDIT Al-Mawaddah includes: Integrated Cognitive Assessment, Affective and Spiritual Assessment, and Competency-Based Psychomotor Assessment. In addition, the factors that influence the success of the implementation of the integrated Islamic curriculum at SDIT Al-Mawaddah are: Visionary and Transformative Leadership, Teacher Commitment and Competence, Conducive School Environment, Systematic Support from Foundations and Networks, Continuous Monitoring and Evaluation System.

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