Application of Integrated Curriculum in The Formation of Social Piety

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ABSTRACT

The purpose of Islamic Religious Education (PAI – *Pendidikan Agama Islam*) is to form students who have noble character, who are not only righteous in worship practices, and who are not only pious individually but also socially. A curriculum that aims at achieving this goal is an integrated curriculum. This qualitative study aimed at identifying the implementation of an integrated PAI curriculum in three schools with Islamic characteristics. Data were collected through observation, documentation studies, and in-depth interviews. Interviews were conducted with principals, vice principals, PAI teachers, and students. The results showed that students' understanding of moral values in PAI learning increased through curricular activities. Meanwhile, increasing student piety was achieved through co-curricular activities.

Keyword: Integrated curriculum, Social Piety, Individual piety, Islamic Religious Education, Akhlak

A. INTRODUCTION

Application of integrated curriculum in the formation of social piety

History proves that humans are always looking for God to be worshipped. Therefore, religion is a human need. To understand religion, it takes not only belief but also knowledge. Religion consists of five dimensions, namely belief, worship, knowledge, experience, and morals (Glock and Stark 1965). These five dimensions are an inseparable unity. Moreover, these five-dimensional classification is thought to provide an applicable and more differentiated tool for investigation compared, for example, to the extrinsic/intrinsic model (Allport and Ross 1967) or the four-dimensional model (Lenski 1963).

> The ideological dimension of faith describes what is believed, divided into warranting, purposive and implementing beliefs. The ritualistic dimension of outward practice describes how religiosity is practically expressed publicly and in private. The experiential dimension of adventure includes emotional religious experiences ranging from the simple experience of sensing a presence to more qualified experiences. The intellectual dimension of knowledge includes the possession of theoretical knowledge and the ability to present it correctly. The consequential dimension of religious effects describes morally justified behaviors and attitudes (determining and equaling "proper conduct") and thereby the ethical impact of religion on everyday life. (Pelters and Roxberg 2018)

Islamic Religious Education (PAI – *Pendidikan Agama Islam*) is an effort to internalize Islamic values into students' personalities to develop good morals, which is in line with the following statement:

> Knowledge and understanding are the central objectives in the National Framework for religious education. Religious education also encourages children to develop positive aspirations in their learning and in the belief and values of others. (Mirascieva et al. 2011)

Internalization of these values is the task of PAI teachers in schools. Teachers are required to encourage personalities who have *diniyah* integrity (*tafakkuh fi al din*) and national loyalty, which is in line with the following statement:

> The values are compassion/empathy, self-reliance, humility, respect, love, justice, freedom, courage, cleanliness of body and mind, honesty, diligence, cooperation, moderation, gratitude, rationality and public-spiritedness In achieving this objective, Islamic Education plays an important role in nurturing Muslim children in Islamic teaching, particularly the aspect of akhlaˉq (moral values). (Tamuri 2007)

If students have these moral values, then they not only have individual piety but also social piety. According to Helmiati (2015), Social piety is a form of piety that is not only marked by rituals of bowing and prostration, fasting, or hajj but also marked by how much someone feels socially sensitive and does good for the people around them. This is so that people feel comfortable, peaceful, and at ease when interacting and collaborating and associating with them. Istiqomah (2019) explains that social piety has five interrelated elements, namely (a) social solidarity, (b) tolerance, (c) mutuality or cooperation, (d) middle ground, and (e) stability.

Achieving social piety as described above is not demanding thing. In this case, PAI teachers have a big role in realizing social piety behavior. This is because all the material in PAI learning contains moral values.

> Religious education possesses value in itself. Religious education and upbringing, through its methodological - methodical entirety, aims to study, form and create pedagogical practices by which the child will acquire not only knowledge, skills and habits, but will also be trained in an ethical, theological and aesthetic sense to live. (Mirascieva et al. 2011)

In general, the PAI curriculum contains materials of Al-Quran and Al-Hadith, Aqidah Akhlaq, Fiqh of Worship, Muamalat, and Islamic History, which are given to students within two or three hours of lessons in one week. With so many materials, PAI teachers face the problem of a lack of lesson hours, so they try to use an integrated curriculum that combines various PAI materials in each lesson.

> Other problems found in the akhla'q lessons include a lack of educational resources and the latest teaching aids, and insufficient time (once a week or once every two weeks when it is alternated with other topics in Islamic Education), especially for the 'floating classes'. This term refers to the combining of students from more than two classes for Islamic Education lessons and, as a result, the allocated time and activities planned by teachers for their students are significantly reduced. (Tamuri 2007)

An integrated curriculum is a curriculum that combines topics of discussion. Fogarty (1991) states that 'the integrated curricular model represents a cross-disciplinary approach similar to the shared model'. In an integrated curriculum, lessons are adapted to the lives of students outside of school or their real lives. Learning starts from a problem that must be solved. The problem is then called the unit. Unit-based learning is not only memorizing a number of facts, but also finding and analyzing facts as material for solving problems.

A number of experts have conducted studies on the integrative curriculum. Ibrahim & Zubainur (2015) found that an integrative curriculum can foster wise character towards Acehnese religious and cultural values in students. Furthermore, Alghamdi (2017) found that there was a positive impact of implementing an integrated mathematics and science curriculum on improving the life skills of elementary school students in Saudi Arabia. Moreover, John (2015) demonstrated the effectiveness of implementing the integrative curriculum in Trinidad and Tobago through testing the effectiveness of the integrative curriculum for literacy, numeracy, and Information Communication Technology (ICT).

Background of the study

As mentioned above, Islamic Religious Education is not only a matter of teaching material about Al-Quran & Al-Hadith, Aqidah Akhlaq, Fiqh of Worship, Muamalat, and Islamic History, but also must be able to form noble character in students. Noble morality depends on faith and worship embedded in the heart that is manifested in behavior.

The integrated curriculum is an effort to unite two or more different content/subjects so as to create continuity. According to Loepp (1999), "an integrated curriculum enhances curricula by intermixing subjects elements that are not normally combined, in which the successful curriculum integration must be relevant, standards-based, and meaningful for students.

The integrated curriculum provides learning opportunities for students to develop high-level reasoning skills and depth of analysis. Wraga (2009) states that "the first efforts that develops connections across disciplines will encourage collective impact of all learning experiences. Similarly,(VanTassel-Baska and Wood 2010) state that the dimension of process/products put great emphasis on learning investigatory skills, such as scientific and social, which enable students to develop a high-quality product. Moreover, Drake & Burns (2004) believe that as the students get chance to focus on problems worth solving (i.e., that are relevant, authentic, and real), they are believed to be more motivated to learn.

The results of the documentation study show that PAI subject with a lot of material only has an allocation of two hours of lessons per week. Based on the results of interviews, the allocation of two hours of lessons causes PAI teachers to face difficulties. Therefore, PAI teachers believe that the use of an integrated curriculum in PAI learning is a necessity. The opinions of these teachers are in line with Eisenberg et al. (2002) stating that empathy/sympathy connects with moral principles, supports the motivational force to represent those principles, and encourages the internalized moral reasoning development that is reflecting concern for others' welfare.

This study examined the application of an integrated curriculum in PAI learning to form students' social piety. The following two research questions is to be answered through the research:

1. How is the implementation of an integrated curriculum in PAI learning?
2. How is the implementation of an integrated curriculum to form social piety?

B. METHODS

This qualitative study used various sources of information for data collection (Creswell 1998). The research was conducted in three Islamic junior high schools in Cileunyi District, Bandung Regency, West Java, Indonesia. The research site was chosen based on the information that the school has implemented an integrated curriculum in the PAI subject. Participants were selected by purposive sampling technique.

The researchers conducted semi-structured interviews with principals and vice principals to obtain information about policies for implementing the integrated curriculum. Interviews were also conducted with six PAI teachers who teach in class VIII in order to obtain information about the implementation of the integrated curriculum in PAI classrooms.

The researchers analyzed the data from the interviews manually and then classified them into ideas, themes, categories, and patterns based on a qualitative approach. After that, the researchers conducted a content analysis of the data. The data collected were classified into two groups, namely data on the integrated curriculum implementation in learning and data on the formation of social piety.

C. RESULT AND DISSCUSSION

Result

From interviews with PAI teachers in the three schools, it was found that the implementation of PAI learning had implemented an integrated curriculum. However, every school has differences in practicing it.

Table 1

School Perception of Integrated Curriculum

No	School	Perception
1	A	Integrating the curriculum of the Ministry of Education and Culture with the *Kulliyatul al-Muallimin wa al-Muallimat al-Islamiyah* (KMMI) curriculum.
2	B	1. Enforcement of six hours of lessons in one week for the PAI subject materials. 2. One subject material is taught by one teacher. The PAI teacher can combine PAI learning materials that consist of Fiqh, Aqidah Akhlaq, and Islamic History
3	C	Combining public school and Islamic boarding school education.

From Table 1, it can be concluded that each school has its own perception of the integrated curriculum as outlined in the form of school policy. Implementation of the integrated curriculum in each school is based on the goals of each school.

Table 2

Learning Materials

No	School	PAI learning, Fiqh material
1	A	Fasting, prostration, sunnah, zakat, hajj, and umrah
2	B	1. Core Material; Materials in the National Education syllabus, namely kinds of sunnah prayers, kinds of prostration, fasting, animals as a source of food, and halal and haram food and drinks 2. Additional Materials; Materials outside the National Education syllabus. Additional material is considered important and must be conveyed to students, such as zakat, and commercial and non-commercial muamalats.
3	C	Fasting, kinds of prostration, halal and haram food, halal and haram animals, and sunnah prayers.

From Table 2, it can be concluded that each school has its own policy regarding the implementation of an integrated curriculum, which has an impact on learning process of PAI subject materials.

Table 3

Learning Methods

No	School	Learning Methods
1	A	Lecture, question and answer, discussion, simulation, and practice
2	B	Lectures, discussions, questions and answers, group discussions, class discussions, simulations, and Cooperative Learning (CTL)
3	C	Lecture, question and answer, discussion, simulation, and practice

From Table 3, it can be concluded that each PAI teacher in the three schools used various learning methods in delivering PAI subject materials. The use of learning methods depends on the material to be delivered.

Table 4

Supporting Activities in Implementing Integrated Curriculum to Form Students' Social Piety

No	School	Supporting Activities
1	A	1. The One Day One Juz (ODOJ) Program 2. Donations of groceries during Ramadhan to implement fasting values, such as empathy and social solidarity, and build collaboration between students in organizing Ramadhan committees 3. The implementation of Qurban on Eid al-Adha is to implement the values of sacrificial worship, such as empathy and social solidarity, and build cooperation between students in organizing the Qurban committee 4. *Tadabur Alam* to teach students to always be grateful for Allah's creation
2	B	1. Donations of groceries during Ramadhan to implement fasting values, such as empathy and social solidarity, and build collaboration between students in organizing Ramadhan committees 2. The implementation of Qurban on Eid al-Adha is to implement the values of sacrificial worship, such as empathy and social solidarity, and build cooperation between students in organizing the Qurban committee 3. Congregational prayer in each class. Each student has a turn to lead. In order to teach students to cooperate, they must follow the direction of their designated leader.
3	C	1. Donations of groceries during Ramadhan to implement fasting values, such as empathy and social solidarity, and build collaboration between students in organizing Ramadhan committees 2. The implementation of Qurban on Eid al-Adha is to implement the values of sacrificial worship, such as empathy and social solidarity, and build cooperation between students in organizing the Qurban committee 3. Al-Quran study outside of class hours to provide special learning about the Quran both on how to read and interpret it

Table 4 shows that the three schools carried out various activities in order to form students' social piety.

Disscussion

Implementation of an integrated curriculum in PAI subject

This study aims at identifying the application of an integrated curriculum on the PAI subject to form students' social piety in three schools with Islamic characteristics. Based on the results of interviews with PAI teachers in these schools, schools have implemented an integrated curriculum in PAI learning with different implementation policies tailored to their needs and objectives.

In implementing the integrated curriculum in PAI learning, the teachers activate their students in various ways, including by using various models, methods, and approaches in their learning.

> With this we highlight the individuality of the process and the paths chosen by each subject in the construction of knowledge. For students, knowing their learning style can help them make learning more attractive by prioritizing how they organize their activities and the types of input they are more stimulated by. (Dantas and Cunha 2020)

In interviews, PAI teachers mentioned the various methods used on the main stage. They include lectures, discussions, question and answer, group discussions, class discussions, simulations, and Cooperative Learning (CTL). This is in line with Slavin (2011) stating that in order to effectively teach, teachers must not only master the subject matter but also have the ability to convey their knowledge to students.

PAI teachers carry out the learning process by delivering the syllabus-based learning materials followed by practice questions and worship in groups or individually. The next step is the closing stage where PAI teachers make conclusions together with students from the material that has been delivered.

This supports the research by Shirley Yeung Sze Yin and Lam Chi Chung's that found that the integrated curriculum has not been standardized and its possibly vague concept. The lack of standardization has led to many models of implementing an integrative curriculum. (Yin 2009) This study identified that in implementing an integrated curriculum in PAI learning, every PAI teacher makes learning strategies to make students active so that they have a fun learning experience. This is in line with Thorburn & Collins (2003) who concluded that teachers have to resolve the competing claims to support socially constructed group learning environments and confirming that there is sufficient individual variety to help individual student to reflect on their own particular learning experiences. Similarly, Sharma et al. (2017) found that integrated teaching is an advanced way that has been proven to be effective in developing students' interest and enabling better understanding of the subject.

Moreover, it also supports Mawdsley and Willis (2019) who stated:

> This study sought to establish how an espoused integrated curriculum is experienced by learners, and the extent to which curriculum designers' intentions to encourage students to participate in active learning. (Mawdsley and Willis 2019)

Furthermore, Kysilka stated:

> all content areas play an important role in the curriculum. Students and teachers have the opportunity to explore subject matter as well as choose appropriate strategies to use for the exploration and the sharing of the information with their colleagues. (Kysilka 1998)

The oral tests were used to test the memorization of Quranic verses and prayer readings. The practice exams were used to determine students' ability to perform worship, such as obligatory prayers and sunnah prayers, prostration of gratitude, prostration of recitations, and *sahwi* prostration. Meanwhile, the written test was conducted to measure the students' ability to understand the materials that had been given. The main purpose of evaluating PAI learning is to determine the effectiveness of the learning process and the students' achievement of the learning objectives.

> In some states, students' failure to achieve on statewide assessment tests can mean the dismissal of teachers. Working in such an environment, teachers are hesitant to try ideas which may or may not improve students' achievement on required assessment tests, even if ultimately the students' ability to apply their knowledge to real world activities improves. (Kysilka 1998)

**Implementation of an integrated curriculum to form social piety**

Social piety is the behavior of individuals who are very concerned with social values. According to,(Helmiati 2015) social piety refers to the behavior of people who really care about social Islamic values. For instance, being polite to others, liking to help, deeply concerning about people's problems, paying attention and respecting the rights of others, being able to think from the perspective of others, being able to empathize or feel what other people feel. Social piety is the implementation of moral values that are manifested in human behavior.

Moral values in PAI learning are the implementation of one's worship. Therefore, PAI learning should ideally be able to contribute more to students' understanding of moral values. For example, worship materials should not only convey material and practice worship procedures, but students must also know the moral values in their worship. This is so that the PAI learning, specifically the Fiqh material, becomes more meaningful.

> By strengthening integration of moral values in all subjects taught in the national curriculum to provide a foundation in values as alternatives for students to consider, while still at school and later in life as adults and leaders for them. (Sulayman 2014)

He also mentioned that the learning of all subjects should be integrated with moral values so that students can reject immoral practices that exist in society. He stated that:

> The essence of integrated moral values-based curriculum is helps individuals to build their positive areas of strength and suppress the negative ones. In the process, they find gradually engaging themselves in spreading the good, abhorring the bad and rejecting it. (Sulayman 2014)

The results of interviews with PAI teachers showed that the implementation of the integrated curriculum in each school was highly dependent on the school's policies. One of the schools made a policy of increasing classroom hours from two hours per week to six hours per week. There were also schools that integrate PAI learning with Al-Quran reading and writing activities with two hours of lessons once a week. According to Fogarty (1991), the integrated curriculum combines the four major disciplines by setting curricular priorities within each discipline, and defining overlapping skills, concepts, and attitudes in all of these disciplines.

The purpose of implementing an integrated curriculum in PAI learning in schools is to increase students' understanding of moral values in Fiqh material. This is with the hope that students can implement the moral values of the worship they do. The following is an example of implementing an integrated curriculum in PAI learning on the topic of zakat.
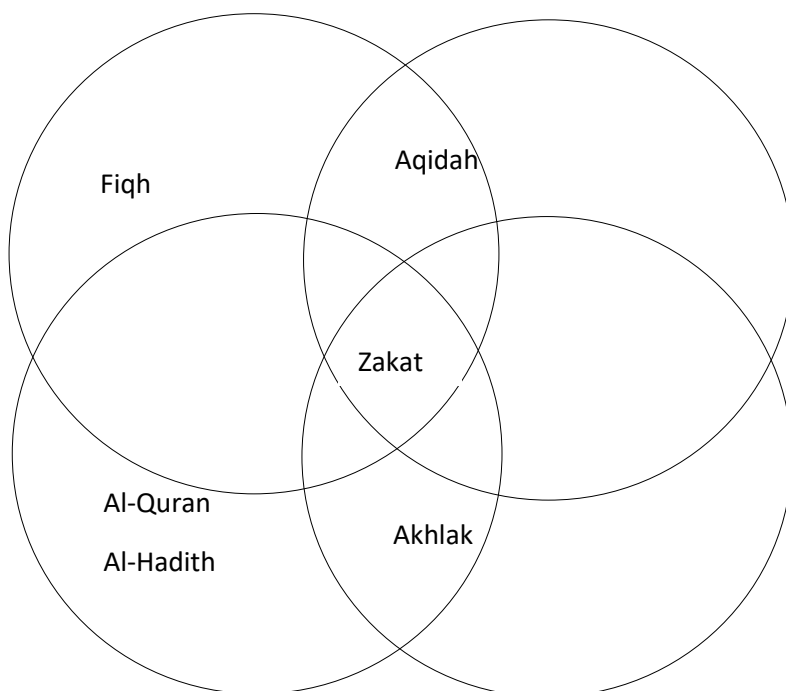
The topic of *zakat* can be discussed from various disciplines' point of view:

1. *Fiqh.* The Fiqh point of view discusses the law on the implementation of zakat, who are entitled to receive zakat, and who are obliged to pay zakat.

2. *Aqidah.* The Aqidah point of view discusses the obligation of zakat as a form of faith in Allah because by following His commands.

3. *Akhlaq.* The Akhlaq point of view discusses the development of the attitude of sharing with others in need as the implication of having good morals for fellow human beings.

4. *Al-Quran & Al-Hadith.* The Al-Quran and Al-Hadith point of view discusses the verses relating to zakat both in terms of recitation, translation, historical context, and interpretation.

It is clear that in order to achieve the objectives of PAI learning, the learning of Fiqh, Aqidah Akhlaq, and Al-Quran and Al-Hadith cannot be separated. This is because the core of Islamic values in PAI learning includes Faith, Islam, and *Ihsan* or also known as Aqidah, Sharia, and Akhlaq.

> Islamic morality can conveniently be divided into three categories: (a) the obligations, duties and responsibilities set out in the sharı¯'ah; (b) the values and manners associated with good upbringing; and (c) the personal qualities of character that a Muslim is expected to demonstrate in everyday life. (Halstead 2007)

Based on the interviews with PAI teachers, for the implementation of zakat in daily life, the school cooperated with a foundation that holds social services during Ramadan by distributing groceries to poor people in the community around the school. This social service aims at building the right understanding and practice in accordance with the guidance of the Quran and Sunnah through habituation by example. It was hoped that these activities could foster a sense of empathy and care for students, which is an application of the implementation of fasting and zakat.

> The affective component pertains to sharing the other's emotions, whereas the cognitive component, often referred to as perspective taking, relates to a cognitive understanding of the other's emotions or internal states. (Van Heel et al. 2020)

According to Van Heel et al. (2020), the affective component is related to various emotions and having feelings of caring for others, such as taking care and empathy. Building a sense of empathy in students is not an easy thing if only relied on material delivery because empathy

and caring for others are not an end goal, but there needs to be continuous habituation and examples from people around, such as parents and teachers at school.

Based on interviews with PAI teachers, in PAI learning using an integrated curriculum, PAI teachers did not only measure the achievement of cognitive and psychomotor abilities but also the achievement of affective/moral abilities. The strategy used by PAI teachers to achieve affective/moral indicators was the habituation process in schools through sunnah worship. To support PAI learning, especially those related to worship and morals, schools made co-curricular activities, such as the implementation of qurban where students can practice the procedures for implementing qurban and foster a sense of care for others. This supports the following research results:.

> The majority of teachers (18) stated that their schools' existing religious activities, such as religious talks, jama'ah prayers and 'ibadah camps, had a positive influence on the development of students' akhla¯q. The teachers believed that certain religious activities could enhance the akhla¯q of students effectively(Tamuri A. H., 2007, p. 375)
> Furthermore, Kibble concluded similarly in his research.
> An important element in this tacit morality is empathy - the feeling of one human being for another. Such empathy, I would conjecture, is learnt from experience and works in terms of a wide range of (sometimes unspecifiable) clues; hence its tacit nature. (Kibble, 2014, p. 59)

The results of this study indicate that the implementation of PAI learning using an integrated curriculum has achieved the cognitive learning indicators. However, the school cooperates with parents in terms of habituation to carry out obligatory worship. Parents have a role as a controller and motivator for the implementation of their children's worship. In line with this (Tamuri A. , 2007, p. 382)stated that 'this kind of learning is a collective responsibility between school and parent, and there needs to be consistency between the religious education provided by school and the informal education obtained by the students at home.'

Halstead (2007) concluded AlGazali and Enver Uysal who proposed the same opinion that teachers and parents play a major role in religious education for children.

> Both scholars emphasise the role of parents in the moral upbringing of their own children, both discuss the tendency of young children to imitate others and hence stress the importance of encouraging good friendships and setting them a good example. Both agree that teachers should genuinely care about their pupils, avoid excessive harshness, and encourage games as a way of relaxing and unwinding (Halstead J. M., 2007, p. 290)

This study focuses on the application of an integrated curriculum in PAI learning to form student social piety with the premise that, to achieve the goal of PAI learning to foster noble character in students, it cannot be achieved if PAI subject materials are delivered separately because PAI learning material contains moral values. Therefore, PAI learning should be delivered using an integrated curriculum. One of the goals of studying Akhlaq is to bridge the gap between morality and worship. Therefore, ideally the Fiqh and Aqidah Akhlaq materials in PAI learning can contribute more to the understanding of moral values for students because the Fiqh material contains worship material that is always done by students. Consequently, learning Fiqh material is more meaningful and effective as a provision for students in the future. According to (Tamuri A. , 2007, p. 372), there are sixteen moral values that should be owned by students, namely compassion/empathy, self-reliance, humility, respect, love, justice, freedom, courage, cleanliness of body and mind, honesty, diligence, cooperation, moderation, gratitude, rationality and public-spiritedness.

If students have these moral values, then they not only have individual piety but also social piety. According to Istiqomah (2019), social piety has five interrelated elements, namely (a) social solidarity, (b) tolerance, (c) mutuality or cooperation, (d) the middle, (e) stability. Islam pays great attention to moral development, including the methods. The relationship between Sharia (Fiqh), Aqidah, and Akhlaq cannot be separated, which shows that the moral development adopted by Islam is to use an integrated method or system, namely a system that uses various means of worship and others simultaneously to be directed at moral development. According to Assegaf, as quoted by Mutma'inah (2017), the integration refers to the integration of the truth of revelation (*burhan qauli*) with the evidence found in the universe (*burhan kauni*). The integrated scientific structure here does not mean that the various sciences are merged into one identical form of knowledge, but rather the character, style, and nature of the sciences are integrated in the unity of the material dimensions of spiritual, intellect-revelation, general science-religious, physical-spiritual, and world-hereafter science. Meanwhile, interconnectivity is the relationship of one knowledge with other knowledge due to a relationship that influences each other . (Mutmainah, 2017, p. 435)

This study identified obstacles in the implementation of PAI learning by using an integrated curriculum to form students' social piety. One of them is the lack of class hours. In Regulation of the Minister of Education and Culture No. 68 of 2013 concerning the basic framework and structure of the Junior High School/Madrasah Tsanawiyah curriculum, it is stated that the time allocation for the subjects of Islamic Religion and Character Education is three hours of lessons in one week. However, in its implementation in schools, there are still two hours of lessons in

one week. According to Manizar (2017), one of the important reasons for optimizing Islamic education in schools is the time allocation for PAI subject, which is insufficient to complete the learning materials as a whole and thoroughly. Because of this, the subject usually emphasizes more on specific material about dogmatic Islamic teachings. In fact, it is not uncommon for PAI teachers to get caught up in delivering material that emphasizes the cognitive aspect. Instilling Islamic values in everyday life cannot be done by PAI teachers in the allotted time. Therefore, PAI optimization must be carried out in an integrated manner.

PAI learning time is allocated for two to three hours a week. With this allocated time, PAI teachers had to teach the materials of Al-Quran and Al-Hadith, Akhlaq, Fiqh of Worship, Muamalat, and Islamic History. Therefore, it is difficult to realize educational outputs that have *diniyah* integrity and national loyalty in the global era and the information age. (Tamuri A. , 2007, p. 383) believed that 'there were several major difficulties faced by teachers in the implementing of akhlaq lessons, especially the lack of time, poor textbooks, the use of Jawi, unsuitable teaching methods, inadequate teaching aids and lack of training.'

In addition, the obstacle in implementing an integrated curriculum to form social piety is that the right learning model has not been found. Various efforts have been made by school institutions to implement an integrated curriculum, including conducting a curriculum workshop by inviting curriculum experts. The end of the workshop is the development of lesson plans and learning syllabus. However, there has been no lesson plan or learning syllabus in its implementation that shows the implementation of an integrated curriculum..

D. CONSLUSION

The implementation of an integrated curriculum in PAI learning to form social piety begins with preliminary activities which include student conditioning, communication of learning objectives, motivation, and explanation of the mechanism for implementing the learning experience in accordance with the learning stages. The next stage is main activities, which include learning activities, problem identifications where teachers provide opportunities for students to ask questions about the material, and analysis of the moral values in the material. The learning activities end with reflection, which conclude the discussions on the material and moral values in the PAI materials, and answer the questions posed by the students. In practice, PAI learning has reached its indicators cognitively. However, from the affective/moral side, it still needs to be improved because it has not yet had a significant impact on attitude change. Therefore, in order to achieve the learning indicators from the affective/moral side, the school makes a series of co-curricular activities that can support the implementation of student

worship and the application of moral behavior from the implementation of the worship. In addition, the school cooperates with parents as controllers and motivators for students to carry out worship activities at home.

Despite having several obstacles in implementing an integrated curriculum to form social piety, PAI teachers are optimistic that the implementation of an integrated curriculum can shape students' social piety because it is supported by schools and foundations in facilitating its implementation. However, PAI the teachers are facing the biggest obstacles of the lack of lesson hours and the procurement of lesson plans and syllabus that have implemented an integrated curriculum, so they have not found the right PAI learning model.

This study is limited to Islamic schools. It is possible for the implementation of the integrated curriculum in PAI learning in public schools to be different. Therefore, it is recommended for further research to examine the application of an integrated curriculum in PAI learning in public schools.

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