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Integration of Tripartite Curriculum in PAI Learning through Digital Approach and Character Habitualization at Muhammadiyah Alam Surya Mentari Junior High School

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ARTICLE INFO	ABSTRACT
	Islamic religious education in the era of digital disruption faces challenges in maintaining moral strengthening while adapting learning methods to the characteristics of generations who are familiar with technology. This study aims to analyze the tripartite curriculum integration strategy in the planning and implementation of Islamic Religious Education learning and describe the implementation of digital approaches and character habituation in shaping the independence and moral development of students at SMP Muhammadiyah Alam Surya Mentari Surakarta. This research uses a qualitative approach with a type of field research. Data was collected through interviews, observations, and documentation with informants of school principals, vice principals for curriculum, PAI teachers, and students. Data analysis uses the Miles and Huberman model through data reduction, data presentation, and Conclusion drawn. The results of the study show that curriculum integration is carried out through the integration of the Independent Curriculum, the ISMUBA curriculum, and the nature school curriculum which is implemented through experiential learning. The digital approach is used through interactive quizzes to increase student involvement, while character building is carried out through habituation of religious and social activities. This integration results in contextual learning and strengthens students' independence and morals. *This is an open access article under the CC BY-NC-SA license.*

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INTRODUCTION

Islamic religious education in the era of digital disruption faces a dual challenge, namely maintaining moral consistency in the midst of globalization and packaging materials to remain relevant for Generation Z who are very familiar with technology (Sholihah & Zaenurrosyid, 2025). PAI is not just a process of knowledge transfer, but also a main pillar of personality formation which is reflected in daily behavior and mindset (Aryati & Khoiri, 2022). In the Muhammadiyah Education ecosystem, character strengthening is realized through the ISMUBA curriculum which is designed in a holistic-integrative manner to produce a generation that is religious and progressive (Makhful & Firdaus, 2023) (Jannah, 2023). However, the implementation of this curriculum often comes down to the low interest of students who tend to be more engrossed in their own digital world (Saputra &

Nurdiansyah, 2020). Thus, innovation through interactive and contemporary digital platforms is an urgent need to effectively instill moral values (Rizal et al., 2023).

Previous research has extensively explored the effectiveness of nature schools as a solution to the saturation of formal school systems that are often isolated from the real environment (Reksiana et al., 2022). The nature school curriculum offers a great responsibility in answering grade degradation through a balanced and integrated learning design (Mulyanah et al., 2020). In various alternative educational institutions, this integrative pattern is applied by integrating character education into all daily programs through habituation or habitualization practices (Fadhilah, 2022). However, there is a *research gap* in the current literature, where research that specifically examines the integration of the "Tripartite Curriculum" by utilizing digital approaches and character habitualization at the junior high school level is still very limited. This research is here to fill this gap by taking a case study at Muhammadiyah Alam Surya Mentari Junior High School.

In this institution, curriculum integration is carried out uniquely by positioning PAI as the "spirit" that animates all school activities (Interview, February 10, 2026). Based on the results of the interview, the principal emphasized the vision of forming a generation of Muslims with noble morals through the philosophy of "can because of habit", where Islamic teachings are directly linked to the real life and independence of children (Interview, February 10, 2026). Technically, the Vice Principal of the curriculum section explained that the integration process began by mapping the Learning Outcomes of the Independent curriculum with ISMUBA materials, which were then contextualized through nature-based activities (Interview, February 10, 2026). This approach ensures that PAI is not just learned in the classroom, but experienced by students through *bootcamp activities* and worship practices (Interview, February 10, 2026)

Facing the challenges of the digital era, PAI teachers at this school adopted technological devices to increase student engagement. Teachers use various AI *tools* such as *Zeep quiz*, *Wayground*, and Canva AI to create interactive digital quizzes, so that students feel more excited and not bored compared to conventional lecture methods (Interview, February 10, 2026). This approach is important considering that learning practices that are still dominated by lecture methods tend to be monotonous and less able to create an interesting learning experience for students (Kusuma & Inayati, 2023). This is in line with the theory that character transfer in the digital era still requires the role of teachers as the main actors who can integrate technological sophistication with the values of honesty and responsibility (Yusuf & Zainuddin, 2022). Character habitualization is also strengthened through daily manners such as the habit of eating while sitting and the use of the right hand according to the morals of the Prophet Saw which is constantly reminded by all teaching staff (Interview, February 10, 2026). This is in line with Al-Ghazali's view that teachers should not only impart knowledge, but also should exemplify ethical behavior as an example for students (Widyastuti & Dartim, 2025).

Based on the background and field conditions, the purpose of this research is first, to analyze the tripartite curriculum integration strategy in the planning and implementation of PAI learning to realize the vision of a progressive school.(Hodges, Moore, Lockee, Trust, & Bond, 2020) Second, to describe the implementation of the digital approach and the method of character habitualization in forming independence and the development of students' morals at SMP Muhammadiyah Alam Surya Mentari.

The introduction demonstrates a solid understanding of the research context and is supported by relevant literature. However, the narrative still leans toward descriptive exposition rather than critical engagement. The research gap, although mentioned, could be articulated more sharply by contrasting this study with previous works. It is recommended to enhance the analytical depth by explicitly identifying what distinguishes this research from existing studies and how it contributes to advancing knowledge in Islamic education and curriculum integration.(Alenezi, 2021) Furthermore, the urgency of this study should be emphasized by highlighting the increasing

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challenges of integrating moral education with rapidly evolving digital learning environments, especially among Generation Z learners.(Gilakjani, 2013) In addition, the novelty of this research lies in its focus on the integrated implementation of a tripartite curriculum combined with digital approaches and character habituation within a nature based Islamic school context, which has not been widely explored in previous studies.(Selwyn, 2016)

METHODS

This research uses a qualitative research paradigm. The type of research carried out is field *research*. The object of this research is SMP Muhammadiyah Alam Surya Mentari Surakarta which is one of the educational institutions that uses three curricula, namely the Independent Curriculum, the ISMUBA Curriculum, and the Nature School Curriculum.(Lickona, 1996) The reason for choosing the object is because it aims to understand in depth the phenomenon of tripartite curriculum integration in Islamic Religious Education (PAI) learning, especially those related to the digital approach and habitualization of character in the learning process. Primary data was obtained from data sources that included school principals, vice principals of the curriculum section, PAI teachers, and students. The secondary data was obtained from various written sources such as scientific journal articles, school documents, and relevant literature.

In collecting data, the researcher combines interview, observation, and documentation methods through a triangulation approach. The data analysis technique used follows the Miles and Huberman procedure, where the data will go through a process of reduction and presentation before finally drawing a final conclusion.(Voogt & others, 2015)

RESULTS AND DISCUSSION

A. Tripartite Curriculum Integration Strategy in the Planning and Implementation of PAI Learning

1. Integration of the National Curriculum, ISMUBA, and Nature Schools in PAI Learning Planning

The results of the study show that the PAI learning planning at Muhammadiyah Alam Surya Mentari Junior High School is carried out through the merger of three main curricula, namely the national curriculum (Merdeka Curriculum), the ISMUBA curriculum (Al-Islam, Kemuhammadiyahan, and Arabic), and the nature school curriculum which is oriented towards character development and experiential learning.(Alraimi, Zo, & Ciganek, 2015) The integration is carried out through the process of mapping learning outcomes (CP) from the national curriculum with ISMUBA materials. Then it is contextualized in nature-based learning activities and students' real experiences (Interview, February 10, 2026). Institutionally, this curriculum integration policy departs from the school's vision that emphasizes the formation of a generation of Muslims who have noble character, independence, achievements, and environmental insights. Thus, PAI learning is not only positioned as a formal subject, but also a basic value that animates all school education activities (Interview, February 10, 2026.

This finding is in line with the concept *of integrated curriculum*, which is a curriculum approach that links various fields of knowledge and learning experience so that learning is more meaningful for students (Hakim, 2017). Curriculum integration allows learners to understand the relationship between religious values, knowledge, and real life holistically (Bella et al., 2024). Curriculum integration in the Islamic education system is implemented as the main strategy to unite religious science and general science, so that there is no longer a separation between the two (Suswanto et al., 2025). Through this integration, Islamic values should not only be used as cognitive defense material in schools, but also internalized into students' daily behavior (Elmontadzery et al., 2024).

Technically, the learning planning process is carried out through the preparation of learning tools such as the Education Unit Curriculum (KSP), learning outcomes (CP), annual programs (Prota), semester programs (Promes), and teaching modules designed by PAI

teachers.(Voogt & others, 2015) The learning module was developed with reference to the ISMUBA book and adjusted to the characteristics of students and the context of the natural school (Interview, February 10, 2026). This approach is in accordance with the principles of *school-based curriculum development* which emphasizes the importance of adapting the curriculum to the needs of students and the local context of the school (Susanti, 2024). Therefore, the integration of the tripartite curriculum is not only an administrative policy, but is also implemented in defense planning that is contextual and relevant to student development.

2. *Implementation of Curriculum Integration in the Implementation of PAI Learning*

At the implementation stage, curriculum integration is realized through learning that collaborates Islamic values, nature-based experiences, and student character development. PAI teachers act as facilitators who provide greater exploration space to students in the learning process. In practice, around 70% of learning activities are directed at student exploration and active involvement, while teachers only play the role of mentors in the learning process (Interview, February 10, 2026). This is in line with the principles of constructivism which views students as active subjects, who construct their own knowledge through direct involvement in the learning process (Zidna et al., 2025). The implementation of student-centered learning is empirically able to strengthen conceptual mastery, hone critical thinking skills, and optimize students' active participation in the learning process (Wati & Sugesti, 2025).

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In the perspective of Islamic Education, a learning approach that integrates religious values with real-life practices is very important in shaping the character and personality of students (Irfan, 2025). In line with that, the integration of the tripartite curriculum at Muhammadiyah Alam Surya Mentari Junior High School does not only function as a learning strategy, but also as a form of building Islamic education that is contextual and oriented towards character formation.

B. Implementation of Digital Approach and Character Habitualization in PAI Learning

1. *Utilization of Digital Approaches in PAI Learning*

The results of the study show that PAI teachers utilize various digital media to increase student involvement in learning. The digital media used include interactive quiz applications such as Wayground, Canva AI, and Zep quiz which are used to present interactive learning materials and evaluations (Interview, February 10, 2026).

The use of digital media aims to adapt learning methods to technological developments and the characteristics of the digital generation.(Tondeur & others, 2017) This approach is important because learning in the digital era requires creative and innovative methods to be in harmony with the development of information technology while providing space for the creation of active participation of students during the teaching and learning process (Arifin & Mustofa, 2025). PAI teachers stated that the use of digital-based educational games is able to increase students' enthusiasm and reduce boredom in learning compared to conventional lecture methods (Interview, February 10, 2026). The integration of technology in the context of PAI, based on these findings, has shifted from just a means of conveying information to a medium that facilitates the creation of more meaningful learning experiences for students, increasing active student engagement, and strengthening the role of teachers as learning facilitators who are responsive to the needs of students (Anggraini, Nur, Maksum, & Azani, 2025). The use of digital media aims to adapt learning methods to technological developments and the characteristics of the digital

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In the perspective of modern education, the integration of digital technology in learning can increase learning motivation, student involvement, and concept understanding more effectively (Impron et al., 2025). Digitalization of Education allows the teaching and learning process to be much more flexible and less rigid and adaptive to the needs of students (Puteri et al., 2025). In addition, the use of technology in the defense of PAI is also in line with the concept *of digital pedagogy*, which is a learning approach that utilizes digital technology to support a collaborative and interactive learning process (Suriyani & Halid, 2025). Therefore, the digital approach in PAI learning at Muhammadiyah Alam Surya Mentari Junior High School does not only function as a learning medium, but also as a strategy to develop students' digital literacy in the context of Islamic Education that is relevant to the times.

2. *Habitualization of Character in the Formation of Student Independence and Morals*

Apart from the digital approach, the formation of students' character is also carried out through a strategy of habitualization of Islamic values in students' daily lives. This strategy is important because a person's behavior basically tends to be formed from habits that are constantly instilled in daily life (Rahayu & Istanto, 2025). The school implements various routine activities that aim to shape the religious character and independence of students, such as congregational dhuha prayers, Qur'anic tadarus, cults, and social activities such as Friday sharing and social service (School Documentation). The principal emphasized that character education in this school is based on the principle that moral values will be formed through habits that are carried out continuously in daily life (Interview, February 10, 2026).

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CONCLUSION

This study shows that the integration of the tripartite curriculum in the learning of Islamic Religious Education at SMP Muhammadiyah Alam Surya Mentari is a systemic strategy that combines the national curriculum, the ISMUBA curriculum, and the nature school curriculum to realize holistic learning and oriented towards character formation. This integration does not only occur in the concept of the level in the planning curriculum, but is also implemented in learning practices that place students as active subjects through exploratory activities, nature-based experiences, and strengthening a religious school culture. Thus, the defense of PAI functions not only as a process of religious knowledge transfer, but also as a means of internalizing Islamic values in students' daily lives.

In addition, the use of digital approaches and character habituation strategies has proven to be a supporting factor in increasing learning engagement while strengthening the formation of students' morals and independence. The integration of technology-based learning media allows the creation of a learning process that is more interactive and relevant to the characteristics of the digital generation, while religious habituation activities and real experiences in the school environment shape the character of students in a sustainable manner.

The implications of this study show that the integration of value-based, technology-based, and experiential curriculum can be a model for contextual PAI learning development in the digital era. Therefore, schools need to strengthen collaboration between curriculum development, digital learning innovation, and character-based school culture so that the religious education process is able to form students who are moral, independent, and adaptive to the times. Further research is recommended to examine the effectiveness of this curriculum integration model in the broader school context in order to obtain a more comprehensive picture of the implementation of PAI education based on curriculum integration.

LIMITATIONS

This study has limitations in the scope of subjects that are only conducted in one school so that the results cannot be generalized widely. Data obtained through interviews and observations also has the potential to contain subjectivity bias. In addition, the ever-growing use of digital media can affect the consistency of research results. This study has also not examined the long-term impact of curriculum integration on student character formation. Therefore, further research is recommended to involve samples

AUTHOR CONTRIBUTION

AA contributed to the research design, data collection, data analysis, and manuscript writing. MN contributed to conceptual supervision, validation of the research framework, and critical revision of the manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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