

Integrating Islamic Values into Social Studies to Foster Students' Religious Attitudes: A Convergent Mixed Methods Study in Kudus, Indonesia

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Abstract

This study investigates the integration of Islamic values into Social Studies and its impact on students' religious attitudes. It designs integrated social studies materials using Fogarty's connected model to address the gap between academic knowledge and moral development. Utilizing a convergent mixed-methods design, the research began with a collaborative curriculum analysis with social studies teachers, which was subsequently validated by Quran-Hadith experts. The topic "Human interaction with the environment and resource potential" was systematically connected to Islamic values, specifically gratitude (*syukur*) and trustworthiness (*amanah*), as grounded in the Al-Quran and Hadith. Quantitatively, the study utilized a one-group pre-test and post-test design with 264 junior high school students from three schools in Kudus, Indonesia, measuring religious attitudes through Huber's Centrality of Religiosity Scale before and after the intervention. To triangulate the findings, in-depth interviews with teachers and students, and classroom observations of students' religious behaviors were conducted. Findings indicate significant convergence between knowledge acquisition and spiritual habituation across CRS dimensions. The highest growth occurred in the public practice (13,50%) and intellectual (11,83%) dimensions. While the ideology dimension achieved high behavioral success due to pre-existing religious capital, a behavioral lag was observed in private practice, resulting from domestic gaps in parental reinforcement. By applying the connected model, this study demonstrates that science and religion can be mutually supportive without compromising disciplinary integrity. The results offer a robust, values-responsive framework for educators to develop values-responsive curricula in religious contexts.

Keywords: *Social Studies Education, Religious Attitudes, Fogarty's Connected Model, Islamic Values, Centrality of Religiosity Scale.*

Introduction

Social Studies education is fundamentally designed to equip students with a comprehensive understanding of society, culture, and economics, while simultaneously fostering ethical social character (Gulec & Yalcin, 2020). Beyond the mastery of social concepts, the curriculum is

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intended to instill core socio-cultural values such as responsibility, honesty, and social cohesion, which are essential in navigating the complexities of globalization (Dewia & Alam, 2020). Therefore, a holistic approach is required, one that intersects academic knowledge with moral and spiritual values, as spirituality remains integral to the fabric of many cultures and societies (Regan, 2024). Ideally, this educational framework should prepare students to become responsible and ethical world citizens by grounding their social understanding in their respective cultural and spiritual heritage (Garwood et al., 2021; Maksum et al., 2021; Sembanova et al., 2025; Shih, 2024; Widiastuti et al., 2023).

However, despite these ideal objectives, the practical implementation of Social Studies in Kudus, Indonesia, exhibits a significant discrepancy. Although Kudus is deeply rooted in Islamic traditions, the teaching of Social Studies in its junior high schools remains predominantly secularized and textbook-oriented. Preliminary interviews with local teachers and initial classroom observations reveal a persistent struggle to bridge academic social concepts with students' religious convictions. Teachers reported a lack of integrated modules, which results in students receiving social knowledge in a 'value-vacuum'. This dichotomy prevents students from internalizing the moral implications of social phenomena, as they tend to perceive social science as purely cognitive data unrelated to their spiritual lives. Consequently, there is an urgent need to identify which parts of the Social Studies curriculum can be integrated with Islamic values to resolve this educational dualism.

Theoretically, religion and social science are integrative, as both are derived from divine principles and developed by humans (Hidayat & Ibrahim, 2021). However, in educational practice, the relationship between these two domains is frequently characterized by a perceived conflict or strict dichotomy. This tension often stems from the presumption that the empirical objectivity of scientific inquiry and the faith-based nature of religious experience are too far apart to be integrated (Coyne, 2015; Nieminen et al., 2020). While academic discourse has proposed models of dialogue and integration to dismantle this dichotomy (Barbour, 2000; Kojonen, 2021; Muhaemin et al., 2023), these philosophical frameworks have yet to be fully operationalized within the classroom, specifically in the Social Studies curriculum.

In the Indonesian context, this lack of integration is not merely a philosophical issue but a practical pedagogical hurdle. Despite the importance of instilling religious traditions in schools (Niemi, 2018), many teachers remain unprepared to bridge the gap between academic content and spiritual

values due to a lack of resources, inadequate training, and the absence of clear integration strategies (Chimbunde & Kgari-Masondo, 2020; Muhammad, 2021; Tschay et al., 2024). This educational dualism is particularly evident in regions like Kudus, where students often struggle to achieve a coherent intellectual integration of their social knowledge and their religious conviction (Leicht et al., 2022). Consequently, without a structured pedagogical model, students may interpret religious values only through informal family experiences, creating a gap between theoretical knowledge and actual attitude change (Addai-Mununkum, 2019; Riegel, 2020).

Amidst the challenges of moral crises and social polarization, this research is crucial for providing empirical insights into how education can shape the religious attitudes. This study offers a practical strategy for integrating Islamic principles into Social Studies to cultivate favorable religious dispositions among students. By bridging the gap between academic content and spiritual values, the primary objective of this study is to evaluate the efficacy of this integrated framework in shaping students' religious attitudes, specifically regarding their ideological, intellectual, and behavioral dimensions.

To achieve this objective through a convergent mixed-methods design, the study addresses the following research question:

1. How can Islamic values be systematically integrated into the Social Studies curriculum to develop a valid and effective instructional framework?
2. To what extent does the implementation of this integrated Social Studies and Islamic values framework impact students' religious attitudes, as measured by the Centrality of Religiosity Scale?

Literature Review

Exploring the Dialectics of Science and Religion

This research is grounded in Ken Wilber (1999) Integral Theory, which offers a pathway to reconcile science and religion, rejecting the traditional conflict model. He posits that these two domains are complementary methodologies for understanding reality, each valid within its own jurisdiction. He also invites both domains to support rather than attack each other in their respective realms to achieve a comprehensive understanding of humanity and the world (Esbjörn-Hargens, 2023).

Central to this theory is the AQAL (All Quadrants, All Levels) model, which posits that reality is composed of four inseparable dimension. In this study, the AQAL model is used to ensure a holistic educational design. The Integral Theory is divided into four quadrants along two fundamental axes: the interior (subjective) vs. the exterior (objective), and the individual vs. the collective (Baltusite & Katane, 2021). The four quadrants can be described as follows:

1. Upper-left (Interior-individual): Focuses on the student's subjective experiences and the internalization of values such as *syukur* (gratitude) and *amanah* (trustworthiness).
2. Upper-right (Exterior-individual): Addresses observable behaviors and the mastery of Social Studies concepts.
3. Lower-left (Interior-collective): Explores shared cultural and religious values within the Kudus community.
4. Lower-right (Exterior-collective): Aligns the integration with formal educational systems and national curriculum standards.

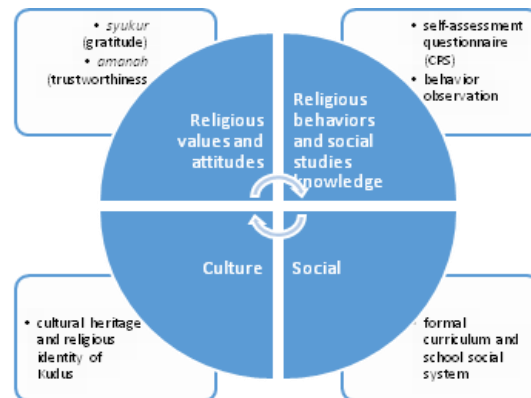


Figure 1. Adaptation of Wilber's AQAL Model to The Integration of Social Studies and Religious Values

This macro-framework justifies that a complete social studies education must address both the objective social facts (exterior) and the subjective spiritual values (interior) of the students. In the context of this research, Wilber's Integral Theory provides the philosophical foundation to resolve the dichotomy between 'secular' social studies and religious values. Wilber argues that conflicts often arise from 'quadrant confusion', such as when religion attempts to explain the physical universe scientifically, or when science tries to reduce spiritual experience to mere biological mechanism (Matthews et al., 2023; Shults et al., 2020). Instead of making Social Studies strictly 'religious' or religion 'scientific', the AQAL quadrants are used to map different learning objectives. By applying this model, social studies is taught without side-lining spirituality, and

religious teachings are explored without rejecting empirical science. This ensures a space for interpersonal dialogue grounded in direct experience rather than abstract theological debate (Baltusite & Katane, 2021; Esbjörn-Hargens, 2023; Hermawan et al., 2025).

Beyond the integral perspective of Wilber, this study utilizes Ian Barbour's (2000) typology to navigate the relationship between scientific inquiry and religious conviction. Barbour's four-model framework - Conflict, Independence, Dialogue, and Integration - serves as the baseline for characterizing these dynamics (L. Reid, 2024; Sollereder, 2019). In this research, Barbour's integration model is specifically adopted as a tool to analyze and design instructional practice. While the 'Independence' model would keep Social Studies and Islamic values in separate domains, the Integration model allows for a systematic synthesis where scientific social data and theological truths are brought together to form a unified vision of reality (E. Reid, 2024).

This model is operationalized by identifying 'intersection points' in the Social Studies curriculum, such as environmental ethics or social justice, where empirical evidence can be enriched by Quranic exegesis. By adopting this stance, the study moves away from the 'Conflict' model often perceived by students and teachers, providing a structured basis for a values-responsive curriculum that recognizes the respective roles of both reason and revelation (Brooks et al., 2024).

Fogarty's Connected Model in Social Studies

To translate the frameworks into classroom practice, this study employs Fogarty's (1991) Connected Model. This mid-level theory is chosen because it allows for the integration of values without compromising the structural integrity of the Social Studies curriculum. In the connected model, the focus remains within a single discipline, but deliberate efforts are made to link academic topics with external values systems - in this case - Islamic principles derived from the Quran and Hadith. The application of this model in this research is grounded in a systemic document analysis of the national Social Studies curriculum. The connected model allows teachers to emphasize the inherent relationship between social phenomena and theological truths. Anchoring integration within official Learning Outcomes (LO) systematizes the transition from theory to practice, preserving scientific rigor while facilitating spiritual internalization.

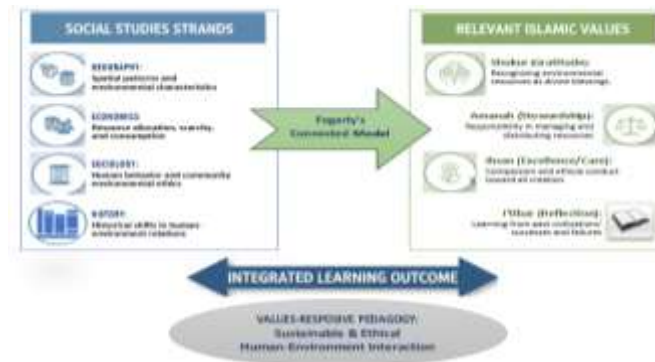


Figure 2. Conceptual Framework of Fogarty's Connected Model in Social Studies

The operationalization of the connected model in the Social Studies material is illustrated through several key thematic intersections identified during the analysis of the Learning Outcomes, such as geography and environmental ethics, economics and stewardship, sociology and social harmony. The integrated social studies material are designed to foster not only academic competence but also the internalization of religious character in students' daily interactions with their environment. This systemic linkage facilitates a pedagogical shift from mere factual delivery to an integrated values-based framework, ensuring that the inclusion of religious principles functions not as an adjunct component, but as an intrinsic expansion of the students' academic trajectory and spiritual maturation. Consequently, this structure approach provides the necessary clarity and depth required for an effective integrated instructional design (Fogarty & Pete, 1991; Taja et al., 2021).

Measuring Religious Attitudes: The Centrality of Religiosity Scale (CRS)

Conceptualized by S. Huber, the Centrality of Religiosity Scale (CRS) is a prominent tool for measuring individual religiosity components. The extensive adoption of this scale - encompassing approximately 100.000 participants in over 25 countries and its availability in various languages - establishes its efficacy and relevance for global methodological application (Huber & Huber, 2012). Its reliability and validity have been established through extensive psychometric analysis, making it a valuable instrument for research in various cultural and religious contexts (Ackert et al., 2020; Prutskova, 2021).

The CRS is structured to measure religiosity across five fundamental component: Intellectual, Ideology, Private Practice, Public Practice, and Religious Experience. These dimensions are deemed to constitute the complete expression of religious life (Riegel, 2020; Wenzl et al., 2021;

Zarzycka et al., 2020). In this study, the CRS is utilized to assess the religious affect in students who have undergone social studies learning sensitized with Islamic spiritual values through Fogarty's Connected Model.

When compared to other measurements, the CRS shows a very high positive relationship for attitudes towards religion, along with high internal consistency and construct validity, making it suitable for comparative empirical research on psychological approaches to religiosity (Del Castillo et al., 2021; Esperandio et al., 2019; Francis et al., 2016; Zarzycka et al., 2020). The CRS has also been adapted and used in a study among the Muslim population to examine the psychometric properties of Muslim secondary school students' attitudes towards faith scale in the UK (Erken & Francis, 2021). For this reason, the study justifies the utilization of the CRS to assess the resulting religious affect in students who have undergone social studies learning sensitized with Islamic spiritual values.

The five core dimensions of the CRS are operationalized in this research as follows:

1. **Intellectual:** Measures students' interest and knowledge regarding religious issues, especially those connected to social studies themes (e.g., environmental ethics).
2. **Ideology:** Evaluated the strength of belief in religious principles, such as the concept of *Khalifah* (stewardship).
3. **Public practice:** Observes communal religious behaviors, such as joint prayers or social cooperation in the school environment.
4. **Private practice:** Assesses personal religious activities, including individual prayers and daily reflections.
5. **Religious experience:** Captures the personal sense of divine presence or spiritual connectedness when studying social and natural phenomena.

By using the CRS, this study moves beyond a simple evaluation of academic grades, providing a nuanced understanding of how an integrated curriculum influences the centrality of religion in a student's personal and social life (Esperandio et al., 2019). Furthermore, measured religiosity can predict community engagement in a particular demographic group (Turska-Kawa, 2018).

Method

Research Design

This study employs a convergent mixed-methods design to evaluate the impact of integrating Islamic values into Social Studies. In accordance with this design, quantitative and qualitative data were collected simultaneously during a single research phase to provide a comprehensive triangulation of results (Creswell & Plano Clark, 2018). The quantitative strand utilizes a longitudinal attitudinal measurement, administering Huber's CRS at the beginning and end of the semester to map statistical shifts in students' religious centrality.

Simultaneously, the qualitative strand captures the underlying pedagogical processes and lived experiences through continuous classroom observations and in-depth interviews. Rather than employing a strictly sequential experimental framework, this study treats the pre-test and post-test data as a quantitative trajectory that is systematically cross-validated with narrative evidence gathered during the 16-week intervention. The entire research cycle was executed during the 2024/2025 academic year, ensuring that the statistical outcomes are corroborated by real-time behavioral data. This convergence aims to provide a holistic validation of the integrated Social Studies material, demonstrating how academic content and spiritual values align within the classroom context.

Table 1

The Research Design Logic

Phase	Quantitative	Qualitative	Output
Phase I: Baseline & preparation	Administration of CRS-5 (pre-test) to map students' initial religiosity profile.	Collaborative curriculum analysis and expert validation of integrated materials.	Initial religiosity baseline and validated instructional framework.
Phase II: Simultaneous Implementation (16 weeks)	Longitudinal measurement: tracking shifts in religious attitudes through the implementation of integrated social studies.	Continuous observation: Bi-weekly monitoring on students' religious behaviors and spiritual engagement in the classroom.	Real-time data on student s' behavioral progression.
Phase III: Final Assessment	Administration of CRS-5 (post-test) to capture final	In-depth exploration: semi structured interviews with	Final religiosity profile.

	shifts in the centrality of religiosity.	teachers and students to capture lived experiences.	
Phase IV: Integration	Statistical analysis of mean difference and paired sample t-test.	Thematic analysis of interview transcripts and observation logs.	Joint Display Matrix: Triangulated validation of the integrated materials' impact.

Operational Definition of Variables

The variables in this study are operationally defined to ensure methodological rigor within a values-integrated social studies framework. The independent variable, the Integrated Social Studies Framework, represents a systematic synthesis of Islamic Values (X_1) – specifically the principles of *Syukur* (gratitude) and *Amanah* (trustworthiness) – and Social Studies Content (X_2) regarding human-environment interactions, operationalized through Fogarty's Connected Model to create a values-responsive instructional material. Meanwhile, the dependent variable, Students' Religious Attitudes (Y) is conceptualized using the five dimensions of the Centrality of Religiosity Scale (CRS): intellectual, ideology, public practice, private practice, and religious experience. By defining these variables as a cohesive system, this study ensures a comprehensive evaluation of the integrated curriculum's impact across cognitive, ideological, and behavioral domains.

Participants

The participants of this study consisted of 264 students from Grades 7, 8, and 9, selected through purposive sampling from three *Madrasah Tsanawiyah* (Islamic-based junior high schools) in Kudus Regency, Indonesia. All 264 students participated in the quantitative phase, completing both pre-test and post-test assessments. For the qualitative strand, a purposive sub-sample was established, comprising 5 social studies teachers and 15 students who served as key informants for in-depth interviews. The inclusion of teachers as informants was crucial to triangulating observational data with pedagogical insights regarding the implementation of the integrated social studies material.

Data Collection Tools

Quantitative Instrument: Centrality of Religiosity Scale (CRS)

The primary tool is the CRS-5 developed by Huber and Huber (2012), adapted for the Islamic context. The scale measures five dimensions: Intellectual, Ideology, Public Practice, Private Practice, and Religious Experience. The instrument utilizes a 4 point Likert Scale (Strongly Agree, Agree, Disagree, and Strongly Disagree) to eliminate neutral bias and encourage definitive self-reflection. To minimize social desirability bias, the instructions emphasized anonymity and confidentiality, ensuring that students felt comfortable providing honest reflections on their spiritual transformation.

Table 2

Blueprint of the Student Self-Assessment Questionnaire Adapted from Huber's CRS

Dimension	Fogarty's Connected Model	Operational Indicator	No. of Items
Intellectual	Threading	Students' ability to link social/historical facts with religious knowledge.	2
Ideology	Ethical linking	Strength of conviction in religious principles when facing economic/social issues.	3
Public practice	Social threading	Manifestation of religious ethics in social interactions and communal activities.	2
Private practice	Reflective threading	Personal reflection and individualized spiritual response to social inquiries.	2
Religious experience	Conceptual connecting	Spiritual awe and sense of Divine presence through environment/social systems	2

Table 2 demonstrates the alignment between Huber's religiosity dimensions and Fogarty's integration mechanisms. This ensures that the questionnaire is not a generic measure of piety, but a specialized instrument sensitive to the pedagogical 'connections' made within the integrated social studies material. Thus, any significant shift in the post-test scores can be methodologically attributed to the specific integration techniques employed during the intervention.

Qualitative Instrument: Document Analysis

To address the coherence between theoretical indicators and research statements, a checklist grid was developed. This grid maps the Social Studies Learning Outcomes to Huber's CRS dimensions and integrated Islamic values:

Table 3*Integrated Social Studies Curriculum Mapping*

Learning Outcome	Fogarty's Connected Model	Pedagogical Integration	Huber's CRS Dimension
Space and Time	Threading	Integrating the laws of social causality into a singular theological –scientific perspective.	Intellectual: measuring the synthesis of academic and religious knowledge.
Environmental Systems	Connecting	Linking natural phenomena and spatial utilization with the concept of human stewardship and ethical responsibility.	Religious Experience: aiming to capture spiritual awe and transcendence through nature.
Social Dynamics	Social Threading	Embedding religious-ethical frameworks into the analysis of social interaction, plurality, and institutional structures.	Public Practice: observing the manifestation of faith in communal conduct.
Economic Systems	Ethical Linking	Connecting scarcity, needs, and resource management with principles of moderation and Divine providence.	Ideology: strengthening foundational convictions in religious principles.
Global Context	Perspective Bridging	Reframing national and global strategic roles within a universal faith-based worldview of peace and justice.	Intellectual & Ideology: evaluating the formation of an inclusive religious identity.
Critical Thinking & Reflection	Reflective Threading	Utilizing internalizing techniques where social problems trigger personal reflection and individualized spiritual response.	Private Practice: measuring the frequency and quality of personal devotion and prayer.

The framework presented in Table 3 serves as a systematic analytical instrument designed to deconstruct the Social Studies curriculum documents. This mapping ensures that every element within the Learning Outcomes is precisely aligned with relevant Islamic values and Huber's CRS dimensions. By utilizing this matrix, the research guarantees that the religious integration is not merely an 'add-on' to the lesson plan; rather, it functions as an organic and structural component of the Social Studies learning process. By embedding Fogarty's connected model into core

scientific competencies, this study provides a robust methodological basis for quantifying students' spiritual growth throughout the pedagogical intervention.

Student Behavior Observation Guide

The student behavior observation was designed to capture the actualization of religious values during the Social Studies learning process. This observation was conducted over a full semester to ensure a comprehensive view of students' spiritual and behavior transformation. To maintain the objectivity and consistency of the data, observations were systematically recorded at bi-weekly intervals throughout the intervention period. The observation process involved collaborative monitoring between the researcher and the social studies teacher. While the teacher facilitated the learning process using the integrated material, the researcher and the teacher conducted a peer-debriefing to synchronize their findings and fill out the observation rubric based on the students' behaviors. Ratings are conducted on a frequency scale (1-4):

Table 4

Student Religious Behavior Observation Sheet

Dimension	Fogarty's Connected Model	Behavioral Indicators
Intellectual	Threading	Actively asks questions that link social/historical themes with religious knowledge to deepen understanding. Demonstrates the ability to explain religious concepts in relation to the social phenomena discussed in class. Shows initiative in seeking additional religious references to enrich their understanding of Social Studies material. Critically evaluates social information or news by comparing it with Islamic principles.
Ideology	Ethical linking	Shows humility (<i>Tawadhu</i>), avoids arrogance behaviour during academic debates. Exhibits honesty in every word and deed when completing social studies assignments and projects. Demonstrates a moral commitment to avoid actions contrary to religious norms (e.g., profanity, bullying, or plagiarism). Express a firm conviction that social justice and environmental care are integral parts of their faith identity.
Public practice	Social threading	Respects differences in beliefs and shows courtesy to anyone, regardless of religious background, during group inquiries.

Private practice	Reflective threading	Actively participates in or initiates congregational prayers/religious greetings within the school community.
		Shows a proactive attitude in helping friends in need during collaborative learning activities.
Religious experience	Conceptual connecting	Performs worship independently with self-awareness during breaks or designated reflective sessions.
		Shows a polite and respectful attitude toward teachers and peers as a manifestation of internalized religious values.
		Demonstrates calmness and solemnity (<i>Khushu</i>) during reflective sessions integrated into the material.
		Expresses gratitude (<i>Syukur</i>) for natural/social blessing as Divine gifts during the learning process.
		Shows a deep sense of responsibility (<i>Amanah</i>) in managing resources or classroom tasks during the social studies learning.
		Maintains environmental cleanliness as part of religious stewardship (<i>Amanah</i>).

Note: 4 = If ALWAYS performs observed behavior; 3 = If OFTEN performs observed behavior; 2 = If SOMETIMES performs observed behavior; 1= If NEVER perform observed behavior

Calculate the score of the observation results with the following formula:

$$\text{Final Score} = \frac{\text{total score}}{\text{maximum score}} \times 100$$

The categories of religious behavior assessment are divided into 4 as follows:

1. 90-100 category Excellent (Students show consistent and integrated religious attitudes in various aspects of life).
2. 75-89 category Good (Students show a positive religious attitude, often manifested by behavior).
3. 60-74 category Sufficient (Students demonstrate religious attitudes but still need improvement in consistency and behavioral manifestations).
4. < 60 category Less (Students need more guidance and attention to develop religious behavior).

In-Depth Interview Guide

To gain a deeper understanding of the quantitative and observational findings, semi-structured interviews were conducted. The interview guide was designed to capture the “why” behind the students’ behavioral shifts and the teachers’ pedagogical experiences.

Table 5*Interview Guide*

Informants	Interview Material	Alignment
Teachers (n=5)	Challenges and successes in connecting social studies with Islamic values using Fogarty's model.	Pedagogical feasibility
Students (n=15)	Personal reflections on how the integrated social studies material change their perception of social issues and religious practice.	Huber's CRS Dimensions

Validity and Reliability

The rigor of the research instruments was established through a comprehensive validation process involving both expert judgment and empirical pilot testing. To ensure content and face validity, a panel of three experts in social studies pedagogy, Quran-Hadith expert, and educational measurements evaluated the conceptual alignment between Fogarty's connected model and Huber's CRS dimensions, yielding a high eligibility average of 79,8%. Furthermore, construct validity and internal consistency were verified through a pilot study involving 86 students from a *Madrasah Tsanawiyah* within the same district (Kudus Regency) who shared identical demographic and educational characteristics with the primary sample but were excluded from the main study to prevent data contamination and testing effects. This procedure ensured that the primary participants remained naive to the instrument, adhering to methodological standards for instrument validation.

The statistical analysis of this pilot data produced an excellent Cronbach's Alpha coefficient of 0,94, thereby confirming that the questionnaire provides highly consistent measurements across all dimensions of religiosity and is suitable for research implementation. Qualitative trustworthiness was established through technical triangulation by cross-referencing interview transcripts with field observation notes and student journals. Additionally, member checking was performed by returning the findings to the teachers to ensure interpretative accuracy.

Data Collection

The data collection process followed a convergent mixed-methods protocol, where quantitative and qualitative data were gathered simultaneously within a single research phase to ensure a comprehensive triangulation of results. The quantitative strand was established through two

integrated data streams: a single-point attitudinal measurement of students' religious centrality and systematic behavioral observations. First, students' religious attitudes were measured using a contextualized CRS-5 questionnaire administered at the end of the semester to capture the final profiles of the 264 participants across the three schools. To provide real-time, objective behavioral data, this was supplemented by bi-weekly observational monitoring, where teachers used structured rubrics to record the actualization of students' religious behaviors during Social Studies sessions throughout the semester. Concurrently, the qualitative strand was executed through semi-structured interviews with a sub-sample of five teachers and 15 students to explore their lived experiences and perceptions of the integrated curriculum. By conducting these measurements and interviews within the same timeframe, the study ensured that the numerical outcomes were corroborated by narrative insights, fulfilling the convergent design's requirement for independent yet concurrent data collection.

Data Analysis

The data analysis followed the standard procedure for a convergent mixed-methods design by processing quantitative and qualitative datasets independently before integration. The quantitative strand involved analyzing Huber's CRS scores through descriptive statistics to identify patterns of religious centrality. To ensure the rigor of the subsequent analysis, the dataset was subjected to normality and homogeneity testing. Using the Kolmogorov-Smirnov (KS) technique and Levene's test, the assumptions for parametric statistics were rigorously verified, ensuring that the data distribution was normal and the variance remained stable across the study group. Following this validation, a paired-samples T-test was performed to identify significant shifts in students' religious centrality after the intervention.

Simultaneously, the qualitative strand employed thematic analysis on interview transcripts and observation logs to capture the nuanced experiences of teachers and students during the integrated learning process. The final stage of analysis involved merging these two distinct datasets through a joint display matrix. This integration allowed for a direct comparison between statistical trends and narrative evidence, ensuring that the quantitative outcomes were validated or further explained by the qualitative insights, thereby providing a holistic understanding of the integrated learning's impact.

Findings

Systematic Integration of Islamic Values into Social Studies Framework

The first phase of this research involved a systematic documentary analysis of the Indonesian Junior High School Social Studies Curriculum (Phase D). This process, conducted in collaboration with subject-matter experts and Social Studies teachers, aimed to identify ‘natural entry points’ where Islamic values could be integrated into the mandated Learning Outcomes (LO) using Fogarty’s connected model. The analysis revealed that the curriculum’s holistic nature - encompassing geography, economics, sociology, and history - provides fertile ground for value integration. Specifically, the study identified seven Learning Outcomes and five core subjects that demonstrate a direct correlation with Islamic ethical principles. Rather than an arbitrary selection, the integration of values was validated through cross-functional consultation with a Quran-Hadith expert to ensure theological accuracy and pedagogical relevance, as detailed in the integrated mapping in Table 6.

Table 6

Integrated Mapping of Social Studies Learning Outcomes and Islamic Values using Fogarty’s Connected Model

Learning outcome (LO)	Core subject (Strands)	Integrated Islamic value	Connected bridge (Conceptual Linkage)
Understanding and analyzing basic social studies concepts	All Strands: Basic social studies concepts	<i>Istiqamah</i> (Steadfastness), <i>tauhid</i> (Oneness), <i>Khalifah</i> (Vicegerent)	Stewardship: Connecting human existence in space/time as a divine responsibility
Analyzing the interaction and interrelation between space and time	History: The history of Indonesian society and civilization.	<i>Hubbul Wathan</i> (Patriotism), <i>Musyawara</i> (Consultation), Justice	Civic Legacy: Linking historical struggle with the religious duty of social justice
Understanding environmental potential, issues, and efforts for utilization	Geography Human interaction with the environment and resource potential.	<i>Syukur</i> (Gratitude), <i>Amanah</i> (Trustworthiness)	Ethical ecology: Connecting natural resource management to spiritual accountability
Analyzing social institutions, social interaction, and group dynamics	Sociology Social systems and community dynamics	<i>Adl</i> (Justice), <i>Ukhuwah</i> (Brotherhood), <i>Taqwa</i> (Piety).	Social harmony: Linking social structures to the concept of equality before God

Analyzing diversity and equality in Indonesia	Sociology: Plurality and Social equality	<i>Tasamuh</i> (Tolerance)	Unity in Diversity: Connecting national plurality to the <i>Quranic</i> mandate of knowing one another (<i>Lita'arafu</i>)
Understanding Indonesia's role in the global context	Economics, Geography: Indonesia in the global context	Peace (<i>salam</i>) and global <i>maslaha</i> (public good)	Global contribution: Linking national strategy to the role of <i>Rahmatan lil 'Alamin</i> (Mercy to all)
Critical, creative, and responsive thinking	All Strands: Problem solving and social inquiry	<i>Ijtihad</i> (Intellectual effort) <i>Fathonah</i> (Wisdom) <i>Sidq</i> (Honesty)	Intellectual integrity: Connecting social inquiry to the pursuit of truth and welfare

Source: Document analysis and expert validation (2025)

Following this curriculum mapping, Learning Outcome 3: “Understanding environmental potential, issues, and efforts for utilization,” was strategically selected as the focal point for the research intervention. This selection, centered on the core subject of “Human interaction with the environment and resource potential,” was based on two primary considerations: its alignment with the current semester’s academic schedule and the recommendations from Social Studies teachers regarding its high integrative potential.

To operationalize the connected model, the instructional design transcends secular geographical facts by threading them with transcendental justifications. Key Islamic values such as Gratitude (*Syukur*) and Trustworthiness (*Amanah*) were explicitly linked to the material through the integration of relevant Quranic verses and Hadiths. For instance, the discussion on environmental degradation was anchored in QS. Ar-Rum: 41, while the concept of resource management was framed through the lens of human responsibility as *Khalifah* (steward) on earth (QS. Al-Baqarah: 30). This approach ensures that integration is not merely an external “add-on” but an intrinsic expansion of the students’ academic and spiritual journey, providing the necessary clarity and depth for an effective integrated instructional design.

The pedagogical implementation of this framework followed the threading technique within Fogarty’s Connected Model, where teachers facilitated a structured cycle of contextualization, value threading, and conceptual synthesis. In each session, the instructional phase began by introducing the social studies topic (e.g., resource potential), and threading the Islamic value of *Amanah* by discussing relevant Quranic verses (e.g., Al-A’raf:56), followed by reflective discussion where students synthesized these values into social problem-solving tasks. The actualization of this integration action is systematically summarized in Table 7.

Table 7*Actual Implementation of Integrated Social Studies Learning*

Instructional phase	Integration mechanism (Fogarty's threading)	Implementation (Teacher's Integrative Action)
Contextualization	Thematic linking	Teachers introduce the social studies topic (e.g., resources potential) and establish a direct connection to the Quranic concepts of <i>Ar-Razzaq</i> (The Provider) to frame the material. Students are prompted to identify environmental abundance as a gift that necessitates <i>Syukur</i> (Gratitude) through sustainable utilization.
Value threading	Ethical integration	During the analysis of environmental dynamics, teachers thread the concept of <i>Amanah</i> (Stewardship/Trust), framing ecological preservation as a religious duty rather than a mere civic obligation.
Conceptual synthesis	Critical reflection	Teachers facilitate group discussions where environmental issues (e.g., deforestation) are evaluated as a lack of <i>Syukur</i> and a betrayal of <i>Amanah</i> using Quranic ethical frameworks as the primary analytical lens.
Internalization	Reflective threading	Teachers conclude the session by guiding students to formulate personal actions that reflect both <i>Syukur</i> (preserving what is given) and <i>Amanah</i> (managing resources responsibility) in their daily lives.

Source: Synthesized from integrated lesson plan and classroom observation field notes (2025)

Impact of the Integrated Framework on Students' Religious Attitudes

The second research inquiry addressed the extent of the framework's impact on students' religious attitudes by merging quantitative longitudinal data with qualitative insights. To ensure the statistical validity of this analysis, the quantitative dataset was first subjected to prerequisite testing. The normality test using the Kolmogorov-Smirnov (KS) technique confirmed that both pre-test (0,062) and post-test (0,058) scores were normally distributed, as they remained below the KS-table threshold of 0,083. Furthermore, Levene's test for homogeneity yielded F-values of 0,58 and 0,28 ($F < 3,11$).

Table 8*Kolmogorov-Smirnov Normality Test Results*

	Mean	D-value ($D_{observed}$)	KS-table ($D_{critical}$)
Pre-test	32,186	0,062	0,083
Post-test	35,488	0,058	0,083

Source: Primary data processed (2025)

Table 9*Homogeneity Test Results*

	F-observed (Levene)	F-table	Conclusion
Pre-test	0,58	3.11	Homogeneous
Post-test	0,28	3.11	Homogeneous

Source: Primary data processed (2025)

The quantitative strand, utilizing a paired sample t-Test on Huber's CRS, revealed a significant upward shift in religious centrality, with mean scores rising from 32,186 to 35,488 ($t = -6,632$; $p < 0,000$). This statistical significance confirms that the enhancement in religiosity is attributable to the instructional intervention. Furthermore, a decrease in variance from 3,283 to 2,509 indicates that after the intervention, students' religiosity scores became more concentrated, suggesting a more uniform development of religious values across the participant group, as summarized in Table 10.

Table 10*t-Test: Two-Sample Assuming Equal Variances*

	Mean	StdDev	t	p
Pre-test	32,186	3,283	-6,632	$p < .001$
Post-test	35,488	2,509		

Source: Primary data processed (2025)

To address the specific performance within each domain of the CRS, score growth and agreement levels were analyzed, revealing that Public Practice (13,50%) and the Intellectual dimension (11,83%) experienced the most robust growth. Conversely, the Ideology dimension showed the lowest percentage of increase due to a ceiling effect from high baseline scores. These shifts are detailed in Tables 11 and 12.

Table 11*Score Improvement and Percentage Growth per Dimension*

Dimension	Pre-test	Post-test	Growth (%)
Intellectual	558	624	11,83
Ideology	581	617	6,19
Public practice	548	622	13,50
Private practice	511	558	9,20
Religious experience	570	631	10,70

Source: Primary data processed (2025)

Table 12*Comparison of Agreement Levels (%)*

Dimension	Stage	Strongly Agree	Agree	Disagree	Strongly Disagree
Intellectual	Pre	21	51	26	2
	Post	27,6	61,4	10,5	0,5
Ideology	Pre	33	52	11,5	1,5
	Post	37,7	55	7,3	0
Public practice	Pre	21	52	23,5	3,5
	Post	25,3	56,8	17,7	0,2
Private practice	Pre	10	50,1	37,5	0,5
	Post	11,2	55,3	33	0,5
Religious experience	Pre	22,4	48	28,6	1
	Post	36	55,5	8,5	0

Source: Primary data processed (2025)

The data in Table 12 provides critical insights into how the integrated social studies material reshapes religious centrality. A prominent finding is the intellectual maturation of the students, evidenced by the contraction of the negative spectrum in the intellectual dimension; while 28% of students initially expressed disagreed with the cognitive-religious integration, this group shrank to mere 11% post-intervention. This shift suggests that the curriculum successfully clarified the conceptual link between social studies and Islamic values.

Furthermore, the Baseline Context of the Ideology dimension, which started at a high 85% positive agreement, indicates that the intervention functioned more as a reinforcement mechanism within the *Madrasah* environment rather than a basic introduction. Interestingly, a compelling contrast emerged between public and private conduct; while public practice saw a positive shift in communal ethics, private ritualistic habits remained more stable and resistant to change, with 33% of students remaining in the “Disagree” category. This suggests that the classroom intervention is

more effective at influencing outward social ethics than altering private ritualistic habits, which are more deeply tied to long-term home socialization. Finally, the Experiential Surge – marked by the jump in “Strongly Agree” responses from 22,4% to 36% in the religious experience dimension – confirms that the integrated approach successfully moved beyond rote learning, fostering a more profound, lived religious feeling among students during their social studies engagement.

These quantitative trends observed in the students’ religious centrality converge closely with the qualitative findings from five teachers and 15 students, as summarized in Tables 13 and 14. The “intellectual maturation” recorded statistically is mirrored by strong thematic shift toward intellectual and ideological alignment, where most students (11/15) expressed a heightened desire for deeper Islamic literacy and a firm belief in the afterlife as their primary moral anchor. This qualitative evidence directly explains the 11,83% growth in the intellectual dimension, suggesting that the integrated curriculum successfully transformed social studies from a secular subject into a spiritual responsibility.

However, a “private practice paradox” was identified; while quantitative scores for private practice grew by 9,20%, qualitative interviews revealed that independent rituals remain heavily dependent on parental invitation rather than self-initiation. Teachers corroborated this by identifying parental centrality as a “living curriculum” that often outweighs school interventions in the private domain, with 13 out of 15 students admitting their rituals are reactive to home modeling. Furthermore, the nuanced results in religious experience are clarified by the emergence of transactional piety, where students (11/15) admitted that spiritual solemnity often peaks during situational academic stress, such as exams. While teachers (5/5) support the need for universal integration, they highlighted pedagogical complexity and a lack of formal manuals as persistent barriers to performing as organic integration between social studies and religious values.

Supporting these thematic insights, the observational data collected bi-weekly provide a real-time behavioral baseline for 264 students across five dimensions. As shown in Table 15, the integrated material achieved its the highest impact in intellectual domain, where 250 students (94,7%) reached ‘Excellent’ or ‘Good’ categories.

Table 13*Summary of Interview Results (%)*

Dimension	Teacher Agreement (N=5)	Student Agreement (N=15)	Core theme
Intellectual	100	73	Desire for deeper Islamic literacy
Ideology	100	80	Firm believe in heaven and hell
Public practice	20	40	Rituals depend on parental invitation
Private practice	0	33	Transactional piety (e.g., <i>Tahajjud</i> before exams)
Religious experience	60	60	Increased sense of obedience to Allah

Table 14*Summary of Interview Themes (Perceptions of Value Integration)*

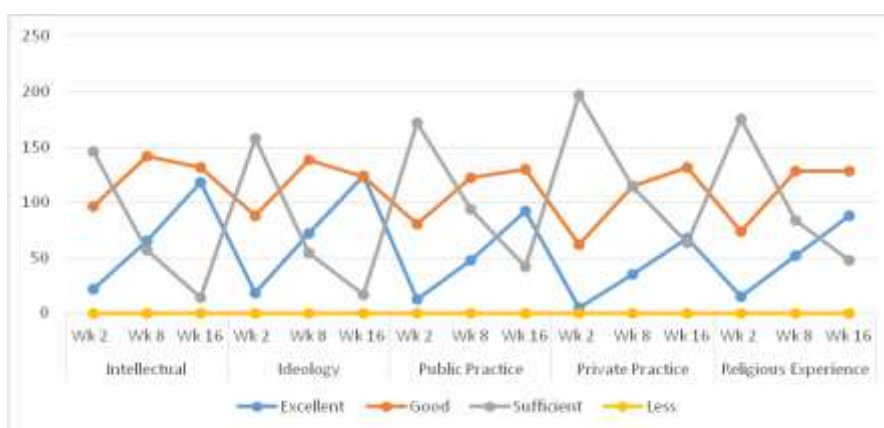
Participant	Core theme	Matched frequency	Verbatim statement
Students	Ideological commitment	15/15	"I firmly believe that heaven and hell exist."
Students	Intellectual growth	11/15	"I feel that my knowledge and understanding of Islamic teachings have increased."
Students	Social and ritual obedience	12/15	"I have become more obedient to Allah's commands."
Students	External ritual triggers	13/15	"I perform congregational prayers primarily when my parents teach and model it at home."
Students	Transactional/situational piety	11/15	"The quality of my private worship increases when I am facing a specific problem."
Teachers	Parental centrality	4/5	"The quality of worship is mostly determined by how parents teach and model it at home."
Teachers	Curricular integration need	5/5	"Integration with Islamic religious values should be applied across all subjects."
Teachers	Pedagogical complexity	3/5	"It is challenging to perform a natural integration between social studies and religious values."

Source: Processed from field interview transcripts and thematic categorization (2025)

Table 15*Average Distribution of Students' Religious Behavior*

Dimension	Excellent	Good	Sufficient	Less	Most frequent behavioral indicator
Intellectual	68	182	14	0	Actively linking social themes with religious knowledge.
Ideology	72	175	17	0	Demonstrating a firm belief in social justice as faith identity.
Public practice	54	168	42	0	Participating in congregational prayers within the school.
Private practice	38	162	64	0	Performing worship independently with self-awareness.
Religious experience	48	168	48	0	Expressing gratitude (<i>Syukur</i>) for natural blessings.

Source: Primary data processed from bi-weekly teachers observational checklist (2025)

**Figure 3. Distribution of Students' Religious Behavior**

(Source: Primary data processed from bi-weekly teachers observation checklist, 2025)

This behavioral consistency leads to the final meta-inference facilitated by the Joint Display Matrix (Table 16), which merges knowledge growth, behavioral achievement, and qualitative perceptions into a single analytical framework.

Table 16*Joint Display Matrix*

CRS Dimension	Knowledge growth (Pre-test to Post-test %)	Behavioral achievement (Excl. + Good)	Qualitative perception	Meta-inference
Intellectual	11,83	250 students (Actively linking social themes with religious knowledge)	Teacher noted that students are increasingly critical in linking social phenomena to Islamic values.	Cognitive integration successfully fostered higher- order ethical reasoning.
Ideology	6,19	247 students (Demonstrating firm belief in social justice as faith identity)	All students confirmed a strengthened belief in the afterlife.	Integration successfully translates academic concepts into core beliefs, although the test growth is lower, this is because the initial ideology is already higher than other dimensions.
Public practice	13,5	222 students (Participating in congregational prayers within the school)	Students reported feeling supported by the communal prayer ritual at school.	The school environment acts as an important catalyst for collective religious habituation and knowledge of rituals directly increases participation in congregational worship.
Private practice	9,20	200 students (Performing worship independently with self-awareness)	Teachers highlighted a lack of domestic reinforcement and difficulty monitoring home worship.	Internalization of independent worship is hampered by a gap in consistency between school and home.
Religious experience	10,7%	216 students (Expressing gratitude (<i>Syukur</i>) for natural blessing)	Students expressed a deeper sense of gratitude and responsibility as well as an emotional attachment to Islamic values.	Internalization of Islamic values effectively forms good emotions following increased religious knowledge.

Source: Primary data processed from mixed-methods triangulation (2025)

The triangulation of these data streams points toward a holistic behavioral shift driven by the integrated learning framework. A significant convergence of theory and action is observed in the Public Practice dimension, where the highest statistical growth (13,50%) is reinforced by teacher

observations of a thriving school prayer culture, confirming that communal settings provide the necessary structure for students to manifest their knowledge into action.

Furthermore, a literacy-to-ideology shift occurred, although intellectual growth numerically outpaced ideological growth, both dimensions achieved near-identical behavioral success (250 vs. 247 students) because the learning effectively strengthened ideological anchors such as the belief in the afterlife. However the private practice paradox persists, where the lower behavioral achievement in independent worship (200 students) is qualitatively explained not by a lack of knowledge, but by the absence of domestic reinforcement and parental monitoring at home. Ultimately, the surge in the religious experience dimension confirms a state of affective maturity, where students moved beyond rote learning to experience a profound sense of *Syukur* (gratitude) during their social studies engagement.

Discussion

A Multi-Dimensional Analysis of Religious Transformation

The empirical findings in the joint display confirm the effectiveness of Fogarty's Connected Model, as a systematic interdisciplinary integration strategy (Fogarty & Pete, 1991). The alignment between the increase in cognitive scores and the "excellent" behavioral category demonstrates that the integration of religious values into the social studies curriculum is not simply a matter of labelling, but rather a logical connecting process. This suggest that spiritual transformation can be measured through concrete behavioral indicators if the curriculum is designed in an integrated manner. The design of learning objectives and indicators includes value as expected competencies so that integration is not just an addition (Rachmadyanti et al., 2025). This alignment proves that Fogarty's approach successfully facilitates the transfer of learning, where spiritual values no longer separate entities, but rather organically integrated into the structure students' social knowledge.

The Cognitive-Ethical Bridge

The dominant success on the Intellectual and Ideology dimensions validates Ian Barbour's Integration typology. Barbour posits that integration occurs through a dialogue where science and religion mutually reinforce their ontological foundations (Helama, 2024; Manninen, 2019; Sollereeder, 2019). In this study, social studies provided the rational context for Islamic ethics, while religious values provided the moral compass. Aligning with Adly Gamal (2020) regarding

pre-existing religious capital, students in this environment enter with a firm faith foundation due to their Muslim family backgrounds. Thus, the integrated curriculum functioned as a reinforcement mechanism for an existing moral anchor, transforming dormant beliefs into an active intellectual identity.

The Interiority of Faith

The religious experience dimension demonstrates the effectiveness of intervention at the affective level. This can be analyzed using Ken Wilber's Upper-Left (Interior-Individual). Wilber (1997; 1999) emphasized that human development must address the subjective depth (inner awareness). Qualitative findings regarding gratitude (*syukur*) demonstrate that this integration successfully penetrates the students' inner aspects. This supports Wilber's critique of modern education, which often focuses solely on objective data (the exterior quadrant) while neglecting meaningful spiritual experiences for students (Baltusite & Katane, 2021).

The Institutional vs. Domestic Gap

The behavioral lag in private practice reveals the systemic limits of formal education when viewed through Wilber's "Lower-Right" Quadrant (Exterior-collective). While public practice flourished due to the *Madrasah*'s school scaffolding and collective social systems, independent practice requires high self-regulation. Drawing on Pierre Bourdieu's theory of *habitus*, private religious practice is heavily influenced by the cultural capital of the home (Miller & Dixon-Román, 2011). As noted in teacher interviews, the domestic gap, a lack of parental reinforcement, acts as a primary barrier. This indicates that school-based intervention faces a pedagogical limit when they encounter environments outside the institutional ecosystem.

Implications for Future Pedagogy

Ultimately, this research demonstrates that the science-religion relationship in school has shifted from an independence model to a confirmatory integration model as envisioned by Ian Barbour. The use of Fogarty's connected model secured the transition from abstract philosophical dialogue to concrete instructional practice. As argued by Reid (2024), this allows for a systematic synthesis where empirical social data and theological truths form a unified vision of reality. By adopting this stance, the study moves away from the conflict model often perceived by students and teachers,

providing a structured basis for a values-responsive curriculum that recognizes the respective roles of both reason and revelation (Brooks et al., 2024; Stenmark, 2010).

Consequently, this structured approach provides the necessary clarity and depth for effective integrated instructional design (Drake & Burns, 2004; Fogarty & Pete, 1991; Taja et al., 2021). Through this model, social studies is taught without sidelining spirituality, and religious teachings are explored without rejecting empirical science, creating a space for interpersonal dialogue grounded in direct experience (Baltusite & Katane, 2021; Esbjörn-Hargens, 2023). This approach provides a profound moral and ethical dimension, shaping a responsible character (Hidayat & Ibrahim, 2021; Subaidi, 2020). Therefore, integrating social studies with Islamic values is not just a complement but a strong foundation for achieving learning outcomes more meaningfully. It shapes students who not only master social knowledge but also possess moral awareness as Muslim citizens contributing positively to society and the universe (Al-Barakat et al., 2025; Borualogo et al., 2023; Savickaya et al., 2023; Taja et al., 2021; Uyun et al., 2024).

Conclusion

This study shows that the integration of Islamic religious values into the social studies curriculum using Robin Fogarty's Connected Model significantly improves students' religious attitude across all five dimensions of Huber's Centrality of Religiosity Scale (CRS). The quantitative analysis reveals a robust growth in knowledge, particularly in the Public Practice (13,50%) and Intellectual (11,83%). More importantly, qualitative triangulation through joint display confirmed that this cognitive growth was accompanied by positive behavioral transformation. Students have shifted from viewing science and religion as separate entities to viewing them as an integrated framework for social and moral action.

This research significantly advances the science-religion discourse by transitioning from conflict or independence models toward Barbour's confirmatory integration, demonstrating that anchoring spiritual values within official Learning Outcomes preserves disciplinary integrity while achieving deep internalization. Using Ken Wilber's Four Quadrants, this study provides a more in-depth explanation of the observed dimensional variance, while the intellectual and ideological dimensions thrive due to cognitive proximity and pre-existing religious capital, the private practice dimension experiences a behavioral lag. This suggests that although the institutional system

(Lower-Right) effectively supports public rituals, independent spiritual habituation remains heavily dependent on individual interiority (Upper-Left) and domestic reinforcement.

These findings suggest that integrating social studies with Islamic values is not only a moral complement but also a fundamental need for meaningful learning. This approach provides a values-responsive basis for learning design, cultivating students who are not only academically competent but also ethically responsible. The systematic integration of Islamic values into social studies provides the clarity and depth necessary for transformative educational experience. It creates a space for interpersonal dialogue grounded in direct experience, ensuring that students possess the moral awareness and ethical responsibility required to navigate the complexities of the modern world.

Limitations

This study acknowledges several limitations, particularly regarding the generalizability of findings due to the limited number of participating institutions and potential sampling bias within the Indonesian student's population. While the integration model showed efficacy, external variables such as social, cultural, and personal experiences remained largely uncontrolled. Most notably, the study identifies a significant domestic gap in the internalization of private religious practice, where the influence of the school-based curriculum diminishes without parental reinforcement. Consequently, future research should move toward extended integration models that incorporate parental environment and home-school partnerships, ensuring that spiritual habituation is sustained across all ecological spheres of the student's life beyond the classroom environment.

Recommendations

Based on these findings, it is recommended that the Indonesian government, through the Ministry of Education, go beyond abstract policy by institutionalizing a systematic integration framework into national curriculum standards. To bridge the identified domestic gap in personal religious practice, school administrators should establish formal partnerships between schools and homes that extend spiritual practices into the domestic sphere. Furthermore, policymakers should adopt multidimensional assessment tools, such as the Centrality of Religiosity Scale (CRS) to ensure that character developments is measured with scientific rigor. Finally, teacher training should prioritize

interdisciplinary collaboration to foster a values responsive pedagogy that aligns reason and revelation, ensuring students develop as academically competent and ethically grounded citizens.

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