

Implementation of Islamic, Academic, and CLC Curriculum at Mathayomsuksatonplay Yanyawit School, Thailand

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ABSTRACT

Islamic education at Mathayomsuksatonplay Yanyawit School, Thailand, is unique in its curriculum implementation, using three curriculums simultaneously at the high school level. This study aims to analyze the implementation of three curriculums, namely the Islamic, Academic, and CLC curriculum, and to explain the opportunities and challenges of implementing the three curriculums at Mathayomsuksatonplay Yanyawit School, Thailand. This study is a qualitative study with a phenomenological approach. Data were obtained directly from the research location, namely at Yanyawit School, Thailand. Data collection techniques in this study included interviews, observation, and documentation. The data obtained were then analyzed using data analysis techniques that include data reduction, data display, and conclusion. The results of the study show that the Yanyawit School educational institution, Thailand uses three curricula, namely the Islamic Curriculum, the Academic Curriculum, and the Community Learning Center (CLC) Curriculum. The Islamic curriculum is characterized by the use of Jawi Arabic in every learning process of the Qur'an and Tafsir, Hadith, Fiqh, Aqidah, Tarikh, Akhlak, Arabic, and Malay Language. The Academic Curriculum is characterized by the use of the Block Course learning model. Meanwhile, the CLC curriculum focuses on developing student skills, such as sewing, cooking, and baking. The potential for implementing these three curricula is that schools can equip students with academic skills, non-academic skills, and religious skills. The challenge lies in the tedious learning duration.

Keywords: Implementation, Islamic Curriculum, Academic Curriculum, CLC Curriculum.

Introduction

Education is one of the main pillars in developing knowledgeable, character-driven, and highly competitive individuals. Through education, individuals acquire not only cognitive knowledge but also moral, social, and spiritual values that serve as the foundation for social life. In the context of the modern world

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experiencing accelerated change, the education system is required to accommodate the diverse needs of society and address global challenges (Sanga, LD, & Wangdra, 2023). This requires curriculum development that is not partial or fragmented, but rather integrative and comprehensive.

In a global context, different countries have different educational approaches and systems, depending on their historical background, culture, religion, and government policies. One interesting country to study is Thailand, particularly in the southern region, where the majority of the population is Muslim. In this region, education is a crucial tool in maintaining Islamic identity in a society that lives in a pluralistic culture and religion.

Specifically in the context of Islamic education, the role of the curriculum is crucial. Islamic education aims not only to transfer general knowledge but also to develop a strong Islamic personality. This aligns with the idea of Syed Muhammad Naquib al-Attas, who emphasized that Islamic education must shape "*insan adabi*", implying the idea of education based on adab or ta'dib. According to him, ta'dib will produce civilized individuals (*insan adabi*) who are expected to fulfill the goal of Islamic education, namely true improvement (*ishlah*) (In'ami et al., 2025). Therefore, a curriculum approach is needed that can integrate religious values, academics, and practical skills in a single, integrated learning system.

One widely used approach to achieve these goals is curriculum integration. According to Heidi Hayes Jacobs, curriculum integration is the process of uniting various subjects into a learning experience that is meaningful and relevant to students' real lives. Integration occurs not only at the content level, but also in planning, learning strategies, and assessment (Adamu, 2003). Similarly, Robin Fogarty explains that curriculum integration can be implemented in various models, ranging from simple integration (between topics within a single field) to complex integration (across fields and across contexts). This integration model allows students to develop a holistic understanding, rather than isolated pieces of information (Kasarla et al., 2022).

In Islamic education, curriculum integration is often interpreted as an effort to unite religious and general knowledge to eliminate a dichotomy between the two. This approach aligns with the spirit of Islam, which places knowledge as a single entity derived from God, both divinely inspired and *rational*. Curriculum integration is also a crucial strategy in developing students with a balance between intellectual, emotional, spiritual, and life skills.

In Thailand, Islamic Religious Education has been introduced to government schools since 1975. For public schools, Islamic religious education is an Islamic subject listed in the group of social sciences, religion, and culture subjects implemented in public schools based on the 2008 basic education core curriculum. Meanwhile, in private schools that have an Islamic religious education field, Islamic religious education is an independent subject, whether the subject is separate or in an integrated form depending on the readiness of the school institution (Fauzan et al., 2019).

The current Thai education system is based on educational reforms regulated by the National Education Act of 1999. The 1999 National Education Act as amended in 2002 and article 6 states that education must be developed to develop. Or it can be said that Thai people must become perfect human beings in

mind, body, morals, and intellectuals in living in society towards a happy life (Azani et al., 2025).

Mathayomsuksatonplay Yanyawit School in Southern Thailand is an example of an Islamic school that strives to implement curriculum integration effectively. The school has developed three curricula: the Islamic Curriculum, the Academic Curriculum, and the Community Learning Center (CLC) Curriculum (interview with Ms. Jariyah, July 23, 2025). The Islamic Curriculum emphasizes Islamic religious education, such as memorizing the Quran, aqidah (belief), fiqh (Islamic jurisprudence), Arabic, and practical worship. It focuses on developing students' spiritual and moral character. The Academic Curriculum adheres to Thai national standards and covers general subjects such as mathematics, science, Thai, English, and social studies. The CLC Curriculum, or community learning center curriculum, focuses on developing vocational skills such as sewing, cooking, and baking, which support economic independence and social empowerment.

The implementation of these three curricula reflects the school's efforts to build a comprehensive and contextual model of Islamic education. However, their implementation is certainly not without challenges. Schools must be able to balance learning schedules, manage human resources, integrate learning content across curricula, and maintain an Islamic identity within Thailand's predominantly non-Muslim national education system. In practice, the success of integrating the three curricula is largely determined by teacher skills, school management support, and student adaptation to the complex learning system.

From a theoretical perspective, the implementation model of these three curricula is highly relevant when analyzed using the Curriculum Integration framework. This approach allows for an understanding of how the three curricula are integrated into learning practices, how this integration shapes students' learning experiences, and the supporting and inhibiting factors.

The Academic Curriculum, also known as the Thai National Curriculum, is a mandatory curriculum for all formal schools under the auspices of the Thai Ministry of Education. This curriculum focuses on general subjects and aims to improve students' academic competencies nationally. This curriculum covers eight learning areas: Thai language, mathematics, science, social studies, physical education and health, art, technology, and English. Meanwhile, the Islamic curriculum contains Islamic teachings, including the Quran, Hadith, creed, morals, jurisprudence, the history of Islam, Malay, and Arabic. This curriculum aims to shape Islamic character in students and strengthen Islamic identity among the Muslim minority community (interview with Mr. Syamsudin, July 23, 2025). The CLC Curriculum is a community-based curriculum that emphasizes life skills, local values, and strengthening community potential (interview with Ms. Jariyah, July 23, 2025).

This study aims to analyze the implementation of three curricula, namely the academic curriculum, Islamic curriculum, and CLC, and explain the opportunities and challenges of implementing the three curricula at Mathayomsuksatonplay Yanyawit School, Thailand. The benefits of this study are divided into two, namely theoretical benefits and practical benefits. Theoretical benefits include contributing to the development of Islamic education studies,

especially in the field of curriculum analysis, so that it can serve as a reference for further research and increase the literature and theory in the field of curriculum analysis in the context of cross-border education. Meanwhile, for practical benefits, including benefits for researchers, including increasing the scientific treasury and adding to the researcher's personal experience regarding curriculum analysis. For schools, it can be used as input for schools in evaluating and developing the process of implementing the three curricula. And for further researchers, it can serve as a reference and study material for further researchers, especially for research on similar topics.

Method

This study employed qualitative research with a phenomenological approach. Phenomenological research is an approach to acquiring new knowledge or developing existing knowledge through logical, systematic, critical steps, not based on a priori/prejudice, and not dogmatic (Hadi et al., 2019). Data were obtained directly from the research site, Yanyawit School, Thailand.

Data collection techniques in this study included interviews, observation, and documentation. Observation, whether planned or unplanned, can be conducted by someone, either briefly or over a long period of time, and can lead to problems (the source of the problem) (Hardani, Helmina Andriani, 2020).

Observations were conducted directly on classroom learning activities. Researchers observed how teachers delivered material, their interactions with students, and the application of Islamic values in the learning process. These observations were non-participatory, meaning the researchers were not involved in the learning activities but simply observed and recorded the data obtained.

Then, an interview is an oral question and answer session between two or more people directly or a conversation with a specific purpose. The conversation is conducted by two parties, namely the interviewer who asks questions and the interviewee who provides answers to the questions (Citriadin, 2020). The interviews were conducted directly with research informants, namely the vice principals of junior high and high schools (Mathayom Ton and Mathayom Play), the vice principal of elementary school (Pra'thum Seksa), and the religion teacher at Mathayom Play. The interview technique is semi-structured using an interview guide as a reference but still provides space for informants to explain according to their views (Rachmawati, 2007).

Documentation refers to collecting data by recording existing data. This method is easier than other data collection methods. Documentation is the technique of collecting data obtained through documents (Citriadin, 2020). Documentation is used to supplement data from observations and interviews. Documentation studies are useful for supplementing data obtained from observations and interviews.

The data analysis technique used in this study includes 3 stages, namely: Data reduction begins with explaining, selecting the main things, focusing on important things that come from the field. The next step is displaying data. Data display is the process of displaying data simply in the form of words, sentences, narratives, tables, matrices and graphs with the aim of making the collected data

mastered by researchers as a basis for drawing appropriate conclusions (Citriadin, 2020). In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. However, the most frequently used to present data in qualitative research is with narrative text (Sugiyono, 2009). The third step is drawing conclusions. Drawing conclusions is the process of taking the essence of the collected data in the form of appropriate sentence statements and having clear data (Citriadin, 2020). This conclusion was then verified again by comparing data sources (triangulation), reviewing field notes, and examining the relationship between information.

Results

The theory used in this study is the Curriculum Integration Theory. According to Heidi Hayes Jacobs, curriculum integration is the process of uniting various subjects into a learning experience that is meaningful and relevant to students' real lives. Integration occurs not only at the content level, but also in planning, learning strategies, and assessment (Adamu, 2003). Similarly, Robin Fogarty explains that curriculum integration can be carried out in various models, ranging from simple integration (between topics in one field) to complex integration (across fields and across contexts). This integration model allows students to develop a comprehensive understanding, rather than separate pieces of information (Kasarla et al., 2022).

The concept of curriculum integration developed by Heidi Hayes Jacobs emphasizes the importance of a curriculum that is flexible, contextual, and responsive to changing times. Jacobs proposed the idea that the curriculum should not be rigid and fragmented, but rather should connect various fields of study so that students can build a comprehensive understanding of the realities of life. According to Jacobs, curriculum integration can be achieved through interdisciplinary and transdisciplinary approaches, where each subject area is interconnected to create a learning experience that is meaningful and relevant to students' real lives (Adamu, 2003).

In addition, this study also relates to the integration of the religious curriculum and the general knowledge curriculum of Syed Muhammad Naquib Al-Attas. He stated in his book that Islamic education must shape "*insan adabi*" namely civilized, knowledgeable people and have a balance between spirituality and rationality and according to him secularism or the separation of religion from worldly life, causes the destruction of the faith of Muslims and eliminates adab (Al-Attas, 1993).

According to Robin Fogarty, there are 3 classifications of curriculum integration, namely:

1. Integration within one discipline

Curriculum integration within a single discipline involves linking two or more related fields. For example, in the social sciences, there are two relevant themes: sociology and geography. Similarly, in the natural sciences, there are three relevant themes: physics, biology, and chemistry. Therefore, the integration is confined to a single discipline, which is called *interdisciplinary*.

2. Integration of several disciplines.

Curriculum integration across multiple disciplines involves linking different disciplines. For example, in several subjects, the water cycle is the topic of study; in Islamic religious education, the types of water are studied.

3. Integration within one and several disciplines.

Integration is the most complex because it links related disciplines as well as different fields. For example, within the social sciences, natural sciences, and religious studies, the topic of cigarettes can be studied across these various disciplines (Trianto, 2015).

Robin Fogarty also stated that the curriculum integration model is divided into 10, namely:

1. Fragmented

The fragmented curriculum integration model is a curriculum in which teaching materials are presented separately by subject or subject area (Anwar & Priscylo, 2019). The fragmented model is a traditional curriculum arrangement that defines separate and distinct disciplines, thus separating one subject from another (Sastrianawati, Fitri Indriani, 2023).

2. Connected

The connected curriculum integration model is a curriculum subject characterized by connecting one concept to another, one topic to another, and one skill to another. The advantage of this connected model is that it motivates students and helps them see the connections between ideas, while maintaining a focus on a single discipline.

3. Nested

Curriculum integration using the nested model is a learning model that integrates curricula within a single discipline, specifically focusing on a number of learning skills that teachers want to teach their students. The advantage of this model is richer learning, as it not only develops knowledge but also develops thinking skills, social skills, and so on.

4. Sequenced

Curriculum integration using the sequenced model involves rearranging the order in which a topic is taught to coincide with a parallel topic in another discipline. These topics are rearranged and sequenced to coincide with each other.

5. Shared

The integration model with the shared model is a combination or integration of 2 subjects that complement each other and in their planning or teaching create a focus on the concept of skills and attitudes.

6. Webbed

The webbed integration model is an approach that uses a thematic method that starts by determining a particular theme.

7. Threaded

Integration with the threaded model has the advantage of being able to develop metacurriculum concepts and concern for the thinking skills developed in students behind the learning material.

8. Integrated

Integration with the integrated model uses a blended, inter-subject approach. Several subjects seek concepts, attitudes, and skills that are combined into one.

9. Immersed

The curriculum integration model with the immersed model is by connecting past experiences and previous knowledge with new information obtained from learning, students combine their own needs.

10. Networked

Networked integration provides opportunities for students to receive input from outsiders who are viewed as experts. Furthermore, in developing their knowledge, students utilize networks as a primary resource (Anwar & Priscylo, 2019).

Use of Jawi Arabic Script in the Islamic Curriculum

The first finding from observations at the research site indicates the use of Arabic-Jawi script as a crucial medium in the learning process within the Islamic curriculum. The use of Arabic-Jawi script is not merely symbolic or traditional, but is part of everyday classroom learning practices. This reflects the school's continued strong Islamic identity through the use of Jawi script as a means of religious literacy, particularly in understanding classical Islamic texts.

In implementing the Islamic curriculum, Arabic-Jawi script instruction is consistently applied to eight core subjects. In Thailand, these eight subjects are known as the 8 Islamic subjects, which consist of:

1. Al-Qur'an and Tafsir, which emphasizes the ability to read, understand and interpret the verses of the Al-Qur'an.
2. Hadith, which focuses on understanding the hadith texts of the Prophet Muhammad SAW along with explanations of their meaning.
3. Fiqh, which teaches Islamic laws related to worship and transactions.
4. Aqidah, which emphasizes strengthening the beliefs and foundations of a Muslim's faith.
5. Dates, namely learning about Islamic history, the development of da'wah, and the journeys of Islamic figures.
6. Morals, which are directed at the formation of Islamic character and morals in everyday life.
7. Arabic, as the main language of Islamic literature, is used to read and understand classical books.
8. Malay, which in southern Thailand is used as a language of communication among Muslim communities, is written in the Jawi script.

Throughout these eight subjects, the use of the Arabic-Jawi script plays a strategic role, as most teaching materials, books, and reading materials utilize it. For example, in the study of tafsir and hadith, the texts used are written in Arabic script and often accompanied by explanations in Malay-Jawi for easier understanding by students. Similarly, in the Malay language subject, Jawi script serves as the primary medium for preserving local Islamic literacy traditions while strengthening the religious identity of the Thai Muslim community.

Thus, it can be said that the use of Arabic-Jawi script in the Islamic curriculum is not only a learning tool, but also a cultural heritage and symbol of religious identity that continues to be maintained through formal education.

In addition to the use of Arabic-Jawi script in the learning process, the implementation of the Islamic curriculum is also reflected in spiritual activities carried out before the start of learning. Each student is encouraged to begin learning by reading the Quran and performing the Dhuha prayer in congregation. These activities are not merely religious routines, but rather a form of internalizing Islamic values in the students' daily lives.

Block Course Learning Model

The second finding of this study is the implementation of the block course learning model, also known as the block learning system, in the *Academic curriculum*. This learning model is characterized by a condensed scheduling of subjects within a specific timeframe, allowing students to focus on one subject for several weeks before moving on to the next.

The implementation of this block system differs from regular learning patterns, which generally divide lesson time into alternating daily or weekly schedules. In a block course, students don't need to switch subjects within a single day, but instead focus on a single subject intensively. This is expected to provide deeper understanding, improve concentration, and provide teachers with the opportunity to develop more varied and integrated learning methods.

In the Academic curriculum at the school where the research was conducted, there are several main subjects taught through the block course learning model, namely:

1. Thai, as the national language and the main medium of formal education in Thailand.
2. Mathematics, which emphasizes logical, analytical, and problem-solving thinking skills.
3. Science, which includes the study of biology, physics, and chemistry at elementary to intermediate levels.
4. Social Sciences, which includes learning about history, geography, citizenship, and culture.
5. Physical Education and Health, which focuses on physical fitness, sports skills, and knowledge about healthy lifestyles.
6. Arts, which include fine arts, music, dance, and other creative expressions.
7. Technology, which is oriented towards digital skills, the use of computer devices, and the application of technology in everyday life.
8. English, as the main foreign language taught to expand international communication competencies.

With a block course model, for example, students study English entirely for a few weeks, then move on to Mathematics for the next period, and so on until all academic subjects are completed according to the cycle. This pattern provides students with greater opportunities to understand the subject matter in detail, work on projects, or engage in in-depth practice without being distracted by other subjects.

From a pedagogical perspective, this block system has several advantages, including: improving learning focus, making it easier for students to remember material because learning is carried out continuously, and providing space for teachers to develop *student-centered learning methods* such as group discussions, experiments, and simple research projects. However, challenges that may arise are the risk of boredom if students study one subject for too long, as well as the difficulty in maintaining learning continuity in subjects that have a long break between re-learning.

Thus, the implementation of the block course learning model in the Academic curriculum can be understood as an innovative effort to improve the quality of learning, by placing emphasis on the depth of material and the intensity of student learning in each subject, rather than simply the diversity of material in a short time.

Skills in the CLC Curriculum

Furthermore, in the Community Learning Center (CLC) curriculum, learning focuses on developing practical skills directly related to daily life and the needs of the workplace. This curriculum is designed to provide students with additional knowledge, ensuring they not only master academic and religious knowledge but also develop soft skills and vocational skills that will be useful after graduation.

The forms of activities covered in the CLC curriculum include:

1. Cooking Activities

Through cooking activities, students are taught basic and advanced skills in preparing various types of food. This learning not only emphasizes practical cooking techniques but also covers aspects of hygiene, food safety, and attractive food presentation. These skills are highly valuable because they can provide students with the capital to start a culinary business, work in the culinary arts, or at least apply them to their daily lives.

2. Sewing Activities

Students are also given sewing training, both by hand and using a sewing machine. These activities cover the basics of sewing, pattern making, garment repairs, and the production of simple products such as bags or finished garments. With sewing skills, students have opportunities to become entrepreneurs in clothing manufacturing, boutiques, or other creative industries.

3. Baking Activities (Making Cakes and Bread)

Baking is a favorite part of the class for students, as it not only involves creativity in creating various types of cakes and breads, but also fosters precision, patience, and the ability to follow procedures precisely. Baked products can be turned into small business opportunities, both at home and on a larger scale.

The activities in the CLC curriculum have a long-term goal: to equip students with additional skills that can support their future economic independence. In other words, learning in the CLC is not only theory-oriented but also provides real-world practical experience. These activities take place outside the classroom, specifically at Yala Vocational College.

Furthermore, the CLC curriculum also supports the strengthening of students' character. For example, in cooking and baking, students learn about teamwork, time management, and the importance of precision. Meanwhile, in sewing, they are trained to be diligent, meticulous, and creative. All of these are valuable soft skills, whether they wish to pursue higher education, enter the workforce, or establish independent businesses.

Thus, it can be concluded that the CLC curriculum plays a crucial role in providing added value to school graduates. They are not only competent in academic and religious fields but also possess practical skills ready to be applied in society. This curriculum is a concrete example of integrating academic education with vocational skills, ultimately helping students become more independent, adaptive individuals, and prepared to face the challenges of life after school.

Several researchers have also examined the curriculum in Thai schools. Below are some previous studies, along with similarities and differences.

Table 1. similarities and differences with other studies.

No.	Research Title	Equality	Difference
1.	Integration of Academic Curriculum with Religious Curriculum in Supporting Students' Holistic Competence at Rungrote Wittaya School Chana, Songkhla, Thailand (Afandi & Puspita, 2025)	The topic discussed was curriculum integration.	In this research, only 2 curriculum integrations were discussed, namely academic and religious curriculum, while this research discusses the integration of 3 curriculums, namely Islamic curriculum, Academic Curriculum and CLC Curriculum.
2.	Curriculum Management of Ma'had Chongraksat Wittaya School Thailand (Dodi Mulya, Nurhayati, 2024)	The topic discussed was the curriculum. The curriculum used is also more than 1.	The research focused more on curriculum management. The implemented curricula included religious and academic curricula. This study, however, discusses three curricula.
3.	Integration of Education and Learning (Analysis of Curriculum Implementation and Learning Model of Suansawanvithaya School Educational Institution, Southern Thailand) (Murhayati et al., 2017)	The topic discussed was curriculum integration.	In this research, only 2 curriculum integrations were discussed, namely academic and religious curriculum, while this research discusses the integration of 3 curriculums, namely Islamic curriculum, Academic Curriculum and CLC Curriculum.

Based on the descriptions of the three previous studies, it can be concluded that the strength of this study is the integration of the three curricula. The three schools only implemented two curricula: a general knowledge (academic) curriculum and a religious knowledge curriculum.

Discussion

In the context of Mathayomsuksatonplay Yanyawit School, this integrative approach is evident in the integration of the Islamic, Academic, and Community

Learning Center (CLC) curricula. For example, academic learning does not stand alone but is integrated with Islamic values throughout each learning process. Students not only learn general subjects such as language, science, or mathematics, but also begin each activity with reading the Quran and performing the Dhuha prayer. This demonstrates how the integration of religious values underpins the development of the school's academic curriculum. This aligns with the ideas of Syed Muhammad Naquib Al-Attas, who rejected secularism or the separation of general knowledge from religious knowledge.

Furthermore, CLC activities such as cooking, sewing, and *baking* are not merely positioned as additional skills but are also integrated with Islamic character development, such as honesty, perseverance, and responsibility. This aligns with Jacobs's concept of a holistic curriculum relevant to students' real lives.

When contextualized with Robin Fogarty's classification of curriculum integration, namely (1) integration within a single discipline, (2) integration across multiple disciplines, and (3) integration within a single discipline and across multiple disciplines, the curriculum at Mathayomsuksatonplay Yanyawit School Thailand refers to curriculum integration within a single discipline and across multiple disciplines. In practice, this integration is seen in the structured integration of the Islamic, Academic, and CLC (Community Learning Center) curricula.

On the one hand, the Islamic curriculum is integrated into one scientific discipline, such as in Islamic Religious Education learning which combines the ability to read the Koran, instilling moral values, as well as understanding Islamic jurisprudence and history in one subject. Thus, various subtopics in one scientific field are interconnected to form a complete religious understanding.

On the other hand, integration also occurs across several disciplines through collaboration between the Islamic, Academic, and CLC curricula. For example, religious material is linked to Thai and Jawi Arabic lessons and applied to vocational skills activities in CLC classes. Language learning is not solely focused on linguistic aspects but is also interpreted as a means of understanding religious texts and developing practical communication skills. Similarly, academic subjects such as science and mathematics are often linked to Islamic values and the context of everyday life through CLC practical activities.

This approach reflects a holistic integration model, where students learn not in silos but rather gain an interconnected understanding of religious knowledge, general knowledge, and life skills. This makes the learning process more meaningful, contextual, and aligned with the students' developmental needs.

This integration model also strengthens the goals of Islamic education, namely to shape individuals who have a balance between faith, knowledge, and good deeds, while also supporting the achievement of 21st-century competencies that require critical thinking, collaboration, and adaptation to various real-life situations.

The first finding states that the use of Arabic-Jawi script is implemented in all learning in the Islamic curriculum. This aligns with Robin Fogarty's Curriculum Integration theory, namely point-connected and nested. In the connected model,

integration occurs within a single field or subject group that has conceptual and value connections. Each subject in the Islamic curriculum is connected through the use of Arabic-Jawi script as a common literacy medium, thus establishing continuity between topics and strengthening students' understanding of Islamic values.

Meanwhile, from the nested model perspective, this integration also encompasses the development of religious values, skills, and attitudes within the learning process. Through Arabic-Jawi script, students not only learn academic material but also internalize Islamic literacy culture and build an Islamic identity in their daily learning activities.

The second finding stated that the block course model was used for all academic subjects. This block course learning model utilizes a system where subjects are studied intensively for 4-5 consecutive weeks before moving on to another subject. This system allows students to focus in-depth on a single subject for a specific period of time.

This situation aligns with the curriculum integration theory developed by Robin Fogarty, particularly in the sequenced and shared models. In the sequenced model, learning integration is achieved by arranging the order of topics across subjects to ensure mutual support and continuity. The implementation of Block Courses allows teachers to design a systematic and synchronous learning flow, where each subject is taught in a logical sequence and has thematic links to other subject areas.

Meanwhile, from the shared model perspective, curriculum integration is achieved through common concepts or skills that can be shared across subjects, even if taught separately. Through the block course model, learning in each subject focuses on deepening core concepts that can then be linked to subsequent lessons that share similar conceptual connections.

The third finding states that the CLC curriculum teaches students various skills aimed at equipping them for life after graduation. These skills include sewing, cooking, and baking. This aligns with Robin Fogarty's curriculum integration model, particularly the integrated and immersed models.

In the integrated model, learning integration occurs when two or more disciplines are combined into one cohesive learning experience. In the context of the CLC curriculum, activities like cooking and sewing not only teach technical skills but also involve other elements of knowledge, such as mathematical calculations and hygiene principles, as well as communication and cooperation. This demonstrates that the learning process at CLC integrates various disciplines into contextual and meaningful activities.

Meanwhile, from the perspective of the immersed model, integrated learning focuses on students' personal experiences and interests, where all learning activities are directed toward deepening specific skills relevant to their needs and lives. This model is reflected in the CLC curriculum, which positions students as active subjects learning through hands-on practice in real-life contexts.

Table 2. Implementation of 10 curriculum integration models from Robin Fogarty at Mathayomsuksatonplay Yanyawit School, Thailand.

No.	Integration Model	Main Characteristics	Implementation at Yanyawit School
1.	Fragmented	Each subject stands alone, there is no connection with other fields.	Mathematics, Fiqh, and cooking skills are taught separately without connecting the concepts.
2.	Connected	Concepts in one subject are connected between topics or subtopics	In the subject of morals, the material on manners towards parents and teachers is linked to manners towards peers.
3.	Nested	Inserting skills, values, or thinking processes into the main lesson	Use of learning applications in the classroom for more in-depth explanation of learning materials
4.	Sequenced	Two or more fields of study are arranged sequentially so that they support each other thematically.	The learning sequence is arranged so that topics between subjects support each other and are continuous.
5.	Shared	Two fields of study are combined through shared concepts or skills	Islamic Studies and history are combined when discussing the history of Islamic civilization (Tarikh)
6.	Webbed	Thematic approach with one main theme that covers several fields of study	The theme text "Islamic history" in the Tarikh subject is used as a medium for learning Malay
7.	Threaded	General skills (thinking skills) are integrated with various fields of study	Critical Thinking and problem solving are applied in all subjects
8.	Integrated	Two or more fields of study are combined into one integrated learning	Islamic, Academic and CLC curriculum run simultaneously
9.	Immersed	The main focus is on one area of study, but students relate it to other areas themselves.	Students learn to sew at CLC, they insert the values of patience and precision (Islamic)
10.	Networked	Learning is linked to sources outside the classroom, including society and the real world and learning with experts	The cooking, sewing, and baking activities in the CLC curriculum involve the local community and the world of work, as they are conducted at Yala Vocational College.

The potential of using these three curricula is to enhance spiritual, academic, and skill development. The integrated implementation of three curricula—the Islamic, Academic, and CLC—provides significant opportunities to develop holistically competent students. The integration of these three curricula emphasizes not only cognitive aspects but also the strengthening of spiritual values and the development of applicable life skills. Thus, education is no longer understood merely as the transfer of knowledge, but rather as a process of developing knowledgeable, moral, and skilled individuals.

First, the opportunity to develop spiritual abilities is reflected in the implementation of an Islamic curriculum that instills religious values from the beginning of the learning process. Through routine activities such as reading the Quran, performing the Dhuha prayer, and cultivating Islamic morals, students are guided to develop a strong spiritual awareness. This aligns with Syed Muhammad

Naquib al-Attas's concept of *the insan adabi* (civilized and knowledgeable human being), which utilizes Islamic values as the foundation for character development.

Second, opportunities for academic improvement arise through the implementation of a structured academic curriculum oriented toward mastery of general knowledge. This curriculum supports the development of literacy, numeracy, science, and technology, while broadening students' global perspectives. With the strong spiritual foundation of the Islamic curriculum, academic learning can be more meaningful because students have a strong motivation and learning ethic.

Third, opportunities for life skills improvement are realized through the CLC curriculum, which focuses on hands-on training and practice, such as cooking, sewing, farming, or other vocational skills. This curriculum provides space for students to develop *life skills* relevant to the needs of society and the world of work. Mastery of these skills can strengthen their independence and competitiveness, especially in the era of globalization that demands adaptive and productive human resources.

The synergy between these three curricula provides a significant opportunity for educational institutions to produce graduates who are not only intellectually intelligent but also spiritually strong and practically skilled. With this approach, students can grow into individuals with a balance of faith, knowledge, and good deeds, thus preparing them to face the challenges of real life.

One of the main challenges in implementing three curriculums simultaneously is the long learning duration, which can potentially lead to student boredom. Because all three curriculums encompass various components of spiritual, academic, and skills learning, learning time becomes more concentrated than in schools with a single curriculum.

Excessively long learning sessions often lead to student boredom. When the learning process lasts too long without a variety of methods and engaging activities, student concentration decreases, enthusiasm for learning wanes, and learning effectiveness is suboptimal. This situation is especially likely to occur during long sessions, requiring students to focus on a single subject for 4-5 weeks.

Furthermore, monotonous and less interactive learning will only exacerbate the situation. If teachers fail to provide varied, contextual, and active learning, long sessions become a burden for students, rather than a meaningful learning opportunity.

Conclusion

The implementation of three curricula at Mathayomsuksatonplay Yanyawit School the Islamic curriculum, the Academic curriculum, and the CLC curriculum reflects the integration of curricula across disciplines and across disciplines. This integration enables holistic, contextual, and meaningful learning for students. The Islamic curriculum contributes to spiritual and character development, the Academic curriculum reinforces general knowledge, and the CLC curriculum develops practical skills relevant to real life. Field findings indicate the use of

Arabic-Jawi script in the Islamic curriculum, the block course learning model for the academic curriculum, and the practice of skills in the CLC curriculum.

The potential of integrating these three curricula is that graduates from these schools will be proficient in multiple areas, including academic, non-academic, and spiritual skills. However, while there are opportunities, there are also challenges to implementing these three curricula, one of which is the tedious learning duration.

Acknowledgements

The authors would like to thank the participating students and teachers of Yanyawit School Thailand for their support in this research.

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