MULTI, INTER, AND TRANSDISCIPLINARY APPROACHES IN ISLAMIC EDUCATION LEARNING AT SDIT ROBBANI BANJARBARU: A FIELD CASE STUDY

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Abstract

This article discusses the implementation of multidisciplinary, interdisciplinary, and transdisciplinary approaches in Islamic Education learning in Islamic Elementary Schools. Through a case study at SDIT Robbani Banjarbaru, this research aims to identify the practice of integrating Islamic knowledge and values in a holistic learning process. A qualitative method with a case study approach was used to deeply explore the dynamics of teachers, students, and the learning strategies implemented. The results of the study indicate that the integrative approach is able to encourage integration between religious knowledge and general knowledge, as well as shape students' character spiritually, intellectually, and socially. Furthermore, this study found that the application of multidisciplinary, interdisciplinary, and transdisciplinary approaches encourages the creation of a contextual, active, and enjoyable learning atmosphere. Teachers not only act as transmitters of knowledge, but also as facilitators, motivators, and role models who internalize Qur'anic values in each subject. In this way, students not only acquire cognitive knowledge but also experience the process of developing morals and life skills relevant to the challenges of the modern era.
Keywords: Islamic Education, Multidisciplinary, Interdisciplinary, Transdisciplinary

Abstrak

Artikel ini membahas implementasi pendekatan multidisiplin, interdisiplin, dan transdisiplin dalam pembelajaran Pendidikan Islam di Sekolah Dasar Islam. Melalui studi kasus di SDIT Robbani Banjarbaru, penelitian ini bertujuan untuk mengidentifikasi praktik pengintegrasian pengetahuan dan nilai-nilai Islam dalam proses pembelajaran holistik. Metode kualitatif dengan pendekatan studi kasus digunakan untuk mengeksplorasi secara mendalam dinamika guru, siswa, dan strategi pembelajaran yang diimplementasikan. Hasil penelitian menunjukkan bahwa pendekatan integratif mampu mendorong integrasi antara pengetahuan agama dan pengetahuan umum, serta membentuk karakter siswa secara spiritual, intelektual, dan sosial. Lebih lanjut, penelitian ini menemukan bahwa penerapan pendekatan multidisiplin, interdisiplin, dan transdisiplin mendorong terciptanya suasana pembelajaran yang kontekstual, aktif, dan menyenangkan. Guru tidak hanya bertindak sebagai penyampai pengetahuan, tetapi juga sebagai fasilitator, motivator, dan panutan yang menginternalisasi nilai-nilai Al-Qur'an dalam setiap mata pelajaran. Dengan cara ini, siswa tidak hanya memperoleh pengetahuan kognitif tetapi juga mengalami proses pengembangan moral dan keterampilan hidup yang relevan dengan tantangan era modern.
Kata kunci: Pendidikan Islam, Multidisiplin, Interdisiplin, Transdisiplin

INTRODUCTION

The challenges of 21st-century education demand a learning approach that is no longer fragmented between religious and general knowledge. In the context of Islamic education, this dichotomy has long been a classic problem, resulting in a lack of integration between the spiritual and rational dimensions in students. One conceptual solution that is beginning to emerge is the application of multidisciplinary, interdisciplinary, and transdisciplinary approaches to learning. This approach is not only theoretical but also requires practical involvement at the implementation level, particularly at the elementary level.

As a formal educational institution, Integrated Islamic Elementary Schools (SDIT) play a strategic role in instilling fundamental Islamic values while broadening students' horizons in general knowledge. A multidisciplinary approach integrates several disciplines into a single learning theme; interdisciplinary approaches involve mutually enriching interactions between disciplines; and transdisciplinary approaches transcend disciplinary boundaries by linking learning to real-life contexts. This article draws from a field case study conducted at SDIT Robbani, focusing on how these approaches are applied in Islamic education instruction.

Theoretical Review

1. **Multidisciplinary Approach**

   A multidisciplinary approach is an increasingly important methodological strategy in contemporary academia and research. This approach involves integrating perspectives, methods, and insights from various disciplines to comprehensively examine an object or phenomenon. By combining diverse perspectives, a multidisciplinary approach allows for a more holistic and nuanced understanding of the complexities of problems encountered in various fields of study.[1]

   In a methodological context, a multidisciplinary approach recognizes that reality is often too complex to be understood through the lens of a single discipline. Instead, it encourages researchers to transcend traditional interdisciplinary boundaries and adopt a broader, more integrative perspective. This allows for the identification of connections and patterns that might not be apparent when using a monodisciplinary approach.[2]

   Integrating perspectives from multiple disciplines can yield new insights that would be impossible to achieve through a monodisciplinary approach. In practice, multidisciplinary approaches often involve collaboration between experts from different

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[1]Sigit Surahman, *Memahami Kajian Media Dan Budaya Pendekatan Multidisipliner* (Kencana, 2024).

[2] Ahmad Izzuddin Khotami et al., "Pendekatan Studi Islam: Monodisciplinary Studies, Interdisciplinary Studies, Multidiciplinary Studies and Transdisciplinary Studies," *Risâlah Jurnal Pendidikan Dan Studi Islam* 11, no. 1 (2025): 249–59, https://doi.org/10.31943/jurnal_risalah.v11i1.1170.

fields. This creates a conducive environment for the exchange of ideas and methodologies, which in turn can foster innovation in research design and data analysis. This interdisciplinary interaction can lead to creative syntheses that pave the way for new understanding and innovative solutions to complex problems.[3] However, implementing a multidisciplinary approach also presents its own challenges. One is the need to integrate methodologies and conceptual frameworks that may be very different or even contradictory. This requires expertise in facilitating interdisciplinary dialogue and the ability to synthesize information from diverse sources. Furthermore, there is the challenge of ensuring that analytical depth is not sacrificed for breadth. Nevertheless, the benefits of a multidisciplinary approach often outweigh the challenges. In the context of social research, for example, integrating perspectives from sociology, psychology, anthropology, and economics can provide a more comprehensive understanding of human behavior and social dynamics. In environmental studies, the combination of insights from ecology, climatology, economics, and public policy allows for a more holistic analysis of sustainability issues.

It is important to note that a multidisciplinary approach is not simply a simple aggregation of different methods or perspectives. Rather, it involves critical synthesis and in-depth integration aimed at creating new understandings that transcend individual disciplinary boundaries. This requires a conceptual framework that can accommodate and connect different aspects of research and understanding. First, it integrates diverse theoretical perspectives from different disciplines, creating a more comprehensive conceptual framework for understanding complex phenomena.

Research methodologies are also interconnected, enabling the combination of quantitative and qualitative methods and the application of interdisciplinary analytical techniques. In data analysis, this approach combines techniques from different fields, revealing patterns and relationships that might be overlooked in monodisciplinary analysis. Interpretation of research results is enriched through diverse perspectives, providing deeper and more nuanced understanding. At a more fundamental level, a multidisciplinary approach seeks to bridge different epistemologies and ontologies, fostering dialogue between different research paradigms. Furthermore, it connects academic communities from diverse backgrounds, fostering collaboration and innovation. Importantly, a multidisciplinary approach seeks to bridge the gap between theory and practice, generating more relevant solutions to real-world problems. It also allows for the

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linking of multiple scales of analysis, from the micro to the macro, and the integration of historical and contemporary contexts for a richer understanding of social and natural phenomena. By connecting all these aspects, a multidisciplinary approach offers a more holistic and integrated way of understanding and addressing complex challenges in research and practice.[4]

A multidisciplinary approach emphasizes the integration of two or more fields of study studied in parallel. In the context of Islamic education, this includes combining religious subjects such as fiqh (Islamic jurisprudence), aqidah (belief), and morals with general subjects such as social studies or Indonesian within a single learning theme. Teachers don't simply teach religion in isolation but connect it with relevant values from other fields. In this way, students not only understand Islamic teachings normatively but also see their application in everyday life.[5]

For example, when the learning topic is "Protecting the Environment," an Islamic Education teacher can convey the concept of cleanliness as part of faith based on the Prophet's hadith, while a science teacher can discuss the importance of maintaining ecosystem balance. Meanwhile, an Indonesian language teacher can train students to write narrative essays about their experiences maintaining cleanliness at home or school. These three subjects remain academically sound, but are intertwined through a common thread of themes and values. This makes learning more contextual and meaningful, as students can grasp the holistic meaning of a single issue from diverse perspectives.

Furthermore, this multidisciplinary approach also provides space for collaboration between teachers in designing and delivering lessons. In practice, teachers at Integrated Islamic Elementary Schools (IPS) have begun developing thematic Lesson Plans (RPPs) with a focus on Islamic values, then connecting them to the Core Competencies (KD) from other subjects. For example, on the theme "Social Responsibility," the Islamic jurisprudence teacher explains zakat and almsgiving, the social studies teacher discusses societal structure and poverty, and the mathematics teacher provides practice in calculating zakat on income. These activities help students develop a more holistic understanding of Islam, not just in fragmented ways.

With a multidisciplinary approach, Islamic religious learning is no longer confined to a narrow normative framework, but rather emerges as a contextual, applicable, and integrated guide to life with general knowledge. As a result, students are

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[4] Wagiman Manik et al., "Studi Tentang Pembelajaran Multidisiplin Dan Hubungannya Dengan Kemampuan Berpikir Kompleks," *Reflection : Islamic Education Journal* 2, no. 2 (2025): 123–35, https://doi.org/10.61132/reflection.v2i2.688.

[5] Muzammil et al., *Strategi Penguatan Pendidikan Agama Islam Di Sekolah* (UMMPress, 2025), Hal. 12.

able to develop a comprehensive understanding of knowledge, faith, and practice, while simultaneously increasing their motivation to learn by seeing the tangible connection between what they learn and their lives.

2. Interdisciplinary Approach

The interdisciplinary approach theory is a way to solve complex problems by combining and integrating knowledge, methods, and perspectives from two or more different disciplines to create a more complete, holistic, and comprehensive understanding. This approach transcends the boundaries of a single discipline, as certain problems are often too broad and cannot be addressed by a single field of study.[6]

An interdisciplinary approach develops connections between two or more fields of science to solve a problem or understand a theme more comprehensively. In Islamic educational practice, this is seen in the integration of the concept of monotheism with an understanding of ecosystems in science, or the integration of stories of the prophets with history lessons.

An interdisciplinary approach develops relationships between two or more fields of science to solve a problem or understand a theme more comprehensively.[7] In Islamic educational practice, this is evident in the integration of the concept of monotheism with an understanding of ecosystems in science, or the integration of the stories of the Prophets with history lessons. With this approach, learning goes beyond simply integrating information and encouraging critical and in-depth conceptual interaction. Students not only learn to understand subject content but also learn to assess, analyze, and synthesize cross-disciplinary knowledge from an Islamic perspective.

For example, when discussing the theme "Creation and Human Responsibility to Nature," teachers can integrate the teachings of tauhid rububiyah (the belief that God is the Creator and Sustainer of the universe) with the concept of ecosystems in science lessons. Students are invited to reflect on how the order of nature demonstrates God's power, and how humans are entrusted with preserving the environment as a form of worship and responsibility as caliphs on earth. At the same time, social studies teachers can add insights into the impact of human behavior on global environmental damage, and Islamic education teachers can guide reflective discussions on verses of the Quran related to nature and ecological damage.

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[6] Hamida Olfah, "Pendekatan Interdisipliner Dalam Pemikiran Pendidikan Islam: Memperkuat Keterpaduan Kurikulum Dan Metode Pembelajaran," *SENTRI: Jurnal Riset Ilmiah* 3, no. 5 (2024): 2507–17, https://doi.org/10.55681/sentri.v3i5.2813.

[7] Agus Zaenul Fitri, *Model Pendekatan Multi-Inter-Transdisipliner Dalam Pembelajaran Berbasis Kurikulum KKNI* (Akademia Pustaka, 2026).

This integration ensures that the learning process focuses not only on mastering content but also on developing holistic and responsible thinking. Students do not view knowledge as isolated pieces, but rather as a network of interconnected meanings rooted in religious values. Furthermore, an interdisciplinary approach helps teachers deliver more lively, relevant, and dialogical learning by simultaneously connecting contemporary issues with Islamic teachings and science.

In integrated Islamic elementary schools, this approach has begun to be widely implemented through collaborative planning between subject teachers. Teachers develop learning scenarios that combine the spiritual, intellectual, and social dimensions of a theme. As a result, learning not only produces knowledge but also fosters critical awareness and internalized values. In this way, Islamic education serves not only as a transmission of doctrine but also as a process of transforming students' perspectives on the world and their responsibilities as believers.

3. **Transdisciplinary Approach**

Transdisciplinary theory is a framework that transcends disciplinary boundaries and practices to integrate knowledge, skills, and perspectives from diverse sources to understand and solve complex real-world problems. This approach involves collaboration between various experts and stakeholders to create holistic solutions that impact society at large, rather than simply developing new theories.

Transdisciplinarity involves collaboration between knowledge, values, and real-life practices. In Islamic education, this approach emphasizes the integration of Quranic values into students' daily lives. Transdisciplinarity goes beyond teaching knowledge and values, but also shapes students as active participants in an Islamic social environment. This approach transcends the boundaries of the formal curriculum by directly engaging students' affective, social, and spiritual dimensions. This means that students not only learn about morals but also practice them in social interactions; they not only understand the concept of monotheism but also apply it to ecological awareness, social responsibility, and technological ethics.

For example, in the lesson "Responsibility as a Caliph on Earth," students not only learn the concept of leadership from a religious or social perspective, but are also invited to manage real-life projects such as creating a school garden, implementing an energy-saving initiative, or developing a cleanliness campaign based on the messages of the Quran. In this case, the teacher acts not only as a transmitter of material but also as a facilitator of character development and an agent of social change. Students are not

merely recipients of knowledge but also active subjects who reflect on values and take part in the life of their community.

In the context of Integrated Islamic Elementary Schools, a transdisciplinary approach can be implemented through habituation activities, integrative projects, and authentic assessments that emphasize the application of values in real-world contexts. For example, the "Amazing Quranic Children" program combines daily adab (ethics), memorization of selected verses, social activities, and collective classroom responsibility practices. This project emphasizes that Islamic values are not simply taught but must be lived out in everyday life. Collaboration between teachers, parents, and the community is key to the success of this approach, as transdisciplinarity assumes that education takes place not only in the classroom but also in students' daily lives.[8]

Thus, the transdisciplinary approach in Islamic education serves as a bridge between theory and action, between cognition and self-transformation. It positions students as whole individuals, who think, feel, and act within a framework of divine values. This model is highly relevant in addressing the challenges of the modern era, where education is required to produce not only academically gifted students but also ethically and spiritually committed to facing the complexities of life today and in the future.

RESEARCH METHODS

This study used a qualitative research method with a descriptive approach. According to Sugiyono, qualitative research is a naturalistic research method because it is conducted in natural settings.[9] The data used in this study are primary and secondary data, which cannot be measured numerically but can be described verbally. The subjects used in this study were the principal, Islamic Religious Education teachers, and elementary school students in grades 4-6. In analyzing the data, this study followed the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing.[10]

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[8]Afriyanto, D., *Pendidikan Islam Pendekatan Profetik Dan Integratif-Interkonektif* (CV Jejak (Jejak Publisher), 2023).

[9] Sugiyono, *Metode Penelitian Pendidikan Kuantitatif, Kualitatif, Kombinasi, R&D Dan Penelitian Pendidikan)* (Alfabeta, 2021).

[10] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Sage, 1994).

RESULTS AND DISCUSSION

Implementation of a Multidisciplinary Approach

At SDIT Robbani Banjarbaru, a multidisciplinary approach is consistently applied in integrated learning themes that combine religious values with general knowledge. One example is seen in the theme "Diversity," where Islamic Religious Education (PAI) teachers and Natural and Social Sciences (IPAS) teachers collaborate to develop integrated lesson plans. In the PAI session, students are invited to study the hadith on diversity as part of Islamic teachings that emphasize tolerance and respect for differences. Meanwhile, in the IPAS session, students learn about the diversity of ethnicities, religions, and cultures in Indonesia, accompanied by an explanation of the importance of maintaining social harmony amidst these differences.

Learning activities are designed to encourage active student learning. Teachers facilitate group discussions, simulations, and educational games such as thematic puzzles containing pieces of images or words representing elements of diversity. Through these activities, students not only understand diversity conceptually but also experience a collaborative process that teaches mutual respect. During the discussions, Islamic Religious Education teachers emphasized that tolerance is part of Islamic teachings that has been practiced since the time of the Prophet Muhammad (peace be upon him). Prophet Muhammad (peace be upon him) is known as a role model in practicing tolerance towards people of other religions, including not forcing them to convert to Islam. Meanwhile, the Natural Sciences teachers complemented this by explaining that the diversity of ethnicities, religions, and cultures in Indonesia is a national treasure that must be preserved with an attitude of tolerance, as a key to maintaining national unity.

Through this kind of collaboration, students gain a holistic understanding that diversity is not a barrier, but rather an opportunity to strengthen social solidarity. They are also encouraged to understand that tolerance is realized through respecting differences, avoiding discrimination, and fostering mutually respectful interactions between individuals and groups. These values are instilled through contextual teaching methods, where religious and scientific subjects complement each other, rather than being presented in isolation or siloed contexts.

This multidisciplinary approach has been proven to provide several tangible benefits. First, cognitively, students can logically connect religious knowledge with socio-cultural insights. Second, affectively, students are more sensitive to the humanitarian values taught by Islam. Third, psychomotorically, students are encouraged to practice tolerance in daily interactions, both at school and at home. Thus, learning does not stop at memorizing material but moves toward positive behavioral change.

This model also supports the principle of scientific integration in Islamic education, where religious knowledge and general knowledge are viewed as two sides of the same coin. Ideal

Islamic education does not dichotomize revealed knowledge and traditional knowledge, but rather integrates them to form a comprehensive perspective.[11] At SDIT Robbani Banjarbaru, this integration is evident in how teachers design learning experiences that combine Quranic verses and hadith with scientific and social concepts. For example, when discussing cultural diversity, teachers also link it to the Quranic verse in Surah Al-Hujurat, verse 13, which explains that Allah created humans into nations and tribes so that they may know one another, not hate one another.

The application of this multidisciplinary approach is also relevant to the challenges of the modern era, where students are faced with a massive and diverse flow of information.[12] By accustoming them to seeing the interconnectedness of disciplines, schools equip students with critical thinking skills, open-mindedness, and collaborative problem-solving skills. This provides a crucial foundation for developing a generation of Muslims who are not only ritually devout but also competent and wise in navigating complex social realities.

Ultimately, multidisciplinary learning at SDIT Robbani Banjarbaru reflects the spirit of a holistic Islamic education (kaffah). It integrates knowledge, skills, and attitudes, while internalizing Quranic values in the context of everyday life. This teaches students not only "what to know," but also "why" and "how" to practice those values. This strategy is expected to produce a generation that thinks critically, acts ethically, and is committed to Islamic principles amidst the diversity of the modern world.

Interdisciplinary Approach Practice

One real example of an interdisciplinary approach is when teachers relate respecting opinions in Islamic Religious Education learning that in every difference there must be a point of similarity, the point of similarity in Arabic is called kalimah sawa which means a point of similarity amidst differences to avoid disputes and realize unity and harmony as stated in QS Ali Imran verse 64 which contains instructions for Muslims in interacting with other religious communities, namely always starting by looking for points of similarity first. This can provide a sense of justice for all parties and will facilitate interaction with each other. The point of similarity contained in the verse lies in the similarity of the teachings of monotheism in the holy book of the Quran.

Indonesia is a country with diverse ethnicities, tribes, religions, and cultures. This diversity presents a unique challenge for the Indonesian people. Finding common ground within the diversity of Indonesian society is essential to avoid division and achieve unity and harmony.

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[11] H. Abdurrahman Mas'ud, *Paradigma Pendidikan Islam Humanis* (IRCISOD, 2020).

[12] Saragih, M. A. T. S., *Kajian Komprehensif Globalisasi Pendidikan Di Era Digital* (Umsu Press, 2025).

The Kalimah Sawa (the word of God) is a common ground stated in the Pancasila, specifically the first principle.[13]

In the science learning related to the material "Roles, Responsibilities and Social Interactions in Society" conveys the hadith about respecting opinions" contained in the science syllabus. The teacher in the subject matter provides a worksheet for students to write a table related to roles, responsibilities at home, school and the environment in the community. The material on roles, responsibilities, social interactions and respecting opinions are closely related. A person's social role in society influences their social interactions and good social interactions require responsibility and respect for others. Understanding and carrying out roles and responsibilities well while respecting differences of opinion will create harmonious and positive social interactions. The teacher connects with the afterlife values related to the hadith about respecting opinions to strengthen the material that has been presented.

By connecting empirical science material with normative afterlife values, teachers help students see the connection between knowledge competencies and character development. For example, learning about "social interaction" goes beyond its definition and types, but also relates it to the teachings of the Prophet Muhammad (peace be upon him) on deliberation (shura), which emphasizes the importance of listening to others' opinions before making decisions. This is where an interdisciplinary approach enriches students' understanding, as they see that the social theories learned in science have parallels with the religious teachings they learn in Islamic Religious Education.

This approach also supports the formation of a dialogical habitus in the school environment. When students are accustomed to linking scientific knowledge with humanitarian and religious values, they are not only able to master the subject matter but also possess strong social-emotional skills. Within the framework of character education, this aligns with the primary goal of education according to the National Education System Law, namely to develop students' potential to become people of faith, piety, noble character, health, knowledge, competence, creativity, independence, and democratic and responsible citizens.[14]

Furthermore, this interdisciplinary approach creates space for contextual learning. Islamic Religious Education (PAI) material, typically considered "separate" from the realities of everyday life, can now be seen as relevant in discussions about the environment, society, and even science. For example, when discussing roles and responsibilities in society, students can also be invited to identify practices for preserving the environment as part of their social and religious

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[13] Fuadi, A., *Keragaman Dalam Dinamika Sosial Budaya Kompetensi Sosial Kultural Perekat Bangsa* (Deepublish, 2020).

[14] Samrin Samrin, "Pendidikan Agama Islam Dalam Sistem Pendidikan Nasional Di Indonesia," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 8, no. 1 (2015): 101–16, https://doi.org/10.31332/atdb.v8i1.395.

responsibilities. Quranic verses that discuss trust and prohibitions against causing damage to the earth can reinforce this understanding. In this way, students learn that respecting opinions and fulfilling social responsibilities are inseparable.

This type of learning reinforcement also aligns with the principles of holistic education, where students' cognitive, affective, and psychomotor domains develop in a balanced manner. An interdisciplinary approach complements the learning materials, enabling students to not only understand the content in a fragmented manner but also integrate it into their thinking and behavior. Within the context of the Kalimah Sawa (the proverb), students learn that tolerance is not merely a slogan, but a practice built through awareness, knowledge, and social skills.[15]

Thus, the application of an interdisciplinary approach between Islamic Education (PAI) and Natural Sciences (IPAS) to the subject of respecting opinions and the role and responsibility of society contributes significantly to the formation of a generation that is both religious and democratic. The integration of Quranic values with scientific knowledge and social skills makes learning oriented not only toward academic achievement but also toward the development of national and humanitarian character. This approach, if implemented consistently, will help realize the vision of Indonesian education that liberates minds, honors differences, and strengthens unity amidst diversity.

Transdisciplinary Approach in School Life

A transdisciplinary approach is evident in Islamic Character Building lessons or character building materials that discuss the hadith that cleanliness is part of faith, which states An Nazhaafatu minal iimaan. The teacher conveys the hadith and mentions the importance of maintaining cleanliness. Learning about cleanliness is reinforced by education on proper handwashing and good habits carried out by a health team invited from the school. Children are given material on the importance of maintaining hand and other body parts cleanliness, this is also included in practicing good handwashing to avoid germs and prevent disease. This is of course also related to the science subject on social responsibility as a school citizen knowledge about sorting organic and inorganic waste. Students are equipped with basic knowledge about wet and dry waste and instill cleanliness in the school environment. With this, they are able to implement environmental care habits from an early age, reduce pollution and support sustainable life in the future.

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[15] Rifa'i, *Sosiologi Pendidikan Islam: Konteks & Tantangan* (Abad Cakrawala Nusantara, 2025), https://abadcakrawalanusantara.com/product/sosiologi-pendidikan-islam-konteks-tantangan/.

Transdisciplinary learning not only connects two different subject areas, but also builds a bridge between religious values, science, health, and social responsibility.[16] In the context of the hadith on cleanliness, the teacher emphasized that cleanliness is not only a religious requirement but also a necessity for healthy living that is relevant throughout time. This value was then reinforced with an explanation from a health science perspective about how bacteria, viruses, and germs that can attach to human hands work.

Through this approach, students not only hear the hadith text in a normative manner but also understand the scientific aspects behind its teachings. The hadith "An-Nazhaafatu minal iimaan" is no longer understood merely as doctrine, but rather becomes the basis for real-life behavior that can be tested through everyday experience. This is where transdisciplinarity lies: students are able to connect religious teachings with scientific logic and social practices relevant to their needs.

The transdisciplinary element becomes even more evident when schools involve healthcare professionals as resource persons. The presence of the medical team not only provides additional insight but also opens up opportunities for collaboration between the educational and professional worlds. Students observe firsthand how handwashing is practiced according to medical standards, understand the dangers of infectious diseases, and recognize that maintaining good hygiene is both a personal and social responsibility.

This kind of collaboration reflects the fact that schools are not the sole centers of learning. Community life, the professional world, and everyday practices are real laboratories for children. Thus, learning is no longer confined to the classroom but extends into the real world, in accordance with the principle of transdisciplinarity, which integrates knowledge across boundaries without rigid disciplinary barriers.

Another crucial aspect of this transdisciplinary learning is environmental education. When students are taught to separate organic and inorganic waste, they not only learn science concepts but also internalize the value of social responsibility. Islam itself emphasizes the importance of environmental cleanliness and prohibits causing damage to the earth. Thus, waste sorting has not only ecological but also religious value.

For example, when students are taught to compost organic waste, they see how food scraps can be transformed into useful fertilizer. This process combines scientific principles (recycling), Islamic values (prohibiting israf, or excess, and wasting wealth), and social responsibility (keeping the school environment clean). This way, they realize that maintaining cleanliness is both an act of worship and a tangible contribution to future sustainability.

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[16] Maswati and Tobroni, "Penerapan Mono Disipliner, Interdisipliner, Multi Disipliner, Dan Transdisipliner Dalam Pendidikan Agama Islam," *Istiqra`: Jurnal Pendidikan Dan Pemikiran Islam* 13, no. 1 (2024), https://jurnal.umpar.ac.id/istiqra/article/view/3440.

The transdisciplinary approach does not stop at theory, but emphasizes real practice.[17] Students who habitually wash their hands before eating, sort their trash, and keep their classrooms clean will develop environmentally conscious and health-conscious personalities. These habits are far more effective than simply memorizing hadith or listening to teachers' explanations, as they experience the benefits of these behaviors firsthand.

Thus, transdisciplinary learning plays a significant role in the internalization of values. Children not only learn that cleanliness is important, but also become accustomed to making it a daily habit. This internalization process is the core of Quranic and Hadith-based character education, relevant to the challenges of modern life.

Challenges and Solutions

Some of the challenges faced include: teachers' limited understanding of interdisciplinary and transdisciplinary concepts, obstacles in developing integrative assessments, and resistance to the uneven distribution of children's needs. The school addresses these challenges by holding regular workshops, fostering teacher collaboration in lesson planning. These workshops focus on improving teachers' pedagogical literacy, particularly in designing lessons that not only integrate various subjects but also connect them to the real-life contexts of students' lives. For example, Islamic Religious Education (PAI) teachers collaborate with science teachers to discuss environmental issues. The PAI teachers relate these issues to the concept of humankind's mandate as caliphs on earth, while the science teachers explain the real-world impacts of environmental pollution on ecosystems. Through this approach, learning becomes more meaningful and encourages students to understand the relationship between science and religious values.

Furthermore, collaboration between teachers is also directed at developing integrative assessments capable of measuring students' competency achievement holistically. This encompasses not only cognitive aspects but also affective and psychomotor aspects. For example, assessments are conducted not only through written exams but also through group projects, portfolios, and observations of students' daily behavior. This way, assessments better reflect students' actual development in integrating knowledge, skills, and attitudes.

Another challenge that arises is the diversity of student needs, which are not always balanced. Some students grasp the integration of material more quickly, while others require more intensive guidance. To address this challenge, schools implement the principle of differentiation in learning, where teachers adapt strategies, content, and learning products to suit student

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[17]Abdullah, M. A., *Agama, Ilmu Dan Budaya: Paradigma Integrasi-Interkoneksi Keilmuan* (Akademi Ilmu Pengetahuan Indonesia, 2013).

characteristics. Teachers are also given space to reflect together, evaluate outcomes, and discuss needed improvements.

With these strategies, schools strive to ensure that interdisciplinary and transdisciplinary concepts are not merely jargon but are truly internalized in daily learning practices. This step not only improves academic quality but also shapes students' critical and adaptive character, enabling them to see the connections between science, religious values, and the social realities they face in real life.

CONCLUSION

This research demonstrates that a multidisciplinary, interdisciplinary, and transdisciplinary approach to Islamic education at SDIT Robbani is capable of creating holistic, contextual, and meaningful learning. This approach addresses the challenges of the dichotomy of knowledge and shapes students who are not only cognitively intelligent but also spiritually and socially mature. Systemic support from the school, teacher preparedness, and student engagement are key to the success of this integrative practice.

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