Implementation of Al-Qur'an Integration in the Teaching and Learning Process

Sukamad[1*]; Urip Sulistiyo[2]; Yanto[3]

[1,2,3]Education Management, Universitas Jambi, Indonesia
[1]Corresponding Email: sukamadtanjabtim@gmail.com, Phone Number: 0823 xxxx xxxx*
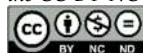
Abstract: In the Qur'an, knowledge is seen as something special that makes humans superior to other creatures. The importance of instilling religious and spiritual values in general learning is to increase faith and piety to God Almighty in respecting the universe. The research aims to see how the integration of the Qur'an is implemented in the teaching and learning process, in which the Qur'an is science based on revelation, the hadith of the prophet, and the ijtihad of the scholars, while general science is based on human reasoning based on empirical data, through research. This research uses a qualitative descriptive approach with a phenomenological research type. In this study, the sampling technique used was snowball and purposive. The procedures and techniques used in collecting data in this study are qualitative: observation, FGD, and documentation. The stages of this study presented three stages, namely 1) the pre-field stage, 2) the fieldwork stage, and 3) the data analysis stage. The result of the research is that integrating the Al-Qur'an in the teaching and learning process can be applied well, with efforts to provide training related to the integration of the Al-Qur'an. Implementing Al-Qur'an integration is carried out by internalizing Al-Qur'an values through studies in learning that can be carried out with curriculum integration, learning integration, and integration of Islamization of science.

Abstrak: Di dalam AL-qur'an, Ilmu dipandang sebagai sesuatu yang istimewa yang menjadikan manusia dipandang lebih unggul daripada makhluk lainnya. Pentingnya menanamkan nilai spiritual agama dalam pembelajaran umum agar dapat meningkatkan iman dan taqwa kepada Tuhan yang Maha Esa dalam memnagmati alam semesta. Tujuan penelitian adalah untuk melihat bagaimana implementasi integrasi Al-Qur'an dalam proses belajar mengajar, yang dimana Al-qur'an ilmu yang berbasis kepada wahyu, hadist nabi dan ijitihad para ulama, sedangkan ilmu umum yang berbasis kepada penalaran manusia berdasarkan data yang empiris melalui penelitian. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan jenis penelitian fenomenologis. Dalam penelitian ini teknik pengambilan sampel yang digunakan adalah snowball sampling dan purposive sampling. Prosedur dan teknik yang digunakan dalam pengumpulan data dalam penelitian ini adalah metode kualitatif yaitu observasi, FGD dan dokumentasi. Tahapan penelitian ini menyajikan tiga tahapan yaitu 1) tahap pra lapangan, 2) tahap kerja lapangan dan 3) tahap analisis data. Hasil penelitian adalah implementasi pengintegrasian Al-Qur'an dalam proses belajar mengajar dapat diterapkan dengan baik, dengan upaya memberikan pelatihan yang berkaitan dengan pengintegrasian Al-Qur'an. Implementasi integrasi Al-qur'an dilaksankan dengan cara internalisasi nilai-nilai Al-qur'an melalui kajian-kajian dalam pembelajaran yang dapat dilaksanakan dengan integrasi kurikulum, integrasi pembelajaran dan integrasi islamisasi sains.

A. Introduction

Integrating Islam with general sciences in the teaching and learning process is based on the assumption that the development of general sciences in the Islamic context is necessary to continue a harmonious human civilization in the future (Ambarwati, 2020). The Qur'an is a universal rabbani guide and is essential in human life in this natural world. It contains rules, both in terms of worship and in the field of muamalah. The certainty of the truth of the Qur'anic sciences cannot be matched because these sciences are in the form of laws directly derived from Allah SWT. At the same time, the general sciences are determined by analyzing human reason. Thus, the truth of the Kauniyah sciences must go through the human brain's reasoning process; that is why it must refer to the Al-Quran in harmony with the laws of Allah SWT (Nurjannah, 2016).

Integration can also be said by connecting and uniting two or more things (thought material or approach). So, every science must connect, link, and even if it is possible to unite what has so far been known as Islamic general science (Firdaus, 2019). The implementation of national education is based on the orientation of the dimensions of religious, spiritual values, and national cultural roots and responsive to the demands and challenges of changing times that are developing so rapidly, according to Article 1 Paragraph 1 of Law No. 20 of 2003 concerning the national education system. Additional provisions in Article 3 state that national education works to form a dignified national character and civilization in the context of educating the nation's life. These provisions aim to develop student's potential to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state (Kamma et al., 2023). The implementation of education must be done methodically if the purposes and goals of national education are to be met. Implementing this education will undoubtedly be related to a set of reference values and norms used as guidelines by the community, especially regarding the inculcation of religious values in students. Integrating the educational values of the Qur'an into learning plays a significant role in bridging the dichotomy between general subjects and the educational values contained in the Qur'an. This research was conducted to examine and explore various concepts stored in the Al-Qur'an and formulate material in the learning process that is integrated with the values of the Al-Qur'an.

Many of the values found in the Qur'an can be applied to daily life. These values must be further developed by referring to the verses of the Koran. Values education must be carried out by integrating values into the learning process. Since the Koran serves as a Muslim's guide, incorporating its verses with science creates a wealth of lessons that may be applied to daily life (Mardayani, 2013).

The Qur'an, as the primary source in Islamic education, explains at least four things concerning teachers: A teacher must have high intellectual intelligence so that he can grasp messages of teachings, wisdom, guidance, and grace from all of God's creations, and has strong inner potential so that he can direct the work of his intelligence to serve God, a teacher must be able to use his spiritual intellectual and emotional abilities to give warnings to other

humans so that these humans can worship Allah SWT, a teacher must be able to cleanse others from all despicable deeds and morals.

A teacher must function as a maintainer, coach, director, guide, and provider of knowledge, experience, and skills to people who need it (Ash'ari, 2011). The dualistic scientific paradigm's two poles continue to be challenging for the Islamic educational program to integrate. We must contend with "religious subjects" and "secular subjects" on the one hand. Secular subjects typically include general scientific disciplines like arithmetic, physics, biology, medicine, sociology, economics, politics, zoology, botany, etc. The Koran, Alhadith, fiqh, theology, tasawuf, monotheism, and similar religious topics are examples of revealed science. From the above dichotomy, the general and Islamic education curricula are still in their respective areas, so the learning process is partial and fragmented between Divine revelation science and natural sciences. In fact, according to the terminology of Islamic philosophy, God sent down His Qur'an in the form of a written Qur'an (recorded Qur'an), namely the revelation written on a sheet of the book which is read by Muslims every day and an overlaid Alqur'an (created Qur'an), namely the universe, the universe or this cosmology (Sabia & Jam'an, 2018).

Regarding the success of implementing policy, three requirements must be met. Is the policy correct first? The degree to which current policies include elements that address the issues at hand is a gauge of how effective this policy is. Second, consider if the policy was developed in line with the nature of the issue that needed to be resolved. Third are policies developed in conformity with the nature of the policy by institutions with authority (institutional mission). Integration is not separated or divorced; it is a cohesive totality. Integration considers the requirements or completeness of the individuals that make up a unit and their closeness, harmony, and intimacy with one another. Integration can be interpreted as a process of complementation, namely combining general knowledge and religious knowledge (the Koran). Both complement and strengthen each other but maintain their respective existences because science is integrated and not separate (Abunittaka, 2005). Another opinion states that integration has two meanings: first, reintegration, which is the reunification of science and religion after being separated, and second, unity, namely that science and religion are unity from the start (Khozin, 2016).

Al-Qur'an is the last holy book revealed by Allah SWT to humankind as a completion of the revealed holy book. Previously. Al-Qur'an is also a holy book that is the primary reference to guide people to the path that is pleasing to Allah SWT. Al-Qur'an is also a miracle of Prophet Muhammad SAW., which cannot be matched by any human being (Al-Qattan, 2000). One of the verses in the Quran's Surah an-Nahl chapter that teachers can use to implement the learning process in the classroom is verse 125 of Surah an-Nahl. Because the success of how a teacher conveys material using effective methods to meet the learning objectives that have been established depends on the learning method, choosing the appropriate learning method when the teaching and learning process affects the success of student outcomes. Because excellent and right goals must be accomplished well and

correctly for the learning process to go successfully and efficiently in the classroom (Khairun, 2020).

The Al-Qur'an serves as a guide for Muslims; therefore, integrating verses from it with science enables Muslims to apply the Al-Qur'an's many moral teachings to daily life. Despite not being a book of science, the Al-Qur'an contains a wealth of knowledge. Several occurrences have been described in the Qur'an but have yet to be fully revealed. Integrating Qur'anic verses involves adjusting the various components of the study of science and religion, whose pillars are the Islamic faith, the Qur'an, and hadith. Integration is usually carried out on two or more things, each of which can complement the other. Integration is the integration between science and religion, giving spirit and religious values to knowledge and understanding that knowledge is from God (Zulfa, 2022).

Integration aims to develop students' potential to become people who believe in and fear God Almighty, have a noble character, and are creative, independent, and responsible. This is in line with the objectives of the National Education System. National education works to develop the capacity to shape dignified national character and civilization in order to educate the nation's life. The process of adjusting between the many components of learning science and religion, the Qur'an and Hadith, is known as the integration of Qur'anic verses (Sholihah & Kartika, 2018).

The process of incorporating the Koran with a concept in a subject so that it becomes a coherent and indivisible unit or the process of assimilation to become a united whole is what is meant by the integration of the Koran in learning. The incorporation of the Koran into the curriculum attempts to increase both the student's academic knowledge and their understanding of Islamic principles. The purpose of this integration is to provide students with a comprehensive understanding of a discussion, which, in the end, can bring up good values and noble character for students in living their lives and increase their faith and confidence in the power of Allah SWT. Including Islamic principles in the classroom will strengthen the affective, psychomotor, and cognitive domains. This will deliver holistic learning outcomes in all areas of student learning when utilized in classroom instruction. It will paint a different picture, in which the cognitive domain is overly developed or even the only one in school learning (Mualimin, 2020).
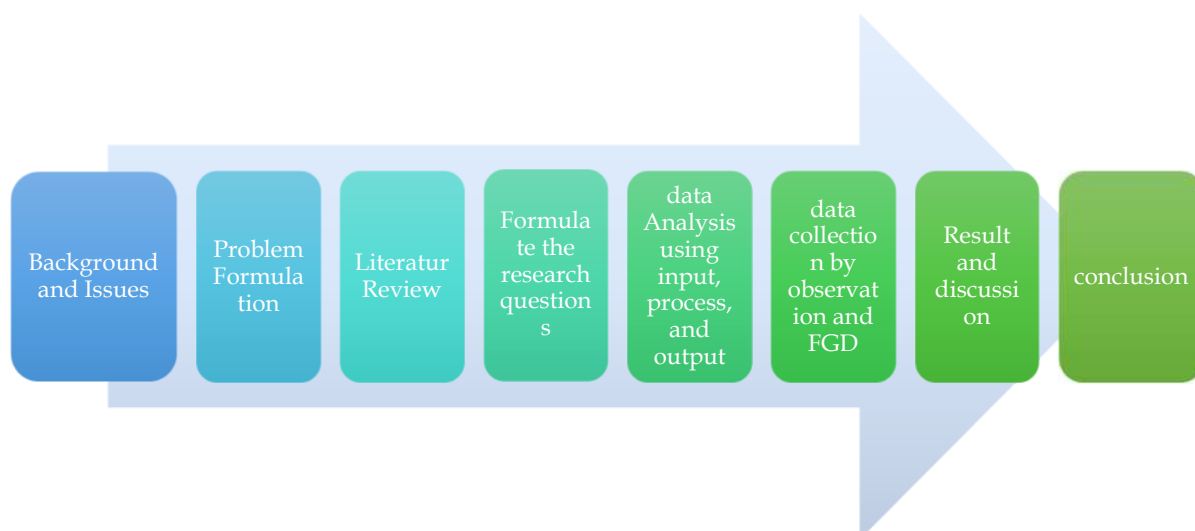
B. Method

This study uses a qualitative descriptive approach with types of Phenomenological research. According to (Sugiyono, 2013), the descriptive method analyzes or describes the results of a study without drawing general conclusions. In addition, qualitative research is defined by Moleong (2014) as research that produces an analytical process without using statistical analysis or other quantification.

In the opinion of Creswell (2015), phenomenology is used to explain the significance of a personal experience or event. The interactions between people and the experiences they encounter determine the meaning they convey. When it comes down to it, phenomenology is a qualitative research methodology that seeks to understand or explain the significance of

a thing, symptom, or event experienced by people and groups consciously. The goal of phenomenological research is to reduce individual experiences of a phenomenon into descriptions that explain the universal essence of that phenomenon. Phenomenologists seek to "understand the essence of a phenomenon". Phenomenology is a study approach closely related to philosophy and psychology, and its application depends on philosophical and psychological initiatives. It is a way of discovering the essence of the meaning of a group of persons. Researchers frequently employ abstraction and philosophical thought to ascertain the intents of the informants before they are fully represented in a narrative. Phenomenology is a study in philosophy that studies humans as a phenomenon (Suyanto, 2019).

According to Sugiyono (2013), the sampling procedure used is *snowball sampling* and *purposive sampling. Snowball sampling* is a method of collecting data sources in which, if the small sample size of a source cannot initially offer sufficient data, the researcher looks for subsequent potential sources, increasing the sample size over time. *Purposive sampling* considers certain factors, such as the people who are most involved and know about the researcher's expectations, to ensure that the data collected is more representative.

The procedure for collecting data in this study is focused observation, Focus Group Discussion (FGD), and documentation. Each has advantages and disadvantages. In order to complement each other and reduce possible discrepancies, various data collection methods were used simultaneously in this study. According to (Moleong, 2014), the observation method is a way to collect data by observing and documenting the events being investigated. Stainback, cited by Sugiyono (2013), states that researchers will observe what people do, pay attention to what they say, and be involved in their teaching during the participatory observation approach. Using a participatory observation approach, researchers will evaluate, monitor, record, and record important information related to the observation method in this study and in conducting Focus Group Discussion (FGD), respondents in this study totaled 15 people, namely 14 class teachers and 1 Islamic Education teacher by dividing into two groups. With the help of a facilitator or moderator, FGD is a qualitative data-gathering approach intended to learn about participants' needs, goals, views, beliefs, and experiences related to a topic. Method: A focused group discussion, not a free conversation, is a FGD. Focus group discussions (FGDs) are a type of conversation used to elicit information about participants' needs, wants, viewpoints, beliefs, and experiences. One method for gathering qualitative data is the focus group discussion (FGD), in which a group of people discuss a subject under the guidance of a facilitator or moderator (Paramita & Kristiana, 2013).

Figure 1. Chart of Research Methods

C. Result and Discussion

Result

The research results describe the integration of the Qur'an in the teaching and learning process seen from Input, Process, and Output.

a. Input

The principal explained that inputs are matters related to supporting the implementation of a program. Input is carried out to analyze approach options, funding, media, schedules, and other things needed before the teaching and learning process occurs. Then, both technical preparation and preparation when the learning process will be carried out, as well as the preparation of supporting facilities and infrastructure. The criteria for teachers who teach at least S1 majors are adjusted to the subjects taught because those who have to teach must be by the field they are in. Another criterion is that the teaching teacher must have memorized a minimum of juz 30 for students currently memorizing juz 30.

This is to the results obtained during the Focus Group Discussion when the first session was held with 7 class teachers teaching their respective subjects or different subjects on 2 January 2023. They gave almost the same answers, namely:

"*The requirements to become a class teacher here are a minimum of S1 with a linear major, and you must also be able to memorize juz 30. Those are the main requirements to become a class teacher*" G1 2 January 2023.

"*I have memorized juz 30, and I also taught the same field when I was in college*" G2 2 January 2023.

"*Yes, there are indeed conditions to become a teacher here, one of which must be able to memorize juz 30*" G3 2 January 2023.

"Previously, I majored in PAI and attended Islamic boarding schools, so I have memorized juz 30. Moreover, I also teach according to my field" G4 2 January 2023.

So, all class teachers and PAI teachers must memorize juz 30 and abide by the fields taught. Then, the researcher also asked about the preparation before starting the teaching and learning process and school facilities and infrastructure during the Focus Group discussion. This was conveyed by the teacher as follows:

"The school's preparation for carrying out the integration of the Koran is good because there are books, the Koran, a prayer room, good classrooms decorated with verses from the Koran, and a comfortable environment" G5 2 January 2023.

"The infrastructure at school is quite good because students are given the facilities needed, such as good classrooms, the availability of books that can be borrowed at the library and other things that we can see together" G6 2 January 2023.

"In addition to good infrastructure, we as teachers also prepare lesson plans and media that will be used during learning. Here, we use an independent curriculum, which will be adjusted if needed" G7 2 January 2023.

Then, the researcher conducted a focus group discussion to get more in-depth results. Researchers found results that The focus group discussion was carried out in 2 sessions with a duration of 2 hours for each session. Members who were resource persons in this study were given a unique code to identify each participant, and this was intended to disguise the identity of the participants from the focus group discussion. When the focus group discussion was carried out, the researcher got several results, namely: before carrying out the learning process, the teacher would prepare the material first, then study the material and look for which verses of the Qur'an are by the content of the material, besides that the module used is the which is modified into the integration of the Koran so that the content in the module leads to verses of the Koran as well, during the teaching and learning process the teacher will provide examples that are appropriate to the material related to the verses of the Koran' also, so that students will understand the meaning of the material both in general and from the verses of the Qur'an.

Based on the results of the focus group discussions, the teaching methods used by the teacher varied, including lecture methods, discussion methods, group discussion methods, demonstration methods, presentation methods, speech methods, singing methods, translation methods, and peer-asking methods. The methods used are very diverse and help teachers convey material and make it easier for students to understand the material presented. This makes students enthusiastic and passionate about the teaching and learning process (Fauziyah et al., 2023).

From the focus group discussion, the researchers also found that the documents that support the integration of the Qur'an in the teaching and learning process are teaching

materials and lesson plans designed by the teacher. The researcher found that the teaching materials were modules integrated into the Qur'an. Moreover, the RPP is prepared based on the needs of students, in the sense that the RPP is a modification of material integrated into the Al-Qur'an.

Physically, the lesson plan for one meeting is one sheet of paper, which includes three core components. These components are 1) learning objectives, 2) learning steps, and 3) learning assessment. Other components, such as school data, subjects, subject matter, and time allocation, are also listed in this RPP, only for some components that can be merged and simplified.

Based on the PAI teacher's statement during the focus group discussion, he said to prepare for integration in learning by capturing the material to be studied with relevant verses. Alternatively, prepare media that can support learning activities. Make an index of verses related to a particular theme or material.

b. Process

The researcher found that researchers saw Learning activities through focused and direct observation. Learning activities integrating the Qur'an into the teaching and learning process begin with students greeting the teacher before entering the class. After sitting in their respective chairs, students read a prayer before studying. The teacher will inform the learning objectives for the day and discipline students to be ready to receive learning material. The teaching and learning process occurs when teachers and students interact in learning experiences carried out in and outside the classroom. When integrating the Qur'an, the teacher will provide appropriate examples of the material. When the material has been delivered, the teacher will ask students to review the material that has been delivered; at this stage, the teacher will ask one student's opinion.

Based on researchers' observations, the peer-to-peer questioning method is the method students are most interested in because they can answer and ask questions to their colleagues. Students cannot be forced to recall the material presented using this method. Students can answer questions quickly and precisely.

The study results show that the many methods used can make it easier for students to understand the Qur'an. Not only that, using various methods can make students enthusiastic in carrying out learning and more varied in learning.

Based on observations made during the learning process, the researcher found several teacher activities in integrating the Qur'an into the teaching and learning process, which can be seen from the following table:

Table 1. Teacher and Student Activities in the Teaching and Learning Process

No	Activities undertaken	Information

1.	Introduction
	    a. Coordinating classes
	    b. Read the prayer before the lesson takes place
		All class teachers do an introduction before carrying out the learning process.

No	Activities undertaken	Information
	c. Give apperception	
	d. Provide motivation	
	e. Delivering learning objectives	
2.	Core activities	Activities carried out by
	a. Form study groups	teachers and students during
	b. Presenting a problem related to the material and synchronized with the verses of the Qur'an.	the teaching and learning process take place.
	c. Guiding study groups in making questions	
	d. Provide opportunities for students to present questions resulting from discussion.	
	e. Guiding students in completing the discussion	
	f. Allow students to present the results of the discussion	
	g. Guide students to conclude.	
3.	Closing	The teacher will summarize
	a. Summarize the material studied	the day's material and give
	b. Give homework	assignments.
	c. Reflect	
	d. Read a prayer before going home	

In addition to the above, researchers also found that for students, there are several activities that these students must carry out. This is what was conveyed by 8 class teachers who teach at SD IT Nurul Hikmah Tanjung Jabung Timur, namely:

"*For teachers, prepare lesson plans and the usual media. However, for students, there are many activities such as reciting the Koran, learning politeness and manners, applying greetings and greetings, and carrying out congregational prayers*" N1 2 January 2023.

"*Many activities carried out by students include training student skills by learning adab, commemorating Islamic holidays as well, and others*" N2 2 January 2023.

"*We are here for many religious activities, such as congregational prayers. We carry out spiritual cleansing on Fridays, and religious holidays are also celebrated*" N3 2 January 2023.

Based on the observations made, the researchers found the results that showed that the implementation of Al-Qur'an integration in the teaching and learning process at SD IT Nurul Hikmah Tanjung Jabung Timur, namely the application of prayer activities before and after learning and one week one juz, application of disciplinary values, application of soft skills, application of congregational prayers, the habit of greeting, and commemoration of religious holidays.

1. Application of prayer activities before and after studying and one week one juz

Presumably, it also supports the integration of Islamic values in students. Besides being considered a reward, praying and reading the Koran is something extraordinary to practice. Seeking knowledge means seeking to gain knowledge from the Most Possessor of

Knowledge. Asking for understanding and blessing for every piece of knowledge to its owner is essential. Prayer is a form of embodiment as an acknowledgment of the powerlessness of a servant who desperately needs help from Allah SWT. In essence, in the activity of praying, faith is valued. The one-week juz activity will make students always try to istiqamah in reading the Al-Quran. Believing in the Al-Quran as a way of life is certainly not enough if it is only spoken. How can one make it a life guide but only read it during Ramadan or never even open it on the pretext of being busy with work so there is no time to read it? These positive activities can become helpful routines that can be practiced continuously.

Figure 2. Munaqosyah Al-qur'an Tartil & Tahridz Juz 30,29,28,27

2. Application of disciplinary values

The application of disciplinary values can be seen in the seriousness of the lecturer in disciplining students regarding the timeliness of attending the teaching and learning process and when collecting assignments. This ultimately makes students sometimes come late and collect assignments on time.

3. Application of soft skills

When employing soft skills, students are taught about adab in Islam, including visiting manners, eating and drinking manners, clothing manners, controlling anger, ablution manners, and others. This is done during the instructional period. Kids are enthused to participate since this activity offers concrete information and practice. With the lessons presented in this activity and put into practice in daily life, it is hoped that students will become used to and enhance religious morality.

4. Application of Congregational Prayer

Activities to help students become accustomed to doing their religious duties as Muslims. It is believed that through communal prayer activities, students will be able to worship promptly and in line with Islamic teachings.

Figure 3. Congregational Prayer Practice

Figure 4. Congregational Prayer Practice

5.　Habit of Saying Greetings

It is expected to say hello before entering class, before leaving class at the end of the lesson, and wherever you are to enhance civility toward teachers. Similar to when passing by parents, instructors, and friends. This frequent greeting can strengthen students' religious character to become good Muslims and possess good morals wherever they are.

6.　Commemoration of Religious Holidays

The entire school community participates in celebrations of Islamic holidays. All students in the school will participate in recitation during this activity, including several other activities with an Islamic religious theme. Therefore, this practice is hoped to encourage kids to be bold.

Figure 5. Activities to Commemorate Eid al-Adha 1444 h

c. Output

According to the principle of SD IT Nurul Hikmah Tanjung Jabung Timur Jambi, the outputs are:

"*The output is what is expected by the school. Not only to students but also to all elements of the school. At this school, we use regular learning evaluations, such as homework, midterm exams, and semester exams for students. For teachers, the evaluation that is carried out is a teacher performance evaluation. This is done by making criteria and references for teacher performance, conducting assessments, matching results with criteria, and compiling recommendations. It is hoped that this evaluation will produce quality output.*"

In addition, teachers who teach at SD IT Nurul Hikmah Tanjung Jabung Timur Jambi also said the same thing:

"*This output is the quality of student learning outcomes. Thank God, the children here can memorize juz 30 of the Qur'an. There are also many academic achievements, And we as teachers have a separate evaluation carried out by the principal, namely teacher performance evaluation*" G4 2 January 2023.

In addition to teachers and school principals, researchers also conducted interviews with parents of students, including:

"*As a parent, I am very proud of my child who can memorize verses from the Koran. And behave politely. When I graduate, I hope to be accepted at the school I want*" W1 3 January 2023.

Figure 6. Examples of Outstanding Students

Discussion

a. Input

The research results show integration in learning tools (RPP), learning materials, or learning strategies. The application of integration is seen in the learning process as well as through the development of the moral character of the Qur'an. Based on the description above, integrating the Qur'an into the teaching and learning process is quite good. It can be seen from SD IT Nurul Hikmah Tanjung Jabung Timur Jambi making the Koran the foundation of educational programs. Based on the data obtained by the researcher, it is known that to implement the integration of the Qur'an in the teaching and learning process, planning or strategy is needed. The planning must be by the vision, mission, and educational goals to be achieved by the education unit, in this case, SD IT Nurul Hikmah Tanjung Jabung Timur Jambi. From the vision, mission, and goals of this school, the planning of educational programs is outlined in the educational curriculum, which is then described in more detail in the lesson plan.

Before integrating the Qur'an, the teacher must have particular criteria so that this application can work properly. The study results stated that teachers who teach have memorized at least juz 30 and teach according to their education. In addition, the learning system tools integrated with the Koran include 1) determining the material to be delivered, 2) learning syllabus, and 3) learning plans. Planning is done before learning, such as making syllabus and lesson plans. The plan contains learning materials and activities that will be carried out in the learning process from the first meeting to the end. Integrating Al-Qur'an-based education in learning focuses on the linkage of the content or content of the material with the verses of the Qur'an. Learning like this is not only limited to general material provision but also provides learning and recognizes the values of the Qur'an. This is expected to foster divine values in students.

This is by Zulkarmain (2021) opinion, input in education means everything that must be available because it is needed for the educational process to take place, something that can be in the form of resources and software, as well as expectations and input as a guide for a process to run. Therefore, input includes principals, teachers, staff, students,

equipment, tools, money, etc. In addition, input management in an educational institution includes many things, including curriculum input, infrastructure input, and student input.

Rohmah (2021) argues that scientific integration will occur if a reasonably conducive learning process supports it. The curriculum provides sufficiently strong knowledge of Islamic scholarship. At the same time, educational material must focus on transcendental appreciation, namely growing divine awareness and leading to transformative processes (social change). What was done was related to preparing the syllabus and lesson plans by including verses from the Koran related to the learning theme. They are learning with a discussion theme where students find references with verses related to the learning theme. Moreover, deliver verses of the Koran that are by the theme of learning or verses of the Koran related to spiritual values.

b. Process

Furthermore, preparing a learning plan is the first important step in implementing learning. Learning planning can be described in learning tools as lesson plans. Learning planning is essential because it is the basic guideline or guide in carrying out learning activities to achieve the objectives set effectively and efficiently.

The application of integrating the Qur'an in learning is done by linking the verses of the Qur'an with the subject matter. Associating material and explaining this connection will foster understanding and introduction of students to the Qur'an as a way of life. In this way, it will impact students' recognition and understanding of the Qur'an.

Learning is implemented in learning stages such as conditioning students, checking attendance, a brief explanation of the material discussed, the teacher explains the material, students ask questions, the teacher answers, and closing the lesson.

Based on the findings of the research data, it is known that SD IT Nurul Hikmah Tanjung Jabung Timur Jambi has a conceptual plan in the form of mapping verses that are relevant to the theme of learning studies, which are then compiled into an index of learning verses. In preparing for learning, the teacher tries to map the theme of the study with relevant verses or prepare media that can support learning.

Based on the research findings, it is known that the lesson plan prepared at SD IT Nurul Hikmah Tanjung Jabung Timur Jambi is in the form of simplified learning tools. However, the components inside are by the specified standards: 1) learning objectives, 2) learning steps, and 3) learning assessment. Aspects developed with integrating the Koran at SD IT Nurul Hikmah Tanjung Jabung Timur Jambi include cognitive, affective, and psychomotor aspects. The implementation of learning is carried out procedurally, which is adjusted to the learning tools that have been made. Procedurally or gradually, the learning steps include preliminary, core, and closing activity steps.

Integration is also applied to the learning process by strengthening students' character in learning conditions in the form of morals, manners, or ethics when learning and interactions between teachers and students. One emphasized by the teacher is the character of self-awareness and responsibility.

In Zulkaimain (2021) opinion, the process in educational institutions means all forms of work programs carried out during education at an educational institution to change the existing value of the input to become more valuable or quality. The process carried out in an educational institution must be educational to improve the quality of students. This process is always based on the vision and mission of educational institutions. The process in question can be activity management, decision-making, institutional management, teaching and learning processes, extra activities, assessments, etc.

The opinion of Hasyim Asy'ari, quoted in Aziz (2019), among others, stated that:

a) Students should always be prejudiced against education in every condition, even though educators sometimes reprimand them harshly.
b) Learners should respect every thought, word, and deed of educators.
c) Students consistently show passion, enthusiasm for learning, and a happy attitude towards educators.
d) Educators always help and instruct students from the beginning to the end of learning.
e) Interaction between educators and students should always be based on affection, patience, humility, ways of communicating, and commendable attitudes.
f) Educators try to facilitate students in learning science.
g) Always start and end learning by praying.
h) Focus on learning that prioritizes process rather than results.
i) Educators always evaluate the development of students
j) Educators always pay attention to students.

c. Output

Schools must have the expected output. School output is school achievement produced by the learning process. Output is classified into two: output in the form of academic achievement and output in the form of non-academic achievement. The output of academic achievement is, for example, math competitions, Al-Quran memorization competitions, and others. Non-academic outputs include creativity, critical thinking, high curiosity, honesty, cooperation, compassion, and others. Quality output is graduates who have the required competencies.

Zulkaimain (2021) also said that educational institutions improve students' quality and quality to produce an output that can compete with the outside world. Good educational institutions always pay attention to students from the time they enter to become students at the school until they graduate from school. The output can be in the form of school performance or achievements produced by the school. The output of an educational institution can be seen and measured by its quality, effectiveness, productivity, efficiency, and innovation. So, the output of an educational institution is quality if the school's achievements are of high value, whether from student achievement, teacher achievement, or student achievement in extra-curricular activities.

D. Conclusion

Al-Qur'an revealed to humans that besides being a differentiator between right and wrong, it also guides people to demand and develop knowledge. The unification between the Qur'anic sciences and general science is integration-interconnection and refers to the perspective of ontology, epistemology, and axiology. Al-Qur'an implementation can be carried out by internalizing Al-Qur'an with general knowledge. Internalization of Al-Qur'an values toward general knowledge in learning can be carried out by curriculum integration, learning integration, and integration of Islamization of science. Apart from that, it can also be applied by example, actual societal problems, contextually planting educational values and strengthening moral values.

The integration of the Qur'an has implications for general science, including first, it has implications for the curriculum, which leads students to have the desire and ability to conduct research in general science fields to find something with an objective reality that occurs in the religious area. Second, the implication in the teaching and learning process is that the teacher develops students' creative imagination. The teacher's role in developing creative imagination will be to create specific methods so students can absorb lessons wholly and quickly. Third, the implications for the socio-religious aspect. With this integration, students can think holistically and not partially in appreciating the diversity of beliefs and religions to foster mutual respect and respect for differences in religious beliefs.

From the study's conclusion, the researcher advises schools that parents are expected to contribute to integrating the Qur'an into the teaching and learning process. To form relationships between parents and schools in realizing school goals and to shape the character of students who believe and fear Allah through Islamic teachings. Conduct more training related to integrating the Qur'an so that teachers can be optimal in habituation activities carried out in schools.

References

A l-Qattan. (2000). *Studi Ilmu-Ilmu Qur`an*. Bogor: Litera Antar Nusa 1992.

Abunittaka. (2005). *Integrasi Ilmu Agama Dan Ilmu Umum*. Jakarta: PT Raja Grapindo Persada.

Ambarwati, S. (2020). Implementation of Thematic Learning Curriculum 2013; Multi Site Study at MIN 2 Kediri and MIN 1 Kediri City. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, *10*(2), 255-271. https://doi.org/10.33367/ji.v10i2.1302.

Ash'ari, H. M. (2011). *Konsep Pendidikan Islam*. Jakarta: Rabbani Press.

Aziz, M. E. F. (2019). *Konsep Pembelajaran Perspektif Kh. Hasyim Asy'ari dalam Kitab Adab Al-'Alim Wa Al-Muta'allim dan Relevansinya dengan Konsep Pembelajaran dalam Kurikulum Pendidikan Agama Islam 2013.* Undergraduate Thesis. Ponorogo: IAIN Ponorogo.

Creswell. (2015). *Penelitian Kualitatif & Desain Riset: Memilih Diantara Lima Pendekatan*. Yogyakarta: Pustaka Pelajar.

Fauziyah, R. A. ., Nursyamsiah, N. ., & Nurmala, M. . (2023). The Implementation of Muhawarah Learning in Madrasah Tsanawiyah. *Edunesia : Jurnal Ilmiah Pendidikan*, *4*(2), 909–919. https://doi.org/10.51276/edu.v4i2.442.

Firdaus, F. (2019). Dasar Integrasi Ilmu dalam Alquran. *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, *16*(1), 23-35. https://doi.org/10.25299/jaip.2019.vol16(1).2726.

Kamma, A. W., Budiyanto, & Suwitho. (2023). The City of Tidore Kepulauan in Indonesia: Lecturer Performance in Private Higher Education. *International Journal of Economics, Business and Management Research, 7*(2), 135-149.

Khairun, K. (2020). *Kemampuan Guru Mengintegrasikan Pelajaran Umum dan Agama Ditinjau dari Latar Belakang Pendidikan Prodi Umum Dan Prodi Agama Dan Intensitas Yang Tinggi Dan Rendah Mengikuti Kajian Keislaman Di Smp Islam Al Abidin Surakarta Tahun 2020*. Undergraduate Thesis. Surakarta: IAIN Surakarata.

Khozin. (2016). Pola Interaksi Pesantren dengan Lingkungan Sosialnya dalam Perspektif Sosio-. Historis. In *Progressive*, 1(1), 71-90.

Mardayani, S. (2013). Pengembangan Bahan Ajar Fisika yang Terintegrasi Nilai-Nilai Ayat Al-Quran pada Materi Gerak untuk Pembelajaran Siswa Kelas X SMA. *Pillar of Physics Education*, *1*(1), 39-47. https://doi.org/10.24036/1067171074.

Moleong, L. (2014). *Metodologi Penelitian Kualitatif*. Bandung: Teenager Rosdakarya.

Mualimin, M. (2020). Pengembangan Nilai Islami Peserta Didik melalui Integrasi Al-Quran dan Hadis dalam Pembelajaran Biologi. *Humanika*, *20*(2), 129-146.

Nurjannah, A. (2016). Penanaman Nilai–nilai Islam Berupa Integrasi Al-quran dalam Pengajaran Ilmu Kauniyah melalui Rpp. *Raudhah Proud to be Professionals: Jurnal Tarbiyah Islamiyah*, *1*(1), 47-64. https://doi.org/10.48094/raudhah.v1i1.7.

Paramita, A., & Kristiana, L. (2013). Teknik Focus Group Discussion dalam Penelitian Kualitatif. *Buletin Penelitian Sistem Kesehatan, 16*(2), 117-127.

Rohmah, I. F. (2021). Pengembangan Kurikulum Sains Berbasis Al-Qur'an untuk Mewujudkan Integrasi Ilmu Pengetahuan dengan Penguatan Kompetensi Spiritual. *Mufham: Jurnal Ilmu Al-Qur'an dan Tafsir*, *1*(1), 43-56.

Sabia, S., & Jam'an, A. (2018). Evaluasi Implementasi Pembelajaran Terintegrasi Tahfidz Al-Qur'an di SMP Muhammadiyah 5 Makassar. *Competitiveness*, *7*(2), 188-202.

Sholihah, N., & Kartika, I. (2018). Pengembangan Modul IPA Terintegrasi dengan Ayat Al Qur'an dan Hadis. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, *21*(1), 12-22.

Sugiyono. (2013). *Educational Research Methods Quantitative Approach, Qualitative, and R&D*. Bandung: Alfabeta.

Suyanto, S. (2019). Fenomenologi sebagai Metode dalam Penelitian Pertunjukan Teater Musikal. *Lakon Jurnal Pengkajian & Penciptaan Wayang*, *16*(1).

Zulfa, S. (2022). Integrasi Ayat-Ayat Al-Qur'an ddalam Pembelajaran Sains. *Nihaiyyat: Journal of Islamic Interdisciplinary Studies*, *1*(2), 141-152.

Zulkarmain, L. (2021). Analisis Mutu (Input Proses Output) Pendidikan di Lembaga Pendidikan MTs Assalam Kota Mataram Nusa Tenggara Barat. *Manazhim*, *3*(1), 17-31. https://doi.org/10.36088/manazhim.v3i1.946.