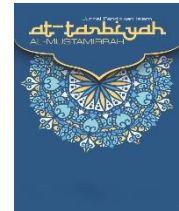




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Article

Al-Qur'an Based Education in Integrated Islamic Elementary School

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Abstract

This study aims to describe the curriculum and learning format based on the al-Qur'an in schools at SDT al-Wahdah Kendari. Data collection in this case study uses document studies, interviews, and observations. Data analysis is carried out using curriculum integration theory and learning process theory. The results of the study indicate that al-Qur'an-based learning is carried out by incorporating memorization learning of the al-Qur'an into the construction of the school curriculum with a larger time allocation, reaching 55.45% of the total 50.5 hours of lessons in a week. Al-Qur'an learning consists of reading lessons using the *Iqro'* method in *tahsin* and memorizing with a target of 3 juz which is gradual each semester, as well as the integration of the contents of the al-Qur'an in learning carried out by teachers by connecting it with science to strengthen students' faith and obedience, in implementing religious teaching and controlling its practice through a refraction approach, examples, stories, and advice.

Keywords: Al-Qur'an based education, curriculum integration, Integrated Islamic Elementary School

PUBLISHER'S NOTE

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INTRODUCTION

The study of Qur'an-based education in schools in terms of curriculum and learning formats is an important issue in Islamic education, but it is still lacking in making it the center of attention in studies (Bergrund & Gent, 2019). The urgent need is to integrate the Qur'an into the national curriculum and learning for the sustainability of *tahfidz* education that is equal to other basic education, so that it can increase students' self-confidence to contribute to society in the future not only as imams, bilals, Qur'an teachers, but also professionals in other fields (Afiful Ikhwan et al., 2020). The best way to learn the Quran is the method used by the Prophet Muhammad Saw. In addition to teaching how to read the Quran, he also taught its contents and guided his companions in practicing them in their daily lives (Pishbin, 2024). However, his application in learning activities still varies (Rifa'i & Marhamah, 2020). The

report by Sukamad et al. (2023) shows that SDIT Nurul Hikmah Tanjung Jabung Timur has done this by developing a curriculum that internalizes Qur'anic values through learning with an Islamization of science format. Arifin & Hambal Shafwan (2023) also detailed the strategy for implementing Qur'anic tahfidz education at MI Muhammadiyah Sedayulawas which is based on the basic philosophy of education that memorizing the Qur'an is a life capital, basic behavior, social integrity, and foundation (Saleh, 2025). Memorization (tahfidz) is conducted using the taghanni (Quran reading) and *talaqqi* (listening to the teacher's recitation and then students' listening) methods to assist teachers in learning that keeps pace with technological developments. To assist teachers in learning, it is also necessary to prepare a guide in the form of thematic e-module learning media based on Quranic verses that takes into account student characteristics and adapts Core Competencies and Basic Competencies for each class (Eva'atussalamah, 2022). Hilmi et al. (2023) reported that in Lombok, West Nusa Tenggara, public opinion regarding the branding of the al-Qur'an goes beyond the image of material benefits, values and cultural attributes. This can also be seen in other areas with the emergence of schools based on the al-Qur'an and memorizing the al-Qur'an, both Islamic boarding schools, al-Qur'an houses or *tahfiz* houses and Islamic schools (Muttaqin et al., 2020). Schools based on the al-Qur'an are also emerging and are in demand, which can be seen when new student admissions are at the top, followed by other superior programs. For parents of students, sending their children to a *Tahfidz al-Qur'an* educational institution is a source of pride and an asset that will guide them and wear a crown of gold on the Day of Judgment (Syahid, 2019). Islamic education based on *tahfiz al-Qur'an* is popular because the results can be seen clearly in the form of student achievement which is needed in society (Fatah, 2014). It is believed that by pursuing education based on the al-Qur'an, apart from being easy for students to memorize the al-Qur'an, it is also easy for them to have Qur'anic character, namely good morals (Fenty Sulastini & Moh. Zamili, 2019), showing exemplary behavior in real life, both at school and in the public domain (Aman, 2019). In fact, learning based on the al-Qur'an will be able to revolutionize the mentality of children and teenagers, where by sticking to the Koran as a guide they will not fall into the abyss of immorality (Khosiiin, 2022). This is because al-Qur'an education is developed with full awareness that the al-Quran is the main source in the realm of knowledge, religious awareness, aspects of moral and spiritual improvement (Fathin et al., 2022). Not only that, with al-Qur'an-based learning it can improve learning outcomes in various subjects, which from a multiple intelligence perspective proves that intelligence has been internalized in every type of al-Qur'an learning such as linguistics, mathematics, interpersonal, music, intelligence. spatial, kinesthetic, and intrapersonal (Gafur, 2013). A number of studies have shown the positive impact of learning to memorize the al-Qur'an both in behavior and ability in learning subjects at school, especially moral education in the al-Qur'an through habits, example and punishment (Rosadi & Sitika, 2021), even the habit of memorizing the al-Qur'an has a positive impact on cognitive, affective and psychomotor mathematics lessons (Mansur et al., 2018).

A number of breakthroughs made by schools seem to have achieved encouraging results, but it turns out that there are still common problems faced by schools, namely obstacles in the form of insufficient learning hours for memorizing because they have to share with other subjects, problematic students who are less enthusiastic, problems with teachers

who lack of skill in integrating al-Qur'an teachings into subjects, as well as limited infrastructure (Nisak, 2018). To overcome this, some schools add additional lesson hours at school, some include lessons in existing school hours, some leave memorization time at home with the help of their parents (Moir & Brunker, 2021). In terms of using certain methods, some schools use the Ummi Method which is considered quite effective, although some schools have not shown the same results (Herawati, 2022). Others use the Wafa' Method which is considered effective in improving their reading of the al-Qur'an, as well as stimulating competitive thinking abilities (Wahid et al., 2022), so it is considered suitable to be used to quickly memorize the al-Qur'an with understanding (Demina et al., 2022). In fact, this method can be collaborated with the grow, natural, peaceful, demonstration, repeat and celebrate strategy which is packaged in five stages (opening practice, teaching, assessment and closing) as practiced at SDIT Nurul Fikri Sidoarjo (Satria et al., 2023). There is also the Iqra' Method which is commonly known and implemented in schools. This method can be used through a combination of student recitation at home and at school (Hassan & Zailaini, 2013). This method is considered practical and simple, especially for teaching reading with correct recitation. However, this method does not yet include integrating an understanding of the teachings of the al-Qur'an in learning at school, so teachers must find their own integration patterns. Or teachers also use blended methods, especially in the current era of digital learning (Rifa'i & Marhamah, 2020).

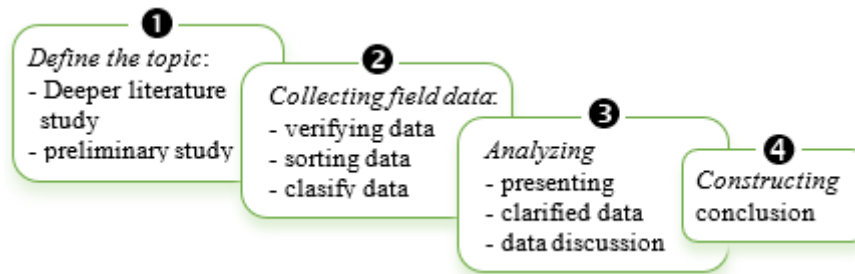
SDIT al-Wahdah Kendari uses the Iqra' Method for beginner students to learn to read and improve their reading (*tahsin*). Meanwhile, students who are already able to read al-Qur'an well can immediately memorize the surahs according to the target per semester. The integration of al-Qur'an teachings in learning is carried out by the teacher himself according to the understanding obtained through the study of the al-Qur'an which is generally facilitated by the Wahdah Islamiyah Foundation. For this reason, it is important to carry out research on this matter to reveal other aspects that may not have been revealed in existing studies. It is hoped that the results of this study will provide important information regarding al-Qur'an-based education in schools to be taken as consideration in formulating policies, especially at the school level. To guide the results to be achieved in this research, research questions were formulated, namely: 1) What is the format of curriculum content that accommodates al-Qur'an-based education at SDIT al-Wahdah, and 2) What are the efforts of teachers in carrying out integration? teachings of the al-Qur'an in learning at school?.

METHOD

This research is a case study at SDIT al-Wahdah Kendari, which aims to describe the curriculum and implementation of Quran-based learning. Data were obtained from curriculum documents and other documents needed to explain the learning content. Observations were conducted to directly observe teacher activities in teaching and educating students both inside and outside the classroom. Interviews were also used to enhance the clarity and accuracy of the information. Key informants were the principal and teachers.

The data analysis procedure was carried out using the analytical framework of Miles and Huberman (2014) in the following steps: 1) verifying and ordering the collected data, 2) presenting the data or information obtained from document studies and observations, clarified

by interview results, according to the research questions, 3) conducting an in-depth study of the curriculum format and presentation using information processing learning theory and several previous studies and research findings, and 4) drawing conclusions. The overall stages of this research can be visualized in the following diagram:



RESULT AND DISCUSSION

The Curriculum Content

The content of SDIT al-Wahdah’s curriculum includes learning substances which are prepared based on graduation competency standards and subject competency standards. The subjects taught consist of 8 core subjects as recommended by the government, namely PAI, Science, Social Sciences, Indonesian Language, Citizenship Education, mathematics, SBK, and PJOK subjects (Permendikbud No. 57 Tahun 2014 Tentang Kurikulum 2013 SD/MI). There are three local content subjects and four local content subjects typical of the Foundations, and the self-development activities. The substance of Natural Sciences (IPA) and Social Sciences (IPS) subjects is sciences combined with pure values from knowledge of the al-Qur’an. The time allocation for one lesson hour is 35 minutes. Active weeks for learning activities in one academic year (two semesters) are 35 weeks. Daily study time for classes I to class VI starts from 07.30-16.00 WITA (Curriculum Document of SDIT al-Wahdah, 2016: 10). The following presents the allocation of time and subjects at SDIT al-Wahdah Kendari:

Table 1: Time Allocation and Subjects of SDIT al-Wahdah Kendari

Component	Classes and Time Allocation					
	I	II	III	IV	V	VI
A. Subject						
1. Islamic Religion Education (PAI)				3	3	3
2. Civic Education (PPKn)				2	2	2
3. Indonesian Language				5	5	5
4. Mathematic				5	5	5
5. Natural Science (IPA)			Thematic Approach	4	4	4
6. Social Science (IPS)				3	3	3
7. Cultural Arts and skills (SBK)				4	4	4
8. Physical Education, Sports & Health (PJOK)				4	4	4
B. Local Content						
1. Arabic				2	2	2
2. English				1	1	1
3. Information and communication technology				1	1	1
Amount	30	31	32	36	36	36

C. Specific-Local Content						
1. Memorizing al-Qur'an	6	6	6	10	10	10
2. Memorizing Hadis	2	2	2	2	2	2
3. Reading-Writing al-Qur'an	6	6	6	6	6	6
4. Akhlak	2	2	2	2	2	2
D. Self-Development						
1. Boy Scout						
2. Mathematics Development Class						
3. Science Development Class						
4. Self-defense sport						
Total	46	47	48	54	54	54

The table above shows that the time allocation used for memorizing the al-Qur'an is 6 lesson hours (Jam Pelajaran-JP) for students in class I to class III and 10 JP for class IV to class VI. For reading and writing the al-Qur'an, 6 JP is allocated for all classes. So, al-Qur'an learning for grades I to III amounts to 12 JP (25.53%) and 16 JP (29.63%) for grades IV to VI. The average learning of the al-Qur'an a week is 28 JP from an average of 50.5 JP a week or 55.45% of the total JP. This number does not include 11 JP for PAI learning, an average of 3 JP, memorizing Hadits, Arabic and Morals each 2 JP. So, if combined, the number of hours of learning the al-Qur'an and instilling al-Qur'an values is 39 JP or reaches 77.23%. The remaining 22.77% is allocated for learning other content where the learning is still connected to the al-Qur'an and religious teachings in general. This confirms the assertion that SDIT al-Wahdah is very focused on teaching reading and memorizing the al-Qur'an, as stated in one of the school's missions to "Create a school life with an Islamic perspective, faith and piety based on the al-Qur'an and Sunnah is based on the understanding of *salaf al-ṣāliḥ*. Preparing individuals who are superior in achievement, leading in *al-akhlāq al-karīmah* and independent in their work (Curriculum Document of SDIT al-Wahdah, 2016: 7).

To realize this commitment, the school sets a target for each student to be able to memorize at least 3 juz until they graduate, namely juz 30, 29 and 28. The timing and memorization targets are carried out as shown in the following table.

Table 2: Target for Students' Memorization of SDIT al-Wahdah Kendari

No.	Class Grade	Semester 1	Semester 2
1.	First Grade	al-Nās – al-Ḍuḥā	Al-Insyirah – al-Insyiqāq
2.	Second Grade	al-Muṭaffifin – al-Naba' 21	al-Naba' 22 - al-Mudaṣṣir: 23
3.	Third Grade	al-Mudaṣṣir 24 – Nūḥ: 18	Nūḥ: 19 – al-Qalam: 41
4.	Fourth Grade	al-Qalam: 42 – al-Ṭalāq: 5	al-Ṭalāq: 6 – al-Jumu'ah
5.	Fifth Grade	al-Ṣaff – al-Ḥasyr: 10	al-Ḥasyr: 11 – al-Mujādilah
6.	Sixth Grade	al-Nās – al-Qalam	al-Taḥrīm – al-Mujādilah

Paying attention to the targets for memorizing al-Qur'an in the table above, it can be seen that schools really pay attention to memorizing the al-Qur'an for their students. This is a target of excellence that the school wants to achieve. This target is based on the idea that the best people are those who study and teach the al-Qur'an, as in the hadith listed on the school walls which students must also memorize, as follows:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best of you are those who study the al-Qur'an and teach it (HR. Bukhari).

For students who cannot read the al-Qur'an, learning uses the Iqro' method. This method is used for students who are just learning to read. The learning method uses the CBSA approach (Active Student Learning Method), namely students who actively read, the teacher listens, does not guide, but only gives examples at the beginning. When learning is going on, the teacher doesn't comment much, except for correcting with signs or using memory deposits. If using this method, students still forget, then they will be shown the actual reading (As'ad Humam, 2000). For students who can already read al-Qur'an, Tajwid lessons are given, as explained by the Principal:

Meanwhile, for students who are already good at reading the al-Qur'an, they no longer use the Iqro book, but are given tajwid teaching which is carried out in the afternoon after the noon prayer, so that the teachers who teach at that time are nicknamed afternoon class teachers. Students who take part in BTQ learning are grouped, usually 15 to 18 students in one group. Grouping is done based on student reading level, not based on grade level (Slamat, The Principal of SDIT al-Wahdah, *Interview*, Kendari, 2018).

The students, specially who are still at *Iqra'* level, while learning to read, they are also required to start to memorize by *tasmi'* method (listening) to memorize short surahs (juz 30). Besides the *Iqra'* method, actually the method of reading the al-Qur'an can be used in combination with other methods, as many researchers have found and tested in various schools, for example by using the LITERAT method, which stands for Listening, Investigation, Tutoring, Eradication, Reinforcement, Adaptation, and Test (Supriyadi, 2022).

Apart of reading and memorizing the al-Qur'an, there are also Reading and Writing al-Qur'an (BTQ) lessons. Although it is necessary to map the ability to read and write the Qur'an first so that guidance can be provided according to needs (Hakim et al., 2022). This lesson is intended for all students to be able to write *hijaiyah* letters. This BTQ learning is also a response to the Government of Kendari City program which was launched in 2005 through The Regional Regulations (Perda) of Kendari City Number 17/2005 on the Eradication of Illiteracy of the al-Qur'an, which is aimed at encouraging people to love reading the al-Qur'an, trying to know and practice its contents.

Before students graduate from school, a memorization test is carried out openly before they take the school completion exam. The following is the teacher's statement:

To test student's memorization of the al-Qur'an, every time they want to graduate, an open exam is held. Each student was tested on their memorization in front of their friends. The way is to withdraw the lot... what surah appears is the one that is memorized... As for Hadits, it depends on the examiner... not all 120 are told to memorize... but the examiner chooses... then they asked student to memorize it (Hasri R, Grade III Teacher, *Interview*, Kendari, 2018).

Al-Qur'an-based learning is actually nothing new in the world of Islamic education. In fact, memorization has been the main method of education throughout Islamic history.

Various researches explained about the importance of memorizing the al-Qur'an in relation to educational attainment have also been proven in several schools (Ismail et al., 2025). Gent (2011) has reported his findings from a group of children who memorize the al-Qur'an at a mosque in North East London City, where children who have a routine of memorizing the al-Qur'an will have an influential rhythm in their lives in the form of patience, sincerity and a willing spirit make sacrifices to achieve the dream, namely becoming a *hafiz* (Sugiarto, 2025). This mental strength is the main capital in achieving success in education and in life. In addition, by memorizing routines, students will experience the skills to focus on memorizing, where these focus skills can be transferred positively in learning (Berglund & Gent, 2018).

In information processing learning theory, when someone memorizes a cognitive mechanism that works syntax in the brain (Supriatna, 2025). Information processing learning focuses on activities related to processing or information processing activities. This information processing model is based on cognitive learning theory driven by Gestal psychology and Jean Piaget. According to Piaget, every child has a cognitive structure called a schema, which is formed from experience. The older the child, the more perfect the scheme becomes (Joyce, 2000: 263). Information processing refers to how to collect/receive stimuli from the environment, organize data, solve problems, discover concepts, and use verbal and visual symbols (Rehalat, 2016).

The information processing mechanism runs in four stages, namely: 1) starting with the activity of focusing attention on the material (attending to the material) that will be memorized by underlining, writing down or reflecting, 2) developing relationships between the material that will be memorized (developing connections) by using keywords, word replacements, or word relationships, 3) expanding the image of material in the brain (expanding sensory images), practicing remembering by repeating until it is completely memorized (Bruce Joyce, 2000: 209). The findings of Sirin et al. (2021) confirms this theory, where psychologically it can be proven that the habit of memorizing the al-Qur'an will have a positive impact on a person's verbal and visual memory, attention processes and lexical and semantic fluency.

Not only it has a positive impact on students' intelligence, but by memorizing the al-Qur'an also has a positive impact on children's personalities (Nursamsy, 2025). This is possible because the Qur'an is the most valuable book, presenting the best way to educate humans based on knowledge of the truth and their needs. Furthermore, it is important to discuss the role of gentle behavior in human education (Pallathadka & Et.al, 2023). This can also be implemented in early childhood, especially to develop personalities, such as: religious, disciplined, patient and steadfast (*istiqamah*). This is as reported by Najiburrahman et al. (2022) from their reseach at TK Masyithoh. It is just, A. Shukri et al. (2020) recommended the importance of paying attention to various things so that memorization does not worsen brain performance, namely by involving internal and external strategies: paying attention to verses from the al-Qur'an either verbally or visually, repetition, comprehension, organization, exercise, balanced diet, adequate sleep and memory aids, especially in the application of technology (Nursamsy, 2025). In general, Quran-based learning can train inferential reasoning, independent reasoning, and reasoning readiness to

think. Furthermore, it can develop character through a learning activity called orthopractical theology (Manurung et al., 2024). This assumption has been supported by various research results, all of which show a significant increase in students' spiritual attitudes between treatments using teaching materials integrated with the Qur'an (Kadir et al., 2024).

To support the learning of the al-Qur'an, schools also emphasize learning hadiths by memorizing selected hadiths. The targeted memorization of hadiths is short hadiths material, especially those related to the morals or character of a muslim. A total of 120 hadiths' have been selected. To make it easy to memorize, apart from repeating these hadiths' with the students, some of them (40 hadiths') are also displayed along the front wall of the classroom with framed boards and bright colors so they are easily visible at all times.

Integration al-Qur'an in Learning

Integrating the Quran into learning is a necessity for Muslims. Therefore, it is a shared concern to increase the use of the Quran as a foundation for scientific knowledge, thus establishing a solid scientific paradigm (Muslih & Et.al., 2024). There is no specific model for integrating the al-Qur'an into other subjects yet adopted by schools (M. Romli & Ainur Rofiq Sofa, 2024). Therefore, this integration is carried out entirely by the teacher who teaches. Thus, this integration really depends on the teacher's ability to do it. That is why, the answers of all teachers are almost the same when asked about the most important factor in integrating religion into subjects, which is largely determined by the teacher's ability (Slamat, The Principal of SDIT al-Wahdah, *Interview*, Kendari, 2018). The principal's statement was confirmed by the teacher as stated in the following interview:

Because the determinant of success is the teacher, teachers who must have competence plus a good understanding of religion will be able to develop their *zikr* and thinking, even in terms of educating (Nur Hikmah, First Grade Teacher, *Interview*, Kendari, 2018).

Teachers' scientific competence is not only seen from their formal education, but also from their creativity in increasing understanding of religion outside formal education channels (Syamsuri & Musgamy, 2025). From interviews with the principal, it is known that teachers at SDIT al-Wahdah are generally active in personality competency development activities by taking part in deep-study carried out by the al-Wahdah Foundation Kendari (Slamat, The Principal of SDIT al-Wahdah, *Interview*, Kendari, 2018). So, even though in terms of educational background, almost all of the teachers or 14 people (93.33%) came from public universities and only one (6.66%) came from Islamic religious universities (School Documentation Board), no means that they are weak in understanding religion. In fact, the teachers at SDIT al-Wahdah have a fairly adequate understanding of religion, when compared to elementary school teachers in general. The indicator is that all teachers have memorized at least 3 juz as the students' memorization target.

In Islamic education literature, the emphasis on teacher quality has received attention for a long time. Teachers are believed to play the most important role in shaping students' personalities (Muhyani et al., 2022). Teachers who instill religious values (Hariandi et al., 2020), forming children's morals based on the al-Qur'an so that children have good religious and moral values (Marlina & Patilima, 2023). Teachers as educators are not limited to learning interactions in the classroom, but include all forms of inviting, encouraging,

guiding students to understand and implement Islamic teachings (Yani, 2021). It seems that the adage that is usually put forward when discussing the role of teachers is believed by SDIT al-Wahdah. The expression is as stated by Miftah, M, (2020: 16), is *al-tariqatu ahamm min al-maddah wa al-mudarrisu ahamm min al-tariqah* (Methods are more important than materials, but teachers are more important than methods). It is true that teachers play an important role in learning, but it is also important to ensure that teachers also activate students to be actively involved in learning (Zengilowski & Brown, 2025).

This view actually adheres to a teacher-oriented learning approach (teacher centered) which places the teacher at the center of learning activities. Teacher ability is a hidden curriculum in learning (Amin & Et.al, 2024). This learning uses direct learning strategies (direct instruction), deductive and expository in nature (Rusman, 2016: 381). Many people have abandoned this approach and replaced it with a student-centered approach. In fact, at the initial education level in elementary school, including early childhood education, this approach is still more effective and focused. Especially when combined with various interesting methods. This combination of methods is needed to bridge traditional and contemporary methods to improve students' ability to read the Qur'an, as well as their understanding and practice (Basir, 2024).

However, it is agreed that learning relies on teachers using both teacher-centered and student-centered approaches. In learning, teachers act as learning resources, as facilitators, demonstrators, learning managers, mentors and motivators, as well as evaluators to determine the success of learning (Wina Sanjaya, 2013: 21-31). Furthermore, in Law of the Republic of Indonesia Number 2004 concerning Teachers and Lecturers, it is stated that in order for teachers to be successful in carrying out their roles they must develop four competencies which include personal, social, professional and pedagogical competencies.

In relation to al-Qur'an-based learning, teachers develop personal competence in the form of understanding the al-Qur'an. With these competencies, teachers can portray themselves as a living al-Qur'an in learning. To find out how the teacher integrates the al-Qur'an with other subject matter, you can pay attention to the answers given by the teacher as follows:

The true Islamic teachings must be guided by the al-Qur'an and hadiths, which are recorded in the stories of previous pious people. If studied, they can inspire enthusiasm for worship, study, struggle, patience and so on (Hasri, Third Grade Teacher, *Interview*, Kendari, 2018).

The lesson material is always connected to the knowledge and power of Allah as well as actions/behaviors that must be carried out after understanding the lessons contained in the al-Qur'an and Sunnah (Miyas, Fifth Grade Teacher, *Interview*, Kendari, 2018).

The methods used in teaching, apart from lectures, questions and answers, sociodrama, and so on, also use educational methods such as example, habituation, advice, stories. This is as stated by the teacher as follows:

These two methods should be carried out together so that teaching is not just a transfer of knowledge, but contains an element of habituation, modeling the knowledge that has been learned (Myras, Fifth Grade Teacher, *Interview*, Kendari, 2018).

Inside and outside the classroom we always try to combine teaching and education

because these two things were the example of the Prophet Saw. so that he was successful in giving birth to a generation of *rabbānī* from his friends (Nur Hikmah, Third Grade Teacher, *Interview*, Kendari, 2018).

I usually start the lesson with encouraging stories, then go into the lesson material, then close with advice. Children are taught Islamic etiquette and practice them both inside and outside the classroom (Hasri, First Grade Teacher, *Interview*, Kendari, 2018).

From the interview above, it can be seen that in instilling Qur'anic values in schools, teachers take the main approach, namely habituation, example, stories and advice (Saifudin et al., 2024). This approach is understood as a method recommended by the al-Qur'an as in surah al-Nahl verses 125-128 which requires the use of the *bil-hikmah* (ratio), *al-mau'izhah al-hasanah* (good advice) method in the surah Ibrahim verses 24-27 which emphasizes setting an example in both words and behavior (Rizki & Hasibuan, 2023).

Habituation is carried out in the form of, first: routine habituation carried out to instill *aqidah* according to the teachings of the al-Qur'an and al-Sunnah (Saifudin et al., 2024). These routine habituation activities include: reading *zikr* and prayers together before and after teaching and learning activities; perform the *Duha* prayer before starting lessons; performing *Zuhur* prayers and *'Aṣar* prayers in congregation with the priests arranged in shifts, morning assembly every day to familiarize students with discipline and order; fill in the activity control book (study and worship) for each student (Curriculum Document of SDIT al-Wahdah, 2016: 30). Second, programmed habituation which is designed and carried out by the school at a certain time which is previously prepared by the school, such as the *Pesantren Ramaḍān* which is filled with activities such as reciting the al-Qur'an, memorizing, *dhikr* and daily worship as well as activities outside the school in the form of *tadabbur* (outbound training) and social service activities (Curriculum Document of SDIT al-Wahdah, 2016: 31).

Exemplary activities are a process of forming morals, discipline, interest in reading, cleanliness, greening and planting *aqidah* according to the teachings of Islam and al-Sunnah. These exemplary activities include: 1) Fostering orderly use of school uniforms and shoes, 2) Fostering student discipline (lining up, praying, entering and leaving school on time), 3) Instilling Islamic morals, 4) Instilling a culture of interest in reading, 5) Instilling culture clean oneself, 6) Cultivation of a culture of clean environment (class and school), 6) Cultivation of a culture of a beautiful and green environment (Curriculum Document of SDIT al-Wahdah, 2016: 31). The example referred to by the school is emulating the behavior of the Prophet Muhammad Saw. in life.

From observations made during the research, it is known that the school tries to give its students an example of how to emulate the Prophet Muhammad Saw. For example, to maintain classroom cleanliness, students are not permitted to wear footwear entering the classroom, including teachers who will remove their footwear when entering the classroom, including when entering other rooms in the school environment. Apparently, this imitates how the Prophet Muhammad Saw. teaches hygiene to Muslims in terms of having to remove footwear when entering the mosque.

In terms of clothing, teachers wear clothing that completely covers their private parts (*aurat*), both male and female teachers. For female teachers, apart from covering their

private parts (aurat), wearing a headscarf, they also wear a veil (*niqab*). Although female students are not required to wear the veil, this has set an example that when they reach puberty, they should also wear clothes like their teachers.

The use of the exemplary method means that the teacher is a role model for students in their attitude and behavior (Febrianti et al., 2024). In the context of elementary schools, the most important role models given by the personal morals taught by the al-Qur'an are honesty, discipline, devotion to worship, trustworthiness and responsibility (Indawati et al., 2022). Likewise, in terms of morals related to relationships with society in the form of social concern, teacher's model this for students when interacting at school. Exemplary behavior can leave an impression on students if the teacher builds a close relationship with his students (Ismail et al., 2025). This closeness can be realized one way by establishing two-way communication between teachers and students and students and teachers (Hussin & Tamuri, 2019). The teacher in this case is a representation of the curriculum and educational methods. In other words, within the teacher there are 'hidden' goals and materials (Lukman et al., 2021). This will become real when shown as a good role model for students.

The use of stories in learning emphasizes the stories of the Prophet Saw and his companions. By telling this story, students can develop their character so that they will emulate prophetic qualities (Sari et al., 2022). Likewise, the use of stories, especially stories of the Prophet Saw and his companions, can develop students' characters so that they will emulate Prophetic traits (Sari et al., 2022). In telling this story there is advice that is very memorable for students, as confirmed in the following al-Qur'an:

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Indeed, in their story there really is a lesson for people of common sense (*ulil albab*). Al-Qur'an is not a story that is made up, but is a justification that were previously, detailing everything, as guidance and mercy for the believers (TQS. Yusuf/12: 111).

CONCLUSION

Al-Qur'an-based learning at SDT al-Wahdah is carried out by compiling the content of the school curriculum by allocating more lesson time, reaching 55.45% of the total 50.5 lesson hours (JP) a week. Al-Qur'an learning consists of reading lessons using the Iqro' method, memorizing with a target of 3 juz which is staged each semester. The integration of al-Qur'an teachings in learning is carried out by connecting relevant al-Qur'an teachings with lessons, especially in science lessons to strengthen students' beliefs and strictness in carrying out daily religious teachings and controlling their practice through the approach of refraction, example, stories and advice. This approach is used by first preparing teachers who have adequate competence and understanding of the Koran, starting from recruitment and ongoing development.

This research only focuses on the content of the al-Qur'an in the curriculum and teachers' efforts to integrate al-Qur'an teachings into learning. This research does not touch on other aspects outside of school that influence the implementation of the al-Qur'an-based

curriculum. Therefore, further studies are needed to uncover this so that it will perfect the al-Qur'an integration study building, especially at SDIT al-Wahdah.

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