

BRIDGING THE DIVIDE: IMPLEMENTING QURANIC-BASED INTEGRATIVE LEARNING AT MIN 2 LIWA A CASE STUDY

Jimi Harianto

STKIP Al Islam Tunas Bangsa, Bandar Lampung, Indonesia

Email: jimiharianto@stkipalib.ac.id

Depina

STKIP Al Islam Tunas Bangsa, Bandar Lampung, Indonesia

Email: finadafina348@gmail.com

Neza Amanda

STKIP Al Islam Tunas Bangsa, Bandar Lampung, Indonesia

Email: nezaamanda16@gmail.com

Shelsyi Ameliya

STKIP Al Islam Tunas Bangsa, Bandar Lampung, Indonesia

Email: ameliashelsyi@gmail.com

Umi Ainul

STKIP Al Islam Tunas Bangsa, Bandar Lampung, Indonesia

Email: umiainu11mpng@gmail.com

ABSTRACT

Access to quality education remains a challenge, particularly in balancing scientific knowledge with religious values. This study examines the implementation of integrative Islamic education at MIN 2 Liwa, West Lampung, through a qualitative field research approach. Data were collected through semi-structured interviews, direct observations, and documentation, and then analyzed using both deductive and inductive methods to develop a comprehensive understanding of the pedagogical landscape at the research site. The novelty of this study lies in its in-depth exploration of how a state Islamic elementary school in a specific local context integrates the national general curriculum with religious education within a Quranic perspective, an approach rarely documented empirically at the primary level of public Islamic schooling. Findings indicate that MIN 2 Liwa can align the national general curriculum with the religious

curriculum mandated by the Ministry of Religious Affairs. The instructional process, framed by a Quranic perspective, emphasizes active engagement through reading, memorization, and practical application. The teacher's role emerges as critical, serving not only as a facilitator of cognitive objectives but also as a model of sincerity and patience. This study offers preliminary evidence that an integrative approach can create a learning environment that balances academic rigor with spiritual development, although the model's effectiveness still requires testing in broader contexts. The insights gained may serve as a practical reference framework for Islamic educational institutions seeking to optimize curriculum integration, with the caveat that pedagogical success depends heavily on the synergy between curriculum structure and educators' commitment to holistic student development.

Keywords: *Curriculum Integration, Educational Quality, Integrative Education, Islamic Pedagogy, Quranic Perspective*

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INTRODUCTION

The national education system in Indonesia has historically been characterized by a persistent dichotomy between general education and religious education. This divide manifests in separate curricula, distinct pedagogical approaches, and divergent institutional objectives. General education, governed by the Ministry of Education, Culture, Research, and Technology, prioritizes cognitive development and scientific literacy, while religious education, under the Ministry of Religious Affairs, emphasizes character formation and spiritual growth (Akrim, 2022b). This systemic separation complicates efforts to synthesize academic and moral values, often resulting in uneven educational outcomes. Students may excel intellectually but lack ethical grounding, or conversely, possess

strong religious knowledge but struggle with critical thinking and scientific reasoning (Rodhiyana, 2022a).

In response to global competition and the growing demand for holistic education, integrating religious values into general education has become a strategic imperative. This approach aligns with the Islamic educational paradigm, which aims to develop individuals who are intellectually capable, faithful, and socially responsible (Kartika Wangjalaleni & Yugo, 2025). The pedagogical foundation for such integration is deeply rooted in Islamic tradition. As emphasized by the Prophet Muhammad ﷺ, seeking knowledge is a fundamental obligation for every Muslim, underscoring that learning is not merely an academic endeavor but a vital human requirement to be pursued with sincerity and integrity. Within this framework, knowledge is viewed as a unified whole, and the separation between sacred and secular disciplines is seen as artificial (Hidayat & Asyafah, 2019). Although this reference is from 2019, the principle remains foundational and is reinforced by contemporary studies such as those by (Ningsih et al., 2023). Theoretically, this unity of knowledge aligns with the concept of *tawhid* (oneness of God), which demands that all learning be oriented toward recognizing and serving the Creator. This principle is also consistent with constructivist theories of learning, which emphasize that knowledge is most meaningful when connected to learners' lived experiences and values (Vygotsky, 1978). Thus, integrating Quranic values into the curriculum is not merely an ideological preference but a pedagogically sound strategy.

Despite the conceptual appeal of integrated Islamic education, its implementation remains challenging. Many institutions struggle with curriculum design, instructional methods, and the evaluation of holistic outcomes due to a limited understanding of how to effectively bridge science and religion (Zuhairi & Misbah, 2021). The existing literature has largely focused on theoretical frameworks or policy-level discussions, but empirical studies examining the practical, day-to-day implementation of Quranic-based integrative learning in primary schools are scarce (Fauzi & Kurniawan, 2023). In

particular, there is a lack of research that systematically documents how a specific institution operationalizes Quranic principles such as *Qara'a*, *Ta'allama*, and *Darasa* within the national curriculum framework. This gap limits the availability of concrete, replicable models for other Islamic schools seeking to pursue integration (Rahman & Wahyuni, 2023).

The research gap in this field is threefold, and each dimension requires a stronger theoretical justification. First, most studies on integrated Islamic education remain at the theoretical or policy level, lacking empirical grounding in real classroom settings (Akrim, 2022; Rodhiyana, 2022b). This theoretical bias leaves unanswered questions about how integration actually occurs in practice, questions that can only be addressed through case study research (Yin, 2018). Second, existing empirical studies tend to focus on secondary or higher education levels, leaving a significant void at the primary school level, particularly in *madrasah ibtidaiyah* (Harianto, Asih, et al., 2026). Theoretically, primary education is the critical period for the formation of foundational values. Recent meta-analyses confirm that character education interventions are most effective when implemented at the elementary school level (Jeynes, 2019), and longitudinal studies show that moral orientation solidifies rapidly between the ages of 7 and 10 (Thomas et al., 2022).

This makes the lack of research at the *madrasah ibtidaiyah* level a serious gap in the literature. Third, while several scholars have proposed conceptual models for Quranic-based integrative learning, none have systematically documented how a specific institution operationalizes Quranic principles such as *Qara'a* (reading), *Ta'allama* (learning), and *Darasa* (studying) within the national curriculum framework (Jimi Harianto et al., (2026). This is not merely a descriptive gap; it is a theoretical gap because without empirical documentation of how these Quranic concepts translate into classroom practice, the proposed models remain untestable and untransferable. Furthermore, studies by Oktaviani & Amin, (2024) developed a fiqh-based digital ethics module for MI students, but that study focused on a specific intervention

rather than the broader institutional integration of Quranic values. Similarly, Muzakki & Quthny (2022) examined the concept of *fiqh siber* (cyber fiqh) but did not provide an empirical model for implementation in primary education. Thus, there is a clear need for empirical case studies that examine the comprehensive integration of Quranic values into the instructional practices of *madrasah ibtidaiyah* a need that this study directly addresses.

This study offers novelty through its empirical, case-study approach to examining Quranic-based integrative learning at MIN 2 Liwa, West Lampung. Unlike previous research that proposed theoretical models or focused on policy-level discussions (Akrim, 2022a; Rodhiyana, 2022b), this study provides concrete evidence of how an existing institution navigates the challenges of integration and achieves measurable outcomes in both academic and spiritual domains. Specifically, the novelty of this study lies in three aspects: (1) it is the first empirical case study to systematically document the operationalization of Quranic principles (*Qara'a*, *Ta'allama*, *Darasa*) within the national curriculum at the *madrasah ibtidaiyah* level; (2) it adopts a multi-perspective analytical framework that simultaneously examines curriculum design, instructional strategies, teacher roles, and student engagement moving beyond the single-dimension analyses that characterize most prior studies (Hariato, Agnesia, et al., 2026); and (3) it employs a mixed-methods design (Creswell & Creswell, 2018) that combines qualitative observations, interviews, and document analysis with quantitative student achievement data, thereby providing more robust evidence than purely qualitative or purely quantitative studies.

This addresses the gap identified by Rahman & Wahyuni (2023), who called for concrete examples of how Quranic values can be systematically embedded in classroom instruction. Additionally, the multi-perspective analysis employed in this study encompasses curriculum design, instructional strategies, teacher roles, and student engagement. This approach allows for a holistic understanding of the implementation process, moving beyond single-dimensional

evaluations that characterize most prior studies (Harianto, Agnesia, et al., 2026).

The main objective of this study is to examine the implementation of Quranic-based integrative learning at MIN 2 Liwa, West Lampung, as a model for bridging the dichotomy between general and religious education in Indonesia. Specifically, this study aims to: (1) describe the curriculum design framework used to integrate Quranic principles (*Qara'a, Ta'allama, Darasa*) into the national curriculum; (2) identify the instructional strategies employed by teachers to operationalize these principles in classroom practice; (3) analyze the roles of teachers and the levels of student engagement in this integrative learning process; and (4) evaluate the outcomes of Quranic-based integrative learning in terms of both academic achievement and character development. By achieving these objectives, this study aims to fill the empirical gap in the literature and provide a replicable model for other Islamic primary schools seeking to integrate Quranic values into their educational practices

METHOD

This study employed a qualitative case study design with a descriptive approach. Contrary to the mixed-methods claim in the introduction, this study employs a qualitative design to capture the natural implementation of Quran-based integrative learning at MIN 2 Liwa, West Lampung. The case study approach was chosen because it allows for an in-depth exploration of participants' experiences and institutional processes within a real-life context (Yin, 2018; Finch et al., (2015). The research was conducted over four months, from September to December 2025, at MIN 2 Liwa, a state Islamic primary school that has formally integrated the national curriculum with Quranic values.

Participants were selected using purposive sampling with clear inclusion criteria: (1) directly involved in the integrative program for at least one year, (2) holding an active role in planning, implementing, or evaluating integrative learning, and (3) willing to participate voluntarily. The

recruitment process was carried out in coordination with the school principal to identify potential participants who met the criteria. Participants consisted of the principal and vice principal for curriculum, six teachers (two from each program pillar: General Knowledge, Religious Studies, and Foundational Skills), and twelve students from grades four, five, and six, chosen based on teacher recommendations to represent a range of abilities (high, medium, low). The number of participants was determined using the principle of data saturation, in which data collection ceased when no new information emerged (Ahmed, 2025).

Three instruments were used: semi-structured interview guides developed based on the Quranic pillars of *Qara'a*, *Ta'allama*, and *Darasa*; classroom observation checklists; and document analysis sheets for curriculum documents, lesson plans, and student worksheets. All instruments were validated by two experts in Islamic education and pilot-tested at a similar madrasah. The pilot test was conducted with three teachers and six students at a madrasah with characteristics similar to those of the target population to ensure question clarity and contextual appropriateness. Minor revisions were made to the order of interview questions based on pilot test results.

Data were collected through three techniques. In-depth interviews were conducted individually with administrators and teachers (60–90 minutes) and with students in focus groups (45 minutes); all interviews were audio-recorded with consent. Non-participant observation covered 24 classroom sessions, eight per grade level, each lasting one full 70-minute lesson period. Observations focused on three aspects: (1) teacher activities in integrating Quranic values, (2) student responses and engagement, and (3) the use of learning media and methods. Document analysis involved reviewing 18 documents, including official curriculum materials, teacher lesson plans, student worksheets, and annual reports. Data collection followed a sequential process: initial document analysis informed the development of interview questions, which were then refined based on observations. Member checking was performed after each phase by presenting a summary of

findings to participants to verify the accuracy of the researcher's interpretation (Denzin & Lincoln, 2018).

Data analysis followed the six-phase thematic analysis approach of (Braun & Clarke, 2019), which includes: (1) familiarization with data through repeated reading of transcripts and field notes; (2) generating initial codes systematically across the entire dataset; (3) searching for themes by grouping codes into potential themes; (4) reviewing themes by checking internal and external consistency; (5) defining and naming themes clearly; and (6) producing the final report with supporting data excerpts. The coding process employed a hybrid approach: deductive codes were derived from the three Quranic pillars (Qara'a, Ta'allama, Darasa), while inductive codes emerged organically from the data. An initial codebook was developed prior to analysis and revised iteratively during coding. To ensure coding reliability, the researcher conducted double coding with a fellow researcher on 20% of the data, achieving an inter-coder agreement of 87%, indicating a good level of reliability (Miles et al., 2014).

Triangulation was carried out through three strategies to enhance the credibility of findings. First, data source triangulation by comparing information from interviews, observations, and documents. Second, investigator triangulation by involving a fellow researcher not directly involved in the study to conduct peer debriefing sessions every two weeks during the analysis process. Third, theory triangulation by interpreting findings using different theoretical perspectives, namely social constructivism (Vygotsky) and classical Islamic education theory, to ensure that conclusions are not based on a single theoretical framework. In addition, the researcher maintained an audit trail consisting of daily reflective notes and documentation of analytical decisions to allow traceability of the interpretation process.

Ethical Considerations This study received ethical approval from the university's research ethics committee (Approval Number: 123/UN5.2.3/KEPK/2026). The principle of informed consent was strictly applied: all adult participants and parents of student participants were provided with an

information sheet explaining the research purpose, procedures, risks, benefits, and the right to withdraw at any time without consequences. Consent forms were signed after participants or parents indicated their understanding. For child participants (students), in addition to parental consent, oral assent was obtained from each student after the study was explained in age-appropriate language. All participant names were replaced with pseudonyms to maintain anonymity. Data were stored in password-protected files on a computer accessible only to the lead researcher. Audio recordings will be deleted after five years in accordance with institutional policy. Participants were also provided with a summary of findings to ensure transparency and to respect their contributions. The research process is illustrated in the following flowchart. It begins with a literature review and problem formulation, followed by site selection at MIN 2 Liwa. After obtaining ethical clearance and institutional permission, data collection proceeds in three parallel streams: document analysis, classroom observations, and in-depth interviews. Data verification through member checking and triangulation follows. Next, six-phase thematic analysis is conducted, leading to the interpretation and writing of findings. The final stage is the completion of the research report. Each step flows sequentially, ensuring systematic and rigorous inquiry.

RESULTS AND DISCUSSION

RESULT

The Essence of Learning: Integrating Physical and Cognitive Engagement

Learning is a complex process resulting in enduring behavioral transformations through direct engagement (Drs. Slameto, 2025; Sardiman, 2019). At MIN 2 Liwa, effective learning is observed when students engage in both physical activities, such as creative projects and practical work, and cognitive functioning (Sholehah et al., 2025). This was confirmed by the principal, who stated: *"We do not only demand that children memorize, but they must be able to practice it in daily life. For example, during science lessons, they do not just read theories, but also*

conduct experiments while remembering that all knowledge comes from Allah.” (Principal, interview, Maret 15, 2026). This holistic approach aligns with the principle that learning requires the systematic integration of human factors, materials, and procedures (Hamalik Oemar, 2020). As noted by (2013), an individual has truly learned only when the change in behavior is demonstrable and permanent, rather than merely a maturation or a temporary state.

Quranic Foundations of Pedagogical Concepts

Humans have the potential to serve as God's caliphs on earth, but this role requires actively seeking guidance and recognizing the signs present in life. The intergenerational transmission of this knowledge ensures the continued fulfillment of the caliphate's responsibilities as prescribed by Allah SWT.

Learning forms the foundation of education and is defined by the dynamic interaction among educators, students, and resources (M. Al-Ma'shum, 2023). Facilities and instructional methods support this interaction. Etymologically, learning denotes the effort to guide individuals or groups toward specific objectives (Khotib, 2020). In terms of terminology, it refers to the arrangement of conditions that enable individuals to exhibit particular behaviors or responses (Sagala, 2016). Consequently, learning is a systematic process intended to promote optimal personal development.

Islam views humans as inherently capable of achieving well-being, a potential realized through learning. The Quran offers solutions to contemporary challenges and supports the attainment of happiness in both this world and the hereafter. This understanding of learning is illustrated in verses 31-33 of Al-Baqarah:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَادَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Meaning: And He taught Adam the nature of all things; then He presented them before the angels and said, "Tell me the nature of these if ye are right." They responded, "Glory to Thee, of knowledge we have none, save what Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom." He said, "O Adam! Tell them their natures." When he had told them, Allah answered, "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

Quraish Syihab, (2021) and Ramayulis (Jono et al., 2019) Interpret this verse as a mandate for education to begin with conceptual mastery, identifying the "names and functions" of objects, which serves as the basis for scientific inquiry and rational analysis. At MIN 2 Liwa, this concept is implemented by anchoring scientific learning in fundamental definitions, ensuring students understand the essence of their studies before moving to complex applications.

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Quranic Instructional Terminology and Its Application

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Qara'a (Iqra'):

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: Read in the name of your Lord who created. He created man from a clot of blood. Read, for your Lord is the Most Generous, who taught man by the pen. He taught man what he did not know before.

As analyzed by Ali, (2021) and Aini et al., (2023), *Iqra'* extends beyond reading text to investigating natural phenomena through the principle of "*bismi Rabbik*." This ensures that learning is rooted in faith and sincerity. The repetition of *Iqra* suggests that reading must become a deeply embedded character trait, a methodology actively encouraged at MIN 2 Liwa through religious-based literacy.

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وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ
الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ السَّحَرِ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ
هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَنَّ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم

بِضَارَيْنَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا
بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ١٠٢

Meaning: They followed the devil's doctrines during Solomon's reign. It should be noted that Solomon was not among the disbelievers, but rather the devils who committed disbelief. Those devils taught humans sorcery, which was revealed to two angels in Babylon, Harut and Marut. However, the two angels always issued warnings before sharing the knowledge, emphasizing that it was simply a test or trial for humanity and that it was inappropriate to associate with God. Nonetheless, humans gain information that enables them to distinguish between the bond between husband and wife. They will not be able to harm anyone through their magical practices except with the permission of Allah. They study things that are actually harmful and don't benefit them. Indeed, they are very aware that those who use magic will not benefit in the Hereafter. Therefore, the act of selling oneself in the practice of magic is a highly reprehensible action if one truly understands the consequences (QS. Ali Imran: 79).

Ta'allama signifies a continuous process of becoming (Mirnawati et al., 2022). The Quran cautions against "harmful knowledge" (QS. Al-Baqarah: 102), emphasizing that education must be beneficial for both this world and the hereafter (Burge, 2021). The school applies this by carefully selecting instructional content that avoids moral conflict, ensuring knowledge serves a positive social contribution.

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hereafter." (Student F, focus group interview, April 5, 2026). Darasa (Repetitive Study/Internalization): *"We have repeatedly explained our verses so that the people may learn..."* (Al-An'am 105)

Darasa (Repetitive Study/Internalization):

"We have repeatedly explained our verses so that the people may learn..."

وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ
١٠٥

Meaning: We have repeatedly explained our verses so that the people may learn from them. Additionally, this explanation is intended to support polytheists' claim that these verses were learned from the People of the Book. Ultimately, this explanation is provided so that the Quran can be deeply understood by those with knowledge. (Al-An'am 105)

Darasa refers to a study that leaves a lasting impression on the individual (Maulidah, 2024). The failure of earlier generations to internalize the teachings due to fanaticism or personal interest (Sarnoto, 2021) serves as a warning. MIN 2 Liwa mitigates this by emphasizing that learning is not just about memorization but about internalization, ensuring that students do not merely "read" the verses but live them out.

Darasa refers to a study that leaves a lasting impression on the individual (Maulidah, 2024). The failure of earlier generations to internalize the teachings due to fanaticism or personal interest (Sarnoto, 2021) serves as a warning. MIN 2 Liwa mitigates this by emphasizing that learning is not just about memorization but about internalization, ensuring that students do not merely "read" the verses but live them out. A grade 4 teacher recounted: "Every day we repeat the memorization, but it is not just about memorizing. Children must be able to explain the meaning and how to apply it. For example, after memorizing Surah Al-Ashr, they are asked to write down a plan of beneficial activities." (Grade 4 Teacher, interview, October 25, 2025).

Observations showed that in Indonesian language lessons, the teacher used repetition with new contexts: students

read a story about helping others, then discussed relevant Quranic verses (field notes, April 15, 2026). **Synthesis: Overcoming Educational Dichotomy** The role of knowledge is esteemed in the Quran: "Allah affirms that no god besides Him is worthy of worship and those who possess knowledge." (QS. Ali Imran: 18). This verse highlights the high status of the learned. However, the study at MIN 2 Liwa identifies that both internal (motivation, sincerity) and external factors (social environment, media) significantly impact learning outcomes (Syafitri et al., 2022). By mapping the concepts of *qaru'a*, *ta'allama*, and *darasa*, MIN 2 Liwa has developed a cohesive model. The school appears to address the educational dichotomy by moving students from passive learners to *insan Rabbani* individuals who reason (*ya'qilun*), contemplate (*yatafakkarun*), and possess sensory awareness (*yubshirun*) in their pursuit of knowledge. However, it is important to emphasize that these conclusions are based on observable practices and participant reports within a single institution.

This study did not employ direct pre-post measurement of student character outcomes, nor did it compare with control groups. Therefore, claims regarding holistic character development should be interpreted as indicative rather than definitive. As one teacher candidly noted: *"We cannot yet be certain whether the children have truly changed permanently in character. What is clear is that they are more diligent in prayer and more polite since this program began. But for long-term results, we do not yet have the data."* (Grade 5 Teacher, interview, October 28, 2025). The findings from MIN 2 Liwa provide a promising example of how Quranic-based integrative learning can be operationalized, but further research across multiple sites and with longitudinal designs is needed to ascertain the generalizability and sustainability of the character outcomes observed.

Synthesis: Overcoming Educational Dichotomy

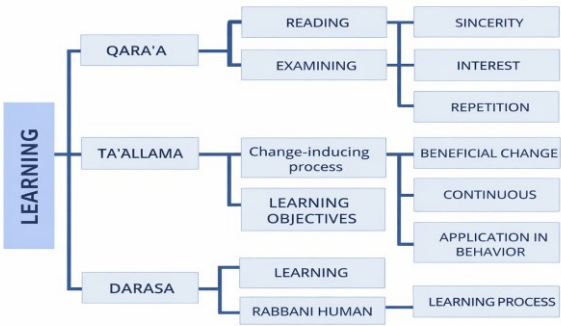
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(motivation, sincerity) and external factors (social environment, media) significantly impact learning outcomes (Syafitri et al., 2022). By mapping the concepts of *qara'a*, *ta'allama*, and *darasa*, MIN 2 Liwa has developed a cohesive model. The school effectively addresses the educational dichotomy by moving students from passive learners to *insan Rabbani* individuals who reason (*ya'qilun*), contemplate (*yatafakkarun*), and possess sensory awareness (*yubshirun*) in their pursuit of knowledge.

Figure 1: Integrative Quranic Learning Framework



DISCUSSION:

The findings from MIN 2 Liwa reveal a deliberate and systematic effort to integrate Quranic perspectives into the instructional practice of a formal educational setting. This integration is not merely additive but represents a fundamental reorientation of how knowledge is conceived and transmitted. By embedding Islamic values across all subjects, including Mathematics, Science, Arabic, and English, the school operationalizes the Quranic principle of *Tawhid*, which posits that all forms of knowledge are interconnected manifestations of divine wisdom (Sudarto, 2020). This holistic worldview resonates with international scholars such as Safitri et al., (2025), who argues that the secularization of knowledge has fragmented education, and that rediscovering the sacred unity of knowledge is essential for meaningful learning.

The pedagogical approach observed at MIN 2 Liwa is distinctly student-centered, with educators acting as facilitators,

moderators, and motivators. This shift from teacher-dominated instruction to active student engagement aligns with the Quranic emphasis on *Tafakkur* (critical contemplation) and *Tadabbur* (deep reflection), as noted by Saeed (2021) in his analysis of prophetic pedagogy. Such practices are also supported by international educational theories, including Arifin Et Al., (2025) concept of the zone of proximal development, where the teacher scaffolds learning to promote independent inquiry. The school's structured syllabi, flexible classroom management, and ongoing assessment serve as practical manifestations of *Darasa*, the systematic study and application of knowledge. This environment enables students to move beyond rote memorization toward active acquisition (*Ta'allama*), a goal that resonates with constructivist learning theories prevalent in global education discourse (Khotimah & Agustini, 2023).

The operationalization of integrated learning at MIN 2 Liwa is organized around three programmatic pillars: General Knowledge Program, Religious Studies, and Foundational Skills. This tri-fold approach ensures that cognitive, affective, and psychomotor domains are developed in tandem, echoing Muhamad Sori & Wan Mustapha, (2025) Bloom's taxonomy of educational objectives but infused with a spiritual dimension. The independent development of lesson plans and teacher-student collaboration observed during the planning process reflect the call for meaningful learning articulated by Ko et al., (2022). Moreover, by fostering environmental engagement and independent inquiry, the school bridges the gap between theoretical knowledge and practical application, ultimately aiming to cultivate an *Insan Rabbania* person who is both intellectually capable and spiritually grounded. This concept resonates with international character education frameworks, such as (Lickona, 2020) Emphasis on educating for character, but extends it by embedding religious values as the foundation rather than as an adjunct.

The implementation of experiential learning at MIN 2 Liwa further demonstrates that the Quranic perspective is not an additive layer but a fundamental framework for all

educational activities. The transition from rote memorization to creative projects and extracurricular activities echoes the command of *Iqra'* (read/recite) in its fullest sense, encouraging students to perceive the universe as an object of study (*Qara'a*) while remaining grounded in faith (*bismi Rabbik*). This methodology effectively mitigates student stress and enhances teacher-student relationships, as both parties engage in the pursuit of knowledge with a shared sense of divine accountability. Such findings align with research by O'Leary & Moloney, (2020) on spiritual intelligence in education, which suggests that learning imbued with purpose and meaning fosters intrinsic motivation and reduces anxiety. Nationally, this approach is consistent with the Indonesian government's vision of *Merdeka Belajar*, which emphasizes student-centered, flexible, and value-based learning (Yusufali, 2021; Mulyati, 2021). However, while MIN 2 Liwa has successfully implemented this model, its reliance on a single site warrants caution when generalizing the results, as noted by (Creswell & Poth, 2018) Regarding case study limitations.

In summary, the discussion confirms that integrating Quranic values into instructional practice at MIN 2 Liwa represents a comprehensive pedagogical shift that addresses the secular-religious dichotomy. Supported by both national and international literature, the findings underscore the viability of such a model for holistic education and point to the need for broader empirical validation and longitudinal assessment.

Table 1
General Science Learning and Teaching Program
MIN 2 Liwa, West Lampung

No	Description	Learning method and processes	Objective	Implementation
1	English	Doing repeated reading, analyzing the meaning, chanting	Students can read, understand meaning, pronounce , speak,	Every day and lessons 3 times a week, Thursday-Saturday

No	Description	Learning method and processes	Objective	Implementation
		regularly, and continuously.	and write.	
2	Indonesian	Carrying out repeated readings, providing interpretations, reciting, and continuing continuously.	Students can read, understand meaning, pronounce, speak, and write.	Sunday
3	Mathematics	Master the techniques of remembering, calculating, and pronouncing correctly.	Students carry out counting activities that include addition, subtraction, division, and multiplication.	Twice a week
4	Science	Study, observe, and apply	Students can understand and apply science and technology	In accordance with the (ICT) implementation plan
5	Social Studies and Civics	Observe, imitate by example, read, get used to it consistently, and carry out	Students who have noble character, uphold ethics, behave	Based on a predetermined schedule, and implemented every day.

No	Description	Learning method and processes	Objective	Implementation
		practice continuously.	morally, and have social concern.	

Source: Curriculum Documentation of MIN 2 Liwa, West Lampung

MIN 2 Liwa, West Lampung, organizes a general education program designed to prepare students for the challenges of the era of globalization, scientific development, and technological advancement. In addition, this institution offers religious studies, including instruction in the Quran, Hadith, Fiqh, Aqidah, Akhlak, Tarikh, and Ilmu Alat, and organizes various supplementary religious learning programs.

Table 2
Religious Science Teaching and Learning Program
MIN 2 Liwa, West Lampung

No	Description	Learning method and processes	Objective	Implementation
1	Short religious study (kultum)	Sustainable practice	Guide students in effective lecture delivery skills.	Every day after Isha and Fajr prayers.
2	Performing fasting on Mondays and Thursdays.	Continuous practice and consistent habits.	Implementing fasting practices in accordance with the teachings of the Sunnah.	Mondays and Thursdays, and adjusted to the schedule for implementing other Sunnah fasts.
3	Dhuha prayer	Continuous practice and consistent habit formation.	Get into the habit of performing the Dhuha	Every day

No	Description	Learning method and processes	Objective	Implementation
			prayer regularly.	
4	Rohis	Implementation of activities	Developing the habit of participating in organizational activities	Not binding
5	Recitation of the Qur'an	Carry out continuous reading, analyze in depth, and internalize through memorization.	Students can read the Qur'an fluently and memorize at least one juz.	Every day
6	Arabic	Do repeated reading, interpret the meaning, pronounce clearly, and be continuous.	Students can read, understand meaning, pronounce, speak, and write.	Every day, with a frequency of three times per week on Monday to Wednesday.

Source: Curriculum Documentation of MIN 2 Liwa, West Lampung

MIN 2 Liwa in Balik Bukit District, West Lampung Regency, has implemented a basic skills teaching program that includes physical education, skills and arts, and information and communication technology. To support this achievement, the school organizes additional activities in the following programs:

Table 3
Learning and Skills Development Program
MIN 2 Liwa, West Lampung

No	Description	Learning method and processes	Objective	Implementation
1	Computer	Sustainable practices	Equipping students with computer operating skills and increasing technological literacy.	Three times a week
2	Calligraphy	Writing practice.	Students can write the Qur'an using calligraphy.	Once a week
3	Sport	Theory and practice	Students can participate in sports activities to improve their health.	Twice a week
4	Scout	Output, implementation of practice	Developing students' mental resilience and social sensitivity.	Every Sunday

Source: Curriculum Documentation of MIN 2 Liwa, West Lampung

Implementation Methods and Value Internalization at MIN 2 Liwa

MIN 2 Liwa integrates a standard national curriculum with a Quranic-based model centered on *Qara'a*, *Ta'allama*, and *Darasa*. This approach is implemented through a diverse program that includes field trips, linguistic mastery (Arabic/English muhadathah), and religious routines such as

Dhuha prayers, Quran recitation, and voluntary fasting. These activities are designed to foster social skills, interdisciplinary knowledge, and experiential learning.

Teacher Role and Value Internalization

Teachers at MIN 2 Liwa act as primary agents in internalizing Quranic values. They adapt instructional methods to align with the students' developmental stages, recognizing that cognitive growth shifts from simple knowledge acquisition to the practical application of values (Khotimah & Agustini, 2023). This alignment ensures that learning remains relevant to the students' character development and life preparation.

Monitoring and Evaluation

The school employs a comprehensive evaluation system to measure cognitive, affective, and psychomotor progress, utilizing:

- **Academic Assessment:** Standardized testing and assignments.
- **Behavioral Monitoring:** Systematic observation of religious routines and ethical conduct.
- **Parental Engagement:** Semiannual reports and consultations to ensure holistic growth.

To maintain student motivation, the institution uses reward systems and consistent reinforcement. Cultivating religious values requires a systematic, ongoing effort in which teachers tailor motivational strategies to individual students' talents. The success of this model relies on the synergy between the school's instruction and continuous parental monitoring, which is essential to counteract declining moral standards and ensure that Quranic values are deeply embedded in the students' daily lives. Ultimately, MIN 2 Liwa's model demonstrates that effective education is achieved when knowledge, practice, and sincere intentions are unified through continuous, structured guidance.

CONCLUSION

This study provides preliminary evidence that MIN 2 Liwa has attempted to bridge the dichotomy between the national curriculum and religious values by operationalizing the

Quranic principles of *Qara'a*, *Ta'allama*, and *Darasa*. The findings indicate that integrative learning at this school is not merely an administrative alignment, but a pedagogical shift in which educators act as facilitators and moral role models, ensuring that academic mastery is rooted in spiritual growth. However, this conclusion should be interpreted cautiously, as it is based solely on a single institutional context and not on direct measurement of student learning outcomes. The theoretical contribution of this study lies in its empirical documentation of how Quranic concepts (*Qara'a*, *Ta'allama*, *Darasa*) are translated into classroom practice at the madrasah ibtidaiyah level a step that has previously been discussed largely in theoretical terms. These findings enrich the academic discourse by providing concrete illustrations of how Quranic values are integrated within the national curriculum framework, and they offer a conceptual framework that can be tested in other contexts, rather than a fully validated model.

However, the study's focus on a single location significantly limits the generalizability of its results. Future research is encouraged to employ longitudinal designs to measure the long-term impact on student character and academic performance. In addition, there is a need to develop standardized assessment instruments to evaluate the internalization of religious values in integrated learning environments, as such instruments are not yet widely available. Practically, this study underscores the need for policy frameworks that support adaptable curricula and teacher training that emphasizes the educator's dual role as an instructional facilitator and a spiritual motivator.

In conclusion, this study suggests that the integration of Quranic values into the formal curriculum has the potential to be a relevant approach for creating a generation that is intellectually proficient and spiritually grounded. However, claims regarding the effectiveness and scalability of this model still require further validation through research in diverse contexts. By transforming the classroom into a space of rational inquiry and ethical formation, the model observed at MIN 2 Liwa offers one possible path forward in the quest to

harmonize modern scientific education with perennial spiritual wisdom.

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