

## **THE MANAGEMENT OF CURRICULUM IN INTEGRATED-ISLAMIC ELEMENTARY SCHOOL: FACILITATING QURAN LEARNING**

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### **ABSTRACT:**

*This research discusses the management of the Quran learning curriculum at Integrated-Islamic Elementary School of Luqman Al-Hakim Yogyakarta. This research is field research with a descriptive qualitative approach. The research data was taken from various scientific writings, school curriculum documents, field observation notes, and interviewees determined by non-probability sampling and purposive sampling. The data were tested by data triangulation and analyzed using the Miles & Huberman technique: (a) data reduction, (b) data presentation, (c) conclusion and verification. The results: The Quran learning curriculum is a set of educational program plans, target achievements, and learning strategies that are carried out so that students read the Quran Tartil and have three juz of memorization. The curriculum management process includes planning, organizing, implementing, and evaluating.*

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**ABSTRAK:**

*Penelitian ini membahas manajemen kurikulum pembelajaran Al-Quran di Sekolah Dasar Islam Terpadu Luqman Al Hakim Yogyakarta. Penelitian ini adalah penelitian lapangan dengan pendekatan kualitatif deskriptif. Data penelitian diambil dari berbagai tulisan ilmiah, dokumen kurikulum sekolah, catatan observasi lapangan, dan wawancara narasumber yang ditentukan dengan teknik non-probability sampling dan purposive sampling. Data tersebut diuji dengan triangulasi data dan dianalisis menggunakan teknik Miles & Huberman: (a) reduksi data, (b) penyajian data, (c) pengambilan kesimpulan dan verifikasi. Hasil penelitian: Kurikulum pembelajaran Al-Quran adalah seperangkat rencana program pendidikan, target capaian, dan strategi pembelajaran yang dilakukan agar peserta didik tartil membaca Al-Quran dan memiliki hafalan tiga juz. Proses manajemen kurikulum meliputi perencanaan, pengorganisasian, pelaksanaan, dan evaluasi kurikulum.*

**Kata Kunci:** *Manajemen Kurikulum; Pembelajaran Al-Quran*

**INTRODUCTION**

The curriculum has a central position in the entire educational process by directing all academic activities to achieve goals (Sukmadinata, 2014). One of the government's strategic policies to achieve national education goals is establishing the 2013 curriculum as an integrated curriculum and a five-day school policy. This model has been implemented by the Integrated Islamic School (SIT) since its inception towards the 21 st century. SIT departs from expressing the dissatisfaction of Jemaah Tarbiyah activists with the dichotomous Indonesian education system and model (Suyatno, 2015). Therefore SIT integrates religious science and general knowledge, which is expected to give birth to the Rabbani generation. A generation is perfect in faith and piety so that to be able to improve the social conditions of society (Munir, 2007), humanist-religious (Jamilah, 2019), through curriculum modification, infiltrating the Quran and Sunnah to each subject (Suyatno, 2013).

SIT has continued rapidly until now. The number has reached schools throughout Indonesia, officially incorporated into the Integrated Islamic School Network (JSIT) or not (Hisyam, 2012). SIT promoters after Nurul Fikri Jakarta are the Integrated Islamic Elementary School (SDIT) Luqman Al Hakim Yogyakarta. This school has become one of the favourites for middle-class Muslims in Yogyakarta's previous slogan, "Everyday with Quran," which was developed from the SIT *muwasafat* (educational ideology); cultivate a love of



reading and memorizing Quran (Suyatno, 2013). Every day with Quran has functioned as a fortress, so the children are more familiar with the Quran than sloppy singing (Wahidun, 2008).

SDIT Luqman Al-Hakim set a target to memorize three juz (juz 30, 29, and 28) supported by infrastructure, organizational structure, and the competence of Quran teachers. Learning the Quran has a reasonably large time allocation of 8 lesson/week which in the Covid-19 situation was reduced to 4 lesson/week. In principle, learning is carried out efficiently, noble, cheerful, and rewarding as described in the Maksum research (Maksum, 2018). Another critical factor is preparing the Al-Quran method of Quran Tahsin by the Quran teacher team at SDIT Luqman Al-Hakim. As a result, the graduation rate for the Quran in recent years has been around 95% (Mardhiyah, 2017).

Several studies have almost the same theme: First, Curriculum Management of The Quran Tahfiz Program at the Salafiyah Syafi'iyah Islamic Boarding School Al-Azhar Mojosari Situbondo (Keswara, 2017). The results showed that curriculum planning is not maximized because there is a Tahfiz program that guides curriculum development and the target material to be completed by the students. The implementation is considered monotonous, unattractive, and ineffective, resulting in a low level of discipline, interest in students, and no evaluation system covering all the Quran tahfiz program competencies. Second, Curriculum Development of Madrasah Tahfiz-based Islamic Boarding School (Husna & Arifin, 2016). The results showed that (1) the concept of madrasah Tahfiz-based school in MITQ TBS Kudus emphasize the allocation of Tahfiz time with a large serving is 48 lesson/week to achieve tahfiz 30 juz, (2) development of curriculum madrasah Tahfiz-based school in MITQ TBS Kudus include: diagnosis needs, development of educational goals, KTSP curriculum, Ministry of Religion curriculum and local content curriculum (pesantren), learning experiences.

Third, the effectiveness of Reading, Tahseen, and Quran memorizing improve students' Quran learning at SDIT Luqman Al-Hakim Yogyakarta (Mardhiyah, 2017). This study measures memorization improvement using the CIPP model focuses on the evaluation and does not touch the Tahseen aspect of learning the Quran. Fourth, the implementation of the Al-Quran Method in Learning to Read the Quran for Students at SDIT Luqman Al-Hakim Yogyakarta for the 2017/2018 academic year (Maksum, 2018).

Although these four studies have the theme Quran curriculum management aspect of Tahsin and Tahfiz as a unit in SIT, It is essential to deeply examine the Quran curriculum management of Luqman Al-Hakim. It can be a role model in developing Al-Qur'an learning in other formal institutions.

## **METHODS**

This research is classified as field research using a descriptive qualitative approach. The study aims to gain broad knowledge to prioritize natural processes or events on the management curriculum of Quran learning at SDIT Luqman Al-Hakim (Given, 2008). The research data was taken from various scientific papers, curriculum documents, field observation notes, and interviews with non-probability sampling and purposive sampling techniques (Sugiyono, 2013).

The validity of the data is measured by data triangulation, by comparing combining data taken from different sources and times, in other places or different subjects (Flick, 2004). Data were analyzed using the Miles and Haberman technique: (a) data reduction, (b) data presentation, and (c) conclusion and verification, in which the three processes are interrelated and sustained (Miles & Huberman, 1994). The study was conducted in February 2020 – April 2021 to include everyday learning before and during the pandemic.

## **FINDINGS**

### **Description of The Quran Learning Curriculum**

Learning the Quran at SDIT Luqman Al-Hakim manifests the integrated curriculum structure established by JST. Schools idealize the integration of religious knowledge (Quran and Sunnah) with general knowledge. The school positions this as a field of da'wah that must be worked out maximally as resistance to dichotomous secular understanding. The deputy head of curriculum defines the Quran curriculum as a target for students to achieve six years of study at school (Yulianto, 2020). The Quran coordinator explained that the Quran learning curriculum is an educational effort that students have Quran Tartil readings and memorize three juz (Hanoum, 2020). Meanwhile, one of the Quran teachers understands the curriculum as the application of



learning strategies and inculcating the contents of the Quran to students (Jumadi, 2020).

Learning the Quran at SDIT Luqman Al-Hakim started in early 2000 using the Qiraati method, then switched to the Iqra method, even the Ummi method (Maksum, 2018). The experiences of using various tahseen methods make schools learn and take the initiative to create their tahseen methods. The first printed Al-Quran was used during 2014-2015 that. The shape is like the Iqra method and consists of four volumes. After that, Al-Quran was revised entirely and launched in mid-2017, compiled in two books. The concept of this second printing is a combination of the Quran with the Prophet's Salawat as an empirical formula for tajweed. In 2019, Al-Quran had revised again with an increase in size and corrected typos. Then in 2020, Al-Quran has changed again by returning the number of volumes to four and eliminating the load of solawat. Other teaching materials used are the Quran, juz 'amma with Arabic-Latin transliteration and translation, and juz 28-30 sound recordings.

Everyday with Quran slogan was initiated around 2013 during Burhani's Leadership. The principal hopes that the children will love the Quran due to its high intensity of association. Hoped that they will be the rabbinic generation as Hasan Al-Banna aspires (Cahyo, 2020). The Quran is also a source of learning and interaction between teachers and students in every subject. The deputy head of curriculum hopes that this slogan will inspire religious science and general knowledge for other schools and the government. He is optimistic that SDIT Luqman Al-Hakim will be one of the initiators and pioneers of this movement (Yulianto, 2020).

### **Curriculum Planning**

The Curriculum planning of the Quran learning is carried out every year before the new school year. It is strengthened when the semester changes in the internal of Quran teacher with the Quran coordinator as the leading implementer. Then she was appointed to the principal, the deputy head of curriculum, and the Ta'limul Quran Development team (PTQ). The actions taken are:

First is the alignment of the Quran curriculum with the vision-mission and competence of school learning. The objectives of the Quran curriculum are divided into three levels, namely: (a) guiding students to be able to read the

Quran with Tartil, (b) improving memorization up to three juz, and (c) familiarizing them to like interacting and love the Quran.

Second, analyze the ability of Quran teachers and the availability of teaching hours. The professional skills of Quran teachers have been captured when the selection of teacher admissions by PTQ. Teaching Quran teachers is supported by dividing the class into small groups. In addition, there is support from extracurricular and co-curricular programs.

Third, analysis of learning infrastructure. It is important because the class is divided into small groups. Need other teaching media, infrastructure, and room so that learning remains optimal (Parid & Alif, 2020). Some Quran teachers carry out the solution to the school library and mosque (Jumadi, 2020).

Fourth, make a strategic plan in the field of the Quran in stages. At first, JSIT required the elementary level to memorize two juz. In 2017, the school increased to three juz, then five juz in 2021, gradually implemented from grade 1. The school's strategic plan previously also carried out was the development of learning modules so that the Al-Karim method was born.

Fifth, developing an operational plan or actions with increasing the number of hours of Quran lessons in intracurricular, extracurricular and co-curricular programs and involving the homeroom teacher in memorizing.

Sixth is applying the Quran learning curriculum through an organization, compiling teaching assignments, leadership, and controlling. Implementing the most basic curriculum begins with understanding Quran teachers, especially new teachers, regarding the orientation of Quran learning and integrated Islam insight (Ismail & Sumadi, 2018).

### **Curriculum Organization**

PTQ on duty conceptualizes teaching materials, manages the availability of Quran teachers, organizes tahseen and this mentoring, establishes institutional collaboration in the development of the Quran, and coordinates with each Quran coordinator. The Quran coordinator on duty compiles the Quran curriculum in school, budgeting activities, monitoring the Quran learning process, regulating the formation of Quran teachers, gathering



minimum criteria for completeness, and coordinating with the deputy head of curriculum to analyze the achievement of curriculum target. While positions, task arrangements, and responsibilities in the Quran program are carried out every three years in conjunction with the principal changes. Meanwhile, the parallel coordinator, Quran homeroom teacher, and Quran teacher were re-plotted once a year (Hanoum, 2020).

The position of the Quran in the SDIT Luqman Al-Hakim is the core curriculum and the subject matter curriculum. The Quran is positioned as the core curriculum, an extension, development, or deepening of the national curriculum (Ramdhan, 2019). This thing not be separated from SIT's aspiration to integrate Quran verse and science into a single unit in learning (Sekolah Islam Terpadu, 2020).

The number of students at SDIT Luqman Al-Hakim for the 2020/2021 academic year is 705. They are divided into 24 groups from I-VI class. Each class has four parallels. Meanwhile, in Quran learning, each class is regrouped into 2-3 groups based on their abilities so that the entire group for Quran learning is 57 groups. To meet the teaching needs, 20 Quran teachers teach 8lesson/week, along with the addition of 2lesson/week from class I due to the conversion of PAI hours. While during the covid-19 pandemic, the lesson was reduced to 4lesson/week.

**Table 1. Testing Quran Lesson Schedule Class I-VI 2020/2021**

No	Time	Day				
		Monday	Tuesday	Wednesday	Thursday	Friday
1	07.30-08.30	coordination	III & IV	III & IV	I & II	II & III
2	09.00-10.05	I & IV	II & V	II & V	IV& V	I
3	10.25-11.30	II & III	I & VI	I &VI	III & VI	-
4	13.00-14.00	V & VI	-	-	-	School meetings

**Table 2. Class Schedule of Quran Lessons at Covid-19 Pandemic**

Hours Lesson at	Time	Day				
		Monday	Tuesday	Wednesday	Thursday	Friday
1	07.30-08.40	I-IV	II-V	III-VI		
2	08.55-10.05			I-IV	II-V	III-VI
3	Flexibel	Gemaji	Gemaji	Gemaji	Gemaji	Gemaji

Description: Gemaji (Maghrib Quran Recite Movement)

The curriculum structure of Quran subject at SDIT Luqman Al Haqim is arranged systematically from grade I till grade VI as follows:

**Table 3. Pandemic Structure of the Quran Learning Curriculum**

Class	Smt	Lvl	Tahseen	Test	Page/Juz	Lss	Memorize Subject	Test
I	1	1	Vol 1	Test 1	1-54	65	An-Naas – Al-Bayyinah	Test 1
	2	2	Vol 2		1-54	50	Al-Qadr – Al-Balad	Test 2
II	1	3	Vol 3	Test 2	1-58	65	Al-Fajr – Al-Muthoffifin	Test 3
	2	4	Vol 4				50	
III	1	5	Led-Recitation	Test 3	Juz 29-30	65	Al-Mursalat – Al-Qiyamah	Test 1
	2	6	Led-Recitation		Juz 27-28		50	Al-Muddatsir – Al-Jin
IV	1	7	Rare words, Led-Recitation	Test 4	1-27, Juz 1-15	65	Nuh – Al-Mulk	2 juz Tasmii'
	2	8	Rare words, Self-Recitation		28-52, Juz 16-30		50	Al-Mujadilah – Al-Hasyr
V	1	9	Tajweed, Self-Recitation	Test 5	1-30, 2x Quran finished	65	Al-Mumtahanah – Al-Munafiqun	Test 2
	2	10	Tajweed, Self-Recitation		31-60, 2x Quran finished		50	
VI	1	11	Self-Recitation, Rare words, Tajweed Stabilization	Tahseen Certification	2x Quran finished	65	Rememorizing Juz 28-30	Tahfiz Sertification
	2	12	Self-Recitation, Tarteel Final Exam		2x Quran finished		50	





## Curriculum Implementation

The Quran learning curriculum is implemented in various intracurricular, extracurricular, and co-curricular programs, using a student-centred approach (Hamalik, 2013). The intracurricular programs are regular learning in lesson hours. The extracurricular programs consist of the Pesantren Tahfiz and MABIT (Faith Development Night). At the same time, the cocurricular programs such as remedial, enrichment, and accelerated learning for students who do not pass the exam volumes of Al-Karim, the last class to pursue the target of Quran reciting and *tasmi'* (Shilviana & Hamami, 2020). During the period of learning from home (LFH), implementation of the curriculum is categorized into online learning (in the network), offline education (outside the web), and offline learning without assistance.

### 1. Normal Learning Period

The Quran learning includes intracurricular, extracurricular, and co-curricular programs. Intracurricular Quran programs are implemented to 8 lesson/week in II-VI grade and 10 lesson/week in 1<sup>st</sup> grade. Study time for each face-to-face is 70 minutes; The first 35 minutes for tahfiz and the second 35 minutes for tahseen. This time division is dynamic based on developing students' abilities (Hanoum, Interview, 2020).

Extracurricular programs in the Quran field are *pesantren tahfiz*, held for III-V grade every Tuesday to Thursday at 15.30 – 16.30, and stay overnight in MABIT activities from Friday afternoon until Saturday morning. In comparison, co-curricular programs are divided into three. *First* is the intensive guidance of the Quran teacher to students who did not pass the Al-Karim exam before they were re-tested (Jumadi, 2020). *Second*, the final grade learners pursue the target of Reciting the Quran every Saturday before their lessons at school and the third hour after the tryout (Hanoum, Interview, 2020). Third, *tasmi'*, a test to confirm students' memorization in a certain number of juz.

### 2. Pandemic Learning Period

Learning models during the pandemic include online learning, offline learning, and offline learning without assistance (LTP) (Hanoum, Interview, 2020). Online learning is done via *WhatsApp video calls* or *zoom meetings*. Teachers prefer to teach *one-by-one*, individually, because of the

difference *maqra'* (recite limit) of students and low concentration of learning if they are staring at the screen for too long. The teacher only uses classical to explain tajweed and review memorization (Maghfiroh, 2021). The time required to guide each student is  $\pm 10$  minutes. The teacher arranges a scheduled *video call* according to students' abilities in the Quran lesson (Jumadi, 2020). However, the reality is that teachers teach at that hour and use their readiness because of their diverse family conditions (Maghfiroh, Interview, 2021).

Offline learning is face-to-face contact between teachers and students, consisting of *educational home visits* (AHV) and *tasmi'*. AHV is Quran learning carried out outside school and during school hours. AHV can only be followed by five to eight children, so that a group of  $\pm 14$  children requires two AHV in turn. During this pandemic, AHV did not get a recommendation from the service, but on the other hand, there was no strict prohibition (Yulianto, 2020).

Offline learning without assistance (LTP) is an independent learning activity at home with controlled assignments from the Quran teacher. The variety of tasks is in recitation targets/memorization recordings. Parents receive an evaluation sheet filled out (Jumadi, 2020). But the reality is that the Quran teacher prefers to do online teaching twice a week instead of doing LTP because many students are reluctant to collect assignments, making it challenging to score scores (Maghfiroh, Observation, 2021).

## Curriculum Evaluation and Development

Evaluation of teaching is carried out regularly every week on Monday, where all teachers and employees must come to school. There are also incidental meetings and school meetings (Yulianto, 2020). The results of this evaluation are then used as material for improving teaching. At least the Quran teachers will have two sessions a week.

Curriculum evaluation is most prominent in the Al-Karim method. Al-Karim's change impacted shifting teaching strategies, teaching media, teaching administration, and even the concept of learning. The old Al-Karim used a practical approach, while the new Al-Karim used a theoretical approach. The



second change is the abolition of tajweed formulas that are packaged in Salawat. Students are too focused on Salawat, so they ignore the core material (Yulianto, 2020). The leading composer of Al-Karim, Roisudin, said that the Salawat was intended so that students loved the Prophet who brought the Quran and why the Prophet loved them. At first, he hoped that Salawat would become a spirit that fused with Al-Karim to blend-Quran learning with Salawat (Roisudin, 2021).

The third change is systematic in the discussion and adding examples. The study of the old Al-Karim refers to the arrangement of the book of recitation, while the new Al-Karim systematics is an innovation of the drafting team. The Al-Karim page was added because the old Al-Karim reading was considered too little so that students who were not good at reading even memorized it. (Hanoum, Interview, 2020).

The Quran curriculum is evaluated to find gaps between goals and achievements as material for consideration of subsequent Quran learning decisions (Hamdi, 2020). Meanwhile, developing the Quran curriculum uses a learning outcomes-based approach that is carried out by adding the target of memorization from three juz to five juz (Arifin, 2018).

## **DISCUSSION**

The definition of the Quran learning curriculum from deputy head of curriculum, Quran coordinator, and Quran teachers show different terms but intersect. Based on the understanding from the root language, curriculum means a running course of the race, especially a chariot race (Nasution, 1990). Coordinator field Quran understands the curriculum as planning learning programs, which is in line with Sukmadinata's understanding that curriculum can be defined as the management of subjects, learning experiences, and planning of learning programs (Sukmadinata, 2014). Meanwhile, Heri Jumadi's definition refers to one component of the curriculum, namely teaching strategies (Sukmadinata, 2014). Therefore, learning the Quran is not limited to the subjects of the Quran but colouring each activity and learning. It is in the form of strengthening the interaction of teachers, employees, and students with the Quran from the beginning. They arrived until they came home from

school, even when they were at home so that the Quran seems to be the spirit of education.

Writing of the Al-Karim method shows that the school has high aspirations in Quran curriculum development, although the final formula is still being refined. The Al-Karim method has relevance and consistency of material with essential competencies and the primary material of the Quran standardized by JSIT, namely having tahseen and tahfiz abilities ( *Sekolah Islam Terpadu*, 2020). Now, material adequacy is currently very sufficient after the fourth revision. The teaching materials are still relevant, consistent, and adequate as the principle that teaching materials must be prioritized (Nurdin & Adriantoni, 2016). Meanwhile, the school has more than JSIT target on the memorization aspect. One point that should be appreciated is that the tahseen qualification is still reasonably tight with many memorization targets.

Planning the Quran curriculum is the most fundamental philosophical JSIT value that eternal knowledge (knowledge contained in the Quran and Sunnah) must be positioned equivalent and integrated with other science. Therefore, curriculum planning most started from formulating and setting curriculum objectives considered philosophical values (Roziqin, 2019). This plan uses the grassroots approach to accommodate aspirations from the lowest level (Nasbi, 2017).

The organizational structure of the Quran division seriously needs to be taken because it is not limited to schools but involves the foundation management, which has high authority. It is different from the Quran programs in other schools that are limited to this institution and don't involve others like MITQ TBS Kudus (Husna & Arifin, 2016). Even the organization of this Quran curriculum is regulated on a national scale by JSIT.

Categorizing Quran subjects into SIT-specific content means that SIT graduates have superior ability in the field of the Quran (Rojii et al., 2019). Mardhiyah's research shows a passing rate of 95% from all last classes (Mardhiyah, 2017). When compared with other schools, the position is almost the same as local content, but local content in public schools is not superior but only complementary intake. Therefore, the Quran is the core curriculum which is a source of inspiration for other subjects (Yulianto, 2020). Each subject's



basic competence is a specific form of integrating Quran verses, Hadith, and Islamic stories.

For this reason, SIT has its package book, which is different from the ministry of education's book. If the curriculum is defined as a macro, then the Quran is positioned as the spirit of education. The Quran is a subject that exists in the lives of teachers and school employees, where they have the mandate always to maintain interaction with the Quran (Yulianto, 2020).

One component of curriculum organization is managing material balance and integration. The balance of material can be seen in the number of pages in Al-Karim and tajweed theories. Unfortunately, the material in volume 3 is fatter than the previous volume. At the same time, the integration of the material can be seen from the combination of Al-Karim with led-recitation (*Talaqqi*) and self-recitation since students graduate Al-Karim. The organizational structure of the Quran curriculum has flexibility that can be developed, contrast with the arrangement of general subject matter, which already has standard provisions (Yulianto, 2020). The structure of the Quran curriculum is arranged by considering the scope, sequence of materials, sustainability, balance, and integration (Rusman, 2009). If viewed in table 3, these aspects have been neatly arranged. Quran curriculum material does not come out of the problem of tahseen and tahfiz and is continuous according to the level from me till VI grades.

Quran learning is carried out with a student-centred approach with a classical model. If this model runs optimally, the result will be very effective. But not all teachers have good classroom management skills, so individual learning is carried out as support. Primarily during LFH, teachers used personal knowledge because students had contrasting *maqra'* (reading limits) (Hanoum, 2020). The teachers act as facilitators. This role gives more command to optimize learning hours (Rahmawati & Suryadi, 2019). The educational results will be different if they work in the learning centre. In line with what Rusman said, one of the elements that can maximize learning outcomes is a learner-centred approach (Hamalik, 2013).

The teacher continuously provides a stimulus to respond by reading and memorizing. The teacher conditions a fun learning atmosphere but still has weight (Maghfiroh, Observation, 2020). It is in line with the level of

psychological development of elementary school-age students who have just graduated from kindergarten, who still have a sense of always playing (Rifai and Fahmi 2017). This practice of the Quran learning is closer to behaviourism. Teachers in maintaining the stimulus-response relationship do several things (1) checking the readiness of students before knowledge, (2) growing interest and motivation to learn, (3) determining the consequences of violations, (4) appreciating success, and (5) giving exercises (Maghfiroh, Observation, 2020).

Quran learning is carried out during effective learning hours at 07.30 – 11.30 AM. Researchers consider this quite interesting because the Quran subjects get time before noon where the student's condition is still *fresh* to learn. A School also dares to make decisions by multiplying the hours of the Quran lesson; 8 lessons/week. Generally, this time is spent on sciences lessons (Keswara, 2017). Administration of the teaching of the Quran has a unique characteristic with the preparation/development of learning references. The learning syllabus is arranged according to students' abilities, classified into *upper, middle, and lower grades*. Curriculum document standards refer to the *middle of the stage* so that *grades* upper can surpass them and *qualities* lower can catch up with them. Because in implementing the curriculum, teachers must open up options for syllabus development to facilitate differences in students' abilities (Sagala, 2008).

Educational programs must be held with intracurricular, extracurricular, and co-curricular programs to achieve learning goals (Hamalik, 2013). The researcher observed that these programs were able to go in one vision. Even if these programs are still insufficient to achieve the curriculum targets, some teachers take the initiative to increase lessons or make remedial activities outside of lesson hours (Yulianto, 2020).

*Pesantren Tahfiz* and MABIT on extracurricular programs are perfect fields of habituation of Islamic character. Students are required to follow a series of solid activities with the Quran. In developing psychology theory, the environment has a considerable influence, especially on elementary school students (Zulkifli, 2006). They are educated through habituation of good character in Islam because, on the one hand, they begin to have the readiness to learn religion (Desmita, 2011). Whereas *tasmi'* is not mandatory, there is an



impression that it will become an obligation because of parents, teachers, and the social community (Hanoum, Interview, 2020). In addition, it is necessary to memorize the Quran continuously and seriously to keep the memorization from forgetting (Nawabuddin, 1980).

SDIT Luqman Al-Hakim has an MPS (*Mulia Parenting School*) forum to strengthen the role of parents in making educational successful (Hardianto, 2014). Schools involve them in school committees and regular meetings to provide alternative directions for education and participate in controlling children's activities at home using personality monitoring books & Quran recite (Yulianto, 2020). It is essential cause one of the curriculum success pillars is responsible for learning and joint partnerships between students, parents, and teachers (Hatimah, 2016). Problematic students usually come from parents' misunderstandings about their child's model and learning style (Mufidah, 2017). Since the first time parents send their children to school, they have been reminded not to put too much pressure on academic achievement because it does not prioritize it but moral formation (Yulianto, 2020). But in fact, that school still prioritizes academic achievement to elevate its status among other schools.

The primary key to successful curriculum implementation is the teacher (Ksissandi, 2018). Quran teacher standards set by JSIT teachers and employees are high school graduates who have memorized 30 juz as evidenced by a certificate (*Sekolah Islam Terpadu*, 2020). Because looking for a teacher of the Quran who memorized 30 juz to teach at the elementary level is not easy, only one Quran teacher met these criteria, namely Heri Jumadi. For this reason, it is necessary to hold an Al-Quran memorizing program from foundations and schools to improve the recitation of Al-Qur'an teachers.

### **Supporting Factors**

#### 1. The ideological foundation of the Integrated Islamic School

The SIT concept is Islamic education based on the Quran and Sunnah (*Sekolah Islam Terpadu*, 2020). SIT general subjects are integrated with the verses of the Quran and Sunnah. It is also inappropriate if the future Rabbani generation cannot read or do not a citation of the Quran more than primary school graduates in general. Schools have a moral burden. The students do not have those qualifications (Yulianto, 2020).

## 2. Hours Number of Quran Lesson

The Hours Number of Quran Lesson at SDIT Luqman Al-Hakim during LFH is 4lesson/week, while during regular learning, it is 8lesson/week. This number increases when extracurricular and cocurricular Quran are included. With so many hours, achieving the target of completing the Quran twice and memorizing three juz is more logical.

## 3. Quran Lesson in the adequate time

Quran Lesson is taught at 07.0 – 11.30 AM. There are no Quran subjects taught after dhuhr. Even the Quran teachers prioritize preparing the lesson schedule before the homeroom and other lessons.

## 4. Grouping Quran Classes

Grouping Quran classes is done by dividing each category into two to three groups based on the placement test results so that the total number of Quran groups is 57. Small groups make teachers more optimal in teaching and learning.

## 5. Bayati Rhythm of Al-Karim

Bayati Rhythm is an innovation developed by Roisudin with reduced bends and scales. Their scales Bayati consist of three scales; up, flat, and down. The Bayati rhythm, identity, and uniqueness make it easier for students to memorize rote.

## 6. Everyday with Quran

Everyday with Quran activities at SDIT Luqman Al-Hakim which support the Quran curriculum: (a) Reciting Quran control for all school elements (b) Quran ceremony, (c) Muraja'ah on the sidelines of changing lesson & before congregational prayers, and (d) the content of the verses of the Quran in the other subject.

## 7. Parental Assistance

Parental assistance is vital during the LFH period, where learning effectiveness drops to 50% (Hanoum, Interview, 2020). The school admits that the quality of parental assistance is excellent. One teacher's experience when opening an assembly of Quran in a prayer room near his





house saw the high support from parents. They take their children to recite the Quran (Jumadi, 2020).

### **Inhibiting Factors**

1. The ability to manage the class is not optimal

The school leadership assumes that the management of the Quran group should be easier than managing the class. On the other hand, the management of classroom teachers is considered to be better than Quran teachers in bringing order to students and maximizing the use of lesson hours. It is related to the *input* of the new Al-Karim teachers. Another cause is Ummi's shift to Al-Karim, which requires adapting teaching strategies.

2. Limitations of digital literacy in making learning media

The ability and opportunity to make learning videos of the Quran are not possessed, especially by senior teachers. The Quran coordinator idealizes the existence of a unique team to create learning videos so that the material becomes more standardized, but it has not been realized until now.<sup>100</sup> Consequently, LMS applications also can not be optimized by the teachers of the Quran.

3. Differences in the *maqra'* of students in the group

Implementing LFH for more than one year causes a sharp difference *maqra'* in the group. Another reason is differences in reading ability, interest in learning, parental support, and the availability of learning facilities. As a result, learning shifts from classical to individual (Maghfiroh, Observation, 2020).

### **CONCLUSION**

The Quran curriculum of SDIT Luqman Al-Hakim is a set of educational program plans, achievement targets, and learning strategies to read the Quran in Tartil and have memorized three chapters. The components of the Quran curriculum consist of curriculum objectives, teaching materials, teaching strategies, teaching media, teaching evaluations, and teaching improvements.

Quran curriculum planning is done by setting goals, analyzing internal

capabilities, analyzing learning facilities, making strategic plans, and developing operational procedures. Managing the curriculum shows that the Quran is positioned as the core of the curriculum and the subject matter. The implementation of the curriculum is carried out through intracurricular, extracurricular, and co-curricular programs, which during the pandemic period were carried out in online, offline, and unaccompanied external learning (LTP) with a student-centred learning approach. Curriculum evaluation is oriented to Al-Karim's revision.

Things that can be done to streamline the Quran curriculum management process at SDIT Luqman Al-Hakim: (1) determine the personnel of the secretariat and treasury so that the coordinators focus more on their leadership role, (2) finalize the preparation of the tahseen using the Al-Karim method, (3) formation of the Quran learning media team, (4) reinforcing training and routine training of Quran teachers, (5) maintaining the number of hours of Quran and not being subordinated to other subjects.

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