

Living Qur'an Curriculum Development for Gifted Student in Primary School

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ABSTRACT

This article aims to explain the construction of the Living Quran curriculum in the learning process for gifted students in elementary schools; and identify the outputs resulting from the development of the living Qur'an curriculum for gifted students in elementary schools. The main problem of this research is that gifted students sometimes do not get special attention, especially in the learning process, so that in this study a new approach was found, namely the development of the Living Qur'an Curriculum, apart from being an integrated curriculum, LQC is also used as an implementation of Qur'an values in the learning process. This study used a qualitative approach (case study), data collection techniques were carried out using interviews, documentation, and observations of several informants, namely 3 teachers, 20 gifted students and 5 parents. The data analysis used in this research is three steps, namely data reduction, data display and conclusion. The results of this study indicate that the construction used in the Living Qur'an Curriculum is an integrated service for gifted students with the approach of Islamic religious studies, both 15 students from the number of informants surveyed indicate that the development of the Living Qur'an Curriculum in the learning process of gifted students is able to make students gifted actively participate in learning interactions in accordance with the teachings of the Qur'an. This finding is important for educational developers to know that gifted students need special attention so that their talents can be channeled properly.

Keywords: Curriculum; Living Qur'an, Gifted Student

1. INTRODUCTION

Development of integrated curriculum is conducted to combine the academic disciplines as material to achieve the learning in accordance with the purpose of more precise learning [1]. Referring to that, the integration of curriculum is utilized conducted to establish balance of more coherent knowledge. The utilization of the integration of the curriculum can be regarded as an illustration of investigation in some areas of disciplines that are developed, for instance the effort in forming a group of teaching for teachers, the list content of adjusted lessons, and build reciprocal relationship (feedback) of teachers toward students as well as students toward student interaction in order to the intact interpretation can be created easily. [2].

Curriculum development formation is conducted based on the foundation and function of the curriculum used as mean of nation enlightenment and also progress as well as an outcome of the education that is considered to be meaningful [3], due to those elements are not only can be viewed and measured from a nation's proficiency in using technology, but rather how it can be utilized to

build character and also culture that is can be influenced in an easy way by the presence culture of modern life that have the tendency to always be materialistic [4]. Therefore, it is needed the progressive thought, either philosophical, sociological, and psychological so that the means of this integration of curriculum development are capable to be manifested in every students' behavior and speech.

In terms of philosophy, the achievement of the ultimate learning objective is used as the standard for the development of integrated curriculum it is regarded directly toward the the curriculum intention that has been purposed in the Law of National Education System No. 20 of 2003 which emphasize the plans and arrangements regulation that refers to the objectives, content and materials of learning that followed by the means of it are used as an effort in leading the learning activities implementation in order to the purposes of specific educational can be realised easily

(Kementerian Pendidikan Nasional, 2009), so that any reinforcement towards the development of students with their own character can be provided by referring to the source of the integration. Second, in terms of sociology, the cultural transformation presence, the individual socialization process and community reconstruction for supporting the religiosity values in human everyday life is used as the standard of the curriculum development which refer to the effort in integrating the curriculum [6]. Those components are considered as the process of interaction which have any relation toward the cultured social life [7], this is due to education is socialization process that is conducted by the interaction of community towards cultured human [7], [8]. Moreover, in terms of psychology, the curriculum development is conducted by referring to the understanding of students development which comprises of interests, talents, and other potential of them, this is caused by the emergence of the diversity of student that must be taking into account by the teachers as educators.

The improvement of the curriculum had been conducted by implementing any important efforts particularly in Indonesia, furthermore, it becomes shared expectations that can be used in advancing the education in independent way conducted by the teachers and institution of education. Based on the recorded data, the implementation of the integration of curriculum used as balancing the today's society needs are conducted by more than a hundred of institutions. One is a living teaching of al-Qur'an as the book of Muslim by the integration of the conducted curriculum of Living Qur'an in several institutions of school.

Living Qur'an Curriculum (LQC) construction is based on the modern society needs which having a lot of variety of complex issues, as another option in fulfilling the needs of a heterogeneous society, moreover, the LQC was constructed by referring to the purposes to activate the Qur'an teachings, towards the current of society life that is far from values and social ethical and emotional, they are more tending to the hedonistic tradition, nafs, destructive, and apathy. Aside from that, LQC is regarded as a mean for implementing the National Curriculum subjects of Islamic Education that should be involved in primary and secondary schools. Living Qur'an Curriculum has the primary orientation on the teaching that emphasized on children and adolescents aged 3-18 years. Why should they? Basically, the cultivation of values and understanding of the true religion, should be conducted in a quick way, so that each of generation can obtained the understanding of the complexity and islamic studying on Al-Qur'an as a source of the first islamic law that is appropriate (Tim Perumus Kurikulum Living Qur'an, 2015). Living Qur'an is regarded as source of life which refer to the Qur'an (Shamsuddin, 2007). In an extensive meaning, it is a response or outcome of someone interpretation to the text of Al-Qur'an which run in people's life [11].

Living Qur'an Curriculum adopted the material that should be taught by the teachers that has specified values and studies of the moderate Islam (wasathan). It is as a balancing agent and as well as attitudes toward the two major challenges that had been faced by Muslims today; first is tendency among some Muslims that always become extreme and rigorous in building their own view toward the laws of religion and try to impose such a way in the middle of the Muslim community, even in some cases they often using the violences, it can be seen from the Fundamental and Radical Islam appearance. Second, they tend to showing up the opposite attitude extremely, for instance revealing the bad attitude and perceiving the negative thought related to a religion they owned that come from other cultures and civilizations, this case that can be seen in this modern era is the appearance of Liberal Islam (Tim Perumus Kurikulum Living Qur'an, 2015).

Regarding to such challenges, we are advised to become moderate as a person selected to help settle a dispute between those both obstacles (QS. Al-Baqarah; 143) "and thus (also) we have made you (Muslims), the fair and best people (wasath)" [12]. LQC development orientation itself is situated on the order of life, the values of al-Qur'an should be implemented and revived by the students in a good way as the value of social community, and also the diversity in the community should be able interpreted by the students without generating conflicts, and be able to become a person who construct and give the examples (uswah) to the general public on their attitudes of wasathiyah [9]. So, wasathiyah (moderation) that is referred in this LQC is consisted in the three of concepts, Belief (Aqedah), sharia (religious symbols of religion) and excellence in faith (Akhlaq).

Some issues that should be involved in Living Qur'an curriculum are 1) sociological-phenomenological should be adopted as an approach on Study of Living Qur'an, which means that the conducted study does not presume to make judgment of the phenomenon characterized by "right-wrong", "sunnah-bid'ah", or "shar'iyah- ghairu shar'iyah" label. Nevertheless, only trying to do a reading that became an objective of the religious phenomenon that have an association to the al-Qur'an in a direct way. 2) the importance of Living Qur'an is about the function of build the awareness of the students in realising the meaning of the Qur'an in real life not only understanding the meaning on it in the context of social interaction and local cultural [13].

2. METHOD

The study took place in Cikal Primary School, in which the education institution has been expanded in various cities in Indonesia that are considered as major, for instance the school located in Cilandak of South Jakarta, Setu Cipayung of East Jakarta, Serpong of South Tangerang and Surabaya of East Java. In term of

managerial, this education institution is considered as the management, it means every school has their own developed curriculum which are same on each other. Regarding to that, Cikal Primary School in Surabaya was focused as the place of this conducted study [14], so that the total informants taken for research are 3 teachers, 20 gifted students and 5 parents. Moreover, this study type is adopted the field research, in which the qualitative method is used to review the study by using the approach of case study. Because all of data comprises of events, messages or focus issues of this study will be examined for what it is [15]–[17]. Systematically this study which is based on case study conducted on the collection of information either on personal, on group, or on social communities [15]. Referring to that the definition of the qualitative study conducted by Yin is considered to be the study that utilized in showing the phenomenon by means of the variety of data sources [18].

3. DATA COLLECTION AND PROCEDURE

In the implementation of this study, the researcher play the role as an instrument and the data collector [17], which meant that the researcher collect data by themselves or with the help of others. This is conducted because the researcher was directly involved and engaged. In addition to the researcher and help of others (person), reading material collected by means of observation and documentation can be used as the other instrument that can be adopted in this study [19], [20], however that instrument has the limitation function in assisting the researcher task in completing the study. The researcher acts as the person who observe the realities occurred in the field study associated with the object of study, because researcher is also become planner, observer, the one who implementing a data collection, analyze the data, and finally reported on the research. In order to the study can be more qualified, then the data obtained should be complete. Therefore, primary and secondary data were used in this study, that can be in the form of person, place and documents [21]. Furthermore, the sources of data can be comprises of nine components, namely; place, actor, activity, object, act, event, time, goal, and feeling [19]. Referring to the types of data as mentioned above, this study was conducted by implementing three stages included in the collection of data for six months and more. Firstly, a pre-study will be conducted by researcher to ask permission that is obtained by the various parties concerned and simultaneously participate in the process of learning. At this stage, the researcher also did observation, interview and documentation to Islamic studies teacher. The second phase, observations, interviews and documentation were conducted by the researcher to some students to know the teaching result conducted by using Living Qur'an Curriculum. The third stage, interviews were conducted toward other informants to determine whether the developed curriculum greatly impact on student or not.

4. DATA ANALYSIS

The stages of analysis of this data was using Miles and Huberman concept, that is the data reduction, data display, and conclusion process (Creswell, 2015; Matthew B. Miles, A. Huberman, 1994; Ulfatin, 2015). Data reduction implemented in this study analysis was conducted by simplification of data, choose the subject matter that proper with the study focus, and if there is any data that does not have the consistency with a focus should be disposed, and the data will be analyzed in an easy way. The abstraction was made for the corresponding data, that is followed by the creation of the statement that is more evident, and analyzed into several keywords. It was conducted several stages in the implementation of data reduction; (a) make a summary, (b) codes, (c) explore themes and (d) write every memo. Secondly, is displaying the data, in this stage, the researcher will be presenting the results of the preliminary steps namely data organization and further classified and executed appropriate with the research focus. There are various collections implemented in this study, it consisted of synthesis and directional information, which provides the withdrawal of a study conclusion. In this point, the researcher will be easily in presenting the data in the narrative way. Third stage is Conclusion, which was conducted by making the conclusion that is continuously conducted by the verification to do the crosscheck in the study field, all of the data will be considered again to be added or eliminated so that a final conclusion would not be changed.

5. RESULTS AND DISCUSSION

The concept that is very emphasized on the presence of Religious Education for students is about the attempts in accustoming them with the realization of the faith, that are considered as six faith pillars: believing that Islam as a cover of their religions, as well as have an understanding which emphasized on view of humans position that are regarded as the living creatures and social creatures so that the existence of the diversity and togetherness will always owned by them in natural way, that is simultaneously have the tendency in showing love and affection. Furthermore, education of Islamic also emphasizes the transparency to mutual forgiveness road without have the dispute towards someone else. All of it is intended, it is due to the religious education source dwell on the human personal development who is strong, has the powerful thought, integrated, have the higher consciousness, always act in goodness (*fastabikhul hairat*) and always provided themselves with the knowledges as well as put into practice the values of religion (Kementrian Pendidikan Nasional, 2009). Thus, Islamic education has specific goal to make the highest spiritual qualities as the main point goal which refer to the term “devotion”, because the quality of the devotion cause human in revealing different rank in the sight of Allah SWT (QS. Al Hujarat; 13).

Referring to that basis, the curriculum of living Qur'an is consisted of a similar objective, that is obtaining the devotion predicate (Esposito, 2004; Tim Perumus Kurikulum Living Qur'an, 2015) which will deliver the perfection of human in the sight of Allah SWT. Thus, in the construction of Living Qur'an Curriculum (LQC), it was established on three circles of the group, this is believed to be capable of carrying the students toward the central "devotion" objective. The compositions of those three circles are the circle of basic (the devotion pillars) as the first circle, in this circle comprises of the correct faith, the worship commitment which related to Islam, and morality that is considered as noble. Moreover, concept of circle consisting of six concepts are as the second circle: The concept of Divinity, the concept of Prophet, Caliphate Concepts, Science Concepts, Worship Concepts, and Grace Concept. Furthermore, the sub-field of the subjects that is delivered by the teacher toward their students as the third circle, include, Faith, Fiqh and History and Culture of Islam. The elaboration of the implemented of the first circle of this study (the devotion pillars), is presented of the figure below;



Figure 1. Living Qur'an Curriculum Construction

Referring to the figure, it revealed three pillars which are included in blue form as an objective for devotion construction, namely Faith (the right aqeedah), the Sharia (religious commitment) and excellence in faith (morality in noble). First pillar is faith [25] (the right aqeedah), the meaning of it is considered as a faith devoted to Allah SWT by the realization of subservience and obedient of a moeslim in the sight of His glory [25], certainly by referring on the knowledge of Him. (Tim Perumus Kurikulum Living Qur'an, 2015). In term of Islam, faith that is created by means of Faith pillars is the most foundation of basic, this due to faith regarded as a dimension of theoretical where trust and confidence are emphasized. Moreover, the belief in the form of this faith is that nature in every person, this presence can be seen by the word of Allah in QS. Al-Araf: 172 that describes the witness of soul before humans were born with rabb as God [12]. A discussion of aqidah associated with Allah SWT, the Angels, and the Last Day and Qodha (God's will) and Qadar (God's Provisions) are an unseen

component that should include the prior convictions than other approaches. Consequently, there is teacher who rarely find the obstacles in it if they have to elaborate in detail about the faith to students and because of that, the students are definitely not understand completely about the Aqedah concept in Five Faith Pillars. To address this, it is necessary conducted the delivery methods that is appropriate for the purpose of instilling the correct Aqedah which includes submission and surrender of self totally and sincerely to Allah and His determinations can be achieved well.

Second pillar is sharia on the objectives in achieving the devotion can easily be found on the worship performed by constancy and continuous. Syari'ah is the most legal order that has detail reference of Allah orders that can be used as guidance for human beings when they are about to manage their life properly, that related to Allah as Hablu min Allah (spirituality), to human as Hablu min annās (sociality) or to the natural as Hablu min alam (. By referring to this, there are two types of law (Syari'ah): firstly, is in the worship construction that is conducted to Allah SWT in a direct way (worship of maghdah) for instance the worship for prayer, fasting, zakat and hajj. Secondly, worship conducted to set up relations that are considered as good among humans, so that they can reveal the existence of peace and trying to avoid any injustice (worship of ghairu maghdah) for instance practice of muamalah that includes marriage, trading, estate and others.

The third pillar is morality, this is not only about morals that referred for humans, this also related to morals to Allah SWT, this is caused by the teenagers who are really having troubles when they are trying to realize any morality that is revealed by their character addressed to Allah SWT. This is proved by their condition in showing the good behavior toward their teacher and parents that is simultaneously just do otherwise behavior. Of these cases, that this time the teenagers still not have any knowledge internalizing the divinity in self of morality to Allah SWT. The morals standards of which owned by human and dedicated to Allah is the faith and also awareness presence that are shown by them, which emphasized the prove that Allah is the only one God. These two kind of things are considered to reveal attitudes in three varieties, first attitude is the attitude in praising Allah, this attitude can be viewed from people who always start and end their activities by praying, and they do not forget in doing a good thing publicly or quietly (excellence in faith) (Syarifuddin, nd). Second attitude is the attitude of counting only on Allah, this attitude sometimes can be viewed from people who always include Allah in their personal or public activity and they will have the specific routine in spreading any kindness to all human beings, and stay away from any condition that can destroy faith of them. And the third attitude is attituded of creating believe only to Allah that is reflected, this attitude can be

viewed when people who always accept any fate dedicated to their own life. This condition can be found easily on the word of Allah in QS. At-Tholaaq; 3 and QS. Ali Imran: 172. [12]

The second circle of the development of the Living Qur'an Curriculum is the concept circle, this circle is considered as the one of the understanding formations that builds upon the concepts of basic in Islam. First is the concept about God, this concept elaborates well about the recognition of human regarding to Allah presence. In the Insight of al-Qur'an, Quraish Sihab elaborate in detail about any evidence of the unity of Allah does not require any other explanation, this is due to Allah has shown his presence by all of the components created by him, and it can prove that Allah is the only one God in this life. Further Sihab also emphasized that the description about the God types are not also included in any books of Allah for instance al-Qur'an, Torah or the Bible, it is cited by him from Sheikh Abdul Halim Mahmud in his book entitled *Al-Islam wa Al-'aql*. [27].

Referring to the Islamic studies research, the human recognition to Allah has existed since before human was created. This can be found in the word of Allah in QS. Al-Araf [172]: "And (remember) when your Lord brought forth descendants from the loins of the sons of Adam and made them witnesses against their own selves (asking them), 'Am I not your Lord?' They said: Yes (You are our Lord), we do testify". Besides that, the God presence that also confirmed by another verse emphasize that God is always together with every person and this is called as the fitrah (innate) to humans that had been existed as from the origin of events because human instinct is a religion that is having the religion of Islamic Theology. If there is a human without religion of Islamic Theology, then it is not reasonable, because they are just influenced by environment. The word of Allah in QS. Al-Rum (30): 30 affirmed that, "So direct your face toward the religion of Allah; (adhere to) the fitrah of Allah upon which He has created human. No change should there be in the creation of Allah. (That) is the correct religion, but most of human do not know."

This divinity concept often give rise to variety of questions posed by the students, for Allah presence in life. Referring to that, is quite important in providing answers which show any faith in children, educators are required also to show any proof of all of the components that had been created by Allah in this beautiful universe which formed in the natural, human and also several natural objects that is existed in the surroundings of human. Quraish Shihab gave this detail explanation by quoting the verse of QS Al-Ghasyiyah [17-20] and QS Qaf [6-7].

Secondly is the prophet concept, it is considered as basic of teaching of Islam that is considered to be a reflection of the fourth pillars of faith that need to considered as true. Allah has sent Prophet messenger in

in this beautiful universe to brings the responsibility in guiding people in achieving the truth path of life, and the Prophet equipped with advantages such as the nature of superhuman patience. In addition, prophet in Allah's mission equipped with scripture (the Psalms, Torah, Bible and al-Qur'an) which can be used as guidance for human throughout the life. Just as al-Qur'an accounted on the Prophet Muhammad as his treatise of prophetic, and the al-Quran nature is regarded as the book who complete the books created by Allah in the previous time where the authenticity of it are always be maintained [28], as well as a cover of all the previous prophets teachings that is well known as *Khataman nabiyyin*.

This prophet concept revealing some information dedicated for human in order to be accustomed with the teachings delivered by Prophet, follow any works that is ordered and avoid any acts that are prohibited, it is appropriate with any works ordered by Allah, so that all of the obedience of human toward the Prophet can be an evidence of the obedience of human toward Allah SWT (QS An-Nisa': 59). Regarded to the prophet concept that is very important, the educators have the duty that are able in showing any type of learning that can be comprehended by students completely, consequently all of the explanation can be realized by them easily with the full of faith which elaborating well that the Prophet are mandatory messengers for us that should be followed properly.

Thirdly is the Caliph concept, who confirmed to human that he is the one who regarded as the only caliph who keep the natural world, resulting in the survival of the world, human is empowered to nurture, guide and develop anything in this universe to reach the objectives of its creation as a human being who have faith. Need to be known that as the delivery of Living Qur'an Curriculum materials, that the word of caliph is originally meant the one who succeeded or who comes after the people who came before (Tim Perumus Kurikulum Living Qur'an, 2015). It means that human beings sent by Allah is to enforce the Allah orders and applying his determinations, nevertheless, human cannot be considered as God, however, human is tested by Allah and the respect given to them, it can be viewed in QS. AL Baqarah; 30.

Regarding to Allah orders (honored), the caliphate of human reveals some elements, among them are; 1) Mandate, where the human was given the authority to be able in managing the world life toward the creation that had been created perfectly. 2) times where humans are given authority during implementing mandate in the life of the world. 3) accountability that is used in conducting the mandate for managing the world. 4) to carry out the mandate that is given by Allah, it equips sense that can be used in the daily life in order to the science is required for human as an element for functioning the human mind.

Fourth concept is about science, it is regarded as the reference for human in enhancing the life proper with the requirement of the above role (Tim Perumus Kurikulum Living Qur'an, 2015). Every of those has an association to Sharia and has the relationship toward other sciences that is general. In this attempt, humans need to utilize the potential given by Allah to them, that are eyes, ears, heart, mind or feeling. The concept of the number five is the grace concept, in which human is derived to be a mercy toward this beautiful universe as Islam (rahmatan lil 'alamin). Furthermore, the grace manifestation itself is in the form of the improving sense of affection, tenderness, love, and peace that are delivered to all human beings, either in the form of inanimate or animate objects, and of some religion or not. It is as Allah says in QS. Al Hujarat; 49 which explaining on how human with each other are brothers, as the Prophet analogized that the brothers (affection) with fingers completing on each other. "A believer to another believer is like a building whose different parts enforce each other." HR. Imam Bukhari".

The grace concept filled with the correct understanding as stated in QS. Al Anbiya; 107, will be able revealed toward every humans who are compassionate and has the purpose in preventing people from attitude that is considered as permissive against the surrounding ugliness[29]. The grace that has the truth will bring forth peace and also harmony that encourage human will not be like when their loved ones receive a result of the execution of the bad things. Furthermore, the mercy source will also be used as the guidance toward the fairness. This is due to the humans who possess grace must also have a fair nature. The fairness as the Wasathiyah concept will be able in leading human to find the true faith.

The last concept of the six Living Qur'an Curriculum concepts is the worship concept, in this concept, all of the content must be referred to Allah' word in QS. Az-Dzariaat; 56 "and I did not create the jinn and mankind

except to (worship) Me" [12]. This surah can be taken from the value of that worship is a form of gratitude and the needs of human as a weak servant of Allah that requires the guidance of religion in undergoing all [9]. Regarding to the practices of worship, it comprises of dimension of vertical and horizontal, the dimension of vertical is concerning in building the connection among people together with the natural creature commonly referred to worship of maghdah, the worship which is direct. Then the horizontal dimension is connecting people with each other. This proves that kindness among humans is considered as indirect worship by Allah SWT [30]. From this worship concept, all of the lessons are provided for humans to integrate the understanding of religion with social life, because there is rarely encountered diligent human of worship but a relationship with fellow that are still not good.

All of the six concepts are the very important matter that should be given toward student which contained on the curriculum integration. Consequently, it is also important for students in understanding all of the concepts. Moreover, the integration of Living Qur'an curriculum helps to achieve the educational objectives, good education that adopted the IB (International Baccalaureate) or the National Education which is included in the study field of study of Islamic education. Regarding to this, Living Qur'an curriculum of the field implementation that focused on learning and also teaching, contain three sub field of study, such as; 1) Faith that is called as Aqidah Akhlaq on the curriculum in national form, 2) Fiqh, that is having a focus in the concept understanding of worship, and 3) Cultural History of Islam, that is used as a students' barometer in building the comprehension towards the teachings of race in previous, either in terms of Aqedah or Fiqh that were able to produce a civilization. There are some details of Studies sub-fields in Curriculum of Living Qur'an and the example of standards framework used in the curriculum of Living Qur'an as follows.

Table 1. Sub-Division of Living Qur'an Curriculum Studies

| Curriculum of Living Qur'an | |
|-----------------------------|--|
| Faith | An interpretation and basis of belief on the Great Unity of Allah, the angels, the prophets sent by report of Allah books, the last day and also <i>qodha</i> and <i>qodar</i> . |
| Fiqh | An interpretation toward the worship laws that has focus toward the worship of <i>maghdah</i> (prayer, fasting, zakat and hajj) and worship of <i>ghoiru maghdah</i> such as <i>muamalah</i> . |
| History of Islam | Knowledge of how the practice of those who passed to apply aspects of aqeedah and fiqh in order to it revealed a form of civilization. |

Table 2. Sub-Field Study Framework of Class 3

| The understanding that is basic | Standards of competency | Competencies that is basic |
|---|---|--|
| Islam and the Life Environment | | |
| Allah in essence is considered as the nature, the names and deeds. The four components are not contradicting on each other. | Imitate asthma of Allah <i>Al-Hafidz</i> | Implementing the way on how to preserve the environment of life |
| | Memorize thanksgiving favors prayer | Memorize thanksgiving favors prayer |
| Qur'an is a form of teaching, healing, guidance and a mercy for mankind. | Committing to memory <i>QS Adh Dhuha</i> | <ul style="list-style-type: none"> • Committing to memory <i>QS Adh Dhuha</i> • Elaborating in detail about the possessing power of <i>QS Adh Dhuha</i> |
| Treasure in Islam | | |
| Allah in essence is considered as the nature, the names and deeds. The four components are not contradicting on each other. | asthma of Allah <i>Al-Ghaniyy</i> and <i>Al-Mughnii</i> | Elaborating in detail about the Divine Name of <i>Al-Ghaniyy</i> and <i>Al-Mughnii</i> |
| Money can be considered as an exchange medium, that must be obtained and used in lawful way and proper with <i>thoyyib</i> | Building an interpretation of <i>QS At takatsur</i> | <ul style="list-style-type: none"> • Explaining the application of <i>QS At Takatsur</i> in everyday life • Committing to memory <i>QS At Takatsur</i> |
| | Committing to memory the prayers of science, good luck and also good deeds | Committing to memory the prayers of science, good luck and also good deeds |
| Friend, who has different personalities and characteristics, can be utilized as the standard to be a good Muslim | Building an interpretation of Abdurrahman ibn 'Auf story | Building an interpretation of Abdurrahman ibn 'Auf story |
| Religious Preaching of the Prophet Muhammad in Medina | | |
| Prophet is a man who through the phases of life in general and able to feel pain, healthy, sad, happy, as human in general. | Building an interpretation of the Prophet Muhammad story in Medina | <ul style="list-style-type: none"> • Explaining categorization of muhajirin and Anshor friend • Has the capability in narrating the death of the Prophet Muhammad story |
| Purification | | |
| Cleanliness and purity are regarded as worship components and should be conducted in accordance with the guidance of Allah | Understand the purificational objectives | Elaborating in detail about the purificational objectives |
| Cleanliness and purity must be integrative: body, clothes and place | Understanding the procedures of <i>istinjaa</i> | Explaining the procedure of <i>istinjaa</i> |
| | Understanding the various odious and organizing the way on how to removing them | <ul style="list-style-type: none"> • Distinguishing the various odious and organizing the way on how to removing them • Elaborating in detail about attitudes of animals with odious |

Qur'an is considered as teaching, healing, guidance and a mercy for mankind.

Committing to memory QS At Tiin

- Committing to memory QS At Tiin
- Mention the content of the surah



Figure 2. Learning process by the Living Qur'an Curriculum Construction

The picture above reflects the value of caring and mutual respect, we know that gifted children in the learning process have critical, creative and self-confidence characteristics, in this case many gifted children very easily follow the instructions given by teachers in the introduction of religions. in Indonesia, besides that they are very enthusiastic in participating in nature-based religious learning. these two things reflect the values written in the Qur'an which are always carried out by everyone in their daily life.

The approach used to deliver more the study sub-field of by using learning teaching model that is active, it is believed to be due to psychologically, the students will have the capability to grasp and building an interpretation of the concepts being delivered by their teacher, as well as observations and interviews conducted by the researcher. Furthermore, the learning is done in the LQC preferred the understanding construction of students who have meet four understanding levels; 1) the willing to making a change, at this level students should be able in revealing positive reaction when they engaged in the process of learning, 2) improvement of students' knowledge, skills and also attitudes, 3) Changes in behavior, that can be found along after a certain time break that allow behavioral changes occur. Moreover, it also can be found based on the students' cognitive, affective and psychomotor. 4) the willing in giving the impact, which the students have the real change they put into practice in their daily life that adopted from the learning process they engaged.

6. DISCUSSION

As an important note that LQC has passed the testing and analyzing phase of the experts, it is as presented by a team of Study Center of al-Qur'an commonly known as

PSQ with Quraish Sihab as the supervisor [31], so at this time, LQC is considered as the new alternative for the utilization requirements in learning process as well as a form of progressive innovation of Islamic education in Indonesia. Moreover, the Curriculum of Living Qur'an can be used as the means for the public particularly for teachers to activate Al Qur'an by bringing to daily life, such as in teaching small classes at school.

In the terms of perspective of anthropology, the Living Qur'an can be viewed as a phenomenon in a society, which refer to the behavioral patterns of individuals who appear on their al-Qur'an principal understanding [32]. Regarding to that, it can be considered that al-Qur'an is no longer as a book but also humans' guidance in achieving the truth path of life. This study revealed the objectives that investigate more about the role of the presence of the Qur'an meanings, and also being practiced by people and has the position in every person daily activities. Referring to the Living Qur'an Curriculum integration that is implemented in CIKAL school of Surabaya, the religious studies learning that is conducted in a field has the association toward the students' lives, in order that students will have the capability to build an interpretation early on the life activities meaning that conducted by them, either in the form of grounding concept, guidance to the behavior that should create any reflection toward the learning that has been followed that proper the book content of al-Qur'an.

Living Qur'an Curriculum implementation on the Islamic Education learning that is conducted in Cikal School can be found from the sub-fields study of Fiqh learning with Haji theme that can be viewed in the diagram as follow:

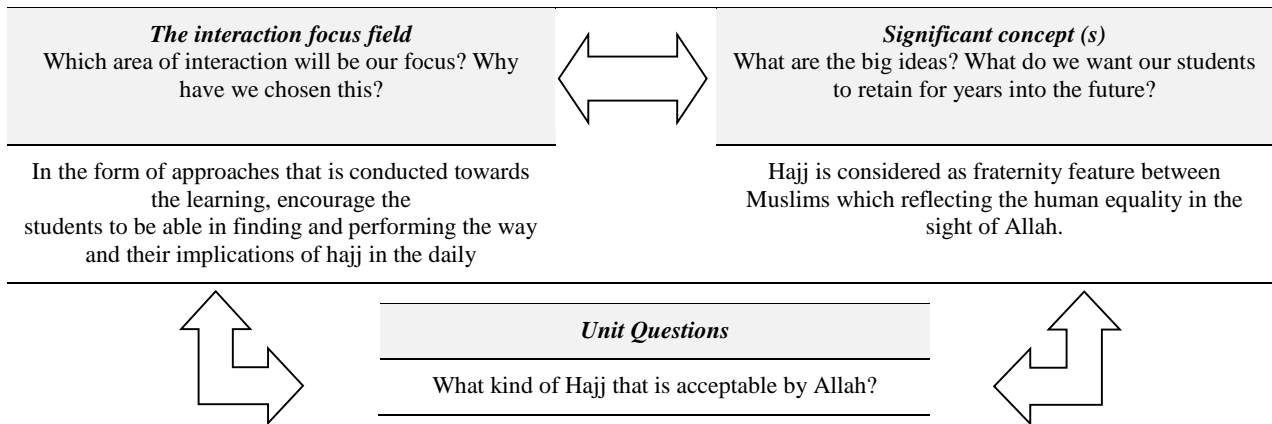


Figure 3. Integrate significant concept, area of interaction and unit question

Based on the diagram above, the students should be provided the information that has the relationship between ins and outs of the hajj with humanity concept, by knowing the way of hajj that had become the obligatory pillars for Muslims have the highest social value, to reflect the equality of people who are considered as Muslims who come into practice toward the worship. Besides, the students are encouraged to demonstrate process of Hajj performed in Makkah in active way, Haram ground with some educators guide and class companion, so we know what kind of the practice of hajj that can be accepted by Allah SWT. As expected implications in the everyday of learners is the emergence of the ability of learners in the running to run the concept of patience, both in the commandments of Allah or away from his ban, keep the good speech in every daily activities [33]. It is a learning reflected in the class that has been followed by the students. Formative and summative tests are utilized as the assesment test. A formative test is worth for students in performing the worship at Hajj with the correct sequence and procedures. Whereas summative tests is utilized to simulate the worship students of Hajj that then made self-reflection in order to know whether how much students building an interpretation about the Hajj concept [34].



Figure 4. Learning process by the Living Qur'an Curriculum Construction

The Islamic Religious Junior Assembly Reception class raises the theme of one form of knowing God through His nature, namely the Oneness of Allah by following the rules in applying the dimensions of integrity. Apart from Islam, gifted children of different religions were also included in the activity, where the Catholic and Christian Junior Assembly Classes had the theme Praise and Worship. The purpose of this study is to understand gratitude through prayer, praise and worship and to care for God's creation. By applying the dimensions of intelligence and communication.

Picture 3 above is the Class 1 Islamic Religion Exhibition with the theme of the Prophet Muhammad SAW. The purpose of this study is to understand and live the values in the lives of apostles and friends to help us succeed in life, in other classes Christian Religion Exhibition for Class 1 raises the theme of Jesus Christ and the good news. The purpose of this learning is that students are able to apply the dimensions of intelligence, integrity, communication in understanding the love of God who created the universe and understand the good news about the kingdom of heaven through his parables or teachings of Jesus.

The construction of Living Qur'an Curriculum (LQC) in CIKAL school of Surabaya is regarding to the principles and the foundation for curriculum development. Which refer in terms of psychology, philosophy or socially. The basic needs of the participants and the environment are considered as the establishment standar of it, the development of child and religious, has the association toward the life requirement, learning that is comprehensive and continuous, and also exist in the lifelong way; and the balance of every faith component, Islam and excellence in faith. The development of curriculum implemented in CIKAL school of Surabaya was conducted with the study of the curriculum, both national curriculum or curriculum of IB (International Baccalaureate) by doing some several phases of activity, namely the stages of curriculum in the form of evaluation, review, redesigning, making a discussion, and the process of final settlement [33].

7. CONCLUSION

Regarding to the investigation toward this study, the development of an integrated curriculum with a form of Living Qur'an curriculum in Cikal School of Surabaya is considered as the process in activating al Qur'an in everyday life began from conducted learning in the classroom. By means of that, the values and teachings that belong to the book are believed to build the influences toward the learner lifestyle. Living with Qur'an is not the same form as a book for Muslims. Referring to that, it is quite important in implementing the integration of curriculum towards the innovation of educational form in Indonesia. Moreover, in terms of theoretical, attempt to examine, or building an interpretation about Qur'an should need the separated method, nevertheless, by conducting the small classes learning, it can be other alternative to internalize the teachings that belong in Al Qur'an. Consequently, the curriculum of Living Qur'an is considered as the activation process of al Qur'an in social life.

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