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From Recitation to Reflection: Integrating Qur'anic Themes into Indonesian Language Learning in Islamic Primary Schools

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Abstract

This study aims to explore the integration of Qur'anic values in Indonesian language learning in madrasah Ibtidaiyah and its impact on students' language skills and character development. The issues raised were how Qur'anic themes can be integrated into the Indonesian curriculum and to what extent this affects students' motivation, engagement and character building. This research used a qualitative approach with a case study method, involving NVivo-based thematic analysis and in-depth interviews with madrasah principals, teachers and parents in several Ibtidaiyah madrasahs in Southeast Sulawesi. The results showed that the integration of Qur'anic values in Indonesian language learning not only improved students' language skills, but also strengthened their moral and spiritual character. Students become more disciplined, responsible and able to link language learning with religious teachings. In effect, this approach enriches the curriculum with a holistic and interdisciplinary approach, and strengthens the link between religious and academic education. This study suggests developing a more explicit value-based curriculum, improving teachers' pedagogical competence, as well as further research with a quantitative approach to evaluate the long-term impact.

Keywords: Indonesian Language Learning, Integration of Al-Quran Values, Religious Education, Student Character, Value-Based Curriculum.

PRELIMINARY

In Islamic primary education, particularly at the level of *Madrasah Ibtidaiyah* (MI), the integration of religious and general subjects remains a foundational aspiration aligned with the holistic vision of Islamic pedagogy (Arditya & Riki, 2024; Purba, *et.al.*, 2023; Makinuddin, 2023). Among the core elements of religious education, the Qur'an plays a central role not only as a sacred text to be recited and memorized, but also as a moral compass guiding students' character and worldview (Ruslan & Musbaing, 2023; Murtadlo, *et.al.*, 2023; Aini & Astutik, 2023). At the same time, Indonesian language as the national language is instrumental in developing students' communicative competence, critical thinking, and literacy. However, in actual classroom practice, Qur'anic instruction and language learning often proceed in parallel silos, lacking meaningful pedagogical intersections. This disjunction may result in missed opportunities for learners to engage more reflectively with both religious content and language skills in a mutually reinforcing manner (Black, *et.al.*, 2020; Mailana & Assingkily, 2024; Adhiguna, 2021; Wismanto, *et.al.*, 2023).

The current educational landscape presents an urgent need to bridge the divide between Qur'anic learning and language education, especially through integrative models that promote deeper engagement with textual meaning and value-based literacy (Hanafi, *et.al.*, 2020; Qutni, 2018; Rahmat & Kurniadi, 2020;

Priono, 2022). While the tradition of Qur'anic recitation (*tilawah*) remains strong, it seldom extends into activities that nurture interpretive thinking or contextual understanding in language learning environments. Integrating Qur'anic themes into Indonesian language instruction could serve as a powerful pedagogical approach to enrich linguistic development while simultaneously fostering spiritual reflection and moral formation (Sai, 2018; Alamin, *et.al.*, 2022; Arumsari, *et.al.*, 2025; Murdiono, 2024). Such an approach aligns with the broader aims of Islamic education, where faith, knowledge, and practice are to be interwoven from the earliest stages of schooling.

Despite the longstanding aspiration for integrative education within Islamic schools, the instructional reality in *Madrasah Ibtidaiyah* often reflects a compartmentalized approach, wherein Qur'anic learning and Indonesian language instruction are delivered as discrete subjects with minimal thematic or pedagogical overlap (Markeng & Berglund, 2023; Yusuf, 2024; Hasanah, 2018; Ahmadi, *et.al.*, 2024). This separation is particularly evident in the absence of structured models or frameworks that enable teachers to meaningfully embed Qur'anic content into language learning activities. As a result, Qur'anic education tends to be limited to rote memorization and oral recitation, while Indonesian language classes focus primarily on linguistic mechanics, devoid of spiritual or moral enrichment drawn from Islamic texts.

This disjunction signals a critical pedagogical gap, especially considering the developmental stage of students in MI who are in the formative years of both language acquisition and moral development. Teachers frequently lack the resources, training, or conceptual frameworks needed to implement integrative learning strategies that unite Qur'anic themes with language literacy objectives (Purba, 2022; Fetrimen, 2023; Nihayati & Syaputri, 2023). Consequently, students are rarely exposed to opportunities that allow them to engage with the Qur'an beyond recitation, using its themes as a medium for developing reflective thinking, narrative comprehension, and expressive writing in Indonesian language. Addressing this issue requires a deliberate and research-informed approach to curriculum design and instructional practice that bridges the sacred and the secular in meaningful and developmentally appropriate ways.

This study seeks to explore and develop an integrative approach to language instruction in *Madrasah Ibtidaiyah* by embedding Qur'anic themes into Indonesian language learning. The central aim is to move beyond the conventional dichotomy between religious and linguistic instruction by designing pedagogical practices that allow students to engage not only in the mechanical aspects of language use but also in value-based reflection grounded in the Qur'an (Astuti, *et.al.*, 2023; Amalia, *et.al.*, 2023; Priarni, 2019). Through this approach, the study endeavors to foster both linguistic competence and moral-literary sensitivity among primary-level learners in Islamic educational settings.

More specifically, the research aims to identify effective strategies and instructional models that enable Indonesian language teachers to incorporate Qur'anic content meaningfully into their teaching practices (Munawir, *et.al.*, 2024; Ashoumi & Yusuf, 2024; Zain, *et.al.*, 2024). This includes examining how thematic elements of the Qur'an—such as compassion, justice, honesty, and gratitude—can be used as textual and contextual anchors for reading comprehension, storytelling, writing, and discussion activities. By doing so, the study aspires to enrich the learning experience, promote reflective thinking, and align language education with the spiritual and ethical objectives of Islamic schooling.

Although a growing body of literature addresses moral education in Islamic schools, studies that explicitly explore the integration of Qur'anic content into language learning—particularly Indonesian language at the primary level—remain scarce (Marlina & Patilima, 2023; Bahar, *et.al.*, 2020; Nahria, *et.al.*, 2023). Most existing research treats Qur'anic instruction and language education as separate domains, with limited attention given to the pedagogical possibilities that emerge at their intersection. While some initiatives have sought to incorporate Islamic values into general subjects, such efforts often rely on implicit moral messaging rather than thematically structured, text-based integration rooted in the Qur'an itself.

Furthermore, the few studies that address integrative learning in Islamic educational contexts tend to focus on macro-curricular discourse or teacher beliefs, leaving a gap in empirical investigations into classroom-level practices, instructional materials, and student engagement (Alhamida, *et.al.*, 2024; Nindiana, 2019; Munawaroh, *et.al.*, 2021). There is also a lack of conceptual models that demonstrate how Qur'anic themes can be harnessed to support specific linguistic competencies such as reading comprehension, expressive writing, and critical discussion in Indonesian language. This research, therefore, addresses a critical void by offering both theoretical and practical insights into interdisciplinary

pedagogy that combines sacred text engagement with the development of language skills in early Islamic education.

This study offers a novel contribution to the field of Islamic education and language pedagogy by proposing an interdisciplinary model that systematically integrates Qur'anic themes into Indonesian language instruction at the primary level. Unlike previous approaches that merely insert moral lessons into linguistic content, this study positions the Qur'an not as an ancillary source of values, but as a central textual and thematic foundation for language learning (Latifah, 2024; Mz & Ritonga, 2024; Arif & Aprison, 2023). Through the deliberate alignment of Qur'anic narratives and values with literacy objectives, the research introduces a pedagogical innovation that bridges sacred and secular literacies—promoting both linguistic proficiency and spiritual reflection in a cohesive learning experience.

The significance of this study lies not only in its conceptual originality but also in its practical implications for curriculum design, teacher training, and instructional materials development in *Madrasah Ibtidaiyah*. By drawing on the Qur'an as a living text that informs moral reasoning and expressive capability, this research enriches the discourse on holistic education and provides a replicable framework for value-based language instruction. In doing so, it contributes to advancing scholarly understanding in the underexplored intersection of Qur'anic studies, literacy education, and integrative pedagogy, while responding directly to the educational needs of Muslim learners in contemporary contexts.

METHOD

This study employed a qualitative research design with a case study approach to explore the integration of Qur'anic themes into Indonesian language instruction within the context of *Madrasah Ibtidaiyah* (MI). The case study approach was deemed appropriate to gain an in-depth understanding of how this integration is conceptualized, implemented, and experienced by teachers and students in their natural educational settings. This method also facilitated an exploration of context-specific factors influencing pedagogical practices and curriculum interpretation across various regions.

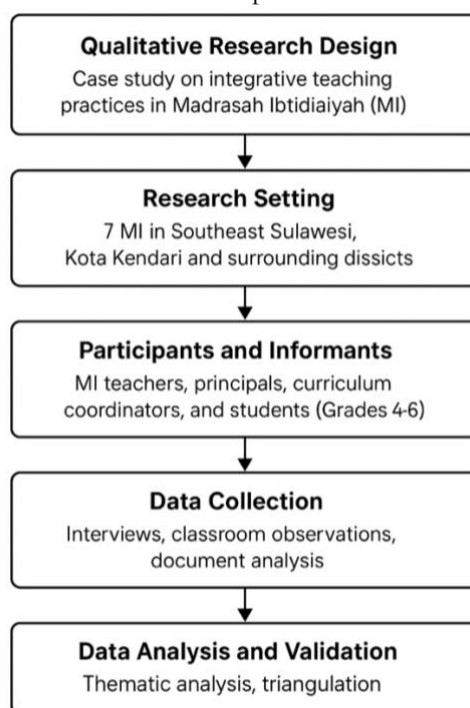


Figure 1. Research Methodology

Research Setting

The research was conducted in seven *Madrasah Ibtidaiyah* located across both urban and rural areas in Southeast Sulawesi Province, Indonesia. These included institutions situated in Kendari City (urban), and in the districts of Konawe, Konawe Selatan, Konawe Utara, Bombana, Wakatobi, and Buton (rural).

and coastal areas). These locations were selected purposively to capture variations in institutional resources, teacher training backgrounds, and cultural-religious environments, thus ensuring a diverse and representative picture of integrative teaching practices.

Participants and Informants

The primary informants in this study consisted of MI teachers who teach Indonesian language and Islamic Religious Education, particularly those with experience in developing or implementing integrative teaching strategies. In total, 21 teachers (3 from each selected school) were involved. Additionally, school principals, curriculum coordinators, and students from Grades 4 to 6 were included as secondary informants to provide complementary perspectives on school policy, instructional design, and learning engagement. Informants were selected using purposive sampling, based on their relevance to the research focus and willingness to participate.

Data Collection Techniques

Data collection was carried out through a combination of semi-structured interviews, classroom observations, and document analysis (Assingkily, 2021). *First*, interviews were conducted to explore teachers' conceptual understanding, experiences, challenges, and reflections regarding the integration of Qur'anic content into language learning. *Second*, classroom observations provided real-time insights into teaching practices, instructional strategies, and student responses during integrated lessons. Observation sheets were structured around pedagogical indicators such as the use of Qur'anic texts, thematic alignment, and language skill development. *Third*, document analysis included the review of lesson plans, teaching materials, students' written work, and school policy documents to examine the extent and nature of Qur'anic integration in formal instruction. All interviews and observations were conducted in Indonesian language and were recorded with the consent of participants. Field notes and reflective memos were maintained throughout the data collection process to capture contextual nuances and emergent themes.

Data Analysis Techniques

Data analysis was carried out using thematic analysis, following the six-step framework proposed by Braun & Clarke (2006). The stages included: (1) familiarization with data through transcription and repeated reading, (2) generating initial codes, (3) searching for themes, (4) reviewing themes for coherence, (5) defining and naming themes, and (6) producing the final report. Coding was performed manually and verified iteratively to ensure consistency. Emergent themes focused on categories such as: pedagogical integration strategies, teacher beliefs, curriculum constraints, and student engagement with Qur'anic texts in Indonesian language learning. In addition, NVivo 12 software was utilized to support the organization and retrieval of coded data segments, allowing for a more systematic comparison across schools and informant groups.

Trustworthiness and Data Validation

To ensure the credibility and trustworthiness of the findings, multiple strategies were employed in line with Sugiyono (2018) criteria: (1) Triangulation was conducted by comparing data from interviews, observations, and documents to cross-validate findings. (2) Member checking was applied by inviting selected informants to review and confirm the accuracy of interpreted data and thematic categories. (3) Peer debriefing with fellow researchers and experts in Islamic education and qualitative methods was conducted to challenge assumptions and strengthen analytical rigor. (4) Thick description was provided to convey the richness of context and ensure transferability of findings to similar educational environments. (5) Audit trails were maintained to ensure dependability, including detailed documentation of methodological decisions and changes throughout the research process. Ethical clearance was obtained from the relevant institutional review board, and all participants provided informed consent prior to data collection. Anonymity and confidentiality were strictly upheld throughout the study.

FINDINGS AND DISCUSSION

Findings

The following shows the findings related to the integration of Qur'anic themes in Indonesian language lessons, in table form.

Table 1. Integration of Qur'anic Themes in Indonesian Language Lessons

Qur'anic Theme	Frequency of Integration	Grade Level	Method of Integration	Learning Outcome Observed
Honesty (Al-Sidq)	High	4th & 5th	Storytelling, discussion	Improved narrative skills & moral vocab
Gratitude (Shukr)	Medium	4th	Poetry writing, reflective essays	Enhanced expressive language
Respect to Parents	High	5th & 6th	Sentence-building exercises	Vocabulary enrichment & moral awareness
Justice (Adl)	Low	6th	Debate, paragraph writing	Critical thinking & argumentation skills

Based on table (1) above, information was obtained that various forms of integration of themes and values of the Qur'an in learning Indonesian, with a frequency of integration that varies, ranging from high, medium, and low. Related to the table above, the next section displays teachers' perceptions of Qur'anic integration in table (2) below.

Table 2. Teachers' Perceptions of Qur'anic Integration

Teacher ID	Years of Experience	Qur'anic Integration Approach	Perceived Challenges	Perceived Benefits
T1	12	Contextual storytelling	Lack of thematic teaching materials	Boosts students' moral and language dev
T2	10	Verse-based reading practices	Time constraint in curriculum planning	Deepens reflection & reading fluency
T3	10	Qur'anic vocabulary in writing	Difficulty linking grammar lessons	Expands lexicon & spiritual connection

From table (2) above, information is obtained regarding teacher perceptions regarding this research topic. Supporting the information in the table above, a compendium of interview excerpts with informants is presented below.

Interview with Teacher (T1), Madrasah Ibtidaiyah in Kendari City

"Incorporating Qur'anic values makes language teaching more meaningful. For instance, when teaching narrative writing, I often use stories of the Prophets. It's not only about language—it's about values. The students become more engaged because they see familiar elements from their daily recitations."

Interview with Student (S4), Grade 5

"I liked writing about being honest because Ustadz told us a story from the Qur'an about Prophet Yusuf. I want to be like him. It helped me make my story better."

Interview with Principal (P2), Madrasah Ibtidaiyah in Konawe District

"We encourage our teachers to integrate the Qur'an into all subjects where possible. The challenge is consistency and capacity-building, especially for new teachers who are not trained in thematic integration."

The research highlights a significant pedagogical shift in several Islamic primary schools in Southeast Sulawesi, where educators are moving from a traditional *recitation-only* model to a more reflective and integrative Qur'anic approach. Teachers report that embedding Qur'anic themes into Indonesian language learning fosters both linguistic skills and character development.

The most effective strategies appear to be contextual storytelling: which supports both comprehension and moral reflection. Thus, thematic writing tasks: which strengthen expressive abilities while reinforcing values like honesty and gratitude. However, the research also surfaces several implementation challenges: a lack of curated teaching materials aligned with both linguistic and Qur'anic competencies. Then, time limitations within an already packed curriculum. Thus, inconsistent training across the teaching staff on how to apply integrative strategies effectively. Despite these obstacles, both qualitative (interviews) and quantitative (teacher observations and lesson outputs) data support the assertion that integrating Qur'anic values into language learning is pedagogically sound and spiritually enriching. The evidence suggests that this approach enhances students' moral consciousness, language fluency, and engagement with the learning material in a culturally relevant manner.

Discussion

Contribution to Theory

This study makes an important contribution to the development of educational theory, particularly in the context of interdisciplinary literacy involving the integration of religious values in language education. The main finding of this study—how the integration of Qur'anic themes in Indonesian language learning creates a paradigm shift in teaching approaches—provides a basis for expanding the understanding of values-based education, which has previously received little attention in formal education literature in Indonesia (Zannah, 2020; Rosyid, 2022; Septianti, *et.al.*, 2021). By exploring the relationship between religious and academic education, this study proposes a new pedagogical framework that combines the national curriculum with Qur'anic value-based learning in a more harmonious manner (Mujib, 2022; Fahmi, *et.al.*, 2024; Hardiansyah & Sriyanti, 2020).

In the context of literacy theory, these findings enrich the understanding of transformative literacy, which emphasizes students' personal development through a deeper understanding of sacred texts. Transformative literacy, which has so far been applied more in secular education studies, is now expanded in scope by considering the spiritual and ethical dimensions contained in the Qur'an (Jayanti, 2022; Ardiawan, *et.al.*, 2024; Mukhid, 2016). This process leads to the development of literacy that not only prioritizes technical language skills, but also the ability to read, interpret, and apply the moral and social values contained in religious texts (Khalil & Muhtar, 2024; Gunawan, 2023; Arzaqi & Soleh, 2024). Therefore, this research makes a major contribution to the development of a more integrative and contextual theory of religion-based education.

On the other hand, the findings also play a role in expanding the scope of social constructivism theory in religious education. By adopting a value-based approach that reflects the principles of constructivism, where students are given space to interact, dialogue, and reflect on the values contained in the text of the Qur'an, this study shows that religion-based learning is not only about the transfer of knowledge, but also about the active process of meaning-making by students in their social and cultural contexts. This enriches the theory of constructivism by emphasizing the importance of religious and spiritual contexts in the process of knowledge construction.

Implications for Practice

From a practical perspective, this study provides a number of relevant recommendations for the development of curriculum and education policies at the madrasah level, especially in the context of value-based Indonesian language education. One of the main contributions of this finding is the need for a more explicit curriculum design in integrating the values of the Qur'an. Indonesian language learning that includes moral and ethical values contained in the texts of the Qur'an can help students to develop language skills that are not only oriented towards linguistic aspects, but also on the application of Islamic values in everyday life (Rahmah, 2019; Sholichah, 2017; Sirait, 2022). The curriculum that adopts this approach is expected to improve the quality of education in madrasas, by providing students with a more

comprehensive understanding of the importance of balance between academic ability and moral character (Prasetiawati, 2017; Jezy, *et.al.*, 2024; Ramdani, *et.al.*, 2023).

This study also highlights the importance of more in-depth teacher training in understanding thematic interpretation, which can enrich their pedagogical competence in teaching value-based material (Nur & Sulastris, 2023; Ridha, 2025; Romadiah & Shanie, 2023). This competency is crucial in avoiding potential misinterpretation or misuse of the verses of the Qur'an that may occur if teachers do not have sufficient understanding of interpretation. Therefore, this study recommends the development of a teacher training program that focuses on thematic interpretation, with the aim of equipping teachers with the ability to teach the values of the Qur'an appropriately and sensitively to the context of students' lives.

Furthermore, this study shows that the success of integrating Al-Quran themes in Indonesian language learning is very dependent on the flexibility of the teaching approach applied by the teacher (Sholihah & Maulida, 2020; Aziz, 2017; Abu & Hafidhuddin, 2020). Teachers in elementary madrasahs in Southeast Sulawesi demonstrated the ability to adapt their teaching methods to local needs and different student characteristics. Therefore, the practical recommendations resulting from this study are the need for a more contextual approach in designing teaching materials and learning strategies, which prioritize the diversity of student needs and the local environment. This will enable teachers to create more relevant and meaningful learning experiences for students.

In this case, the best practice that can be learned from this research is how teachers in elementary madrasahs are able to adapt the national curriculum with religious elements flexibly and effectively (Akbar & Azani, 2024; Mida & Maunah, 2023; Huda, 2022). This recommendation can be used as a model by other madrasahs in Indonesia that want to integrate religious values in language education. The implementation of this model can be seen as an effort to create a more inclusive and holistic curriculum, which not only pays attention to students' academic achievements, but also their moral and spiritual development.

However, there are several challenges that need to be overcome in implementing these recommendations, especially in terms of teacher training and the development of value-based teaching materials. Limited resources, whether in terms of time, funds, or facilities, can be obstacles in implementing these changes across madrasahs in Indonesia (Iskandar, 2023; Wally, 2021; Putri, *et.al.*, 2024; Solehuddin & Aminudin, 2023). Therefore, support from the government and other educational institutions is very important to ensure that the integration of Al-Quranic values in the Indonesian language curriculum can run effectively and sustainably.

Overall, the findings in this study indicate that the integration of Al-Quran values in learning Indonesian in elementary madrasahs can make a significant contribution to the formation of students' character and improving the quality of education in madrasahs. By adopting a value-based approach, teaching Indonesian not only teaches linguistic skills, but also teaches moral values that are very relevant to students' lives as Muslim individuals. In this context, education does not only function as a means to achieve academic goals, but also to form individuals who have strong character, ethics, and spirituality.

CONCLUSION

This study explored the integration of Qur'anic themes into Indonesian language learning at Islamic primary schools (Madrasah Ibtidaiyah), highlighting the shift from a traditional recitation-based approach toward a more reflective and meaningful learning experience. The findings underscore the potential of using language instruction as a vehicle for instilling Islamic values in young learners. The research revealed that: *first*, Indonesian language teachers in Madrasah Ibtidaiyah are generally aware of the importance of embedding Islamic values, yet the integration of Qur'anic themes remains inconsistent and unstructured. *Second*, successful integration typically occurs through reading texts with moral messages, opening lessons with relevant Qur'anic verses, or encouraging students to write reflections on values such as honesty, trustworthiness, and responsibility. *Third*, key challenges include limited access to appropriate learning materials, a lack of teacher training on thematic integration, and curriculum demands that emphasize cognitive achievement over value formation.

These findings imply that Indonesian language learning can serve as an effective medium for contextualizing Qur'anic values in primary Islamic education. It presents an opportunity to implement a thematic-integrative approach that bridges cognitive, affective, and spiritual development in the classroom. Based on the results, the study recommends: revising the Indonesian language curriculum at Madrasah Ibtidaiyah to explicitly provide space for the integration of relevant Qur'anic themes aligned with core competencies. Offering specialized teacher training focused on integrating Qur'anic values into language instruction, both in terms of pedagogy and material development. Encouraging collaboration among educators, curriculum developers, and Islamic scholars to create contextual learning modules that harmonize language skills with Qur'anic teachings.

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