

**IMPLEMENTATION OF THE 2013 CURRICULUM OF ISLAMIC
EDUCATION AT INTEGRATED ISLAMIC ELEMENTARY
SCHOOL (SDIT) LOGARITMA IN KARANGANYAR
KEBUMEN CENTRAL JAVA**

**IMPLEMENTASI KURIKULUM 2013 PENDIDIKAN ISLAM DI
SEKOLAH DASAR ISLAM TERPADU (SDIT) LOGARITMA
KARANGANYAR KEBUMEN JAWA TENGAH**

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Abstract

The emergence of Integrated Islamic Elementary Schools (SDIT) is a solution to answer the needs of urban Islamic education for students to receive adequate Islamic education without going to Islamic boarding schools. This study aims to determine the content of the 2013 curriculum and the process of Islamic education implemented in the SDIT Logaritma. The method used was descriptive qualitative. Data were collected through observation, interviews, and documentation. Data analysis was carried out by interpreting the gained data with an additional percentage explanation. The results of this study indicate that the content of the 2013 curriculum in SDIT Logaritama contains: (1) memorizing hadiths from grade I to VI as much as 48 hadiths, and (2) memorizing 48 *surahs* of the Qur'an with 995 verses. Process of Islamic education is carried out by: (1) memorizing hadith regularly at the beginning of the learning process, (2) reading *surah* of the holy Qur'an using *ummi* method, (3) reading *sirah* (story) of the prophets twice a week, (4) habituation of the *dhuha* (morning) prayer, and (5) the habit of praying in congregation.

Keywords: *Implementation, Islamic Education, Curriculum*

Abstrak

Munculnya Sekolah Dasar Islam Terpadu (SDIT) merupakan solusi untuk menjawab kebutuhan pendidikan Islam perkotaan bagi para siswa untuk mendapatkan pendidikan Islam yang memadai tanpa harus ke pesantren. Penelitian ini bertujuan untuk mengetahui isi kurikulum 2013 dan proses pendidikan Islam yang dilaksanakan di Sekolah Dasar Islam Terpadu (SDIT) Logaritma. Metode yang digunakan adalah kualitatif deskriptif. Data dikumpulkan melalui observasi, wawancara dan dokumentasi. Analisis data dilakukan dengan menginterpretasikan data disertai tambahan penjelasan dalam bentuk persentase. Hasil penelitian ini menunjukkan bahwa muatan kurikulum 2013 di Sekolah Islam Terpadu (SDIT) Logaritma memuat: (1) hafalan hadits dari kelas I sampai kelas VI sebanyak 48 hadits, dan (2) menghafal 48 surah Al-Qur'an dengan 995 ayat. Proses pendidikan Islam dilakukan dengan cara: (1) menghafal hadis secara rutin pada awal proses pembelajaran, (2) membaca surah Al-Qur'an dengan metode ummi, (3) membaca sirah (kisah) nabi 2 kali seminggu, (4) pembiasaan sholat dhuha, dan (5) kebiasaan shalat berjamaah.

Kata Kunci: *Implementasi, Pendidikan Islam, Kurikulum*

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1. Introduction

In the current era of information technology, most parents are very worried about their children's morality, such as the rise of pornographic spectacle, promiscuity, game addiction, and other problems that lead to the moral decadence of children. The use of technology, such as smartphones, has negative effects, such as lack of discipline, dishonesty in doing exams, playing more games than studying, neglecting duty from his/her teachers, and being late for school (Zulkifli, Wahida, & Sendi, 2022). How many parents have provided good education at home with great affection for their children, but in its development, children's behavior changes and tends to be less controlled? Even worse, children who tended to be naughty behaved because they were wrong in socializing due to being too free to use technology, which is difficult to supervise. This results in children miscommunicating at school, in the environment, with friends, and on social media. The decline in moral values caused by negative influences is also a concern for parents toward their children (Anggraeni, Herdiani, Rustini, & Arifin, 2022). On the other hand, all parents must expect their children to grow and develop well and maintain their morals to become pious. Therefore, it is a mandatory requirement for parents to choose Islamic education at the elementary school level for the growth and development of children so that they become beneficial to themselves, their parents, family, society, and the people. This statement follows one of the goals of Islamic education to prepare future generations (Siddik, 2016).

One of the important phenomena of choosing the best education was told by the mother of the famous artist, Maudy Ayunda, who told her experience when choosing a school for her children. Maudy Ayunda's mother said that the ideal elementary school education does not want rote lessons. She meant memorizing the names of the sub-districts in Jakarta and learning materials that were considered inappropriate (Annisaafani, 2022). There may be some truth in the phenomenon of unwillingness to memorize in this learning. This phenomenon also happened in the Karanganyar District of Kebumen Regency, where many parents wanted their children to memorize both verses of Qur'an and hadith. So, what about the fate of Islamic elementary school education, which greatly emphasizes memorization? This situation is undoubtedly critical for parents when choosing an education for their children. In addition, many parents in Karanganyar District prefer Islamic education in integrated Islamic elementary schools rather than registering them in Islamic boarding schools. This is because parents assume that in Islamic elementary schools, children can still commute every day and do not have to stay in dorms. They think their children are not ready to stay outside the home and are no longer with them because of worry that their children will not be independent. Therefore, parents need to know the curriculum contents and the process of Islamic education implemented in integrated Islamic elementary schools.

There have been previous studies on implementing Islamic education in elementary schools, including how to achieve learning outcomes or values, good skills, and attitudes by upholding learning ethics (Safitri, 2021). Character education can be done by emphasizing the independence and responsibility of students with a system carried out by all elements of teachers and school support facilities (Muhith, 2018). Full Day School (FDS) policies supported by Islamic education teaching methods are also good for students. Effective teaching methods can improve student learning outcomes (Faisol, 2021), and the implementation of religious values is proven to improve student behavior which is indicated by an increase in polite behavior and morals that can be pursued with the role of parents (Ulum, 2021). The teacher's example will indirectly be

imitated by students both regarding the commitment of teachers, parents, and other supporting facilities (Putra, Suhartini, & Arnadi, 2021). Supporting factors in the success of schools in implementing moral education come from a strong commitment from the school (Yusra, 2015). Islamic character education programs that are effective in instilling the moral character of the Prophet in students are also supported by the vision, mission, availability of facilities, principal policies, and exemplary support for each component in the school (Muawwanah & Darmiyanti, 2022). The results of those previous research show that implementation of Islamic educational values can be adequately achieved if it is carried out by upholding learning ethics, independence, responsibility, appropriate teaching methods, and exemplary teachers according to the moral character of the Prophet. In addition, there is a tendency to implement Islamic education to emphasize faith and morals (Hatmiah, 2016).

The development of Islamic education in elementary schools is expected to increase students' independence in learning and implementing Islamic values that have a noble character in behaving in everyday life from an early age (Wati, 2015). In addition, each elementary school has different educational programs and ways of implementing them. Still, the goal is to develop adequate Islamic education to prepare future generations. This follows what many experts in the field of education have said: building students' morals and character can be pursued through education. It is a process, an effort to help facilitate the growth and development of the potential that humans have from birth for the realization of a complete human being. Quality of education will make individuals develop well, including its logical implications for human civilization in general (Fauzi & Triono, 2021).

One school that implements Islamic education is SDIT Logaritma Karanganyar in Kebumen, Central Java. Knowing the contents of the 2013 curriculum and the process of Islamic education is very useful for shaping the character and morality of children. In addition, by knowing the content of the 2013 curriculum and the process of Islamic education, parents are increasingly determined to send their children to the integrated Islamic elementary school. The reason for choosing SDIT Logaritma in Kebumen is that in Karanganyar District of Kebumen Regency, Islamic elementary schools are more in demand by parents to send their children to school than to send them to Islamic boarding schools or public elementary schools. This can be seen from the number of students in the first grade at SDIT Logaritma, reaching three classes with 71 students, higher than Islamic boarding schools and public elementary schools. Therefore, this research aims to describe the content of the 2013 curriculum and the process of Islamic education at SDIT Logaritma Karanganyar Kebumen, Central Java.

2. Research Method

This research is a descriptive qualitative study focusing on the implementation of the content of the 2013 curriculum and the process of Islamic education at the SDIT Logaritma. Sources of data in this study were collected by observation, interviews and documentation. The primary data included the principal of SDIT, deputy head of curriculum, homeroom teacher, parents and students. Data collection techniques used observation, interviews and documentation. Data analysis was carried out by interpreting the data from observation, interviews and documentation with additional interpretation using percentages.

3. Results and Discussion

3.1 Results

The ideal Islamic education must be following the normative values of Islamic education, which consists of three main pillars, namely: (1) *i'tiqadiyyah* related to faith, such as believing in Allah, angels, apostles, holy books, the day of judgment, and fate which aims to organize individual beliefs, (2) *khuluqiyyah* which is related to ethical education which aims to rid oneself of low behavior and decorate oneself with commendable behavior, and (3) *amaliyyah* related to daily behavior education both related to worship education and *muamalah* education (Rahmat Hidayat, 2017). Education, as the main factor in the formation of the human person as a whole, plays an important role in shaping the good and bad of the person. A good education system is expected to give birth to the next quality generation and be able to adapt to society, nation, and state (Murni, 2021).

3.1.1 Contents of Islamic Education Curriculum at SDIT Logaritma

Islamic education is a material that must be taught in Islamic educational institutions from elementary school to tertiary education levels, even mandatory for life. The content of the Islamic education curriculum in Islamic elementary schools significantly differs between Islamic elementary and public elementary schools (Husin & Suliswiyadi, 2020). The educational curriculum in Islamic elementary schools is formed from three supporting elements: (1) the language learning process, (2) teaching materials, and (3) learning resources. Some Islamic elementary schools also emphasize learning foreign languages as a characteristic of their schools (Febriani, 2019). Islamic elementary schools also emphasize learning simulations of flash-boarding activities to improve student achievement (Syahriani, 2021).

The SDIT Logaritma is one of the schools under the Bina Insani Group Foundation of Kebumen. Bina Insani Kebumen Foundation also manages other educational institutions such as PAUD PKBM Bina Insani Karangjambu, TK ABI Pekuncen, TK ABI Candi, TK/KB IT AZ-Zahra Karanganyar, a boarding school of Daruth Thoyibah Karanganyar, SMP IT Logaritma Karanganyar, BMT Bina Insani, and LSU Human Development. The vision of SDIT Logaritma Karanganyar is "Excellent in academic achievement, personality, and care for the environment". While the missions include: (1) instilling the basics of Islam, (2) improving the ability to think logically, critically, and creatively, (3) fostering independent attitudes of children who are free-spirited, open, and firm in principle, (4) improving the ability to life skills, and (5) growing students' concern for themselves, the natural environment and the social environment. The educational programs developed include: (1) the curriculum implemented integrates Islamic service and foundation (*aqidah akhlaq, fiqh*, Islamic cultural history, and arabic) and local content such as English, Javanese, reading and writing Qur'an (BTA), and hadith, and (2) extra-curricular activities such as archery, computers, painting, etc. SDIT Logaritma has a private NPSN 20330236, with a 6 working day implementation period under the documents and permits of the ministry of education and culture No. 421.2/261 on February 04, 2006, which has accreditation status A with No. 220/BAP-SM/X/2016 on October 16, 2016.

The SDIT Logaritma implements an Islamic education curriculum from grade I to grade VI, which includes memorizing hadith and surahs of the Qur'an. Based on an interview with Ustadzah Sugiarti, S.Pd.I. as deputy head of curriculum, data obtained that the contents of the Islamic education curriculum consist of memorizing hadith from

grade I to VI as much as 48 memorizations (see table 1) and memorizing surahs of the Qur'an as much as 48 surahs. (see table 2).

Table 1. Components of Memorizing Hadith Grade I-VI SDIT Logaritma

Grade	Number of Hadith	Percentage (%)
I	10	20.8
II	9	18.8
III	10	20.8
IV	6	12.5
V	7	14.6
VI	6	12.5
Total	48	100

Table 2. Components of Memorizing Surahs of Qur'an for Grade 1-VI SDIT Logaritma

Grade	Number of Surahs of the Qur'an	Percentage (%)
I	5	10.4
II	6	12.5
III	8	16.7
IV	18	37.5
V	5	10.4
VI	6	12.5
Total	48	100

Tables 1 and 2 describe the contents of the Islamic education curriculum in the form of memorizing hadith and Qur'an surahs in grade I to VI as much as 48. The contents of the hadith memorization were mostly in grades I and III by 10 memorization (20.8%). In contrast, memorizing surahs of the holy Qur'an were mostly memorized in grade IV as many as 18 suras (37.5%). Figure 1 illustrates in detail as follows:

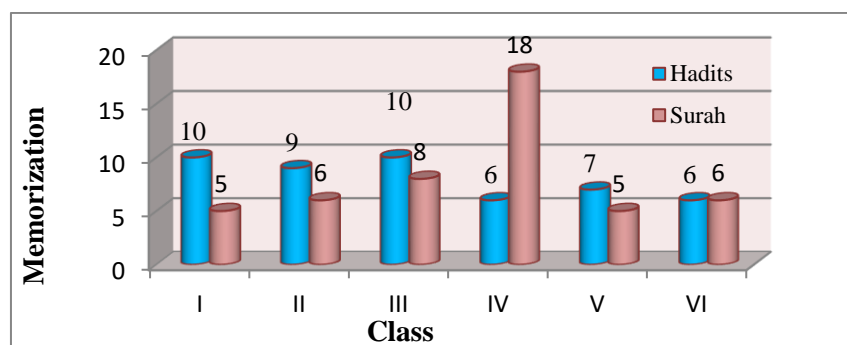


Figure 1. The Contents of Memorizing Hadith and Surahs of the Qur'an in Grade I-VI of SDIT Logaritma

3.1.2 Islamic Education Process at SDIT Logaritma

The process of Islamic education implemented at the Logaritma Islamic Elementary School (SDIT) is carried out by preparing homeroom teachers or subject teachers in elementary schools to have and improve competencies or abilities in the field of Islamic teaching. This is because the responsibility of Islamic elementary schools is not only the responsibility of Islamic education teachers but also others. Based on an interview with Ustadzah Dwi Winarti, S.Pd. as the homeroom teacher for grade VI, she said that the Islamic education learning implemented at SDIT Logaritma

was carried out by each homeroom teacher from grade I to VI. The learning process of Islamic education is carried out by: (1) memorizing hadith regularly at the beginning of learning, and (2) reciting the Qur'an with the *ummi* method (volume I-VI). *Ummi* method is considered easy and fun to learn Qur'an. For this reason, students must master long readings, which include (*mad thobi'i*, *mad aridli sukun*, and other long readings), the properties of letters, how to stop reading, and correct pronunciation of 28 *hijaiyah* letters, and punctuation marks such as *fathah*, *kasrah*, *dhammah*, *tasydid*, etc, (3) reading the *sirah* (stories) of the Prophet twice a week, (4) getting them used to the daily *dhuha* prayer before learning starting from 06.30-07.00 AM which is held in the school prayer room individually, and (5) habituation of praying in congregation. Thus, Islamic education process is based on the contents of the 2013 Islamic education curriculum, which has been planned to be further implemented according to the target of each grade.

In the interview conducted with one of the parents of the students named Mr. Zaenal, he said that the memorization held at school helped him as a parent who could not teach his son properly because he was busy in the market. In addition, with the memorization program at school, his children could memorize more and not just play games or do other less useful activities. Based on an interview with one of the students named Fauzan Abdurrahman in grade VI, he stated that in the memorization program, he felt happy to get a certificate of appreciation at the time of *tahfidz* graduation and *khotmil* Qur'an.

3.2 Discussion

Every teacher must understand the four main elements of Islamic education learning materials: learning the holy Qur'an, fiqh (worship), *aqidah* (faith education), and Islamic history learning. The basics of four main elements of the material must be mastered by every teacher or prospective Islamic elementary school teacher to complement to become a professional teacher (Tamrin, 2015). The SDIT Logaritma implements the content of the 2013 curriculum, which emphasizes memorizing hadith and surahs of the Qur'an. Based on observations, interviews, and documentation, the researchers analyzed the contents of the Islamic education curriculum, both the hadith memorizing component (table 1) and the Al-Qur'an memorizing component (table 2), starting from grades 1-VI of SDIT Logaritma. The contents of the Islamic education curriculum for memorizing hadith are different in each grade, with the following details:

- a. Grade I has 10 memorizations. Students have to memorize 4 hadiths (80%) and 1 verse (20%) in semester I, and 5 hadiths (100%) in semester 2.
- b. Grade II has 9 memorizations. Students have to memorize 4 hadiths (100%) in semester I and 4 hadiths (80%) and 1 verse (20%) in semester 2.
- c. Grade III has 10 memorizations. Students have to memorize 4 hadiths (100%) and 1 prayer (20%) in semester I and 5 hadiths (100%) in semester 2.
- d. Grade IV has 6 memorizations. Students have to memorize 3 hadiths (100%) in semester I and 2 hadiths (66.7%) and 1 verse (33.3%) in semester 2.
- e. Grade V has 7 memorizations. Students have to memorize 4 hadiths (100%) in semester I and 2 hadith (66.7%) and 1 verse (33.3%) in semester 2.
- f. Grade VI has 6 memorizations. Students have to memorize 3 hadiths (100%) in semester I and 2 hadith (66.7%) and 1 verse (33.3%) in semester 2.

Students memorized 48 hadiths starting from grades 1-VI. The memorization consists of 42 hadiths (86.6%), 1 prayer (1.7%), and 5 verses (11.7%). Meanwhile, table 2 describes the list of memorizations of the Qur'an surahs for grades 1-VI of SDIT Logaritma. The analysis is as follows:

- a. Grade 1 consists of 5 memorizations of surahs divided over 2 semesters. The 5 Surahs includes Surah 78 *QS. An-Naba'* (40 verses) about big news, Surah 79 *QS. An-Nazi'at* (46 verses) about the angels who revoke, Surah 80 *QS. Abasa* (42 verses) on surly, Surah 81 *QS. At-Takwir* (29 verses) about the darkened, and Surah 82 *QS. Al-Infitar* (19 verse) about the split.
- b. Grade II consists of 6 memorizations of surahs divided into 2 semesters. The surahs are Surah 83 *QS. At-Mutaffifin* (36 verses) about people who cheat, Surah 84 *QS. Al-Inshiqaq* (25 verses) about division, Surah 85 *QS. Al-Buruj* (22 verses) about the cluster of stars, Surah 86 *QS. At-Tariq* (17 verses) about the night star, Surah 87 *QS. Al-A'la* (19 verses) about the high, and Surah 88 *QS. Al-Ghashiyah* (26 verses) concerning the covering.
- c. Grade III consists of 8 memorizations of surahs divided over 2 semesters. The Surahs consist of Surah 89 *QS. Al-Fajr* (30 verses) about dawn, Surah 90 *QS. Al-Balad* (20 verses) on the state, Surah 91 *QS. Ash-Shams* (15 verses) about the sun, Surah 92 *QS. Al-Lail* (21 verses) about the night, Surah 93 *QS. Ad-Duha* (11 verses) about morning time, and Surah 94 *QS. Ash-Sharh* (8 verses) on spaciousness, Surah 95 *QS. At-Tin* (8 verses) about trees, and Surah 96 *QS. Al-Alaq* (19 verse) is about a clot of blood.
- d. Grade IV consists of 18 memorizations of surahs divided into 2 semesters. Those surahs are Surah 97 *QS. Al-Qard* (5 verses) about the almighty, Surah 98 *QS. Al-Bayyinah* (8 verses) on clear evidence, Surah 99 *QS. Az-Zalzalah* (8 verses) on shaking, Surah 100 *QS. Al-Adiyat* (11 verses) about the galloping war horse, Surah 101 *Al-Qari'ah* (11 verses) about the knocking, Surah 102 *QS. At-Takathur* (8 verses) on boasting, Surah 103 *QS. Al-Asr* (3 verses) about the period, Surah 104 *QS. Al-Humazah* (9 verses) on swearing, Surah 105 *QS. Al-Fil* (5 verses) about elephants, Surah 106 *QS. Al-Quraish* (4 verses) about the tribe of Quraish, Surah 107 *QS. Al-Ma'un* (7 verses) about useful items, Surah 108 *QS. Al-Kauthar* (3 verses) about many favors, Surah 109 *QS. Al-Kafirun* (6 verses) about the disbelievers, Surah 110 *QS. An-Nasr* (3 verses) on help, Surah 111 *QS. Al-Lahab* (3 verses) on the turmoil of fire, Surah 112 *QS. Al-Ikhlash* (4 verses) about write ikhlash, Surah 113 *QS. Al-Falaq* (5 verses) about the time of *fajr*, and Surah 114 *QS. An-Nas* (6 verses) about humans.
- e. Grade V consists of 5 memorizations of surahs divided into 2 semesters. The Surahs include Surah 67 *QS. Al-Mulk* (30 verses) about the kingdom, Surah 68 *QS. Al-Qalam* (52 verses) about kalam, Surah 69 *QS. Al-Haqqah* (52 verses) about the day of judgment, Surah 70 *QS. Al-Ma'arif* (44 verses) on the places of ascension, and Surah 71 *QS. Noah* (28 verses) about Noah.
- f. Grade VI consists of 6 memorizations of surahs divided into 2 semesters. The surahs are Surah 72 *QS. Al-Jinn* (28 verses) about spirit, Surah 73 *QS. Al-Muzzammil* (20 verses) about the covered person, Surah 74 *QS. Al-Muddathir* (56 verses) on people who come, Surah 75 *QS. Al-Qiyamah* (40 verses) about the day of judgment, Surah 76 *QS. Al-Insan* (31 verses) about humans, and Surah 77 *QS. Al-Mursalat* (50 verses) about the angels sent.

The contents of the 2013 curriculum of Islamic education in the form of memorizing surahs from grades 1 to IV aim to memorize *Juz* (chapter) 30 of the Qur'an. Grade I memorize 5 surahs (10.4%) with 176 verses (17.7%), grade II memorize 6 surahs (12.5%) with 145 verses (14.6%), grade III memorized 8 surahs (16.7) with 132 verses (13.3%), grade IV memorize 18 surahs (37.5%) with 111 verses (11.2%), grade V memorize 5 surahs (10.4%) with 206 verses (20.7%), and class VI memorized 6 surahs (12.5%) with 225 verses (22.6%).

The education implemented at SDIT Logaritma has certain characteristics. The purpose of Islamic education at SDIT Logaritma is reflected in the school's vision: "Excellent in academic achievement, personality and care for the environment". With this vision, it is clear that it contains Islamic education programs that support the goals of Islamic education in schools. This school's vision is in line with research conducted by Muawwanah & Darmiyanti (2022) that the school's vision must support Islamic character education programs in instilling students' morals. In addition to the vision, a strong commitment from the school is needed through the mission implemented. The school's mission is implemented by: (1) instilling the basics of Islam, (2) increasing the ability to think logically, critically, and creatively, (3) fostering independent attitudes of children who are free-spirited, open and firm in principle, (4) improve life skills, and (5) growing students' concern for themselves, the natural environment and the social environment. The existence of this school's mission is a form of school commitment as a supporting factor for school success. This is following Yusra's research (2015) that one of the success factors of schools in instilling moral education requires a strong school commitment.

Based on the results of interviews conducted with Muji Rahayu, S.Pd.I., the homeroom teacher, she stated that the Islamic education process is implemented in several stages. The procedures are as follows: Firstly, memorizing hadith regularly at the beginning of learning is carried out in stages, from memorizing short hadiths continuously to long hadiths according to the class target. Secondly, read surahs of the Qur'an using *ummi* method, reading the surah of *Al-Fatihah* together, followed by praying for their parents and the Prophet Musa and reciting a prayer at the beginning of the lesson intermittently, and students imitate. Furthermore, the students read memorization of short surah according to learning targets. The teachers repeat the previous lesson (classical demonstration), instil concepts properly and correctly, evaluate and drill student readings, give homework, end prayer at the end of the lesson and give greetings. Thirdly, read the *sirah* (story) of the Prophet twice a week, which tells the Prophet's friends alternately at each meeting.

To facilitate students' understanding of the stories, the activity begins with using class names following Prophet's friends' names, such as Zubair bin Awwam, Sa'id bin Zaid, Abu Ubadah bin Jarah, Hamzah bin Abdul Muttalib, etc. At the story's beginning, the students tell firstly the characters of the Prophet's friend, such as Umar bin Khatab who has a brave character and so on. The teacher then reads the story for grades I to III because they are considered not to have fully understood the whole story. While for grades IV to VI, the students themselves read the story of the Prophet.

The other stage of Islamic education is the habituation of *dhuha* prayer. It is carried out every day at the beginning of learning in school. Lastly, the habituation of congregational prayers is carried out during *dhuhur* prayer. For grades I to III, prayer readings are carried out loudly so that students can imitate prayer readings. In contrast, for grades IV to VI, prayer readings are carried out slowly because students already

know the prayer readings well. In addition, to realize the school's vision and improve the quality of Islamic education, it also implements the Full Days School policy. Learning activities start at 07.00 AM-3.00 PM. According to Elihami & Rahman's research (2022), implementing full day schools can improve the quality of Islamic education.

The Islamic education learning process implemented at SDIT Logaritma Karanganyar also contains learning ethical values. It aims to form students characters and intelligence. Safitri (2021) stated the importance of learning ethical values in Islamic education to produce graduates with good morals and bright. In addition, Muhith's research (2018) found that it is necessary to involve all school components to achieve the quality of students who have good morals and are smart. SDIT Logaritma also applies certain methods in the learning process. Faisal (2021) stated that Islamic education would be successful if it is carried out with certain methods. The process of Islamic education implemented at SDIT Logaritma is also carried out politely as supported by Ulum's research (2021). Putra, Suhartini, & Arnadi's research (2021) found the importance of independent learning, which supported the results of Wati's research (2015). The curriculum contents and learning processes that have been carried out at the integrated islamic elementary school are efforts to realize quality education. According to Fauzi & Triono (2021), as a shaper of the good and bad of the next generation such as the results, it is necessary to integrate learning material with Islamic values.

These memorization programs are certainly the strengths of SDIT Logaritma. This is also following the results of research conducted by Febriani (2019) that each school will develop a certain learning process as a characteristic of the school, one of which is formed from the language learning process (memorization). This program is expected to be applied as a form of *amaliyyah* in the behavior of daily life, following the normative values of Islamic education (Hidayat, 2017). The curriculum content targeted by each grade has worship values. However, in implementing Islamic education at SDIT Logaritma, there are obstacles, including: (1) in the implementation of hadith, several students memorize quickly, and some need to repeat their memorization many times, (2) in the implementation of reading the Qur'an using *ummi* method is not optimal. This is due to the lack of teachers using the *ummi* method and the less ideal number of teachers and students. Ideally, 1 teacher only teaches 10 students. However, the fact indicates that 10 teachers teach 400 students, meaning that it is not ideal, (3) when reading the story/*sirah* of the Prophet, sometimes the wisdom of the story/*sirah* of the Prophet is less conveyed, and (4) because the small school prayer room cannot accommodate all students from grades I to VI, several classes are used as congregational prayer places. In addition, the lack of ablution places makes students have to queue for ablution which causes congregational prayers cannot be done in the congregation involving all students.

4. Conclusion

Efforts made by the SDIT Logaritma in implementing the 2013 curriculum content include: memorizing 48 hadiths 48 surahs of the Qur'an (Juz 29 and 30) with 995 verses for grades I to VI. While the Islamic education learning process is carried out by: (1) memorizing the hadith regularly at the beginning of learning, (2) reading the surah of the Qur'an using the *ummi* method, (3) reading the *sirah*/story of the Prophet twice a week, (4) getting used to the *dhuha* prayer, and (5) the habit of praying in

congregation. By knowing the contents of the curriculum and the learning process implemented at SDIT Logaritma Karanganyar, parents have a clear picture of the 2013 curriculum for Islamic education in integrated islamic elementary schools.

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