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TAFSĪR 'ILMĪ IN MADRASAH IBTIDAIYAH: FOSTERING A SPIRITUALLY AND SCIENTIFICALLY INTELLIGENT GENERATION

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Abstract: *Science and Islamic religion are closely related, especially in understanding the kawniyyah verses of the Qur'an that reflect natural phenomena. Islamic education plays a role in integrating these two aspects so that students understand science as part of Divine revelation. The tafsīr 'ilmī approach in Madrasah Ibtidaiyah (MI) connects science with religious teachings through the interpretation of the verses of the Qur'an with a scientific perspective. This study aims to explore the application of tafsīr 'ilmī in understanding the kawniyyah verses in MI and enrich students' scientific and spiritual insights. Qualitative methods with field research allow direct observation and data collection through observation and interviews. This approach helps identify the effectiveness and obstacles in the application of tafsīr 'ilmī in the MI environment. Tafsīr 'ilmī learning in MI connects science with religious teachings. Teachers explain natural phenomena such as the solar system, photosynthesis, or the creation of humans from a scientific perspective that is in line with the Qur'an. This approach encourages critical thinking, appreciation of science, and strengthens students' faith. The application of tafsīr 'ilmī in MI forms a generation that is intellectually and spiritually intelligent. The integration of kawniyyah verses and scientific knowledge shows that religion and science complement each other. This study explores the supporting and inhibiting factors of its implementation and its impact on students' understanding. Thus, the results of the study are expected to provide real contributions in the development of learning methods based on the integration of religious knowledge and science in Islamic educational environments, as well as improving students' understanding of*

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natural phenomena from a spiritual and scientific perspective.

Keywords: *Islamic Education, Kawniyyah Verses, Tafsīr 'Ilmī.*

Abstrak: Ilmu pengetahuan dan agama Islam memiliki hubungan erat, terutama dalam memahami ayat-ayat *kawniyyah* Al-Qur'an yang mencerminkan fenomena alam. Pendidikan Islam berperan dalam mengintegrasikan kedua aspek ini agar siswa memahami ilmu sebagai bagian dari wahyu Ilahi. Pendekatan *tafsīr 'ilmī* di Madrasah Ibtidaiyah (MI) menghubungkan sains dengan ajaran agama melalui penafsiran ayat-ayat Al-Qur'an dengan perspektif ilmiah. Penelitian ini bertujuan menggali penerapan *tafsīr 'ilmī* dalam memahami ayat-ayat *kawniyyah* di MI serta memperkaya wawasan ilmiah dan spiritual siswa. Metode kualitatif dengan penelitian lapangan memungkinkan pengamatan langsung dan pengumpulan data melalui observasi dan wawancara. Pendekatan ini membantu mengidentifikasi efektivitas serta kendala dalam penerapan *tafsīr 'ilmī* di lingkungan MI. Pembelajaran *tafsīr 'ilmī* di MI menghubungkan ilmu pengetahuan dengan ajaran agama. Guru menjelaskan fenomena alam seperti tata surya, fotosintesis, atau penciptaan manusia dalam perspektif ilmiah yang selaras dengan Al-Qur'an. Pendekatan ini mendorong pemikiran kritis, apresiasi terhadap ilmu pengetahuan, serta memperkuat iman siswa. Penerapan *tafsīr 'ilmī* di MI membentuk generasi yang cerdas intelektual dan spiritual. Integrasi ayat-ayat *kawniyyah* dan pengetahuan ilmiah memperlihatkan bahwa agama dan sains saling melengkapi. Penelitian ini mengeksplorasi faktor pendukung dan penghambat penerapannya serta dampaknya terhadap pemahaman siswa. Dengan demikian, hasil penelitian diharapkan dapat memberikan kontribusi nyata dalam pengembangan metode pembelajaran berbasis integrasi ilmu agama dan sains di lingkungan pendidikan Islam, serta meningkatkan pemahaman siswa terhadap fenomena alam dalam perspektif spiritual dan ilmiah.

Kata-kata Kunci: *Ayat Kawniyyah, Pendidikan Islam, Tafsīr 'Ilmī.*

Introduction

Tafsīr 'ilmī is an approach in interpreting the verses of the Qur'an related to natural phenomena through science and technology. This approach aims to deepen muslims' understanding of divine revelation by relating the text of the Qur'an to existing scientific findings.[1] In the context of education at Madrasah Ibtidaiyah, the application of *tafsīr 'ilmī* in understanding *kawniyyah* verses has great potential in shaping students' scientific insights, as well as strengthening the relationship between religion and science. There is a functional relationship that strengthens each other, supports each other, and needs each other, because religion and science both come from Allah Swt.[2] Islamic education has an important role in shaping a generation of muslims who not only understand religious teachings, but also have broad insights into science. However, one of the main challenges in the current Islamic education system is the gap between science and Islamic understanding. Many students in madrassas consider that science and religion are two separate things and have no connection. In fact, in the Qur'an, many

1 Ahmad Shofiyuddin Ichsan, "Tipe Gaya Belajar Siswa Madrasah Ibtidaiyah dalam Menghafal Al Qur'an di Yogyakarta," *Al-Aulad: Journal of Islamic Primary Education* 3, no. 1 (April 11, 2020): 28–37, https://doi.org/10.15575/al-aulad.v3i1.5955.

2 Astri Dwi Andriani et al., *Pendidikan Agama Islam di Era Disrupsi* (Makassar: Tohar Media, 2022), 40.

kawniyyah verses explain natural phenomena, which, if studied with a scientific approach, can strengthen one's faith.

Science is the basis for human civilization and life, and must be well-received through education. Education plays an important role in conveying general science and Islamic knowledge, and without education, science cannot develop in an organized manner. In Islam, science is considered to be knowledge obtained through the efforts of muslim scientists based on the revelation of Allah, and Islamic science relies on the verses of the Qur'an as a guide to increase faith and knowledge. Therefore, Islamic education must create human resources who are knowledgeable and can contribute to the development of science, both in secular and ukhrawi contexts.

Tafsīr 'ilmī is an approach in understanding and interpreting the verses of the Qur'an related to natural phenomena, using science and technology as tools.[3] The *kawniyyah* verses, or verses that describe Allah's creation in the universe, are one of the important aspects of the Qur'an that provide clues about the order and beauty of the universe. In the Interpretation of Science, these verses are not only understood textually, but also studied through the perspective of science, such as physics, biology, astronomy, and others. This approach aims to enrich muslims' understanding of divine revelation by linking Qur'anic texts with existing scientific findings.

In the context of education at Madrasah Ibtidaiyah, understanding *kawniyyah* verses through *tafsīr 'ilmī* can have a great impact on the formation of students' scientific insights. Islamic religious education at the elementary level must integrate scientific values in religious learning, one of which is by introducing verses that explain Allah's creation. This not only increases students' love for religion, but also encourages them to appreciate science more. Connecting the verses of *kawniyyah* with science can show how scientific and relevant the Qur'an is in daily life, including in science learning.

Using field research methods, this study will explore in more depth how to apply *tafsīr 'ilmī* in the teaching and learning process at Madrasah Ibtidaiyah, identify the supporting and inhibiting factors, and examine the relationship between this approach and students' understanding of *kawniyyah* verses. Thus, the results of this research are expected to make a real contribution to the development of learning methods based on the integration of religious science and science in the Islamic education environment.

The understanding of the *kawniyyah* verses in Madrasah Ibtidaiyah can be a bridge between religion and science. In the basic education curriculum, many children are introduced to science as part of learning. By including scientific interpretations in religious teaching, teachers can show that science and religion are not separate, but complementary.[4]Students can learn that knowledge of

3 Ichsan, "Tipe Gaya Belajar Siswa Madrasah Ibtidaiyah dalam Menghafal Al Qur'an di Yogyakarta," 28–37.

4 Ummu Khairin Nisa, Hasan Hasan, and Zulkarnaen, "Konsep Integrasi Ilmu (Non Dikotomi Pengetahuan) dalam Pandangan Islam," *Ahsan: Jurnal Ilmiah Keislaman dan Kemas-*

the universe is part of understanding God's greatness. This will also strengthen students' belief that everything in this world is God's creation with a great purpose and order. Based on this, the Qur'an states that various facts of creation in nature can only be understood with knowledge and technology.[5]

In addition, the *tafsīr 'ilmī* approach at Madrasah Ibtidaiyah can help build a critical mindset in students. They are invited not only to accept religious texts dogmatically but also to explore how divine revelation can be understood through a scientific approach. This will train them to think more openly, logically, and scientifically in understanding the world around them. Thus, they will be better prepared to face the challenges of an increasingly complex and science-based era. The importance of teaching *tafsīr 'ilmī* at Madrasah Ibtidaiyah is also in line with the increasingly rapid development of the times in the field of science and technology. Children who are equipped with an understanding of the *kawniyyah* verses seen from a scientific perspective will have a more holistic understanding of religion and the universe. This is very important in forming a generation that is not only religious, but also intelligent in utilizing science for the welfare of mankind.

Research on the *tafsīr 'ilmī* and the understanding of *kawniyyah* verses in Madrasah Ibtidaiyah has a very high urgency, considering the importance of integration between religion and science in basic education. Many students at this level have not been allowed to see the connection between the Qur'an and science. This research will help fill this gap by providing teachers and students with a deeper understanding of how the Qur'an, especially verses related to Allah's creation, can be explained and understood using relevant science. This research is important to study because it can provide new insights into religious learning at Madrasah Ibtidaiyah by associating *kawniyyah* verses with existing science. This will not only enrich the Islamic education curriculum, but also encourage students to see the Qur'an as a relevant source of knowledge in facing the challenges of the times. The scientific study made on the *kawniyyah* verses in the Qur'an is never to justify the validity of the Qur'an. The Qur'an is a revelation that is thabit yet preserved, while science is based on theories whose habits are variable. Whatever scientific findings that parallel and elaborate on the content of the Qur'an, then the findings are accepted based on the truth of the Qur'an itself. On the other hand, any scientific findings that contradict the Qur'an remain only a purely scientific theory, and cannot be attributed to *'ilmī's tafsīr* on the Qur'an.[6]

It is essential to explore a deeper integration between Islamic education and scientific knowledge. In this case, one of the key points is the role of teachers in bridging the gap between religious knowledge and science learning. The educators at Madrasah Ibtidaiyah (MI) play a crucial role in shaping students' understanding

yarakatan 1, no. 2 (December 6, 2024): 170–81.

5 Novianti Muspiroh, "Integrasi Nilai-Nilai Islam dalam Pembelajaran IPA di Sekolah," *QUALITY* 2, no. 1 (February 8, 2017): 185, https://doi.org/10.21043/quality.v2i1.2099.

6 Ahmad Fakhrurrazi Bin Mohammed Zabidi, Nurul Iman Izzah Binti Harun, and Mahfuzah Binti Mohammed Zabidi, "Tafsir 'Ilmi di Institut Pengajian Tinggi: Sorotan Literatur," *Jurnal Al-Turath* 5, no. 2 (2020): 33.

of Islamic teachings and the natural world. By using a holistic approach that includes religious and scientific perspectives, teachers can help students appreciate how Islamic values align with scientific exploration, making the learning experience more meaningful. This not only arouses academic curiosity but also a spiritual connection to the knowledge imparted, encouraging students to see learning as a way to understand the wisdom of God's creation.

In addition, the application of *tafsīr 'ilmī* at Madrasah Ibtidaiyah can stimulate students' interest in pursuing scientific fields. By showing how science and religion complement each other, students can see the practical value of education in both fields. For example, a teacher could explain how the Qur'anic verses about the creation of the universe are in harmony with modern scientific theories in astronomy or physics. This approach not only enhances their religious education but also opens doors to academic endeavors in the field of science, inspiring students to become scientists who bridge the gap between religious beliefs and scientific advancement. Therefore, *tafsīr 'ilmī* can be a gateway to produce a generation of muslim scientists who see their work as a continuation of their faith.

The study of *kawniyyah* verses in the context of *tafsīr 'ilmī* can foster a deeper admiration and appreciation for the natural world.[7] When students learn about the complex natural systems described in the Qur'an—such as the creation of heaven and earth, the formation of life, and harmony in ecosystems—they will develop a deep respect for the environment. This sense of responsibility is in line with Islamic teachings about protecting the earth as God's mandate, encouraging students to appreciate the importance of preserving nature. By incorporating science in religious education, students can develop a balanced worldview that values both spiritual well-being and environmental responsibility.

Scientific Tafsir encourages interdisciplinary learning, which is crucial in today's educational landscape. Science, religion, and philosophy are often seen as separate subjects, but the Scientific Interpretation provides a framework for integrating these three disciplines. At Madrasah Ibtidaiyah, students can explore how natural sciences, Islamic philosophy, and theology are interconnected. For example, the understanding of the concept of tawheed (the oneness of God) can be deepened by studying the relationship between natural systems. This integrative approach allows students to see knowledge not as fragmented, but as a single interconnected unit of understanding, which in turn encourages them to think critically and be intellectually curious. The integration of Scientific Interpretation encourages students to engage with knowledge thoroughly, beyond traditional boundaries, thus broadening their perspectives.

To overcome these gaps, strategic steps are needed that can integrate the interpretation of science in the madrasah education system. One of the key steps is the development of an interdisciplinary-based curriculum, in which the *kawniyyah* verses in the Qur'an are directly linked to relevant science concepts. With this

7 Elfan Fanhas Fatwa Khomaeny and Nur Hamzah. *Metode-Metode Pembelajaran Pendidikan Karakter Untuk Anak Usia Dini Menurut Q.S. Lukman 12–19* (Tasikmalaya: Edu Publisher, 2019), 52.

approach, students can understand that science is not just a human invention, but also part of the signs of Allah's greatness described in the Qur'an. In addition, training for educators is crucial, considering that teachers' understanding of science will greatly affect the way they teach science interpretation to students. Teachers who have interdisciplinary insights can deliver material more interestingly, so that students can more easily understand the relationship between religious science and science.

In addition, the procurement of varied learning resources also needs more attention. Textbooks that connect the interpretation of the Qur'an with modern science, as well as technology-based learning media such as animated videos and experimental simulations, can help students understand scientific concepts more clearly and practically. Furthermore, madrassas can apply experiment-based learning methods, where students are invited to make direct observations and practices on natural phenomena described in the *kawniyyah* verses. Thus, they not only the integration of *tafsīr 'ilmī* in madrasah education is aimed not only at strengthening students' understanding of religion and science, but also to form a generation of muslims who think critically, innovatively, and can contribute to the development of science.[8] With a more comprehensive understanding, students will not only be more convinced of the truth of the Qur'an, but also encouraged to explore various fields of science as part of worship and devotion to Allah. Therefore, synergy between policy makers, educators, and learning resource providers is needed to realize a more integrative and holistic education system.

It is important to consider the long-term impact of the implementation of *tafsīr 'ilmī* in the curriculum of Madrasah Ibtidaiyah.[9] As students continue their educational journey, they will be better prepared to face the challenges of the ever-evolving modern world in the fields of science and technology. The ability to interpret and apply religious texts through the lens of contemporary scientific knowledge will allow them to maintain strong beliefs while remaining engaged with the progress of the secular world. This approach gives birth to individuals who not only have a deep knowledge of religion but are also able to contribute to society through their scientific, technological, and ethical endeavors. Therefore, the integration of *tafsīr 'ilmī* in education plays an important role in shaping a generation that is not only religious but also intelligent in utilizing science for the welfare of mankind.

The research method used in this study is a qualitative approach with a type of literature research. Qualitative research was chosen to explore a deep understanding of the application of *tafsīr 'ilmī* in the learning of *kawniyyah* verses

8 Sunardi Sunardi et al., "Inovasi Kurikulum Pendidikan Islam Integrasi Antara Ilmu Keislaman dan Ilmu Modern di MA Darussalimin NW Sengkol Mantang," *Jurnal Mahasantri* 5, no. 2 (March 15, 2025): 60–67, https://doi.org/10.57215/pendidikanislam.v5i2.519.

9 Saparwadi Saparwadi, M. Robi'in, and Aziz Akbar, "Penerapan Manajemen dalam Meningkatkan Kualitas dan Mutu Pendidikan Pada Madrasah Ibtidaiyah Al Injaz Kandangan," *MODELING: Jurnal Program Studi PGMI* 10, no. 1 (March 31, 2023): 518–30, https://doi.org/10.69896/modeling.v10i1.2507.

in Madrasah Ibtidaiyah. This approach allows researchers to explore in detail various perspectives, views, and theories related to the integration of science and religion in primary education. Through a qualitative approach, researchers can analyze phenomena that occur holistically, thereby gaining a more comprehensive understanding of how *kawniyyah* verses can be translated in the context of science-based learning. This study uses a descriptive analysis method, which aims to systematically describe and explain the findings related to the research topic. In descriptive analysis, the researcher will collect, analyze, and interpret the existing literature, both theoretical and practical, regarding scientific interpretation, *kawniyyah* verses, and their application in Madrasah Ibtidaiyah. The results of this study are expected to provide a clear picture of the importance of integrating *tafsīr ʻilmī* in learning at the elementary level, as well as contribute to the development of a religious education curriculum that is more relevant to the development of science.

This research is expected to provide deeper insight into the role of *tafsīr ʻilmī* in understanding *kawniyyah* verses in the context of learning at Madrasah Ibtidaiyah. In the learning process, integrating scientific interpretation with the *kawniyyah* verses not only enriches students' understanding of the universe, but also strengthens the relationship between science and religious teachings. This approach is expected to arouse students' interest in further exploring the relationship between religious texts and scientific knowledge, as well as to form a holistic perspective on the world and its creation.

Through this research, it is hoped that effective ways to integrate scientific interpretation in learning at Madrasah Ibtidaiyah can be found, which are by the current educational context and needs. This research also aims to contribute to the development of a more relevant curriculum and teaching methodology, which can improve the quality of religious learning in elementary schools. Thus, it is hoped that this research will not only enrich academic treasures but also provide practical benefits for teachers and educational institutions in realizing more contextual and meaningful learning for students.

Tafsīr ʻIlmī in Madrasah Ibtidaiyah Education

Scientific Tafsir is an approach that combines scientific knowledge with understanding of the Qur'an, especially related to the verses of the *kawniyyah* that describe natural phenomena.[10] This approach aims to bridge the understanding of religion and science by interpreting the verses of the Qur'an related to the creation of the universe through a scientific perspective. *tafsīr ʻilmī* views science as a means to better understand the greatness of Allah as reflected in His creation. Therefore, in the world of education, especially in Madrasah Ibtidaiyah (MI), the teaching of *tafsīr ʻilmī* provides an opportunity for students to explore the deeper meaning of the verses of the Qur'an, as well as understand natural phenomena scientifically.

10 M. Syamsul Arifin, "Epistemologi Tafsir Ilmi dalam Tafsir Al-Muntakhab," *Musala: Jurnal Pesantren dan Kebudayaan Islam Nusantara* 4, no. 1 (January 28, 2025): 1–19, https://doi.org/10.37252/jpkin.v4i1.1351.

The application of *tafsīr 'ilmī* in Islamic education at Madrasah Ibtidaiyah provides a more holistic approach in teaching religious values.[11] The integration between science and religious teachings can foster students' love for both aspects. By utilizing scientific knowledge in studying the verses of *kawniyyah*, students can feel that science and religion are not separate, but complementary. For example, when students study scientific theories about evolution or the water cycle, they can also understand them in the context of revelation that teaches about the existence of nature as signs of God's power that should be appreciated. This encourages them to value knowledge more and deepen their understanding of religion.

In addition, *tafsīr 'ilmī* also provides opportunities for students to develop critical and analytical thinking skills in understanding religious teachings. In the learning process, students are trained to explore natural phenomena scientifically without neglecting religious values. Teaching based on *tafsīr 'ilmī* forms a more open mindset towards science, while maintaining the strength of faith and piety. With this approach, students not only learn about religious texts, but also relate that understanding to scientific observations about the nature they see and experience daily. It also teaches them to always think reflectively in connecting science with their spiritual beliefs.

The Role of *Tafsīr 'Ilmī* in Madrasah Ibtidaiyah

In the context of education at Madrasah Ibtidaiyah, the teaching of *tafsīr 'ilmī* plays an important role in developing students' insight into the relationship between religion and science. The understanding of the *kawniyyah* verses not only invites students to know the greatness of God, but also to understand natural phenomena through a scientific perspective. Therefore, teachers at Madrasah Ibtidaiyah need to be able to integrate scientific interpretation into religious learning that can improve students' understanding as a whole.[12] It is important to note that the concept of the *kawniyyah* verse is part of the Islamic religious view and is used to reinforce belief in the existence of Allah and His creation. This is one aspect of the relationship between religion and the universe in Islam.[13] By understanding that science is not something separate from religion, students will become more aware that every scientific discovery is a form of God's majesty that must be appreciated.

For example, learning about the solar system can be linked to verses describing heaven and earth in the Qur'an, so students can see how science reflects the

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11 Madhar Madhar, "Pemikiran Pendidikan Imam Al-Ghazali dan Relevansinya dalam Sistem Pendidikan Islam Kontemporer," *TARQIYATUNA: Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah* 3, no. 2 (December 30, 2024): 115–26, https://doi.org/10.36769/tarqiyatuna.v3i2.813.

12 Ichsan, "Tipe Gaya Belajar Siswa Madrasah Ibtidaiyah dalam Menghafal Al Qur'an di Yogyakarta," 28–37.

13 Gusti Afifah, Syahrial Ayub, and Hairunnisa Sahidu, "Konsep Alam Semesta dalam Perspektif Al-Quran dan Sains," *Jurnal Pendidikan, Sains, Geologi, dan Geofisika (GeoScienceEd Journal)* 1, no. 1 (2020): 8, https://doi.org/10.29303/goescienceedu.v1i1.36.

greatness of God's creation. This not only enriches their scientific knowledge, but also increases their gratitude and piety to God. Learning *tafsīr 'ilmī* at MI can also help students develop critical and analytical thinking skills. By adopting a critical thinking approach, students are taught to appreciate differences and see them as part of Islamic intellectual property.[14] By analyzing the *kawniyyah* verses through a scientific perspective, students are not only taught to understand the text of the Qur'an in depth, but also to relate it to the natural phenomena they observe around them. It forms a more rational and open mindset towards science, without neglecting religious values.

Madrasah Ibtidaiyah is an Islamic basic education institution in Indonesia that provides education at the elementary school level.[15] Madrasah Ibtidaiyah is an educational institution that provides the basis for understanding religion and science at an early age. At this age, children are in the phase of forming the foundation of knowledge and character, so providing integrative learning, such as *tafsīr 'ilmī*, is very relevant. In a world that increasingly prioritizes science and technology, the application of *tafsīr 'ilmī* in Madrasah Ibtidaiyah is expected to be able to provide a balanced view between religious understanding and science. With this approach, students can see the mutually reinforcing relationship between God's revelation and the results of scientific research.

The *kawniyyah* verses are verses that refer to natural phenomena and God's creation that can be explained through scientific knowledge. Allah says in the Qur'an:

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ ۙ

"Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for the one who thinks." (Q.S. Āli 'Imrān [3]: 190).

This verse invites mankind to reflect on God's creation through a rational and scientific way of thinking. Scientific interpretation seeks to interpret these kinds of verses with an approach that combines scientific principles with religious teachings. For example, when this verse talks about the creation of the heavens and the earth, the teacher can relate scientific explanations of the process of the formation of the universe, such as the big bang theory and the formation of stars, as a manifestation of God's power.

Tafsīr 'ilmī invites students to see that knowledge of the universe is not contrary to religious teachings, but complements each other.[16] Students at Madrasah

14 Ahyar Rasyidi, "Pendidikan Agama Islam dan Peningkatan Keterampilan Berpikir Kritis Sebagai Pengembang Pemahaman Serta Pengamalan Ajaran Islam Kehidupan Sehari-Hari," *Islamic Education Review* 1, no. 1 (June 1, 2024): 11–12.

15 Miftahul Jannah, Indah Mutia, and Luthfia Hikmah, "Pengembangan Kurikulum Berbasis Pendidikan Karakter Pada Madrasah Ibtidaiyah," *Al-Furqan: Jurnal Agama, Sosial, dan Budaya* 3, no. 3 (June 30, 2024): 1545–59.

16 Faizin Faizin, "Integrasi Agama dan Sains dalam Tafsir Ilmi Kementerian Agama RI," *Jurnal Ushuluddin* 25, no. 1 (June 21, 2017): 19–33, https://doi.org/10.24014/jush.v25i1.2560.

Ibtidaiyah, although at a basic stage, can be introduced to ways of thinking that are critical and reflective of natural phenomena. By associating natural phenomena, such as weather, plants, animals, or planets, with the verses in the Qur'an, students can develop a sense of curiosity about the universe, as well as deepen their faith in God's creator. The interpretation of *ilmī* discusses the scientific terms of the Qur'an, and the interpretation of *'ilmī* uses modern science to understand the verses about the universe, which are difficult to understand without it.[17]

The application of *tafsīr 'ilmī* at Madrasah Ibtidaiyah provides an opportunity for teachers to develop learning that not only teaches religious texts, but also invites students to connect them with their daily lives. In this learning, students can be invited to see the relationship between the *kawniyyah* verses and the basic knowledge they learn in school, such as biology, physics, or geography. For example, in a lesson on plants, teachers can relate verses about the creation of plants and the development of life on earth to knowledge about photosynthesis and the process of plant growth.

Another example can be found in the Islamic teachings on the creation of man, which are contained in the Qur'an. Allah says in Q.S. Al-Mu'minūn [23]: 14:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ۗ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ۗ

"Then, we made the semen into something that hung (blood). Then, something that hangs We make into a lump of meat. Then, We made a lump of flesh into bones. Then, We wrapped the bones with meat. Then, We made him another being. Most Holy Allah is the best of the Creator."

This verse can be explained in the context of the development of modern biological and embryological science, which shows that humans originate from a fertilized egg that develops into a fetus in the womb. This kind of learning can give students a more concrete picture of the human creation process, which at the same time deepens their understanding of the text of the Qur'an.

Implementation of *Tafsīr 'Ilmī* in Madrasah Ibtidaiyah

In the implementation of *tafsīr 'ilmī* learning, teachers at Madrasah Ibtidaiyah need to use methods that are interesting and easy for students to understand. One effective method is to use visual media such as images, videos, or animations that can help students understand the relationship between *kawniyyah* verses and scientific concepts. For example, the teacher could show a picture of the photosynthesis process and associate it with a verse about plants, such as in the Qur'an. Q.S. Al-An'ām [6]: 99, which explains the life of plants and fruits as one of Allah's blessings. In addition, simple experimental activities can also be carried out to strengthen students' understanding. For example, teachers can invite students

17 Hanna Salsabila et al., "Eksplorasi Tafsir Ilmi: Sebuah Corak Penafsiran Al-Qur'an Berbasis Sains," *Reslaj: Religion Education Social Laa Roiba Journal* 5, no. 6 (January 22, 2023): 2798, https://doi.org/10.47467/reslaj.v5i6.2595

to conduct simple experiments related to natural phenomena, such as experiments about climate change or plant growth. When students see the phenomenon firsthand, they can more easily relate it to the *kawniyyah* verses that explain God's power in creating the universe.

The application of *tafsīr 'ilmī* in religious learning at Madrasah Ibtidaiyah is carried out by integrating science in religious subjects, experimental approaches, critical discussion methods, and the use of digital media. The integration of science with the *kawniyyah* verses allows students to understand scientific concepts from the perspective of the Qur'an, such as relating the process of rain in Q.S. Az-Zumar [39]: 21 to the hydrological cycle. Describing the process of human creation from soil extract, then into *nutfah* (a drop of sperm), *'alaqah* (a clot of blood), *muḍghah* (a lump of flesh), until the formation of bones and flesh is also explained in Q.S An-Nahl [16]: 68-69.[18]

In addition, the method of critical discussion encourages students to compare scientific discoveries with revelations, thereby improving their analytical thinking skills.[19] The use of digital media, such as animations and infographics, also helps in visualizing the concepts of science contained in the Qur'an.[20] The application of *tafsīr 'ilmī* has a positive impact on Islamic education, including increasing students' interest in science,[21] developing a critical mindset, and strengthening their faith in the harmony between science and revelation. By seeing the importance of technology in the modern world, steps forward in education, especially Islamic education, can be made by maximizing the use of technology. However, the application of technology must be adjusted to environmental conditions and situations to have a positive impact on the practice of Islamic education in the region.[22] Therefore, improving teacher competence, providing more comprehensive teaching resources, and providing experiment-based learning facilities are important steps in optimizing the application of *tafsīr 'ilmī* in Madrasah Ibtidaiyah.

The application of *tafsīr 'ilmī* at Madrasah Ibtidaiyah not only aims to improve students' scientific understanding, but also to strengthen the values of

18 Gagah Daruhadi, "Kritik Wacana Tafsir Tentang Tafsir Ilmi: Ilmu-Ilmu Murni (Pure Sciencies)," *Jurnal Locus Penelitian dan Pengabdian* 3, no. 8 (August 25, 2024): 709, https://doi.org/10.58344/locus.v3i8.3071.

19 Ichsan, "Tipe Gaya Belajar Siswa Madrasah Ibtidaiyah dalam Menghafal Al Qur'an di Yogyakarta," 28–37.

20 Yusril Khanifatur Rosidah and Vian Hanes Andreastya, "Pengembangan Media Pembelajaran Video Animasi Matematika Berbasis Integrasi Islam dan Sains," *Al-Adawat: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 2, no. 01 (February 28, 2023): 65–77, https://doi.org/10.33752/aldawat.v2i01.3744.

21 M. Rofi Fauzi, "Munasabah Al-Qur'an dan Relevansinya dengan Pendidikan Dasar Islam di Indonesia," *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian Kepada Masyarakat* 1, no. 2 (2021): 177–90, https://doi.org/10.56832/edu.v1i2.40.

22 Nasruddin Hasibuan, "Pengembangan Pendidikan Islam dengan Implikasi Teknologi Pendidikan," *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 1, no. 2 (June 1, 2016): 189, https://doi.org/10.24952/fitrah.v1i2.313.

Pancasila in daily life. For example, when students learn about the diversity of the universe, they can also be taught about the importance of protecting nature and the environment, through Pancasila values such as social justice and unity. By associating scientific knowledge with religious teachings and Pancasila values, students can be formed into individuals who are not only intelligent, but also have character. In education at Madrasah Ibtidaiyah, a contextual-based approach is essential to facilitate students' understanding of *kawniyyah* verses. Students often find it easier to understand the material presented if it is directly related to their lives. For example, when teaching verses related to the water cycle, teachers can relate to environmental phenomena, such as the frequent rains in their area. Teachers can give a scientific explanation of the hydrological cycle and relate it to a verse from the Qur'an that describes God's power in regulating rain.

Deepening the material through direct observation of the surrounding nature can also be done. For example, students are invited to look at the plants around the madrasah and reflect on how God has created a wide variety of plants that have benefits for human life. This context-based learning can help students to better understand and appreciate the *kawniyyah* verses in daily life. The application of *tafsīr 'ilmī* can introduce students to ideas about cooperation, mutual respect for differences, and maintaining the balance of nature. This is especially important, especially in the context of globalization and increasingly complex environmental challenges. Thus, students not only understand the verses of *kawniyyah*, but can also apply these values in their daily lives.

Deepening the material through an interdisciplinary approach is one of the main strategies in integrating the interpretation of knowledge into madrasah education. This approach allows students to understand the relationship between the *kawniyyah* verses in the Qur'an and natural phenomena that can be proven through science. Thus, they see not only religious science and science as two separate fields, but as a complementary unit. Deepening the material can also be done through an experiment-based learning method, where students are invited to make direct observations of various natural phenomena mentioned in the Qur'an. For example, in studying verses about the cycle of rain (Q.S. An-Nūr [24]: 43) or the creation of man (Q.S. Al-Mu'minūn [23]: 12–14), the teacher can give a simple demonstration or experiment that shows how the concept is scientifically proven.

In addition, the use of technology and digital media can increase students' understanding of scientific interpretation. The use of animated videos, interactive simulations, and digital learning platforms will help students visualize scientific concepts related to the *kawniyyah* verses. With interesting and innovative learning media, students will be more enthusiastic in learning the interpretation of science and more easily understand its relationship with modern science. Furthermore, strengthening the competence of educators is also an important aspect in deepening scientific interpretation of material. Teachers who have a deep understanding of science and interdisciplinary-based teaching methods will be able to deliver material more systematically and interestingly. Therefore, training and workshops are needed for educators so that they are better prepared to teach the interpretation

of knowledge effectively. By implementing these various strategies, it is hoped that the education of scientific interpretation in madrassas can further develop and be able to produce a generation of muslims who not only understand the Qur'an textually, but are also able to apply its values in the world of science and technology.

Learning that involves direct observation of nature also provides an opportunity for students to develop gratitude and responsibility for the environment.[23] By seeing firsthand how God created an interdependent ecosystem, students are invited to care more about and preserve nature. Learning like this is very relevant to environmental education efforts, which are now increasingly urgent to be carried out amid climate change, whose impact is increasingly clear. Students who are accustomed to observing and contemplating God's creation in daily life will be more sensitive to the importance of maintaining the balance of nature and respecting other living beings.

Through this approach, the values in *tafsīr 'ilmī* can be more easily accepted by students because they can relate them directly to the reality that surrounds them. For example, through an understanding of how plants function in ecosystems, students can be taught about the importance of cooperation between humans and nature. In addition, the value of mutual respect for differences can be applied in students' social lives, where they learn to respect the diversity that exists around them, whether in the form of culture, ethnicity, or religion. By instilling respect, students will become accustomed to seeing and treating others with empathy and concern, which are the foundation of healthy and harmonious social relationships.[24]

One of the main challenges in Islamic education today is the gap between science and Islamic understanding. It involves the recognition that science and religion, although they have different approaches and goals, can complement each other and make valuable contributions in explaining aspects of life and reality. Many students still think that science and religion are two separate fields and have no connection. This view arises due to several factors that affect the Islamic education system.[25]

First, educational dualism is the main cause of this gap. The Islamic education system is still divided into two main paths, namely religious education based on madrasas or pesantren and general education taken in public schools. As a result, madrasah students often do not have an adequate understanding of science, making it difficult for them to connect scientific concepts with religious teachings.

Second, the lack of integration in the curriculum is also an obstacle to building the relationship between science and Islam. Many madrassas still teach science separately from religion, so students do not see the connection between the

23 Dodik Prasetyo, "Manajemen PAUD dalam Implementasi P5P2RA Terhadap Literasi Moral dan Religius Anak," *Jurnal Sentra: Kajian Teori dan Praktik Pendidikan Anak Usia Dini* 4, no. 1 (December 6, 2024): 1–14, https://doi.org/10.1515/mp295w42.

24 Fahrur Rozi, Yusro Abda'u Ansya, Tania Salsabilla. 2024. *Strategi Pendidikan Karakter Untuk Siswa Sekolah Dasar Dalam Mewujudkna Tujuan SDG 4: Pendidikan Berkualitas.* Bekasi Utara: PT Penerbit Naga Pustaka. 4.

25 Wijayanto et al., *Sinar Pendidikan Agama Islam di Era Digital*, 186.

kawniyyah verses in the Qur'an and the scientific concepts that exist in modern science. The Qur'an itself contains many verses that discuss natural phenomena and can be the basis for understanding science more deeply.

Third, the lack of training for educators is also a big challenge. Many religious teachers have a strong Islamic educational background, but lack a deep understanding of science. This causes difficulties in teaching scientific interpretation or approaches that connect science with Islam in madrasas. As a result, students do not get a thorough explanation of the relationship between revelation and science.

Fourth, the lack of technology-based learning resources in the madrasah environment has also exacerbated this gap. In the digital age, the use of interactive media such as animated videos and science simulations helps explain scientific concepts. However, in many madrasas, the use of technology is still limited, so science learning is less interesting and difficult for students to understand. In fact, with better integration of technology, students can understand that science and religion are not contradictory, but complementary in explaining the greatness of Allah.

Therefore, to overcome the gap between science and Islam in the world of education, it is necessary to carry out stronger integration in the curriculum, improve the competence of educators, and make wider use of technology in the learning process. With these steps, students can understand that science and religion support each other in providing a more comprehensive understanding of the universe and life.

The evaluation of *tafsīr 'ilmī* learning at Madrasah Ibtidaiyah is very important to find out the extent of students' understanding of the relationship between *kawniyyah* verses and science.[26] This evaluation not only measures students' technical ability to explain natural phenomena, but also their ability to reflect on the relationship between religion and science. For example, teachers may conduct exams or tests that ask students to explain natural phenomena by quoting relevant Qur'anic verses and providing related scientific explanations. In addition to written exams, evaluations can also be conducted through group discussion activities, presentations, or projects that require students to formulate their arguments based on *kawniyyah* verses and scientific knowledge. Thus, this evaluation focuses not only on memorizing verses, but also on students' ability to think critically and connect science with God's revelation.

Evaluation of *tafsīr 'ilmī* learning at Madrasah Ibtidaiyah can also involve a skill-based approach, such as the assessment of creative projects that involve simple research. For example, students may be asked to create models or experiments that demonstrate scientific principles contained in the *kawniyyah* verses, such as the process of photosynthesis or the movement of objects. In this case, they can relate the results of the experiment to verses of the Qur'an that explain the creation of plants and celestial bodies. Evaluations like this not only test their understanding

26 Hamurdani et al., "Evaluasi Pembelajaran di Madrasah Ibtidaiyah Negeri 1 Sukabumi," *Al–Kaff: Jurnal Sosial Humaniora* 1, no. 1 (October 10, 2023): 11–19.

of scientific concepts, but also encourage students to better appreciate the depth of meaning of God's verses through direct observation of natural phenomena.

Evaluation can also be focused on aspects of students' self-reflection on the learning process. Through the reflection task, students are asked to write a journal or essay describing how their understanding of the relationship between religion and science develops along with learning *tafsīr 'ilmī*. This assignment can encourage students to be more introspective in understanding the role of science as a form of appreciation for God's creation and how it can be applied in daily life. In this way, evaluation serves not only to measure understanding, but also to develop deeply spiritual attitudes and values related to science and religion.

The teaching of scientific interpretation at Madrasah Ibtidaiyah must be adjusted to the stage of students' cognitive development. Based on Piaget's theory, children at this age are in the concrete operational stage, which means they more easily understand concepts through direct experience and visualization. Therefore, the teaching methods used must be contextual, exploratory, and based on simple experiments to be more effective. One method that can be applied is the contextual approach, where the *kawniyyah* verses in the Qur'an are associated with natural phenomena that can be directly observed by students. In this way, they can understand the relationship between the text of the Qur'an and everyday life. In addition, simple experimental methods can also be applied, for example, by conducting experiments that show the process of photosynthesis as described in QS. Yasin [36]: 80. Through this experiment, students not only read verses, but also experience firsthand how the science in the Qur'an can be scientifically proven.

In addition, the discussion and question, and answer approach are also very important in teaching scientific interpretation. By inviting students to discuss and relate the verses of the Qur'an with modern science, they can develop critical thinking skills and understand the relevance of Islamic teachings in the development of science. The use of techniques such as mind mapping can also help students in understanding and organizing the concepts, they learn more systematically. Through the combination of these various methods, the teaching of science interpretation at Madrasah Ibtidaiyah can be more engaging and effective, helping students understand that the knowledge in the Qur'an is not only theoretical but can also be proven and applied in real life.

For science to have a soul in education, do not abandon science and religion; the practice of Islamic education must develop an interdisciplinary knowledge that makes education more comprehensive. In essence, Islam has never introduced the term dualism-dichotomic science. Science and religion are placed in a balanced position and portion as Allah Swt. says in Q.S. Al-Qaṣaṣ [28]: 77 which means: *"(happiness) in the Hereafter and do not forget the happiness of worldly (pleasures) and do good (to others) as Allah has done good to you and do no harm on (the face) of the earth. Indeed, Allah does not like those who do evil."*[27] Some of the efforts that

27 Chanifudin Chanifudin and Tuti Nuriyati, "Integrasi Sains dan Islam dalam Pembelajaran," *Asatiza: Jurnal Pendidikan* 1, no. 2 (May 12, 2020): 214–15, https://doi.org/10.46963/asatiza.v1i2.77.

can be made to achieve this goal are as follows:

First, the development of an interdisciplinary-based curriculum is the main step in linking *kawniyyah* verses with modern science concepts. With this approach, students can see how the Qur'an not only talks about the laws of worship, but also contains scientific cues that are relevant to today's scientific discoveries. For example, the concept of the creation of the universe in Q.S. Al-Anbiyā' [21]: 30, which talks about the heavens and the earth being once united and then separated, has a connection with the big bang theory.

Second, the training of educators must be improved so that teachers have a better understanding of science and can teach scientific interpretation. This training can be in the form of workshops, seminars, or collaborations with muslim scientists who delve into the interpretation of the Qur'an from a scientific perspective. With this increased competence, teachers can provide more contextual and relevant explanations for students in understanding the relationship between Qur'anic verses and scientific phenomena.

Third, the provision of more varied teaching resources is also an important aspect in enriching students' understanding. Books that connect the interpretation of the Qur'an with science, technology-based learning videos, and other interactive media can be used to explain scientific concepts more interestingly. With more modern and interactive teaching resources, learning in madrassas is not only theoretical but also more applicable and contextual according to the times.

Fourth, the application of experiment-based learning methods will provide direct experience for students in understanding natural phenomena described in the Qur'an. For example, in studying the verse about the water cycle (Q.S. Az-Zumar [39]: 21), students can conduct simple experiments on evaporation and condensation to see how the process occurs in their environment. This approach will increase their curiosity and understanding of the *kawniyyah* verses in the Qur'an.

By integrating the tafsir of science into the madrasah education system, it is hoped that a generation of muslims will be born who not only have a strong understanding of religion, but also master modern science as part of worship and devotion to Allah. This effort is in line with the command in the Qur'an to continue to study and meditate on the signs of Allah's greatness that are spread throughout the universe, as He says:

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ ۙ

"Indeed, in the creation of the heavens and the earth and the change of night and day there are signs (of Allah's greatness) for those who have understanding."(Q.S. Āli 'Imrān [3]: 190).

The application of *tafsīr 'ilmī* in education at Madrasah Ibtidaiyah has a significant impact in connecting religious values with scientific knowledge.[28] By

28 Hilda Wahyuni et al., "Tantangan dan Peluang Pendidikan Islam di Era Digitalisasi dalam Sudut Pandang Filsafat Pendidikan Islam," *Raudhah Proud to be Professionals: Jurnal Tarbiyah Islamiyah* 9, no. 1 (June 12, 2024): 206–17, https://doi.org/10.48094/raudhah.v9i1.653.

combining the teachings of the Qur'an related to natural phenomena and science, students are invited to see the harmonious relationship between revelation and science. This not only enriches their understanding of both areas, but also forms an open and critical mindset in understanding God's creation. The *tafsīr 'ilmī* proves that religion and science are not two separate things, but complement each other in explaining the greatness of Allah.

Through this approach, Madrasah Ibtidaiyah students are taught to contemplate the universe as signs of God's power that can be studied with science. Learning that integrates the *kawniyyah* verses with scientific knowledge provides deep insight into the diversity of His creations, while strengthening their gratitude and faith. By understanding natural phenomena scientifically, students not only gain knowledge that is useful for daily life, but also increasingly understand that science is a way to better know and appreciate the greatness of the Creator.

Thus, teachers at Madrasah Ibtidaiyah need to continue to develop teaching methods that can connect science with religious teachings. In this way, students can be invited to think reflectively, relate natural phenomena to the values contained in the Qur'an, as well as apply that understanding in their lives. Learning *tafsīr 'ilmī* based on direct observation of the surrounding nature can also help form the character of wise students, care for the environment, and have strong faith. In the future, the generation formed through this approach will be able to face global challenges with a balanced understanding between religion and science.

Conclusion

Scientific Tafsir is an approach that connects the verses of the Qur'an with scientific knowledge, especially in understanding the *kawniyyah* verses that describe natural phenomena as a sign of God's power. The application of *tafsīr 'ilmī* in Madrasah Ibtidaiyah (MI) has an important role in shaping students' understanding of the relationship between religion and science. With this approach, students not only get to know the greatness of God but also learn to understand the universe through a scientific perspective. This learning allows students to see science and religion as complementary and reinforcing things. In addition, the application of *tafsīr 'ilmī* at MI also contributes to strengthening students' faith, because they can understand that every scientific discovery is a manifestation of God's greatness. Learning that relates scientific knowledge to the verses of *kawniyyah* can enrich students' insights, such as connecting natural phenomena with scientific explanations, which in turn will increase gratitude and piety to God. Through deep analysis and understanding of these verses, students are taught to think critically and reflectively towards the world around them.

Through teaching based on *tafsīr 'ilmī*, students are invited to understand how important it is to protect nature and appreciate diversity. This is in line with the values of Pancasila, which teaches about social justice, unity, and cooperation. This learning not only enhances scientific knowledge, but also shapes the character of students who care about the environment and respect other living beings. By using a contextual approach, students more easily understand the verses of *kawniyyah*

and relate them to the natural phenomena that exist around them. The evaluation of *tafsīr 'ilmī* learning at MI is very important to assess the extent of students' understanding of the relationship between religion and science. Evaluations not only measure students' technical abilities in explaining natural phenomena, but also their ability to reflect on and relate scientific knowledge to God's revelation. Various evaluation methods, such as exams, group discussions, presentations, as well as research-based projects, can be used to encourage students to think critically and apply the values gained in daily life.

The integration of scientific interpretation in the madrasah education system is very important to overcome the gap between science and Islamic understanding. With this approach, students can understand that Islamic teachings do not contradict modern science, but rather complement each other. Some of the strategic steps that need to be taken include the development of an interdisciplinary-based curriculum, improving the competence of educators, providing varied teaching resources, and the application of experiment-based learning methods.

With this effort, madrassas can produce a generation of muslims who have a strong understanding of religion, as well as being able to master and develop knowledge as part of the worship of Allah. This is in line with the command in the Qur'an to continue to study and meditate on the signs of Allah's greatness in the universe (Q.S. Āli 'Imrān [3]: 190). Therefore, there needs to be a commitment from various parties, including educators, the government, and the community, to encourage the integration of scientific interpretation in Islamic education to build a more holistic and harmonious paradigm of thinking between science and religion.

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