

INTEGRATION OF QURANIC VALUES AND MATHEMATICS IN COMPARISON OF WORTH AND TURNING VALUES

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ABSTRAK

Matematika merupakan salah satu ilmu pengetahuan yang erat kaitannya dengan kehidupan manusia. Oleh karena itu matematika dapat diintegrasikan dengan berbagai hal, salah satunya adalah nilai-nilai al-Qur'an. Tujuan penulisan adalah untuk menggali lebih dalam terkait integrasi nilai-nilai al-Qur'an dan matematika, dalam perbandingan senilai dan perbandingan berbalik nilai. Metode yang digunakan dalam penulisan adalah studi literatur dengan menggunakan pendekatan integrasi ilmu agama (al-Qur'an) dan sains (matematika). Data pustaka dikumpulkan, dibaca, dicatat, dianalisis, dan diambil kesimpulannya. Integrasi nilai-nilai al-Qur'an pada materi perbandingan senilai dan perbandingan berbalik nilai dapat dilakukan dengan menjelaskan konsep perbandingan senilai dan perbandingan berbalik nilai melalui suatu analogi yang berkaitan dengan nilai-nilai keislaman dengan menginterpretasikan ayat-ayat al-Qur'an yang terkait. Hasil dari integrasi nilai al-Qur'an dan matematika pada konsep perbandingan senilai dianalogikan dalam tingkat keimanan seseorang, semakin kuat iman maka ia akan lebih banyak melakukan perbuatan baik sehingga dapat memperbanyak pahala (QS. Al-Zalzalah [99] : 7-8) sedangkan dalam konsep berbalik nilai dianalogikan dengan perbuatan riya' dalam beramal seseorang akan dapat mengikis pahala kebajikannya (QS. Al-Baqarah [2]: 264). Dengan mengintegrasikan nilai-nilai al-Qur'an dan matematika pada materi perbandingan senilai dan perbandingan berbalik nilai, maka selain mendapatkan ilmu pengetahuan juga dapat membentuk karakter Islami dan akhlak terpuji pada peserta didik.

Kata kunci: integrasi, nilai-nilai al-qur'an, matematika, konsep perbandingan

ABSTRACT

Mathematics is one of the sciences that is closely related to human life. Therefore mathematics can be integrated with various things, one of which is the values of the Quran. The purpose of writing is to dig deeper into the integration of Quranic values and mathematics, in comparison of worth and comparison of turning values. The method used in writing is the study of literature using the integrated approach of religious science (Quran) and science (mathematics). Library data is collected, read, recorded, analyzed, and concluded. The integration

of the values of the Quran in the material of comparison of worth and comparison of turning values can be done by explaining the concept of comparison of worth and comparison of turning values through an analogy related to Islamic values by interpreting the verses of the Quran related. The result of the integration of the value of the Quran and mathematics on the concept of comparison worth analogous in the level of one's faith, the stronger the faith, the more good deeds it will do so that it can multiply the reward(QS. Al-Zalzalah [99] : 7-8) while in the concept of turning the value analogous to the deeds of riya' in doing deeds a person will be able to erode the reward of his goodness (QS. Al-Baqarah [2]: 264). By integrating the values of the Quran and mathematics in comparative material worth and comparison turned values, then in addition to gaining knowledge can also form islamic character and praiseworthy morals in learners.

Keywords: *integration, the quranic values, mathematics, comparison concept*

INTRODUCTION

Education cannot be separated from human history. Education is *inherent* with human life. Education is a systematic effort to achieve one particular stage in life, namely the achievement of happiness born and inner in every human being. Education is a process to change the attitudes and behaviors of a person or group of people in the efforts of human maturity through teaching and training efforts. In the Quran the spirit of education has been stated in the first verse that Allah SWT revealed to the Prophet Muhammad SAW, namely the command "*Iqra*" or read. This indicates that reading has an important meaning. Nasir Baki explained that the command "*Iqra*" is a

sign that Islam was resurrected by inviting people to think. And thinking is one part of education. (Yusuf, 2018)

Mathematics is a subject that must exist at every level of education, ranging from elementary, junior high, high school, to college. The word mathematics is a term derived from the Greek "*mathein*" or "*matheina*" which means "to learn". Mathematics is a science very close to life, which becomes one of the important and central sciences in daily life. Mathematics is a subject that aims to develop the ability to think systematically, logically, critically, analytically, and creatively, as well as develop reasoning skills. In the Quran, developing the potential of thinking and reasoning is highly

recommended. There are even three terms used in the Quran so that people use their potential or intellectual abilities, namely *afala tatafakkarun* (whether not thinking) as in QS Al-An'am[6]:50 and QS Ar-Rum[30]:8, *afala ta'qilun/ya'qilun* (whether not reasoned) as in QS Al-Baqarah[2]:44, QS Ali 'Imran[3]:65, QS Hud[11]:51, QS Ya Sin[36]:68, and QS As Saffat[37]:138, and the term *afala tadzakkarun* (whether not learning) as in QS As Saffat[37]:155 (Abdussakir & Rosimanidar, 2017).

But in its development mathematics is still a terrifying scourge for students. They assume that mathematics is a difficult, confusing, and even dizzying science. Not a few of the students don't like math. Therefore, for the urgency of mathematics to be felt like part of life, the materials taught must be able to be shown aspects that contain values in life. One way is to integrate mathematics into a thing.

One of the mathematical materials that are close to life is comparative material. The comparison itself is comparing two or more values of a similar magnitude and is expressed simply. Comparison

material is one of the materials taught in junior high school consisting of comparative subjects worth and comparable to turning values. Comparison is one of the important things in mathematics, so in everyday life, we can not escape from comparison.

As something close to life, mathematics especially comparative material worth and turning values can be integrated into various things, one of which is with the values of the Quran. The Quran is the word of Allah SWT that was revealed to the Prophet Muhammad SAW. As a guide to life, the Quran explains the purpose of human life, everything that must be learned, understood, lived, and practiced by man, as well as for instructions on norms and values in life.

The Quran has stated that everything that has been created is mathematical. This statement is by the word of God, namely:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ٤٩

“Surely We have created everything according to a measure.” (Al-Qamar [54]: 49).

From the verse above it appears that Allah regulates everything in the

Quran. Therefore, people need to study the Quran to understand the Quran well.

As stated by Abdussyakir (Huda & Mutia, 2017) in his book entitled *When Kyai Teaches Mathematics*, matematik has a very close relationship with the spiritual traditions of Muslims. This means that being familiar with the Quran can be used as a way to achieve happiness in both the world and in the Hereafter. Thus integrating the values of the Quran in mathematics learning is a very possible thing to do. By integrating the values of the Quran into mathematics learning, in addition to the values of knowledge, Islamic religious values and values in life are also obtained by students.

Based on research conducted by Nihayati, et al. entitled "Integration of Number Verses in the Quran with Islamic Values". It is concluded that there is an integration and interrelationship between mathematics in number of materials with verses of the Quran and Islamic values that include the values of religion, shari'ah, and morals. (Nihayati, Suningsih, & Abdullah, 2019). While Herlina Ahmad, et al.,

in her study entitled "Integration of the Quran in Trigonometric Courses", concluded that the integration of the Quran had a significant effect on student learning outcomes in trigonometric courses. (Ahmad, Febriyanti, & Tasni, 2020). In addition, based on research entitled "Integration of the Quran in Mathematics Subjects To Student Abilities" conducted by Fenny Anggreni obtained the results that mathematics learning on fractional materials that apply the values of the Quran in MTs N Aceh Tamiang is well categorized. (Anggreni, 2019). Samsul Maarif in his research entitled "Integration of Mathematics and Islam in Mathematics Learning", concluded that integrating mathematical concepts with Islamic values is very important to apply. This is one way in the formation of the character of the nation. By linking the verses of the Quran in learning, it can be taken wisdom and lessons for every human being through mathematics. (Maarif, 2015)

Based on the explanation above, the purpose of this study is to find out how the integration of the values of the Quran in mathematical learning,

especially in comparison materials i.e. comparison of worth and comparison of turned values.

The method used in this study is the study of literature, using the integrated approach of religious science (Quran) and science (Mathematics). The source of data comes from the Quran, commentaries, books, journals, articles, and other sources related to the problem. Library data is collected, read, recorded, analyzed using *content analysis* and concluded.

DISCUSSION

In the Great Dictionary of Indonesian language, integration has the meaning of blending or unification of different elements so that it becomes a whole unity. Literally, integration is counterintuitive to separation, an attitude that places each field in different squares (Bagir, 2010). According to Amin Abdullah, interpreting integration with integration-interconnection, as an effort to understand the complexity of scientific phenomena faced by humans, both religious sciences, social sciences, humanities, and naturalness (qauniyah), which can not

stand alone (Zulmuqim, 2019). Therefore, education is certainly needed as a forum for achieving these goals.

Law No. 20 of 2003 states that education serves to create a dignified nation's habits and civilizations to educate the nation's life, aiming for the development of the potential of students to become human beings who believe and trust in God Almighty, noble, knowledgeable, creative, independent, and as a democratic and responsible state society. Based on this, it explains that the quality of education in Indonesia can create people who can balance the values of religion, morality, and sharia values.

Based on the above quote it is concluded that education and national education have the same function and purpose in creating a good character or personality towards students. This shows how much seriousness the government its efforts to realize character education in education in Indonesia.

Character formation or character begins based on personal or self, family especially parents play a major role in educating the character

or character of the child. Character formation or character formation requires commitment, perseverance, persistence, process, time, and most importantly civility. But civility is difficult to find today when it is indispensable in a nation that is experiencing a multidimensional crisis of trust (Sumantri, 2008).

Character education is an education to build one's personality through ethical education, the result of which is seen in one's concrete actions, namely good and honest behavior, responsibility, respect for the rights of others, hard work, and so on (Lickona, 1991).

In Islam there are 3 main values, namely morality, adab, and exemplary. Morality refers to duties and responsibilities other than shari'ah and Islamic teachings in general. While adab refers to behaviors associated with good behavior. And conscientiousness refers to the quality of character displayed by a good Muslim who follows the existence of the Prophet Muhamad Saw. These three values as pillars of character education in Islam (Andayani, 2012).

Character education is related to Islamic education, Islamic education

teaches us to be moral as taught in the Quran, while character education teaches us to have good character. The similarity between character education and Islamic education can be seen from the pillars in character education to be an indicator of success that must be achieved in Islamic education.

Character learning can also be shaped in mathematics learning. Mathematics learning becomes a learning process that involves students actively constructing mathematical knowledge. (Suherman, 2003).

The nature of mathematics learning is a process that uses the aim to build an environmental atmosphere that allows learners to carry out mathematical learning activities and mathematical learning the importance of creative and innovative learning to be able to attract students in learning mathematics, the planting of character values in learning is no less important to shape the personality of students. This is because the character values instilled in personality formation in mathematics learning are useful for the process of constructing aspects of

knowledge and skills to be useful in their daily lives.

For these goals to be achieved, it is necessary to make an effort, one of which is to integrate knowledge with noble values or morals in a single unit of teaching and learning. Based on some of the above definitions, the integration effort is interpreted as an effort to merge or blend two sciences, namely religious science and general science (science / mathematics). The meaning of integration is the integration of mathematics education and Islamic education so that the two are mutually sustainable and become one whole. By integrating mathematics education and Islamic education in mathematics learning activities is expected to produce students who have a balanced personality between intellectual, emotional, skill, physical, character, and spiritual faith (M. Imaduddin, 2020).

In mathematics learning, especially the material "Comparison of worth and Comparison turned over grades", in understanding the concept to learners teachers can provide analogies related to the values in the Quran. For example, analogizing the

strong and weak faith of a Muslim in religion or analogizing with the level of patience of a Muslim.

Comparison Concept

Etymological comparison means the activity of comparing two or more values of a similar magnitude and expressed simply. Comparison is a very important thing in mathematics, as well as in our daily lives can not be separated from comparison. For illustration consider the following example:

Father's age is 45 years old and the mother's age is 40 years, while Ali's age is 15 years old and Ani's age is 10 years old.

Age comparison of father and mother is 45 years : 40 years = 45 : 40 = 9 : 8

Ali and Ani Age Comparison is 15 years old : 10 years old = 15 : 10 = 3 : 2

Age comparison of Father and Ali is 45 years : 15 years = 45 : 15 = 3 : 1

From the example can be known that to compare two pieces of magnitude need to be considered comparison magnitude of each other, equal the unit, then simplified the form of comparison. From the description and example of the above

problems can be obtained the concept of comparison as follows:

- a) Comparison between a and b wrote in simple $a : b$, with a and b is the original number, and $b \neq 0$.
- b) The two units compared must be the same.
- c) Comparison in simple form means between a and b no federal factor, except 1.

There are two types of comparisons in mathematics, namely, comparisons of worth and comparisons turned over in value that will be further researched in the relationship and integration with the values of the Quran.

Integration of The Value of the Quran with the Concept of Comparison of Worth

A comparison of worth is a comparison that has properties if one magnitude increases, then the other will also increase. Comparison of worth related to the comparison of two pieces of magnitude, where if the amount of one turns up or down, then the other magnitude is also grounded up or down, an example of the application of the concept of comparable worth in daily life is the relationship between the number of

goods purchased and the price to be paid, the amount of fuel consumption with the distance, the number of paint cans with a surface area that can be painted, and so on.

How to solve the problem of worth comparison is to:

- a) Determine the unit value

Done by determining the unit value of the compared magnitude, only then multiplied by the amount asked.

- b) Write down a comparison worth

Conducted by direct comparison between two or more circumstances Suppose known two magnitudes A and B.

Table 1

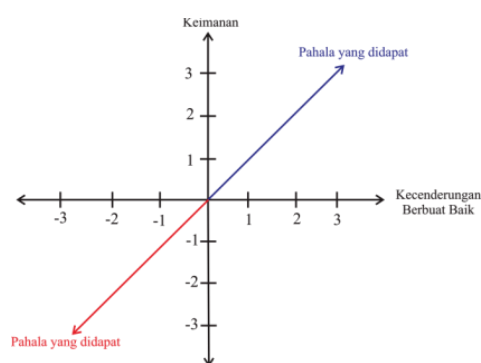
A	B
a_1	b_1
a_2	b_2

Because the comparison applies worth then:

$$\frac{a_1}{a_2} = \frac{b_1}{b_2}$$

In conveying the concept of comparative value to students, teachers can take another path by linking it to Islamic values. For example, analogizing the concept of

comparison is worth the level of faith of a person, that is, the stronger one's faith, the more good he will do so that he can multiply the reward. Similarly, the weaker a person's faith, the more likely he is to do bad deeds so that the chances of getting a reward are smaller. This can be addressed in the following graph:



The graph above represents a cartesian coordinate, where the axis- x represents the degree of one's tendency to do good deeds. While the axis- y represents one's level of faith. In the graph, on the axis the positive coordinates are visible, and that the stronger one's faith (the coordinate points are on the axis- y positive), the more likely a person is to do good (the coordinate points are on the axis- x positive), thus the reward earned becomes more and more. This is in line with the concept of comparable worth stating that the more a magnitude increases then the other magnitude will also increase.

While on the axis of negative coordinates, it appears that the less (weak) one's faith (coordinate points are on the axis- y negative), the less likely it is to do good deeds (the coordinate points are on the axis- x negative), thus the reward obtained is even less. Of course, it is also in line with the concept of comparison worth, which states that the less a magnitude, the more the amount will be reduced.

The statement is in line with QS. Al-Zalzalah [99] : 7-8.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۘ

“(7) So. he who has done an atom's weight of good shall see it. (8) And he who has done an atom's weight of evil shall see it.”(Qs Al-Zalzalah [99]: 7-8)

The two verses above explain that Allah SWT is just towards His servants. Where every good or bad done by His servant, no matter how small it will still get a reply from Allah SWT by the level of his actions.

So, by the concept of comparable worth, the stronger a person's faith, the more tendency he or she to do good, so that the reward given by Allah SWT will be greater.

And the weaker one's faith, the less inclined he is to do good, so that there is little reward for what he has earned. In addition to the above verse, the statement is also appropriate in the word of God,

... وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِنَّكُمْ مِنْ

أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ١٤

“... and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.” (QS Al-Hujurat [49]: 14)

From the verse above it can be said that if we have obeyed Allah and His Messenger, by being sincere in doing deeds, and abandoning hypocrisy, then God will not diminish in the least the reward of our deeds, even will improve the reward by multiplying. And to a man who has done much wrong wherever he may be, Allah will forgive him, for He is Forgiving, Merciful.

This is the same expression in Tafseer al-Misbah, that if we are truly obedient to Allah and the Messenger of Allah, then there will not be the slightest reward for the deeds that will be reduced by Allah (Shihab, 2002).

These two interpretations are by the concept of comparative value in

mathematics, i.e. when faith increases, Then God will not reduce in the slightest the reward of our deeds even God will multiply it (the reward becomes greater).

In addition to using an analogy of one's level of faith, teachers can also use analogies related to the gratitude of a Muslim. This means that the more a Muslim is grateful, then Allah will add His favor as found in QS. Ibrahim [14]: 7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٧

“And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.” (Ibrahim [14]: 7).

In Quraysh Shihab's interpretation of al-Misbah, Prophet Muhammad SAW was instructed to remember the speech delivered by Moses AS. to his people, so that the Prophet SAW also conveyed this to Muslims, said Prophet Moses AS. And remember the favor of Allah upon you when the Lord of good deeds declared to you, "Indeed, I am Allah, if you give thanks, I will give you More Favors. So take heed of Me, and if you disbelieve in what I have

bestowed upon you, do not use it as I will, and you will be threatened with My *punishment*, or you will suffer a *painfulpunishment*." Quraysh Shihab added in his commentary that if grateful for the blessings that God gives, Surely God will add it (Shihab, 2002).

The increase of favor if grateful is also mentioned in tafsir Kemenag, that in this verse Allah again reminds His servants to always be grateful for all the blessings that He has bestowed. And when they do so, he will increase it. But if they disbelieve in His favour, He will punish them with a painful punishment.

It is clear from the two figures of the above disclaimer that when we are grateful then God will add to our favor. And if we disbelieve in the favours of Allah, He will punish us. So that the two interpretations are in line with the concept of comparison worth on mathematics learning.

Integration of The Value of the Quran with Comparison of Turning Values

Comparison of turning values is a comparison that has properties if one magnitude increases then the other magnitude will be reduced. The

comparison of reversing values is related to comparing two circumstances in which if the amount of one increases/decreases then the other magnitude is reduced/increased. Problems related to the concept of comparison of reversing values include the relationship between the number of workers with the time it takes to complete the job (for the same job), the relationship between speed and travel time (for the same distance), the relationship between the number of cattle and the time it takes to consume the food (for the same amount of fodder), and much more.

How to solve the problem of comparison turned values just like a comparison worth only different in the equation as follows :

a) Determine the unit value

Done by determining the unit value of the compared magnitude, only then multiplied by the amount asked.

b) Write down a comparison worth

Conducted by direct comparison between two or more circumstances suppose known two magnitudes A and B

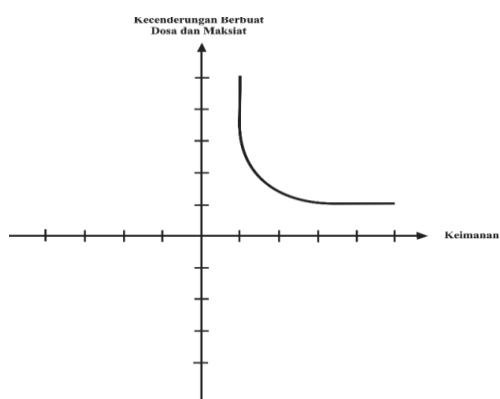
Table2

A	B
a_1	b_1
a_2	b_2

Because the comparison applies worth then:

$$\frac{a_1}{a_2} = \frac{b_2}{b_1}$$

Similar to the comparison of worth, in teaching the concept of comparison of turning values to learners, teachers can also associate it with Islamic values in the Quran. For example, by analogy the level of faith, where the stronger a person's faith, the less likely he is to do bad deeds so that the less sin he gets. Similarly, the weaker a person's faith, the more likely he is to do bad deeds so that the chances of getting a reward are smaller. This can be shown in the comparison chart of reversed values as follows:



The graph above represents a cartesian coordinate, where the axis-x represents level of faith. While the axis-y represents the degree of one's tendency to do bad deeds. In the graph, on the axis the positive coordinates are visible, and that the weaker one's faith (the coordinate points are on the axis-x positive), the more likely a person is to do bad deeds (the coordinate points are on the axis-y positive), It is in line with the concept of comparison turned value that states that the less a magnitude then the other magnitude will increase.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِتْمَانِ فَحَسْبُهُ
جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ٢٠٦

“And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.” (Qs. Al-Baqarah[2]: 206).

Mentioned in the interpretation of Kemenag, the verse explains that many people who have been morally damaged, namely those who are warned and advised that they fear Allah SWT and abandon his bad qualities, but they are angry with his pride and pride, and accentuate their

jahiliyah traits. A person with a corrupt habit will not be pleased if he is advised, because he feels that his bad deeds are always shrouded with an attractive attitude, has been known to others, so that he does not hesitate to catch, hit, and if necessary kill people who do not like him (cause many other sins).

Ibn Mas'udra said: "It is a great sign for a man to say, "Fear Allah," and he replied, "Enough of you to counsel yourself, and do not try to interfere with the personal affairs of others." From the interpretation of this verse can be analogous that if a person has pride (weak faith) then the person will always commit more sin or sin without him regardless of the advice of others. This corresponds to the mathematical concept of comparison turned values.

In addition to these analogies, the concept of comparison turned value can also be analogous to the nature of riya. And he who does good, does not remain in it, and he who does good deeds will be eroded. As described in QS. Al-Baqarah [2]: 264.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ

وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٢٦٤

"O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people." (QS. Al-Baqarah [2]: 264)

Alaudin Ali Ibn Muhammad Ibn Ibrahim al-Baghdadi in Tafsir al-Khazin al-Musamma bi Lubabu al-Ta'wil fi Ma'ani Tanzil, explains that the verse above explains the alms followed by mentioning and hurting the recipient is the same as giving alms and being shown to others (riya). That will reduce the reward, and even the perpetrator will be, so that the alms are void and useless. Allah SWT hints that such people are those who do not believe in Him and the Last Day (Saputra).

Based on this interpretation, it can be said, the more a person gives charity but accompanied by the nature

of riya, then the reward he gets the longer will be reduced. This is in line with the concept of comparison turned value, in which if one of the magnitudes increases then the other magnitude will be reduced.

Another analogy that can be used is related to the attitude of gratitude of a Muslim. If the gratitude of a Muslim is lessened, then they will get a greater punishment. It is listed in QS. Ali Imran [3]: 176.

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي
الْآخِرَةِ ط وَاللَّهُ عَظِيمٌ ١٧٦

“And let not those grieve you who fall into unbelief hastily; surely they cannot harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.” (QS. Ali Imran [3]: 176).

It is explained in the interpretation of Kemenag, that the Prophet Muhammad SAW when looking at the situation of Muslims in the Battle of Uhud, felt sad and anxious. That is when this verse was revealed to comfort the Prophet (s), "O Muhammad do not feel sad and anxious, seeing the actions of some of your hypocrites who together with the

unbelievers gather all efforts and strength to defend disbelief, in fact, it is not you who fought and persecuted them, but God is the one they fight. They will surely not be celebrating against Allah." They will harm and harm the Muslims, but in fact, they will be wretched. God will not forgive them in the Hereafter. For them is a painful punishment.

CONCLUSION

The integration of the values of the Quran in mathematics learning can be done as a form of effort in understanding mathematical concepts to students. Integration of the value of the Quran and mathematics on the concept of comparison of value can be analogous to the level of faith of a person, the stronger the faith, the more good deeds will do so that it can multiply the reward (QS. Al-Zalzalah (No. 99) : 7-8). Whereas the concept of turning the value is analogous to the act of riya' in doing deeds a person will be able to erode the reward of his goodness (QS. Al-Baqarah [2]: 264). The integration of verses of the Quran in every mathematical concept will contribute positively to students who not only gain knowledge related to

mathematical concepts in general but also gain added value in the form of religious knowledge, to form Islamic character and praiseworthy morals of learners.

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