Instilling religious character values in elementary school students through Islamic religious education learning

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Article Info

ABSTRACT

The Instilling Religious Character Values is one of the efforts to shape individuals who believe in and fear God Almighty. Instilling religious character values as early as possible will be more meaningful for elementary school students. This research focused on the fulfillment of self-development-integrated activities, lesson integrated-religious character values, and culture-integrated religious character values carried out by elementary schools.The problem is that most parents are confused about the best way to do this. Should they take do to prepare their children to face their environment. Calculation of religious character values since elementary school is expected to be one of the child's strongholds in facing change. This study aims to describe the cultivation of religious character values from an early age in the digital 5.0 era which is full of extraordinary challenges.This study uses a qualitative approach to library research (Library Research) taken from various reference books, reports and similar previous research results which are useful for obtaining solutions to the problems and social situations studied.The conclusion is that the teachers communicate teaching and learning through learning-integrated values of religious character and culture-integrated values of religious character carried out by the teacher. Some of the processes of cultivating religious character aims to shape students into intelligent and Islamic generations as a provision for students in the future.

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Introduction

Currently, the life of the Indonesian nation is still colored by a moral and character crisis. The life of the Indonesian people, which is still colored by a moral and character crisis, touches three dimensions.Where the cultivation of religious character values in elementary school students through Islamic Religious Education learning is an important aspect in the formation of children's personality and morals. Islamic Religious Education has a central role in teaching religious teachings, ethics, and good life values based on Islamic teachings.According to Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 1 paragraph 1 states that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state"(Kartika et al., 2023).According to (Kartika et al., 2023)First, the crisis of integrity

and corruption has caused honesty and integrity to become expensive things in the life of state administrators and society. Second, the weak work ethic, creativity and competitiveness of the nation. Third, the Indonesian people have lost the positive attitude that has been built for centuries. Politeness, humility, tolerance, social care, responsibility which are the identity of the nation seem to have just disappeared.

This is evident in the rudeness of the younger children, the less they respect their parents, teachers and other authorities; increased savagery, increased violence, widespread fraud, and increasingly commonplace lies. These incidents are very worrying and the community must be vigilant. Some parents start sending their children to special schools, while others educate their children at home.An elementary school boy in Tasikmalaya, West Java, recently died after being forced by his friends to have sex with cats. This act of bullying allegedly caused the victim to become very depressed, so he fell ill and died. The police have named three of the victim's friends as suspects in this case. As reported by Detik.com on Tuesday, the 26th of July, 2022, the three suspects could not be detained because they were underage, and the police would return (the suspects) to their parents under supervision. That is what West Java Regional Police Public Relations Head Kombes Ibrahim Tompo has stated about this incident.

Although it was tragic, this case is only one of many phenomena of violence among Indonesian children. The Indonesian Child Protection Commission (KPAI) noted that during the 2016-2020 period, 655 children had to face the law for being perpetrators of violence. In detail, 506 children committed physical violence, and 149 children committed psychological violence.This is evident in the rudeness of the younger children, the less they respect their parents, teachers, and other authorities; increased savagery, increased violence, widespread fraud, and increasingly commonplace lies. These incidents are very worrying and the community must be vigilant. Some parents start sending their children to special schools, while others educate their children at home.An elementary school boy in Tasikmalaya, West Java, recently died after being forced by his friends to have sex with cats. This act of bullying allegedly caused the victim to become very depressed, so he fell ill and died. The police have named three of the victim's friends as suspects in this case. As reported by Detik.com on Tuesday, the 26th of July, 2022, the three suspects could not be detained because they were underage, and the police would return (the suspects) to their parents under supervision. That is what West Java Regional Police Public Relations Head Kombes Ibrahim Tompo has stated about this incident.

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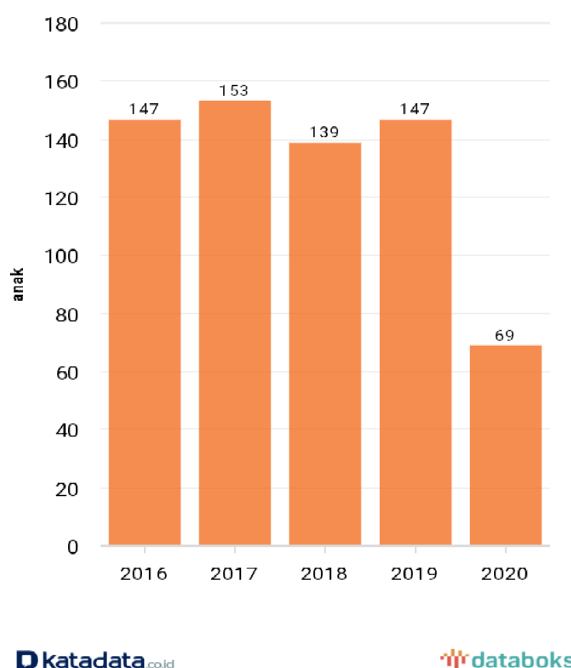

Figure1. The Indonesian Child Protection Commission (KPAI) noted that during the 2016-2020 period
Source: Indonesian Child Protection Commission (KPAI), April 2021

Based on Figure 1 of the bar chart derived from KPAI data, it can be seen that the number of children in conflict with this law has consistently been above 100 people per year during 2016-2019. The number then

dropped to 69 children in 2020, with details of 58 children as perpetrators of physical violence and 11 children as perpetrators of psychological violence. According to (KPAI, 2021), this problem is not only the responsibility of parents and families, but also a big challenge for educational institutions; The phenomenon of exposure to very repressive violence enters children's lives from various media. Of course, in today's phenomenon, there is a need for schools to read the psychological condition of each student; explained KPAI Commissioner Jasra Putra on his official website.

By looking at the above facts, schools must further improve the quality of their education, especially in terms of behavior or morals. Good quality education will produce students who are outstanding, intelligent, independent, creative, have good morals and can adapt to the times. According to (Rosyada, 2017), that quality by Sallis (1993) is distinguished into absolute and relative quality. In the absolute quality of achieving the highest standard in a job, expensive price, product or service has no chance to be improved again because it has reached the level of perfection. In terms of relative quality, Sallis shows that there are still opportunities for improvement, where the achievement of work quality standards as well as products and services has been predetermined. This means that quality can still be improved until it reaches a certain standard.

According to (Rusnak, 1997)describes the principles of character education, including: (1) character education is part of the academic and social life of every student; (2) schools are committed to seeing their own self-development character affect student character; (3) integrated character education is a tool that influences learning carried out by educators; (4) administrators become models that show the character of society and schools; (5) schools and communities are important partners in character development.In addition, according to Vina, character education is a system of instilling character values to school residents which includes the components of knowledge, awareness or willingness and action to implement these values(Rachmadyanti, 2017).Thus, according to (Doni Koesoema A, 2010), character is considered the same as personality as the characteristics or traits of a person that originate from the formations received from the environment, such as family.

The subject or object of developing character education is human, therefore the development of character education must refer to the human concept as its basis(Edison, 2020). Humans are one of Allah's creations. which is given extraordinary privileges over other creatures, so that Allah SWT calls it the best form (fiiahsanitaqwim). To carry out his duties as Abdullah and as caliph fi al-ard, humans are equipped with important elements within themselves, namely al-'aql (reason) and al-qalb (heart). With their minds, humans develop their talents and potential, while with their hearts, humans make themselves moral, feel beauty, enjoy the faith and the presence of God spiritually.Research conducted by (Kristi, 2020)states that implementation through extracurricular scouting activities on five characters, namely religion, discipline, honesty, independence, and responsibility, is carried out using a strategy of direction, habituation, games and giving advice that is carried out continuously.Humans in their lives always face various challenges, both from within and from outside(Budiwibowo, 2016). The effort to overcome and fortify humans is by teaching them to obey their religion and to become human beings with noble character, as contained in Law no. 20 of 2003 concerning the National Education System: "National education functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character , healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country".

Method

The type of research used in this research is qualitative research which is library research(Sugiyono, 2013). Library research is research that includes a series of activities using library data collection methods, recording, searching, and processing research data. Through qualitative research methods, the researchers conducted a descriptive analysis. The descriptive analysis method is carried out by the process of pouring explanations and descriptions as clear as possible in an integrated, critical, objective and analytical manner about instilling religious character values in elementary school students through learning Islamic Religious Education in the 5.0 era in Indonesia. The object of library research is in the form of various library information such as books, scientific journals, magazines, newspapers, and documents (M. Sari & Asmendri, 2020). Literature research does not require researchers to make observations or interviews in the data acquisition stage.

The roots of this research data are library data. Based on this, the first step that can be done is to collect the necessary data, after which it is classified and described. Data is collected by searching, selecting, explaining, and analyzing literature data or sources that are appropriate to the topics discussed (Salsabila et al., 2020).The primary data in this study are books on character education, learning psychology, the formation of children's personalities, and values-based and ethical character education in schools. Secondary sources of this research

are journals and literature that can support the analysis or relate to the discussion.Furthermore, data analysis is the activity of focusing, abstracting, managing data in a coherent, integrated and logical manner to provide material for answers to research. The analytical descriptive method in this study is intended as a research method in which the sources are collected, analyzed, after which they are interpreted critically and then presented in a more systematic manner and add continuous explanations so that they can be more easily understood and provide conclusions. This isdone to obtain complete and correct explanations, information and descriptions based on the object under study.

Results and Discussions

The process of character education obtained at school is not only intelligent in knowledge, but spiritually intelligent, emotionally intelligent, socially intelligent and intellectually intelligent. In the process of implementing character education, especially on the religious character of elementary school students, of course there are many strategies that must be used. Literature study research on the process of implementing religious character education for elementary school students certainly requires references from previous research or research results from other people that have been proven through field observations. Instilling student character values should be done early. Early age becomes an important period in one's character education. Based on an information sourced from KPAI that needs attention are as follows:

This research was published in 2019 entitled "Inculcating the Religious Character of Lower Grade Elementary School Students in an Islamic-Based Elementary School in Purwokerto City." The purpose of this research is to find out how to cultivate the religious character of low grade elementary school students in Islamic-based elementary schools in Purwokerto City. The approach used in this study is qualitative with a case study research design. Data collection techniques used are observation, interviews and documentation studies. The results are the cultivation of religious character through self development activities-integrated values of religious character, such as BTQ, murrotal Al-Qur'an, memorizing the holy verses of the Al-Qur'an, memorizing asmaul husna, obligatory prayers and sunnah, infaq , routine recitation, and pray. These activities are also done with the habit of being polite and courtesious(Kurniawan et al., 2019).

The research published in 2020 entitled "Implementation of Character Education Through Scout Extracurricular Activities at UPT SD Negeri 18 Gresik" purposed to describe the implementation of character education through scout extracurricular activities at UPT SD Negeri 18 Gresik. This research is a type of qualitative descriptive research. Data collection techniques used are observation, interviews and documentation. The results obtained from this study indicate that the implementation through scout extracurricular activities on the five characters namely religious, disciplined, honest, independent, and responsibility is implemented using strategies of directing, habituation, games and giving advice which are carried out continuously(Kristi, 2020).

This research was published in 2021 entitled "Implementation of Character Education through School Culture in Elementary Schools." Education in Indonesia currently emphasizes knowledge and does not emphasize the need for character valueshabituation and exemplary in shaping the character of students. The school atmosphere created willimpact on student character. Therefore, with the habituation of school cultureexpected to be able to improve the character of students. School culture is created so that it can give rise tonew habits in the school environment. This research method uses an approachdescriptive qualitative research. This research was carried out in three stages (1) Observation, (2) Interview,(3) Documentation. The results of this study indicate that the implementation of character educationthrough school culture at SD Negeri 67 Pekanbaru implemented by applying 5 character values namelyReligious, Integrity, Independent, Mutual Cooperation and Nationalism. From before learning begins, whenlearning takes place and when outside of class hours. In implementing the character value viaThis school culture has several obstacles, namely coming from the teacher himself, from the school and fromstudent. Therefore, schools continue to improve the quality of teachers and the quality of their schools through various meansspecial types of training so that the implementation of character in this school goes according to purpose(Amelia & Ramadan, 2021).

The values of religious character translated into the Dhuha and midday prayer programs in congregation, Islamic boarding schools, commemorations of Islamic holidays and others, friendly/communicative values are included in the program -comparative study programs, community and school collaboration in several other programs, and rewarding achievements by giving rewards or awards to students and teachers who excel by awarding trophies, certificates, and coaching money. All school members implemented these school programs monitored by the school principal, teachers and guardians of students.

This research was published in 2020 and entitled "Implementation of the Full Day School System in Strengthening Religious and Honest Character Education for Students at SD PTQ Annida Salatiga Year

2019/2020." The purpose of this study is to determine the policy of the full-day school system in strengthening religious and honest character, to find out the implementation of the full-day school system in strengthening religious and honest character, to find out the views of parents on strengthening religious and honest character in the full day school system. The approach used in this research is qualitative. Data collection techniques used are observation, interviews, and documentation studies. The results obtained from this study are that the policy of strengthening the religious character of SD PTQ Annida Salatiga students is carried out in several processes and documents. Then by carrying out the values contained in religious characters such as praying, reading the Koran, and fasting(Setyaningsih, 2020).

This research was published in 2019 entitled "Implementation of Character Education in Elementary Schools." The purpose of this study was to describe the implementation of character education at SD Negeri Joho 02 Sukoharjo and the obstacles faced by teachers in implementing character education at SD Negeri Joho 02 Sukoharjo. This research is a qualitative descriptive study. Data collection techniques used are observation, interviews, and documentation. The results of this study indicate that the implementation of character education in SD Negeri Joho 02 Sukoharjo is manifested in integration into self-development programs, integration into learning activities, and character values developed by the school. Integration in the self-development program consists of Routine Activities, exemplary, spontaneous activities, and conditioning. Integration in learning activities is manifested in the inclusion of character values in lesson plans and syllabi which are implemented in learning activities. The character values developed in SD Negeri Joho 02 Sukoharjo are religious, honest, disciplined, friendly/communicative, responsible, and tolerant. Obstacles to the Implementation of Character Education at SD Negeri Joho 02 Sukoharjo include: Some students are spoiled, the influence of friends and the environment is not good on student behavior, some students are a bit late in learning so it takes a long time to instill values of courage, discipline, and responsibility, and teachers have not been able to choose character values that are appropriate to the subject and sometimes have not been able to become role models for the character values chosen(N. K. Sari & Puspita, 2019).

In building character towards children, it should make a child accustomed to behaving well, so that he becomes used to it and will feel guilty if he doesn't do it, for example, a child who is used to reading prayers before eating will feel bad if he is not preceded by reading prayers. 'a. Thus, good habits that have become instincts will automatically make a child feel uncomfortable if they do not practice these good habits. According to (Syah, 2006)describes, that one of the psychological figures who influence the learning process using the theory of habituation is Edward Lee Thorndike who is famous for the theory of connectionism, namely learning occurs due to an association between stimulus and response, stimulus will give an impression on the five senses, whereas response will encourage someone to act.

Indonesia will soon enter the era of Society 5.0., which is an era where people solve various social challenges and problems by utilizing various innovations that were born in the era of the industrial revolution 4.0 such as IoT (internet for everything), Artificial Intelligence (artificial intelligence). Big Data (large amounts of data), and robots. They are used to improve the quality of human life. Schools must be ready to educate students in facing this challenging era.On the one hand, technology is able to bridge easy access for students to explore a variety of educational content, not only at the national level but even at the international level. However, in reality, reality shows that the reduction of educational values in the moral aspects of Indonesian society is a significant impact of technological advances.

The era of the industrial revolution 1.0 was marked by the creation of tools that had water and steam power engines to replace animal and human power. In the 1.0 era, there were massive changes in agriculture, manufacturing, mining, transportation, and technology. At the beginning of the 20th century, there was another industrial revolution, namely the industrial revolution 2.0. called the technological revolution because technology developed very rapidly at that time. The use of electricity as the main power source is a marker of the start of this second-generation revolution. At the end of the 20th century, it continued with the presence of the third-generation industrial revolution or industrial revolution 3.0. which is often called the digital revolution. In the era of the industrial revolution 4.0, humans must master the knowledge and advances in information technology, especially teachers as educators who deal directly with students.

Based on Figure 2 which comes from KPAI data, it can be seen that cases of juvenile delinquency increased until 2018, then slowly decreased until 2020.In general, juvenile delinquency in education field (which consists of brawls and bullying at school) reaches more than 100 cases every year, except for 2020. The peak was in 2018 with 215 cases, while in 2020 there were 19 cases.Similar to legal cases, juvenile delinquency in general is above 500 cases except in 2020 where there were only 199 cases. Meanwhile, juvenile delinquency in cybercrime and pornography cases involving children as online sex offenders, possession of pornographic media, and bullying on social media is consistently above 200 cases annually, with a peak in 2020.
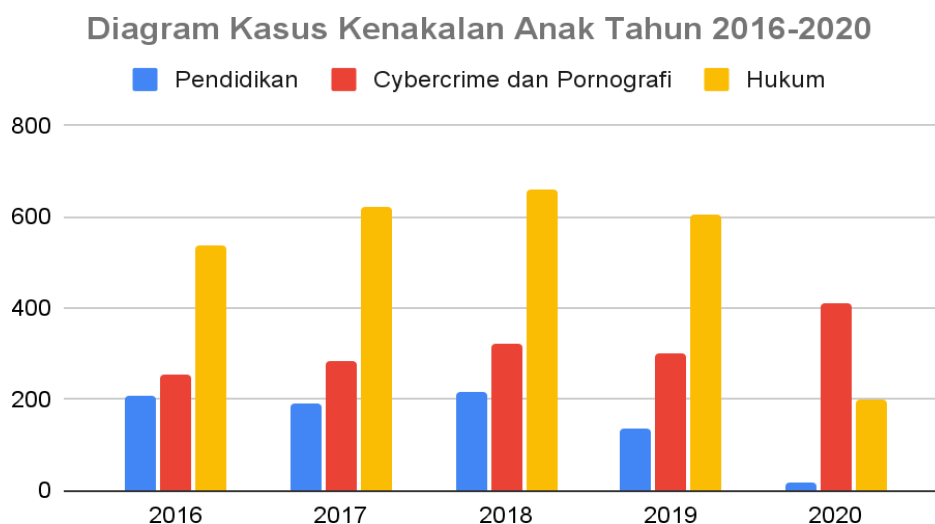
Figure 2. Diagram of Child Delinquency Cases for 2016-2020

(Data source: 2021 KPAI Child Protection Data Bank)

Juvenile delinquency tends to increase in line with technological developments every year, especially in 2020 where technology is widely used by children as a learning medium in schools during the Covid-19 pandemic which requires children and teachers to learn from home.Said Agi Al-Munawar said that this phenomenon in general is the cause of negative phenomena that have occurred to children so far, one of which is caused by the loose grip of religion which causes a loss of self-control from within (Munawar, 2005). This is in line with research (Yusliani, 2021), that with the development of the world today, it is very possible for children, even of all ages, to be vulnerable to being influenced by various media and technology which cannot be stopped unless accompanied by intense religious guidance. Character education is the right answer to the problems mentioned above and schools as education providers are expected to be places capable of realizing the mission of character education (Ainiyah & Wibawa, 2013).

It is time for Religious Character Values to be instilled In students from an early age to anticipate the times with advances in technology. According to Steeman, value is something that is upheld, which colors and animates one's actions. Values in society are measured in the actions they perform in everyday life(Sjarkawi, 2008). Value is something that is abstract, ideal, value is not a concrete object, not a fact, not only a matter of right and wrong that requires empirical evidence, but also a social appreciation that is desired, liked and disliked. (Muslich, 2022).According to (Thontowi, 2005)stated that religious value is a form of human relationship with the creator through religious teachings that is internalized within a person and is reflected in his attitudes and behavior on a daily basis. Meanwhile, character as defined by Philips, S. in (Budimansyah, 2010)is a collection of values that lead to a system that underlies the thoughts, attitudes, and behaviors displayed.

In the Islamic view, character has the same meaning as morality which comes from the plural form 'khuluk' which means character, temperament, character, or behavior. In line with that Suwito in (Mu'minah, 2015)defines character (khuluk) as a state of the soul acting without thinking or considering in depth. Words that are similar to character are ethics, manners, morals, manners, and manners and morals.Religious character values need to be included in learning planning in Islamic Religious Education lessons. As determined by the Ministry of National Education as follows Table 1.

In facing society 5.0, the value of religious character is very important and fundamental for elementary school students. Students who have strong religious character values both individually and socially are those who have good morals, morals, and character. Considering that the 5.0 era is full of challenges, the cultivation of religious character values starts early, both at school and at home. Printing children who excel logically is not easy, but printing moral children is much more difficult to do, especially with the development of advanced technology which is getting faster and faster in the 5.0 era, which of course has an impact on children's development.Creating children who excel in the cultivation of religious character values requires a holistic and comprehensive approach involving parents, teachers, schools and communities. So with cooperation and support from all parties, producing children who excel in the cultivation of religious character values can become a reality. Combining formal and informal education in supporting religious character

development will help children become responsible, empathetic and outstanding individuals in various aspects of life.

Tabel 1. Development of cultural education and national character

No	Values	Description
1	Religious	Obedient attitude and behavior in carrying out the teachings the religion he adheres to, is tolerant of implementation worship other religions, and get along well with followers of other religions. Putting the interests of the nation and state above self and group interests.
2	Honest	Behavior based on efforts to make himself as a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect religious differences, tribes, ethnicities, opinions, attitudes, and actions of others who different from him.
4	Discipline	Actions that show orderly and obedient behavior various rules and regulations.
5	HardWork	Behavior that shows earnest effort in overcoming various learning obstacles and assignments, and completing assignments as well as possible.
6	Creative	Think and do something to produce away or a new result of something that has been owned.
7	Independent	Attitudes and behaviors that are not easy to depend on others incompleting tasks
8	Democratic	Away of thinking, behaving, and acting that values the same the rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always try to know deeper and broader than something that is studied, seen, and heard.
10	NationalSpirit	How to think, act, and be insightful putting the interests of the nation and state above self and group interests.
11	LovetheMotherland	How to think, behave, and act that shows loyalty, caring, and high appreciation towards the nation and state above self-interest and the group.
12	AppreciateAchievement	Attitudes and actions that encourage him to produce something useful for society and recognize and respect the success of others.
13	Friendly/Communicative	Actions that show pleasure in talking, socializing, and working with others.
14	LovePeace	Actions that show pleasure in talking, socializing, and working with others.
15	LikestoRead	Habits provide time to read various good reading for him.
16	CarefortheEnvironment	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and developing measures to improve natural damage that has occurred.
17	SocialCare	Attitudes and actions that always want to give help too the people and communities in need.
18	Responsibilities	Attitudes and behavior of a person to carry out the task and his duty, which he ought to do, towards self, society, environment (nature, social and culture), the state, and God Almighty.

Source: Ministry of National Education (2010)

Conclusions

The cultivation of religious character values needs to be instilled in children from an early age through Islamic Religious Education lessons at school. This can be done by integrating religious values in educational and cultural learning in schools by incorporating religious or Islamic values into the learning material provided by the teacher. Some of the processes of cultivating religious characters aim to shape students into intelligent and Islamic generations as a provision for students in the future.

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