

# THE CONTRIBUTION OF ISLAMIC EDUCATION IN FORMING THE CHARACTER OF PRIMARY SCHOOL STUDENTS

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**Abstract:** This article is directed at the impact of Islamic religious education in shaping the character of students in elementary schools. This is related to the problem of decreasing good behavior in daily activities both at home and school, thus reducing the moral values of most students. This condition is not only caused by increasingly developing technology, but also by the role of teachers and parents who have not helped shape good behavior. This research was conducted at the Pematang Siantar Family College Private Elementary School with a qualitative approach through observations of student behavior after implementing Islamic education in accordance with the students' conditions and needs, and interviews given to the school principal and teachers. The results of this research show that Islamic education makes a big contribution to character formation, with the emergence of religious attitudes, honesty, discipline, through various activities such as congregational prayers, showing learning videos related to the story of the prophet, greeting each other with friends, respecting each other, showing independence. with the ability to memorize short surahs and their translations.

**Keywords:** Islamic Education, Character of Student, Primary School.

## Introduction

Character education has become an important issue in the world of education recently, this is related to the phenomenon of moral decadence that occurs in society and society, in a government environment that is increasingly increasing and diverse. Crime, injustice, corruption, violence against children, violations of human rights, are proof that there has been a crisis of identity and characteristics in the Indonesian nation. Therefore, character education at the primary school level is really needed to build good habits starting from an early age. Implementing character education cannot only be done at school, but also in the family. Character education needs to be implemented, one of which is to anticipate technological advances which increasingly influence human lifestyles. Changes in human lifestyle related to technology have positive and negative impacts, where positive changes can improve human quality in all aspects of life, while negative changes hinder human quality. Technology has a negative impact on human behavior, especially in excessive use of technology such as social media. The main impact is creating several bad habits and a level of poverty in thinking. This is especially prominent at the child and adolescent level (Divakar Kumar, 2023). The existence of technology has influenced many existing values and raised questions about new ethics in society. Apart from that, it is increasingly clear that society is experiencing changes in lifestyle and behavior that tend to be more individualistic and pragmatic (Rais et al, 2018). The appropriate use of technology really helps people in carrying out their lives, both in daily activities and in the world of education. Technology will help all people in the world, making technology as a means of carrying out daily activities carried out by humans, whether in any

job, including education. (Maritsa, et al 2021). This problem requires the right solution which results in students who are technologically literate but have positive and capable behavior. One alternative that can be done in implementing character education at school is optimizing the learning of Islamic religious education (PAI) material. The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so as to create a complete human personality. Implementation of character education in collaboration with Islamic education is one solution to related problems. Collaboration is carried out in every school activity that involves all students, both generally and classically.

## **Literature Review**

### **Primary School Education**

Primary schools as an educational unit have a big role in shaping students' positive and negative behavior. This condition will have a big influence on the future of humans in achieving their life goals. Elementary schools are schools that teach basic education to children aged 7 to 12 years. Education in elementary schools has a contribution in building students' knowledge base for use in further education, therefore the implementation of learning in elementary schools must run optimally. (Kukuh Andri Aka, 2016) In basic education, children are equipped with moral values which become the basis for them to live their next life which is reflected in their character. Therefore, character education must be implemented from an early age. Character education in elementary schools has a very important role in shaping children's personalities. At this stage, children are in a very critical period of development, where moral values and ethics can be firmly embedded. Through character education, students are taught values such as honesty, responsibility, empathy and respect. (Mayang Nur Anggun, 2024). Effective character learning can help students develop positive attitudes, social skills, and the ability to make good decisions. Apart from that, character education also contributes to the formation of a conducive and harmonious learning environment. In this digital era which is full of social and moral challenges, teachers must have the latest and interesting innovations, and make character education even more relevant. Teachers and parents need to work together to ensure children get the right guidance in developing their character.

### **Character Education**

The term character is connected and interchangeable with the terms ethics, morals, and/or values and is related to moral strength, having a "positive" connotation, not neutral. Therefore, character education can be interpreted more broadly as education that develops cultural values and national character in students so that they have values and character as their own character, apply these values in their lives as members of society and religious citizens, nationalist, productive and creative. (Nur Ainiyah, 2013). In Law Number 20 of 2003 concerning the national education system, character education actually occupies an important position, we can see this from the objectives of national education which state that "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate life. nation, aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens. and responsible". To achieve this goal, learning in schools applies not only the cognitive side,

but also the affective and psychomotor side. Character education is not in the form of material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, in the community and at home through a process of habituation, example, and carried out consistently. sustainable. Therefore, the success of character education is a shared responsibility between the school, community and parents. Therefore, the success of character education is a shared responsibility between the school, community and parents.

### **Islamic Education**

Religious education is a material that aims to improve noble morals and spiritual value in children. This shows that religious education has an important role in implementing character education in schools. Therefore, religious education has become one of the mandatory subjects in primary, secondary and tertiary schools. So schools must be able to provide religious education optimally by applying religious values in the school environment carried out by all teachers and students together and continuously. In principle, Islamic religious education provides learning that instills spiritual values in students so that they become moral, ethical and cultured human beings as part of national education goals. Islamic education teaches noble values that guide life. The Qur'an in Surah Al-'Alaq verses 1-5 teaches the importance of knowledge and understanding of God. Rasulullah SAW also said, "The best people among you are those who study the Koran and teach it" (HR. Bukhari). In relation to character, Islamic education has been around since the time of the Prophet Muhammad, through Allah's command that the first and main task of the Prophet was to perfect the morals of his people. The substantive meaning of character is the same as the concept of morals in Islam, because both discuss human behavior. Morals are often also called the science of behavior or temperament, because with this knowledge you will gain knowledge about the virtues of the soul; how to obtain it and how to cleanse a soul that has become dirty (Suwito, 2004), while the meaning of Character is typical good values (knowing the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) which are embedded in self and manifested in behavior. Character coherently radiates from the results of thought, heart, exercise, as well as the feelings and intentions of a person or group of people, (National Policy for National Character Development, 2010)

### **Method**

The method used was a qualitative descriptive method, a field study approach carried out at SD YP.Keluarga Pematang Siantar, Jalan Jawa N0 31. The population of this research consisted of elementary school students in the SD YP.Keluarga environment. The sample size was determined using purposive sampling in IV, V and VI class. Data collection techniques in this research include observation, interviews, and documentation. Observations are carried out to observe children's activities and behavior when learning Islamic education. Interviews were conducted with teachers to collect information related to shaping the character of elementary school students through learning Islamic education. Documentation is carried out to obtain information related to the success of Islamic education in forming character as a habit. Data is collected analyzed using qualitative descriptive data analysis techniques. The analysis involves grouping, classification, and interpretation of data. The results of data analysis are then used for drawing conclusions in the research

## **Result and Discussion**

### **Result**

The results of the research are based on observations of the implementation of Islamic education primarily through learning in grades IV, V and VI of YP.Keluarga Elementary School, in accordance with the Merdeka curriculum and complemented by the local school curriculum by increasing Islamic education learning hours. Adding religious activities, such as submitting short surahs, read literacy related to the moral values of the prophets. Moral development is carried out through extracurricular activities, while learning activities are carried out through the story method carried out by religious teachers, and students are given the opportunity to actualize themselves by retelling the meaning of the stories told by the teacher. Observations made showed that every morning the students were greeted by their respective class teachers. On every Friday, students are accustomed to giving alms, and being a blessed Friday, the funds collected are distributed to social service activities which are carried out every 3 months by visiting various places that need it, to orphanages, nursing homes, and also local areas. who experienced disaster The Other extracurricular activities are carried out in the afternoon from 15.00-16.30, namely reciting the Koran, which is directly given by several religious teachers at the school. This Koran activity is carried out 3 times a week and helps build character, because it is added with various activities that lead to good behavior. This habit is part of moral development. This habit is part of moral development. In moral development learning in the classroom, it is carried out by 1. saying hello and inviting the children to read prayers and prayers first before starting learning which is led by one of the students and this alternates every day 2. in general learning subjects the teacher gives role models of how to speaking, reprimanding problematic students, giving students the opportunity to express things related to the learning material, collaborating with each other using polite language, and giving guilty students the opportunity to admit mistakes in front of the class and apologize for their mistakes, 3. in the eyes educational lesson religion, the teacher provides a story method, by showing videos related to positive and negative behavior in strengthening students' character to behave well, practice the correct prayer procedures and students who do it. The results of interviews with school principals and teachers explained that religious education, especially Islam, really helps students in forming positive character, where students are no longer lazy in carrying out the Duha prayer in congregation, doing it solemnly, as well as reciting short surahs and their meanings. This condition makes the school and classroom atmosphere more conducive, each student understands positive behavior while at school. Even though there are still students who still make mistakes, show negative behavior, there are many reasons for this because forming positive character is not only done at school, but also at home and in the community, respect and appreciation, each child greeted them while kissing the teachers' hands.



Figure 1: Sholawatan



Figure 2: Jum'at Berkah

### Discussion

It is very important to provide character education from an early age, starting from Kindergarten and Elementary School, because at that age children are easily equipped and directed according to applicable norms, so that in the end a character is formed that is in line with educational goals. Therefore, the role of Islamic education is important, because it will give rise to examples in everyday life through learning. One of the problems with character education arises from the problem of PAI's ineffectiveness in shaping students' character. PAI learning practices have so far focused more on intellectual development, given a larger portion and space for scientific development, and only given a smaller portion for character development (Sulbani, 2021). The development of children's religious and moral values is closely related to the formation of children's character. Therefore, the school environment must be able to develop Islamic education through the applicable curriculum by increasing learning hours that focus on moral and ethical activities. Apart from that, for other learning, teachers are able to apply character values in various forms, whether attitudes, examples in video form, and so on. If this can be implemented, a basic character will be formed that will be carried into adult. These characters are included in the nine pillars of basic character that are instilled in children through Islamic school education, such as: a) Love for Allah and the universe and its contents, b) Responsibility, discipline and independence, c) Honesty, d) Respect and polite, e) Compassion, care and cooperation, f) Confidence, creativity, hard work and never giving up, g) Justice and leadership, h) Kindness and humility, i) Tolerance, love of peace and unity (Prasetia, 2023). There are many positive things that arise from Islamic education related to moral education, including: 1) character education, which focuses on the direct moral development of children, 2. value clarification, namely helping children understand the purpose of life and clarifying the types of appropriate behavior (Amiruddin, 2024). Apart from that, character education has been included in the 2013 curriculum and Kurikulum Merdeka with the Pancasila student profile so that teachers must apply this character education in every subject. Through the learning process, good character values are inserted in students, for example regarding material related to the social environment, discipline, neatness and care (Amini, 2023). So strengthening character education is an effort to instill values through good habits (habituation), such as honesty, caring, discipline, tolerance, hard work, love of peace, responsibility, love of the country and so on. (Pratiwi, 2022)

### Conclusion

The cultivation of character in children from an early age through Islamic education makes quite a good contribution, through moral development, story methods and self-

actualization carried out in extracurricular and intracurricular activities, although it is still not perfect. But it has shown improved behavior. Learning Islamic religious education (PAI) in schools is one of the efforts to shape students' character. However, preparing a generation of people with character requires the cooperation of all parties, such as the home (family), school and community. Religious awareness is not just based on behavior that is entrenched in society. Indicators of success in character education are if someone knows something good (cognitive), then loves the good (affective), and next do acting the good (psychomotor in nature)

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