



Implementation of Islamic Values in Forming the Social Character of Elementary School Students

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Abstracts

Islamic education does not only focus on teaching religious teachings, but also on developing positive social character. This study aims to examine the role of Islamic education in shaping the social character of students in the school. The method used is a qualitative approach with data collection techniques through in-depth interviews with students, teachers, and parents, as well as observations of learning and extracurricular activities. The results of the study showed that students who were actively involved in religious-based extracurricular activities, such as religious studies and social services, showed better social character development. In addition, family support in religious and social education at home also contributed significantly to the formation of students' social character. In conclusion, Islamic education has a major influence on the formation of students' social character, but the involvement of all parties in the school, family, and community is needed to optimize the results of social character education. This study provides an important picture of the integration of religious and social education in the formation of better character in students.

Keywords: Islamic Education, Social Character, Extracurricular, Family



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1. Introduction

Indonesian education, according to Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, is a conscious and planned effort to develop the potential of each person for the welfare of the individual, society, and the state. Poerwadarminta defines education as "linguistically, as a noun, education means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts." Education, according to Kurniadin and Machali can be defined as every learning experience that occurs anywhere and throughout life (Hermanto et al., 2019).

The function of education itself, especially in Indonesia, has been explained in Law Number 20 of 2003, Article 1, paragraph 1 concerning the National Education System, namely (Sari, 2023) (Pulungan, 2019): "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state."

Islamic education can be interpreted as an effort to foster and develop human personality from physical to spiritual aspects in an integrative and gradual manner. Islamic education fosters humans within a framework of balance between intrinsic and extrinsic values that are paradigmatically built in Islamic doctrine (Hotimah et al., 2023) (Mansur & Sholeh, 2024) (Achadah et al., 2022) (Jannah, 2023). Seen from its practice, Islamic education or religious education in schools only becomes religious learning, so it is unable to form moral individuals, even though the essence of Islamic education is moral education (Syaiful Anwar, 2016). Therefore, this practice of Islamic religious education is considered less able to carry out the mandate of the law which is the basis and purpose of education as stated in the articles on the national education system. With such an allocation of time, it is clearly impossible to equip students with adequate religious knowledge, behavior and skills (Widialistuti et al., 2023).

Children's education in Islam has a central role in shaping the character and personality of individuals in line with religious teachings (Nurhayati, 2020). Islam views children's education as a holistic process that includes spiritual, intellectual, social, and moral aspects. In the teachings of the Quran and Hadith, children's education is seen as a long-term investment that has an impact on the quality of future generations (Sifa et al., 2022) (Apriana, 2023) (Darlan et al., 2021) (Yusnan & Ramadhani, 2024). By understanding Islamic values that are instilled from an early age, it is hoped that children can grow up as individuals with noble morals, obedient to God's teachings, and able to actively contribute to society (Nurdyansyah & Arifin, 2018). The role of parents is also considered very important in providing examples and guidance to children in understanding and practicing religious teachings. Thus, a deep understanding of children's education in Islam is the key to forming a responsible generation that is able to face the challenges of the times (Zain et al., 2024).

Islamic education plays a very important role in shaping the social character of students, especially at the Elementary School level (Usiono et al., 2023). As one of the important aspects in personality formation, Islamic education seeks to instill moral, ethical, and social values in the younger generation who will later become part of a larger society (Khaidir & Suud, 2020). Amidst the challenges of globalization and rapid technological developments, good social character is the key to maintaining harmonious relationships between individuals in an increasingly diverse society (Aisyah, 2019). One of the educational institutions that carries out this mission is the Hidayatullah Baubau Integral Elementary School, which combines a general curriculum and an Islamic education-based curriculum to form students who excel not only in academic aspects, but also in developing social character (Komalasari & Yakubu, 2023).

This research is based on a deeper understanding of how Islamic education can play a role in shaping students' social character, especially in a school environment that combines religious aspects with general education (Akhyar et al., 2023) (Muzaini & Salamah, 2023). In Indonesia, many Islamic schools place special emphasis on developing students' social character, but there has not been much research that examines in depth how this occurs at SD Integral Hidayatullah Baubau, a school that applies the concept of integral education. Given that SD Integral Hidayatullah Baubau has a unique learning approach that combines religious values and local culture, this study is expected to provide new insights into the contribution of Islamic education in shaping students' social character at the elementary level.

In the context of elementary education, one of the main challenges is to shape students' social character that reflects moral and religious values. At SD Integral Hidayatullah Baubau, although efforts to form character based on Islamic values have been implemented, there are a number of obstacles in its implementation. These include students' lack of in-depth understanding of Islamic values that should be reflected in daily behavior, limited time for religious learning in class, and negative influences from the environment outside the school that are not in line with Islamic principles. Although the school has integrated Islamic values into the curriculum and extracurricular activities, the results of the implementation have not been fully optimal. Some students show social behavior that does not fully reflect Islamic values, such as a lack of empathy, mutual respect, and discipline. This gap is caused by a theoretical approach and a lack of direct practice in daily life. In addition, parental participation in supporting the formation of social character at home is also still limited, resulting in inconsistencies between education at school and the family environment.

To overcome these problems, a more holistic approach is needed in implementing Islamic values at SD Integral Hidayatullah Baubau. Schools can strengthen the practice of Islamic values through more interactive activities, such as mentoring programs, Islamic life simulations, and community-based social projects. In addition, training is needed for teachers to improve their skills in integrating Islamic values into various subjects. Active participation of parents must also be increased through Islamic parenting programs, so that there is continuity between character education at school and at home. With this approach, it is hoped that the formation of students' social character can be more effective and in accordance with Islamic values.

2. Research methods

The approach used in this study is a qualitative approach. This study uses a qualitative approach, to find meaning in a natural context (Sugiyono, 2013). All types of qualitative research are descriptive (Muri, 2014). A qualitative approach can be used to reveal and understand something behind the phenomena that occur (Strauss & Corbin, 2003). The type of research used in this study includes field research, research that is carried out systematically by collecting data in the field (Arikunto, 2005). In qualitative research, the presence of researchers is as a key instrument. The characteristics of qualitative research cannot be separated from participant observation, because the role of researchers determines the entire scenario (Moleong, 2008). In this study, researchers act as key instruments, where researchers plan research, prepare research proposals and research permits. Then look for data that includes data on the instillation of Islamic educational values in forming students' social character. Then collect data, analyze data, and finally write a research report. The data sources from this qualitative research consist of primary and secondary data sources. From primary data sources, the data is in the form of words and actions that will be obtained from the results of observations and interviews. For secondary data sources, in the form of additional data such as documents, photos and others.

Data collection process, researchers use several relevant methods. To obtain the desired data, in this study more data is obtained through in-depth interviews, observations, and documentation. The type of interview that will be used by researchers is an in-depth interview. In this study using participant observation. In this case, it means that researchers are directly involved in the activities of people being observed. In this observation, researchers observe how the instillation of Islamic

educational values and their implications in forming students' social character. Documentation is a way of collecting data by recording existing data or documents, which are related to the problem being studied. The documentation method is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on (Sugiyono, 2013).

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials, so that it can be easily understood and the findings can be communicated to others. Data analysis in this study uses the Miles and Huberman Interactive Model, namely data collection, data reduction, data presentation and drawing conclusions.

3. Results and Discussion

3.1 Results

The results of the study on the role of Islamic education in shaping the social character of students of the integral elementary school of Hidayatullah Baubau. In this section, the researcher will explain the results of the study obtained through a scientific data collection process. All findings described are based on data that has been obtained and analyzed, by considering the factors that influence the findings.

Islamic Education on the Formation of Students' Social Values

Islamic education implemented in SD Integral Hidayatullah Baubau has been proven to have a significant role in the formation of students' social character. Students involved in learning based on Islamic values show improvements in their social behavior, such as empathy, cooperation, and social responsibility. Data obtained from interviews with teachers, parents, and students show that the Islamic values taught in this school have succeeded in encouraging students to care more about others and be more cooperative in interacting with their friends.

Islamic education serves as a tool to socialize social values to students, which in turn shape their character. In addition, teaching values such as mutual assistance, mutual respect, and honesty contained in Islamic teachings is a strong foundation for forming positive social behavior.

Based on the results of interviews with teachers, "The Islamic education implemented in our school focuses on character building, not just on religious knowledge. We always remind students about the importance of being helpful and respectful to others, and we see this developing in their social behavior.", in line with the results of interviews with students "In our school, we are taught to help each other, for example when someone has difficulty in lessons or during social activities. I find it easier to work together with my friends since entering this school.", and reinforced by the results of interviews with parents "As parents, we strongly support the religious education implemented in schools. At home, we also try to instill Islamic values so that our children can apply what they learn in school.", as well as direct observation, it was found that Islamic education plays an important role in shaping students' social character. Students who receive intensive Islamic education in schools demonstrate better social values, such as concern for others, empathy, cooperation, and social responsibility.

Extracurricular Activities in Social Character Formation

Extracurricular activities at SD Integral Hidayatullah Baubau, which integrate Islamic values, also play a major role in shaping students' social character. Activities such as social sharing programs, cleanliness competitions, and joint religious studies provide space for students to develop social skills such as cooperation, responsibility, and concern for others. Observation results show that students who are active in these activities are better able to work together and appreciate differences.

Based on the results of interviews with the Teachers' Council, "We believe that extracurricular activities based on religion are very helpful for students in developing their social values. Activities such as social service not only bring them closer to others, but also teach them to care about the surrounding environment." In line with the results of interviews with students, "I like to participate in religious studies and social service activities because I feel I can share with friends and help others. It makes me feel more responsible" and reinforced by the results of interviews with students' parents, "Extracurricular activities based on religious values make our children more open and caring for others. We fully support such activities because the impact is very positive."

Extracurricular activities based on Islamic education can serve as an effective means of strengthening students' social character. The concept of Islamic education that emphasizes the balance between the worldly and the hereafter, where social life is part of religious teachings, provides a strong foundation for applying these values in everyday life. This is in accordance with the theory of Islamic education developed by Al-Ghazali (2018), which emphasizes the importance of character education in shaping social behavior in accordance with Islamic values.

The role of extracurricular activities in students' social education is also reinforced by Bandura's social learning theory (2001), which states that individuals learn through observation and interaction with their social environment. In this context, students learn through direct experience in extracurricular activities that teach teamwork, social awareness, and Islamic values such as helping each other and sharing.

Parental Involvement in Islamic Education on Students' Social Character

Parental involvement in the educational process, especially in the aspect of Islamic education, has been shown to have a major influence on the formation of students' social character. Data from interviews with parents show that parents who actively support Islamic education programs in schools tend to have children who are more disciplined, responsible, and caring towards others. Parents who implement Islamic values at home also strengthen the teachings their children receive at school. The more active the involvement of parents in their children's Islamic education, the more positive the development of the child's social character. Parental support in implementing Islamic values at home has a strong impact on shaping students' social behavior.

The explanation above is supported by the results of the researcher's interview with the teacher, "We often see that children who get full support from their parents find it easier to apply the social values that we teach at school. We believe that the family plays a big role in shaping students' character." In line with the results of the interview with the student "I was always taught by my parents to help others and not be selfish. That makes me feel more concerned about my friends at school." Clarified by the interview with the student's parents "We always remind our children to follow the values taught at school, such as being honest and caring for their friends. We believe

that continuous religious education at home greatly supports the development of children's character."

This study, the findings regarding the role of Islamic education in shaping the social character of students at SD Integral Hidayatullah Baubau are in line with the findings in previous studies, which state that Islamic education plays an important role in shaping social character through the instillation of moral and religious values. However, this study is more specific in examining the influence of extracurricular activities and the role of parents in shaping the social character of students in Islamic-based schools. This study strengthens previous findings on the importance of integration between religious education, family, and society in shaping the social character of students. The main difference lies in the focus of the study which is more in-depth on the dynamics between school, family, and extracurricular activities at SD Integral Hidayatullah Baubau.

3.2 Discussion

The results of this study indicate that Islamic education at SD Integral Hidayatullah Baubau has a significant impact on the formation of students' social character. Based on interviews with teachers, students, and parents, as well as the results of observations conducted, it is seen that Islamic education not only functions to provide religious knowledge to students, but also has a very important role in shaping their social behavior. One of the main findings in this study is that students who are involved in extracurricular activities based on religion, such as religious studies and social services, show better social character development compared to students who are less involved in these activities.

The results of interviews with teachers show that the Islamic education implemented in this school aims to form students who are not only intellectually intelligent, but also have good morals and social character. One way to achieve this goal is by integrating social values into the learning process and extracurricular activities. Teachers at SD Integral Hidayatullah Baubau consistently instill the values of honesty, empathy, and mutual assistance in the classroom and in activities outside the classroom. This teaching is carried out with an approach that is not only theoretical, but also through direct practice that forms students' social habits. This can be seen from activities such as social services that are carried out routinely, where students are taught to work together, share, and care for others, especially those in need.

This finding is supported by the results of interviews with students. Most students expressed that they felt more concerned about their friends and the environment since participating in extracurricular activities based on religion. They felt that activities such as religious studies and community service taught them to respect others more, as well as providing direct experience in helping others. In community service activities, for example, students learn to work together in groups to complete certain tasks, such as cleaning the environment or providing assistance to underprivileged families. This experience provides students with a deeper understanding of the importance of cooperation, caring for each other, and sharing with others, which is then reflected in their attitudes at school. Meanwhile, the results of interviews with parents also showed active involvement in supporting their children's religious and social education. Parents who actively teach social and religious values at home tend to see positive changes in their children's social behavior. Many parents feel that the religious

education their children receive at school should be supported by similar education at home. Thus, there is consistency between the values taught at home and those applied at school, which strengthens the internalization of social values in students. Parents who support and are involved in their children's religious and social education have a big role in creating a conducive environment for the formation of children's social character.

Looking at the existing data, it can be concluded that Islamic education at SD Integral Hidayatullah Baubau has a very large influence in the formation of students' social character. The social character that develops in students is not only obtained from religious education provided at school, but also through direct experience gained by students outside the classroom, both through extracurricular activities based on religion and social interactions between them. Activities such as social service and religious studies provide opportunities for students to apply the social values they learn at school in real life, which directly contributes to the formation of their social attitudes.

Furthermore, this study revealed that effective character education requires cooperation between schools, families, and communities. Without balanced support from these three parties, the formation of students' social character will be hampered. In this case, the role of parents is very crucial, because they are the first party to introduce social values to their children before they enter the school environment. Therefore, it is important for schools to continue to strengthen cooperation with parents in order to create an environment that supports the development of students' social character. Overall, these findings show that Islamic education at SD Integral Hidayatullah Baubau has a very positive impact on the formation of students' social character. However, to further optimize these results, it is important for schools and parents to continue to work together in providing holistic education to students, which not only focuses on academic aspects, but also on the development of social character that will shape students into individuals who are more caring, responsible, and have a high sense of solidarity towards others.

This study emphasizes the importance of a comprehensive and integrated approach in the formation of students' social character, which involves not only formal educational factors at school, but also family and community environmental factors that help shape students' social behavior.

4. Conclusion

Based on the results and discussions that have been presented, it can be concluded that Islamic education at SD Integral Hidayatullah Baubau has a very important role in the formation of students' social character. The findings of this study indicate that students who are involved in extracurricular activities based on religion, such as religious studies and social services, and who receive support from their families in religious and social education, show better social character development compared to students who are less involved in these activities. Islamic education at this school not only provides religious knowledge, but also forms social values that underlie students' interactions and behavior in everyday life. Therefore, Islamic education functions not only as a medium for teaching religious teachings, but also as a means to instill social values that are very important in life together.

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