



Learning Islamic Education in Elementary Schools

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Abstrak

Tulisan ini menjelaskan alasan pendidikan agama Islam di sekolah dasar. Kemampuan berpikir anak usia Sekolah Dasar berkembang secara bertahap. Untuk mencapai keberhasilan tujuan pendidikan, mereka harus dipahami dengan bijak. Metode kualitatif deskriptif digunakan dalam penelitian ini. Dengan kata lain, menggunakan analisis deskriptif untuk mengumpulkan, menyusun, dan menginterpretasikan data. Hasil penelitian menunjukkan bahwa pendidikan agama Islam di sekolah dasar sangat berbeda. Jika anak-anak berpikir secara imajinatif pada awalnya, mereka menjadi lebih rasional, rasional, dan objektif. Kajian agama Islam mencakup Al-Qur'an, akidah, akhlak, fiqh atau ibadah, dan sejarah budaya Islam. Metode pendidikan yang dapat diterapkan didefinisikan sebagai Metode pendidikan Qur'ani termasuk metode amthal, qishah, ibrah mauidzah, hiwar jadali, uswah hasanah, dan targhib tarhib. Pendidikan agama Islam, di sisi lain, dapat diberikan secara verbal maupun nonverbal, tulis maupun tulis, dan dimaksudkan untuk mengukur kompetensi intelektual, sosial, dan spiritual. Oleh karena itu, diharapkan bahwa pendidikan agama Islam akan menghasilkan individu yang terus memperbaiki iman, takwa, dan akhlak mereka sambil aktif membangun peradaban Islam dalam kehidupan sehari-hari mereka.

Kata Kunci: Pembelajaran, Pendidikan Islam, Sekolah Dasar

Abstract

This article explains the reasons for Islamic religious education in elementary schools. Elementary school-age children's thinking abilities develop gradually. To achieve success in educational goals, they must be understood wisely. Descriptive qualitative methods were used in this research. In other words, descriptive analysis is used to collect, organize, and interpret data. The research results show that Islamic religious education in elementary schools differs greatly. If children think imaginatively at first, they become more rational and objective. The study of Islamic religion includes the Koran, creed, morals, fiqh or worship, and the history of Islamic culture. The educational methods that can be applied are Qur'anic education methods, including the install, qishah, ibrah mauidzah, hiwar jadali, uswah hasanah, and targhib tarhib methods. Islamic religious education, on the other hand, can be provided verbally or non-verbally, written or written, and is intended to measure intellectual, social, and spiritual competence. Therefore, it is hoped that Islamic religious education will produce individuals who continue to improve their faith, piety, and morals while actively building Islamic civilization daily.

Keywords: Learning, Islamic Education, Elementary School

INTRODUCTION

In this universe, God created perfect humans. One of the traits of humans that sets them apart from others is that they need guidance and education. Human education as a homo educable requires a teacher intermediary. And education is an effective way to maximize human potential. So that he can function as a caliph on earth, supporting and developing culture. (Rani Susanti, 2023)

Islamic education and learning are very important to be applied in schools because PAI (Islamic religious education) will equip children to be educated with moral, moral, and ethical education. The world today is being loved by advanced technology. Many things or progress need to be balanced. Since the paradigm of technological development affects various aspects, including education, such as its systems, methods, outcomes, and strategies, it is bound to be one of the big problems. Producing good and quality output while making useful, qualified, and moral human resources is one of the big challenges for schools. These capitals function as the key to the success of nation-building. One of the solutions to achieve this success is PAI (Islamic religious education) education and learning. (Halwa Anjumi, 2024)

METHOD

This study uses a descriptive qualitative approach with a library research method. The data collection technique is to collect several references in the form of books, articles, documents, and other materials related to Islamic religious education learning in elementary schools. The data analysis technique used in this study is content analysis, which includes the stages of data display, data reduction, and conclusion.

A literature review is a framework, concept, or orientation to analyze and classify the facts collected in the research. The reference sources (books, journals, magazines) that are referred to should be

relevant and up to date (state of the art) and by those contained in the reference library.

RESULT AND DISCUSSION

Definition of Islamic Religious Education in Elementary Schools

Islamic religious education in elementary schools is part of Islamic education. According to Law No. 2 of 1989, this is a subsystem of national education concerning national education. (Majib, 2004) Islamic religious education in formal educational institutions has a very strong foundation. Some of them are juridical foundations. First, the law is the basis for the implementation of religious education. This regulation can be used directly or indirectly to implement religious education in schools and other formal educational institutions in Indonesia. In terms of juridical basis, this basis consists of three categories: 1) Ideal Foundation: This is the basis of the country's philosophy, and the first precept of Pancasila is "The One Godhead," which means that all of Indonesia must be religious or believe in God Almighty. 2) Operational Basis: This is the basis of the 1945 Constitution. Chapter XI, Article 29, Paragraphs 1 and 2 states that: (a) The State is based on the One Godhead; (b) The State guarantees the freedom of each citizen to practice his religion and belief. 3) Structural/Constitutional Basis: This is the basis that directly regulates the implementation of religious education in schools in Indonesia, as mentioned in Tap MPR No. IV/MPR/1973, which was later strengthened again in Tap MPR No. IV/MPR/1978 Jo MPR Decree No. III MPR/1983, MPR Decree No. IIIMPR/1988, MPR Decree No. III MPR/1993 concerning GBHN states that the implementation of religious education is directly included in the curriculum in schools, starting from elementary schools to state universities. (Hartati, 2004)

Second, religious policy. Religious basis means the basis derived from the teachings of Islam. According to Islam,

religious education is worship to God and is His command. There are many verses in the Qur'an that show this command, one of which is verse 125 of Surah An-Nahl, which reads as follows:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "*Call (people) to the way of your Lord with good wisdom and lessons and refute them in a good way. Indeed, your Lord He is the One who knows better about those who have gone astray from His ways, and He is the One who knows better about those who are guided*" (Qs. An-Nahl: 125)

Third, the theoretical basis of the Psychological basis is related to the psychological aspects of individuals and society. According to Zuhairini et al., religion is always necessary for everyone. They took refuge and asked the Almighty for help through their feelings of fear. (Untari, 2022)

Therefore, Islamic religious education must be based on these three foundations at every level of education. Islamic religious education is often called the nation's spiritual, moral, and mental education. It is a strategic component of the national curriculum, which is responsible for fostering the character and personality of the Indonesian nation and is included in the compulsory curriculum material. (Kosim, 2015)

Objectives of Islamic Religious Education in Primary Schools

All achievements depend on goals, the final hopes to be achieved after making an effort. The ultimate goal of Islamic education is full devotion to Allah, both individually, as a group, and humanity as a whole, as can be realized from the words of Allah SWT.

O you who have believed, fear Allah and do **not die unless you are Muslims.**

"O you who believe! Fear Allah, truly fear Him and do not die except in the Muslim state." (QS. Ali Imran 2:1021 (Al Qur'an and its translation, Ministry of Religious Affairs of the Republic of Indonesia, Directorate General of Islamic Community Guidance and Sharia Development, 2012).

Islamic religious education in schools aims to grow, develop, and increase faith by providing and cultivating knowledge, appreciation, and practice of Islamic religious teachings to students. The goal is for students to become Muslims who continue to develop their faith, piety, nation, and country and can continue their education. Therefore, when discussing Islamic religious education, its meaning and purpose must refer to the cultivation of Islamic values without neglecting ethics and social morality. In addition, instilling values helps students succeed in this world, enabling them to do good in the afterlife. (Sulistyowati, 2012).

One of the goals of Islamic religious education is to increase students' spiritual potential and shape them into people of faith, piety, and noble character to Allah SWT. Another goal of Islamic religious education is to create honest, just, ethical, and moral people. This vision guide encourages the development of competency standards according to school levels throughout the country, which is characterized by three characteristics: (1) more emphasis on overall competency achievement than material mastery; (2) consider the various needs and available educational resources; and 3) Give educators more freedom to develop learning strategies and programs that are appropriate to educational resources and needs. Al-Marathi divides educational activities or al-tarbiyah into two types. The first is tarbiyah khalqiyat, which means building, building, and developing students' bodies to help them develop their souls. The second is tarbiyah dinyat tazkiyat, which means building the human soul and achieving

perfection through divine revelation. (Suryadi, 2014)

It is hoped that Islamic religious education will produce individuals who strive to improve their faith, piety, and morals and actively build civilization and harmony in life, especially in building a dignified country. Such people are expected to be resilient in the face of challenges, obstacles, and changes in community relations at the local, national, regional, and global levels. By considering the Competency Standards and Basic Competencies that have been set, teachers are expected to develop appropriate learning methods. All basic competencies of commendable behavior can be achieved informally. To support the achievement of the goals of Islamic religious education, the role of all components of the school, parents of students, and the community is very important. Finally, I became a perfect human being before God. (Sulistiyowati, 2012)

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Conclusion

The national education law stipulates Islamic religious education as part of Islamic education in elementary schools. Islamic education in elementary schools has a religious, juridical, and theoretical basis. The purpose of learning Islam in elementary school is to instill faith and piety in God Almighty, forming students with noble, honest, and just characters to continue their education to a higher level. This research used a descriptive qualitative approach combined with literature study techniques. Content analysis is the method used. The analysis results discuss the meaning of Islam, its goals, and the learning strategies used in elementary schools. The result is that this article thoroughly discusses Islamic religious education in elementary schools, especially the definition, purpose, and methods used. This is important to build students' morality and personality early on.