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The Importance of Islamic Education (PAI) Learning for Students in Elementary Schools

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Abstract:

This article aims to present the concept of Islamic education learning in elementary schools. In their development, elementary school-aged children possess their own unique characteristics, with their thinking abilities gradually evolving. It is essential to understand these traits wisely in order to achieve educational goals successfully. This research uses a descriptive qualitative approach with a library research method. The results show that Islamic education in elementary schools is quite unique. Previously, children's thinking was more imaginative and egocentric; however, at this stage, their thinking develops towards being concrete, rational, and objective. The scope of Islamic education includes the study of the Qur'an, faith, ethics, fiqh/worship, and the history of Islamic civilization. The educational methods that can be applied refer to Qur'anic methods such as the method of amthal (parables), qissah (stories), ibrah mauidzah (advice), hiwar jadali (dialectical dialogue), uswah hasanah (good examples), and targhib tarhib (encouragement and deterrence). Moreover, Islamic education can be conducted both verbally and non-verbally, written or unwritten, aimed at measuring intellectual, social, and spiritual competencies. Therefore, Islamic education is expected to produce individuals who continuously strive to perfect their faith, piety, and morality, while actively contributing to the development of Islamic civilization.

Keywords: Learning; Islamic Education; Elementary School

INTRODUCTION

Educational activities carried out by Muslims, commonly referred to as Islamic education, encompass all educational interactions, both within and outside the school setting (Efendi, Lubis, and Nasution, 2018). Islamic educational activities outside of school are reflected in activities such as study groups, religious lectures (pengajian), Islamic boarding schools (pesantren), and other similar institutions. Meanwhile, Islamic education within the school system is manifested through formal Islamic educational institutions such as RA (Islamic Kindergarten), MI (Islamic Elementary School), MTs (Islamic Junior High School), MA (Islamic Senior High School), IAIN/STAIN/PTAIS (Islamic higher education institutions), and Islamic Religious Education (PAI) in general education institutions (schools). The presence of PAI in the overall curriculum of general schools is guaranteed by Law No. 20 of 2003 on the National Education System, Chapter X Article 37, which states that "The curriculum for primary and secondary education must include: religious education." PAI is

even a compulsory subject that must be taught at all levels, types, and pathways of education, both public and private (Hartati, 2017).

Islamic Religious Education (PAI) as one of the subjects taught in schools plays a very strategic role in shaping the personality of students and the nation, both in terms of morality and in aspects of science and technology (Sofwan Nugraha and Supriadi and Saepul Anwar, 2014). However, the reality we see today is that PAI teaching in schools has come under scrutiny from education experts who argue that PAI has been less successful in instilling moral and religious values in students. This can be seen from the increasing incidence of social pathologies among teenagers (students), such as drug abuse, robbery, promiscuity, and gang fights, as well as other social ills (Hartati, 2015). All of this is evidence that the current strategy of PAI teaching in schools remains conventional and traditional, with many limitations (Tang, 2018). Furthermore, the development of PAI teaching has been slow to respond to the advances of the Industrial Revolution 4.0. In fact, if we observe today's students, they are generally very familiar with digital tools such as smartphones, laptops, and other digital devices. Ideally, PAI teachers who are responsive to these conditions should be innovative and creative in developing learning strategies that suit the digital world in which today's students live (Fakhruddin, 2014).

According to Zakiyah Darajat, Islamic religious education is an effort to guide and nurture students so that they can fully understand the teachings of Islam, appreciate its purposes, and ultimately practice and adopt Islam as a way of life. Therefore, when we refer to Islamic education, it encompasses two aspects: first, educating students to behave according to Islamic values and ethics; second, educating students to study Islamic teachings (learning about Islamic teachings as a subject of knowledge) (Utomo, 2018). Based on this, Hamka Abdul Aziz divides educational goals into two targets: first, heart education, which includes faith, piety, noble character, health, independence, democracy, and responsibility, which will create good human beings; second, brain education, which includes knowledge, skills, and creativity, which will produce intelligent individuals (Hamka, 2012). The Islamic Religious Education (PAI) subject in elementary schools (SD) covers the scope of the Qur'an and Hadith, faith, ethics, fiqh (jurisprudence), and history. The scope of Islamic religious education includes creating harmony, balance, and equilibrium in human relationships with Allah SWT, oneself, fellow humans, other creatures, and the environment (Hablun minallah wa hablun minannas). Therefore, Islamic religious education is a conscious effort made by educators to prepare students to believe in, understand, and practice Islamic teachings through specific guidance, teaching, or training activities to achieve predetermined goals (Sulistyowati, 2012).

The role of teachers in teaching and learning activities is very significant. A teacher must be able to create active learning, meaning that students are involved in various learning activities. Teachers are expected to increase students' mental involvement in the learning process, addressing their emotional, spiritual, and intellectual aspects (Budiyanti, Rizal, and Sumarna, 2016). In addition, teachers must be able to become learning partners for students, as students will learn if the teacher is also learning. Teachers are responsible for creating situations that encourage initiative, motivation, and responsibility among students in an active learning environment, making learning easier to understand and more student-centered. The learning activities of students should be related to the knowledge they already possess, the skills, and the values they are expected to master and acquire (Shunhaji, 2019). Based on this background, the author feels it is important to comprehensively study learning in elementary schools, specifically concerning the concepts, goals, materials, and evaluations conducted in elementary schools. This will allow education practitioners to be more critical and wise in aligning learning concepts with the demands of the times. The learning concept in elementary schools applies an integrative education model that focuses on students' interests, life skills, and comfort. By understanding this learning concept correctly, educational goals can be achieved more effectively.

METHODS

This study employs a descriptive qualitative approach using the library research method. The data collection technique involves gathering several references, including books, articles, documents, and others related to Islamic Religious Education learning in elementary schools. The data analysis technique used in this research is content analysis, which includes the stages of data display, data reduction, and conclusion drawing.

RESULTS

Islamic Religious Education in Elementary Schools.

The foundation of Islamic Religious Education in elementary schools is part of Islamic education. Islamic education is a subsystem of the national education system, in accordance with Law No. 2 of 1989 on national education (Majid, 2004). The implementation of Islamic religious education in formal education or schools has very strong foundations, which can be reviewed from several aspects, namely: First, the juridical foundation. This refers to the basis for implementing religious education that comes from laws and regulations, which can directly or indirectly serve as a guideline in implementing religious education in schools or formal educational institutions in Indonesia. The juridical foundation is divided into three types: The Ideal Foundation: This is based on the State Philosophy, where the first principle of Pancasila is "Belief in the One and Only God." This implies that all Indonesian people must believe in God Almighty, or more explicitly, they must have a religion. The Operational Foundation: This is based on the 1945 Constitution. In Chapter XI, Article 29, paragraphs 1 and 2 state: (a) The state is based on the belief in the One and Only God. (b) The state guarantees the freedom of every resident to embrace their own religion and to worship according to their religion and belief. The Structural/Constitutional Foundation: This directly regulates the implementation of religious education in schools across Indonesia, as mentioned in MPR Decree No. IV/MPR/1973, further reinforced by MPR Decree No. IV/MPR/1978, and subsequent decrees such as MPR Decree No. III/MPR/1983, MPR Decree No. III/MPR/1988, and MPR Decree No. III/MPR/1993 on the General Guidelines of State Policy (GBHN), which essentially states that the implementation of religious education is directly integrated into the school curriculum, from elementary schools to state universities (Hartati, 2017).

Second, the religious foundation. This refers to the basis derived from Islamic teachings. According to Islam, religious education is a command from God and represents an act of worship to Him. In the Quran, many verses emphasize this command, including Surah An-Nahl, verse 125. Third, the psychological foundation. The psychological foundation relates to the mental aspects of both individual and community life. As stated by Zuhairini et al., all humans in the world need a guiding principle for life, known as religion. They feel that within their souls, there is a sense of acknowledging the existence of a Supreme Being, to whom they seek protection and assistance(Sulistyowati,2012). Thus, these three foundations are the basis for the necessity of Islamic Religious Education at every educational level. Islamic Religious Education holds an essential position within the national education system. It is often referred to as the moral and spiritual education of the nation, as it is one of the strategic components in the national education curriculum. It is responsible for shaping the character and personality of the Indonesian people and is considered a mandatory part of the curriculum (Kosim, 2015).

Stages of Development in Elementary School-Aged Children.

Teachers need to be aware that the characteristics of students can be observed through their physical, motor, cognitive, emotional, social, and religious development. (1) Physical Development of Elementary School-Aged Children: The elementary school period is a time of slow and relatively uniform physical growth until changes related to puberty begin, usually about two years before the child reaches sexual maturity. Therefore, this period is often referred to as a "quiet period" before the rapid growth associated with adolescence. Although it is a quiet period, it does not mean that significant physical growth does not occur during this time. During this period, children's weight increases more significantly than their height. This weight gain is primarily due to the growth of the skeletal system, muscles, and certain organs. At the same time, muscle strength gradually increases, and baby fat diminishes. The increase in muscle strength is due to genetics and physical exercise. Due to the difference in the number of muscle cells, boys are generally stronger than girls. (2) Motor Development: With the continued increase in body weight and strength, motor skills during this period become more refined and better coordinated compared to early childhood. Children run faster, jump better, and are increasingly able to maintain body balance (Desmita, 2006). To improve their motor skills, children engage in various physical activities, sometimes informally, in the form of play. Additionally, they participate in formal sports activities, such as gymnastics and swimming. (3) Cognitive Development: As children enter elementary school, their cognitive abilities experience rapid growth. Schooling expands their world and interests, broadening their understanding of people and objects that previously seemed less important (Sulistyowati, 2012). Normally, the thinking abilities of elementary school children develop gradually. While their earlier thinking was imaginative and egocentric, at this stage, their thinking becomes more concrete, rational, and objective. Their memory strengthens, marking the beginning of a true learning phase. According to Piaget's theory, elementary school children are in the stage of concrete operational thought, meaning their mental activities are more focused on tangible, real-world objects or events. They no longer rely solely on sensory information to understand their surroundings, as they begin to distinguish between appearance and reality (Sulistyowati, 2012).(4) Emotional Development: After entering elementary school, children increasingly desire to be part of a group and be accepted by their peers. Social skills become important, especially recognizing social roles. Children focus on forming relationships and communicating with their peers. They learn to give and take within their groups and are eager to participate in group activities. During this period, children's understanding of good and bad, as well as norms and values in their environment, becomes more flexible and less rigid than in early childhood. They begin to realize that judgments of good or bad and rules can change depending on the situation or behavior's context. Their emotional range also becomes more diverse (Zulkifli, 2005).

Goals of Islamic Religious Education in Elementary Schools.

The goal of Islamic religious education in schools is to foster, develop, and enhance faith through the provision and cultivation of knowledge, understanding, and practice of Islamic teachings among students. This is to ensure that they become continuously growing Muslims in terms of faith, piety, and their roles in the nation and state, and to prepare them for higher levels of education. Therefore, when discussing Islamic religious education, its meaning and purpose must refer to the inculcation of Islamic values without neglecting social ethics and morality. The instillation of these values is also meant to ensure the success of students in this world, which will lead to goodness in the hereafter (Sulistyowati,2012). Islamic religious education is intended to enhance students' spiritual potential and shape them into individuals who believe in and fear God Almighty and possess noble character (Rizal, 2014). This education is delivered with the vision of creating individuals who fear Allah SWT and exhibit moral excellence, aiming to produce honest, just, ethical, disciplined, and productive individuals, both personally and socially.

This vision guides the development of competency standards appropriate to different educational levels, which are nationally marked by the following characteristics: Emphasizing the achievement of comprehensive competencies beyond mere mastery of content, accommodating diverse educational needs and resources, Providing educators with greater freedom to develop learning strategies and programs based on available resources (Sulistyowati, 2012).

Al-Maraghi divides educational activities into two categories: Tarbiyah Khalqiyat, which focuses on the creation, development, and physical nurturing of students to support their mental development, and Tarbiyah Diniyat Tazkiyat, which focuses on the development of the soul and perfection through divine revelation. Through Islamic religious education, it is hoped that individuals will strive to perfect their faith, piety, and character, and actively contribute to building civilization and societal harmony, particularly in advancing a dignified national civilization. Such individuals are expected to be resilient in facing challenges, obstacles, and changes in society, whether at the local, national, regional, or global levels. Educators are expected to develop teaching methods in line with the established competency standards and basic competencies. The achievement of all basic competencies related to praiseworthy behavior can be achieved informally, and the support of all school elements, parents, and the community is crucial in achieving the goals of Islamic religious education (Sulistyowati, 2012). The ultimate goal is to shape individuals who are perfect in the eyes of Allah.

Islamic Religious Education Curriculum in Elementary Schools.

Islamic religious education in elementary schools has its own curriculum. According to Rusman (2013, p. 4), the development of this curriculum involves five steps that teachers must follow: Planning the learning process.Principles of lesson planning. Implementationoflearning. Assessment of learning.Supervision of learning (Suyadi, 2014). By following these five steps, the material to be delivered will be well-organized. In line with the curriculum, Islamic religious education can be implemented effectively. Everything programmed in the curriculum will be executed during learning activities. The curriculum is not limited to a set of subjects but encompasses everything that influences student development, whether during their time at school or after graduation (Suyadi,2014). Elementary school subjects are taught using a thematic-integrative approach, except for certain standalone subjects. Religious education, including Islamic religious education, is taught as a standalone subject, similar to physical education, sports, and health. The Islamic Religious Education and Character Education (PAI-BP) textbooks are written with a multidisciplinary approach and are taught for four 35-minute sessions per week. The student textbooks for PAI-BP in elementary schools are printed with attractive illustrations, while the teacher's guidebooks are printed with systematic explanations and instructions to help educators enhance and adjust students' comprehension based on the activities available in the book. Teachers are encouraged to enrich the learning experience with creative activities that draw on the surrounding natural, social, and cultural environments (Shunhaji, 2019).

The PAI curriculum encompasses five main areas of study: the Qur'an, Aqidah (faith), Akhlaq (morals), Fiqh (jurisprudence)/Ibadah (worship), and the history of Islamic civilization. Discussions about Fiqh or Ibadah can be included under the broader scope of Akhlaq, covering morality toward Allah SWT, oneself, others, and the environment. In teaching the Qur'an, educators are expected to model correct recitation, guide students in proper reading techniques, rewrite the text, and extract the lessons from the verses studied.

Islamic Education Methods in Primary Schools

Literally, methodology can be interpreted as a collection of methods or ways to do something, or in other words, in this context, it is a collection of methods or ways to carry out educational activities. In Arabic, the word "method" is expressed in various terms such as *al-thariqah* and *al-manhaj*. *Al-thariqah* means "the way," and *al-manhaj* means "system." Thus, the closest Arabic word to the meaning of "method" is *al-thariqah* (Ismail, 2009). The methodology of Islamic education can be understood as the knowledge of various planned and systematic efforts in the implementation of Islamic education activities in order to achieve national educational goals. Zuhairini and others stated that the methodology of Islamic education encompasses all systematic and pragmatic efforts to achieve the goals of religious education through activities both inside and outside the classroom in the school environment (Zuhairini, 1983). As for the method of teaching Islamic education, it is the most appropriate and fastest way to teach Islam(Tafsir,2007). The role of method in education comes from the fact that educational material cannot be mastered without using the right method. The inaccuracy in applying the method will hinder the teaching-learning process, resulting in failure to achieve the set goals. There is also a broader definition, which is not limited to just the way or path taken. Educational methods can be interpreted as all activities carried out by educators in the educational process that enable students to achieve certain goals (Al-Syaibany,1979). From the above definition, it can be understood that educational methods are the paths or ways taken by educators to achieve educational goals.

Educational methods are closely related to educational goals, educators, students, as well as the values and norms underlying the education itself. Several Islamic education methods that need to be applied in schools are as follows: Amṡāl Method: *Amṡāl* literally means making comparisons, metaphors, and analogies (Syahidin, 2009, p. 79). According to Manna Khalil al-Qattan (2009, p. 401), *tamṡīl* or *amṡāl* serves as a framework that can present meanings in a vivid and stable form in the mind by likening the unseen to the seen, the abstract to the concrete, and by analogizing something with its counterpart. *Tamṡīl* encourages the soul to accept the intended meaning and satisfies the intellect. Qur'anic Story Method: *Kisah* (story) comes from the Arabic language, from the word "qiṣṣaħ." The word *qiṣṣaħ* itself originates from *al-qaṣaṣu*, which means "to trace." Terminologically, the phrase "qiṣṣaħ Alquran" has two meanings: first, *al-qaṣaṣ fī Alquran*, which means the reporting of the Qur'an about the affairs of previous nations, whether it pertains to prophethood or events that happened to those nations. The second meaning, *qaṣaṣ Alquran*, refers to the characteristics of stories in the Qur'an. This second meaning refers to the use of stories as an educational method (Syahidin, 2009, p. 94). 'Ibraħ Maw'iẓaħ Method: In the Qur'an, *'ibraħ* can be understood as an effort to learn from the experiences of others or from events in the past through a deep thought process, thus fostering awareness in the individual (Syahidin, 2009, p. 110). *Maw'iẓaħ*, as defined by Abdurrahman An-Nahlawi (in Syahidin, 2009, p. 110), is something that can remind someone of what can soften their heart, whether in the form of reward or punishment, thus also creating awareness in the self. It can also take the form of advice that touches the heart. The methods of *'ibraħ* and *maw'iẓaħ* are referred to by Al-Nahlawi (Syahidin, 2009, p. 117) as faith-based educational approaches in the Qur'an, or referred to as *Qurāniyyaħ* methods, which have various advantages due to their alignment with human nature as both educators and learners. Targib-Tarḥib: *Targib* is a strategy or method to convince someone of Allah's truth through His promises, accompanied by persuasion and enticement to do righteous deeds. Meanwhile, *tarḥib* is a strategy to convince someone of Allah's truth through threats of punishment as a consequence of committing actions forbidden by Allah (Syahidin, 2009, p. 125).

Evaluation of Islamic Education in Primary Schools

In Islamic education, evaluation refers to the method or effort of assessing the behavior of students based on a comprehensive assessment, covering both psychological and spiritual aspects. This is because Islamic education not only aims to produce educated individuals or those with religious attitudes but also learners who possess both — individuals who are knowledgeable, religious, perform good deeds, and are devoted to God and society (Nata, 2003). Therefore, the evaluation applied in Islamic education is not merely a spontaneous and incidental assessment of an activity but a planned, systematic activity based on clear and comprehensive objectives that include all aspects of the student, whether psychological, religious, or in terms of knowledge (Suharna, 2016). Measurement is related to evaluation. However, measurement deals with quantitative data in gathering information about what is being measured. In measurement, other quantitative data is required as a comparison to the data being measured (Ramayulis, 2008). Since measurement deals with numbers, specific tools are needed to obtain results from the quantitative data. Measurement is also essential in education as it can be used to assess objective conditions within students and school stakeholders. Likewise, in carrying out Islamic education evaluations, measurement is necessary to assess various objective conditions, although measurement and evaluation share the same terminology, they are not the same (Sari, 2019).

In the context of Islamic education evaluation, unexpected situations may sometimes arise. For example, a student who rarely attends school, is lazy, and feels compelled to attend religious lessons might achieve higher scores when evaluated compared to a student who is diligent in studying religion. This means that the evaluation is flawed because it only measures the cognitive aspect. Therefore, Islamic education evaluations should not rely solely on assessing cognitive abilities; they must also evaluate attitudes (affective) and practices or skills (psychomotor). Teachers need to observe the student's daily behavior, such as whether the student performs prayer, and if performed, whether the prayer is conducted properly according to the rules. This evaluation essentially determines the student's status regarding their learning outcomes — whether they have achieved the desired goals or not. If the goal of religious education is for students to practice Islam correctly, then the evaluation must align with this goal, not merely testing their memorization of rules and cognitive abilities, but also evaluating practical skills.

Regarding the evaluation of Islamic education, there has been strong advocacy from various groups for Islamic education to be included in national examinations, so that it becomes a consideration in determining whether students graduate from an educational institution (Sholihah and Machali, 2017). The examination should not only measure cognitive abilities but also psychomotor skills, practice, behavior, and the attitudes of students as followers of the Islamic religion (Kosim, 2015). Thus, the evaluation in Islamic education learning can be conducted verbally or non-verbally, in written or non-written form, aimed at assessing intellectual competence, social competence, and spiritual competence.

CONCLUSION

Islamic Religious Education (PAI), as one of the subjects taught in schools, plays a very strategic role in shaping resilient student personalities, both in terms of morality and aspects of science and technology. Islamic education, as a subsystem of national education, in accordance with Law No. 2 of 1989, has strong foundations in its implementation within formal education or schools, including legal, religious, and psychological foundations. The developmental characteristics of primary school-aged children are unique, with their

thinking abilities gradually evolving. Whereas in earlier stages, children's thinking was still imaginative and egocentric, at this stage their thinking shifts toward being concrete, rational, and objective. The scope of Islamic education includes studies on the Qur'an, creed, morals, fiqh/worship, and the history of Islamic culture. The educational methods that can be applied refer to the Qur'anic methods, such as the amthal method, the qishah method, the ibrah mauidzah method, the hiwar jadali method, the uswah hasanah method, and the targhib tarhib method. Meanwhile, the evaluation used in Islamic education is not just a spontaneous and incidental assessment of an activity, but rather a planned, systematic activity based on clear and comprehensive objectives, covering cognitive, affective, and psychomotor aspects. The evaluation of Islamic Religious Education can be conducted verbally or non-verbally, written or unwritten, aiming to measure intellectual competence, social competence, and spiritual competence. Thus, Islamic religious education in primary schools aims to foster, develop, and strengthen faith by imparting knowledge, appreciation, and practice of Islamic teachings to students so that they grow into Muslims who continuously develop their faith and piety, contribute to their nation, and are prepared to pursue higher levels of education. Through Islamic religious education, it is hoped to produce individuals who continuously strive to perfect their faith, piety, and morals, while actively contributing to the development of Islamic civilization.

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