THE IMPORTANT ROLE OF FIQH EDUCATION IN ELEMENTARY SCHOOLS

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Abstrack: Education can be considered a crucial aspect of a nation's development process. Islamic religious education plays a crucial role in shaping students' character. Religious education is expected to facilitate students, starting from elementary school, in exploring and developing their faith potential from an early age. This will enable them not only to understand and apply their religious knowledge and faith, but also to live side by side with followers of other faiths. This will ultimately lead to Islam becoming not only the most populous religion in the world, but also a religion of mercy for the universe.
Keywords: Islamic Religious Education, Elementary School

A. Introduction

Education is a very urgent need for humans in their efforts to continue their lives as human beings, so there is no such thing as humans and their lives if there is no educational process in it. Education as an antidote to individuals and nations against the impacts of scientific and technological progress, but more than that education must be contextual, functional, and actual in the development of national character and attitudes. However, the current portrait of Indonesian society is no longer appropriate and relevant to the goals of education. Currently there is still a lot of violence that occurs at the elementary school level, it is certainly not unfamiliar to hear cases of bullying among students in elementary schools, students report their teachers to their parents when pinched or scolded by teachers, the morals of children in schools have been very demoralized, even with the development of technology as it is today, elementary school children are free to access pornographic sites that are very easy to find on the internet, the most

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[1] . Sekolah Tinggi Agama Islam Taruna Surabaya

astonishing is that children in Surabaya have become subscribers to old prostitutes by only paying one or two thousand rupiah. According to the author, one of the causes is the lack of instilling religious education from an early age from the family and in the elementary school environment because the portion of class hours in elementary schools for Islamic Religious Education subjects is still very small compared to other subjects and all of this is a challenge for the world of education, especially the big homework for Islamic Religious Education teachers in elementary schools, because moral degradation is closely related to the failure of the education system.

B. Education

There's a lot of discussion surrounding education these days. What exactly is the meaning of education?

Education is an endeavor and activity that goes through stages and levels. Truly advanced education today is one that fosters a strong sense of curiosity, independent learning, experimentation, and, above all, a critical attitude. According to Ki Hajar Dewantara, education is a guide for the growth of children. The purpose of education is to guide the natural strengths of children so that they, as human beings and members of society, can achieve the highest level of safety and happiness. Education can be considered a fundamental need (primary need) for humanity. It cannot be denied that education is crucial for a nation's development. Therefore, education can be considered a crucial aspect of any nation's development process. Besides being a crucial aspect of development, education is also a manifestation and means of developing the intellectual potential possessed by every human being. Education is essentially a human effort to help, train, and direct children through the transmission of knowledge, experience, intellectual, and religiousness of parents (educators) in the womb in accordance with human nature so that they can develop to the desired goal,

namely a perfect life with the formation of a primary personality and noble morals. The aspects that will become the educational process are physical and spiritual, physical and psychological processes. Meanwhile, according to the Republic of Indonesia Law No. 20 of 2003 concerning National Education Chapter I Article 1 paragraph (1).

> 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 strength, religiousness, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state

Education is crucial to human life. Throughout human history, there has always been an educational process. In other words, there is no human life without education. Education is a crucial need for humans to survive as human beings. Therefore, it is not surprising that Rupert C. Lodge, in his book "Philoshophy of Education," stated that "life is education, and education is life." He also stated that education is lifelong. The quality of a nation's life is determined by its appreciation of education. The very existence of human beings lies within the meaning of education.

Education is also an effort to create a learning and teaching environment. Education plays a crucial role in human life. Education can develop human potential, and through education, we can become more useful individuals for our religion, nation, and state. Islam, as a universal religion, contains universal teachings, meaning that it contains guidance that encompasses all aspects of human life throughout time. Therefore, Islamic teachings remain relevant anytime and anywhere. Islam teaches how to live this life, so that we become a complete Muslim or a perfect human being.

C.   Islamic Education

Islamic Religious Education is a conscious, purposeful, systematic,

and directed effort to change knowledge, behavior, and attitudes in line with the teachings of Islam. In line with this, Zakiyah Daradjat states that Islamic Religious Education is an effort to guide and nurture children so that after completing their education, they can understand and practice Islamic teachings and make them a way of life.

Abdul Madjid and Dian Andayani, in their conclusion, state that Islamic Religious Education is a conscious effort undertaken by educators to prepare students to believe in, understand, and practice Islamic teachings through predetermined guidance, teaching, and training activities to achieve predetermined goals. Furthermore, in their book "Methodology of Islamic Religious Education Learning," Suhairini and Abdul Ghofir state that Islamic religious education can be defined as the conscious guidance by educators towards the physical and spiritual development of students towards the formation of good and essential personalities. Islamic Religious Education is a conscious and planned effort to help students believe in, understand, and practice Islamic teachings through guidance, teaching, and training (habituation). Islamic Religious Education is essentially a process that, in its development, is also referred to as a group of subjects taught in schools from elementary school to university.

From the above definition, it can be concluded that Islamic Religious Education learning activities are directed at increasing belief (faith), understanding, appreciation, and practice of Islamic teachings. Islamic Religious Education is a conscious and planned effort for students to believe in, understand, and practice Islamic teachings through guidance, teaching, and training (habituation). Islamic Religious Education is essentially a process that, in its development, is also referred to as a group of subjects taught in schools.

From the above definition, it can be concluded that Islamic Religious

Education learning activities are directed at increasing belief (faith), understanding, appreciation, and practice of Islamic teachings. The subject of Islamic Religious Education in elementary schools is offered to help students have the ability to explain about God, have an understanding of how to strengthen faith, piety and develop noble morals, have the ability to apply Islamic teachings as a basis for thinking, have the ability to apply togetherness in multiculturalism, be able to implement social solidarity, be able to explain the integration between faith and piety with science and technology.

Islamic Religious Education is essentially a process that, in its development, is also referred to as a group of subjects/courses taught in schools and universities. Islamic Religious Education has three core objectives: faith, knowledge, and practice. These objectives include:

a) Cultivating, developing, and shaping good attitudes, discipline, and a love for religion in all aspects of life. Children are expected to become pious people of God and His Messenger.

b) Obedience to God and His Messenger is an intrinsic motivation for the development of knowledge that a child must possess. In other words, the goal of this aspect of knowledge is the development of religious knowledge, through which knowledge can develop individuals with noble morals, who are pious to God, in accordance with Islamic teachings, and possess a strong belief in God.

c) Cultivating and nurturing religious skills in all areas of life, enabling them to understand and appreciate the teachings of Islam.

The ultimate goal of Islamic Religious Education is the development of a Muslim personality. However, before that personality is formed, Islamic Religious Education will first achieve several interim goals. These include physical skills, reading and writing skills, social skills, morality and religious knowledge, physical and spiritual maturity, and others

(spiritual maturity is achieved after physical maturity).

The Islamic Religious Education subject offered here aims to help children develop the ability to explain God, understand how to strengthen faith and piety, and develop noble morals, and apply Islamic teachings properly and correctly. This, in turn, fosters Islamic insight that ultimately gives rise to an Islamic worldview (regardless of the model or system used). It places a strong emphasis on instilling an understanding of Islamic values as a way of life, leading to the formation of a society with character, ethics, and aesthetics through the transfer of values.

Islamic religious education is expected to facilitate students in exploring and developing their faith potential, so that they will not only know, understand, and implement their religious knowledge and faith, but also be able to live side by side with followers of other faiths. With this, it is hoped that Islam will not only become the religion with the largest number of adherents in the world, but also become a religion of mercy for the universe.

Although many educational experts hold differing definitions of Islamic Religious Education, the essence of Islamic Religious Education remains an unwritten consensus. These differences may stem from differing perspectives on Islamic education itself.

However, from the opinions above, it can be concluded that Islamic Religious Education is a process of physical and spiritual guidance based on Islamic teachings and carried out with the awareness to develop children's potential towards maximum development, thereby forming a personality that embodies Islamic values, leading to the formation of the ultimate personality: a Muslim personality that can achieve happiness in this world and the hereafter. Therefore, Islamic education is philosophically oriented toward Islamic values that target three dimensions of human relationships as caliphs on earth:

1. Instilling a balanced, harmonious relationship with one's Creator.

2. Forming a harmonious, balanced relationship with one's community.

3. Developing the ability to explore, manage, and utilize the natural resources of God's creation for the benefit of oneself, the well-being of others, and for the sake of worshipping Him, based on a harmonious relationship.

Similarly, philosophically, the goals of Islamic education can be classified into two types:

a. Theoretical goals, which aim to provide children with theoretical skills.

b. Practical goals, which aim to provide children with practical skills.

The goals of Islamic education are inseparable from the purpose of human life in Islam, which is to create servants of Allah who are always pious and can achieve a happy life in this world and the hereafter. According to Al-Syaibani, the goals of Islamic education are:

1. Goals related to the individual, encompassing changes in knowledge, social behavior, physical and spiritual behavior, and the skills necessary for life in this world and the hereafter.

2. Goals related to society, encompassing social behavior, individual behavior within society, changes in social life, and enriching social experience.

3. Professional goals, relating to education and teaching as science, as art, as profession, and as social activities.

The important role of Islamic Religious Education in Elementary Schools

The position of Islamic Religious Education subjects in the national curriculum in Elementary Schools is as a compulsory subject that must be followed by all children in Elementary Schools who are Muslim. As a sub-system of national education, Islamic Religious Education is always undergoing renewal along with the development of science and technology. The inclusion of

Religious Education in the National Education policy in general can be seen through; first, the first principle of Pancasila which reads "Belief in the One Almighty God". The 1945 Constitution article 29 Number 4 of 1950 concerning religious education, Joint Decree of the Minister of Religious Affairs Number 1432/, TAP.MPR No.IV/MPR/1973 and 1978 (GBHN) concerning the inclusion of Religious Education in the school curriculum from elementary to tertiary level, UUSPN No. 2 of 1989 concerning the purpose of education is to form people who believe and are pious towards God Almighty, as well as other regulations. Based on Law No. 2 of 1989 on National Education System (UUSPN), Law No. 20 of 2003 on National Education System (Sisdiknas) states that Religious Education (Islam) is a compulsory subject.

This is emphasized in Chapter V, Article 12, paragraph 1, points a and b, which state, "Every student in every educational unit has the right to: a) Receive religious education in accordance with their religion, taught by educators of the same religion. b) Receive educational services in accordance with their talents, interests, and abilities." This emphasizes the importance of religious education for students in accordance with their religion. Religious education aims to protect religious beliefs in order to increase faith and piety according to their religion, as an implementation of Pancasila, especially the first principle, and Article 31, paragraph 3 of the 1945 Constitution, which states that "The government shall strive for and organize a national education system that increases faith, piety, and noble character in order to educate the nation." Second, the government can politically control the development of major religions that receive government legitimacy.

The position of Islamic Religious Education at the educational unit level functions as the teaching of Islam, socialization, and internalization of Islamic values. Thus, Islamic Religious Education plays a significant role in character building and serves as a bulwark of national morality.

However, in practice, Islamic Religious Education has generally not produced graduates as expected. This indicates a gap between the mastery of Islamic knowledge and the practice of Islam.

Islamic Religious Education has produced graduates with relatively good cognitive abilities, as evidenced by relatively good formal learning outcomes. Theoretically, student achievement in Islamic Religious Education subjects is an indicator of Islamic religious competence. In reality, there are indications that the cognitive outcomes of Islamic Religious Education do not directly correlate with the practice of Islamic teachings and values. This indicates that Islamic Religious Education has not effectively integrated students' knowledge with their practice.

The Role of Islamic Religious Education Teachers in Elementary Schools

At school age, children are already in a new environment: the school environment, which is very different from their home (family) environment. This phase is called the socialization phase. Children begin to get to know their friends, teachers, vendors who sell at school, and others outside their family. They become familiar with various rules that must be obeyed. During this period, children's begins to wane. Intellectual abilities begin to develop, and imagination, curiosity, and the desire to imitate become prominent. The influence of the school environment on the development of a child's personality is influenced by, among other factors:

1. Curriculum
2. Teacher-student relationships
3. Rules

The educational curriculum serves as a tool or method for properly educating the younger generation and helping them unlock and develop their potential. Islam uses the word "manhaj" for curriculum, which is

defined as the clear path that humanity follows throughout its various stages of life. This clear path is the path taken by educators and their students to develop their knowledge, skills, and attitudes. The teachers and school leaders bear the duties and responsibilities at school. The duties of teachers and school leaders are not only to provide knowledge, skills, but also to educate religious children. This is where the school functions as a family assistant in providing education and teaching to students. Moral and religious education provided in schools must be a continuation, at least not in conflict with what is given in the family.

In a simple sense, a teacher is a person who provides knowledge to students. In society's view, teachers are people who carry out education in certain places, not necessarily in formal educational institutions, but can also be in mosques, surau or prayer rooms, at home and so on. Teachers do occupy a respected position in society. Authority is what causes a teacher to be respected, so that society does not doubt the teacher's figure. People believe that teacher figures are the ones who can educate their students to become people with noble personalities. In the Law on teachers and lecturers chapter 1 article 1 paragraph (1).

Teachers are professional educators with the primary task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education, primary education, and secondary education.

Teachers are a key factor in Islamic Religious Education (IS). They must play an active and responsible role in the implementation of the Islamic Religious Education curriculum. Ahmad Tafsir believes that educators or teachers are adults responsible for the development of students by developing their various potentials, including affective (feeling), cognitive (creative), and psychomotor (will). Ahmad Tafsir further explains that educators in Islam are parents, who play two

important roles in the development of their students: first, as a natural responsibility for their children by providing good education, and second, because of the parents' interests in guiding students to achieve success.

An educator must also develop themselves with various competencies, as mandated by the Teachers and Lecturers Law, which mandates that an educator must possess four competencies in their duties: first, pedagogical competence, second, personality competence, third, professional competence, and fourth, social competence. Therefore, it is necessary for an educator to continually improve their abilities, knowledge, and attitudes in the performance of their duties.

There are four important roles for teachers in Islamic Religious Education (ISE): teacher as a transmitter of knowledge, teacher as a trainer, teacher as a director and mentor. In practice, these roles are not viewed as eclectic, but can be combined, or at least integrated, with each other. As a simple and understandable point, the author can formulate the educator's duties as:

1. Organizer: The educator is able to manage academic activities, such as developing learning materials.

2. Inspirator: Consistently providing input and ideas to students, both in terms of problem-solving and problem-solving.

3. Instructor: Understands and is able to convey Islamic Religious Education learning in the classroom.

4. Facilitator: Able to act as the primary facilitator in learning.

5. Evaluator: Provides appropriate evaluations to students in their daily lives.

6. Modernizer: introduces and introduces students to changes that occur, whether related to learning, technology, or current issues considered in education.

7. Agent of Socialization: provides socialization and guidance to students

during ongoing learning.

To carry out this task, an Islamic Religious Education teacher must also master the knowledge to be imparted and consistently possess good character traits. These traits are expected to serve as role models for their students and serve as a means for them to obey them in the learning process. Even an Islamic Religious Education teacher with extensive knowledge, without good character, will be in vain.

A teacher must also have the responsibility to guide their students in achieving the true goals of Islamic Religious Education, namely by instilling the attributes of God as part of their personality characteristics. This dispels the assumption that the educator's role is not merely to transfer knowledge but also to internalize values (virtues).

A teacher is also an architect who can shape the souls and characters of students. Teachers have the power to shape and develop students' personalities into individuals who are useful to religion, country, and nation. Teachers are tasked with preparing capable, moral individuals who can be expected to develop themselves and the nation. The teaching profession carries numerous responsibilities, both within the official duties and outside the official duties, in the form of service. A teacher's role is not merely a profession but also a humanitarian and social responsibility. A teacher must continually improve their skills, knowledge, and attitudes in carrying out their duties. This is because teachers play a central role in the learning process.

Therefore, to create quality educational outcomes, qualified teachers are needed to educate their students to achieve the desired goals. When understood, a teacher's role is not limited to the school walls, but also serves as a liaison between the school and the community. In fact, when detailed further, a teacher's duties extend beyond those mentioned above, but extend much further.

Schools foster children's intelligence, attitudes, interests, and so on in their own style and manner, ensuring that they obey them. A positive school environment is one that provides the facilities and motivation for Islamic religious education. A neutral school environment that fails to foster a spirit of charity in children can actually lead to narrow-mindedness and narrow-mindedness. These traits and attitudes hinder a child's growth. A school environment that negatively impacts religious education is one that strives to eliminate religious beliefs among students. School rules also significantly impact children's development, therefore, schools must instill discipline in children, as discipline must begin early.

In Indonesia, educational institutions that are often identified with Islamic education include Islamic boarding schools (pesantren), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA), as well as schools belonging to Islamic organizations of all types and levels, including universities such as UIN, IAIN, and STAIN. All of these institutions implement an educational process based on the concepts established within the Islamic education system. It is clear that the function of schools is to facilitate the holistic development of children so that they can develop optimally in accordance with societal expectations and norms. They also play a role in developing children's socio-moral and emotional aspects, through the development of teachers' educational skills and personal characteristics appropriate to the educational environment and society.

Steps for Instilling Islamic Religious Education in Elementary Schools

Schools are believed to be educational institutions that have existed for centuries, specifically in ancient Greece. The word "school" comes from ancient Greek, meaning idle time or leisure time. The Greeks had a habit of discussing to broaden their knowledge and sharpen their minds. Over the

years, this effort was carried out regularly and planned (formally), resulting in the emergence of schools as formal institutions tasked with increasing knowledge and developing minds. Schools are a powerful force in creating agents of change.

Schools are formal educational environments deliberately created by the government and society as a medium for educating the younger generation, specifically providing skills and abilities as provisions for their future. Schools are also a very important educational institution after the family, because as children's needs grow, parents delegate some of their responsibilities to schools. Schools function as family assistants in educating children. Schools provide education and instruction to children regarding what parents cannot or do not have the opportunity to provide within the family.

Therefore, it is appropriate for parents to delegate their duties and responsibilities to schools. Planting is the process, method, or act of planting, cultivating, or planting. The planting referred to in this article is the instilling of Islamic Religious Education materials in Elementary Schools from an early age. According to the Regulation of the Minister of National Education No. 23 of 2006, concerning the Graduate Competency Standards for Islamic Religious Education Subjects in Elementary Schools (SD)/Madrasah Ibtidaiyah (MI) in No. 3, it states that one of the Graduate Competency Standards is to behave in a commendable manner in daily life and avoid reprehensible behavior. The commendable and reprehensible behavior is outlined in the SK, KD of Islamic Religious Education learning. From the Regulation of the Minister of National Education No. 23, it is shown that in Islamic Religious Education subjects, certain characters are expected to be realized.

Scope of Value Education in PAI, the scope of PAI includes harmony, harmony and balance between human relationships with God, human

relationships with others, human relationships with other creatures and their environment. PAI's core content is the values of truth and goodness as well as beauty that come from revelation. The scope of PAI learning materials includes seven main elements, namely:

1. Faith

2. Worship

3. Al-Qur'an

4. Morals

5. Muamalah

6. Sharia

7. Date

    Islamic religious education in elementary schools, which consists of several aspects above, has its own characteristics, namely:

1. Al-Quran Hadith aspect, emphasizing correct reading and writing skills, understanding textual and contextual meaning and practicing its contents in daily life

2. Aqidah aspect, emphasizing the ability to understand and maintain correct beliefs/beliefs as well as appreciate and practice the values of al-Asma' al-Husna.

3. The Moral Aspect emphasizes the habit of practicing commendable morals and avoiding reprehensible ones in daily life.

4. The Fiqh Aspect emphasizes the ability to perform worship and social interactions properly and correctly.

5. The Islamic History & Culture Aspect emphasizes the ability to learn lessons (ibrah/wisdom) from historical events (Islam), emulate accomplished figures, and relate these lessons to social, cultural, economic, scientific, and other phenomena to develop Islamic culture and civilization.

Teachers can instill the core of Islamic Religious Education in elementary schools by:

1. Through role models

Children are naturally imitative, therefore, as teachers, we must always set good examples in accordance with existing norms and regulations. The purpose of setting an example here is not simply to explain examples of good behavior, but rather to consistently conduct ourselves well so that students can emulate them, such as always arriving on time, etc.

2. Through habituation

Habituation is one method that can be used to educate students. It is hoped that this method will develop students' habits of good behavior. Examples include instilling the habit of praying in congregation, practicing prayer on time, cultivating a culture of shame, being ashamed when misbehaving towards friends or teachers, and being ashamed when being late to school.

3. Through systematic efforts

This method can be achieved by incorporating cultural and national character education programs into students' school programs. Here, the role of teachers is crucial, and it is hoped that through these school programs, complete with a comprehensive syllabus and lesson plans, teachers can instill the spirit and character of Indonesian students to become a resilient and strong nation in the face of the era of globalization, where competition between nations is fierce. In addition to the methods mentioned above, there are strategies for implementing or instilling character in other daily activities.

These strategies include: First, integrating values into daily activities (exemplary behavior/examples, spontaneous activities, reprimands, environmental conditioning, routine activities). Second, integrating them into programmed activities (teachers plan the values to be taught and integrate them into specific activities). Example: Tolerance is a value that will be integrated, then the target activity for integration is during learning activities using group discussions. Referring to the General Guidelines for Character

Values for Elementary and Secondary Education, the identification of character values is formulated as follows:

1. Faith and piety: habitually reciting prayers before and after carrying out activities, always respecting parents, teachers, friends, etc.

2. Discipline: doing things in an orderly manner, utilizing time for positive activities, always doing things responsibly.

3. Modesty: being simple, clean, tidy, polite, and avoiding wasteful behavior and profanity.

4. Self-confidence: often demonstrating a steady attitude and behavior in carrying out daily tasks and not being easily influenced by the words or actions of others.

5. Perseverance: not easily bored in learning, both at home

6. school and in social situations.

7. Thrifty: Getting used to living frugally when using pocket money, school supplies, and so on.

From the description above, it can be concluded that the steps for instilling Islamic Religious Education in this article are a conscious, planned, and responsible approach to guiding and training students to appreciate Islamic values in accordance with the noble goals of Islamic education.

Characteristics of Value Learning in Islamic Religious Education

In the special Islamic Religious Education manual, the characteristics of Islamic Religious Education Values learning are explained as follows:

1. Islamic Religious Education is a subject developed from the basic teachings of Islam.

2. Islamic Religious Education aims to shape students' faith and devotion to Allah SWT, as well as to possess noble morals.

3. Islamic Religious Education encompasses three basic frameworks: aqidah (belief), sharia (Islamic law), and morals.

Based on the above characteristics, Islamic Religious Education is clearly distinct from other subjects. The core content of Islamic Religious Education is the values of truth and goodness (and beauty) derived from revelation. These values are encompassed in the three basic frameworks of Islamic Religious Education, which students must master. When correlated with values education, the primary responsibility of Islamic Religious Education teachers is to ensure that knowledge of these three basic frameworks is integrated with optimal awareness of the values contained therein. Islamic religious education in schools is essentially oriented towards moral action, ensuring that students not only attain competence but also develop the will and habit to embody religious teachings and values in their daily lives.

According to Lickona, as quoted by Muhaimin, to instill good character and values in students, an integrated approach is required between the following three components:

1. Moral Knowing, which includes

a. Moral awareness (knowledge of morals, or good and bad)

b. Knowing moral values (knowledge of moral values)

c. Perspective-taking (utilizing the views of others/clerics on morals)

d. Moral reasoning (moral considerations)

e. Decision-making (making moral decisions)

f. Self-knowledge (knowledge or understanding of oneself)

2. Moral Feeling, consisting of:

a. Conscientiousness (awareness of morals, or good and bad)

b. Self-esteem (sense of self-worth)

c. Empathy

d. Loving the good

e. Self-control

f. Humility

3. Moral Action, including:

a. Competence (competence in practicing morals)

b. Will (the desire to do good and avoid evil)

c. Habit (the habit of doing good and avoiding bad/evil deeds)

The core values of Islamic Religious Education developed by Islamic Religious Education teachers include: religiosity, honesty, intelligence, resilience, caring, democracy, politeness, discipline, responsibility, love of knowledge, curiosity, self-confidence, respect for diversity, compliance with social rules, a healthy lifestyle, awareness of rights and obligations, and hard work.

Currently, educators carry a very high duty, which is not just providing material in class, but more than that; The existence of direction, guidance, leadership, guidance, and teachings toward something good that aims for morality. If all educators in Indonesia had reasoned about this meaning, the government's slogan of cultivating character education would certainly never have emerged, because all educators would already know that character/morality is the final stop in the educational process. In Hamka's language, it is said that the goal of Islamic education is to know and seek God's pleasure, as well as to develop character and noble character.

D. Closing

From the above discussion, it can be concluded that the successful formulation of Islamic Religious Education objectives in elementary schools aims to:

1. Cultivate and develop Islamic faith through the provision, cultivation, and development of students' knowledge, appreciation, practice, habituation, and experience of Islam, thereby becoming Muslims whose faith and devotion to Allah SWT continue to grow.

2. Create Indonesians who are religiously devout and possess noble character, namely individuals who are knowledgeable, diligent in worship,

intelligent, productive, honest, just, ethical, disciplined, tolerant (tasamuh), maintain personal and social harmony, and develop religious culture within the school community.

The Islamic Religious Education teacher is one of the key factors in the success of Islamic Religious Education learning. He or she must play an active and responsible role in the implementation process of the Islamic Religious Education curriculum development. Teachers have the power to shape and develop students' personalities into individuals who are useful to religion, the nation, and the state.

Teachers can instill the content of Islamic Religious Education in elementary schools by:

1. Through role models.

Children are naturally imitative, therefore, teachers should always set a good example in accordance with existing norms and rules. The purpose of setting an example here is not simply to explain examples of good behavior, but rather to consistently demonstrate good behavior so that students can emulate it, such as always arriving on time.

2. Through habituation.

Habituation is one method that can be used to educate students. This method is expected to instill in students the habit of praying in congregation, praying on time, cultivating a culture of shame, being ashamed when misbehaving towards friends or teachers, and being ashamed when being late to school.

3. Through systematic efforts.

This method can be achieved by incorporating cultural and national character programs into students' lives through school programs. Meanwhile, the core values of Islamic Religious Education developed by Islamic Religious Education teachers include: religiosity, honesty, intelligence, resilience, caring, democracy, politeness, discipline,

responsibility, love of knowledge, curiosity, self-confidence, respect for diversity, compliance with social rules, a healthy lifestyle, awareness of rights and obligations, and hard work.

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