

# Implementation of Islamic Religious Education Learning in Building Students' Social Attitude

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## Abstract

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### Keywords:

Islamic Religious Education;  
Social Attitude;  
Student Character.

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This article discusses and analyzes the implementation of Islamic religious education learning and the supporting and inhibiting factors in shaping students' social attitudes at Balaroa Elementary School, Palu City. The type of research used in this research is qualitative field research using the Miles and Huberman analysis technique. The results showed that the implementation of Islamic religious education learning in Palu City consisted of three stages, namely initial activities, core activities, and closing activities. The supporting factor for Islamic religious education teaching at Balaroa Primary School is the addition of Islamic religious education class hours. Meanwhile, the inhibiting factors are the need for more motivation for some students and the lack of facilities and infrastructure to support learning. The analysis results show that the initial activities of Islamic religious education learning at SDN Balaroa can shape the social attitudes of students by forming an attitude of discipline, responsibility, and compassion for students. Likewise, the core learning activities can create and build an attitude of sympathy and empathy in students. Furthermore, the closing activities of Islamic religious education learning can also form an open attitude and the ability to work with students. Thus, implementing Islamic religious education at SDN Balaroa has implications for forming social attitudes in students.

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## Abstract

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### Keywords:

Pendidikan Agama Islam  
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Artikel ini bertujuan untuk mengkaji dan menganalisis pelaksanaan pembelajaran pendidikan agama Islam serta faktor pendukung dan penghambat dalam membentuk sikap sosial peserta didik di SDN Balaroa Kota Palu. Jenis penelitian yang diinginkan pada penelitian ini adalah kualitatif field research dengan menggunakan teknik analisis Miles dan Huberman. Hasil penelitian menunjukkan bahwa pelaksanaan pembelajaran pendidikan agama Islam di Kota Palu terdiri dari tiga tahapan yakni kegiatan awal, kegiatan inti, serta kegiatan penutup. Faktor pendukung pembelajaran pendidikan agama Islam di SDN Balaroa adalah penambahan jam pelajaran pendidikan agama Islam. Sementara faktor penghambat pembelajaran ialah kurangnya motivasi sebagian peserta didik serta minimnya sarana dan prasarana penunjang pembelajaran. Hasil analisis menunjukkan bahwa kegiatan awal pembelajaran pendidikan agama Islam di SDN Balaroa mampu membentuk sikap sosial peserta didik dengan terbentuknya sikap disiplin, tanggung jawab, serta sikap kasih sayang pada peserta didik. Begitupun pada kegiatan inti pembelajaran mampu membentuk dan membangun sikap simpati dan empati pada peserta didik. Lebih lanjut, kegiatan penutup pembelajaran pendidikan agama Islam juga mampu membentuk sikap terbuka dan kemampuan bekerja sama pada peserta didik. Dengan demikian, pelaksanaan pendidikan agama Islam di SDN Balaroa berimplikasi pada pembentukan sikap sosial pada peserta didik.

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## INTRODUCTION

Education is an endeavor to develop and improve one's personality, both mentally and physically through the process of teaching, training, expansion of knowledge, and educational methods (Adela & Ritonga, 2023). It is a stage of activity aimed at perfecting individual development in the acquisition of knowledge, religious experience, and formation of attitudes, habits, and morals (Chowdhury, 2016). Education also acts as a stage of activity to educate oneself (self-instruction), helping individuals become perfect human beings. The role of education is not limited to the family and school environment but is also very important in the community (Arik & Yilmaz, 2020). It aims to enable individuals to behave well with whoever and wherever they are. Thus, education provides a foundation for the moral, social, and spiritual development of individuals (Wahyuni & Madjid, 2022).

Over the years, the function and role of education in shaping the attitudes and character of learners has faced various challenges and problems. These challenges and problems include shaping social attitudes in students. As stated by (Mahmudah & Shafrizal, 2022; Mulia, Iswandhiari, & Mailani, 2019) in their research there are still many students who do not have caring, environmentally friendly, cooperative, responsive, and proactive characteristics, this can be seen from the fact that there is still a lot of garbage scattered in the school environment. The same thing was also revealed (Aziz, Hady, Novezry, Siswoyo, & Mustofa, 2021; Demina, Trisoni, Darmansyah, Jubba, & Mudinillah, 2022; Sobry & Fitriani, 2022) in their research that the social attitude problem faced by students is a sense of indifference to the social environment. This fact is reinforced by (Aryani & Yuliarti, 2023; Fitriana & Suhendro, 2022; Samsudin & Iffah, 2020) in their research that the attitude problem faced by students is the decline in religious and moral awareness.

Problems related to the formation of students' social attitudes have been discussed by several previous studies, including First, research written by (Hartantri, Rini, & Amaliyah, 2023) concluded that social attitudes are very important for students as a provision in the future that will come in interacting in society, the formation of social attitudes can be obtained through social studies learning and in Civics learning. Second, research written by (Walangadi & Butolo, 2022) concluded that the role of teachers in shaping students' social attitudes through Civics subjects is good and to perfect it requires cooperation between schools and families. From the previous research, the study focused on the formation of social attitudes through social studies and PPKN subjects. Meanwhile, forming the social attitudes of students requires understanding and practice of various disciplines, especially subjects that are directly related to the daily lives of students such as Islamic religious education.

Responding to this issue, the learning material of Islamic religious education becomes a strategic step in shaping the understanding and social attitudes of students. Islamic religious education is a means of transforming knowledge in religious aspects (cognitive aspects), as a means of transforming normal norms and values to form attitudes (affective aspects), which play a role in controlling behavior (psychomotor

aspects) so as to create a whole human personality (Syariah, 2022). Furthermore, the content of subjects that contain values, morals, and ethics places Islamic religious education in a leading position in developing attitudes, morals, and religion for students (Sumantri, 2019).

The purpose of this study is to analyse the implementation of Islamic education learning in shaping social attitudes in students as well as the challenges and supporters of Islamic religious education learning in shaping social attitudes in students of Balaroa Public Elementary School, Palu City.

## RESEARCH METHOD

This research used qualitative field which is a type of research that focuses on a deep understanding of social phenomena by interpreting the meaning of these phenomena (Mohajan & Haradhan, 2018). The data sources in this study consist of primary data and secondary data. Primary data in this study referred to the statements of the principal, Penda's teacher, class teacher, and grade V students of SDN Balaroa Kota Palu. Meanwhile, secondary data is derived from documents in the form of records, reports, and other documents relevant to the object of research.

The data obtained was analysed using the analysis technique (Matthew B. Miles, 2014). This analysis technique consists of data condensation which summarises and simplifies the data that has been collected so that it can be processed more efficiently. After that, the next stage of analysis is data presentation which involves visual or narrative representation of the data that has been collected so that it can be understood by readers or audiences. The final stage of the analysis is drawing conclusions by analysing the data that has been presented in the previous stages.

## RESEARCH RESULT AND DISCUSSION

### Result

#### Implementation of Islamic Religious Education Learning in Building Students' Social Attitude

The stages of implementing Islamic religious education learning at SDN Balaroa could be described as follows:

#### Early Activities

Early activities are the opening activities that must first be performed by an educator when starting learning. Early learning activities for Islamic religious education at SDN Balaroa begin with praying, memorising short chapters, and reciting asamaul husna. This habit is practised to form an attitude of humility, discipline, responsibility, and compassion in students. As stated by the Islamic religious education teacher at SDN Balaroa: "*The habituation to pray at the beginning of learning is intended to instil in students that we need God's help so that it does not cause arrogance in students*" (Himawati: Interviewed, 2023).

In addition to prayer, Islamic religious education learning activities also begin with memorising short chapters. This activity was conducted after students prayed together. The activity of memorising short surahs usually lasts for 10 minutes. This

activity was carried out to form the character of discipline and responsibility in students. As stated by the Islamic religious education teacher at SDN Balaroa:

*"After students pray, we as Islamic education teachers would test the memorisation of short surahs that we have given to students. This activity was carried out in order to train students to be able to be responsible for the tasks that have been given."* (Hartina: Interviewed, 2023)

Furthermore, the initial learning activity also begins with the recitation of asmaul husna. This activity lasts for 10 minutes, which is carried out after students have memorised short surahs. The purpose of this activity is to introduce the names of Allah to students. This is intended so that students understand the meaning of these names so that they are able to understand and form the attitude from asmaul husna such as the affectionate attitude towards (rahman rahim). As said by the Islamic religious education teacher of SDN Balaroa that:

*"The habit of reciting asamul husna unconsciously students would memorise and acknowledge the attributes of Allah. Knowing Allah through His names and attributes is the noblest science, because the glory of science is related to the glory of what is known, what is known in this matter is Allah and His names, attributes and deeds. Knowing Allah will encourage students to love and emulate His attributes. Such as the nature of rahman rahim or compassion"* (Himawati: Interviewed, 2023).

The same statement was also expressed by students of SDN Balaroa regarding the implementation of the recitation of asmaul husna in Islamic religious education materials as follows:

*"I have started to memorise all the asmaul husna names along with their meanings. Like rahman-rahim, compassion. I use this attribute of Allah when I am with friends. I often help my friends because Allah is also helpful"* (Ridwan: Interviewed, 2023).

### **Core Activities**

The core activity of learning is the main part of the teaching process designed to achieve learning objectives. This activity focuses on developing students' knowledge, skills, and attitudes in accordance with predetermined learning objectives. In this activity, an educator was required to be able to manage the class well and used method that could make learning more meaningful so that students would not get bored of learning. Furthermore, what was done by the Islamic religious education teacher at SDN Balaroa in building social attitudes in this core activity was to provide advice and motivation, both in the form of words of encouragement, as well as real stories, especially about the responsibility of students as a successor to the nation, empathy for the surrounding situation, discussing kauniyah verses to understand the content and practice the commands contained in the verse to practice them in the daily lives of students. In each material of Islamic religious education learning given to students, teachers always provide advice and motivation in accordance with the content of the

material being taught. This was conveyed by the Islamic religious education teacher at SDN Balaroa that:

*"We provide moral guidance to students, through religious advice and provide good examples through words, deeds and behaviour, these activities are carried out in an effort to shape the social attitudes of students and form their spiritual attitudes, we do this activity in each learning material provided, of course in accordance with the content of the material being taught."* (Hartina: Interviewed, 2023).

Furthermore, the Islamic religious education teacher at SDN Balaroa was actively involved in building and forming students' empathy and compassion through materials and the practice of attitudes in everyday life, including inviting students to visit friends who are sick or grieving. The following are the results of interviews with Islamic religious education teachers at SDN Balaroa:

*"PAI teachers also taught students to be empathetic and compassionate to others and guided students to discover their potentials for life. This effort was not only in the form of material, but was directly applied by students by visiting sick friends, visiting if there were students or their parents who died, and providing assistance to disaster victims. This aims to grow the nature of caring for friends or the surrounding community and can know the needs of others so that students can feel sorry if there are people who experience disasters and try to help."* (Hartina: Interview, 2023).

The school principal of SDN Balaroa also stated the same thing regarding the formation of students' social attitudes in his interview, which stated that::

*"In forming social attitude among students, teachers cannot be separated from the interactions that students have at school, where they provide advice, motivation, and activities that encourage real-life interactions between students and their peers, and help them express themselves from handling emotions."* (Masidah: Interview, 2023).

### **Final Activity**

In the end or closing activity, the teacher reflected by asking about the things that had been discussed and then the students answered, as well as inquired about what had not been understood from the material that had been discussed. The main purpose of this step would be to reflect and ensure students' understanding of the learning material, absorb the concepts that have been taught, and conclude the learning. After concluded the learning material, the Islamic education teacher of SDN Balaroa gave group assignments as homework to students then closed with a prayer together.

The giving of group assignments was intended to make students accustomed to solving a problem together with their environment. In addition, students are able to build relationships with friends from different backgrounds. The following are the results of interviews with Islamic religious education teachers at SDN Balaroa.

*"After each lesson, we gave learners a group assignment. We deliberately assigned these tasks to train students in building relationships with their friends who come from diverse backgrounds. We also intended for our students to be able to solve problems faced together"*

*with their friends, in order to train students not to be ignorant of their surroundings” (Hartina: Interviewed, 2023).*

The very same information was also expressed by a student of SDN Balaroa in relation to the provision of group assignments at the end of the Islamic religious education learning session. The following is based on an interview with a student of SDN Balaroa. *“I almost exclusively received group assignments in Islamic education lessons. I like being able to study and play with my friends outside of school.” (Ayu: Interviewed, 2023).*

A similar explanation was also shared by the principal of SDN Balaroa that: *“The characteristics of elementary school children are enjoying playing, moving, working in groups, and feeling/doing things directly. Therefore, teachers should promote learning that contains elements of play, allows students to move and work or learn in groups, and provides opportunities for students to be directly involved in learning.” (Masidah: Interviewed, 2023).*

The followings are a brief summary of the implementation of Islamic religious education learning at SDN Balaroa:

**Table 1.** *Stages of implementation of Islamic Religious Education Learning*

<b>Learning Implementation Stages</b>	<b>Courses</b>	<b>Goals</b>
Early Activity	1. Pray, 2. Memorizing Surah 3. Reciting Asmaul Husna	Short 1. Forming an attitude of modesty 2. Dicipline, 3. Responsibility, and 4. Compassionate attitude towards students
Core activity	1. Advice and encouragement 2. Materials and implementation of sympathy	1. Forming and building sympathy and empathy towards students
Final Activity	1. Prayer session 2. Group assignment	1. Students get used to resolve a problem collaboratively with their peers. 2. Students are able to establish a positive connection with peers from diverse backgrounds

Source: author's processed, 2023.

## **The Supporting and Inhibiting Factors of Islamic Religious Education Learning**

### **Supporting Factors**

Therefore, all aspects require supporting factors to enhance or accelerate the process to be achieved. Similarly, the formation of social attitude in students through Islamic religious education learning also takes strategic steps in achieving learning objectives. The supporting factors for learning Islamic religious education at SDN Balaroa include::

#### **The Addition of Islamic Religious Education Lesson Hour Program**

The program of additional hours of Islamic religious education lessons in all primary schools in Palu city is one of the program of the mayor of Palu city which started in 2017. The objective behind this is to extend the hours of Islamic religious education lessons at the primary school level so that primary school students have a strong foundation in religious education. The following is an interview with the principal of SDN Balaroa;

*“ In 2017, the municipal government of Palu City issued a policy to add more hours for Islamic religious education lessons. This policy allowed us to develop applicable teaching concepts in shaping students' attitudes that are more inclusive of the surrounding environment. Starting from providing group assignments, practicing the attributes of asmaul husna, giving memorisation tasks, and direct practice of understanding the attitude of sympathy and empathy by visiting friends who are ill or grieving.”* (Masidah: Interviewed, 2023).

Along with the principal of SDN Balaroa, the Islamic religious education teacher also expressed the positive value of the additional hours of Islamic religious education learning as follows.

*“” With the additional learning hours in Islamic religious education, it makes it easier for us as teachers to create learning concepts that are effective in building students' character in God as the creator as well as in establishing relationships with fellow human beings. So we have time to evaluating the material given to students through the implementation of attitudes in everyday life.”* (Hartina: Interviewed, 2023).

### **Inhibiting Factors**

The inhibiting factors for the formation of social attitudes in Islamic religious education learning consist of internal factors and external factors. The internal inhibiting factor faced is the lack of motivation of some students in Islamic religious education learning activities. A small number of students during learning hours are less enthusiastic about following the material provided by the teacher. As stated by the Islamic religious education teacher said that: *“Sometimes when we provide learning materials, there are 2-3 students who are less enthusiastic, such as drowsy and playing in the classroom.”* (Hartina: Interviewed, 2023).

Furthermore, the lack of learning motivation in some students continues in learning outside of school hours such as group assignments and individual assignments given by teachers as homework. The following discussion took place with the principal of SDN Balaroa.

*“In particular, primary school children spend more time enjoying themselves, playing, and travelling to and fro in search of fun, rather than studying or doing their homework. For our students, this situation is caused by broken homes and poor financial circumstances, so that the education provided at school is not sustainable at home.”* (Masidah: Interviewed, 2023).

Based on the interview, it can be concluded that in the process of forming students' social attitudes, there must be continuity between school, family and community. Students' social attitudes are less developed if the religious education provided at school is not sustainable with education at home and in the community. In addition, inhibiting factors in shaping the spiritual character of students such as the different backgrounds of students and family problems that affect the character of students are a challenge for the PAI teacher at SDN Balaroa.

Meanwhile, the inhibiting factors for learning Islamic religious education from the external side are related to the fulfilment of inadequate facilities and infrastructure. This situation was caused by natural disasters in the form of earthquakes, liquefaction and tsunamis that hit Palu City in 2018. This had an impact on the destruction of facilities that had been used in supporting the learning process. Thus far, the affected facilities are in the form of learning tools used to visualise learning materials to make it easier and motivate students to be more enthusiastic about learning materials. This was revealed by the Islamic religious education teacher stated that: *“Learning tools that enable us to visualise the material are very limited. So usually students are less enthusiastic if our teaching methods are only lectures without being balanced with visualisation of the material.”* Hartina: Interviewed, 2023).

In addition, the lack of coursebook facilities for students is also an inhibiting factor in learning Islamic religious education at SDN Balaroa. The following was interviewed with the principal of SDN Balaroa:

*“The students do not seriously respond to the material presented because of the lack of textbooks that they read, because currently the method we use only the lecturing method. This discourages them from taking religious lessons because the textbooks were all lost in the liquefaction, and there has been no purchase of textbooks after the disaster”.* (Masidah: Interviewed, 2023).

Based on the interview information above, it is understandable that one of the hindering factors in the implementation of PAI learning and religious activities in the process of forming students' social attitudes is the inadequate facilities at SDN Balaroa. With the inadequacy of these facilities, the implementation of religious activities is less than optimal.



## DISCUSSION

### **Analysis of the Results of the Implementation of Religious Education Learning in the Formation of Students' Social Attitude**

According to the implementation of Islamic religious education learning at Balaroo primary school in Palu city, several social attitudes were formed among the students. These social attitudes include.

#### *Attitude of Discipline, Responsibility, and Compassion*

Islamic Religious Education has a significant role in establishing an attitude of discipline and responsibility in the students of SDN Balaroo. Discipline itself is an action that shows orderly and obedient behaviour to various rules and regulations (Sa'diyah, Aini, & Fajari, 2023). While responsibility is an attitude and behaviour as a form of awareness in carrying out his duties and obligations that he should do (Eliasa, 2014). Through learning by memorising short chapters of the Qur'an, students of SDN Balaroo set aside time to learn, remember and repeat their memorisation. This builds the habit of focussing attention on the task at hand (Siregar, Siahaan, & Rafida, 2021). Memorising short chapters requires good discipline and responsibility on the part of learners by effectively planning time for learning and memorisation, and adhering to a set schedule. This helps to shape the discipline and responsibility of students at SDN Balaroo. This justification is in line with the results of research (Nurhayati, 2022) that one of the strategies that can be taken in shaping the value of discipline and responsibility in students through memorising short chapters.

In contrast to discipline, Islamic religious learning through the recitation of Asmaul Husna at SDN Balaroo at the beginning of learning actively contributed in forming students' social attitudes in the form of affection or compassion. Asmaul Husna includes the attributes of Allah who is compassionate, such as Ar-Rahman (Most Compassionate) and Ar-Rahim (Most Merciful). Through this understanding, students at SDN Balaroo are able to develop a sense of compassion towards Allah and feel His love, which can be reflected in their relationships with fellow students. Furthermore, the recitation of Asmaul Husna can form a healthy relationship between learners, God and others. These relationships can be based on compassion, forgiveness, and understanding, and create a positive and tolerant environment. The same view is expressed by (Rahmat, Rozi, Widat, Kulsum, & Puspadewi, 2023) in his research that through the recitation of Asmaul Husna, the attitude or character that is built in students is not only limited to the cognitive aspect, but also touches the affective and psychomotor aspects.

The formation of disciplinary and responsible characters, as well as compassion for students through memorizing the Qur'an and reading asmaul husna is part of the use of habituation methods in character building, where something is deliberately done repeatedly in order to make a habit (Zubaedi, 2011). In addition, establishing a positive routine can help control the behavior of students on positive things such as discipline, and responsibility (Yaumi, 2016).

### *Attitudes of Sympathy and Empathy*

Islamic Religious Education has great potential to establish an attitude of sympathy and empathy in learners. Islamic Religious Education focuses not only on the relationship between individuals and God, but also on social relationships and involvement in society (Halomoan, Moeis, & Yakubu, 2023). This can create a social spirit and concern for the surrounding environment. Furthermore, Islamic Religious Education teaches the importance of sharing, social care, and helping others (Fiter, Deriwanto, & Harmi, 2023). Through learning Islamic religious education, students of SDN Balaroa are taught to be people who care about the needs and suffering of others, thus encouraging the development of sympathy and empathy (Ulum & Syafi'i, 2022). This concept is in line with the cultural values embedded in the learning process of Islamic religious education that introduces differences in ethnicity, nation, race, culture, and religion to students with the intention of avoiding negative prejudice and instilling positive prejudice against these differences in order to realise an attitude of sympathy and empathy towards fellow students with different backgrounds (AndriAstuti, 2019).

Cultivating sympathy and empathy for students is part of character building using the exemplary method. This method is considered more effective and efficient. Because students of primary and secondary school age generally tend to imitate teachers or educators (Azizah, Jariah, & Aprilianto, 2023; Handoko & Sakti, 2023).

### *Open mindedness and co-operation*

Islamic Religious Education has great potential in shaping open attitudes and the ability to work together with students. The integration of Islamic teaching values in Islamic religious education can form students who have an open, tolerant attitude and are able to work together in various life contexts, both in the school environment, society and the world of work. By giving group assignments to students at SDN Balaroa, it could be an effective means of shaping open mindedness and the ability to work together with students. Arranging groups with a mix of different backgrounds, abilities and expertise helps learners to be open to diversity and understand the value of cooperation from diverse perspectives. The purpose of group work is to get learners used to accepting diverse opinions, as well as building social skills by teaching learners the skills of working together and collaboration (Arisanti, 2015).

## **CONCLUSION**

According to the research results related to the implementation of Islamic religious education learning in shaping social attitudes in students of SDN Balarao, Palu City, it could be concluded as follows: the implementation of Islamic religious education learning at SDN Balaroa consists of three stages, including initial or early activities, core activities, and closing activities. The early learning activity consists of three materials, including prayer, memorisation of short chapters, and recitation of asmaul husna. Meanwhile, in the core activities, the material presented is advice and motivation as well as material and practice of sympathy and empathy. The closing activity of Islamic religious education learning is giving group assignments as homework for students.

Supporting factors for Islamic religious education learning at SDN Balaroa in forming students' social attitudes are the additional hours of Islamic religious education lessons. While the inhibiting factor of learning is the lack of motivation of some students and the lack of facilities and infrastructure to support learning.

The findings of the analysis showed that the early learning activities of Islamic religious education at SDN Balaroa were able to develop students' social attitude by forming an atmosphere of discipline, responsibility, and compassion for students. Furthermore, the core learning activities are able to shape and build the attitude of sympathy and empathy in students. Moreover, the closing activities of Islamic religious education learning are also able to form an open attitude and the ability to work together with students. Therefore, the implementation of Islamic religious education at SDN Balaroa has implications for the establishment of social attitudes in students. This research is limited to subjects and objects of research that only focus on the formation of social attitudes at the elementary school level. Meanwhile, each level requires different treatments and approaches in shaping students' social attitudes. Therefore, further research is needed at various school levels.

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