

## Planting the Values of Islamic Religious Education in Elementary School Aged Children at the Baitul Makmur Islamic Boarding School, Metro Lampung

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### Abstract

This study aims to examine the process of instilling Islamic religious education values in elementary school-aged children (6–12 years) at the Baitul Makmur Islamic Boarding School, Metro, Lampung. The research method used is a descriptive qualitative approach through observation, interviews, and documentation. The results show that the Islamic boarding school plays an important role in instilling religious values in students, emphasizing aspects of faith education such as the introduction of the pillars of faith, worship education through the practice of congregational prayers, and moral education including politeness, tolerance, and respect for teachers and parents. The learning methods applied include role modeling, habituation, *targhib-tarhib*, and Qur'anic and prophetic stories. Although positive impacts on children's character formation are evident, several challenges remain, such as inconsistency in understanding ethics and responsibility. Overall, the cultivation of Islamic religious education values in this boarding school has proven effective in shaping children's spirituality and personality from an early age.

## INTRODUCTION

Religious education for early childhood is aimed at stimulating, guiding, nurturing, and offering learning activities that produce understanding, abilities, and skills in children as a foundation for their faith, so that they grow into complete individuals. In other words, religious education, like general education, targets three aspects of child development: cognitive, affective, and psychomotor dimensions. This means that the religious education children receive must include the provision of knowledge, the ability to practice, and skills that grow as positive habits in children. There is no doubt that religious education obtained from an early age will influence the child's future religious development (M. Ali, 2016).

The most fundamental value that must be instilled in children is religious value, which for Muslim families means the values of Islamic Religious Education. The values of Islamic Religious Education are values whose components are entirely based on Islamic teachings, including the values of faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*). The

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family is the primary learning center that every child must go through because parents play the main role in educating and teaching religious values to their children (Gafur, 2020). Children, during their developmental period, are required to receive religious education that is instilled from an early age.

This religious education aims to cultivate faith in Allah SWT, who always watches over them. The explanation found in the Qur'an regarding children's education is about how to prepare a better future generation for the progress of society (Zahra & Aisyah, 2022). Thus, a good and noble personality will be formed toward everything a child encounters. A child's personality is obtained from the family because the child inherits the genetics of their parents. Parents should pay attention to the child's growth and development. However, not all families can fulfill the child's religious educational needs some are too busy with work, while others lack understanding of Islamic values. This is where the role of Islamic boarding schools becomes essential.

Islamic boarding schools (*pondok pesantren*) are educational institutions that have existed since before Indonesia's independence. Their presence in the archipelago serves as a medium for enlightening the Indonesian people from both Islamic and nationalistic perspectives. The spirit of Islamic boarding schools as educational institutions remains strong today, even though many formal schools have been established. The Islamic religious education that must be instilled in students, especially elementary school-aged children, is religious values attitudes and behaviors of obedience in practicing religious teachings and tolerance toward those with differing beliefs. According to Paul Supamo, religious values are one of the essential life values that must be instilled in students according to their level of education. Considering that children, particularly those aged 6–12 years, are easily influenced and changeable in their thinking patterns, this issue significantly affects the declining quality of children in Indonesia (Muttaqin & Lilawati, 2020).

Relevant studies for this research include one conducted by Abdul Ghafur titled "The Model of Planting Islamic Religious Values in Children at Mawar Putih Mardhotillah Orphanage in Indralaya." The study found that the process of instilling Islamic values at the orphanage involves various elements, including supervisors, caregivers, and the foster children themselves. The process includes planning, implementation, and evaluation, all based on the orphanage's vision and mission (Gafur, 2020).

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Another study by Aiena Kamila, titled “The Importance of Islamic Religious and Moral Education in Building the Character of Elementary School Children,” found that effective Islamic and moral education helps elementary students grow into individuals with strong religious character and integrity in facing moral dilemmas. Thus, such education produces a young generation that is religious, noble, and contributes positively to society and the world (Kamila, 2023).

Based on these studies, similarities can be observed they both discuss the importance of instilling Islamic values in children from an early age, whether in orphanages, families, elementary schools, or Islamic boarding schools, with the shared goal of forming religious, well mannered, and Islamic-charactered children, using a qualitative research method.

Pre survey results reveal a significant difference between today’s elementary school children and those of the past. In earlier times, children eagerly attended Qur’anic study sessions at the mosque every afternoon, while today, many prefer to stay home playing games or watching entertainment videos on their phones, which are often uneducational. Consequently, there is a decline in children’s understanding of fundamental values such as faith, morality, and worship including ablution, prayer, and Qur’an reading. Ideally, these values should be instilled from an early age so that by adolescence and adulthood, children already possess a strong foundation in faith, morality, and worship.

### **METHOD**

The type of this research is descriptive qualitative research conducted through field research (field research). This was done to explain various kinds of issues related to the main problems studied. Field research (field research) can also be considered as a broad field approach in qualitative research or as a method for collecting qualitative data (Hanjani & Mashari, 2023). The implementation was carried out at the Baitul Makmur Islamic Boarding School, Metro Lampung. The research subjects were *ustadzah* and elementary school students aged 6–12 years at the Baitul Makmur Islamic Boarding School, Metro Lampung.

This research method uses observation, interviews, and documentation. The observation method is a data collection technique in research or scientific activities by directly observing the object being studied. The goal is to obtain accurate and relevant information about behavior, events, or certain conditions without direct intervention from

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the researcher. The interview is a research technique carried out through dialogue either directly or indirectly (face to face) or through certain media between the interviewer and the interviewee as a data source. Its purpose is to obtain direct information from informants, whether related to experience or knowledge. Documentation is a way or technique used to record, store, and preserve information or data during an activity. Its purpose is to obtain direct information from informants, whether related to experience or knowledge (Ahsanulhaq, 2019).

The technique for testing the validity of the research data is the triangulation technique. The triangulation technique is a technique for checking the validity of data that uses something else outside the data for verification or as a comparison with the data. This data triangulation is used to check the accuracy of data between one data and another obtained from different informants (Ismia et al., 2021). The triangulation technique used checks the validity and reliability of data consisting of source triangulation, time triangulation, and method triangulation.

The data analysis technique used is qualitative data analysis, which includes three main stages: data reduction, data presentation, and conclusion drawing. The data reduction process involves summarizing information, identifying main components, and emphasizing important aspects by looking for themes and patterns while eliminating irrelevant information. Furthermore, data presentation can be done through short descriptions, charts, relationships between categories, flow diagrams, or other techniques. The final stage is drawing conclusions and validating facts to answer the problem formulation.

### **FINDINGS AND DISCUSSION**

Value inculcation is a form of conscious effort to provide a positive stimulus to children so that they have references and guidelines in behavior. Therefore, the essence of value inculcation is to shape a child's personality based on the principles of humanity, goodness, and noble character as a foundation for living in society (Pratama, 2023). Value inculcation is the process of instilling values (things or traits that are useful and important as behavioral references) fully into the heart so that the soul and spirit move based on these values in daily life. The inculcation of Islamic religious values is an effort to shape the character of students to achieve the level of being human in accordance with norms, culture, and religion.

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Islamic Religious Education is one of the lessons that teaches students how to behave according to the teachings of Islam. Another important thing is that Islamic Religious Education provides basic lessons and guidance related to worship (*hablum minallah*) and relationships with fellow human beings (*hablum minannas*). Islamic Religious Education is an effort and process of continuous inculcation (education) between teachers and students, with *akhlakul karimah* as the ultimate goal. The inculcation of Islamic values within the soul, feeling, and thought (Hilda Darmaini Siregar & Zainal Efendi Hasibuan, 2024).

Islamic Religious Education is essentially *Tafaqqub fi al-din*, namely a serious effort to understand or deepen religious knowledge and practice it in daily life. Islamic Religious Education is a systematic and pragmatic effort to guide Muslim students in such a way that Islamic teachings truly permeate and become an integral part of their being. This means that Islamic teachings are truly understood, believed in their truth, practiced as life guidance, and become control over deeds, thoughts, and mental attitudes. Given the importance of Islamic Religious Education, it is natural that all parties related to education teachers, parents, and the community must support it. The quality of that support depends on their effectiveness toward Islamic Religious Education learning.

The inculcation of values in Islamic Religious Education aims to form individuals who understand religious teachings cognitively and also internalize and practice these values in daily life. This is expected to build children's noble character and positive contribution to society (Irawan et al., 2024). The inculcation of Islamic Religious Education values in elementary school aged children at the Baitul Makmur Islamic Boarding School is the process of instilling values (things or traits that are important and useful as behavioral guidelines) based on Islamic teachings through faith (*aqidah*), worship (*ibadah*), and moral (*akhlak*) education.

### **a. Faith Education**

Faith (*aqidah*) is closely related to belief or the pillars of faith (*rukun iman*), namely belief in Allah, His prophets and messengers, angels, scriptures, the Last Day, and *qadha* and *qadar* of Allah. *Aqidah* is one of the disciplines of this religion that relates to belief and faith, while the other side relates to practice (*fiqh*) (Ginanjar & Kurniawati, 2017). Faith education is a continuous effort to instill values in children so that they have strong and resilient faith.

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Based on the interview results with *Ustadzah* Nur Komariyah: “*The inculcation of faith values is carried out gradually, starting from introducing the pillars of faith such as belief in Allah, angels, and the books of Allah, and so on. We also familiarize children with memorizing the obligatory and impossible attributes of Allah and His Messenger. Besides memorization, we emphasize storytelling about the prophets and light dialogues in daily life. The goal is for them not only to know theoretically but also to instill love for Allah and full confidence in Islamic teachings.*”

Based on the observations conducted, it was found that, *Alhamdulillah*, many children who initially hesitated or merely followed others began to show stronger faith in worship. They were also able to answer basic questions about belief and even reminded their friends when negligent. This indicates that faith values have begun to take root in their hearts.



Activity of students reciting the obligatory attributes of Allah and His Messenger

### b. Worship Education

Worship education is important for children’s development. Worship is an inseparable part of human life, especially in forming faith and piety. Consistency in worship mutually reinforces faith and habituates piety values. Worship in Islamic education has two main focuses, namely *ibadah mahdhah* and *ibadah ghairu mahdhah*. *Ibadah mahdhah* is worship whose provisions, conditions, and pillars have been clearly explained and exemplified by the Prophet Muhammad SAW. Meanwhile, *ibadah ghairu mahdhah* refers to worship that allows *ijtihad* as long as it does not contradict the Qur’an and Sunnah (Khorida Filasofa, 2021).

Worship includes all actions and words loved and approved by Allah, whether apparent or hidden, in order to glorify Him and seek His reward. More simply, worship

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includes all legal acts those whose meanings are understood and those whose meanings are not (such as purification, prayer) whether involving the body (prostration, bowing), the tongue (*dhikr*), or the heart (intention) (Kahar, 2019).

Based on the interview results, worship has been inculcated starting from the most basic things and repeated regularly, such as performing ablution correctly, the five daily prayers, daily supplications, and recitations of *dhikr*. Children are accustomed to praying in congregation every time, especially *Maghrib*, *Isha*, and *Subh*, to cultivate responsibility and togetherness. For those who are not yet accustomed, they are accompanied one by one to perform it correctly. The meaning of every act of worship is also explained so that they not only memorize but also understand why they must perform it.

The observation results show that at first, some children found it difficult, especially waking up early for *Subh* prayer in congregation. But after becoming accustomed, they became the most enthusiastic, even arriving early at the mosque. Some children have memorized short surahs and can lead the prayer. The most gratifying thing is that the children started reminding each other without being told. This indicates that the value of worship has begun to grow within them.



Habituation of students performing congregational prayer

### **c. Moral Education**

Moral education (*akhlak*) is the essence of education. Morals guide behavior. *Akhlakul karimah* is when human behavior follows Islamic rules in every aspect of life, as implied in the hadith of Aisyah RA which means “The character of the Messenger of Allah SAW was the Qur’an.” (HR. Muslim). Education outside moral education is only technical

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or life-skill in nature (Al-Ghazali, 2015). Therefore, parents are obliged to instill *akblaqul karimah* in their children because morals are tools that bring happiness in life, both in this world and the hereafter (Syafirin et al., 2023).

Based on the interview results, moral education is given gradually and comprehensively. Children are taught morals toward Allah, such as monotheism, habitual remembrance (*dhikr*), and instilling *tawakkal* and *busnuzhan*. Morals toward oneself are also emphasized, such as patience, gratitude, honesty, and modesty. These are taught not only in lessons but also through daily habituation at the boarding school.

Children are taught to always pray for their parents, respect them, and not disobey. Toward teachers, they are taught manners: not interrupting when the teacher speaks, asking politely, and answering respectfully when questioned. This is done according to the *adab* book, namely *Kitab Alala* written by Sheikh Imam Azarnuji. Based on observation, children have begun to develop good morals so that they tend to be happier, less stressed, and liked by their peers. They are calmer, more receptive to advice, and have high empathy. Most importantly, children with good morals are closer to Allah, which is the key to happiness in this world and the hereafter. Thus, indeed, morals are the main provision in life.



Activity of reciting *Kitab Alala*

The methods used are *role modeling (uswab hasanah)* and *Qur'anic stories*. Children quickly grasp moral messages from the stories of the prophets, especially when related to their daily lives. In addition, habituation is also very important for example, training children to greet, apologize, or tidy up their beds. The *targhib* and *tarhib* methods are also used, such as giving praise when they show commendable behavior and gentle reprimand when they break manners. Through this way, morals do not remain theoretical but truly live in their daily lives.

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This study shows that the inculcation of Islamic Religious Education values in elementary school children has a significant impact on shaping the character of children aged 6–12 years at the Baitul Makmur Islamic Boarding School, Metro Lampung. Based on observations and interviews, it was found that ages 6–12 are the best period to build character based on Islamic teachings through faith, worship, and moral education in daily life, although some challenges remain in consistency. The inculcated habits include:

1. Faith education includes memorizing the pillars of faith, the obligatory and possible attributes of Allah, the obligatory and impossible attributes of the Prophet, knowing the angels that must be recognized, and knowing the books of Allah.
2. Worship education includes being more disciplined in performing congregational prayers.
3. Moral education includes better understanding of manners toward parents, teachers, and friends and having high tolerance.

However, this study also found that some children have not yet fully understood and implemented Islamic Religious Education in daily life, especially regarding manners toward elders and responsibility in learning.

The results of this study are consistent with previous research on the importance of instilling Islamic Religious Education values in early childhood (elementary level). The main comparisons are as follows:

1. Abdul Ghafur's research journal, *Model of Instilling Islamic Values in Children at the Mawar Putih Mardhotillah Orphanage in Indralaya*. The results show that the inculcation of Islamic values involves elements within the orphanage, namely caregivers, administrators, and foster children. The process includes planning, implementation, and evaluation carried out by the caregivers based on the vision and mission of the orphanage (Gafur, 2020).
2. Eka Cahya Maulidiyah's research journal, *Instilling Religious Values in Children's Education in the Digital Era*. The results show that the inculcation of religious values in children's education should be provided from an early age. It is a parental obligation. In the digital era full of challenges, religious values are crucial to minimize negative impacts. Through instilling religious values, children are expected to have good personalities, be responsible, and always remember God, so that all their actions have positive value for themselves and others (Kulsum & Muhid, 2022).

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3. Aiena Kamila's research journal, *The Importance of Religious Education in Elementary Schools*. The research concludes that through effective Islamic and moral education, elementary school children will grow into individuals with strong religious character and the ability to face moral dilemmas with integrity and wisdom. Thus, this education produces young generations who are religious, have noble morals, and contribute positively to society and the world (Kamila, 2023).

The results of this study aim to describe how the process of instilling Islamic Religious Education values is implemented in elementary school aged children (6–12 years) at the Baitul Makmur Islamic Boarding School, Metro Lampung, particularly in the aspects of *aqidah*, *ibadah*, and *akhlak*, as well as the methods used to instill these values, such as role modeling, habituation, Qur'anic prophetic stories, and *targhib tarhib* approaches.

### **CONCLUSION**

The inculcation of Islamic Religious Education values at the Baitul Makmur Islamic Boarding School, Metro Lampung, has proven effective in shaping the religious character of children aged 6–12 years. Religious values such as *aqidah* (faith), *ibadah* (worship), and *akhlak* (morality) are instilled through various integrative approaches, including formal learning methods, daily life habituation, and exemplary behavior from *ustadz* and caretakers. Faith education helps children understand the pillars of faith and the attributes of Allah and His Messenger. Worship education fosters children's discipline in performing religious practices, particularly congregational prayers. Meanwhile, moral education refines children's manners toward parents, teachers, and peers, while nurturing tolerance and responsibility. Nevertheless, challenges remain in maintaining the consistency of these values, especially in terms of children's ethics and discipline. Therefore, continuous reinforcement from all parties involved including the boarding school, parents, and the community is necessary to ensure the ongoing and comprehensive inculcation of Islamic values.

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