

**RECONSTRUCTION OF VALUE EDUCATION IN ISLAMIC
ELEMENTARY SCHOOL (A CRITICAL ANALYSIS IN CONTEMPORARY
EDUCATION)**

Oleh:

Ahmad Shofiyuddin Ichsan
Institut Ilmu Al Qur'an An Nur Yogyakarta, Indonesia
e-mail: ahmad.shofiyuddin.ichsan@gmail.com

ABSTRACT

This study aimed to find out the importance of value education to be reconstructed in Elementary School in the contemporary education. This study was a library research with descriptive exploratory based on the results of reflective evaluations from the relevant sources and reinforced by field studies from researcher directly. The study results revealed that the increasingly widespread the mischief of Elementary School students provided an open space to reconstruct the value education. So, it was necessary to take steps in implementing value education including the program routine of "moral guidances", strengthening tolerance in the school environment, providing good examples by the teachers, and building a culture of "inclusive schools". While to reconstruct value education as a solution which could be done through: 1) mapping schools where were prone to mischief, 2) synergizing between schools, academics, community leaders, and police, 3) comprehensively integrating the science across all subjects, 4) adopting a system of pesantren education, 5) organizing and ensuring the school programs in the short, medium, and long terms, 6) synergizing two educational institutions (school and madrasah diniyah), and 7) implementing the power of prayer from the teachers in their every ritual.

Keywords: *Islamic Elementary School, Value Education, Contemporary Education*

INTRODUCTION

We have been surprised by the many incidents of immorality carried out by students of Elementary School in several countries in the last few years, especially in South Asia. Some events which lead to negative effects provide concern for us. In the last 5 years, there have been at least some heartbreaking incidents, which are not appropriate for Elementary School students. These events include 1). Murder case in Kediri Indonesia by the "Punk Children" whose perpetrators were mostly Elementary School students¹ 2). In 2016, there were 40,000 cases of rape in India and 40 percent of the victims were children.

¹ Accessed from www.tribunnews.com on February 21, 2023.

In 2017, a student of Elementary School in India were raped by her friend in school toilets² 3). Video of a brutal fight between two children of Elementary School in Kota Bharu, Malaysia, 4). Many cellphones belong to Elementary School students in Yogyakarta which contain pornographic images and videos³, 5). In 2019, the emergency of child mischief in Sidoarjo, East Java, made psychologists work hard to provide a solution.⁴ Not only those cases, but also there are still some similar incidents which have not been exposed by the media. From some of these events, some studies reveal that one of the main causes of this problem is homelessness.⁵ Therefore, here it is important to understand and analyze it more comprehensively.

We also find a similar case above any regions in Indonesia that Elementary School students do not pay attention to language in their daily social interactions. The limit of this impoliteness is not only done by their friends, but also to parents, teachers, and people in their environment. It seems as a 'daily meal' which is difficult to reject and repair. The Eastern culture that upholds politeness to behave and speak well as if it has been lost in time. Therefore, this phenomenon has to become a concern to any Nations, especially in Indonesia. This provides a 'strong signal' that now is the right time to determine value education for the future of children (and families), then support and encourage to implement these values in everyday life.⁶

In Indonesia Law No. 20 of 2003, concerning Article 3 of the National Education System, it is explained that "National Education functions to develop the capabilities and shape of dignified national character and civilization in order to educate the lives of the nation, aim at developing the potential of students to become believers and fear of God, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizen." As one form of realization of the Law, integration is an alternative that is used to make education more integral-holistic.⁷ Even since 2013, the Government of Indonesia has launched a Character Education program which is included

² Accessed from www.news.okezone.com on March 22, 2023.

³ Ahmad Shofiyuddin Ichsan, "Personal Observation" (Yogyakarta, 2017).

⁴ Accessed from <https://www.jpnn.com> on July 21, 2022.

⁵ Ahmad Nawawi, "Pentingnya Pendidikan Nilai Moral Bagi Generasi Penerus," *Insan* 16, no. 2 (2011).

⁶ Ahmad Shofiyuddin Ichsan, "Revisiting the Value Education in the Field of Primary Education," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 5, no. 2 (December 22, 2019): 141–52, <https://e-journal.metrouniv.ac.id/index.php/elementary/article/view/1643>.

⁷ Afiful Ikhwan, "Integrasi Pendidikan Islam (Nilai-Nilai Islami Dalam Pembelajaran)," *Ta'allum: Jurnal Pendidikan Islam* 2, no. 2 (2014).

in Curriculum of 2013.⁸ It aims to change the attitude of learners to use politeness more through the value of character education itself. In a sense, if students have good attitudes and traits, they be able to certainly absorb knowledge well, and finally would become qualified future generations.

Education is one of the most important parts as a means of transmission and transformation of life, both through knowledge and values.⁹ Then, students, in Education Curriculum 2013, are required to develop the realm of attitudes, knowledge, and skills with predetermined stages. To strengthen character education in Education Curriculum 2013, the President of Indonesia (Joko Widodo) signed the Presidential Regulation (*Perpres*) Number 87 of 2017 concerning “PPK” program (*Penguatan Pendidikan Karakter*/Strengthening Character Education) which one of its contents is developing a national education platform which puts character education as the ‘main soul’ in the implementation of education for students with support public involvement carried out through formal, non-formal and informal education by taking into notice the diversity of Indonesian culture.¹⁰

It is reinforced by the conception of character education according to CEP (Character Education Partnership) that character education is an educational movement that supports the social, emotional and ethical development of students. It is the proactive effort by schools, districts, and states to instill in students important core, ethical and performance values such as caring, honesty, diligence, fairness, fortitude, responsibility, and respect for others.¹¹ According to Watson, the success of students as adults is due to the moral values or character education that have been taught by schools when they are still in elementary school age.¹²

Islam has been taught how to educate good people.¹³ Yusuf Qardlawi said that education is basically a process of direction and guidance to realize a complete human

⁸ Syarifah Nur Hidayati, Ahmad Shofiyuddin Ichsan, and Mujawazah, “Authentic Assessment on Fiqh Subjects at Class XI Iik 2 MA Al Ma’had An-Nur Bantul,” *Edunesia: Jurnal Ilmiah Pendidikan* 3, no. 2 (February 7, 2022): 122–35, <https://doi.org/10.51276/EDU.V3I2.234>.

⁹ Annas Ribab Sibilana, “Pendidikan Karakter Melalui Pembelajaran Berbasis Multiple Intelligences Di Markaz Arabiyah Pare Kediri,” *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 1 (2020).

¹⁰ Perpres, “Perpres (Presidential Regulation) Number 87” (2017).

¹¹ Accessed from www.character.org. On July 24, 2022.

¹² Marilyn Watson, “Long-Term Effects of Moral/Character Education in Elementary School,” *Journal of Research in Character Education* 4, no. 2 (2006).

¹³ Rustam & Ahmad Shofiyuddin Ichsan, “Pendidikan Islam Berbasis Kearifan Lokal,” *IQRO: Journal of Islamic Education* 3, no. 1 (2020).

being. It means intact in their mind and heart, in their spiritually and physically, and in their character and skills. Thus, they are ready to live a good life wherever and whenever according to Islamic values.¹⁴ So, from two definitions above, every human being (especially muslim) would wish his descendants to be good children (*shalih*), beneficial to other human beings, have good ethics, high spiritual, intellectual, emotional and social intelligence (as QS.25: 74, QS.14: 40, QS.3: 38, QS.3.1: 12-19).¹⁵

The explanation above gives a significant contradiction between reality and expectation in education at the time. Expectations of proper education as an effort to humanize human beings and the natural surroundings in the reality are the opposite, namely as an effort to destroy human beings (and their nature) inhumanly. Even the destruction of education has been seen at Elementary School level. From this context, it is not surprising that education has become the focus of many parties. Educational institutions as one of the central points of education have an important and strategic role in carrying out their duties to educate the people life in nation as enshrined in the Preamble of Constitution 1945 of Indonesia. There is a great mandate for State which has to continue to be carried out in accordance with Article 31 Paragraph 3 of Constitution 1945.¹⁶

Understanding some student cases of Elementary School above, a lot of criticism emerged questioning the quality of education today. Textually, education policy is getting better. It is evidenced by the Character Education system to restore education according to the character of the nation. But in contextualization, many educational institutions pay less attention to the main objectives of education, namely to not develop knowledge, attitude, and skills proportionally.¹⁷ Many schools are found which still provide an excess portion of knowledge, so the development of attitudes, behaviors, and values in student tends to be ignored.

For this reason, in a condition where education policy by government is still less stable with the reality, all education stakeholders (both school, government, practitioners, activists, and education researchers) have the time to fully realize to reconstruct the

¹⁴ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan* (Bandung: Mizan, 1980).

¹⁵ Kemenag RI, *Al Qur'an Dan Terjemahnya* (Jakarta: Kemenag RI, 2011).

¹⁶ "The 1945 Constitution of the Republic of Indonesia," accessed April 5, 2022, <https://wipolex-res.wipo.int/edocs/lexdocs/laws/en/id/id048en.html>.

¹⁷ Sehat Sultoni Dalimunthe, *Filsafat Pendidikan Islam: Sebuah Bangunan Ilmu Islamic Studies* (Yogyakarta: Deepublish, 2018).

meaning of "value education" and implement it. Because, generally, the aim of moral (value) education could be divided into knowledge, feelings, intentions and actions. All of them have great significance for a complete implementation process of moral education.¹⁸ However, preserving values (especially religious values) from an early age should be introduced to children. When they grow up, they have strong faith, virtuous, and have good morals, so that they can be accepted in society.¹⁹

Therefore, this article tries to provide a formulation of the problem by explaining the question, why is it important to reconstruct education in Elementary School, how should value education be implemented in Elementary School (especially in Islamic Elementary Schools), and how is value education able to be analyzed in realizing the best education solution at this time.

METHOD

This study is a literature study whose literary sources are not only from books, but could also come from journals, magazines, internet, and other relevant sources. This study is a library research by using primary and secondary data sources,²⁰ namely based on the results of reflective evaluations from the relevant sources and reinforced by personal field studies directly.

The steps in this study are 1) preparing the tools, namely pencil and note paper, 2) compiling a working bibliography, namely notes related to the main material used in analyzing the study object, 3) setting the right time to study and analyze the results the data obtained, and 4) reading and making important notes from the results of various study sources.²¹

RESULT AND DISCUSSION

Value Education: A Reconstruction

Many people consider that value education is still unpopular to the public, even the 'alienation' of it is also seen in educational institutions. This is at least due to three main factors, namely: 1) the less massive socialization of the importance of character education for the educational institutions, and for society in general. The existence of a Presidential

¹⁸ Sandeep Kaur, "Moral Values in Education," *IOSR-JHSS* 20, no. 3 (2013).

¹⁹ Sumarni Ali and Musyafa, "Nilai-Nilai Pendidikan Islam Bagi Anak Usia Dini Dalam Lagu Islami Anak Usia Dini," *Insania* 25, no. 2 (2020).

²⁰ Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2004).

²¹ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Bandung: Alfabeta, 2019).

Regulation in 2017 concerning Strengthening Character Education (*PPK*) also does not have a significant impact on understanding in the wider community, 2) modern education in the global and digital era is now distancing society from the attitude of the real national character, and 3) higher education (university) is very minimal in discussing value education in academic spaces. So, the term of value education has not been too popular among students.²²

Examining value education in the reality of national education requires a deep reflection of collective thinking, both theoretically and practically. Theoretical thinking includes the essence, the concept of matter, and the principles on which it is based. Meanwhile, practical thinking includes the provision of education, including the educational process and teaching methodologies that have been implemented so far.

There are three philosophical dimensions in educational theory, i.e. ontology, epistemology, and axiology. Ontology deals with the essence of knowledge, epistemology focuses on the sources of knowledge, and axiology assesses the benefits of knowledge in life. Value education refers to the realm of axiology. If it is compared to Rp. 200,000 (two hundred thousand rupiah), the value is not the nominal number, but what the use of the money is for. It is the understanding value in axiology.²³ Here, value education could be formulated into two senses, i.e. education and value. But if both are combined, education would have a variety of differences in understanding.

According to Mulyana (2004), value education is the cultivation and development of values in a person. Values as the students support to realize, experience and place these values integrally in every their life. According to Hakam (2000), value education is education which considers objects from a moral and non-moral standpoint, includes aesthetics (assessing objects from their beauty), and ethics (assessing right and wrong in their interpersonal relationship). Meanwhile, according to Winecoff in his book, "*Toward Improved Instruction*" (1985) explains that values education-pertains to questions of both moral and nonmoral judgement toward object; includes both aesthetics (ascribing value objects of beauty and personal taste) and ethics (ascribing values of right and wrong in

²² Johan Dwi Saputro and Mukhamad Murdiono, "Implementation of Character Education through a Holistic Approach to Senior High School Students," *International Journal of Multicultural and Multireligious Understanding* 7, no. 11 (December 21, 2020): 460–70, <https://doi.org/10.18415/ijmmu.v7i11.2146>.

²³ Dalimunthe, *Filsafat Pendidikan Islam: Sebuah Bangunan Ilmu Islamic Studies*.

the interpersonal realm).²⁴ Beauty in aesthetics means that everything has elements which are arranged sequentially and harmoniously in a complete whole relationship.²⁵ It means that value education would connect aesthetics and ethics which are not only compatible and good, but both will form a complete human personality, so that it is able to benefit others.

The history above explains that value education has existed since the actions and thoughts of the human being, because human life always requires value. In a sense, humans always assess and be assessed in everyday of their actions. Value education here becomes a living guide which aims at humans into perfect humans. Value could not be captured by the human senses. Which could be captured by humans is goods or behavior which contains value. Value is not a fact, because a fact takes the form of a concrete reality, whereas a value could only be understood or lived out by people.²⁶

Sanapiah Faisal mentioned four quality values, namely:

1. Value has a deeper element of conception than only sensation, emotion, or need. Value in this sense could be considered as an abstraction drawn from one's experiences.
2. Full value with understanding has an emotional aspect. Emotion may not be expressed in truth, but it is a potential forever.
3. Value is not a concrete goal rather than action, but value has a relationship with the goal. Value gives function as criteria in choosing goals. A person would try to achieve everything, he thinks to have values.
4. Value is an important element and could not be underestimated for anyone at all. Value in reality shows that it relates to choices which are prerequisites for taking action.²⁷

It is very clear how important value education is, because value education does not only focus on education for itself, but more than it. Value education is not to fulfill only pragmatic ambitions, but it is to live and sustenance for. In Islam, the meaning of full

²⁴ H.L. Wincoff and C Bufford, *Toward Improved Instruction: A Curriculum Development Handbook for International Schools* (New York: AISA, 1985).

²⁵ Ade Imelda Frimayanti, "Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (2017).

²⁶ Sidi Gazalba, *Sistematika Filsafat: Pengantar Kepada Dunia Filsafat Teori Pengetahuan Metafisika Teori Nilai* (Jakarta: Bulan Bintang, 1978).

²⁷ Sanapiah Faisal and Nur Yasik, *Sosiologi Pendidikan* (Surabaya: Usaha Nasional, n.d.).

education is not only to make human beings as intelligent and useful humans, but also to be piety humans. Therefore, humans could achieve the degree of "*insan kamil*", in the sense of perfect humans who humanize human beings humanely. This is according to what Ali Ashraf said: "The ultimate aim of muslim education lies in the realization of complete submission to God on the level of the individual, the Community, and humanity at large."²⁸

Implementation of Value Education in Islamic Elementary School

Value education could be analogous to spirit (*ruh*) in our bodies of the educational process reality. Spirit could not be seen directly, but its existence is at the core of human body and human's life. Understandably, education is a human body, while the value education is the spirit. The body would not be useful if there is no spirit in it. Therefore, many education sectors (especially academics) assess that each subject has to have a value education spirit. There is no single subject which is free of value. Therefore, idealists have positioned spiritual values (religion) in the highest position. For them, this value will help humans realize the highest goal, namely to unite the spiritual values of human life.²⁹

Before discussing the implementation of value education in Elementary School, it would be explained the purpose of applying value education as a basis for understanding education for students. According to the APEID Committee (Asia and the Pacific Program of Education Innovation for Development), value education is specifically focused on: 1) applying the value formation to students, 2) providing results through attitudes which reflect the desired value, and 3) guiding the consistent attitudes with this value.³⁰ It could be understood in more detail into four value educational objectives which could be classified as follows: 1) constructing ethical and aesthetic values in the student. Student is aware of the extraordinary potential within him, 2) generating personal and social attitudes in every step in their daylife according to the expected value, 3) consistency in carrying out the value and being able to transmit this value to the

²⁸ Syed Ali Ashraf, *Religion and Education: Islamic and Christian Approaches* (Cambridge: Islamic Academy, 1994).

²⁹ Muhmidayeli, *Filsafat Pendidikan* (Bandung: Refika Aditama, 2013).

³⁰ Lecture Team, *Ragam Model Pembelajaran Di Sekolah Dasar* (Sumedang: UPI Sumedang Press, 2015).

surrounding environment, and 4) the existence of mutual recognition from the wider community, so the value becomes an entrenched cultural system in the society.³¹

This goal above would be achieved if academic communities and educational authorities realize that the giving knowledge to the students in a cognitive context is very insufficient, but the self-actualization of student in the affective context is very necessary. It is because there is value in determining the student's personality. The form of affective is attitudes, appreciation, would ingness, values and beliefs toward the students. Therefore, if the cognitive, affective, and psychomotor domains have become part of the culture in Elementary School students, the expectation in education, especially in Islamic education, would be realized well and bring positive impacts on human civilization going forward.³²

Understanding value education (especially in formal education) must also understand the two dimensions of the curriculum, i.e: 1) written curriculum (that is normative and academic), and 2) hidden curriculum (that is initiative and shared awareness commitment).³³ The implanting of student's values is inseparable from these two dimensions, the teachers are as role models not only present a single written lesson, but they must have many variations in integrating several subjects and making the students aware of positive values in its integration. To implement this value education, it is necessary to understand several approaches, namely:

1. *Evocation*. An approach for students to give the opportunity and freedom freely to express their affective response to the stimulus what they receive.
2. *Inculcation*. An approach which makes student receives a stimulus which is directed towards a ready condition.
3. *Moral Reasoning*. An approach for high taxonomic intellectual transactions in finding solutions to a problem.
4. *Value Clarification*. An approach is through targeted stimulus in order to the students are invited to seek clarity on the message contents of the moral values in it.

³¹ Ester Ferrari, Ben Robins, and Kerstin Dautenhahn, "Therapeutic and Educational Objectives in Robot Assisted Play for Children with Autism," in *Proceedings - IEEE International Workshop on Robot and Human Interactive Communication*, 2009, 108–14, <https://doi.org/10.1109/ROMAN.2009.5326251>.

³² "Teachers' Attitudes Toward Bullying," in *Bullying in American Schools* (Routledge, 2021), 143–62, <https://doi.org/10.4324/9781410609700-17>.

³³ Kim M. Mitchell et al., "Writing Activities and the Hidden Curriculum in Nursing Education," *Nursing Inquiry* 28, no. 3 (July 1, 2021): e12407, <https://doi.org/10.1111/nin.12407>.

5. *Value Analysis*. An approach for students to be stimulated to analyze moral values.
6. *Moral Awareness*. An approach for students to receive stimulus and to raise awareness of certain values.
7. *Commitment Approach*. An approach for students to be invited from the beginning to agree on a mindset in the process of value education.
8. *Union Approach*. An approach for students to be directed to carry out in the context of the reality life around them.³⁴

Referring to the above approaches, there are several steps in real terms to implement the value education into educational units (school), especially in Islamic Elementary School, namely:

1. Performing the routine activities in the program of "moral guidance". This is at least approved by Darmiyati Zuchdi as "Inculcating Approach", i.e. inplanting value and morality in the student.³⁵ Inplanting a good value into the student is getting used to the inplanting done continuously (*istiqomah*).
2. Strengthening awareness of tolerance and respecting for human values in the school environment. In a sense, students need to be given a strong understanding that perfect humans are human beings who humanize human beings. In Islam, the Prophet Muhammad Saw. said "The best human beings are they make benefit to the others."³⁶
3. Giving the humanist attention and the good examples by teachers and schools. They must understand that every child is born special as a 'deposit' of God. With awareness together, the exemplary of the teachers in school is an obligation. The teachers not only transfer of knowledge, but also must become an educator of morality. School is not only a source of knowledge, but also it is more than it. It means, school has to be a home of happiness, a home where to maintain morality, and a space for expression of school citizens to humanize one another. Therefore, the attention and the model for educational institutions is very important, because of the moral crisis, one of which lies in the weakness of educational institutions in understanding morality.³⁷

³⁴ Developing Team in Education, *Ilmu Dan Aplikasi Pendidikan* (Bandung: Imtima, 2007).

³⁵ Darmiyati Zuchdi, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan Yang Manusiawi* (Jakarta: Bumi Aksara, 2008).

³⁶ Daruqutni HR. Ahmad, Thabrani, *As-Silsilah As-Shahihah*, n.d.

³⁷ Said Aqil Husin Munawwar, *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam* (Jakarta: Ciputat Press, 2003).

4. Building "inclusive schools". Schools open the widest possible space for collaboration with various parties (parents, community leaders, academics, researchers, and police). Value education does not only focus on internal integration in all lessons (subjects), but it requires external integration of various elements and other institutions which have interests (directly or indirectly) in improving education. With this integration, it is expected that all parties have a shared moral responsibility in the success of value education among Elementary School students.

Value Education as Solution in Education National

Mischief of Elementary School students is a fairly long-standing phenomenon which has not been overcome. There is a transition phase in the growth of age experienced by students of that age. They are very vulnerable what is called by an expert in Psychology, Erik H. Erikson (1968), as "identity crisis". It would lead to a cognitive opening, a micro-sociological process that brings children closer to accepting new ideas from their environments more radically.³⁸ In this point, if the environment (school, family, and surrounding situation) is not aware of this phenomenon, there is a thinking shock in the children and finally they would be more active in imitating the idea they receive. In the cognitive opening, value education should be present in giving new ideas (good moral) in students, especially in Islamic Elementary School students. Some facts and opinions of experts claim that the current educational problems are caused by the marginalization of value education for students and the existence of intellectual education (modern) which is increasingly dominating.³⁹

Value education has tremendous implications in the educational sectors, because moral values, from past to present, are considered by some realm (especially religious groups) to be the best basic force in managing life. According to Richard Hare, A British Philosopher, (1963): "Moral principles are (...) superior to or more authoritative than any other kind of principle. An human's moral principles, in this sense, are those which, in the end, he accepts to guide his life by, even if this involves breaches of subordinate principles such as those of aesthetics or etiquette." It was agreed by Dieter Birnbacher (2013), that thesis offered by Hare above has a strong basis.⁴⁰ Therefore, from this point,

³⁸ Quintan Wiktorowicz, *Radical Islamic Rising* (New York: Rowman & Littlefield Publisher, 2005).

³⁹ Agus Fakhruddin, "Urgensi Pendidikan Nilai Untuk Memecahkan Problematika Nilai Dalam Konteks Pendidikan Persekolahan," *Ta'lim: Jurnal Pendidikan Islam* 12, no. 1 (2014).

⁴⁰ Dieter Birnbacher, *Moral and Other-Moral* (Kultura: I Wartosci, 2013).

value education has to be reconstructed as a solution to the phenomenon of current educational immorality, especially Islamic Elementary School in Indonesia. Value education is a hope (as well as a challenge) for national education, especially *Madrasah* (Ministry of Religion of the Republic of Indonesia). Therefore, these hopes and challenges have to be recognized together as the current educational reality.⁴¹

All circles of society (moreover academics) realize that Elementary School is part of formal education. They also realize that students are as generations, as entrusted good by God, and also as 'plagiarists' in social culture. The existence of awareness by all people would have implications that value education is very necessary to be instilled early on, such as character, politeness in behaving and saying, social ethics, and so on.⁴² Therefore, reconstructing value education is the best solution in dealing with current educational problems. In this context, there are solutions could be explained, namely:

1. Mischief of Elementary School students in the millennial era is indeed time to be taken seriously by the authority of the education stakeholders. The first thing to do is focus on mapping schools where are prone to student's delinquency. Not only does this map the area, but also maps the characteristics of the mischief on it. By doing it, the solution could be easily found.
2. The lack of cooperation from several interested elements in education. So, there needs to be synergy from the school, academics (lecturer, researcher, and psychologist), community leaders (religious leader), and the police (for guidance of student in the school) in providing concrete solutions. Integration between institutions and elements of society provides more limited space for student's mischief. By synergy, there is more supervision, in order to all elements of society have a shared sense of responsibility.
3. Mischief of Elementary School students is more due to weak moral education in educational spaces. Many schools still think that moral education is only focused on the subjects of islamic education alone, even though it is not the case. Integration

⁴¹ Ahmad Shofiyuddin Ichsan, "Reinterpretasi Pendidikan Nilai Sebagai Perwujudan Generasi Emas Indonesia," in *Pendidikan Ideal Untuk Mempersiapkan Generasi Emas Indonesia* (Yogyakarta: Timur Barat, 2020).

⁴² Ahmad Shofiyuddin Ichsan, Samsudin Samsudin, and Nindya Rachman Pranajati, "Pesantren and Liberating Education: A Case Study at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta," *DAYAH: Journal of Islamic Education* 4, no. 1 (January 6, 2021): 112–27, <https://doi.org/10.22373/JIE.V4I1.8269>.

between sciences in all subjects becomes an important point in implementing moral education. There needs to be a shared understanding by all teachers about basic education for students, in QS. Al-Furqan: 74 explained that children are expected to be prayerful, devoted, *akhlaqul karimah* (good morality), and become the generation of *qurrata a'yun* (i.e. intellectual, spiritual, emotional, and social generation). The teacher's attention and awareness is a central point in this context.

4. In making success in character education from the Government, schools need to adopt the educational system of *Pesantren* (Islamic Boarding School), where *Kiai* (religious leader in *Pesantren*) not only becomes the teacher, but also becomes the parents who is sincere in educating the children.⁴³ It is time to come the teacher function back who is charismatic and humanist. It is also time to make school environments as laboratorium of human morality which is enjoying for students.
5. In the educational system (specially in school), there needs to manage the programs comprehensively, such as educational quality and quantity in the short terms (1-5 years), medium terms (10-15 years) and long terms (30-50 years). Need to be consistence, discipline, working harder, and sincere in implementing those programs. When schools have a prayer strong fundamen in carrying out the programs, there is 'other strenght from God' would always help them, because the soul of education is making subservient to God totally.
6. Fullday school policy is not always effective in overcoming the mischief and is able to insert value education in the students. Fullday school would be more meaningful if the program is able to synergize two educational institutions (schools and *Madrasah Diniyah*/Islamic nonformal education) in one policy forum. If tracing the history of *Madrasah Diniyah*, this institution has created a generation that upholds morality. When *Madrasah Diniyah* is taken part in maximizing children's time in school, certainly it is a good solution in the cultivation of value education. In addition, through *Madrasah Diniyah*, students would be 'planted' with religious moderation education in themselves as a capital of knowledge and attitudes, so as to be able to shape

⁴³ Ahmad Shofiyuddin Ichsan, "Konstruksi Pendidikan Relasi Kiai Dan Santri Di Pondok Pesantren Lintang Songo Piyungan Yogyakarta," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 11, no. 1 (2019): 199–221, <https://doi.org/10.30739/darussalam.v11i1.458>.

character values. With moderation education (*aswaja*), students are able to face the increasingly complex social dynamics of life.⁴⁴

7. Using the power of prayer (*du'a*) in the success of value education at the Islamic Elementary School. Being a teacher should always insert praying to their students after performing the prayer (*salat*). If there are thousands or even millions of teachers in Indonesia everyday pray for the goodness of their students, half of the education problems in this country would be overcome well. The quality of value education would be achieved perfectly in a person if it is able to develop and improve one's soul. So that, a person has not only intellectual power, but also spiritual-intuitive power in living life.⁴⁵

Therefore, in the above solutions, at least three components of education (cognitive, affective, and psychomotor) would be maximized. Therefore, it is able to reflect the education expected by religion and State, because finally value education is humanizing human beings and 'pulling our hands into the heaven of Allah (God). Presenting God to humanize human beings in every activities and making it a culture system is the real strength of education in Islamic Elementary School.

CONCLUSION

In rampant of mischief of Elementary School students and various educational problems in the past few years, it gives concern to many people, at the same time makes everyone aware of how to improve the quality of education in Indonesia. Here, value education is an interesting discussion and 'glimpsed' by many education stakeholders (schools, academics, researchers, and religious leaders) to reconstruct its meaning and how to implement it. The existence of a moral crisis and lack of social control over children's lives reinforces the thesis that value education must be reinvested in the students early on, i.e. since Elementary School. So, there is a need for an approach and a serious step in implementing the value education, both from the routine "moral guidance" program to the culture of "inclusive schools". Reconstructing value education is the best solution, because in value education there are two dimensions of education that synergize with each other, i.e. the vertical dimension (education to devote to God) and the horizontal

⁴⁴ Yoyok Amirudin, "Pendidikan Karakter Berbasis Nilai-Nilai Aswaja," *Vicratina* 2, no. 2 (2017).

⁴⁵ Ni'matul Izza and Ahmad Giri Ainuddin Muhammadiyah, "Model Regulasi Diri Dalam Pengembangan Karakter Religius MIN 1 Jombang," *AN NUR: Jurnal Studi Islam* 13, no. 2 (December 31, 2021): 224–41, <https://doi.org/10.37252/annur.v13i2.97>.

dimension (education to humanize human beings). The unification of these two dimensions into a single whole could produce "*insal kamil*" (perfect humans).

REFERENCES

- Ali, Sumarni, and Musyafa. "Nilai-Nilai Pendidikan Islam Bagi Anak Usia Dini Dalam Lagu Islami Anak Usia Dini." *Insania* 25, no. 2 (2020).
- Amirudin, Yoyok. "Pendidikan Karakter Berbasis Nilai-Nilai Aswaja." *Vicratina* 2, no. 2 (2017).
- Ashraf, Syed Ali. *Religion and Education: Islamic and Christian Approaches*. Cambridge: Islamic Academy, 1994.
- Azwar, Saifuddin. *Metode Penelitian*. Yogyakarta: Pustaka Pelajar, 2004.
- Birnbacher, Dieter. *Moral and Other-Moral*. Kultura: I Wartosci, 2013.
- Dalimunthe, Sehat Sultoni. *Filsafat Pendidikan Islam: Sebuah Bangunan Ilmu Islamic Studies*. Yogyakarta: Deepublish, 2018.
- Education, Developing Team in. *Ilmu Dan Aplikasi Pendidikan*. Bandung: Imtima, 2007.
- Faisal, Sanapiah, and Nur Yasik. *Sosiologi Pendidikan*. Surabaya: Usaha Nasional, n.d.
- Fakhrudin, Agus. "Urgensi Pendidikan Nilai Untuk Memecahkan Problematika Nilai Dalam Konteks Pendidikan Persekolahan." *Ta'lim: Jurnal Pendidikan Islam* 12, no. 1 (2014).
- Ferrari, Ester, Ben Robins, and Kerstin Dautenhahn. "Therapeutic and Educational Objectives in Robot Assisted Play for Children with Autism." In *Proceedings - IEEE International Workshop on Robot and Human Interactive Communication*, 108–14, 2009. <https://doi.org/10.1109/ROMAN.2009.5326251>.
- "Frequently Asked Questions about Character Education," n.d. www.character.org.
- Frimayanti, Ade Imelda. "Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (2017).
- Gazalba, Sidi. *Sistematika Filsafat: Pengantar Kepada Dunia Filsafat Teori Pengetahuan Metafisika Teori Nilai*. Jakarta: Bulan Bintang, 1978.
- Hidayati, Syarifah Nur, Ahmad Shofiyuddin Ichsan, and Mujawazah. "Authentic Assessment on Fiqh Subjects at Class XI Iik 2 MA Al Ma'had An-Nur Bantul." *Edunesia: Jurnal Ilmiah Pendidikan* 3, no. 2 (February 7, 2022): 122–35. <https://doi.org/10.51276/EDU.V3I2.234>.
- HR. Ahmad, Thabrani, Daruqutni. *As-Silsilah As-Shahihah*, n.d.
- "<https://Www.Jpnn.Com/News/Darurat-Kenakalan-Anak-Psikolog-Turun-Tangan>," n.d.

- Ichsan, Ahmad Shofiyuddin. "Konstruksi Pendidikan Relasi Kiai Dan Santri Di Pondok Pesantren Lintang Songo Piyungan Yogyakarta." *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 11, no. 1 (2019): 199–221. <https://doi.org/10.30739/darussalam.v11i1.458>.
- . "Personal Observation." Yogyakarta, 2017.
- . "Reinterpretasi Pendidikan Nilai Sebagai Perwujudan Generasi Emas Indonesia." In *Pendidikan Ideal Untuk Mempersiapkan Generasi Emas Indonesia*. Yogyakarta: Timur Barat, 2020.
- . "Revisiting the Value Education in the Field of Primary Education." *Elementary: Jurnal Ilmiah Pendidikan Dasar* 5, no. 2 (December 22, 2019): 141–52. <https://e-journal.metrouniv.ac.id/index.php/elementary/article/view/1643>.
- Ichsan, Ahmad Shofiyuddin, Samsudin Samsudin, and Nindya Rachman Pranajati. "Pesantren and Liberating Education: A Case Study at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta." *DAYAH: Journal of Islamic Education* 4, no. 1 (January 6, 2021): 112–27. <https://doi.org/10.22373/JIE.V4I1.8269>.
- Ikhwan, Afiful. "Integrasi Pendidikan Islam (Nilai-Nilai Islami Dalam Pembelajaran)." *Ta'allum: Jurnal Pendidikan Islam* 2, no. 2 (2014).
- Izza, Ni'matul, and Ahmad Giri Ainuddin Muhammadi. "Model Regulasi Diri Dalam Pengembangan Karakter Religius MIN 1 Jombang." *AN NUR: Jurnal Studi Islam* 13, no. 2 (December 31, 2021): 224–41. <https://doi.org/10.37252/annur.v13i2.97>.
- Kaur, Sandeep. "Moral Values in Education." *IOSR-JHSS* 20, no. 3 (2013).
- Kemenag RI. *Al Qur'an Dan Terjemahnya*. Jakarta: Kemenag RI, 2011.
- Marimba, Ahmad D. *Pengantar Filsafat Pendidikan*. Bandung: Mizan, 1980.
- Mitchell, Kim M., Diana E. McMillan, Michelle M. Lobchuk, and Nathan C. Nickel. "Writing Activities and the Hidden Curriculum in Nursing Education." *Nursing Inquiry* 28, no. 3 (July 1, 2021): e12407. <https://doi.org/10.1111/nin.12407>.
- Muhmidayeli. *Filsafat Pendidikan*. Bandung: Refika Aditama, 2013.
- Munawwar, Said Aqil Husin. *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam*. Jakarta: Ciputat Press, 2003.
- Nawawi, Ahmad. "Pentingnya Pendidikan Nilai Moral Bagi Generasi Penerus." *Insania* 16, no. 2 (2011).
- Perpres. Perpres (Presidential Regulation) Number 87 (2017).
- Rustam & Ahmad Shofiyuddin Ichsan. "Pendidikan Islam Berbasis Kearifan Lokal." *IQRO: Journal of Islamic Education* 3, no. 1 (2020).

- Saputro, Johan Dwi, and Mukhamad Murdiono. "Implementation of Character Education through a Holistic Approach to Senior High School Students." *International Journal of Multicultural and Multireligious Understanding* 7, no. 11 (December 21, 2020): 460–70. <https://doi.org/10.18415/ijmmu.v7i11.2146>.
- Sibilana, Annas Ribab. "Pendidikan Karakter Melalui Pembelajaran Berbasis Multiple Intelligences Di Markaz Arabiyah Pare Kediri." *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 1 (2020).
- Sugiyono. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)*. Bandung: Alfabeta, 2019.
- "Teachers' Attitudes Toward Bullying." In *Bullying in American Schools*, 143–62. Routledge, 2021. <https://doi.org/10.4324/9781410609700-17>.
- Team, Lecture. *Ragam Model Pembelajaran Di Sekolah Dasar*. Sumedang: UPI Sumedang Press, 2015.
- "The 1945 Constitution of the Republic of Indonesia." Accessed April 5, 2022. <https://wipolex-res.wipo.int/edocs/lexdocs/laws/en/id/id048en.html>.
- "Tribun News," 2018. www.tribunnews.com.
- Watson, Marylin. "Long-Term Effects of Moral/Character Education in Elementary School." *Journal of Research in Character Education* 4, no. 2 (2006).
- Wiktorowicz, Quintan. *Radical Islamic Rising*. New York: Rowman & Littlefield Publisher, 2005.
- Winecoff, H.L., and C Bufford. *Toward Improved Instruction: A Curriculum Development Handbook for International Schools*. New York: AISA, 1985.
- "Www.News.Okezone.Com," 2017.
- Zuchdi, Darmiyati. *Humanisasi Pendidikan: Menemukan Kembali Pendidikan Yang Manusiawi*. Jakarta: Bumi Aksara, 2008.