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THE CHARACTER EDUCATION IN LEARNING OF ISLAMIC EDUCATION: AN ANALYSIS OF CHARACTER VALUES IN ISLAMIC EDUCATION TEXTBOOK FOR V GRADE ISLAMIC ELEMENTARY SCHOOL

Ani Cahyadi

Universitas Islam Negeri Antasari Banjarmasin

Email: anicahyadi@uin-antasari.ac.id

Dhia Alfa Della

Pascasarjana S2 PAI Universitas Islam Negeri Antasari Banjarmasin

Email: dhiadella@gmail.com

Abstract

This research aims to determine and analyze the character values contained in the textbooks of Islamic Education for V grade in Islamic Elementary School. The method used in this research was a content analysis method with a qualitative approach. The source of research data is the PAI (Pendidikan Agama Islam) textbook for Madrasah Ibtidaiyah which is divided into four books, namely Akidah Akhlak, Qur'an Hadith, Fikih, and Sejarah Kebudayaan Islam. The results showed that there are main character values in each book, namely Religius, Nasionalis, Mandiri, Gotong Royong, and Integritas scattered throughout the books. Meanwhile, the most dominant character value that appears is Religius with its sub value "Hubungan individu dengan Tuhan". Then, other character values such as Nasionalis and Mandiri are still not widely published in this PAI textbook. Such as Mandiri character that is not in the fikih subject, then nasionalis character which is also not in the subjects of the Qur'an Hadith and Fikih.

Keyword: *Character Education, Pendidikan Agama Islam, Textbook*

A. Introduction

Humans and education are two things that are closely related. Starting from babies to adults are always involved in the educational process¹ or learn to recognize, know, think, understand, consider or decide and act to be implemented. Thus the importance of an education, as if without the education process, humans are not able to do or act properly and correctly.² The process of Islamic religious education taught by Allah through His Messenger conveyed to us starts from the moment we are born and even in the womb. Religious education for a Muslim is *fardu'ain*, in the sense that individual education is mandatory to be able to obtain it for both men and women. Apart from being an obligation, Islamic religious education also plays a very important role in the formation of children's morals, morals and ethics.

Moral education means character education. Character education according to Lickona as quoted by Dalmeri is "knowing the good, desiring the good, and doing the good" which means that character education not only teaches what is good and not good but also instills good habits to students.³ Education is a process that is owned by humans.⁴ Of course, in these efforts there are successful and not successful. Therefore, it needs continuous efforts from educators in getting used to this character education process by doing so it succeeds according to its goals. In order for the character education process to be successful in achieving its goals, it is important to synergize between educators in three educational environments, namely: family, school, and community.

In the school environment, the character education is found in various places and activities, including in the classroom. It is practiced directly by teachers who teach, communicate with other students and is also integrated in various subjects, more specifically Islamic Religious Education lessons. The role of Islamic Religious Education is very central in supporting the implementation of character education considering that in Islamic studies this character problem is included in morals and aims to produce quality graduates who have noble character as well as become human beings.⁵

As mentioned by the explanation above, Islamic Religious Education lessons are one of the lessons that contain character education which is expected to create better student behavior. What they learn about character education in Islamic Religious Education (called PAI) lessons is an interesting material to study. In the light of background study, this research focuses on "How is character education in the subject matter of Islamic religious education at Madrasah Ibtidaiyah?"

¹ Masganti Sit, *Perkembangan Peserta Didik* (Medan: Perdana Publishing, 2012). H. 25

² Herabudin, *Administrasi Dan Supervisi Pendidikan* (Bandung: CV Pustaka Setia, 2000). H. 69

³ Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)," *Al-Ulum* 14 (2014): 269–288.

⁴ Munir Yusuf, *Pengantar Ilmu Pendidikan* (Palopo: Penerbit Kampus IAIN Palopo, 2018). H. 9

⁵ Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13 (2013): 25–38.

The character values to be analyzed are the main values of the Strengthening of Character Education (called PPK) launched by the Ministry of Education and Culture in 2016. PPK identifies five main character values that need to be developed as priorities, namely religious, nationalist, independent, mutual cooperation, and integrity.⁶ This main value is a continuation of the national movement for national character education in 2010, where the Ministry of National Education identified 18 values of national character that need to be developed, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, enthusiasm, nationality, love for the homeland, appreciate achievements, friendly/communicative, love peace, love to read, care for the environment, care about social, and responsibility.⁷

B. Method

In this study, the used approach is a qualitative approach with the type of library research. This research means a series of activities related to library data collection, reading, recording and processing research data.⁸ The research method is a content analysis method. According to Krippendorff, content analysis research is a research technique to make a valid replication or conclusion of a text or content.⁹ The content analysis research here is the analysis of Islamic Religious Education (PAI) textbooks for 5th grade Madrasah Ibtidaiyah with the title of each book being "*Akidah Akhlak MI Kelas V*,¹⁰ *Fikih MI Kelas V*,¹¹ *Qur'an Hadits MI Kelas V*,¹² dan *Sejarah Kebudayaan Islam Kelas V*¹³" Issues of the Ministry of Religion of the Republic of Indonesia in 2020.

The data in this study were obtained using purposive sampling due to the fact that it was selected based on a specific purpose¹⁴ and the data source is the PAI textbook for MI grade 5. The unit of analysis is the content of character education values from the main values of Strengthening Character Education

⁶ Tim Penyusun, "Panduan Praktis Implementasi Penguatan Pendidikan Karakter (PPK) Berbasis Kelas, (Jakarta: Pusat Analisis Dan Sinkronisasi Kebijakan, 2018)," in *Gerakan Penguatan Pendidikan Karakter* (Kementerian Pendidikan dan Budaya, 2017).

⁷ Daryanto and Suryanti Darmiatun, *Pendidikan Karakter Di Sekolah* (Yogyakarta: Gaya Media, 2013). H. 47

⁸ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004). H. 3

⁹ Klaus Krippendorff, "Content Analysis," *International Encyclopedia of Communication* 1 (1989): h. 403.

¹⁰ Mahdum, *Akidah Akhlak MI Kelas V*, 1st ed. (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2020).

¹¹ Markaban, *Fikih MI Kelas V*, 1st ed. (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2020).

¹² Nidlomaton Mukhlisotur\ Rohmah, *Al-Qur'an Hadits MI Kelas V*, 1st ed. (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2020).

¹³ Muammar, *Sejarah Kebudayaan Islam MI Kelas V*, 1st ed. (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2020).

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 13th ed. (Bandung: Penerbit Alfabeta, 2013). H. 216

contained in all parts of the book. While collecting data by means of analysis and recording of the value of the characters in the text book. The instrument is the researcher in this study.

C. Result

Regarding Islamic Religious Education Textbook (PAI) for MI Class V

The lessons of Islamic Religious Education or PAI at Madrasah Ibtidaiyah consist of four subjects, namely: *al-Qur'an-Hadith*, *Aqeedah-Morals*, *Fiqh*, and *Islamic Cultural History*. These subjects are basically interrelated, the content fills and complements.

The explanation of the text books of *the Qur'an Hadith*, *Fiqh*, *Aqeedah-Morals*, and *Islamic Cultural History* will be explained in the following table:

TABLE I
THE EXPLANATION OF THE PAI TEXTBOOK FOR MI CLASS 5

| No. | | Qur'an Hadits | Fiqh | Islamic Cultural History | Aqeedah-Morals |
|-----|---------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| 1. | The Author's name | Nidlomatum Mukhlisotur Rohmah | Markaban | Muammar | Mahdum |
| 2. | Printed and Year | First Published, 2020 | First Published, 2020 | First Published, 2020 | First Published, 2020 |
| 3. | Publisher | Directorate General of Islamic Education, Indonesian Ministry of Religious Affairs | Directorate General of Islamic Education, Indonesian Ministry of Religious Affairs | Directorate General of Islamic Education, Indonesian Ministry of Religious Affairs | Directorate General of Islamic Education, Indonesian Ministry of Religious Affairs |
| 4. | The number of Pages | 108 | 147 | 172 | 179 |

The Character Values in the PAI Book for MI Class 5

The researcher analyzes every value that exists in Basic Competence and then integrates it with the values that exist in character education:

Religious Value

Religious character values reflect faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with adherents of other religions.¹⁵

The value of this religious character includes three dimensions of relations at once, namely the relationship of the individual with God, the individual with others, and the individual with the universe (environment). The value of this religious character is shown in the behavior of loving and maintaining the integrity of creation.

Religious sub-values include love of peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between adherents of religions and beliefs, anti-bullying and violence, friendship, sincerity, not imposing will, loving the environment, protecting the small and marginalized.

The following is an explanation of the results of the research data analysis related to religious values found in the Aqeedah-morals textbooks for MI class V.

TABLE II
THE ANALYSIS OF RELIGIOUS VALUE IN PAI TEXTBOOK FOR MI CLASS 5

| AQEEDAH-MORALS | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|------|--------------------------------------|
| Basic Competence | Lesson | Page | Sub-Religious Value |
| 1.1 Receiving the Greatness of Allah SWT. Through the sentence <i>Thayyibah Hauqalah (Laa haula wala qumwata illa billaah bil 'alyyil adhiim)</i> . | Knowing the sentence of <i>Hauqalah</i> | 4 | Individual Relationship with The God |
| 2.1 Showing a firm stance as a reflection of studying the meaning of the sentence <i>houqalah (Laa haula wala qumwata illa billaah bil „alyyil adhiim)</i> | When to say the sentence: <i>Hauqalah</i> | 7 | Strong determination |
| 3.1 Understanding the meaning and provisions of the application of the sentence <i>houqalah (Laa haula wala</i> | Get used to saying the sentence: <i>Hauqalah</i> | 6 | Individual Relationship with The God |

¹⁵ Tim Penyusun, *Konsep Dan Pedoman Penguatan Pendidikan Karakter (Tingkat Sekolah Dasar Dan Sekolah Menengah Pertama)* (Jakarta: Kementerian Pendidikan dan Budaya, 2017). H. 8

| | | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|--------------|-----------------------------------------------------|
| <i>qumwata illa billaab bil'aliyyil adhiim)</i> | | | |
| 4.1 Communicating examples of the application of the sentence <i>hanqalah</i> (<i>Laa haula wala qumwata illa billaab bil'aliyyil adhiim</i>) and its meaning in everyday life | The wisdom of saying the sentence: <i>Hauqalah</i> | 8 | Individual Relationship with The God |
| 1.2 Accepting the greatness of Allah swt. By knowing <i>al-Asma 'Ul-Husna</i> (<i>al Qawiyi, al Qayyum</i>) | Knowing the nature of <i>Al-Qawiyi and Al-Qayyum.</i> | 17, 20 | Individual Relationship with The God |
| 1.3 Accepting the truth of the end of the world (Doomsday) | Getting to Know the doomsday. | 31 | Individual Relationship with The God |
| 2.3 Showing obedience and introspection as a form of faith in the End of Day (Doomsday) | The wisdom of believing in the doomsday. | 38 | Individual Relationship with The God |
| 1.4 Carrying out the etiquette of visiting as a mirror of faith in Allah SWT. | Behaving commendable when visiting. | 47 | Friendship, peace, tolerance |
| 1.5 Accepting the truth of a firm stance, generosity, and trustworthiness as a command of Allah SWT. | Behaving commendable (<i>Istiqamah, Generous, Tawakal</i>). | 60 | Individual Relationship with The God |
| 2.5 Showing a firm attitude, generosity, and trustworthiness which is exemplified from the exemplary story of the Prophet Ibrahim As. | Getting used to being <i>Istiqamah</i> or firm stance, and trust in Allah SWT. | 64, 70 | Firm Standing, Individual Relationship with The God |
| 1.6 Accepting the greatness of Allah SWT through the word <i>tarji'</i> | Get used to saying the sentence <i>tayyibah Tarji'</i> | 89 | Individual Relationship with The God |
| 1.7 Appreciating the greatness of Allah swt. by knowing al Asma 'al Husna (<i>al Muhyi, al Mumit dan al Baa'its</i>) | Knowing the nature of <i>Al-Muhyi, Al-Mumit, and Al-Ba'its</i> | 101,104, 107 | Individual Relationship with The God |
| 1.8 accepting the truth of The life after death (Barzakh). | Knowing the truth of The life after death (Barzakh). | 120 | Individual Relationship with The God |

| | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|--------|----------------------------------------------------|
| 2.8 Demonstrating an attitude of responsibility and introspection as a form of faith in the existence of the life after death (Barzakh) | Wisdom Knowing the life after death (Barzakh) with doing more good things | 125 | Individual relationship with The God and others. |
| 1.9 Practicing the nature of discipline and independence as a command of Allah SWT. | Discipline in worship | 137 | Individual Relationship with The God |
| Carrying out an earnest attitude as a form of avoiding greed and miserliness in everyday life | Avoiding being miserly | 158 | Individual Relations with others |
| QUR'AN HADITS | | | |
| Basic Competence | Lesson | Page | Sub-Religious Value |
| 2.1, 2.4 Carrying out a polite attitude in interacting with family, friends, teachers, and neighbors. | Surah <i>At-Tin</i> : Do good to fellow human beings The content of the Surah <i>Al-Humazah</i> | 23, 58 | Individual Relations with others |
| 1.3 Accepting that loving orphans is an attitude that is loved by Allah SWT., and His Messenger. | Hadith about loving orphans | 38 | The individual's relationship with God and others. |
| 1.4 Receiving <i>Q.S. al-Bayyinah</i> as the word of Allah SWT | The content of Surah <i>Al-Bayyinah</i> : interaction with people of different faiths | 74 | respecting differences in religion and belief |
| 1.6 Accepting that hypocrisy is an act that is hated by Allah SWT and His Messenger | Characteristics of a hypocrite | 93 | Individual Relationship with The God |
| FIQH | | | |
| Basic Competence | Lesson | Page | Sub-Religious Value |
| 1.1 Accepting the truth that <i>Zakat Al-Fitr</i> can purify property and soul | Provisions of <i>zakat Al-fitr</i> | 6 | Individual Relationship with The God |
| 1.2 Accepting the truth of the infaq command as a manifestation of faith | The Principle of Infaq | 24 | Individual relationship with |

| | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------|-------------|-----------------------------------------------------------------------------------------|
| 1.3 Accepting the truth of the command of alms as a command of Allah. | The basic principle or argument for alms | 40 | God and fellow human beings Individual relationship with God and fellow human beings |
| 1.5 Living up to the values of the sacrificial command | sacrificial worship | 77 | The individual's relationship with God and others. |
| 1.6 Accepting the truth that Hajj and Umrah are commands of Allah SWT. | Basic Principle of Hajj and Umrah | 97 | Relationship with God |
| 1.7 Accepting positive values in Hajj as a direction of faith. | The practices of the pilgrimage | 103 | Relationship with God |
| 1.8 Accepting positive values in Umrah as a direction of faith. | Terms of Umrah worship | 126 | Individual Relationship with The God |
| ISLAMIC CULTURAL HISTORY | | | |
| Basic Competence | Lesson | Page | Sub-Religious Value |
| 2.1 Carrying out a peace-loving attitude as exemplified by the Prophet Muhammad in fostering the people of Medina | Strengthening the field of religion in Medina | 6 | Love Peace |
| 2.2 Carrying out a tolerant attitude in enforcing various agreements with non-Muslim groups. | Medina Charter | 29 | Tolerance |
| 1.4 Appreciating the struggle of the Prophet Muhammad in maintaining peace with the Quraysh in the Conquest of Mecca (Fathu Makkah) incident. | Rasulullah SAW. forgave the people of Mecca | 63 | Love Peace |
| 1.5 Accepting the provisions of Allah SWT from the death of the Prophet Muhammad. | Signs of the Prophet's death | 80 | Individual relationship with The God |
| 2.8 Carrying out a polite attitude in everyday interactions. | The example of a friend of Usman bin Affan ra. | 139 | Anti-bullying and violence |

Nationalist Values

Nationalist character values are ways of thinking, behaving, and acting that show loyalty, concern, and high respect for the language, physical, social, cultural, economic and political environment of the nation, placing the interests of the nation and state above the personal interests and groups.

Nationalist sub-values include appreciation of the nation's own culture, maintaining the nation's cultural wealth, being willing to sacrifice, excelling, and achieving, loving the homeland, protecting the environment, obeying the law, discipline, respecting cultural, ethnic and religious diversity.

The following is an explanation of the results of research data analysis related to the Nationalist values found in the Aqedah-Morals textbook for MI class V:

TABLE III
ANALYSIS OF NATIONALIST VALUE IN ISLAMIC RELIGIOUS
EDUCATION TEXTBOOK FOR MI CLASS V

| AQEEDAH-MORALS | | | |
|------------------------------------------------------------------------------------------------------|------------------------------------------------|------|------------------------|
| Basic Competence | Lesson | Page | Sub Nationalist Values |
| 3.9 Applying discipline and independence in daily life | Discipline in the life of the nation and state | 138 | Disiplin |
| ISLAMIC CULTURAL HISTORY | | | |
| Basic Competence | Lesson | Page | Sub Nationalist Values |
| 1.3 Appreciating the values of Islamic peace from the events of the Conquest of Mecca (Fathu Makkah) | Violation of the <i>Hudaibiah</i> Agreement | 44 | Obeying the Law |

Independence Value

The value of independent character is an attitude and behavior that does not depend on others and uses all energy, thought, and time to realize hopes, dreams and ideals.

Independent sub-values include work ethic (hard work), resilient, fighting power, professional, creative, courageous, and being a lifelong learner.

The following is an explanation of the results of research data analysis related to the value of Independence found in the Aqedah-Morals textbook for MI class V:

TABLE IV
THE ANALYSIS OF THE INDEPENDENCE VALUE IN ISLAMIC
RELIGIOUS EDUCATION TEXTBOOK FOR MI CLASS V

| AQEEDAH-MORALS | | | |
|-----------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|------|----------------------------|
| Basic Competence | Lesson | Page | Sub-Values of Independence |
| 2.2 Carrying out independent behavior that reflects <i>al-Asma 'ul-Husna (al-Qowiyy, al-Qayyum)</i> | The Wisdom of Faith in <i>Al-Qayyum</i> | 22 | Tough and resilience |
| Carrying out the traits of discipline and independence in daily life. | Getting used to being independent | 142 | Professional |
| THE QUR'AN HADITS | | | |
| Basic Competence | Lesson | Page | Sub-Values of Independence |
| 2.2 Carrying out an honest and tolerant attitude in interacting with family, friends, teachers, and neighbors. | Studying tajweed honestly and the spirit of learning without stopping | 32 | Lifelong learner |
| ISLAMIC CULTURAL HISTORY | | | |
| Basic Competence | Lesson | Page | Sub-Religious Value |
| 2.4 Carrying out a polite attitude in maintaining peace as the incident of the Conquest of Mecca (Fathu Makkah) | Rasulullah SAW Cleaned the Idols in the Kaaba | 69 | Bravery |

The Value of Mutual Cooperation

The character values of mutual cooperation reflect the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, provide assistance/help to people in need.

The sub-values of mutual cooperation include respect, working together and inclusiveness, commitment to joint decisions, deliberation to reach consensus, mutual assistance, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism.

The following is an explanation of the results of research data analysis related to the value of mutual cooperation found in the Aqedah-Morals textbook for MI class V:

TABLE V
ANALYSIS OF THE VALUE OF MUTUAL COOPERATION IN ISLAMIC
RELIGIOUS EDUCATION TEXTBOOK FOR MI CLASS V

| AQEEDAH-MORALS | | | |
|---------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|------|---------------------------------|
| Basic Competence | Lesson | Page | Sub-Value of Mutual Cooperation |
| 4.2 Presenting the meaning and simple proof of <i>al-Asma ul-Husna (al Qowiyy, al Qayyum)</i> | The Wisdom of Faith in <i>Al-Qawiyy</i> | 19 | Mutual Assistance |
| 2.5 Showing a firm attitude, generosity, and trustworthiness which is exemplified from the exemplary story of the Prophet Ibrahim As. | Getting used to being generous | 67 | Mutual Assistance |
| 1.7 Carrying out a caring attitude that reflects <i>al-Asma ul-Husna (al Muhyi, al Mumit dan al Baa'its)</i> | The Wisdom of Faith in <i>Al-Muhyi, Al-Mumit, Al-Ba'its</i> | 106 | Solidarity |
| THE QUR'AN HADITS | | | |
| Basic Competence | Lesson | Page | Sub-Value of Mutual Cooperation |
| 3.3 Carrying out a caring attitude towards others. | The content of the hadith about loving orphans | 41 | Mutual Assistance |
| FIQH | | | |
| Basic Competence | Lesson | Page | Sub-Value of Mutual Cooperation |
| 2.1, 2.4 Carrying out an attitude of caring and love for others. | People who are entitled to receive zakat Al-fitr. | 11 | Mutual Assistance |
| | The Benefits of Zakat Al-fitr, alms, and infaq. | 54 | |
| 2.3 Carrying out an attitude of caring and empathy for others in daily life | Alms Provisions | 42 | Empathy |
| 2.5 Carrying out the behavior of being willing to sacrifice | Benefits of Sacrifice | 84 | Volunteerism |
| ISLAMIC CULTURAL HISTORY | | | |
| Basic Competence | Lesson | Page | Sub-Value of Mutual Cooperation |
| 2.1 carrying out a peace-loving attitude as exemplified by the | Strengthening in the social field | 9 | Cooperation, solidarity |

| | | | |
|------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|-----|----------------------------|
| Prophet Muhammad in fostering the people of Medina | | | |
| 1.2 Accepting the democratic principles of the Prophet Muhammad in enforcing agreements with non-Islamic groups. | <i>Hudaibiah</i> Agreement | 35 | Deliberation and consensus |
| 2.9 Carrying out a caring attitude towards family, friends, teachers, and family. | The example of the friendship of Ali ibn Abi Talib ra. | 151 | Empathy |

Integrity Value

Integrity character values are values that underlie behavior based on the efforts to make a person who can always be trusted in words, actions, and work, has commitment and loyalty to human and moral values (moral integrity). The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, through consistent actions and words based on the truth.

Integrity sub-values include honesty, love of truth, loyalty, moral commitment, anti-corruption, justice, responsibility, role model, and respect for individual dignity (especially persons with disabilities).

The following is an explanation of the results of research data analysis related to the value of integrity found in the Aqeedah-Morals textbook for MI class V:

TABLE VI
THE ANALYSIS OF THE VALUE OF INTEGRITY IN ISLAMIC RELIGIOUS EDUCATION TEXTBOOK FOR MI CLASS V

| AQEEDAH-MORALS | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|------|------------------------|
| Basic Competence | Lesson | Page | Sub-Value of Integrity |
| 2.6 Demonstrating an attitude of discipline and responsibility as a form of learning the meaning of the sentence <i>tarji'</i> (<i>inna lillahi wa inna ilaihi rajiun</i>) | Getting used to saying with good words (<i>Tarji'</i> sentence) | 89 | Responsibility |
| THE QUR'AN HADITS | | | |
| Basic Competence | Lesson | Page | Sub-Value of Integrity |

| | | | |
|----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|------|------------------------|
| 2.1. Carrying out an attitude of responsibility in doing the tasks. | Surah Al-Adiyat: Be responsible for the treasures entrusted by Allah SWT to us. | 10 | Responsibility |
| 2.5 Carrying out a careful attitude in doing the tasks | Signs of Waqaf and Wasal (be careful in seeing signs) | 87 | Responsibility |
| 2.6 Carrying out an honest attitude in everyday life | The content of the Hadith: The characteristics of a hypocrite | 96 | Honesty |
| FIQH | | | |
| Basic Competence | Lesson | Page | Sub-Value of Integrity |
| 2.2 Demonstrating an attitude of responsibility in daily life. | Terms of Infaq | 26 | Responsibility |
| ISLAMIC CULTURAL HISTORY | | | |
| Basic Competence | Lesson | Page | Sub-Value of Integrity |
| 2.1 Carrying out a peace loving attitude as exemplified by the Prophet Muhammad SAW in fostering the people of Medina. | Strengthening in the economic field | 14 | Honesty, justice |
| 2.3 Carrying out a bold attitude in truth. | The attitude of the Messenger of Allah on the violation of the <i>Hudaibiah</i> Agreement | 49 | Love for the truth |
| 2.5 Carrying out an attitude of responsibility towards the messages of the Prophet Muhammad in the period nearing the end. | The death of the Prophet Muhammad | 87 | Responsibility |
| 2.6 Carrying out an honest attitude in relationships in the family, school, and community. | Imitating the nature of the Companions of Abu Bakr ra. | 107 | Honesty |

| | | | |
|----------------------------------------------------|----------------------------------------------------|-----|--------------------|
| 2.7 Carrying out a firm attitude to keep promises. | The example of attitudes from Umar bin Khattab ra. | 122 | Love for the truth |
|----------------------------------------------------|----------------------------------------------------|-----|--------------------|

D. Discussion

The novelty in this study is that the researchers have not found similar research with previous studies in terms of textbooks which were analyzed to find the values of character education, namely the PAI book for Madrasah Ibtidaiyah Grade 5 (*Aqeedah-Morals, The Qur'an Hadits, Fiqh, and Islamic Cultural History*). Similar research was found in the study of analyzing character values for PAI textbooks in elementary schools grades 1-6 conducted by Ainur Rosyid,¹⁶ Juli Amaliya Nasucha who analyzes character values in PAI learning in grade 1 SD,¹⁷ and Baderiah who analyzed character education in the PAI book for High Schools.¹⁸

E. Conclusion

Referring to the analysis conducted on the PAI textbook for Madrasah Ibtidaiyah grade 5, it can be concluded that the value of character education that is more often integrated into each book is religious value with the sub value "The Individual relationship with The God". Meanwhile, other character values, such as Nationalist and Independent, have not been widely published in this PAI book. Such as strengthening independent characters that do not exist in fiqh subjects, then strengthening nationalist characters which are also absent in the subjects of the Qur'an Hadith and Fiqh.

Supposedly, if character education does receive full attention from the government, then as much as possible the book contains all the character values to be achieved in each material so that the strengthening of character education really runs from the beginning. The lowest is introduction, then, understanding and practice. This can be done with all subjects of Islamic Religious Education.

¹⁶ Ainur Rosyid, "Aspek-Aspek Pendidikan Karakter Dalam Pendidikan Agama Islam: Analisis Buku Teks PAI Untuk Sekolah Dasar," *Eduscience* 1 (2016): 87–100.

¹⁷ Juli Amaliya Nasucha, "Nilai Karakter Pada Mata Pelajaran PAI Dalam Kurikulum 2013 (Analisis Buku Siswa Tingkat 1 Di Sekolah Dasar)," *Nazhruna: Jurnal Pendidikan Islam* 2 (2019): 108–35.

¹⁸ Baderiah Baderiah, "Analisis Nilai Pendidikan Karakter Pada Pembelajaran Pendidikan Agama Islam Dalam Kurikulum 2013 Di Sma Negeri Kota Palopo," *Al-TA'DIB* 12, no. 1 (2019): 148, <https://doi.org/10.31332/atdb.v12i1.1156>.

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