

The Implementation of Aqidah Values in Education at Madrasah Ibtidaiyah

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1. Abstract

Spiritual education at the Islamic elementary school (Madrasah Ibtidaiyah) level serves as a foundational pillar in shaping faithful and devout student character. This article aims to deeply examine how the understanding of worship-related verses (ayat al-ibadah) in the Qur'an can be utilized as a concrete foundation for developing the spiritual attitude of students in Madrasah Ibtidaiyah (MI). Employing a qualitative-descriptive library research approach, this study examines various primary sources, including Qur'anic texts and Hadiths, as well as secondary sources from relevant scientific literature. The findings indicate that worship-related verses—encompassing the concepts of prayer (salat), remembrance (dhikr), supplication (du'a), fasting, and obedience to Allah—do not merely function as ritualistic guides, but also contain rich educational dimensions crucial for cultivating children's spiritual awareness. The intended spiritual attitude includes the habit of praying, God-consciousness, diligence in worship, and moral sensitivity arising from a holistic internalization of the meaning of worship. Furthermore, this study asserts that implementing the understanding of worship verses in MI requires pedagogical strategies that are contextual, integrative, and oriented toward value internalization rather than mere rote-text memorization. These findings imply the need for a reconceptualization of Qur'anic learning in MI to more effectively and sustainably engage students' affective and spiritual dimensions.

Keywords: *worship-related verses; spiritual attitude; madrasah ibtidaiyah (Islamic elementary school); Islamic education; value internalization.*

2. Introduction

Education in Indonesia today faces a daunting challenge: how to cultivate a generation that is not only intellectually brilliant but also spiritually and morally resilient. Within this specific context, Madrasah Ibtidaiyah (MI) holds a highly strategic position. As the foundational level of Islamic educational institutions, MI is tasked not only with formally delivering religious knowledge but also with serving as the primary environment for shaping children's religious character. The age of MI students, ranging from 6 to 12 years old, represents a golden phase in moral and spiritual development—a phase where the values instilled will leave a profound and relatively permanent mark (Daradjat, 2014).

A problem that frequently arises in the practice of religious learning at MI is the tendency to remain purely normative and textual. Students are taught to memorize Qur'anic verses, understand the laws of worship, and perform rituals mechanically without a genuine internalizing of their meaning. Consequently, a gap emerges between religious knowledge and the implementation of spiritual attitudes in daily life. Students may memorize Surah Al-Baqarah verse 238 regarding the safeguarding of prayer, yet they do not understand why prayer serves as the pillar of a Muslim's life, let alone internalize it as an essential spiritual need (Muhaimin, 2012).

This is precisely where the urgency of this study lies. An understanding of worship-related verses when conceptualized not merely as a literal comprehension but as one that encompasses contextual, spiritual, and transformative dimensions has the potential to bridge religious knowledge and character formation. Verses discussing prayer, supplication, remembrance (dhikr), fasting, and obedience to Allah contain a pedagogical substance far richer than mere technical instructions. They speak to the human relationship with the Creator, the consciousness of the Divine presence, and the moral responsibility born out of that submission (Shihab, 2002).

While previous research has extensively discussed the importance of spiritual education in Islam (Al-Ghazali, 2003; Langgulung, 1986), studies specifically linking the understanding of worship-related verses with the formation of spiritual attitudes among MI students remain relatively limited. Existing literature generally addresses this theme broadly and has yet to touch upon operational pedagogical aspects. This study attempts to fill this gap by critically analyzing the concept of worship-related verses, the dimensions of spiritual attitudes relevant to MI-aged children, and the practical implications of both within the learning context.

The objectives of this study are: first, to analyze the concept and scope of worship-related

verses in the Qur'an; second, to identify the dimensions of spiritual attitudes that need to be cultivated in MI students; third, to examine the relationship between understanding worship-related verses and spiritual attitude formation; and fourth, to formulate concrete pedagogical implications that can be implemented in Madrasah Ibtidaiyah..

etc.

3. Experimental Section

3.1. Method

This study employs a qualitative approach with a library research method. This method was selected because the research focuses on the conceptual exploration and analysis of relevant textual sources, encompassing both normative-theological and empirical-pedagogical dimensions (Mestika Zed, 2008). The primary data for this study are sourced from Qur'anic texts and authentic (sahih) Hadiths related to the theme of worship (ibadah). Meanwhile, secondary data were gathered from books, scientific journals, and academic articles discussing Islamic education, child development psychology, and spirituality in Islam.

The data collection technique was conducted through the identification, selection, and classification of relevant literature. The sources utilized met the following criteria: (a) relevant to the themes of worship and Islamic spirituality, (b) authored by experts with scholarly authority in their respective fields, and (c) possessing substantive conceptual contributions to the topic under study. Data analysis was performed using content analysis and hermeneutic interpretation of the Qur'anic texts containing worship-related verses, combined with a critical approach toward the existing Islamic education literature (Moleong, 2018).

The analytical process comprised three main stages: first, data reduction through the selection and classification of the most relevant sources; second, data display in the form of a systematic conceptual description; and third, conclusion drawing based on the patterns discovered throughout the literature review. Data trustworthiness was maintained through source triangulation, which involved cross-referencing information from various distinct references to ensure the consistency and validity of the constructed arguments.

4. Results and Discussion

4.1. The Concept of Worship-Related Verses in the Qur'an

The term *ibadah* (worship) in the Qur'an and the broader tradition of Islamic scholarship encompasses a scope far wider than mere formal ritualism. Etymologically, *ibadah* is derived from the word '*abada*, which means to submit and humble oneself. Terminologically, Ibn Taymiyyah defines it as "a comprehensive term for everything that Allah loves and is pleased with, whether in words or actions, outward or inward" (Ibn Taymiyyah, cited in Al-Qaradawi, 1995). From this perspective, it is evident that worship in Islam is not merely a matter of physical movements in prayer (*salat*) or the act of supplication (*du'a*), but rather concerns the entirety of a human being's life orientation toward their Creator.

Within the Qur'an, verses pertaining to worship are interspersed throughout various surahs and contain diverse dimensions. These worship-related verses can be categorized into at least four major groups: first, verses concerning the command of prayer and its significance, such as QS. Al-Baqarah: 238, QS. Al-Ankabut: 45, and QS. Al-Ma'un: 4-5; second, verses regarding supplication and remembrance (*dhikr*), such as QS. Al-Baqarah: 186, QS. Al-A'raf: 205, and QS. Ar-Ra'd: 28; third, verses about fasting and its wisdom, as outlined in QS. Al-Baqarah: 183-185; and fourth, verses on obedience and submission to Allah, which constitute the very essence of all worship, as emphasized in QS. Adz-Dzariyat: 56, which asserts that the sole purpose of the creation of jinn and mankind is to worship Allah (Shihab, 2002).

What warrants deeper analysis is the pedagogical content embedded within these verses. For instance, QS. Al-Ankabut verse 45 states that prayer restrains one from shameful and evil deeds (*tanha 'anil fahsyah wal munkar*). This statement explicitly links ritual worship to moral outcomes and behavioral changes. Prayer is not merely an obligation to be discharged, but a spiritual practice that—when properly understood and internalized—precipitates character transformation. Similarly, QS. Ar-Ra'd verse 28 asserts that in the remembrance of Allah do hearts find rest (*ala bidzikrillaahi tathmainnul quluub*). This proclamation speaks to the psychological effects of worship: tranquility, inner equilibrium, and psychological resilience (Al-Maragi, 1946).

Worship-related verses in the Qur'an cannot be read merely as ritual regulations detached from daily life. They form an integrated value system wherein every dimension of worship carries interconnected spiritual, moral, and social implications. A profound comprehension of these verses paves the way for the formation of a genuine spiritual attitude, rather than a superficial display of

religiosity (Nasr, 2004).

4.2. Spiritual Attitudes of Madrasah Ibtidaiyah Students

Within the framework of the 2013 Curriculum, which remains a primary reference for learning in Indonesia, spiritual attitude constitutes one of the core competencies (Kompetensi Inti-1 / KI-1) that must be developed at every educational level, including Madrasah Ibtidaiyah (MI). KI-1 encompasses aspects such as internalizing and practicing the teachings of one's adhered religion, which is operationally delineated into various indicators of religious behavior. However, it must be emphasized that spiritual attitude is not merely a matter of ritual compliance; it concerns the depth of an individual's relationship with Divine values, which is reflected in their way of thinking, feeling, and acting (Ministry of Education and Culture, 2013).

Drawing from the perspective of developmental psychology, children aged 6–12 years are in a stage that Piaget terms the concrete operational stage. During this phase, children begin to comprehend abstract concepts through concrete experiences and real-world examples. In the context of spiritual development, this period represents a phase where religious beliefs begin to form more solidly children start to develop a concept of God that is more personal, meaningful, and interconnected with their daily life experiences (Fowler, 1981; Hurlock, 1978).

The spiritual attitudes that need to be cultivated in MI students encompass at least five primary dimensions. First, God-consciousness the child's ability to sense the presence and oversight of Allah in every aspect of their life. This dimension serves as the foundation for all other spiritual attitudes. Second, diligence in worship—not merely performing rituals routinely, but understanding why the worship is conducted and finding meaning within it. Third, honesty and integrity, which stem from the conviction that Allah is All-Seeing of everything. Fourth, social sensitivity and empathy, which are the fruits of internalizing worship values that are oriented toward humanity. And fifth, tranquility and psychological resilience, derived from the belief that Allah is always with those who believe (Langgulang, 1986; Al-Ghazali, 2003).

The core issue is that the formation of these spiritual attitude dimensions cannot be achieved instantaneously through mere lecturing or rote memorization methods. Research by Zakiah Daradjat (2014) demonstrates that a child's religious attitude is formed through a combination of knowledge, experience, and exemplary behavior (*keteladanan*). These three elements must coexist and mutually reinforce one another. The madrasah environment, with all its potential, should

ideally serve as a conducive spiritual ecosystem for the growth of these attitudes—and an understanding of worship-related verses can serve as the primary catalyst within that ecosystem..

4.3. The Role of Understanding Worship-Related Verses in Shaping Spiritual Attitudes

The relationship between understanding worship-related verses and the formation of spiritual attitudes is organic and mutually reinforcing. When a student does not merely memorize QS. Al-Baqarah: 183, which commands fasting, but also understands that fasting is an exercise in self-control (mujahadah) and a form of solidarity with the underprivileged, this comprehension does not halt at the cognitive domain. It touches the affective domain and ultimately influences behavior this is the mechanism of value internalization known in educational theory as the process moving from knowing to feeling, and from feeling to acting (Lickona, 1991).

One of the most fundamental mechanisms in this process is what Qur'anic exegesis scholars refer to as tadabbur—a profound reflection on the meanings of the Qur'an. QS. Sad: 29 states that the Qur'an was revealed so that humanity may reflect upon its verses (liyaddabbaru ayatih). Tadabbur differs substantially from mere reading or memorization. It engages the active involvement of both heart and mind in absorbing meaning, connecting it with life realities, and allowing that meaning to transform one's perspective and emotions. This is what renders the understanding of worship-related verses—rather than just superficial knowledge about them—the key to shaping spiritual attitudes (Al-Qattan, 2009).

There are several mechanisms through which an understanding of worship verses contributes to the formation of spiritual attitudes. First, through the formulation of a Qur'anic worldview. When students comprehend QS. Adz-Dzariyat: 56, which asserts that human creation is intended for worship, they begin to view all life activities through the lens of ibadah. Studying becomes worship, being honest becomes worship, and helping a friend becomes worship. Such a worldview fundamentally reorients a child's life direction (Muhaimin, 2012).

Through the reinforcement of religious identity. The psychology of religion has long asserted that a strong religious identity during childhood is the best predictor of spiritual maturity in adulthood (Fowler, 1981). An understanding of worship-related verses that is contextualized within students' lives helps them shape an identity as conscious and responsible servants of Allah rather than merely being Muslims born into Muslim families.

Through the development of emotional-spiritual intelligence. The concept of SQ (Spiritual

Quotient) developed by Zohar and Marshall (2000) is highly relevant here. They assert that spiritual intelligence is the ability to find meaning in every life experience through transcendent values. Understanding worship-related verses, particularly those concerning supplication (du'a) and remembrance (dhikr), directly trains this ability in students—the capacity to discover meaning, connect with something greater than oneself, and act with full mindfulness.

Through the cultivation of meaningful habits. Worship in Islam is a structured habit system—the five daily prayers, Ramadan fasting, daily supplications. When students grasp the meaning behind each of these habits, the practices no longer feel like a routine burden, but rather as a long-awaited spiritual necessity. This transformation process from habit to virtue lies at the very heart of spiritually-based character education (Lickona, 1991; Daradjat, 2014).

4.4. Implementation and Implications of Understanding Worship-Related Verses in Madrasah Ibtidaiyah

Implementing the understanding of worship-related verses as a foundation for shaping spiritual attitudes in MI requires an integrated and contextual strategy. Several approaches can be considered as follows. Thematic-integrative learning. Rather than teaching worship verses in isolated silos within the Al-Qur'an Hadith subject, teachers can integrate the meaning of these verses across various learning contexts. For instance, when discussing the theme of honesty in Akidah Akhlak (Islamic theology and ethics), teachers can connect it with QS. At-Taubah: 119 and link it to the students' daily experiences. This integrative approach prevents the fragmentation of knowledge and helps students perceive the wholeness of Islamic teachings (Majid, 2014).

The use of Qur'an-based storytelling and reflective discussion. MI-aged children are highly responsive to stories and narratives. Teachers can utilize stories within the Qur'an related to the practice of worship—such as the story of Ibrahim supplicating to Allah, Maryam dedicating herself to worship, or Prophet Muhammad (PBUH) in his deep devotion during prayer—as a bridge to discuss the meaning of worship verses in a more vivid and memorable manner. This method aligns with the principles of narrative pedagogy, which has proven effective in value education (Bennabi, 2001; Marzuki, 2015).

Reflective worship habituation. Programmed worship habituation in MI—such as congregational Duha prayer, reciting the Qur'an before class, or communal supplication—will be far more effective in shaping spiritual attitudes if accompanied by brief moments of reflection.

Teachers can prompt students to momentarily ponder the meaning of what they have just performed: "We just prayed together, what did you feel? Why do we supplicate to Allah?" Such simple questions train students to think about the internal dimension of their worship (Muhaimin, 2012).

Teacher exemplary behavior as an irreplaceable component. No pedagogical method is more effective than acting as a role model. When an MI teacher demonstrates in their daily routine that they profoundly internalize the meaning of the worship they teach—through their manner of speaking, how they respond to difficulties, and how they treat students—the teacher automatically becomes a "walking verse" for their students. This is not an exaggeration: the Qur'an itself utilizes the exemplary approach (*uswah hasanah*) as its primary educational method (QS. Al-Ahzab: 21), and empirical research consistently confirms its effectiveness (Daradjat, 2014; Nata, 2001).

Parent and community engagement. The formation of spiritual attitudes cannot be entirely delegated to school institutions. Research indicates that the family environment exerts a far more dominant influence than schools in shaping a child's religious identity and attitudes (Bronfenbrenner, 1979; Langgulung, 1986). Therefore, MI needs to establish active synergy with parents for example, through Islamic parenting programs, religious communication logs, or joint activities that involve the family in reflective worship practices at home.

The broader implications of this study touch upon curriculum policy and teacher professionalism. The Qur'anic learning curriculum in MI needs to shift its orientation from mere memorization targets toward meaningful comprehension. This does not mean undermining the importance of memorization—*tahfiz* holds its own virtues within the Islamic tradition—but rather asserts that memorization should ideally be accompanied by understanding and internalization. As for teachers, capacity building in spiritual pedagogy is required: the ability not only to teach the text but also to breathe life into its meaning within the context of the students' lives (Majid, 2014; Marzuki, 2015).

5. Conclusion

This study demonstrates that worship-related verses in the Qur'an possess a remarkably rich pedagogical potential that extends far beyond their most visible ritualistic functions. When understood profoundly and contextually, verses concerning prayer, supplication, remembrance (*dhikr*), fasting, and obedience to Allah do not merely guide individuals toward correct religious practices; they also establish a solid foundation for robust spiritual attitudes—encompassing God-

consciousness, diligence in worship, integrity, social empathy, and inner tranquility. The relationship between understanding worship-related verses and the formation of spiritual attitudes is inherently organic and transformative. True comprehension as opposed to mere cognitive knowledge undergoes an internalization process that engages the affective dimension and ultimately manifests in behavior. This distinction separates genuine spiritual education from mere indoctrination or empty, meaning-depleted ritualistic habituation. Within the context of Madrasah Ibtidaiyah, implementing the understanding of worship verses as a bedrock for shaping spiritual attitudes demands an integrated and reflective pedagogical approach, authentic teacher role-modeling, and supportive family environments. The success of this approach will ultimately contribute to the emergence of a Muslim generation that does not merely practice religion formally but genuinely lives it out in every aspect of life.

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