

Implementation of Aqidah Akhlak Learning Through the Burhani Approach in Islam Elementary School

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Abstract

This research aims to describe the implementation of learning Aqidah Akhlak through the Burhani approach at MI Wahid Hasyim. The method used in this research is a qualitative method with a descriptive approach. The instruments used in this study were interviews, observation, and documentation. The population used in this study was class IVA students, and the sample used in this study was 30 students. The subjects in this study were school principals, teachers, and students at MI Wahid Hasyim. The objectives of this study are 1) the implementation of the learning of moral principles and 2). Burhani approach at MI Wahid Hasyim. Analysis of the data used in this study, namely: a) data collection (data collection) b) data reduction (data reduction) c) data presentation (data display) d) concluding. The results of the study show that the implementation of learning aqidah morals through the Burhani approach at MI Wahid Hasyim on the sub-matter of obeying and obeying parents: first, obeying parents' advice by carrying out keeping the classroom environment clean. Second, love both parents by doing small things such as always loving the teacher as a substitute for both parents at home and loving their friends. Third, behave politely and politely by carrying out small things such as mutual respect for teachers or fellow friends. Fourth, being honest by carrying out small things such as when the teacher gives questions to be worked on by students and students work on these questions independently, and the teacher emphasizes students be honest such as not cheating on their friends. Through the Burhani approach, the learning process of aqidah akhlak familiarizes students to implement the learning material that has been obtained.

Keywords: *Akhlak Aqidah*, Burhani Approach, Implementation.

Abstrak

Penelitian bertujuan untuk mendeskripsikan implementasi pembelajaran akidah akhlak melalui pendekatan burhani di MI Wahid Hasyim. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan deskriptif. Instrumen yang digunakan pada penelitian ini yaitu wawancara, observasi, dan dokumentasi. Populasi yang digunakan dalam penelitian ini siswa kelas IVA, dan sampel yang di gunakan dalam penelitian ini 30 siswa. Subjek dalam penelitian ini yaitu kepala sekolah, guru, dan siswa di MI Wahid Hasyim. Objek dalam penelitian ini adalah 1) implementasi pembelajaran akidah akhlak 2). Pendekatan burhani di MI Wahid Hasyim. Analisis data yang digunakan dalam penelitian ini yaitu: a) pengumpulan data (data collection) b) reduksi data (data reduction) c) penyajian data (data display) d) penarikan kesimpulan. Hasil penelitian

menunjukkan bahwa implementasi pembelajaran akidah akhlak melalui pendekatan burhani di MI Wahid Hasyim pada materi taat dan patuh terhadap orang tua sub materi: pertama, mematuhi nasihat orang tua dengan melaksanakan menjaga kebersihan lingkungan kelas. Kedua, menyayangi kedua orang tua dengan melaksanakan hal kecil seperti untuk selalu sayang terhadap guru sebagai pengganti kedua orang tua di rumah serta sayang terhadap teman-temannya. Ketiga, berperilaku sopan dan santun dengan melaksanakan hal kecil seperti saling menghargai kepada guru atau sesama temannya. Keempat, bersikap jujur dengan melaksanakan hal kecil seperti ketika guru memberikan soal untuk dikerjakan oleh siswa dan siswa mengerjakan soal tersebut secara mandiri, serta guru memberikan penekanan kepada siswa untuk bersikap jujur seperti tidak menyontek temannya. Melalui pendekatan burhani dalam proses pembelajaran aqidah akhlak membiasakan siswa untuk mengimplementasikan materi pembelajaran yang telah didapatkan.

Kata kunci: Akidah Akhlak, Implementasi, Pendekatan Burhani.

INTRODUCTION

Aqidah akhlak learning is a very important subject to be instilled in students because having good morals can familiarize students with good behavior. (Imron, 2019). The cultivation of good morals can be started in childhood because it is very important for the development of children's morality (I'annah, 2017). Islamic philosophers agree that it is very important in the formation of morality learning for students so this becomes an important part to pay attention to. The inculcation of noble morals or character must begin in the home and school environment. The role of parents has a very important position in educating, guiding, guiding, and inculcating morals must be carried out wisely so that students are accustomed to implementing good morals.

As time goes by, the morals of students in Indonesia are experiencing a decline, typically, this is influenced by several factors including the influence of a friend, social media, and the lack of attention of parents towards their children. This is following the results of A Habib's research which explains that weak student morals are influenced by several factors such as motivation, attention, and supervision from educational elements (Habib, 2022). The teacher is a substitute for parents in school who have a very important role in the formation of intellectual and character students.

The presence of intellectual students will cover the presence of students who are less or can be said to receive special attention (Jannah, 2020) because they are often caught smoking in the school environment, getting into fights such as the Takiya Genji action in the Crow Zero movie, lying to parents on the pretext of saying goodbye from home going to study at school but not making it to school, not carrying out the obligatory midday prayers in the congregation as scheduled, many times not doing assignments, body-shaming bullying friends, presenting a haircut that is not suitable for the student himself, and hanging on public transportation cars that will endanger himself. Moral learning is a solution to creating moral improvement for students in the future. This is following the results of the study Heesun Chang who explained that behavior, attitudes, and morals are needed to adapt to changes in people's lives in the future, and this is emphasized as the key role of basic education (Chan, 2022).

Moral-based learning is very basic learning and occupies a very important position. In the journal Dewi Prasari Suryati, she explains that the Akidah Akhlak learning has a goal which is to manifest an inner attitude that can encourage someone spontaneously to give birth to all actions of good

value (Suryati, 2016). Therefore, it can be concluded that values in moral learning are things that are believed and considered important in human beings and actions related to human ethic, behavior, and behavior.

Guidance and habituation of moral since childhood needs to be instilled from the elementary age level because it will serve as the foundation to go to the next level of education (Jannah, 2020). The material of Akidah akhlak learning implemented in this study uses the *Burhani* approach, namely using commendable moral material to obey and obey parents. The hope is to apply this *Burhan* approach to familiarize students with good moral toward parents and teachers to form good moral. As in the journal Faisal Kamal, he describes that in the learning process teachers need an approach to implementing moral principles in a learning process (Kamal, 2017).

In moral learning, three domains must be achieved: firstly, the cognitive domain, namely to shape and achieve students' ways of thinking based on their knowledge, secondly, the affective domain is related to matters relating to a student's attitude. thirdly, the psychomotor domain, namely physical activity is related to student performance skills (Hariyono, 2017). In the end, it can be said that the implementation of Akidah akhlak learning can be seen as a vehicle for fostering and shaping student behavior in developing knowledge (cognitive), attitude (affective), and habituation (psychomotor) through mental training, intelligence, reasoning, feeling and attitude (Daily, 2019).

Akidah Akhlak learning is a conscious and planned effort in preparing students to know, understand, live, and believe in Allah SWT and realize it in the behavior of everyday life (Irfangi, 2017). The influence on human personal behavior as a religion is through studying knowledge, seeking knowledge, then living, applying commendable behavior, then living to provide experiences for students related to faith and moral.

Based on the discussion above, it can be concluded that moral learning aims to form a children's personality following the teachings of Islamic values. Moral learning as a form of behavior needs to be implemented through the values of Islamic teachings so those commendable morals are instilled for the survival of their life with three domains namely cognitive (knowledge), affective (attitude), and psychomotor (skills) through the approach. The approach in the learning process has a very important position for achieving learning objectives (Rinin, 2018). The approach applied in this study is the *Burhani* approach.

The *Burhani* approach is an approach that utilizes reason to gain knowledge. This approach relies heavily on reason in seeking knowledge. In the view of adherents of this epistemology, reason has the ability to find various kinds of knowledge, even -they say- reason can also function to find truth in any field, including truth in religion (Rangkuti, 2020). The *Burhani* approach is an approach used to seek the truth and implement the knowledge gained into everyday life (Bujuri & Baiti, 2018; Purwati & Devi, 2020). *Burhani's* approach is that the teacher facilitates students to create direct observations in the natural environment and understand the benefits of the material being studied for life (Bjuri, Baiti, & Baharudin, 2013). *Burhani's* approach is an approach that implements learning materials into students' lives so that the learning materials provided provide benefits to students (Bujuri, et al., 2020).

The process of Akidah akhlak learning draws on the *Burhani* approach, namely the teacher prepares a learning tool in the form of a Learning Implementation Plan (RPP). In the RPP, it is designed, in addition to containing core competencies, basic competencies, indicators, learning media, and learning steps, must contain an approach that refers to the *Burhani* learning approach. Apart from designing and making lesson plans, teachers have to be required to be able to implement the *Burhani* approach by linking learning material to students' daily lives so that the *Burhani* approach has an important position in the subject of Akidah akhlak.

The importance of the *Burhani* approach in teaching students not only to know the limits of understanding (theory) but also how to apply this theory in the form of actions, behaviors, and habits which support the welfare of human life (Jami'in, 2020). The learning approach which is implemented is such as obeying parental advice, loving both parents, behave politely and politely, be honest by doing small things like when the teacher gives questions to be done by.

Based on the results of pre-research at MI Wahid Hasyim, it has a uniqueness, namely that each teacher in the learning process applies a *Burhani* learning approach. This aims to provide a stimulus to students so that the learning material provided is able to provide benefits to students. Researchers will describe and answer how the implementation of Akidah akhlak learning through the *Burhani* approach at Wahid Hasyim Islamic elementary school (MI).

Based on the description above, it can be concluded that it is important to implement *aqidah akhlak* learning through the *Burhani* approach which aims to shape and equip students with character for survival in the future. The implementation of Akidah akhlak learning at Wahid Hasyim Islamic elementary school needs to be researched which is used as the latest article discovery.

METHOD

The method applied in this study is a qualitative method with a descriptive qualitative approach. While the results of the analysis of the descriptive qualitative approach are in the form of a description of the situation under study in the form of narrative description.

The approach used in this study is descriptive qualitative that is the researcher tries to describe the phenomena associated with the implementation of *akidah akhlak* learning through the *Burhani* approach in Wahid Hasyim Islamic elementary school. Meanwhile, the subjects in this study are teachers of the *Aqidah Akhlak* subject and the third class of MI Wahid Hasyim students.

Meanwhile, the data collection techniques applied in this study are interviews, observation, and documentation. The interviews used in this study are direct questions and answers between the interviewer and resource persons and teachers, principals, and students at MI Wahid Hasyim.

The observation used in this study is observation directly observing and recording events based on the observed object, namely those related to the implementation of *Akidah akhlak* learning through the *Burhani* approach at MI Wahid Hasyim. The documentation applied in this study is in the form of photos taken during the research process related to the implementation of *Akidah akhlak* learning through the *Burhani* approach at MI Wahid Hasyim.

The subjects in this study are school principals, teachers, and students at MI Wahid Hasyim. The objectives of this study are; 1) the implementation of Akidah akhlak learning; and 2) the Burhani approach at MI Wahid Hasyim. The population applied in this study is students of fourth class A, and the sample used in this study is 30 students. Analysis of the data is used in this study, namely: a) data collection (data collection); b) data reduction (data reduction); c) data presentation (data display); d) concluding.

RESULTS AND DISCUSSION

The *Burhani* learning approach in Islam Elementary School is an approach resolution which aims to improve the quality of learning. The *Burhani* approach is implemented so that the learning process provides benefits for students in life. This benefit is an advantage presented in the Burhani approach. This is in line with the Jamiin journal which explains that each approach has advantages and disadvantages (Saihua, 2020). Meanwhile, the advantages of the Burhani learning approach are that it provides benefits for every student. Meanwhile, the drawbacks of the Burhani approach are that there is little teacher supervision in the daily lives of students, which makes it difficult for a teacher to control students at every period. This is following Rasyid's journal which explains that the lack of a Burhani approach is that it is difficult for the teacher to supervise and control at all times (Ridlo, 2020).

The results of the research at MI Wahid Hasyim have obtained data with the theme raised in this study, namely the implementation of Akidah akhlak learning through the *Burhani* approach at MI Wahid Hasyim. The implementation of Akidah akhlak learning in Islam Elementary School is to equip students to be able to realize human beings who have commendable moral and avoid disgraceful moral in everyday life both in individual and social life so that it is a manifestation of the teachings and values of the Islamic creed.

The implementation of the *Burhani* approach is based on the results of interviews with the teacher of the Aqidah Akhlak subject. It is explained that "the implementation of Aqidah Akhlak learning is important to be carried out based on the values of Islamic teachings based on the Al-Qur'an and Hadits". This of course aims to shape the character of students properly such as being obedient to their parents (Setiawati, 2020). A teacher must teach how our morals are towards older people both at home and school. The background for the implementation of the *Burhani* approach at MI Wahid Hasyim is that students' motivation and interest in learning have decreased so it is necessary to apply a learning approach. This is following the results of Almaida's research which explains that the use of a learning approach can improve quality and provide benefits for students (Almaida, 2019).

The results of the interview, it is explained the importance of implementing akidah akhlak learning through the Burhani approach because this learning can be motivated by the way humans apply good and correct moral following Islamic teachings. As a rule, a teacher must be able to design and plan an interesting learning approach. This is in line with the Zulkifli journal, explaining that teachers must have four abilities namely planning the teaching and learning process, implementing and leading/managing the teaching and learning process, assessing the progress of the teaching and learning

process, mastering the lesson material, and compiling learning tools in the form of learning implementation plan (RPP) (Zulkifli, 2002).

The learning implementation plan is a learning plan using the Burhani approach taught by Aqidah Akhlak teachers applying learning media in the form of examples of obedient pictures to parents utilizing simple media. The existence of pictures as learning media is an example which can be imitated by students in their daily lives both in the family, school, and community environment.

In addition, the teacher also utilizes a demonstration learning approach which is carried out directly during the learning process. It aims to provide basic examples which can be applied in student life. Planting a learning approach is very important to implement. this is in line with Fernanda Rahmadika's research results, explaining that the approach to Aqidah Akhlak learning is important, with the existence of a learning method, in its implementation, it will be able to add to the success of a lesson and increase the high enthusiasm for learning when teaching and learning activities take place (Benty, 2020).

Aqidah Akhlak learning is a learning which includes how a person can behave properly. It can be seen that the word morals comes from Arabic, namely akhlaaqa, the plural form of the word khalaaqa, which means 'behavior' which is formed through a certain belief or teaching. Such temperament is often also referred to as 'character' or character. Meanwhile, in terminology, morals mean the science that determines the boundaries between good and bad, between the best and the reprehensible about human actions both physically and mentally (Happy, 2012). Akidah akhlak learning is one way to instill good and religious values in students and can become the character of these students (Wahyudi & Agustin, 2018)

Aqidah Akhlak learning aims to show and strengthen the faith of students so that it can be entered in the form of social life applications (Susiba, 2020). As for its influence on human personal behavior as a religion, namely through learning knowledge, seeking knowledge, then living, implementing commendable behavior, then living to provide experiences for students related to faith and morals. In addition, the vision of the theme of Aqidah Akhlak is to form Muslims who develop in the Creator and have the quality of faith and piety so that they are able to realize social, national, and state life as well as a long-term future and life which has influence. Thus learning aqidah ahlak, it is closely related to Bayani, Irfani, and Burhani reasoning in the educational process for personal development.

In the Qur'an, the meaning of such behavior can be understood from verse 4 of sura al-Qolam as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

Meaning: And in fact, you are really virtuous and noble character.

Commendable morals are also called akhlakul kharimah or akhlakul mahmudah, meaning all kinds of good behavior or deeds which appear in everyday life. While, bad morals are also called

mazmumah morals, namely all kinds of bad/despicable behavior or actions which appear in everyday life (Ilyas, 2016).

The virtues of commendable morals are mentioned in many hadits. Among them is the hadith narrated by Abu Dzarr from the Prophet Muhammad SAW:

“Meaning: O Abu Dzarr! 'Would I show you two things that are very light on the back, but very heavy on the scales (on the Day of Resurrection)?' Abu Dzarr replied, 'Of course the messenger of Allah'. He continued, 'You should practice good morals and keep quiet a lot. By Allah, in whose hand is His hand, there is no other creature that can preen with these two things.'” (Reported by al-Bayhaqi)

Various kinds of commendable morals, Muslim experts generally refer to the provisions of the Qur'an and Al-Hadith. This is of course in line with the concept of good and bad in the Islamic view as has been described. Muhammad bin Abdillah As-Sahim, for example, mentioned that among the commendable morals are getting along well and doing good to others, being fair, humble, honest, generous, trustful, sincere, grateful, patient, and fear of Allah SWT (Anwar, 2010).

Based on the above understanding, it can be concluded that commendable morals are good behavior or deeds which appear in everyday life and are used as a measuring tool that a person has done good based on Islamic values.

Firstly, The implementation of learning the material principles of obedience to parents through the Burhani approach can be specified through several examples of activities, namely:

The implementation of Akidah akhlak learning utilizing the Burhani approach can be implemented using obedient and obedient learning materials for parents. One of the sub-matters is obedient to the material obedient and obedient to parents, namely obeying parents' advice. Obeying parental advice is an obligation for every child. As can the letter of al-isyra explains:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبَّبَّانِي صَغِيرًا ٢٤﴾

Meaning: "And your Lord has commanded you not to worship other than Him and you should do good to your parents in the best way possible. If one of the two or both of them reaches an advanced age in your care, then do not say to both of them the word "ah" and do not yell at them and say noble words to them And humble yourself towards them both with great affection and say: "O my Lord, love them both, as they both have educated me when I was small"

Based on the verse above, it can be understood that every child must be kind to their parents. In addition, every child is also obliged to obey the orders of their parents at any time. This is motivated

because parents have raised and cared for their children. This is in line with the results of the study of Monireh Khosravi Zadanbeh parents who have an important role in the formation and development of student morals (Zadanbeh & Zakerian, 2011). This certainly gives awareness to every teacher's house learning approach in every learning process. This is following the results of research conducted by Khoirul Azhar which explains that a teacher must be able to understand the individual needs of each child (Khoirul, 2017).

Based on the observation results of the teacher in the Aqidah Akhlak subject at Wahid Hasyim Islamic elementary school (MI) of Yogyakarta, they have carried out the learning process using the *Burhani* approach. The *Burhani* approach is implemented by the teacher during the learning process of obeying parents with sub-material obeying parents' orders by implementing it directly in the classroom between the teacher and students such as maintaining the cleanliness of the classroom environment. This can be conducted in real terms by the teacher because a teacher is the second parent at school. In addition, the teacher also gives appreciation to students who have carried out behavior that shows obedience to parental orders. Because in essence, the *Burhani* approach is an approach that is carried out unconsciously by someone.

It is proven that by using the *Burhani* approach in the sub-matter of aqidah akhlak subject, obedience and obedience to parents are practiced in their lives. This is consistent with the results of research conducted by Nadlir that the *Burhani* approach can increase students' high-level thinking through contextual learning materials in the fiqh subject (Nadlir, 2019).

Secondly, the implementation of akidah akhlak operates the *Burhani* approach with the sub-matter of loving both parents. As explained in surah al-Isra:

وَأُخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ٢٤

Meaning: "And humble yourself towards them both with great affection and say: "O my Lord, love them both, as they both have educated me when I was small"

The verse above explains that every child must have a soul of love for both parents because both parents are very meritorious in a child's life. This attitude of affection must of course be instilled in a student at home towards his parents. Besides that, a teacher also has to implement an attitude of mutual love in the school environment. Based on the results of learning observations at MI Wahid Hasyim, a learning process is carried out using the *Burhani* approach to the sub-matter of loving both parents. This is implemented directly by students, for example, to always love the teacher as a substitute for both parents at home and love their friends.

Learning using the *Burhani* approach will certainly have an impact on students to be able to love each other to their parents in the home environment so that the learning provided by the teacher of the moral creed will be more useful in the lives of students. This is under research which states that doing good to parents is not only when they are still alive. However, when a parent dies, a child must be kind to them, such as praying and asking for forgiveness (Tanah, 2017).

Thirdly, to be polite and polite, behaving politely is an obligation for a child to their parents. Polite and polite behavior towards parents has been described in QS. Al-Furqan verse 63 reads:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا
سَلَامًا ٦٣

Meaning: "And the servants of the Most Merciful God (are) people who walk on earth humbly and when ignorant people greet them, they say words (which contain) salvation"

The verse above explains that courtesy towards parents has a very high position which is emphasized by Islam. The cultivation of good manners can be done through good and correct habituation and modeling in everyday life in the family, school, and community (Putrihapsari & Dimiyati, 2021). Politeness will create harmonious relations among Muslims. Every child must behave politely towards anyone, especially towards older people. When children are in the home environment, they cannot be separated from their parents so politeness is mandatory to be implemented in their lives. Likewise, when in a school environment, a teacher must teach good manners. The teacher as a supporting factor for students must always think about increasing student success in learning. For that, the teacher needs to provide encouragement or motivation (Aprilia, Nelson, Rahmaningsih, & Warsah, 2020). Based on the results of observations at Wahid Hasyim Islamic elementary school (MI) on the akidah akhlak subject, the teacher has implemented the Burhani approach in the sub-matter of polite and courteous behavior.

This can be seen during the learning process, students have implemented mutual respect for teachers or fellow friends. In addition, the teacher of akidah akhlak instructs students to respect each other and respect other teachers. The implementation of polite behavior that has been formed in the school environment can be practiced by students when they are in the family and community environment.

Fourthly, being honest with your parents is described in the hadith of Abdullah bin Mas'ud RA. As follows:

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي
إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

Meaning: Narrated by 'Abdullah bin Mas'ud RA., Rasulullah SAW. said, "Be honest because honesty leads you to the truth, and the truth leads you to heaven..."

Based on the hadith above, it has been explained that honesty is one of the most important and fundamental attitudes that must be carried out by everyone. Honest is true in words and true in deeds. Being honest with words and deeds implies that what you say must be following the truth, and vice versa, don't say things that are not under the truth (Rochmawati, 2018). Because an honest attitude will bring someone to the right path. When everyone is honest then truth will be obtained.

This is of course mandatory to apply in student life. Based on observations on the akidah akhlak subject at Wahid Hasyim Islamic elementary school, an honest attitude has been instilled in the school environment. Firstly, when a student borrows a friend's book or pen, it is mandatory to return it. Secondly, when the teacher gives students questions to work on, the teacher emphasizes students, to be honest, such as not cheating on their friends in everyday life. This research is strengthened by the results of Syifa Nurfadilah's research with the findings of the need for habituation of group guidance participants so that group guidance participants take advantage of their honest attitude toward habituation in the environment where the individual is (Fadillah, 2019).

This is an implementation of an honest attitude at school using a Burhani approach. In addition to students implementing it in the school environment, it is of course mandatory to apply it in the family environment. The family for a child is the first non-formal educational institution where they live, develop, and mature. In a family, a child is first taught education. From education in the family, children get to experience, habits, skills, various attitudes, and various kinds of knowledge (Ahmad, Adrian, & Arif, 2021).

CONCLUSION

Burhani's approach is a solution that aims to shape and equip students with character and provide benefits in learning for survival in the future. The Burhani approach implemented by the moral creed teacher through the Burhani approach at Wahid Hasyim Islamic elementary school (MI) on the subject of obeying parents' sub-material: firstly, obeying the advice of parents by carrying out small things such as keeping the classroom environment clean. Secondly, love both parents by doing small things such as always loving the teacher as a substitute for both parents at home and loving their friends. Thirdly, behave politely and politely by carrying out small things such as mutual respect for teachers or fellow friends. Fourthly, to be honest, by doing small things such as when the teacher gives students questions to work on, the teacher emphasizes students, to be honest such as not cheating on their friends.

The findings of this research are certainly a reference for new knowledge for readers to be implemented in the learning process so that the learning process can run well and provide benefits for students. This research certainly has limitations so we hope for suggestions and recommendations related to this research which are of course very constructive and improve subsequent research and writing related to this research.

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