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## THE IMPORTANCE OF IMPLEMENTING DIVINE VALUES IN ELEMENTARY SCHOOLS

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### Abstract

The purpose of divine values is awareness and is designed to help students understand and the importance of religion in their lives, as well as help them accept that religion. The purpose of this research is qualitative analysis of phenomena using case study research. The aim is to produce work quality students and can be applied in everyday life in the classroom. The research data collection method was carried out using semi-structured interviews, unstructured observation, documentation, and systematic analysis of results. The data analysis method uses the ISI analysis paradigm with data reduction, data presentation from data validation (drawing conclusions). The results of this research show that the forms of morals that exist at SDN Baban 1 Sumenep are as follows: divine values, namely congregational prayer, reading prayers, reading short letters from the Koran, polite values, 3S (smile, greeting, greeting), Siratulahim values, discipline values and social values of society. Sharia values consist of the application of divine values through habituation at the Baban 1 Sumenep elementary school including daily activities, volunteer activities, conditioning, including example.

**Keywords :** Divine values, habituation in school

### Introduction

Students know, and understand, as well as appreciate, practice so that they come to believe in the religion they adhere to, as the cultivation of divine values is an awareness and planned for the sake of (Wati and Arif 2017). Starting with the definition of understanding education, which is a path intended to improve and assist students in increasing their knowledge of language, reasoning, arithmetic and grammar so that education progresses, students can be trained so that everything they learn is useful for themselves and society. namely a pathway intended to improve and assist students in increasing their knowledge of language, reasoning, arithmetic and grammar. Based on this, the most important goal in life is to be happy until death and reach adulthood. To be happy until death and reach adulthood. In order to achieve this goal of achieving the highest level of success in teaching, every lesson must be taught with the principles of Pancasila, and students must be taught the value of good communication skills from teachers and older people (Sudirman 2015). The goal of achieving the highest level of success in teaching, every lesson must be taught with the principles of Pancasila, and students must be taught the value of good communication skills from teachers and older people (Sudirman 2015). Educational learning has divine value for students in the school environment such as routine activities, spontaneous activities, role models, and conditioning. Routines are daily activities, activities carried out by students at school, spontaneous activities are activities that occur suddenly conditioning activities are activities offered at school and exemplary activities are activities carried out in an appropriate way so that they can support students at school. conditioning are activities offered at school and exemplary activities are activities carried out in an appropriate manner so that they can support students at school. For example, the application of educational values can be carried out at school through school ceremonies which include rituals and worship. In the National system, religious education has an existence in achieving overall national education goals. Religious education has an existence in achieving overall national education goals. As religious education, it is essentially about divine values that are more emphasized, such as forming attitudes and

behavior, religious behavior or morals, as well as upholding the truth in order to form human beings who are personal and have noble character according to the teachings of truth (Zinal 2014). Religion reflects humans' relationship with God, akida/obedience, syriography reflects humans' relationship with themselves, and morality towards God, akida/obedience, the process of applying and developing philosophy in individual lives.

In somewhat identical terms, (Sauri 2011) defines education as a means of developing moral and ethical character in humans by encouraging them to be honest and a means for developing character in humans by encouraging humans to be honest. Religious education in this context is supported by several main educational stakeholders, school principals, deans, lecturers, staff and students. This lesson plan will be a guideline for students to follow when carrying out religious activities and help them develop strong personal values and strong discipline which is key in internalizing the teachings of religious education. With careful consideration from the school principal and support from all resources related to the school, religious activities can be developed which in the end can help students become more disciplined in religious studies and other activities. It is hoped that by implementing this religious program, students will graduate from quality schools with a strong sense of responsibility and are expected to be ready to apply the newly acquired knowledge in everyday life. The main factor in internalizing religious education teachings in this context is support from several main educational stakeholders, including school principals, deans, lecturers, staff and students. As an example, this will serve as an example for students to be active in carrying out religious activities and to form students who have strong personalities and have high discipline. With careful consideration from the school principal and support from all resources related to the school, religious activities can be developed which in the end can help students become more disciplined in religious studies and other activities. It is hoped that by implementing this religious program, students will graduate from quality schools with a strong sense of responsibility and are expected to be ready to apply the newly acquired knowledge in everyday life. Habits or something that is done repeatedly can regulate an individual's good behavior values which are manifested in attitudes, words, feelings, thoughts and actions based on the rules that apply in society. This will allow individual potential to be enhanced. the goal is to liberate humanity. that an individual has, such as traits, attributes, innateness, personality, behavior, character, personality and character.

According to (Muchlas Samani 2012), a poem is something that cannot be explained but is something that is created repeatedly day after day through the use of actions and thoughts, and action after action. but something that is created over and over again. There are several factors that play a role when building a project, the environment being one of the main factors. Several Factors that play a role when building a project, one of which is the main environment . As stated by Prasetyaningrum (2011), there are several events, situations or conditions outside an organism (environment) that may be affected by the negative impact of a person's growth. Education in schools refers to the process of establishing the establishment of rules, values, and customs, as well as student biases that are instilled by the school and shared by all school staff. School days identify religious beliefs in students so that they can solidify their religious practices through time school. Religious observance is given to humans, behavior and creativity in everyday life. Wahid et al Al. (2011) stated that the Rabbaniyah presented the following principles: faith, goodness, devotion, honesty, trust, gratitude, and patience. The following are several ways in which the principles of human dignity, community, brotherhood, prosperity, equality, justice, respect for human dignity and an open-minded attitude, honesty, firmness, luxury, gentleness are carried out. related: community, brotherhood, compassion, equality, justice, keeping promises and an open-minded attitude, honesty, firmness, luxury, gentleness. In the school environment, there are biases that are carried out which create a school environment that can have a negative impact on students' ability to develop their own qualities. A school day is created by several biases that are carried out. The school environment is the atmosphere of school life where students interact with fellow teachers. with administrative employee counselors and between community members of school groups, such as National Education (Kemendiknas) 2010.

Interactions within and between groups are governed by many laws, regulations, moral principles, and cooperative ethics, which are adhered to in educational institutions. The qualities developed in school culture are leadership, example, compassion, tolerance, hard work, discipline, social awareness, environmental awareness, a sense of friendship, and responsibility. The development of religious teachings and the role of school principals, teachers, counselors and administrative staff when communicating with students and using school facilities are examples of these activities (Uliana and Setyowati 2013). In school life, there are several activities carried out by the principal, teachers, counselors, and administrative assistants with the help of students. There are several activities carried out by the principal, teachers, counselors, and administrative assistants with the help of students. These activities can be in the form of routine activities, namely activities carried out by students continuously and consistently at all times, spontaneous activities, namely activities carried out spontaneously at that very moment,

exemplary, namely the behavior and attitudes of teachers and other education personnel in providing examples of actions. good actions so that they are expected to become role models for students to emulate, and conditioning, namely in the form of supporting activities, schools must reflect the desired life of cultural values and national character (Rifa'i 2016). A good school day results from good activities done. A good school day will identify a child's educational values so that these values can be strengthened through school reform. The positive values that a baby has are often damaged by negative beliefs around them (Dewi, Degeng, and Hadi 2019). In this case, effective positive practices must be implemented to counter the negative and constructive practices in question. Parenting patterns can be positively applied in the form of applying divine values in the classroom. The cultivation of divine values contains many positive cultures that children can get used to. Apart from the additional bias of emphasizing the importance of religious education, this can also have a negative impact on children's behavior. The educational programs implemented in schools include the implementation of 3S (Smile Greetings), infaq, midday prayers in congregation, midday prayers in congregation, Friday prayers in congregation, and so on (Iswatningsih 2019). Based on initial observations, civilizing divine values are also applied at SDN Baban 1 Sumenep.

The application of divine values on these grounds seems to be different from other schools in Sumenep Regency, even though they are not integrated Islamic elementary schools, but the cultivation of divine values has been implemented following the new policy of the newly appointed principal at the school. Students at SDN Baban 1 Sumenep are first exposed to a different school environment with the cultivation of divine values which began to be implemented around two years ago. For example, divine values exist at SDN Baban 1 Sumenep, namely the construction of a private school mosque whose funding comes from the community, teachers and students. For example, consider the divine values that exist at SDN Baban 1 Sumenep, namely the construction of a private school mosque, the funding for which comes from teachers and students. This has never been observed in other elementary schools, which are most likely not Islamic schools other than SDN Baban 1 Sumenep. The community and parents and guardians of students give more confidence to the school to build a mosque inside the school with the aim that this mosque can be used for congregational prayers both during class hours and outside class hours, used for Friday prayers, regular recitations are held for students, teachers and the surrounding community, is also useful for providing prayer guidance to students at this school. Apart from that, the most prominent divine value at SDN Baban 1 Sumenep is 3S (Smile Greetings) which is usually used in almost all elementary schools in Sumenepi. However, it is different from SDN Baban 11 Sumenep. Every day, everyone, the teachers gather and stand at the entrance of the school to cheer the students before the students enter the classroom and congratulate them with a gentle touch. This will provide parents with peace of mind for the peace that their children will always have. have enough time to go to school. Remember that their children will always have enough time to get to school. Furthermore, the three pillars of SDN Baban from Sumenep are: tolerance, social and environmental education, and respect. SDN Baban 1 Sumenep includes: tolerance, social and environmental education, and respectful attitudes. These attitudes are seen above when one of his three friends experiences a disaster, such as death, illness, and other things. Collect some of the students' pocket money to help with disaster needs without any coercion from the teacher.

When a girl finds a spontaneously produced one she wears it and takes it to a location provided by the school. These are some observations regarding social media and the surrounding environment. Furthermore, the divine value at SDN Baban 1 Sumenep is based on the following observations: every year the school in question holds an urban animal sales program that has never existed in other schools, especially in the Sumenep area apart from SDN Baban 1 Sumenep. The payment method is the amount of money the teacher receives every month, around 50,000 rupiah. The teacher is really happy and not too disappointed with this donation because every year the teacher can travel. Apart from that, the surrounding community at SDN 1 Baban Sumenep is known to be involved in their sacrificial animals. 1. Baban Sumenep is known to be involved in their sacrificial animals Furthermore, the divine values applied at SDN Baban 1 Sumenep are as follows: dhuha prayer before starting lessons, followed by reading short suras of the Koran, istighasah which is carried out during every class meeting and group project, and various other activities. This is based on statements in this school that the implementation of divine values is not only limited to the school classroom but also takes place outside the classroom. This is carried out both inside and outside the school through various forms of religious activities based on mission and vision of the school, namely to become a school that upholds Islam as a religious teaching and carries out noble pious deeds and morals. impression, good from the world. models are usually described as "top - down" models, i.e. a set of procedures or guidelines developed in consultation with affected parties or supervisors. "From top to bottom," SDN Baban 1 Sumenep accommodates education management in a moral development program that accommodates the Islamic religion by being a role model in the acculturation process, reminding each other directly and continuously between teachers and students (Faiziyah 2017).

## Research Methodology

This research method uses a literature review. This method explains opinions regarding the importance of applying divine values in elementary schools and developing divine values. The aim of the research is to provide a detailed explanation of what is meant by values, beliefs, norms, symbols, language and daily life practices, as well as the implementation of divine values through school culture. Forms of divine values consist of faith/belief values, shari'a values, and moral values. Meanwhile, the strategy for cultivating divine values consists of structural, formal, mechanical and organic. The data obtained was in the form of interview transcripts and school bookkeeping documents with research instruments in the form of interview guides and documentation sheets with checklists. Data analysis uses the Miles and Huberman content analysis model. Testing the validity of the data used in this research is observational persistence, triangulation and referential adequacy. The author presents the results of research on the cultivation of divine values which includes forms of divine values, strategies for the cultivation of divine values, as well as the implementation of divine values through school culture with detailed, clear, systematic, logical and rational descriptions. So that the research results will be easy for other people to understand and show the accuracy of the research results. Dependability testing in qualitative research is carried out by auditing the entire research process.

## Result & Discussion

School The divine value of the school environment is very detrimental to good student attendance. This is characterized by the absence of negative influence on students. The school's vision and mission are related to implementing divine values by increasing religious activities. Various variations of school programs are implemented using facilities such as infrastructure and facilities that are used to overcome the problem of low student achievement. To collect information about the state of divinity at SDN Baban 1 Sumenep, the author uses observation and questionnaire methods. In the daily life of SDN Baban 1 Sumenep there are strong religious beliefs which are intended to understand the true meaning of religion. At SDN Baban 1 Sumenep, there is a strong religious belief that it is intended to identify the true meaning of religion. This was expressed by Mr. Rusdi as, principal of SDN Baban 1 Sumenep, in a meeting held in the school auditorium on Rusdi as, 9 January 2021, as follows: "By the level of behavior, good manners, and habits that have the value of worship, I interpret religious values. In fact, religious teachings have become a kind of discrimination against the surrounding community and families. Furthermore, according to religious beliefs, there is also a need to carrying out these duties, such as reading these two holy books, which are usually called aqidah mas. After reading these two holy books we have to start our obligations by reducing the number of sins which are usually called the sharia, and after that we have to express our feelings. us towards other people and the environment because it is not only our prayer to God but also how we can have good moral character and not harm humanity, this school also carries out these three tasks by identifying rules appropriate for each student. The habits carried out by students at SDN Baban 1 Sumenep are in the form of routine activities, spontaneous activities or activities that at that time occur directly, conditioning or allowing someone to do something because of certain conditions and exemplary activities which are all student activities at SDN Baban 1 Sumenep, one of One such activity is the red and white flag ceremony which is routinely held every Monday, praying first before starting the first lesson which students routinely do every day in class. There are several activities but these activities are carried out spontaneously, such as throwing away rubbish when they see plastic or drink bottles scattered in front of the class or in the school environment. Spontaneously, the students immediately threw the rubbish into the trash when the students saw some rubbish scattered around.

Presentation by Nur Wahyuni on January 9 2021 regarding the daily routine activities carried out by students, namely cleaning the classroom, as follows: Students who are assigned to the class cleaning picket schedule must come early and this is routinely done every morning so students must clean the class so that it is not dirty and learning can run smoothly and comfortably because if the class is clean we as teachers also feel comfortable when giving lessons to students we are here. Emmi Fristianingsih also said something similar, as follows: " Next, usually there is a picket schedule, sir, for those whose picket schedule doesn't attend the Duha prayer, that's okay because the picket schedule cleans the class according to the other schedule. "If the class is clean, then the teacher will just enter the classroom but the teacher will tell the students to clean it first and then the teacher will enter the class." So, in conclusion, students clean their classrooms every day. These activities routinely and continuously take place at school every day. Students or school residents in the SDN Baban 1 Sumenep environment are aware of the importance of cleanliness. If one of the students throws away food and drink waste anywhere. So the students who saw him at that time immediately reprimanded him, even when the teacher saw the student, the student would receive a light punishment for throwing rubbish anywhere. There are facilities and infrastructure at SDN Baban 1 Sumenep, such as a prayer room in the form of a prayer room, principal's room, teacher's room, library, cleaning

equipment (mucus, broom, vacuum cleaner, trash can with 3 places, push trash can), yard. which can plant food plants, student wall panels, UKS room, canteen, bathrooms for teachers and bathrooms for students, storage room, guard room and all the facilities in the school make the residents at SDN Baban 1 Sumenep both students and teachers feel comfortable living in the school environment. Food plants, also known as pages, are used to identify food, libraries, and cleaning supplies, such as brooms, etc. The school even has a coffin for people entering the world, a lab for educational computer education, and much more. According to NurWahyuni, the Wahyuni area is divided into three: kitchen, bathroom and living room. Each classroom is equipped with a sink, chair, and possibly a vacuum cleaner, although only in classrooms 4 and 6.

According to Emmi Fristiningsih, "Other sources are prayers available in the prayer room, especially the teacher and student bathrooms, wadhu, the principal's room, the Fristiningsih teacher, the common room (hall), the basket field where Monday's ceremonies are held, cleaning tools (brooms, catfish, etc.), dining room, wall magazines for each class with different themes, UKS, gamelan teaching area, and what I enjoy most are the culinary plants that are present at this school. The facilities and infrastructure provided by the school, whatever is provided are just benches outside the building which are used to identify several culinary plants that can be used by the school. Based on the results and interviews it can be concluded that the type of observation in the school is Provision of facilities needed to support religious activities such as the provision of mosques located outside of school, places of ablution that are observations, prayer tables for children of children's class, books about yasinan and juz amma, as well as asmaul husna which is recommended for every student. male and female classes, books about yasinan and juz amma, as well as asmaul husna which is recommended for every student. For other conditions, it is necessary to have wall displays in the classroom or even at school and it is hoped that they can be followed so that students can always feel comfortable with themselves. For example, wall displays should be used to mark the start of class activities with dignity. Apart from that, there must be a school policy. Other tools for the job include the usual tools for labor and preparing plant foods. The form of collaboration incorporated in SDN Baban 1 is intended to carry out religious activities that connect God, local communities and social media. Divine values are a collection of life wisdom, namely wisdom on how to start living in this world (Ma'rufah 2020). A set of guidelines for human life in one place to achieve safety and happiness both at the beginning of life and in old age. according to (2019, Rafsanjani and Razaq). divide the total value into category values: aqidah, sharia, and akhlakul karimah. Aqidah is a type of faith addressed to Allah SWT as an obligation that must be fulfilled. That is what is meant to be to Allah as an obligation that must be fulfilled. Sharia is a branch of Islamic law which is legally related to moral principles and ethical standards that are upheld in the process of developing moral judgments. Akhlakul Karimah is a humanoid attitude that imitates the way humans interact with God, interacting with people who are not kind and don't care.

Apart from these additional things, the school also commemorates religious holidays, the anniversary of the death of the Prophet Muhammad SAW, Isra Miraj, funeral prayers on Fridays and Mondays, collecting zakat for the poor and widows, as well as commemorating the first Islamic month. noticed by all school employees. Respect from the school for all students so that they can have a strong sense of self-confidence in all situations. This information was also recorded at SDN Baban 1 Sumenep after interviews, observations and documentation that moral values were instilled starting from the beginning of school. The small school conditions can be beneficial for the education of good manners among citizens. Every day, students are always instructed to make small talk with their teachers or those closest to them. small talk with his teacher or someone closer to him. During his research at Baban 1 Sumenep, the author conducted an analysis which showed that student-teacher relationships were negatively impacted by student debt. There are fewer and fewer efforts by schools to name morals. Unfortunately, this is due to a lack of support from all school staff. lack of support from all school staff. Each school warden is given a set of rules which include friendship, brotherhood, equality, fairness and charity. The writing instructions given by the school to students are as follows: honesty, sincerity, greetings and good manners in writing. assigned by the school to students are as follows: honest, sincere, greetings, and good manners in writing. Good hygiene practices, such as discipline and cleanliness, have long been a top priority at SDN Baban 1 Sumenep. Whatever the method, fast payment is a payment that is a condition that must be met at SDN Baban 1 Sumenep. Dressing is closely related to aesthetics or the value of beauty, as well as the belief that humans are living creatures. Allah is most important about how to be pious. Based on the information above, the principal together with other school members will make this happen through providing advice. above the information, the principal together with other school members will make this happen through providing advice. The following guidelines have been provided by the authors during this ongoing research project. Mr. Rusdi explained as follows: "Teachers also need to provide support to registered students who are enrolled in school. For example, teachers should prepare well in advance, arrive at school early, and communicate with other teachers in a respectful manner.

Teacher in a respectful manner. Teachers should even have talking sticks that they use to give advice to students rather than just occasionally criticizing them. should even have a talking stick that they use to give advice to students rather than just occasionally criticizing them. "Apart from that, if you don't wear neat clothes you will stand in front of the classroom door for 15 minutes and if the teacher doesn't wear neat clothes you will get a warning from the principal and if the principal doesn't wear neat clothes you will get a warning from all the teachers present. ". "Next, the teacher checks the neatness of each student's clothes." Emmi Fristiningsih expressed something similar to exemplary behavior as follows: "No teacher wears his shirt out of his trousers except on those days," such as wearing neat and nice clothes. School politeness in speaking is also being challenged. If there are students who feel uncomfortable working with their teacher, the teacher concerned will provide guidance and support to any student. "However, if students start to falter, the teacher will explain the laws and regulations. But the law is not a strict teacher who will only provide good teaching if the students in question are good students." Nur Wahyuni also expressed something similar, as follows: "Apart from that, teachers must wear polite and neat clothes and must not give examples to students of wearing inappropriate clothes, such as taking their shirts out of their trousers." Good student example comes from the teacher's example when the teacher teaches in class (Siswanto 2019). Teachers who teach in class wear neat and polite clothes. When interacting with students, teachers at SDN Baban 1 Sumenep use polite sentences, so that the teacher's attitudes and behavior are followed by all students at SDN Baban 1 Sumenep. Based on the research results described above, it was found that there were 3 divine values instilled through religious activity programs at SDN Baban 1 Sumenep, namely: (1) the value of worship (2) moral values, and (3) Sharia values. If it is related to the theory of divine values presented by (Naim 2012), the value of worship is that Worship is Indonesian which comes from Arabic, namely from masdar 'abada which means worship. Meanwhile, in terms of terms, it means being reverent to God, obeying His commands and avoiding His prohibitions. So it can be concluded that the value of worship is human obedience to God which is implemented in daily activities. So SDN Baban 1 Sumenep connects students' divine values to the value of worship. This value of worship is implemented in carrying out Duha prayers, midday prayers in congregation, attending religious studies, reading prayers together before starting lessons and when lessons end, praying Eid al-Fitr and Eid al-Adha in congregation at school, cutting/slaughtering sacrificial animals, holding Isra Miraj events. and the Prophet's birthday as well as Islamic religious holidays, reading Surah Yasin, Khataman Al-Quran every month with the aim of hoping for Allah's blessing to seek knowledge. In the above case, it is supported by (Naim 2012) that in Islam there are two forms of worship values, namely mahdoh worship (direct relationship with Allah) and ghoiru mahdoh worship (which relates to human relationships with other humans). And all of this is with the aim of seeking the approval of Allah Subhanahu Wata'ala.

Apart from their role in teaching material to students, teachers also play a role in educating students to have better personalities by always inserting character values, especially character about divinity in every meeting. According to Hariandi 2017, educators with strong character not only have the ability to teach in the narrow sense, namely only transferring knowledge or science to students, but they also have the ability to educate in the broad sense. Apart from teaching and educating teachers also provide good examples that students can emulate as role models for action. There are quite a lot of routine activities carried out at SDN Baban 1 Sumenep relating to the implementation of divine values. These routine activities are routine activities that are carried out every day, namely memorizing Asmaul Husna for classes I, II, III, while memorizing Asmaul Husna for classes IV, V, VI is only carried out during religious lessons, midday prayers in congregation according to a predetermined schedule, reading praying together, cleaning the classroom every morning, and praying duha. Routine activities carried out once a week are reading the Yasin letter every Friday which is attended by students in grades IV, V, VI, reciting the Koran, religious studies and infaq activities from grades I to grade VI which are then collected by the religion teacher, and tambourine extracurricular activities. followed by interested students from classes IV and V. Routine activities carried out every certain month include the Prophet's birthday, Isra Miraj, commemorating the Islamic New Year (Muharram), giving zakat, praying Eid al-Fitr and Eid al-Adha in congregation at school, slaughtering animals. sacrifice and social service. Routine activities are one method used to instill divine values in students through congregational prayer activities, infaq, and so on. These activities were carried out with the aim of forming students' habit of worshiping from an early age as recommended by Rasulullah Shollallahu Alaihi Wasallam to train children to worship from the age of seven (Suryanti and Widayanti 2018). Doing a good deed may initially feel hard if you only do it once or twice, but if you do it every day it will no longer be a burden so it will become a daily necessity and if you don't do it it will feel like something is missing. If students are used to doing it, it will become an inherent character that will not be easily lost and will leave an impression for a long time. One of the benefits of having routine activities is forming good habits in students so that they are subconsciously ingrained in them. Teachers carry out spontaneous activities when students do things that are not good by warning or correcting



them and giving awards to students who do things. which is good for motivating students to maintain these actions and be motivated to do better things.

These activities are spontaneously carried out in learning activities and outside learning activities. Spontaneous activities related to divine values include inviting students to perform worship, reminding students not to forget to bring prayer equipment during prayer activities or bringing Yasin letters when reading Yasin letters, praying for friends who are sick, visiting friends who are sick, providing assistance to victims of natural disasters with social activities, throwing rubbish into the trash when they see rubbish scattered around, respecting other people's opinions regardless of who they are, and getting used to giving praise to students. When a student makes a mistake or is good, the teacher can correct the mistake or give praise so that the student realizes whether his or her actions were good or not. If a sense of awareness arises then when you do something you will no longer see it as an order or burden but as a necessity. Spontaneous activities carried out by teachers without prior planning. This activity is useful for providing reinforcement to students that this attitude or behavior is good and needs to be maintained. The school conditions the school atmosphere in such a way that the implementation of divine values goes according to expectations so that they can be ingrained in students. The existing conditioning at SDN Baban 1 Sumenep is very supportive for the implementation of religious activities at school. The form of conditioning in schools is providing the necessary facilities to support the implementation of religious activities such as providing a mosque behind the school, quite a lot of ablution places and bathrooms for students and teachers, prayer tools for male and female students, books. yasinan and juz amma, as well as duplicate Asmaul Husna sheets for each student, cleaning tools, trash cans for each class. Another form of conditioning is the presence of wall displays in classrooms or schools which are intended to indirectly instill in students to always do good deeds. Apart from wall displays there are also school regulations that teachers and students must obey. The creation of a school atmosphere makes it easy for students to carry out activities at school. School environmental conditions that support and provide complete advice and infrastructure will make the process of instilling divine values in students easier. At SDN Baban 1 Sumenep they have provided a good example for students who are worthy of emulation. All teachers support each other and work together in everything for the good of the students. The teacher's exemplary form of implementing divine values is participating in various activities carried out by students, wearing neat clothes, being polite in speaking, speaking honestly, smiling, respecting opinions. other friends, say hello and kiss the teacher's hand, and the teacher always supports and guides students to always do good things. The teacher's example also fosters the value of responsibility, that is, apart from the teacher's duty to teach the material, the teacher is also responsible for being a good role model for students. The teacher not only asks students to do this or that but also carries it out.

## Conclusion

The divine values at SDN Baban 1 Sumenep are:

1. aqidah/worship includes midday prayers in congregation, attending religious studies, reading prayers together before starting lessons and when lessons end in congregational Eid al-Fitr and Eid al-Adha prayers at school, cutting/slaughtering sacrificial animals, holding Isra Mikraj and the Prophet's birthday as well as events Islamic religious holidays, reading Surah Yasin, Khataman Al Quran afterwards,
2. Moral Values, which include saying hello, kissing the teacher's hand, telling the truth, smiling, wearing neat clothes, speaking polite and courteous words, not coming to school late, not throwing rubbish anywhere, cleaning the classroom
3. Sharia, which includes maintaining brotherhood between fellow students by not criticizing, not fighting, helping friends who are experiencing disaster or are sick, helping victims of natural disasters in the form of social service proposed by the school, obeying all the rules that apply to weekends. Implementation of the application of divine values across school years at SDN Baban 1 Sumenep is: (a) daily life or routine at school, (b) spontaneity, (c) exemplary behavior,(d) surrounding conditions.

Having a school environment that supports and provides complete advice and infrastructure will make the process of instilling divine values in students easier.

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