

LEARNING GUIDANCE OF ISLAMIC RELIGIOUS EDUCATION IN IMPROVING THE IMPLEMENTATION OF WORSHIP AND STUDENTS' MORALS AT ELEMENTARY SCHOOL OF BONTO BONTOA, SOMBA OPU DISTRICT, GOWA REGENCY, INDONESIA

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Abstract

This research discusses about Learning Guidance of Islamic Religious Education in Improving the Implementation of Worship and Students' Morals at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia. This study guidance is divided into two implementations, namely the learning guidance in the classroom and outside the classroom. The learning guidance in the classroom includes worship; pillars of Islam, prayer, fasting and alms. Moral learning guidance includes ethics, morality and etiquette for parents, teachers and other people. While the learning guidance outside the classroom includes remedial Islamic religious education (worship material), fast Islamic boarding school and prayer practice. The moral learning guidance includes the materials of students' morals. This type of research is descriptive qualitative, namely field research which describes the data and information from informants qualitatively. This research was carried out at at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia. This research employees a pedagogical approach as the application of educational science or the bases of educational science. The: primary data sources of this research were obtained from Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia which consists of students, teachers and staff of education. While the secondary data as the supporting one were obtained through studying articles, books written by experts, journals and government publications (laws and government regulations). The results of this research have implications for improving the implementation of worship and the students' morals of Islamic Religious Education at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia, namely: improving the mastery and implementation of worship, such as the ways of performing prayer, fasting, alms and moral. In this case, the students know and practice ethics, morality and attitude towards parents, teachers and can interact well in the community. This is the aim and benefit of learning guidance of Islamic Religious Education.

Keywords : Learning Guidance, Islamic Religious Education

1. Introduction

Allah swt (God Almighty) ordered humans to seek knowledge to avoid stupidity. Stupidity means not knowing the knowledge that should be known. Seeking knowledge is the obligation of Muslims and can lead them to happiness in this world and the hereafter. This is in accordance with the word of Allah swt in al-Qur'an, capter al-Mujadilah, verse 58 which states: "Surely Allah will elevate the degree of those who believe among you and those who are given knowledge of some degrees, and Allah swt is most careful in what you do."

The verse above inspire believers to seek knowledge, both religious knowledge and general knowledge continuously. This indicates that the believers who do not have knowledge, not having the same degree as those who have extensive knowledge. Allah swt provides a guarantee for every Muslim who is diligent and consistent in seeking knowledge for the benefit of human beings.

Likewise in the Law of the Republic of Indonesia, number 20 of 2003, concerning the National Education System, chapter VI, article 17, which states: (1) The basic education is the level of education that underlies the medium education; (2) The basic education takes the form of Elementary School, Junior High School and the like of the same levels; (3) The decisions regarding the basic education as intended in verse 1 and 2 are further regulated by

Government Regulation. Paying attention to the Law of the Republic of Indonesia, Number 20 of 2003, concerning the Education System, increasing mastery of Islamic Religious Education material through learning guidance can be carried out at the Elementary School level because it has teachers with good competencies that can improve the quality of their teaching.

In connection with the increase of material mastery that will be taught to students, this is stated in the Law of the Republic of Indonesia, Number 14 of 2005, Article 7, namely that the profession of teacher and the lecturer profession are the fields of special work carried out based on some principles. They are: (1) Having talent , interest, soul call and idealism, (2) Having a commitment to improve the quality of education, faith, piety and noble moral, (3) Having academic qualification and educational background in accordance with the field of assignment; have the required competencies in accordance with the area of assignment, (4) Having responsibility for implementation of professional duties, (5) Getting the income determined in accordance with work performance, (6) Having the opportunity to develop professionalism continuously through lifelong learning, (7) Having guarantee of legal protection in carrying out professional duties, and (8) Having a professional organization that has the authority to regulate matters related to teachers' professional duties.

The empowerment of the profession of teacher and lecturer is carried out through self-development in a democratic, fair, non-discriminatory, sustainable manner by upholding human rights, religious and cultural values, national diversity and ethic code of profession. Based on the normative theology and formal jurisdiction as mentioned above, the title of increasing material mastery of Islamic Religious Education through learning guidance at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia can be studied and researched well. Thus, the empowerment of teachers, including teachers of Islamic Religious Education is very important to improve the quality of education, especially for students who are Muslim. This means that the role of teachers of Islamic Religious Education in implementing learning guidance is very required because there are many students do not know the ways of performing worship, such as prayer.

Learning guidance about worship is something that must be learned by the students of Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia after understanding the science of worship and moral. By providing guidance on worship and moral, it will be easier for students to practice them both at school and outside of school so that when they become teenagers and adults, of course their parents and families will not have difficulty guiding their worship, as well as their moral. By implementing learning guidance related to moral, the students at Elementary School of Bonto Bontoa will have better ethics and morals.

The competencies possessed by Islamic Religion Teachers will have an impact on the teaching and learning process at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia. An teacher of Islamic Religious Education should be able to apply guidance method that can be accepted by the students so that they are able to absorb the lesson material given. The guidance material applied and taught to students must be relevant to the implementation of worship. For example, the issue of purification which is the main requirement for carry out prayer. Without the teacher's competence of an Islamic Religious Education, it is impossible to implement the lesson material well.

2. Method

The design of this research is descriptive qualitative, namely field research that describes data and information from informants qualitatively. Qualitative research describes indication contextually through data collection in the field using researcher as key instrument and tends to use analysis and perspective where the subject is more emphasized. Research is an activity that uses the power of thinking and observation by using certain rules to produce knowledge in order to solve a problem. Thinking activity in research is not merely transferring established theories as the result of authoritative and intuitive thinking into a research design to prove the truth, but are scientific thinking activities. This means that

researcher understands how to conduct research to test or discover theories using a rational thinking framework that can analyze data or fact scientifically so that it can become a theory in which the truth has been tested and is meaningful for problem solving and scientific development.

Descriptive research provides a description about social phenomena or indication being studied by describing the value of independent variables, either one or more independent variables based on indicators of the variables studied without making comparisons. Descriptive problem model needs to be answered by describing certain variables based on indicators that explain the variables. Qualitative descriptive research is used to compile and design in order to obtain information which is related to phenomena in the field and comes from the community, students, teachers, supervisors, instructors, government agency managers, formal and non-formal educational institutions, and/or related to this research, so that can be carried out according to good and correct research methodology.

This research was carried out at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia, regarding the increase of material mastery of Islamic Religious Education. The researcher's consideration of determining this Elementary School as the research object is that there were not researchers who ever conducted research that discussed the implementation of learning guidance of Islamic Religious Education in improving students' material mastery of material at that school. The teachers and students at Elementary School of Bonto Bontoa have academic potential that can be developed and increased by teachers and students. Learning guidance activity is often carried out in an effort to improve the quality of education.

This research uses a pedagogical approach which is the application of educational science or the basics of educational science. This approach states that educational theory and practice are two things that cannot be separated because they have a complementary relationship that complement each other. Educational practices in the environment of families, schools and communities can be used as a source in formulating educational theories and a guideline.

The understanding of educational theories is useful to guide children in order to make them achieving their learning goal. The knowledge of educational theories also has function to minimize errors in practice, to know which one we can do and can not be done and as a benchmark of the achievement of educational success. The education has the aspects as a process of guidance, adults as educators, children as immature humans and the goal of education.

The data sources of this research are: primary data and secondary data. , The primary data source is the original data about the increase of material mastery of Islamic religious education through learning guidance. The data was obtained at Elementary School of Bonto Bontoa which consists of students, educators and educational staff. While the secondary data source is as the supporting data source if it is needed. This data functions to avoid invalid data obtained through studying articles, books, journals and laws and government regulations.

3. Result and Discussion

a. The Profile of Elementary School of Bonto Bontoa

The Elementary School of Bonto Bontoa is a state elementary school and belongs to the government, located at Manggarupi Street, Number 2, Sungguminasa, Somba Opu District, Gowa Regency, South Sulawesi Province, Indonesia.

The students of the Elementary School of Bonto Bontoa who become the objects of learning guidance of Islamic religious education can be seen in the table below.

Table. 1. The students of the Elementary School of Bonto Bontoa

Class	Male	Female	Moslem	Non Moslem
IA	22	15	37	2
IB	14	18	32	1
IIA	16	12	28	--
IIB	9	7	16	--
IIIA	13	17	30	--
IIIB	7	10	17	1
IVA	11	12	23	2
IVB	10	16	26	--
VA	20	12	32	2
VB	13	14	27	1
VIA	13	14	27	1
VIB	13	15	28	--
Jumlah	161	162	323	10

Source: Research Data

Table. 2. The School Principal, Teachers and Education Staff of the Elementary School of Bonto Bontoa

No	Name	Status	Position
1	Ramalah, S.Pd., M.A	Civil State Employee	School Principle
2	Hj. Rosmiyati, S.Pd., M.Pd	Civil State Employee	Islamic Religious Teacher
3	Andi Abbas, S.Pd.I, S.Pd.	Civil State Employee	General Teacher
4	Hj. Hawiyah, S.Pd.	Civil State Employee	General Teacher
5	Nur Arasy, S.Pd.	Civil State Employee	General Teacher
6	Marhana, S.Pd.	Civil State Employee	General Teacher
7	Sunarti, S.Pd.	Civil State Employee	General Teacher
8	Nuraeni, S.Pd.	Non Civil State Employee	General Teacher
9	Jusmiati, S.Pd.	Non Civil State Employee	General Teacher
10	Nur Ramdhani, S.Pd.	Non Civil State Employee	General Teacher
11	Sri Wulan, S.Pd.	Non Civil State Employee	General Teacher
12	Hijriani, S.Pd.	Non Civil State Employee	General Teacher
13	Ameliani, S.Pd.	Non Civil State Employee	General Teacher
14	Rismawati Haris, S.Pd.	Non Civil State Employee	General Teacher
15	Yulianty, S.Pd.I	Non Civil State Employee	Islamic Religious Teacher
16	Wahyudi, S.Pd.	Non Civil State Employee	Physical Education Teacher
17	Frederico Junir Baptista	Non Civil State Employee	Physical Education Teacher
18	Muh. Afu Akram M	Non Civil State Employee	Operator

19	Sindi Ramdani	Non Civil State Employee	Library Employee
20	Mardiana	Non Civil State Employee	School Servant

Source: *Research Data*

b. Learning Guidance

Guidance is a process of assistance provided to an individual, so that he understands his abilities and weaknesses and uses the knowledge in facing and overcoming his life problems effectively and responsibly. Learning means seeking knowledge (skill), training oneself, trying to gain intelligence or knowledge, practicing, changing behavior or responses caused by experience. Learning guidance is an effort conducted by Islamic religious education teachers to provide guidance to the students of the Elementary School of Bonto-Bontoa to strengthen Islamic religious education lessons. For example, reading Hijaiyyah (Arabic alphabet) letters. If you only rely on the teaching and learning process at school using a time allocation of 4 hours each week, then the religious education material cannot be taught effectively because there is a lot of other material that must be covered. With this phenomenon, the best thing to do is provide guidance with appropriate material.

Learning guidance is carried out by an institution to provide assistance to students with the aim of improving achievement or more optimal learning outcomes. Learning guidance is a non-formal and informal activity to help with difficulties faced by students or additional learning that is guided to the needs of students. This to strengthen or increase mastery of Islamic religious education material at schools. In general, the concept of learning guidance includes: additional lessons outside the classroom. The additional lessons referred to the additional school lessons, such as remedial work carried out by school teachers outside school hours. This aims to strengthen school lessons or fulfill lagging learning processes as a solution to school assignments. There is a lot of subject matters at school that students have not mastered even though it has been taught by teachers at school, especially those related to school assignments. Learning guidance provided by students outside of school will help or provide a solution for completing school assignments.

Learning guidance provided by non-formal education institutions and/or informal education will strengthen the formal education. This means that the learning process carried out outside of school which is related to school lessons will make school learning of higher quality because of the support and benefits of the learning guidance activities. The learning guidance provided will improve the skills of students. Moreover, learning guidance material is generally practical and supported by practice so that the graduation become skilled people in certain fields both for continuing formal education to a higher level and for the world of work.

Learning is an activity carried out by students at school and outside of school to improve their ability to practice the worship taught by their teacher or supervisor. Learning is a student's obligation to improve him/her self in order to obtain religious knowledge that is useful for him both in this world and in the afterlife. Apart from this, thye students are also taught and receive guidance that will be applied in everyday life. Likewise, changes in a person's behavior when they are drunk, changes that occur in aspects of maturity, growth and development do not include changes in the meaning of learning.

The students who have received guidance from their teachers should develop themselves so that the guidance they receive can be effective in changing themselves from something bad to something better. This concept is important so that the students have the provisions to live their lives as students and as members of society. This concept should be maintained so that the guidance provided by Islamic religious education teachers can be realized as a whole. The need for comprehensive guidance will provide benefits for the students themselves in improving their quality and will be useful for the family. The students have the opportunity to participate in determining the learning goals they want to achieve according to their conditions and learning needs.

1. Learning Guidance Credo (Aqidah)

The material of learning guidance of credo includes the first pillar of faith, namely faith in Allah swt (God Almighty). The students are taught to know and believe that Allah swt exists and creates everything He wills. Even though Allah swt cannot be seen with the naked eye, but with faith, students believe His existence. The second pillar is faith in Allah's angels, namely the students are guided to know and believe that Allah swt created the angels with their tasks. For example, the angels of Jibril, Mikail, Israfil, Israil, Mungkar and Nakir, Raqib and Atid, Ridwan and Malik. Believe in the Book of Allah is the third pillar, namely the students know and believe in the books revealed by Allah swt, such as the Torah, Zabur, Gospel and al-Qur'an. In this case, the holy book of al-Qur'an is used as learning guidance material so that the students at the Elementary School of Bonto Bontoa believe in the verses contained in it. The holy al-Qur'an becomes fundamental for students because they can know orders of Allah swt that must be carried out and stay away from His prohibitions. In the fourth pillar, the students are guided to believe in Allah's messengers with their tasks which consists of the 25 Prophets and Apostles. One of them is the Prophet Muhammad saw as the best person with morals on the face of the earth and an example for mankind. Meanwhile, in fifth pillar, the students must believe in the Day of Judgment, namely the students are guided to know and believe that after this worldly life, the next is the life of the afterlife. In that day, all human beings' deeds of worship will be taken into account, good or bad deeds. For those who make good deeds will be rewarded with heaven. Conversely, the people who make the bad deeds will be rewarded with hell. By providing guidance about the Day of Judgment, it will become a reference for students to carry out deeds of worship as commanded by Allah swt. The last pillar of faith is to believe in qadha and qadar (the good and bad determination of Allah swt). The students are guided to know and believe in the good or bad decrees and destiny of Allah swt, including fortune, soul mate and human death. No matter how hard people try or how hard they try, they will not get sustenance except by the will of Allah. This kind of understanding must be instilled in students through learning guidance so that they become human beings who believe in Allah without neglecting human efforts.

The guidance material on the pillars of faith is as an effort to increase faith and piety towards Allah swt. This was stated by a teacher, Ramlah, S.Pd., M.M. and as the school principal of the Elementary School of Bonto Bontoa. She said: "I support the existence of guidance material on the pillars of the faith. This will give the students of Elementary School of Bonto Bontoa the opportunity to study and know the 6 pillars of faith in detail. If you only rely on the Islamic religious education learning with limited time allocation, then students have the potential not to understand the pillars of the faith as a whole". In this way, the existence of guidance material on the pillars of faith through learning guidance both in the classroom and outside the classroom will increase students' knowledge of the Islamic religion. In the end, I am sure that the parents of the students provide support to the Islamic religious education teacher who has provided learning guidance to the students.

Credo (aqidah) guidance aims to unite Allah swt, especially pronouncing the two sentences of the syahada (witness) correctly and knowing their meanings. For this reason, this guidance needs to be carried out specifically so that all Muslim students do not pronounce the two sentences of the shahada incorrectly because they are as the recognition of a Muslim and the key to carrying out worship. Another thing that is done in class is that in Islamic teachings there is only one god, not many gods, which is commonly called one, and God for Muslims is Allah swt.

The problem of monotheism is how a Muslim's attitudes and beliefs unite his God, namely Allah swt. By confirming Allah swt, this means that efforts to deprive Allah do not occur so that there is no polytheism in Him. It is important to deepen the knowledge of monotheism so that students can protect themselves from influences, especially through social media which can indoctrinate students with doubts about the truth of Islamic beliefs. This was also stated by Andi Abbas, S.Pd.I, S.Pd., general teacher at the Elementary School of Bonto Bontoa, which stated that: "as a general teacher at the Elementary School of Bonto

Bontoa, I state that there are many negative influences on school age children. For example, free intercourse without parental control, hanging out with lazy friends, the negative influence of social media can indoctrinate children so that they are not motivated or interested in learning religious issues, especially monotheism. The child is very small, even ordinary so he no longer believes in the existence of God who created this universe. This is where it is important to provide learning guidance about monotheism so that they become Muslims who truly believe in the existence of Allah and believe in the existence of the Day of Judgment, there is life after death.

The concept of faith is the whole idea about faith. Faith is divided into three. First, the faith that makes people come out of the infidels and will not be eternal in hell, namely recognizing God, His books and messengers, levels of good and bad, God's attributes and all other beliefs that are recognized in the Shari'a (law). Second, faith which requires justice, eliminating wickedness from a person and freeing him from hell, namely not committing all major sins. Third, faith which gives a person priority to go straight to heaven without reckoning, namely doing everything that is obligatory as well as being circumcised and avoiding all sins.

2. Learning Guidance of Worship and Prayer Practice

Worship learning guidance is related to the pillars of Islam. Learning guidance is provided to students to understand the pillars of Islam as the basis of worship for Muslims. The pillars of Islam include reciting the two sentences of the syahada (witness), offering prayers, fasting during the month of Ramadan, paying zakat (alms) and performing the hajj for those who are able. Guidance on prayer implementation is provided to students to know the procedures for performing the five daily prayers and meritorious prayers. Guidance on the implementation of prayers consists of obligatory prayers and meritorious prayers. In the series of prayer services, things related to the procedures for carrying them out include: thaharah (sanctity), namely purifying or cleaning hadas (dirty) with ablution, bathing and tayammum or removing impurity (blood, urine and feces) with water until the unclean identity disappears from the body, clothes and place of prayer. Sanctity is a very important issue because worship is not valid if it is not in a state of purity, both from dirty. According to syara' (religion), iqamah (a notification) is the entry of prayer time with special or certain readings. The call to prayer in congregation as a sunnah began to be prescribed since the first year of the Prophet's emigration from Mecca to Medina. Meanwhile, praying munfarid (alone) is as a sunnah (recommended) if you do not hear the call to prayer from other people. For those who are in journey or during safar (travel), it is not recommended to do the call to prayer for the five obligatory prayers or can be silent. In the meantime, the iqamah (the call to star to prayer) is carried out after the call to prayer in congregational. This is a priority of learning guidance for students to know.

Regarding guidance on worship, especially prayer, this was stated by Yulianty, S.Pd.I, one of the Islamic religion teachers at the Elementary School of Bonto Bontoa. She stated that basically, parents are happy if their children receive guidance on worship, especially on matters of prayer. We all know that prayer is a pillar of religion. In the future, the first thing to be examined is the issue of prayer. If prayer is accepted by Allah swt, then other acts of worship can be accepted. However, if the prayer is rejected, then other acts of worship are also rejected. With Islamic teachings like this, our students are obliged to know and perform prayers properly and correctly according to the guidance of the Prophet Muhammad saw (peace be upon him). Therefore, there is no effective way except to guide students directly both in class and outside of class. Even though, we know that almost all elementary school age children have not yet reached puberty and are not yet obliged to perform the five daily prayers, it would be better if they knew the readings and procedures first.

3. Learning Guidance of Fasting

Fasting guidance is a learning guidance given to students so that they can understand the obligation to fast for Muslims who have reached puberty. Even though the students at the

Elementary School of Bonto Bontoa have not yet reached adulthood, this guidance needs to be taught first so that later when they fast, it is carried out in accordance with Islamic law and knowing the benefits and wisdom of fasting. Guidance on fasting consists of the obligatory fasting and voluntary fasting. Zakat (alms) guidance is learning guidance provided to students so that they know the obligation to pay zakat, both zakat fitrah (sanctity) and zakat mal (goods) or assets. This guidance teaches students to give zakat of their types and amounts assets.

4. Learning Guidance of Prayer

Prayer practice guidance is given to the students at the Elementary School of Bonto Bontoa students outside of class to strengthen the implementation of prayer. After following the guidance which is an explanation of prayer, the next guidance activity is to guide the practice of prayer. This prayer practice is carried out one by one, especially for students who are considered not yet capable. carrying out prayers alone without an imam (leader). The prayer practices are obligatory prayers and voluntary prayers. Guidance and practice of obligatory prayers and voluntary prayers is something that is absolutely carried out by Islamic religious education teachers so that students are able to know the reading and procedures for carrying out the two kinds of prayers. This was conveyed by Sunarti, S.Pd., one of the general teachers who stated that: "In my opinion, students are not able to memorize all the readings and procedures perfectly if students only rely on Islamic religious education material taught at school because the allocation is only 3-4 hours each week. The students concerned must learn outside of school or receive special learning guidance related to prayer. The best learning guidance is when students get a lot of practice directly from their teacher or supervisor, not face-to-face or online.

5. Learning Guidance of Moral

Learning guidance of moral is carried out in the classroom with material that includes ethics and morality. This guidance aims to understand human attitudes and behaviour, and the ethics that apply in society and do not conflict with the Islamic religion. By providing this guidance, students' attitudes and behavior will be better after knowing the good and bad impacts of one's actions on others so that they can make changes to themselves.

Ethics is differentiated into three main meanings, namely: the science of what is good and moral obligations; a collection of principles or values relating to morals; and values regarding right or wrong held by a group or society. Ethics gives humans an orientation to how they live their lives through a series of daily actions. This understanding emphasizes that ethics are values or norms that serve as a guide for a person or group that regulates their behavior according to rules or norms. Morals are actions or attitudes or morals, namely the most noble values of humans. This is because the human urge to obey is not strong and self-monitoring always depends on whether or not humans are paying attention. If it comes from religious teachings then it is obeyed completely because it arises from within the human being himself Moral guidance to parents and teachers which is provided to students is learning guidance which is included in the realm of special aspects. Special nature is meant here because as a phenomenon, many children no longer respect their parents and teachers. Moral manners are very lacking and even tend to be lost. This is influenced by the environment and relationships as well as information on social media which is more influential than the advice of parents and teachers at school. This is a main concern and priority in tutoring.

Etiquette guidance is given to students and is learning guidance that shapes students' character for the better. Interaction with other people requires etiquette that is accepted by other people and is in accordance with Islamic teachings. Manners guidance will have an impact on relationships, students will treat school friends and other people with respect and have a pleasant attitude. The problem of morals is a problem that is no less important for students to know and apply, especially now that many children and teenagers lack good manners, lack manners, lack of social sensitivity towards other people in need. Regarding manners and etiquette, Nur Arasy, S.Pd., one of the General Teachers at SDI Bonto Bontoa,

stated that: "I am one of the teachers at SDI Bonto Bontoa, seeing the current phenomenon that there are still many children and teenagers no longer respects his parents, teachers, and other people around him. I also wonder why they do like that even though they have received religious and PPKn lessons at school. In my opinion, a more effective way is to provide study guidance specifically related to moral issues, they are trained to speak politely, they are trained to have good manners so that it becomes a habit. By building the habit of speaking politely and having good manners, this will be carried over into adolescence and adulthood.

6. Learning Guidance through Fast Islamic Boarding School

Express Islamic boarding schools are held once a year. Express Islamic boarding schools are guidance that is carried out outside the classroom. In the implementation of express Islamic boarding schools, there is guidance with aqidah material, such as the science of monotheism, namely purifying the oneness of Allah. SWT. SDI Bonto Bontoa, Somba Opu District, Gowa Regency holds an express Islamic boarding school every year and is attended by Muslim students with the aim of strengthening faith and piety towards Allah, Swt. And prayer and dhikr guidance is PAI learning guidance for students outside the classroom to strengthen belief in the benefits of prayer and dhikr. A good believer, in addition to making efforts, is obliged to participate in prayer and remembrance. No matter how great human endeavors and efforts are, if Allah, SWT does not want them, then those efforts and efforts will not be successful. This is where prayer is needed. Then dhikr is an activity of mentioning the greatness and attributes of Allah, as well as remembering Allah so that it can increase one's faith. Thus, prayer and dhikr guidance is urgent learning guidance for students

The urgency of the express Islamic boarding school which is held once a year for SDI Bonto Bontoa students, was responded to by Marhana, S.Pd., General Teacher of SDI Bonto Bontoa, stating that: "the importance of holding the express Islamic boarding school, even though it is only done once a year, has a huge impact. good for children, especially elementary school age children, they are given religious guidance as early as possible, trained to be disciplined, given knowledge about aqidah, worship, morals. They receive religious training. With the existence of the express Islamic boarding school, the express Islamic boarding school has contributed to the knowledge and practice of the Islamic religion and strengthened the Islamic Religious Education subjects studied at school.

Friday worship is a term used in primary and secondary schools throughout Gowa Regency. Friday Worship is carried out at school on Friday morning before lessons start. The material given to students is related to educational issues, the Islamic religion and other social issues which include activities. worship.

The "Friday Worship" activity was initiated by the Gowa Regency Government and this activity has been going on for a long time, including in schools in Gowa Regency. SDI Bonto Bontoa and other primary and secondary schools in Somba Opu District, intensively carry out the "Friday Worship" activity. This is intended so that teachers, educational staff and students in the school environment are able to implement the teachings of the Islamic religion, especially worship, so that the knowledge of worship given to students in the classroom can be applied in everyday life.

c. Worship Implementation

The implementation of worship for SDI Bonto Bontoa students is carried out with the guidance of an Islamic Religious Education Teacher. Islamic religious education teachers who direct their students to practice such as performing prayers alone and in congregation. This is guidance material for Islamic Religious Education. To perform ablution using holy water and washing. Holy and purifying water, namely: holy and purifying water, such as rain water, sea water, river water, lake water, melted snow water, and well water; Holy water does not purify like coffee water, and others. There is also musta'mal water from used ablutions that can still be used for purification, both from hadas and from impurity, namely water that has been used for ablution or sunnah bathing. While musta'mal water from bathing

junub or menstruation, Imamiyah scholars agree that this water cannot purify impurity, but differ in opinion about whether or not the water can be used for ablution.

Worship study guidance with material including: the pillars of Islam, guidance on the pillars of Islam, is study guidance provided to students to understand the pillars of Islam as the basis of worship for Muslims. The pillars of Islam in question consist of five, namely: reciting the two sentences of the shahada, establishing prayers, fasting during the month of Ramadan, paying zakat, and performing the Hajj for those who are able. Prayer guidance is learning guidance given to students to know the procedures for performing prayers. five times a day and circumcision prayers. Guidance on prayer implementation consists of obligatory prayers and circumcision prayers. Fasting guidance is study guidance given to students so that they can understand the obligation to fast for Muslims who have reached maturity. Even though students at SDI Bonto Bontoa are not yet mature, this guidance needs to be taught first so that later when they fast, which is carried out in accordance with Islamic law and will know the benefits and wisdom of fasting. Guidance in carrying out fasting obligations, consisting of obligatory fasting and circumcision fasting. Zakat guidance is learning guidance provided to students so that they know the obligation to pay zakat, both zakat fitrah and zakat mal or assets. This guidance teaches students the types and amounts of assets that must be given zakat and the terms and conditions. Guidance on zakat consists of zakat fitrah and zakat on assets

Other study guidance with material that includes: remedial Islamic Religious Education. Remedial Islamic Religious Education, especially aqidah material including PAI study guidance. Remedial Islamic Religious Education is carried out specifically for students who are deemed unable to absorb PAI lesson material, especially aqidah material that has been taught by PAI teachers in class. The remedial is to be able to strengthen students' absorption capacity at the same time. increase knowledge about aqidah. Aqidah study guidance for students is mandatory for students following PAI study guidance at SDI Bonto Bontoa. Express Islamic boarding schools are held once a year. Express Islamic boarding school is PAI guidance that is carried out outside the classroom. In the implementation of express Islamic boarding school, there is guidance with aqidah material, such as the science of monotheism, namely purifying the oneness of Allah. SWT. SDI Bonto Bontoa, Somba Opu District, Gowa Regency holds an express Islamic boarding school every year and is attended by Muslim students with the aim of strengthening faith and piety towards Allah, Swt.; c) Prayer and dhikr guidance is PAI learning guidance for students outside the classroom to strengthen belief in the benefits of prayer and dhikr. A good believer, in addition to making efforts, is obliged to participate in prayer and remembrance. No matter how great human endeavors and efforts are, if Allah, SWT does not want them, then those efforts and efforts will not be successful. This is where prayer is needed. Then dhikr is an activity of mentioning the greatness and attributes of Allah, as well as remembering Allah so that it can increase one's faith. Thus, prayer and dhikr guidance is urgent learning guidance for students; and d) Prayer practice guidance is provided to SDI Bontoa Bontoa students outside of class to strengthen prayer implementation. After following the guidance which is an explanation of prayer, the next guidance activity is to guide the practice of prayer. Practice these prayers one by one

D. The Moral of the Students

If related to a science, then the science of morals is a science that studies human behavior or temperament, both good behavior and bad behavior, which can be used as a lesson, inspiration, motivation, and increase knowledge and insight for people. people who study the science of morals. The similarity between the science of morals and morals is that both of them question human behavior or temperament. Meanwhile, the difference is that the substance of moral science seeks knowledge that covers problems, impacts, goals as well as the benefits and harms caused by human behavior. Meanwhile, morals, the substance is to apply and implement the knowledge of morals in everyday life so that it is beneficial for oneself and others.

When the person concerned commits an act he remains of sound mind and conscious. Therefore, actions carried out by someone who is asleep, has lost their memory, is drunk, or reflex actions such as blinking, laughing and so on are not moral actions. Moral acts are actions carried out by people of sound mind. However, because the action is ingrained in the flesh as mentioned in the first characteristic, when carrying it out it no longer requires consideration or thinking. This is no different from someone who is already deeply ingrained in praying five times a day, so when the call comes, he no longer finds it difficult to do it and without thinking about it he can do it easily and easily. Third, that moral actions are actions that arise from within the person who carries them out without any coercion or pressure from outside.

Moral acts are actions carried out based on the will, choice and decision in question. Therefore, if someone commits an act, but the act is carried out with coercion, pressure or threats from outside, then the act is not included in the morals of the person who does it. In this case, Ahmad Amin said that moral science is a science that discusses human actions that can be judged as good or bad. But not all good or bad deeds can be said to be moral acts. Many actions cannot be said to be moral actions and cannot be said to be good or bad. Human actions that are carried out not based on their will or choice, such as breathing, blinking, the heart fluttering, and being surprised when suddenly it is light after previously being dark are not called morals because these actions are done without choice

The orientation of moral science is to make science based on Islamic teachings. Attitudes and behavior are required to be better because good attitudes and behavior are displayed in behavior that brings goodness and harmony in carrying out these interactions. On the other hand, bad attitudes and behavior displayed will bring bad benefits and will be detrimental to oneself. Even bad attitudes and behavior displayed can offend other people. Having the knowledge of morals is very useful for cultivating and improving good attitudes and behavior so that there is harmony and harmonious interaction, which in turn can run smoothly without any offense.

Every teacher is obliged to do the same for all students as is implemented in fair education. In this case, the benefits obtained from a fair attitude include: that each individual student who is growing and developing will show a tendency to receive the same fair service and treatment as other students. A wise and authoritative teacher should say what he does. In fact, the teacher's personality also colors the educational atmosphere. For a teacher it is not appropriate for him to pretend. Therefore, when he is happy and cheerful, his joy actually comes from the bottom of his heart. Teachers who are wise and authoritative when meeting face to face must be happy and enthusiastic so that their teaching style is closely related to their personality. This concerns voice, eye gaze, standing/sitting posture, facial expressions and so on. Therefore, all of this requires precision or carefulness from a teacher in solving the situation, conditions and lessons being taught

As a system, of course, educational interaction contains a number of components which include: objectives, namely that educational interactive activities are not carried out haphazardly and outside of awareness. Educational interaction activities are activities that are consciously carried out by the teacher. It is on the basis of this awareness that teachers create teaching programs with systematic procedures and steps; learning materials, materials are the substance that will be conveyed in the process of educational interaction. Without learning materials, the educational interaction process will not run. Therefore, teachers who will teach must study and prepare lesson materials that will be delivered to students; Teaching and learning activities are the core activities in education. Everything that is programmed will be implemented in teaching and learning activities.

4. Conclusion

Learning guidance of Islamic Religious Education at at Elementary School of Bonto Bonto, Somba Opu District, Gowa Regency, Indonesia is implemented in the classroom and outside the classroom. The materials of guidance include credo which consists of pillar of faith, monotheism (affirmation of Allah) and memorizing Asmaul-Husna (good names of

Allah), worship consists of the pillar of Islam, prayer, fasting and zakat (alms) and moral consists of ethics and morality. In the implementation of learning guidance of Islamic Religious Education, the students are taught not to believe in any god other than Allah, do not go to a shaman for treatment, zikir (remember) to Allah, pray in congregation at the mosque, give alms to other people and like to read the holy al-Qur'an.

The problems faced by students in learning at school are lack of discipline and experiencing difficulty in understanding the lesson material given by their teacher. Therefore, it is important for students to be given the learning guidance outside of school. The learning guidance of Islamic religion education is an assistance provided by certain parties to overcome learning problems. In the concept of learning guidance for students, it is a basic thing to help the main assignments of teachers at school and to increase knowledge and experience regarding religious teaching in accordance with Islamic principles.

The supporting factors for the implementation of learning guidance of Islamic Religious Education at Elementary School of Bonto Bontoa, Somba Opu District, Gowa Regency, Indonesia are: the geographical location of the school which is easy to reach by students, the majority of students are Muslim supported the government of Gowa Regency. The government supports the religious learning guidance in order to increase faith, piety and worship. The parents of students and communities also support the learning guidance in order their children can understand and practice the teachings of the Islamic religion.

The factor which inhibits the learning guidance of Islamic religious education is the lack of teachers' competency of mastering the materials of Islamic religious education. They are not able to translate and memorize the verses of al-Qur'an and hadith (words of the prophet). Other factor is the lack of funding so that the facilities and infrastructure for learning guidance are not adequate. The different intelligences of the students can also inhibit the process of learning guidance activity.

The guidance of Islamic religious education outside of school is to help the students become individuals who increase their insight and intellectual, emotional and spiritual intelligence. They can reduce the students' activities that are less useful and foster creative learning motivation so that they can understand and practice the teachings of the Islamic religion properly and correctly according to the guidance of the Prophet Muhammad saw.

The impact of implementing learning guidance is to be able to increase students' material mastery of Islamic religious education, which includes the material of credo knowledge, namely the students can believe that Allah swt (God Almighty) must be worshipped and they can memorize the Asmaul-Husna (good names of Allah). The students also become more diligent in performing midday prayers in congregation in the mosque, being more polite with their words and manners, undermining the faith, practicing prayer and moral in which the students are able to interact and adaptation in relationships both at school and outside school.

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