



## Strategies to inculcate moral values in Islamic Elementary School

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### ABSTRACT

This study aims to explore the integration of moral values into learning activities, management, and student guidance activities. This study employed a descriptive qualitative approach. The data were collected through three techniques, namely in-depth interviews, participant observations, and a document study. The research respondents were principals, teachers, and students until the data was saturated. The sampling technique used was simple random sampling. For data analysis, Miles and Huberman's method of interactive qualitative analysis was used, which consists of data condensation, data display, and conclusion/verifying. The data trustworthiness was enhanced through continuous observations and resource and technique triangulations. The results of the study show that the strategy of inculcating moral values at Islamic elementary school can have a positive impact on the moral values of its students. Moral values can be integrated into learning activities through the strategies of reward and punishment, storytelling, spontaneous or direct activities, the setting of good examples and habits, and readings from the Al Qur'an. Moral values can be integrated into management through the strategies of Al Qur'an recitation, *tahfidh* or the memorization of the short *surah*, *alma'surat*, collective *dhuhur* (noon) and Friday prayers, and organized lunches with *dhuba* prayers. Moral values may be integrated into student guidance activities on market days, through scouting and other outbound activities, and through *mabit*, *mubayyam*, and gardening.

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## INTRODUCTION

The development of technology and information accompanied by the industrial revolution 4.0 is currently encouraging the community and the world of education to continue to be willing and able to adapt to it. It indicates that there are negative impacts as well as positive impacts from existing technological advances. This impact will also greatly affect the millennial generation, especially those who will be a challenge for the world of education in developing abilities and shaping children's character. This is in line with the [Law No. 20 of 2003](#) article 3 concerning the National Education System that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear to God Almighty, have good character, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. The aforementioned formulation mandates that education is not only aimed at developing science and technology cognitively/reasonably but also as an effort to inculcate moral values and personality attitudes as well as aspects of faith and piety to God Almighty in the context of forming noble generation attitudes and behavior. Moral value refers to the act of appreciating, respecting, evaluating, and calculating, and the act of valuing the nature and quantity of values valuable in comparison to other things ([Sharma, 2016](#)).

The morale of the millennial generation from year to year continues to experience a decline in quality or moral degradation, including the rise of cases of violence between students, bullying, the culture of dishonesty and others (Ma'rufah et al., 2020). It is even more surprising that with advances in technology, 68 percent of elementary school students have accessed pornographic content (Zubaedah, 2013). Thus, it is necessary to solve these problems by inculcating moral values to fortify students from all forms of action that can increase moral degradation in Indonesia.

Primary education as one of the levels of education in the national education system acts as the initial basis for continuing to the next level of education. The failure of education at this stage, especially in the cultivation of moral values, is believed to have a systemic impact on subsequent education. The orientation of the implementation of primary education places great emphasis on fostering the personality, character and character of children. Therefore, the integration of education which is full of moral values and character building is needed to equip students in anticipating the challenges ahead which will certainly be more difficult and complex. Teachers as agents who interact directly with students are required to be skilled at creating an atmosphere and learning activities that are oriented towards moral cultivation and coaching.

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The purpose of education in elementary schools, among others, is to carry out religious teachings according to the stage of child development, comply with social rules that apply in their environment, demonstrate the ability to solve simple problems in everyday life, and communicate clearly and politely. The integration of values education into primary education learning through inculcating and fostering moral values, character education, character and personality is not defined narrowly only in religious education or civic education but is integrated and internalized into all subjects such as social studies, science, language, mathematics, arts and culture and physical education and health. The orientation of value education through the distribution of these subjects is to seek to explore, find, understand, apply and appreciate the values contained in the distribution of these subjects to be used in everyday life. Thus, learning in elementary school/*Madrasah Ibtidaiyah* will be much more meaningful for both educators and students as the two main actors of education (Rusminingsih, 2014).

The Integrated Islamic Elementary School in Yogyakarta which is one of the leading primary education institutions in the area. The Integrated Islamic Elementary School tries to implement education to build a complete human being. The Integrated Islamic Elementary School has a strategy to integrate Robbani's values in all learning activities, full day school, creating a conducive environment for Muslim personal formation, student-centered learning, and a school with fun learning. This is in line with the school's vision, namely: Fostering and assisting children in developing their potential towards an Islamic personality by example through the process of *tadabur* Qur'an and contemplation of nature. For the general purpose of the school, namely fostering students to become righteous people, scientists, and leaders. To achieve these goals, schools try to instill moral values and integrate these goals in learning activities.

To find out how far the implementation of moral values in Islamic Elementary School is, it is necessary to conduct a scientific study in the form of educational evaluation. Based on the [Government Regulation No. 19 of 2005](#) concerning National Education Standards, educational evaluation is an activity of controlling, guaranteeing, and determining the quality of education for various components of education at every path, level, and type of education as a form of ac-

countability for the implementation of education. So far, the educational evaluation of the strategy for inculcating moral values at Islamic Elementary School has never been done. Given the important role of educational evaluation, the authors conducted a study at Islamic Elementary School to determine the strategy to inculcating moral values.

## METHOD

This research was used a descriptive qualitative approach. The research location was at the Integrated Islamic Elementary School in Yogyakarta. The first step in this research is that the researcher conducted initial observations and interviews with the principal for preliminary research to find out what strategies or programs the school has to instill moral values. After that, the researcher started to do research.

The research respondents were principals, teachers, and students until the data was saturated. Data collection techniques were carried out through in-depth interviews, participant observation and documentation. The data analysis technique uses interactive analysis (Miles et al., 2014) which consists of data condensation, data display, and conclusion/verifying. The validity of the data is done by triangulation of sources and techniques.

## FINDINGS AND DISCUSSION

Inculcating Moral values must always be consistently instilled in children, especially elementary school students, besides that, it is not only at school but also requires cooperation between family schools and the community which is an educational environment for children. Therefore, educators or teachers must have the ability to apply strategies in inculcating moral values for students in schools, with the hope that later students can have good self-control abilities and be able to distinguish and apply which actions are good to do and what not to do. This is done so that students have good morals and have a good future (Sari, 2013). Islamic Elementary School integrates moral values through three activities: learning activities, school management/culture activities, and student development activities.

### Strategies in Learning Activities

Learning activities are carried out by teachers when giving lessons to students inside and outside the classroom. This activity is carried out through subjects. In these learning activities, teachers can establish good relationships with students as according to (Lickona, 2004) that when there is a bond between teachers and students in the teaching and learning process, they can improve academic learning and have a moral influence on students.

In this case, all teachers are required to give or instill moral values to students, all subjects taught to students contain moral values through three stages in learning, namely the opening, core and closing stages. The inculcation of moral values in learning activities consists of the value of discipline, the value of honesty, the value of independence, and the value of responsibility. Through learning activities, teachers can integrate, introduce and internalize moral values into student behavior (Jannah et al., 2018).

Discipline is an action that shows orderly behavior and obeys various rules and regulations. The rules set by the school have previously been socialized with students when they first enter school or student orientation time, besides that the results of these rules are determined by mutual agreement between the school and the students so that there is no reason for students not to obey the school rules that have been set. Based on the three learning stages, namely the opening, core, and closing stages, the value that most often appears in learning activities is the value of discipline.

The strategies used to instill “discipline values” are through reward and punishment, spontaneous or direct methods, stories (story telling), BTAQ (Read Write the Qur'an), exemplary and habituation. The form of punishment is for example, students who are late for class must per-

form the *dhuba* prayer themselves and get different punishments according to the agreement in the class, get a queue and the last ration at lunch, take the student's rights, for example students are asked to go to the mosque while reading the Qur'an so that he cannot get his right to rest because of the violation he committed, the student's lateness tolerance is calculated up to three times, if it has been three times then the *ustadz/ustadzah* will give a letter or written message addressed to the parents of students.

The strategy that is most often applied is spontaneous or direct, this is more often done by teachers because unplanned things often happen when learning activities take place. For example, students fight in class or there are students who take their friends' rights. Such incidents are more effectively resolved spontaneously or directly by providing advice as well as explaining the reasons to students.

Story telling strategies (telling stories), and reward and punishment are considered the most effective because students tend to like stories that are non-fictional and like rewards and are afraid of being punished (punishment), *iqob*/punishment given to students must be educational. This storytelling method is considered effective because it can provide a concrete picture of examples of positive figures who are used as characters to be told, so that students can be more inspired by the story (Engelen et al., 2018).

The strategy used to instill the "honesty value" is instilled through mutaba'ah books on student activities at home, example, story telling, spontaneous or direct, cross-correction of test results in class and habituation. The value of honesty is behavior that is based on efforts to make himself a person who can always be trusted in words, actions, and work. The value of honesty is instilled through the mutaba'ah book of student activities at home, namely as a medium for monitoring students related to learning activities, praying, and problem notes by parents at home, then the book must be collected to be viewed and corrected by the teachers who is in charge at the school. class directly or homeroom teacher. This book serves as a liaison between the school and parents, because in this book parents can also write down the problems they face at home related to their children, and can be used to monitor learning activities, daily activities and student worship practices when at home and guided. with exemplary. If the *ustadz/ustadzah* finds that there is an empty part of his worship practice, for example not praying at dawn, then the *ustadz/ustadzah* will immediately ask why he didn't perform the dawn prayer and immediately give him a warning. attention to their parents.

Exemplary strategies and story telling as well as inserting moral values in each learning spontaneously or directly. Spontaneous activities are activities that are carried out by the teachers spontaneously or directly at the same time. If the *ustadz/ustadzah* knows of a student's behavior or attitude that is not good, at that time the *ustadz/ustadzah* must make corrections so that students will not repeat the bad action.

This exemplary strategy is a strategy that is considered effective for instilling moral values because the example of educators can be seen directly by students so that they have a real picture of moral values that they can apply in everyday life, both in the family, school and community environment (Engelen et al., 2018). Examples of these activities related to inculcating the value of honesty are fighting, so students must be asked about who started and the reason they fight, students are required to answer honestly, if they are not honest they will be subject to *iqob* which takes their rights such as not being allowed to rest and having to go to the mosque reading the Qur'an.

The strategy of cross-checking test results in the classroom, sometimes the *ustadz/ustadzah* also deliberately lets students correct their own work while the *ustadz/ustadzah* gives the correct answer, this is the role of the teacher is very important in observing the correction process, this aims to instill the value of honesty and responsibility to students, the *ustadz/ustadzah* also conveys the value of honesty and responsibility to students and their impact on their future lives. Students can gain greater confidence by cross-checking their answers (Petr, 2001).



The strategies used to instill “independent values” are carried out through direct assignments (tasks), role models, films/videos, direct advice (spontaneous activities), lunch activities and stories (story telling). Independent values are attitudes and behaviors that are not easy to depend on others in completing tasks. Direct assignment strategies (tasks) such as shopping at a shop using a predetermined amount of money and shopping materials that have been determined by the *ustadz/ustadzah*. This activity is usually given to grade 2 students to practice their independence in buying the materials they need. As evidence that the student has carried out the task independently, the *ustadz/ustadzah* asks the student to have the assignment sheet signed by the shop owner, concerned by giving reasons they can accept not to do it again. The exemplary strategy can be done when learning is about to begin, students also independently take their own desks to arrange and use in the teaching and learning process and when they are finished they return it to its original place and the *ustadz/ustadzah* joins in tidying up his desk.

The film/video and story telling strategies are carried out by showing films or videos about people who are independent and have successful lives, then students are asked to provide responses from the films/videos and stories related to what they have learned. Strategies to instill moral values must be carried out with fun, interesting and interactive activities in order to train students' intellectual development (Rohita & Maulida, 2020).

Lunch strategy, students are required to be independent when lunch activities take place, including he has to eat alone as well as wash the dishes they use for lunch. The students are accustomed not to be spoiled, and to be leaders of themselves. Lunch activities are carried out to instill independent values such as taking their own food, washing their own dishes, and returning them to their original place.

The strategies used to instill the “value of responsibility” are carried out through picket assignments, libraries, as well as gardening and computer activities. The value of responsibility is the attitude and behavior of a person to carry out his duties and obligations, which he should do to himself, society, the environment (nature, social, and culture), the state and God Almighty. The strategy for picket assignments is carried out regularly, including pickets to sweep the classroom, wipe plates that will be used for lunch, return plates and cutlery that have been used for eating to their respective places and return them to the school kitchen. For students whose picket has been arranged according to the agreement, if there are students who do not carry out picket assignments, usually there are other students who complain to the *ustadz/ustadzah*, then students who violate will get punishment (*iqob*) in accordance with the agreement made by the class. This is done to train students so that they really have the value of responsibility for everything they should do in accordance with the responsibilities given to them.

The library assignment strategy is done by reading books in the library then every weekend, they have to make a summary of the books they have read during the previous week and then the results must be submitted to the *ustadz/ustadzah* at the beginning of the week. Students must also return the books they have read to their original place. This is done to train the value of student responsibility by making reports of each activity carried out in oral or written form.

The gardening strategy is carried out with students being accustomed to being responsible for what they plant, they also have to take care of the plants such as watering them every day, giving fertilizers until finally they can harvest the results of the plants they plant. Gardening activities are focused on grade 2 so that they have a sense of responsibility and love what they plant and everything that nature has as gratitude to Allah SWT.

The computer activity strategy is focused on grade 5 students, they are accustomed to being responsible for everything they use in studying and using the facilities provided by the school carefully, turning off the computer when it is finished and returning the computer room to be neat again after using it.

The role of *ustadz/ustadzah* in the strategy of inculcating moral values in schools can be seen from the efforts to instill the concept of good morals. The cultivation of the moral values concept is carried out by *ustadz/ustadzah* at three stages in learning, namely during the opening,

core and closing stages. In this case, of course, in line with the vision of Islamic Elementary School, namely fostering and assisting children in developing their potential towards an Islamic personality by example through the process of *tadabur* Qur'an and contemplation of nature. What is conveyed by the *ustadz/ustadzah* related to the moral values that students do in their daily lives. Other messages are usually conveyed more when closing or closing classes. Closing activities are more carried out by the *ustadz/ustadzah* in the form of closing greetings and *alma'surat* for grades 4 to 6. This is done to ensure the inculcation of moral values before the class is closed there are no problems between students and students or between students and *ustadz/ustadzah*.

In addition, the *ustadz/ustadzah* also concluded the value and message of learning in one day. The closing activity was carried out with the students sitting in a circle then the *ustadz/ustadzah* asked if there were any unfinished problems that day, if there were still problems, the *ustadz/ustadzah* would "threat" the class not to close the class before the problematic parties did not want to solve it. As long as the researcher made observations in class, it was found that the *ustadz/ustadzah* tended to always convey moral messages to students before the class closed. Giving messages of kindness from *ustadz/ustadzah* to students is in accordance with Djahiri (Wahab, 2007) including suggesting approaches in value education, namely evocation, inculcation, moral reasoning, value clarification, value analysis, moral awareness, commitment approach and union approach. The role of the *ustadz/ustadzah* in the strategy of inculcating moral values in schools can also be seen from the efforts of the *ustadz/ustadzah* to always set a good example for students. The school has a student program and believes in having an Islamic personality by example. In this case, it is impossible to build character or morals with lectures, slogans, rewards and punishments. To build character, it must be done with an integrated, consistent and continuous example (model/examples) by all parties, so that the habit will become a culture in the system.

### Strategy through School Management/Culture Activities

Islamic Elementary School integrates moral values through school management/cultural activities. School management with good character (containing moral values) is the utilization and empowerment of all resources owned by the school, through processes and approaches in order to achieve goals effectively and efficiently, based on and reflecting noble values and norms, both towards God, oneself, fellow human beings, the nation and the environment. In this sense the cultivation of moral values is not intended as an umbrella for school management, but as an effort to implement moral values in the implementation of management in schools, or in other words that moral values are integrated into school management or management.

School culture has a very broad scope, generally covering rituals, expectations, relationships, demographics, curricular activities, extracurricular activities, decision-making processes, policies, and social interactions between components in the school. School culture is the atmosphere of school life where students interact with each other, *ustadz/ustadzah* with *ustadz/ustadzah*, counselors with fellow administrative employees with each other, and between members of school community groups. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, a sense of pride, and a sense of responsibility are values developed in the school culture. School culture and teachers have an important role in efforts to instill students' moral values, especially in terms of students' moral development while at school (Schuitema et al., 2008). The development of values in cultural education and national character in school culture includes activities carried out by school principals, *ustadz/ustadzah*, counselors, administrative staff when communicating with students and using school facilities.

### Strategy in School Management/Culture

This strategy to inculcating moral values in school management/culture is used as a supporter in activities in the school environment that are included in the effective hours (full day school). However, these activities are very supportive in fostering the cultivation of moral values in schools. The program for inculcating moral values in school management/culture is grouped

into three models, namely: First, activities that must be followed by all students, namely, among others, *salim-taklim* (handshake). when students finish carrying out the flag ceremony and when they go home from school, management & cleanliness of classrooms by students, commemoration of Islamic holidays, and organized lunches. Second, activities that are only attended by certain classes and whose implementation is scheduled include the dhuhur prayer in congregation, Friday prayers in congregation, *tadarus* Al-Qur'an, *tausiyah*/cult after the *dhuhur* prayer in congregation (turning grades 4 to 5), pray *dhuba* and read *alma'surat*. Third, activities that are only carried out by certain classes, other classes do not. For grade 2 there are gardening activities and for grade 5 are computers.

The strategy used to instill “discipline values” is done through recitation of the Qur'an, *tahfidh*/memorization of short letters, and *alma'surat*, *dhuhur* prayers and Friday prayers in congregation and *dhuba* prayers. The strategy of *tahfidh*/memorization of short letters aims to increase students' recitation of verses by using the method of writing/displaying pieces of memorized verses in front of the class, memorizing them in pieces and then each student is asked to recite. For students with low memorization abilities, more portions are given. This *tahfidh* is done in stages and all students must memorize the same verse according to their grade level. Then the *tahfidh* is closed with a competition, who can repeat one verse in its entirety and can actually take a snack first. The implementation of the dhuhur prayer strategy in congregation is carried out in the school mosque and is carried out every day by all school residents, especially for grades 4 and 5. This *dhuba* prayer strategy is carried out when the opening is at 07.15-07.25 a.m., in general in its implementation for lower classes, namely grades 1, 2, and 3, in carrying out the dhuha prayer, the class teacher still has to be supervised by reading each prayer reading aloud. As for the upper class, namely grades 4, 5, and 6, they pray independently without being supervised by the class cleric and are led by one of the male students in turns.

The strategy used to instill “honesty values, independent values, and responsibility values” is carried out through organized lunch activities. The time when eating is the happiest time, especially for a child. Thus, this time is very effective to include the cultivation of moral values. Lunch for school residents including *ustadz/ustadzah* and students has been provided by the school and lunch for students has been prepared in front of their respective classes. Each student gets a meal and has to queue if he wants to get his lunch. The order of queuing for students usually depends on the policy of each class. For grade 2, the queue order is based on the order of prayer and the one who gets the opportunity to take the first meal is the one who prays that day, besides the *ustadz/ustadzah* who is the homeroom teacher also still has to supervise and assist students in taking food for students.

In grade 5, the *ustadz/ustadzah* no longer needs to get food for the students because they are considered independent enough to do it themselves. It is just that the *ustadz/ustadzah* still has to supervise them. Schools create mechanisms with the presence of *ustadz/ustadzah* to assist, control and give meaning to values, even at the right time to dig up information and resolve problems and conflicts. The method applied is by taking food. Taking food is sorted (can be according to the order of attendance, attendance, orderly *dhuba* prayer, etc.), if not ready in the queue at mealtime, it can be preceded. The meal had not started before all the students had eaten. *Ustadz/ustadzah* takes food and is brought to class. Students sit in a comfortable forum, it is recommended to circle. Pray together, then eat. In between meals, the *ustadz/ustadzah* interspersed with chat but still with good eating etiquette. After eating, the *ustadz/ustadzah* made sure all the students ate and finished the food. Each student is required to wash their own cutlery and then the picket officer returns all cutlery to the kitchen.

The value of honesty that is instilled through lunch and snack taking includes students having to be honest in taking snacks, the number of snacks is usually adjusted to the number of students in the class. If it turns out that there are students who have not taken the snacks but the snacks provided have run out, the *ustadz/ustadzah* will immediately ask the students who took the snacks, students are accustomed to always being honest and willing to express opinions about

what is real. Thus, if there are students who are dishonest, there tend to be other students who complain to the *ustadz/ustadzah*, if there are snacks that are left, the students will ask permission from the *ustadz/ustadzah* to eat the rest of the snacks. Likewise in lunch, students always queue in accordance with the orderly order of prayer. In the distribution of side dishes, students are also taught to take honestly.

Inculcating students' moral values through the collaboration of *ustadz/ustadzah* (school) with parents/guardians of students is also included in the cultivation of moral values in school management/culture. The success of instilling moral values into students certainly requires support from various parties, especially the parents and the environment around the house. Therefore, inculcating children's moral values at home is also very necessary and should not be abandoned to get more comprehensive results.

The influence of the surrounding environment or society, especially when children play outside the home, is also very important in the formation of children's morals, attitudes and behavior. The role of educators including teachers, parents and the community is very much needed in the process of cultivating moral values because this support will determine the success of the strategy of inculcating moral values implemented by schools for the moral development of children (Hidayat, 2020).

The school makes several programs that involve parents/guardians as a means of cooperation between the school and parents/guardians of students, including parenting school, which aims to explore media for experience and knowledge related to child care and development. This activity is held every third week of the first week in the form of lectures and dialogues from behavior and practitioners related to parenting topics. The School Committee aims as a form of cooperation between the school and parents/guardians of students. The meeting between the school committee and the class board is held once a month. In this activity, parents/guardians of students and teachers (schools) provide input for the progress of students, besides, the school also provides reports to parents/guardians of students in the form of their children's progress, building context, and sharing about problems faced by students. parents and the school to find a solution so that the school can follow up on it.

Islamic Elementary School integrates moral values in student development activities. Student coaching activities are educational activities carried out outside of face-to-face lessons. These activities are carried out inside and/or outside the school environment in order to expand knowledge, improve skills, and internalize religious values or rules and social norms both locally, nationally, and globally to form a complete human being. In other words, student development activities are educational activities outside of class hours aimed at assisting the development of students, according to their needs, potential, talents, and interests through activities specifically organized by educators and/or educational staff who are capable and authorized in the field. school. The cultivation of moral values through student development activities is carried out by *ustadz/ustadzah* through several activities that have been programmed by the school. These activities include market day, outbound, scouting, gardening, outing, *mabit*, and *muhayyam*.

The strategy used to instill "discipline values" is carried out by scouting activities. Scouting activities aim to train the ability to line up, teach discipline of regularity, survival, grow independence and not cry. First aid sharpens the spirit of preparedness to help, ropes use simple items that are important and useful.

The strategy used to instill "independent values" is carried out by outbound, outing, *mabit*, and *muhayyam* activities. Outbound activities aim to form a leadership spirit directly with treatment. Courage to dismantle mental blocks, dexterity of calculated actions, solid teamwork, responsibility, solution initiatives, creativity in terms of methods. In addition, this outbound activity is also important for the therapy of student problems, both personally and in team work. This outbound activity is carried out every 2 weeks and is also attended by *ustadz/ustadzah* as student companions. In this case, outbound is done with the initial aim that not all moral values can be taught and instilled only in the classroom.



Outing activities are carried out as a medium for internalizing the learning theme, ensuring that the object being studied is part of this life process. Students are not being aliens while studying and it is emphasized that learning is more meaningful if it is done directly or in practice in the field. This outing activity is carried out two times in one semester. Field trips are also included in the outing class because this activity is carried out outside the classroom to learn. This strategy is the implementation of one or a combination of other learning strategies, such as participatory learning, inquiry learning, contextual learning and role playing (Mulyono & Wekke, 2019)

*Mabit* activities are carried out with the aim of internalizing value media and honing students' spiritual potential and as a medium to convey messages that are expected to make a strong impression on students. Understanding that the sanctity of the soul is the basis of the birth of good attitudes and actions. This activity is carried out once a month and is attended by grade 4 to grade 6 students, coordinated by the *ustadz/ustadzah* at each level. *Mubayyam* activities are carried out at the end of each semester, each group consists of grades 1 to 6 and is arranged randomly for their own sons and daughters. Independence can grow with direct practice. Separating students from dependence to face their own lives. Sleep, eat, take care of yourself, get used to decide everything independently.

The strategy used to instill the "value of honesty" is carried out with market day activities, namely activities that are focused or mandatory for 4th grade students, but market day activities can also be followed by every class including grade 2 and grade 5 and usually each class is scheduled in turn. to prepare materials to be sold during market day activities. This market day is used as a vehicle to hone the sense of entrepreneurship from an early age. This is in accordance with the statement that it can be proven that the provision of market day activities can affect the development of the entrepreneurial spirit students by 58% (Nurhayati, 2018).

Moreover, how do students understand the profit-and-loss paradigm, make persuasive packaging so that the sale is worthy of public sympathy? Market day activities use paper money that has been provided by the *ustadz/ustadzah* in each class and there is one *ustadzah* as the person in charge of supervising the course of student market day activities. These banknotes are used so that students can indirectly learn to count, because every paper money they get will be exchanged for *ustadz/ustadzah* with real money. In addition, it also trains students' honesty value about how much money they get.

Another value that is instilled in market day is the value of discipline, responsibility, and honesty because before the *ustadzah* opens the market day event, students are not allowed to sell first, and students have to queue if they want to buy goods at the same place. The goods sold are usually in the form of food and drinks made by themselves or by parents, and some are bought and then sold again. This market day activity is only focused on grade 4 although other classes may also participate, this indicates that education or the inculcation of moral values must pay attention to the different levels of cognitive, emotional and moral development from each stage of development, especially for elementary school-aged children (Engelen et al., 2018).

The strategy used to instill "the value of responsibility" is carried out by gardening activities. Gardening activities are carried out specifically for grade 2 students. This aims to provide experience and knowledge that planting is not only knowledge but with habits is expected to become an attitude, mine the results and foster a caring spirit for environmental safety.

## CONCLUSION

The strategy of inculcating moral values at Islamic Elementary School is carried out in various ways depending on the integration of moral values which can be categorized into three activities, namely through learning activities, management or school culture and through student development activities. The inculcation of moral values is also supported by the school's program to make students *Sholeh*, Scientists, and Leaders, as well as to integrate Islamic values in all activities at school by utilizing the natural surroundings.

The strategy of inculcating moral values at Islamic elementary school can have a positive impact on the moral values of its students. This can be seen from the values that emerge from each strategy which is very diverse and all of them have an impact on the habits of students at school. As a matter fact because students can understand and apply the moral values that are instilled through various strategies carried out.

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