

Instilling AIK Values through Islamic Songs in Elementary Schools in Ciledug District

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ABSTRACT

This study aims to examine the effectiveness of using Islamic songs and *Mars Sang Surya* in internalizing Islamic and Muhammadiyah values (AIK) in elementary school students. The study was conducted at Muhammadiyah Elementary School, Ciledug District, involving 28 fourth-grade students and 2 AIK teachers as the main subjects. The approach used was the Kemmis & McTaggart classroom action research (CAR) model through two cycles. Data collection techniques included observation, semi-structured interviews, documentation, and questionnaires. The results showed that the music-based approach was able to improve students' understanding and attitudes towards AIK values, such as sincerity, responsibility, social concern, and enthusiasm for worship. Islamic songs and *Mars Sang Surya* function as effective symbolic and affective media in bridging moral values with children's emotional world. Teachers' and students' responses to this approach were very positive, and it was considered enjoyable, relevant, and had great potential to be applied more widely in character value learning in Muhammadiyah elementary schools.

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1. INTRODUCTION

Character education is a crucial element in shaping students' personalities, particularly at the elementary level. Character not only reflects moral competence but also serves as the foundation for building a child's integrity and national character. In the context of Muhammadiyah schools, character development is substantially based on the values of Islam and Muhammadiyah (AIK), encompassing spirituality, social responsibility, and nationalism based on monotheism [1].

However, in the reality of implementation, the process of internalizing AIK values at the elementary school level often faces challenges. One of the main obstacles is the lack of an approach that touches on the psychological and emotional dimensions of students, so that these values are not optimally absorbed in their daily attitudes and behavior. As emphasized by Basri [2] in his study of Islamic educational psychology, the effectiveness of character learning is greatly influenced by methods that touch on the affective and contextual aspects of students.

This is reinforced by Jean Piaget's theory of cognitive development, which states that elementary school-aged children are in the concrete-operational phase, where they respond better to sensory, aesthetic, and emotional stimuli such as music, images, and movement. In this context, music has great potential to be an educational medium that touches the affective side of children and becomes a means of internalizing values in a fun and non-patronizing way [3].

Previous research by Mulyasa and Zubaedi tended to emphasize the structural-curricular approach in strengthening character, while aesthetic approaches such as music have not been systematically explored, especially in the context of AIK education [4], [5]. Sugiharto emphasized the importance of symbolic and cultural approaches, including songs and rituals, as a vehicle for internalizing values, but their practical implementation in Muhammadiyah schools is still limited [6].

In the context of AIK learning, Islamic songs and especially *Mars Sang Surya* have strong ideological and emotional values. This song is full of the meaning of struggle, sincerity, and nationalism typical of Muhammadiyah,

in line with the concept of “imagined communities” proposed by Anderson [7], where national identity and solidarity are formed through cultural symbols such as the national anthem and organizational song.

In addition, according to Rahman [8], Islamic songs can act as moral instruments in early childhood education, because the rhythm, lyrics, and repetition are able to instill values repeatedly without coercion. Support also comes from Ahmann et al. [9], who in their study of coaching for children with ADHD showed that an approach that touches on affective and contextual aspects, such as music, metaphors, and symbols, has a positive impact on developing an understanding of values and emotional regulation.

The initial findings of classroom action research conducted at Muhammadiyah Elementary School, Ciledug District, showed that the use of Islamic songs and Mars Sang Surya in routine school activities had a positive impact on increasing students' understanding and application of Islamic character values. Specifically, students showed changes in attitudes such as increased enthusiasm for worship, empathy, and active participation in school activities. This is in line with the concept of holistic learning based on affection and aesthetics expressed by Setiawan [10] and the Mind Mapping approach from Buzan [11], which emphasizes the importance of visual and musical involvement in students' cognitive processing.

Thus, an integrative approach through Islamic songs and the Mars Sang Surya (Sun Mars) is believed to be able to bridge the gap between the substance of AIK values and how they are delivered in a way that aligns with children's developmental characteristics. This research aims to fill this gap with an innovative and contextual approach based on the Muhammadiyah organizational culture and Islamic educational psychology.

2. METHOD

2.1 Types and Approaches of Research

This study employed a descriptive qualitative approach in the form of Classroom Action Research (CAR). This approach was chosen because the research focused on improving the quality of character education through the application of Islamic songs and the Mars Sang Surya as a means of internalizing Islamic and Muhammadiyah values (AIK) in Muhammadiyah elementary schools. CAR allows researchers to directly engage in the learning process while simultaneously observing gradual and continuous changes in student behavior.

According to Creswell and Poth, qualitative research aims to understand the meanings constructed by participants based on their social experiences and life contexts [12]. In this study, a qualitative approach was used to deeply explore the process of internalizing AIK values through students' aesthetic and emotional experiences while participating in Islamic music-based learning activities. Classroom action research was conducted collaboratively between researchers and AIK mentor teachers through an iterative reflective process. The main focus of the research was to identify changes in students' religious attitudes, responsibilities, social concerns, and national spirit after being given learning interventions using Islamic songs and Mars Sang Surya.

2.2 Research Location and Subjects

This research was conducted at Muhammadiyah Elementary School in Ciledug District. The location was chosen based on the consideration that the school has implemented routine activities based on AIK values, including the use of Islamic songs and Mars Sang Surya in learning activities and student morning activities. However, its implementation has not been documented and scientifically studied.

The research subjects consisted of 28 fourth-grade students aged 9–10 years and two AIK subject teachers. Fourth-grade students were chosen because, at the concrete-operational development stage, children more easily accept values through visual, auditory, and emotional experiences, including through music and song media. AIK teachers were involved as collaborators in the classroom action process, observation, and reflection on the development of student attitudes during the research.

2.3 Research Design

Research uses the PTK model from Kemmis and McTaggart, which consists of four cycle stages, namely [13]:

2.3.1 Planning

At this stage, the researcher and partner teachers developed an action plan to be implemented in the classroom. The planning was based on the results of initial identification (observation and interviews) regarding the low internalization of AIK values in students. Based on the finding that students' understanding of values such as sincerity, responsibility, and national spirit was still purely cognitive and not yet reflected in real behavior, the researcher and teachers designed an action plan in the form of using Islamic songs and *Mars Sang Surya* as a medium for internalizing values. The planning included selecting songs that suited the characteristics of fourth-grade students (aged 9–10 years) who were at the concrete-operational stage, preparing an activity schedule (for example, singing songs every morning before class and during AIK learning), determining success indicators (increased enthusiasm for worship, responsibility, social awareness, and active participation), and preparing observation instruments and interview guides to document changes in student behavior.

2.3.2 Action (Acting)

This stage is the direct implementation of the plan that has been prepared. Researchers and teachers carry out learning based on Islamic songs and *Mars Sang Surya* in the classroom and in daily school activities. Actions taken



include playing Islamic songs and *Mars Sang Surya* every morning before the lesson begins, inviting students to sing the songs together with appreciation and simple movements, inserting a short discussion after singing the songs to explore students' understanding of the meaning of the lyrics and their relationship to AIK values, and providing positive reinforcement to students who show behavioral changes in accordance with the values sung. Actions are carried out continuously in one cycle (for example, for 2–3 weeks) with a routine frequency every school day, so that students experience repeated experiences that touch their affective and emotional aspects.

2.3.3 Observation

During the implementation of the action, the researcher and collaborating teacher conducted systematic observations of the process and results of the action. Observations focused on changes in student attitudes and behavior, such as enthusiasm for participating in group worship, responsibility in completing assignments, concern for friends, and active participation in class activities. In addition, observations also included students' emotional responses when singing Islamic songs (whether they appeared enthusiastic, serious, happy, or indifferent), as well as obstacles that emerged during the implementation, such as students who did not memorize the lyrics, lacked concentration, or had insufficient time. Observations were conducted using structured observation sheets, anecdotal notes, and documentation in the form of photographs and short recordings of activities. The results of these observations were then collected as the main material for the reflection stage.

2.3.4 Reflection

The reflection stage is an evaluation and critical analysis of the entire process and results of the actions that have been carried out. Researchers and teachers together discuss whether there has been an increase in the internalization of AIK values in students, how significant this increase is, and which parts of the actions have been successful and which parts still need improvement. The reflection also discusses whether the Islamic song media and *Mars Sang Surya* have been used optimally, whether song variations or other supporting methods are needed, and whether there are any obstacles from a technical perspective, time, or student conditions that affect the success of the actions. Based on the results of the reflection, researchers and teachers determine whether indicators of success have been achieved (for example, the average student attitude score has increased from 65 to above 80). If the target has not been achieved, the results of the reflection are used as a basis for re-planning in the next cycle with improvements in actions, such as increasing the singing duration, changing the song to a more interesting tempo, or involving students as singing leaders.

The research was conducted in two action cycles. Each cycle consisted of two learning sessions that utilized Islamic songs and *Mars Sang Surya* as the primary media for instilling AIK values. During the planning stage, the researchers developed learning materials, determined the songs to be used, compiled observation sheets, and established indicators of success.

2.4 Data collection technique

Data was collected through several methods:

2.4.1 Observation

Observations were conducted directly throughout the learning process. Researchers used observation sheets to record changes in student behavior, such as discipline, enthusiasm for worship, social awareness, responsibility, and active participation in class activities. Observations also focused on students' emotional expressions and enthusiasm while singing Islamic songs and the March of the Sun.

2.4.2 Interview

Semi-structured interviews were conducted with AIK teachers and several students to obtain in-depth information about their experiences, perceptions, and responses to the use of music as a medium for character education. Teachers were interviewed regarding the effectiveness of the learning method, while students were interviewed to determine their level of interest and understanding of AIK values conveyed through songs.

2.4.3 Documentation

Documentation was used as supporting data, including photographs of learning activities, video recordings of students singing songs, teacher reflection notes, student work, and song lyrics used in the lesson. Documentation helped strengthen the results of observations and interviews. It included recordings of learning activities, student reflections, and the song lyrics used.

2.4.4 Questionnaire

A simple questionnaire was administered to students to determine their level of understanding and attitudes toward AIK scores before and after the intervention. The questionnaire used a simple scale adapted to the developmental level of elementary school students.

2.5 Data Analysis Techniques

The research data were analyzed using interactive data analysis techniques developed by Matthew B. Miles and A. Michael Huberman, which include three main stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, researchers selected, simplified, and grouped data from observations, interviews, documentation, and questionnaires based on the research focus. The data presentation stage was carried out in the form of tables, narrative descriptions, and interpretations of the results of actions in each cycle. Next, conclusions were drawn by identifying patterns of change in student behavior after the implementation of Islamic songs and *Mars*

Sang Surya in AIK learning. Data analysis focused on AIK value indicators such as sincerity, responsibility, social awareness, enthusiasm for worship, discipline, and nationalism. The results of the analysis were then compared between conditions before and after the action to determine the effectiveness of the learning intervention.

2.6 Data Validity

To maintain the validity of the data, this study used source triangulation and method triangulation techniques. Source triangulation was carried out by comparing data obtained from students, AIK teachers, and the results of the researcher's observations. Meanwhile, method triangulation was carried out by comparing the results of observations, interviews, documentation, and questionnaires. In addition, the researcher also conducted member checking with the accompanying teacher to ensure the suitability of the data interpretation with the real conditions in the field. Observations were carried out repeatedly in each cycle so that the data obtained were more consistent and accurate. According to Margaret G. Hermann, validity in qualitative research can be strengthened through direct involvement of researchers, repeated observations, and confirmation of interpretation results to research participants [15].

2.7 Research Ethics

This research was conducted in accordance with ethical principles of educational research. Prior to the study, the researcher requested permission from the principal and class teachers to conduct the learning activities in the fourth grade. All student identities were kept confidential and used solely for academic purposes. The research was conducted without disrupting the regular learning process at the school. During the implementation of the activities, the researcher ensured that all learning activities provided comfort, safety, and educational benefits for the students. Furthermore, teachers and students were provided with an explanation of the research objectives and the types of activities to be implemented to foster a positive collaborative relationship throughout the research process.

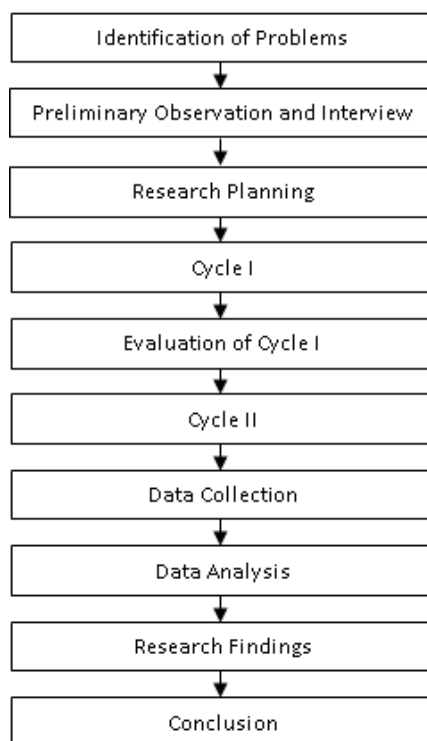


Figure 1. Research Flow Diagram

3. RESULTS AND DISCUSSION

This study aims to examine the effectiveness of using Islamic songs and Mars Sang Surya in internalizing Islamic and Muhammadiyah values (AIK) in Muhammadiyah elementary school students. The discussion is systematically structured based on the established problem formulation and linked to underlying theories.

3.1. Level of Understanding and Application of AIK Values Before Intervention

Based on initial observations and a questionnaire administered to fourth-grade students at Muhammadiyah Elementary School in Ciledug District, it was found that students' understanding of AIK values was still purely cognitive. Values such as sincerity, responsibility, and national spirit were not yet reflected in students' actual behavior in their daily lives at school. This indicates a gap between the theoretical teaching of values and their internalization into attitudes.

According to Fatimah [16], the success of integrating AIK into the Muhammadiyah curriculum is not only achieved through cognitive learning, but must also touch the affective aspects of students. This is also supported by Basri [17], who states that children's character is formed gradually through experiences that touch the emotional and spiritual side, not just memorization or lectures.

3.2. The Effectiveness of Islamic Songs and the March of the Sun as Media for Internalizing Values

The use of Islamic songs and Mars Sang Surya in learning activities and morning routines showed significant results in the internalization of AIK values. The songs, played regularly for four weeks, showed a positive effect in fostering students' religious spirit and nationalism. The following graph shows the increase in students' average AIK understanding and attitudes before and after the use of music media:



Figure 2. Average Score of Student Understanding

The data shows an increase in the average score from 65 to 84 on indicators such as responsibility, enthusiasm for worship, and social awareness. This is in line with Sugiharto's theory [6] that values can be instilled symbolically through music and rituals, because the symbolic approach is more touching on children's affections. Rahman [8] added that Islamic children's songs are an effective form of moral education because children more easily accept values through repetitive and rhyming lyrics. Mars Sang Surya, in particular, contains the values of struggle, integrity, and devotion that are in line with the spirit of AIK.

3.3. Changes in Students' Attitudes and Behavior After Intervention

Based on teacher observations and student reflections, significant changes in attitudes were observed after the intervention. Several previously less active students became more involved in group worship and class cooperation activities. One previously passive student began leading prayers and demonstrating initiative in class activities.

According to Ahmann et al. [9], approaches that touch on affective dimensions, such as music, have a positive influence on developing children's behavior and emotional regulation. This is also supported by Hermann [15], who states that changes in social attitudes are more easily formed through repeated emotional experiences in a community context.

Table 1. Results of Changes in Student Attitudes Before and After Treatment

Attitude Aspect	Before Intervention	After Intervention
The spirit of worship	Low	Tall
Responsibility	Currently	Tall
Social concern	Low	Intermediate-High
Activity participation	Passive	Active

3.4. Teacher and Student Perceptions of the Use of Music Media

Interviews with two AIK teachers revealed that they welcomed the use of Islamic songs as a medium for character education. They felt this medium helped lighten the classroom atmosphere while implicitly instilling values. Most students also found the songs enjoyable and made them feel more connected to the values being taught.

Based on the results of the interview with S, as the AIK teacher for class IV A, he explained that:
"I feel very helped by these Islamic songs. In the past, when teaching values like sincerity or responsibility, I often struggled because the children quickly got bored if it was just a lecture. After I tried inserting the Mars Sang Surya song and songs about helping each other, the classroom atmosphere became more lively. The children didn't feel lectured; instead, they enthusiastically sang along. What I felt most was that the values were more easily absorbed because they experienced the lyrics while singing."

This was reinforced by A, an AIK teacher for class IV B:

"At first, I was skeptical about whether these Islamic songs were effective or just entertainment. But after four weeks of practicing them, I saw real changes. For example, after we frequently sang songs about the spirit of prayer, some students who had previously been reluctant to join the Dhuha prayer in congregation now began to be more diligent. They also often sing the songs to themselves outside of class. I think this approach touches their hearts, not just their heads."

Interviews with two Islamic Education (AIK) teachers and three fourth-grade students revealed that the use of Islamic songs and *Mars Sang Surya (Sun Mars)* received a very positive response. Teachers stated that music helped create a fun, non-preachy learning environment and facilitated the internalization of Islamic Education (AIK) values such as sincerity, responsibility, and a spirit of worship. Teachers also reported significant changes in student behavior, such as increased participation in group worship and initiative in helping friends.

According to Tahir [3], the use of songs in moral education not only increases emotional closeness between students and the moral message but also creates a learning atmosphere that is not patronizing. This is important in forming a sense of belonging to the values being taught.

3.5. Challenges and Opportunities for Implementing a Music-Based Aesthetic Approach

Some challenges faced in this implementation include time constraints within the learning schedule and a lack of teacher training in integrating music into AIK materials. However, there are also significant opportunities, such as student enthusiasm, the presence of Muhammadiyah-specific songs like *Mars Sang Surya (Sunrise Mars)*, and the principal's support for learning innovation.

According to Zubaedi [5], an effective character education system must be flexible and adaptive to the social and cultural context of the institution. Meanwhile, according to Kusumaningrum [18], character education cannot stand alone, but must be integrated into students' daily experiences.

Table 2. Changes in Students' Attitudes Before and After the Islamic Music and Mars Sang Surya Intervention

No	Attitude Indicators	Before Intervention	After Intervention	Change (%)
1	Discipline	62.5	85	22.5
2	Responsibility	66	88	22
3	Respect for teachers	70	90	20
4	Caring for friends	60	83.5	23.5
5	National spirit	65	89	24
6	Love for Islamic values	68	92.5	24.5

Based on initial observations, students tend to understand AIK values in a superficial and theoretical manner. This has an impact on the weak implementation of these values in everyday behavior. According to Fatimah [16], the integration of Al-Islam and Muhammadiyah values in Muhammadiyah schools is not enough through cognitive transfer, but needs to touch the affective and spiritual dimensions so that they are embedded thoroughly. In addition, according to Basri [2], the importance of a psychological approach in children's character education is emphasized. He explained that elementary school-aged children are in the concrete-operational development stage, so values are more easily accepted through real experiences than lectures.

3.6 Effectiveness of Islamic Songs and the Sun March as Learning Media

3.6.1 The Role of Music in Character Education

The use of music in character education has demonstrated high effectiveness in fostering the internalization of values in elementary school students. Music serves not only as entertainment but also as an educational medium that simultaneously touches the emotional, spiritual, and social dimensions of children. In this study, Islamic songs and *the March of the Sun* were used as learning media, aiming to instill Islamic and Muhammadiyah values (AIK) in a more contextual and enjoyable way.

According to him, Sugiharto stated that symbolic approaches such as songs, rituals, and everyday cultural expressions have the power to instill values because they touch the emotional realm of students more than direct instruction [18]. Elementary school-aged children tend to understand moral messages packaged in symbolic form more easily than direct and formal verbal instructions. Songs that are sung repeatedly can form strong emotional associations so that the values contained within are easier to remember and practice in everyday life.

Observations show that students are more enthusiastic about participating in learning activities when Islamic songs are used as part of class activities. Students appear more active, focused, and enjoy the learning process compared to conventional lecture methods. This demonstrates that music can create a more humane and less stressful learning environment. Through simple rhythms and lyrics, students can understand moral messages without feeling patronized.

Similarly, Rahman argues that Islamic songs are highly effective in educating children about morals because they contain rhythm and repetition that facilitate the internalization of values [8]. Repeated repetition of lyrics makes

it easier for students to remember the moral message conveyed. Furthermore, songs can stimulate emotional engagement in children, allowing values such as honesty, responsibility, discipline, and a spirit of worship to become naturally ingrained in them.

Psychologically, music also helps improve students' concentration and emotional engagement with learning. When students sing songs together, a collective atmosphere is created that strengthens a sense of togetherness and social solidarity within the classroom. Therefore, the use of Islamic songs as a medium for character education can be seen as a pedagogical approach relevant to the psychological development of elementary school children.

3.6.2 Mars the Sun as a Symbol of Ideological Identity

Mars Sang Surya holds an important position in Muhammadiyah education because it not only functions as an organizational song, but also as a symbol of ideological identity containing the values of struggle, the spirit of preaching, sincerity, and Islamic nationalism. In the context of character education, this song becomes a symbolic medium that can strengthen students' sense of belonging to Muhammadiyah values from an early age. According to Anderson, cultural symbols such as songs have the power to build collective identity and a sense of togetherness in a community [7]. Organizational songs can create emotional bonds between community members because they contain historical, ideological, and cultural meanings that are continuously passed down. In the context of Muhammadiyah schools, Mars Sang Surya functions as a symbol that strengthens students' Islamic and national identities.

The results of the study showed that students began to understand the meaning of struggle and the spirit of togetherness after regularly singing Mars Sang Surya in school activities. Some students showed changes in attitude in the form of increased self-confidence, enthusiasm for participating in school activities, and pride in Muhammadiyah identity. This shows that songs can be a medium for forming students' social and ideological identities effectively. Suryani (2023) explains that Mars Sang Surya has great potential as a means of character education because its lyrics and rhythm contain moral messages that are in line with Muhammadiyah's educational vision [19]. Values such as devotion, sincerity, hard work, and the spirit of building the nation are reflected in every part of the song so that it can be a source of inspiration for students.

Furthermore, the regular use of Mars Sang Surya also helps foster a religious and character-based school culture. The song becomes more than just a ceremonial activity, but has evolved into an integral part of daily school life. Thus, Mars Sang Surya serves as a means of cultural transformation, strengthening the integration of AIK values within the Muhammadiyah educational environment.

3.6.3 Changes in Students' Attitudes and Behavior after Intervention

3.6.3.1 Observation and Questionnaire Results

Observation and questionnaire results during two cycles of interventions showed significant improvements in students' religious attitudes, social empathy, responsibility, and active participation in school activities. Prior to the intervention, most students only understood the AIK values theoretically without demonstrating concrete implementation in their daily behavior. However, after the regular use of Islamic songs and the Mars Sang Surya (Sun March), more positive behavioral changes were observed.

This improvement was evident in students' increased enthusiasm for participating in group worship activities, increased concern for their peers, and increased discipline in following class rules. Questionnaire data also showed an increase in average scores on character indicators such as enthusiasm for worship, responsibility, and social awareness.

Furthermore, students appeared more confident when participating in class activities. Some previously passive students began actively leading prayers, answering teacher questions, and participating in group discussions. These changes demonstrate that a music-based approach can create a more inclusive learning experience and motivate students to actively engage in learning.

3.6.3.2 Psychological Perspectives on Attitude Change

According to Basri, repeated emotional experiences can shape positive behavioral patterns in children because of the strong connection between emotions and learned values [2]. When students sing Islamic songs together, they not only memorize the lyrics but also experience an emotional process that strengthens their understanding of the moral values contained in the song.

From an educational psychology perspective, music can influence mood, increase motivation, and aid in the formation of positive habits. Regular repetition of songs creates psychological reinforcement for desired behavior. Therefore, the use of Islamic music in Islamic Education (AIK) learning helps students develop better emotional regulation, self-discipline, and social attitudes.

Changes in student attitudes also demonstrate that character education is more effective when delivered through enjoyable, hands-on experiences that engage students' affective sides. Learning that incorporates aesthetic elements, such as music, has been shown to help students understand moral values more deeply than learning methods that focus solely on the cognitive aspect.

3.6.3.3 Teacher and Student Perceptions of the Use of Music

AIK teachers responded positively to the use of Islamic songs and Mars Sang Surya in character education. They found this method to create a more lively, enjoyable classroom atmosphere, and conducive to value learning. Furthermore, they found it easier to explain AIK concepts because students could understand the moral messages through the simple and memorable lyrics.

Students also showed a high level of interest in music-based learning methods. They enjoyed AIK lessons more because the learning process was more interactive and less monotonous. Most students stated that they found it easier to understand values such as discipline, responsibility, and the spirit of worship through songs than through traditional explanations.

Tahir (2021) explains that songs can be an effective tool for internalizing moral values because they can build an affective connection between students and the values being taught [3]. Through an aesthetic approach, students not only receive information intellectually but also internalize those values emotionally. This is why music-based learning has a stronger impact on changing student behavior.

3.6.4 Implementation Challenges and Opportunities

3.6.4.1 Implementation Constraints

Although the use of Islamic songs and the March of the Sun demonstrated positive results, this study also identified several challenges in their implementation. One of the main obstacles was the limited time within the AIK learning schedule, which often made it difficult for teachers to optimally integrate music activities into the teaching and learning process.

Furthermore, some teachers admitted they lacked specific skills in using music as a learning medium. The lack of training and technical guidance has prevented the implementation of music-based learning from being fully implemented. Some teachers also experienced difficulty selecting songs that suited their students' characteristics and learning objectives.

Another obstacle is the lack of curriculum guidelines specifically addressing the use of aesthetic approaches in character education. Consequently, implementation of this method still relies heavily on the creativity and initiative of individual teachers.

3.6.4.2 Development Potential

Despite these challenges, this research demonstrates significant opportunities for developing music-based character education in Muhammadiyah schools. The high level of student enthusiasm indicates that this approach is relevant to the needs and developmental characteristics of elementary school children.

According to Zubaedi, effective character education must be integrated with the culture and identity of the educational institution [11]. Muhammadiyah has a wealth of cultural symbols and organizational songs that can be used as a medium for contextual internalization of values. Mars Sang Surya is one form of the organization's cultural heritage that has great potential to be developed in AIK learning.

The music-based approach also offers the potential to be combined with other learning media such as video, movement, educational games, and digital technology, making learning more innovative and engaging. If supported by teacher training, curriculum development, and supportive school policies, this method has the potential to become an effective, enjoyable, and sustainable model of Islamic character education in Muhammadiyah elementary schools.

4. CONCLUSION

Based on the classroom action research conducted at SD Muhammadiyah, Ciledug District, it can be concluded that before the intervention, students' understanding of Al-Islam and Kemuhammadiyah (AIK) values was still limited to the cognitive level and had not yet been reflected in their daily behavior, particularly in aspects of sincerity, responsibility, and social awareness. The use of Islamic songs and the Mars Sang Surya proved to be effective as a medium for internalizing these values, as the music-based approach successfully bridged moral values with children's emotional world, making the value inculcation process more natural, enjoyable, and non-didactic. After two cycles of intervention, there was a significant improvement in students' attitudes and behaviors, including increased enthusiasm for worship, responsibility, social concern, active participation, and nationalism, with average scores rising from 65 to 84. Both teachers and students responded very positively to the approach; teachers found it helpful in delivering character education, while students showed greater enthusiasm and engagement. Despite technical challenges such as limited time and a lack of teacher training, this aesthetic and music-based approach holds great potential to be developed into a contextual and relevant model of Islamic character education within Muhammadiyah elementary schools.

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