

Pious Children Profile in The Views of the Parents and The Teachers in Elementary Schools

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Abstract

Understanding the objective conditions of the children's development in schools is the main thing for determining educational goals, content, and strategies. This study aims to provide an overview of the profile of pious children in elementary schools based on the views of the parents and the teachers. This study uses a descriptive method with a quantitative approach. The research subjects were 355 parents, 83 teachers, and 355 students. The object of this research is the character of pious children which consists of five aspects, starting from *Jismiyah*, *Fikriyah*, *Qolbiyah*, *Amaliyah*, and *Maslakiyah*. The constructs and instruments used to reveal the data were developed by Riyadi, which has comprehensively involved 20 Panellists and has been empirically tested to have adequate Goodness of Fit (GoF), including standardized instruments that meet high validity and reliability. The results of this study illustrate that the profile of pious children in elementary schools based on the views of parents and teachers is not significantly different, including based on gender and class level (lower and higher class). Several indicators show different results in the view of parents and teachers, especially in the *Jismiyah* aspect in the body hygiene indicator, then in the *Fikriyah* aspect, which both agreed to be in the above-average category. This research is directed to become the basis for developing prophetic pedagogy to optimize its goal and significantly develop the character of pious children in elementary schools.

Keywords: *Pious, Profile, Elementary School, Parents, Teachers.*

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A. INTRODUCTION

The goals of education determine one of the contents and ways of organizing education (Mitchell & Manzo, 2018; Wijngaards-de Meij & Merx, 2018). Educational goals are essential to determine from the start because they guide educational outcomes (Sujana, 2019; Whitehead, 2018). In Indonesia, the goals of education are in the Article 3 of the Law on the National Education System Number 20 of 2003, which states, "National education functions to develop abilities and form noble national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings. Who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

In the previous article, in article 1 paragraph 2, it was stated that "National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times." Those confirm, both from Article 3 and Article 1, paragraph 2, that education delivery in Indonesia is based on religious

values. Its main goal is oriented towards the hope of forming human beings who believe in and fear God Almighty. In line with that, for Muslims, the main hope for child development is to become a pious child (Riyadi, 2021). This is shown by the prayers that expect pious children as the culmination of the desire for God, Allah. This condition is very understandable; there is a hadith of the Prophet, which states that a pious child who prays for his parents is a way of charity that cannot be interrupted after a human die.

The profile of pious children, especially at the elementary school level, has been comprehensively researched by Riyadi (2021). Conceptually, the character of a pious child in elementary school is a differentiating profile of elementary school students which makes it easier for others (it can be himself, his friends, his parents, his teacher, and furthermore, his environment) to recognize and determine differences that he has certain qualities (pious) in himself that are shown consistently. in his daily life. Operationally in this study, the character of pious children in elementary school is the excellent and unique profile of students according to the demands of the Islamic religious perspective as a differentiator from other students at the elementary level, which is dominantly and consistently displayed in everyday life, including *Jismiyah Fikriyah*, *Qolbiyah*, *Amaliyah*, and *Maslakiyah* aspects (Riyadi, 2021). Exploration of the character of pious children in elementary school is inspired by Yusuf's (2002) statement regarding the aspects of pious children and is complemented by several other relevant references.

The construct of pious children in elementary school, which has been researched by Riyadi (2021), has been tested by 20 panelists using the Delphi method (Linstone et al., 2002). Empirically, the construct tested has an adequate Goodness of Fit (GoF) value, so it is concluded that it is excellent (has a high ability) in explaining empirical data about the profile of pious children in elementary schools. This pious child construct has the five aspects mentioned earlier. The *Jismiyah* aspect consists of three indicators, the *Fikriyah* aspect consists of five indicators, the *Qolbiyah* aspect also consists of five indicators, the *Amaliyah* aspect consists of six indicators, and the *Maslakiyah* aspect consists of three indicators. From the construct, an instrument has been developed that can be used to measure the profile of pious children in elementary schools.

Back to the beginning of the paragraph from this introductory section, education needs to know an overview of the conditions of its students concerning educational goals (Mitchell & Manzo, 2018). In the context of the profile of pious children in elementary schools, objective data is needed from the people closest to the students, namely parents and teachers. Both of them can provide objective assessments that can be compared and are used as a reference for profiling the character of pious children in elementary schools, so it is hoped that the descriptions can serve as material for consideration of curriculum development and learning strategies so that educational goals can be achieved optimally.

B. METHODS

This study uses a descriptive method (Sevilla et al., 1992) with a quantitative approach. The research design uses a cross-sectional survey using an instrument adapted as a Google form for parents and teachers of students who were research subjects in four regions in West Java province, namely in Cimahi City, Bandung City, Bandung Regency, and Tasikmalaya City. The research sample collected by the Snowball sampling method obtained the number of parents involved, as many as 674 people, teachers as many as 83 people, and students who assessed as many as 676 people. The final data that could be analyzed is 355 people through 355 parents, while the number of teachers is fixed at as many as 83 people.

Table 1. The Construct of Pious Child Profile in Elementary School

Aspects	Indicators
<i>Jismiyah</i>	1.1. Body hygiene
	1.2. Body health
	1.3. Agile
<i>Fikriyah</i>	2.1. Think critically
	2.2. Think creatively
	2.3. Focus-concentrate
	2.4. Understand quickly
	2.5. Independent in making decisions
<i>Qolbiyah</i>	3.1. Think positive
	3.2. Clear from negative feeling
	3.3. Submit sincerely obey the rules of religion
	3.4. Delight in good deeds, at the same time, hate forbidden actions (not good)
	3.5. Controlled emotions (patient)
<i>Amaliyah</i>	4.1. Do good in harmony with religious orders
	4.2. Invite others to the truth/goodness
	4.3. Prevent/invite others to avoid evil
	4.4. Help each other's in goodness, not in sin or transgression
	4.5. Be patient-consistent in doing good and avoiding doing evil
	4.6. Hasten to do good
<i>Maslakiyah</i>	5.1. Able to use self-advantage for good
	5.2. Proficient (skilled) in completing the mandate (job/task) according to ability
	5.3. Communicative (good at conveying ideas, ideas, instructions, and is persuasive)

Source: Riyadi (2021)

The research instrument uses a tool to reveal the character of pious children developed by Riyadi (2021) as part of his dissertation. The instrument has undergone a strict variable construction process, and the measuring instrument has met its own validity and reliability standards. This measuring instrument is indeed used to assess

the character profile of pious children at the elementary school level using parents and teachers point of views as data sources. This is done to maintain the objectivity of the data to be obtained. After the data from the field has been recapitulated, then the data is processed using simple statistical techniques and formulas starting from the average, standard deviation, percentage, and average comparison test (t-test) after previously carrying out the data normality test. The degree category of the data label starts from impious (not good), below average, above average, and good (pious). The profile construct of pious children in elementary schools can be seen in Table 2.1.

C. RESULTS AND DISCUSSION

The results of this study describe the profile of pious children in elementary schools based on the views of parents and teachers. The description of the profile of pious children begins by describing each aspect of the construct by comparing the perspectives of parents and teachers. The description of the research results also compares the profile of pious children based on gender and class level, both based on the views of parents and teachers.

Jismiyyah Aspect

The following table 2 and table 3 present the profile of pious children in the *Jismiyyah* aspect based on the views of parents and teachers.

Table 2. The description of *Jismiyyah* Aspects from the Perspective of Parents

Aspect	Indicators	Score	Category
<i>Jismiyyah</i>	1.1. Body hygiene	4.563	Good
	1.2. Body health	3.970	Above average
	1.3. Agile	4.173	Good
	Average Score	4.236	Good

Table 3. The description of the *Jismiyyah* Aspect from the Teacher's Perspective

Aspect	Indicators	Score	Category
<i>Jismiyyah</i>	1.1. Body hygiene	4.568	Good
	1.2. Body health	4.042	Good
	1.3. Agile	4.080	Good
	Average Score	4.230	Good

The *Jismiyyah* aspect consists of three indicators. From Table 3.1 it can be seen that from the parent's perspective on the *Jismiyyah* aspect as a whole, it is classified good with an average index of 4.236. From each indicator, the *Jismiyyah* aspect with the most favourable weight is body hygiene, with an average score of 4,563. This indicator categorized as good. While the indicator that has the lowest perceived weight is on body health, with a score of 3.970, is classified as above average.

From Table 3.2, it can be seen that from the teacher's perspective, the *Jismiyyah* aspect as a whole is classified with an average index of 4,230. When viewed from each indicator, the *Jismiyyah* aspect with the most favourable weight is also body hygiene, with an average score of 4,568, the same as parents' views. The indicator is categorized

good. While the indicator with the lowest perceived weight is on body health with a score of 4.042, is ranked as good, this is also the same as the perspective of parents who rate the lowest even in the above-average category.

The body health indicator is the lowest from the perspective of parents and teachers; even according to the teacher, this indicator is above average level. Meanwhile, according to them, what has been considered the highest was an indicator of body hygiene. From this, it can be concluded pious children who are clean in the body are not necessarily healthy, both according to parents and teachers. While good hygiene is essential to prevent the spread of disease, many other factors can affect a child's health. For example, unbalanced nutrition, lack of sleep, lack of physical activity, and exposure to unhealthy environments such as air pollution or toxic chemicals can all contribute to health problems in children. Therefore, besides maintaining cleanliness, it is essential to provide balanced nutrition, ensure that children get enough sleep and physical activity, and reduce exposure to unhealthy environments. Thus, the health of children can be maintained properly (Vionalita & Kusumaningtiar, 2017).

Fikriyah Aspect

The *Fikriyah* aspect consists of five indicators, which can be described in Table 3.3 according to the parent's perspective and Table 3.4 according to the teacher's perspective as follows.

Table 3. The Description of *Fikriyah* Aspects Seen from the Perspective of Parents

Aspect	Indicators	Score	Category
<i>Fikriyah</i>	2.1. Think critically	4.025	Good
	2.2. Think creatively	3.652	Above average
	2.3. Focus-concentrate	3.849	Above average
	2.4. Understand quickly	3.917	Above average
	2.5. Independent in making decisions	3.783	Above average
Average Score		3.845	Above average

Based on Table 3, it can be seen that from the parent's perspective on the aspect of *Fikriyah* it is classified as above average with an average index of 3,845. From each indicator, the *Fikriyah* aspect with the most favorable weight is critical thinking, with an average score of 4.025. This indicator is still categorized as good. Meanwhile, the indicator with the lowest perceived weight is creative thinking, with a score of 3,652, classified as above average.

Table 4. The Description of *Fikriyah* Aspects Seen from the Teacher's Perspective

Aspect	Indicators	Score	Category
<i>Fikriyah</i>	2.1. Think critically	3.868	Above average
	2.2. Think creatively	3.740	Above average
	2.3. Focus-concentrate	3.894	Above average
	2.4. Understand quickly	3.985	Above average
	2.5. Independent in making decisions	3.714	Above average

Average Score	3.840	Above average
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Meanwhile, from the teacher's perspective, table 3.4 shows that the *Fikriyah* aspect is classified as above average with an average index of 3,840. When viewed from each indicator, the *Fikriyah* element with the most favorable weight is quickly understood with an average score of 3,985. This indicator is still categorized as above average. While the indicator that has the lowest perceived weight is independent in making decisions with a score of 3,714 which is categorized as above average. On the *Fikriyah* aspect, all the results are the same, except for the views of parents who consider their children on the *Fikriyah* aspect in the indicator of critical thinking to be higher than the teacher's view. Critical thinking skills are essential in elementary school (Kawuryan, et al., 2022).

***Qolbiyah* Aspect**

The *Qolbiyah* aspect consists of five indicators, which can be described in Table 5 from the parents' perspective and Table 6 from the teacher's perspective.

Table 5. The Description of the Aspects of *Qalbiyah* seen from the Perspective of Parents

Aspect	Indicators	Score	Category
<i>Qolbiyah</i>	3.1. Think positive	4.484	Good
	3.2. Clear from negative feeling	4.281	Good
	3.3. Submit sincerely obey the rules of religion	4.079	Good
	3.4. Delight in good deeds, at the same time, hate forbidden actions (not good)	4.223	Good
	3.5. Controlled emotions (patient)	3.852	Above average
Average Score		4.183	Good

Table 5 shows that from the parent's perspective on the *Qolbiyah* aspect, it is classified as good with an average index of 4.183. From each indicator, the *Qolbiyah* aspect with the most favorable weight is being kind, with an average score of 4,484. This indicator is still categorized as good. In contrast, the indicator with the lowest perceived weight is stable emotions, with a score of 3.852, classified as above average.

Table 6. The description of the *Qolbiyah* Aspect seen from the Teacher's Perspective

Aspect	Indicators	Score	Category
<i>Qolbiyah</i>	3.1. Think positive	4.362	Good
	3.2. Clear from negative feeling	4.320	Good
	3.3. Submit sincerely obey the rules of religion	4.029	Good
	3.4. Delight in good deeds, at the same time, hate forbidden actions (not good)	4.156	Good

3.5. Controlled emotions (patient)	3.982	Above average
Average Score	4.170	Good

From Table 6, it can be seen that from the teacher's perspective, the *Qolbiyah* aspect is classified as pious with an average index of 4.170. When viewed from each indicator, the *Qolbiyah* aspect with the most favorable weight is the same as the parent's perspective, namely being kind, with an average score of 4,362. This indicator is still categorized as good. Meanwhile, the indicator that has the lowest perceived weight on stable emotions with a score of 3,982 is categorized as above average; this result is the same as the parent's perspective. Indicators of controlled emotions (patients) by parents and teachers are considered to be above average. This is related to the unstable emotional development of students at the elementary school level (Ajhar & Wahed, 2016).

***Amaliyah* Aspect**

The *Amaliyah* aspect consists of six indicators. The results of profiling pious children on the *Amaliyah* element based on the parents' perspective can be seen in Table 3.7, while the teacher's perspective can be seen in Table 3.8.

From Table 3.7, it can be seen that from the perspective of parents on the *Amaliyah* aspect, it is classified good with an average index of 4,058. From each indicator, the *Amaliyah* aspect with the most favorable weight is doing well following religious orders, with an average score of 4,337. This indicator is still categorized as good. At the same time, the indicator with the lowest perceived weight is hurrying to do good, with a score of 3,770, categorized as above average.

Table 7. The Description of *Amaliyah* Aspects Seen from the Perspective of Parents

Aspect	Indicators	Score	Category
<i>Amaliyah</i>	4.1. Do good in harmony with religious orders	4.337	Good
	4.2. Invite others to the truth/goodness	4.079	Good
	4.3. Prevent/invite others to avoid evil	4.062	Good
	4.4. Help each other's in goodness, not in sin or transgression	4.149	Good
	4.5. Be patient-consistent in doing good and avoiding doing evil	4.114	Good
	4.6. Hasten to do good	3.770	Above average
Average Score		4.085	Good

Table 8. The Description of the *Amaliyah* Aspect Seen from the Teacher's Perspective

Aspect	Indicators	Score	Category
<i>Amaliyah</i>	4.1. Do good in harmony with religious orders	4.051	Good
	4.2. Invite others to the truth/goodness	3.844	Above average

4.3.	Prevent/invite others to avoid evil	4.089	Good
4.4.	Help each other's in goodness, not in sin or transgression	4.065	Good
4.5.	Be patient-consistent in doing good and avoiding doing evil	4.173	Good
4.6.	Hasten to do good	3.868	Above average
Average Score		4.015	Good

Based on Table 8, it can be seen that from the teacher's perspective on the *Amaliyah* aspect as a whole, it is classified as good with an average index of 4,015. From each indicator, the aspect of *Amaliyah* that has the most favorable weight is *istiqomah* in doing good and avoiding evil, with an average score of 4,173. In comparison, the indicator with the lowest perceived weight on inviting others to the truth is 3,884, which is above average.

Parents think children can help others to the thrust/goodness compared to teachers. The remaining indicators are on the *Amaliyah* aspect; parents and teachers share the same view. Kohlberg's moral development can explain this (Zhang & Zhao, 2017).

Maslakiyah Aspect

The *Maslakiyah* aspect consists of six indicators, as a whole, can be described in Table 9 for the parents' perspective and Table 3.10 for the teacher's perspective.

Table 9. Description of *Maslakiyah* Aspects Seen from the Perspective of Parents

Aspect	Indicators	Score	Category
<i>Maslakiyah</i>	5.1. Able to use self-advantage for good	4.073	Good
	5.2. Proficient (skilled) in completing the mandate (job/task) according to ability	4.066	Good
	5.3. Communicative (good at conveying ideas, ideas, instructions, and is persuasive)	3.777	Above average
Average Score		3.972	Above average

Table 10. The Description of *Maslakiyah* Aspects seen from the Teacher's Perspective

Aspect	Indicators	Score	Category
<i>Maslakiyah</i>	5.1. Able to use self-advantage for good	3.941	Above average
	5.2. Proficient (skilled) in completing the mandate (job/task) according to ability	4.192	Good
	5.3. Communicative (good at conveying ideas, ideas, instructions, and is persuasive)	3.808	Above average
Average Score		3.980	Above average

Based on Table 9, it can be seen that from the perspective of parents, the aspects of *Maslakiyah* as a whole are classified as above average with an average index of 3.972. When viewed from each indicator, the *Maslakiyah* element with the most favorable weight is utilizing one's strengths for good with an average score of 4,073. This indicator is still categorized as good. Meanwhile, the indicator with the lowest perceived weight is communicative (good at conveying ideas and instructions and persuasive), with a score of 3,777, categorized as above average.

Table 10 shows that from the teacher's perspective, the aspects of *Maslakiyah* are above average, with an average index of 3,980. From each indicator, the *Maslakiyah* element with the most favorable weight is competent (skilled) in completing the mandate (job/task) according to ability, with an average score of 4,192. This indicator is still categorized as pious. While the indicator that has the lowest perceived weight is communicative (good at conveying ideas, ideas, instructions and is persuasive) with a score of 3,808 which is categorized as above average.

Overall Comparison of Pious Child Profiles in Elementary Schools in the Views of The Parents and The Teachers

This section compares all aspects of the profile of pious children based on the views of parents and teachers. Table 11 is based on the parent's perspective, and table 12 is based on the teacher's perspective.

Table 11. Overall Description of Characteristics Aspects of Pious Child Seen from the Perspective of Parents

Aspect	Score	Category
<i>Jismiyah</i> Aspect	4.236	Good
<i>Fikriyah</i> Aspect	3.845	Above average
<i>Qolbiyah</i> Aspect	4.183	Good
<i>Amaliyah</i> Aspect	4.085	Good
<i>Maslakiyah</i> Aspect	3.972	Above average
Average Score	4.064	Good

Table 12. Overall Description of Characteristics Aspects of Pious Child Seen from the Teacher's Perspective

Aspect	Score	Category
<i>Jismiyah</i> Aspect	4.230	Good
<i>Fikriyah</i> Aspect	3.840	Above average
<i>Qolbiyah</i> Aspect	4.170	Good
<i>Amaliyah</i> Aspect	4.015	Good
<i>Maslakiyah</i> Aspect	3.980	Above average
Average Score	4.047	Good

Table 11 shows that all aspects are classified as good from the parent's perspective, with an average index of 4,064. When viewed from each element, the *Jismiyah* aspect with the most favorable weight is the *Jismiyah* aspect, with an average score of 4,236. This indicator is categorized as good. At the same time, the indicator

with the lowest perceived weight is the *Fikriyah* aspect, with a score of 3,845, classified as above average. Table 3.12 shows that all aspects are classified as good from the teacher's perspective, with an average index of 4,047. When viewed from each element, the *Jismiyah* aspect with the most favorable weight is the *Jismiyah* aspect, with an average score of 4,230. This indicator is still categorized as good. Meanwhile, the indicator with the lowest perceived weight is on the *Fikriyah* aspect, with a score of 3,840, classified as above average.

A comparison between the views of parents and teachers on the profile aspects of pious children in elementary school can be seen in the following Figure 1.

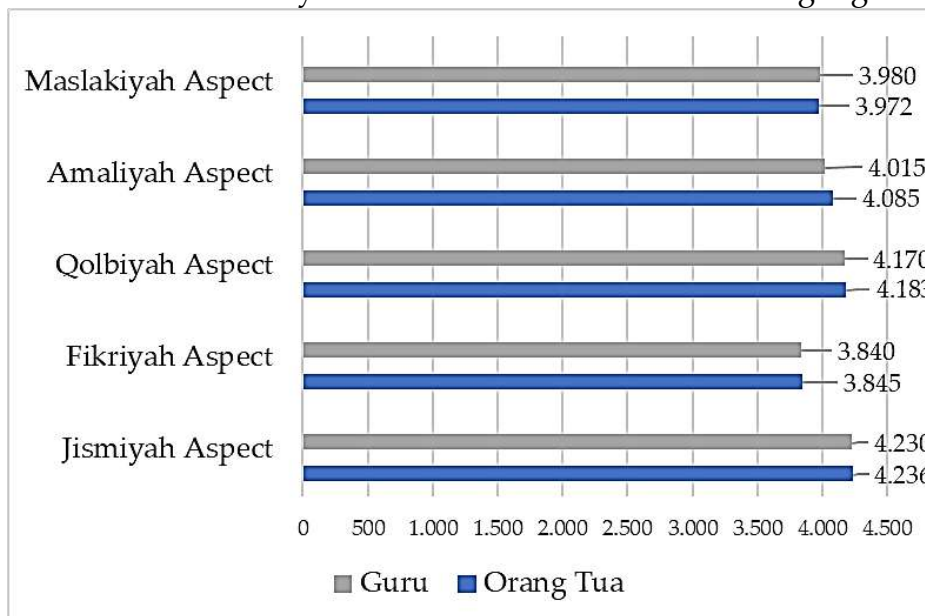


Figure 1. Comparison of Pious Character Aspects in The Views of The Parents and The Teachers

Based on the calculation results, it was found that based on the teacher's perspective, all aspects must be highly valued to measure pious children's characteristics. Meanwhile, based on the teacher's perspective, one factor is rated lower, namely, the *Maslakiyah* element, which has an above-average value for measuring the characteristics of pious children—the assessment score for the *Maslakiyah* aspect from the teacher's perspective of 3.980.

Table 13. T-Test Results for Each Aspect of the Character of Pious Children Seen from the Perspective of Teachers and Parents

Aspect	Parent's Perspective	Teacher's Perspective	T-Score	P-value
1. <i>Jismiyah</i>	4.236	4.230	0.2	0.841
2. <i>Fikriyah</i>	3.845	3.840	0.119	0.905
3. <i>Qolbiyah</i>	4.183	4.170	0.527	0.598
4. <i>Amaliyah</i>	4.085	4.015	1.822	0.069
5. <i>Maslakiyah</i>	3.972	3.980	-0.180	0.857

Note: significantly different at 5% significant level

The results from the perspective of the *Jismiyyah*, *Qolbiyyah*, and *Amaliyyah* aspects of the parents are rated higher than the teacher's perspective. The score for the *Jismiyyah* aspect based on the parent's perspective is 4.236, higher than the teacher's, which is 4.230. For the *Fikriyyah* aspect based on the view of parents, which is equal to 3.845, it is higher than the teacher's perspective, which is similar to 3.840. The score for the *Qolbiyyah* aspect based on the parent's perspective is 4,183 higher than the teacher's perspective, which is 4,170. For the *Amaliyyah* aspect, based on the view of parents, which is 4.058, it is higher than the teacher's perspective, which is 4.015.

In contrast to these three aspects, the *Fikriyyah* aspect based on parents is lower than the teacher's perspective. For the *Maslakiyyah* element, based on the parent's perspective, which is equal to 3.638, it is lower than the teacher's perspective, which is similar to 3.846. T-test was used to see the significance of the differences between the views of teachers and parents.

Table 14. Total T-Test Results for Pious Children's Profiles in Elementary Schools seen from the Perspective of Parents and Teachers

	Parent's Perspective	Teacher's Perspective	T-score	p-value
Pious Child Profile	4.064	4.047	0.582	0.561

Based on the results of the different tests, for the *Jismiyyah* aspect (p-value = 0.841), the *Fikriyyah* aspect (p-value = 0.905), the *Qolbiyyah* aspect (p-value = 0.598), and the *Amaliyyah* aspect (p-value = 0.069) and *Maslakiyyah* (p-value = 0.857) have a p-value that is greater than 0.05 so the conclusion to these five aspects have the same assessment from the perspective of parents and teachers. Based on the results of the different tests, for all aspects of the characteristics of pious children (p-value = 0.561), it has a p-value greater than 0.05, so it is the conclusion that the features of pious children have the same assessment as the perspective of parents and teachers.

Comparison of Profiles of Pious Children in Elementary Schools based on Gender in the Views of Parents and Teachers

This section compares the profiles of pious children in elementary schools based on gender according to the perspectives of parents and teachers.

Table 15. Comparison of Profiles of Pious Children in Elementary Schools based on Gender in the Views of Parents and Teachers

	Gender	Parents	Teachers
<i>Jismiyyah</i> Aspect	Boys	4,231	4,175
	Girls	4,239	4,279
<i>Fikriyyah</i> Aspect	Boys	3,793	3,791
	Girls	3,892	3,884
<i>Qolbiyyah</i> Aspect	Boys	4,166	4,141
	Girls	4,199	4,196
<i>Amaliyyah</i> Aspect	Boys	4,005	3,976
	Girls	4,112	4,049

<i>Maslakiyah</i> Aspect	Boys	3,913	3,926
	Girls	4,026	4,029

Based on gender, in both aspects of the profile of pious children in SD or from each element, female students have a higher score than male students. The results of the comparative statistical test showed differences in the *Jismiyyah* aspect for male and female students (from the teacher's perception). This can be seen from the p-value, which is 0.029. Apart from these aspects, it could be concluded that there are no differences between the four other aspects between men and women (p-value > 0.05).

Comparison of The Profiles of Pious Children in Elementary Schools Based on Class Levels According to the Perspectives of The Parents and The Teachers

Table 16. Profile of Pious Children and Their Aspects Based on the Class Level in the View of the Parents and the Teachers

Perspective	Aspect	Class Level	Average	N	Std. Deviation	p-value
Parents	<i>Jismiyyah</i> Aspect	Lower	4,257	97	0,422	0,592
		Higher	4,227	258	0,481	
	<i>Fikriyyah</i> Aspect	Lower	3,777	97	0,677	0,247
		Higher	3,871	258	0,676	
	<i>Qolbiyyah</i> Aspect	Lower	4,124	97	0,365	0,079
		Higher	4,206	258	0,396	
	<i>Amaliyyah</i> Aspect	Lower	4,037	97	0,589	0,340
		Higher	4,103	258	0,582	
	<i>Maslakiyyah</i> Aspect	Lower	3,919	97	0,714	0,377
		Higher	3,992	258	0,685	
Teachers	Pious Child Profiles	Lower	4,023	97	0,460	0,308
		Higher	4,080	258	0,470	
	<i>Jismiyyah</i> Aspect	Lower	4,260	97	0,401	0,437
		Higher	4,219	258	0,463	
	<i>Fikriyyah</i> Aspect	Lower	3,794	97	0,588	0,395
		Higher	3,858	258	0,646	
	<i>Qolbiyyah</i> Aspect	Lower	4,107	97	0,419	0,123
		Higher	4,194	258	0,490	
	<i>Amaliyyah</i> Aspect	Lower	4,021	97	0,468	0,899
		Higher	4,013	258	0,550	
	<i>Maslakiyyah</i> Aspect	Lower	4,029	97	0,583	0,349
		Higher	3,962	258	0,609	
	Pious Child Profiles	Lower	4,042	97	0,409	0,899
		Higher	4,049	258	0,460	

Description: Significant at the 5% level

Based on the class level, it shows that the *Jismiyyah* aspect of the low class is higher than that of the high class. Those were conveyed equally by both parents and

the perception of teachers. However, the results of the differential test showed that the difference between the low class and the high class was not significantly different ($p\text{-value} > 0.05$). The four aspects of the profile of pious children in elementary school, namely the elements of *Fikriyah*, *Qolbiyah*, *Amaliyah*, and *Maslakiyah* in the higher class, are greater than those in the low class. Those were conveyed equally by both parents and the perception of teachers. However, the results of the differential test showed that the difference between the low class and the high class for the five aspects was not significantly different ($p\text{-value} > 0.05$).

D. CONCLUSIONS

In general, there is no significant difference between the views of parents and teachers regarding the profile of pious children in elementary schools. Those apply to all aspects of pious children in elementary schools. This condition has the same results when comparing the profiles of pious children based on gender, both parents and teachers have the same assessment, except for the *Jismiyyah* aspect, teachers view female students as higher than male students. Based on the grade level, it also found that the *Jismiyyah* aspect at the lower grade level had a higher score than the upper level. However, overall, there is no difference in the profile of pious children in elementary schools based on class level, both from the perspective of parents and teachers.

However, when viewed in detail, several indicators from the aspect of building the profile of pious children in elementary schools have their uniqueness. It is for sure that the indicator of body health in the *Jismiyyah* aspect is the lowest from the perspective of parents and teachers; even according to the teacher, this indicator is at above average level. In terms of body hygiene, it is the highest, according to parents and teachers. That fact shows that clean children are not necessarily healthy. Many other factors besides cleanliness determine the health of a child's body health.

In the *Fikriyah* aspect, all the results are the same, except for the views of parents who consider their children on the *Fikriyah* aspect in the indicator of critical thinking to be higher than the teacher's view. This aspect of *fikriyah* is the aspect that builds the profile of pious children in elementary school, both in the view of parents and teachers, as the lowest aspect among other aspects. In the *Qolbiyah* aspect, the indicators of controlled emotions (patients) by parents and teachers are considered to be above average. Those are related to the unstable emotional development of students at the elementary school level.

In the *Amaliyah* aspect, the indicator of rushing to do good is the lowest agreed indicator by parents and teachers. Meanwhile, teachers also view students as indicators of inviting others to do good in the above-average category. Finally, on the *Maslakiyah* aspect, there is an agreement between the views of parents and teachers; they state that the child's communication ability is the lowest among the other indicators.

The profile of pious children in elementary schools based on the views of parents and teachers provides an opportunity to find out the objective conditions of

students. That way, educators can determine treatment starting from the curriculum and learning strategies so that the character of pious children as one of the goals of education can be achieved optimally.

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