IMPLEMENTATION OF PRE-*AQIL BALIGH* (BEFORE PUBERTY) EDUCATION THROUGH THE MALE AND FEMALE PROGRAMS AS AN EFFORT TO FORM RELIGIOUS ATTITUDES AT ELEMENTARY SCHOOL

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Abstrak

Penelitian ini bertujuan untuk mengetahui pelaksanaan pendidikan pra aqil baligh (sebelum pubertas) melalui "program laki-laki dan perempuan" sebagai upaya membentuk sikap religius peserta didik. Pendidikan pra-aqil baligh penting dilaksanakan di sekolah dasar mengingat perkembangan masa pubertas lebih cepat. Penelitian ini dilakukan di SD Ashfiya yang merupakan salah satu sekolah Islam di kota Bandung. Subyek penelitiannya adalah siswa kelas V dan VI yang mendekati pra aqil baligh. Metode yang digunakan adalah penelitian kualitatif dengan melakukan penelitian lapangan berupa studi kasus. Sumber yang digunakan dalam penelitian adalah observasi dan wawancara. Serta didukung dengan artikel ilmiah (jurnal) dan buku-buku yang berkaitan dengan penelitian. Teknik pengumpulan data dilakukan dengan cara reduksi, penyajian, dan verifikasi. Penelitian ini menemukan bahwa pendidikan pra aqil baligh dapat dilaksanakan dengan memberikan pendidikan tentang akhlak, fiqh haidh (haid) dan ihtilam (mimpi basah), pendidikan seks sejak dini, dan kebiasaan mengaji. Kegiatan ini menggunakan metode pendampingan sebagai pendekatan kepada siswa. Sikap keagamaan yang terbentuk dari pendidikan pra-aqil baligh melalui "program laki-laki dan perempuan" terdiri dari tiga dimensi keagamaan, yaitu aqidah, syariah, dan akhlak.

Kata kunci: *Pra aqil baligh, Program Putra dan Putri, Pendampingan, Sikap Keagamaan*

Abstract

This study aims to determine the implementation of pre-aqil baligh (before puberty) education through male and female programs as an effort to form students' religious attitudes. Pre-aqil baligh education is essential to implement in elementary schools, considering the development of puberty is very rapid. This research was conducted at Ashfiya Elementary School, which is one of the Islamic schools in the city of Bandung. The research subjects were fifth and sixth-grade students when they were closer to pre-aqil baligh. The method used is qualitative research, which is conducted through case studies. The sources used in the research are observation and interviews, supported by scientific articles (journals) and books related to research. Data collection techniques are carried out by reduction, presentation, and verification. The research found that pre-aqil baligh education can be implemented by providing education about morals, the fiqh of the period (menstruation) and ihtilam (wet dreams), early sex education, and the habit of reciting the Koran. This activity uses the mentoring method as an approach to students. The religious attitude formed from pre-aqil baligh education through the male and female programs consists of three religious dimensions: aqidah, sharia, and morals.

Keywords: *Pre-aqil baligh, Male and Female Programs, Mentoring, Religious Attitude*

INTRODUCTION

Godly children are not born but are formed by the process of education from an early age (Ermayani et al., 2020). Pre-*aqil baligh* means the period before puberty. When a child enters the *aqil baligh* (puberty) period, he is in a sensitive period that can majorly affect the child's physiology and psychology. Pre-*aqil baligh* education is necessary to guide children when they enter puberty. The briefing is in the form of understanding the signs of puberty and the responsibilities that must be fulfilled as a Muslim, both in worshiping Allah Swt. and responsibility towards oneself (Amalia & Hasanah, 2019).

In this century, the development of science and information has significantly impacted humans (Malik, 2020). The emergence of free sex behavior today among teenagers can not be separated from the rapid development of science and technology (Science and Technology) as a result of globalization and Westernization (Maryati et al., 2021). The ease of internet access has easily connected anyone (Yasin & Khasbulloh, 2022). The very rapid development of technology is a big challenge because it can affect children's development when facing *aqil baligh*. *Aqil baligh* is when someone has to bear the burden of sharia. However, as time passes, many children who reach puberty and their aqil do not come together. Therefore, parents must take a role so that children do not take the wrong path by becoming friends with them to help them overcome existing problems.

The phase before *aqil baligh* is the most crucial time to instill a solid concept of life in children. The pre-*aqil baligh* age is the right time to cultivate a fitrah with solid faith, build a positive image of the beauty of Islam, build a sense of pride in being a Muslim, and instill a sense of gratitude for one's nature as a man or a woman. Growing this fitrah must follow God's purpose for creating humans on earth, namely as *khalifah fil ardh* (Aynun, 2018).

Schools are educational institutions intended for school-age children, while parents and the community only act as assessors or monitors (Mubarok et al., 2022). Educators and parents must be vigilant in following the development of children towards *aqil baligh*. Children's nervousness when facing *aqil baligh* can have a negative impact. Based on observations in the field, girls do not know about menstruation, including how to deal with it and what Sharia provisions must be followed. Likewise, boys do not know what makes bathing mandatory and how to do it.

This shows that children are not ready to be charged with shari'a responsibilities as servants of Allah and the social responsibilities of society. In addition, the influence of technological developments and associations makes children forget their manners or morals, which can gradually distance them from religious teachings. So, it is necessary to strengthen morals to become a shield that accompanies children in their teenage years.

This research was conducted at Ashfiya Elementary School. This school is one of the Islamic schools in the city of Bandung, which has a mission to shape the religious character of students. The implementation of pre-*aqil baligh* education is carried out through the male and female programs to provide provisions for fifth- and sixth-grade students in dealing with *aqil baligh* and to answer students' problems according to their current needs.

Based on previous reviews, there are several relevant studies. In her research, Nurhayati found that *dirasah aqil baligh* can restore the sexual nature of adolescents (Syarifudin, 2022). Research conducted by Wahidah obtained results regarding the concept of *aqil baligh* education in schools, which has three steps: making the right curriculum design, implementing processes, and implementing cooperative learning models (Wahidah, 2020). Furthermore, other studies have found that the women's program can shape the religious character of students. The research focused on young women (Regita et al., 2020). Another study stated that women's activities could increase their understanding of fiqh (Mualimah et al., 2021). Each school has a different target customer market. Various offers range from the curriculum, infrastructure, school performance, excellent school activities, school accreditation, and even promises to produce students who can enter top schools at the next level (Ainunnisa et al., 2023).

Based on previous reviews, this research has similarities and differences. This research both makes princesses and *aqil baligh* the object of discussion. However, the research focuses on pre-*aqil baligh* education, which is a provision for elementary school students to face the *baligh* period. The implementation is not only through daughter activities but also sonship. Pre-*aqil baligh* education activities can foster the religious attitude of students in elementary schools. Therefore, this study tries to discuss it comprehensively.

METHOD

This study uses an interpretive paradigm with a qualitative approach and is a case study type of research. The interpretive paradigm is used because it wants to interpret every event and behavior that occurs both individually and in groups to find meaning (Gafur, 2022). Data collection was collected by retrieving relevant data and reviewing field data and library sources to support research. The primary and secondary sources were used in this research. Primary sources were obtained from interviews with educational staff who contributed to this research, namely Islamic religious education teachers, student coordinators, orthopedagogues, and school activity documents containing written descriptions of program activities. The secondary sources consist of books and journals that support and are related to the discussion. At the same time, the techniques used in data processing are data reduction, data presentation, and data verification.

RESULT AND DISCUSSION

1. Implementation of *Pre-Aqil Baligh* (Before Puberty) Education Through the Male and Female Programs at Ashfiya Elementary School

Pre-*aqil baligh* education is conducted at Ashfiya Elementary School through male and female programs focused on fifth and sixth-grade students. Activities are carried out every Friday and fostered by Islamic religious education subject teachers, orthopedagogues, student coordinators, curriculum coordinators, and public relations at Ashfiya Elementary School. This activity aims to increase religious knowledge when fifth and sixth-grade students enter puberty and adolescence. Based on the explanation from the student coordinator at Ashfiya Elementary School, pre-*aqil baligh* education is actualized through the male and female programs to assist pre-*aqil baligh*. Based on the results of the interview, it is said that:

> The background to implementing this program is that several students have reached puberty in fifth grade and are marked by menstruation. However, within the scope of the family, it is still taboo to discuss, and as a result, children do not have enough knowledge in dealing with puberty. Even families tend to delegate responsibility for explaining this to the school (T. I. W., personal interview, Desember 2022).

In Islam, a child who has entered puberty must carry out all Islamic laws, or it is called *mumayiz* (The age at which a child can discern between right and wrong). Therefore pre-*aqil baligh* education is deemed necessary to be carried out at Ashfiya Elementary School. This activity is in the form of socialization and mentoring. Students are divided into several separate groups between men and women. Each group consists of one mentor.

According to the school ortho pedagogues, the role of a mentor in sonship and daughterhood activities has become a new role as a mediator in conveying messages from teachers to students or parents to their children. At this age, children need "friends" outside the nuclear family. Based on interviews with school ortho-pedagogues, it was explained that:

> "Mentors are closer to facilitating a variety of questions or problems that may not be conveyed to teachers in class forums or to parents at home. When students slowly feel closer, they grow more trust in the mentor. After a sense of trust and attachment appears to students, it will be easier to convey or instill the values we hope to have in students (E. N., personal interview, January 2023). "

The material presented is a development of existing Islamic religious education subjects and adds optional material not taught in class or in the elementary school curriculum. Based on interviews with the religious coordinator, it was said that

> "Pre-*aqil baligh* education materials in sonship and daughterhood activities include an introduction to puberty, manners of associating with the opposite sex, knowing menstruation and *ihtilam* (wet dreams), as well as how to bathe and how to bathe *junub*, early sex education, technology-wise, adab towards parents and teachers as well as habituation regarding one day one page. The material presented in these

activities integrates Islamic religious education and science (I. M. W., personal interview, Desember 2022).”

In the *baligh* material, what is delivered to children includes an introduction to the *baligh* period, the characteristics of *baligh* in general, how to deal with the *baligh* period, and what responsibilities must be carried out when they reach puberty. In giving this material, students are given directions regarding various things that must be considered by a teenager, starting from personal hygiene to personal obligations, including carrying out worship according to Islamic teachings.

The etiquette material given to students includes etiquette associating with the opposite sex and etiquette towards parents and teachers. In associating with the opposite sex, students are given an explanation of ethics following prevailing Islamic values. The explanation of ethics of associating with the opposite sex is not only explained when meeting in person but also when communicating on social media.

Social ethics material is significant to convey, and this is a provision for students starting to reach their teenage years when children begin to recognize feelings of liking for the opposite sex. The century material for teachers and parents becomes reinforcement so that students always have good morals (*akhlakul karimah*) in the family environment or outside the home.

Apart from that, the materials for menstruation, wet dreams, and how to take a junub bath are no less important. In this material, students are provided with supplies regarding the characteristics of menstruation and wet dreams, what to do during menstruation or wet dreams, what worship should not be done during menstruation and wet dreams, and how to purify from menstruation and wet dreams according to Islamic teachings.

Female students are always focused on maintaining self-respect and being good at maintaining self-respect, especially now that female students are entering puberty or adulthood, which means that the reproductive organs have developed according to their functions. They should be able to limit themselves in the association between men and women. As for male students, the emphasis is on the role of men as the person in charge and protector of the family in the future. Therefore, male students must begin to get used to self-discipline. This activity also taught students about early childhood sex education, filled in by school orthopedagogues. The school orthopedagogues explain the importance of early sex education as follows:

> “Early childhood sex education is vital to convey to students who are heading to pre-adolescence. In the pre-*baligh* period, students feel confused due to hormonal changes. Students will begin to look for answers from the changes they experience (E. N., personal interview, January, 2023).”

These changes generally occur in sexual organs, such as menstruation in women and sperm discharge when boys dream of adultery. Society, in general, still feels it taboo to discuss it, and feel that their children can get through this pre-*aqil baligh* period just as well as their parents did. Nevertheless, in this digital age, children get many answers from irresponsible parties, so instead of solving problems, they add new problems to their pre-puberty development.

2. The Purpose of *Pre-Aqil Baligh* (Before Puberty) Education through the Male and Female Programs at Ashfiya Elementary School

Based on the explanation from the student coordinator, in general, the purpose of pre-*aqil baligh* education, which is carried out through the male and female programs, is to assist students so that they can go through the pre-*aqil baligh* period without any crisis. This historical phase is expected to have a positive effect on families and society.

The specific objectives of the program are as follows: first, to form students with Muslim personalities who always apply Islamic values based on the Al-Qur’an and Sunnah; second, Strengthening faith in Allah Swt. from an early age; third, introducing insight into *aqil baligh* to make people aware of their responsibilities as Muslims; fourth, aligning IMTAK (Faith and Piety) with Science and Technology (Science and Technology); fifth, introducing the nature that Allah Swt. has given includes the nature of being a man and woman, the nature of learning, thinking, and sexuality to students; and sixth, become a partner for students in dealing with problems in pre-adolescence (Tim Penyusun, 2022).

3. Supporting Factors and Obstacles to *Pre-Aqil Baligh* (Before Puberty) Education through the Religious Program at Ashfiya Elementary School

The supporting factors for pre-*aqil baligh* education in male and female activities are as follows: first, the foundation and school principals support implementing this activity as reflected in the school's mission to foster attitudes and behavior that align with Islamic values; second, the students were very enthusiastic about participating in the activity because they learned much knowledge in the male and female programs that would equip them during their *aqil baligh* period; third, parents respond to pre-*aqil baligh* education through sonship and daughterhood as something positive; and fourth, there is a synergy between Islamic religious education teachers and school orthopedagogues. Orthopedagogues are focused on providing material on early childhood sex education.

Meanwhile, the inhibiting factors for pre-*aqil baligh* education in male and female activities are as follows: first, there needs to be a time adjustment. The male and female programs are held once a week, namely on Friday at 10.30 WIB, the time allocation is 2 x 30 minutes. However, due to the need for conditioning of the children, the time spent giving the material was only 30 minutes. It is less effective for sonship activities because men will perform Friday prayers; and second, lack of human resources in the religious field if students are divided into several groups. Therefore, when giving religious-based material, students are gathered into large classes so they can get a subject matter that is integrated with Islam from Islamic religious education teachers. Afterward, the students gathered according to their respective groups and mentors to consult about the pre-*aqil baligh* period. During the mentoring session, not all groups were coached by religious teachers.

4. Analysis of Pre-*Aqil Baligh* (Before Puberty) Education through the Men's and Women's Programs

Pre-*aqil baligh* is the age before entering *aqil baligh*. *Aqil baligh* is the age at which a person has been burdened with sharia law (*taklif*). *Aqil baligh* comes from the Arabic word *aqala,* which means intelligent, knowing, understanding, and *balagha* means arriving. That is, if you have entered puberty, then that person enters the age of being burdened by the law (*taklif*) and can understand and know the law (Aynun, 2018).

According to fiqh scholars, the age limit for *aqil baligh* is 15 years. Someone is said to be *baligh* when they have experienced menstruation for women, and *ihtilam* or wet dreams for men. Nowadays, some children reach puberty earlier, but if a person has not experienced menstruation or wet dreams until the age of 15, it is said that they have reached puberty because they have reached the age limit (Sholichah, 2021).

Someone who has reached puberty is called a mulatto. Mukalaf means a person who has awareness (not crazy) and has been subject to the law or Sharia burden always to carry out orders and prohibitions based on religious provisions. According to Ibnu Sina, children are at the level of the actual reason at pre-aqil baligh, especially at the age of 7-10 years. Therefore, children must be given sufficient knowledge so that they can evaluate the worship they are doing. This opinion is in line with Imam Syafi'i that the child's mind has developed optimally to understand the science of *dharuri* (Saidah et al., 2021).

The closest pre-*aqil baligh* age is 7-10 years. Children have the knowledge to distinguish between good and bad at that age, so they are called mumayyiz. Children who are academically *mumayyiz* are ready to get lessons, while social children like to make friendship groups. As for sexuality, they are in a safe category when their intellectual and social potentials are well developed (Saihu & Taufik, 2019). At this time, the child must be independent and obedient to always worship according to religious guidance so that when entering the age of puberty, the child is ready.

Early *Aqil baligh* is in the age range of 7 to 10 years. Children must begin to be aware of their potential at this age. This age enters the golden age, in which children have the nature to learn and reason critically (Wahidah, 2020). As a Muslim, critical reasoning must be directed to awareness of Allah Swt., the regulator and protector. The child begins to realize the regularity of Allah's creation in himself and the environment around him.

Pre-*aqil baligh* education in the view of Islam is essential and mandatory for the generation of Islam. During this phase, not only physical changes but also the transition from childhood to youth, in Islam, is known as the middle period, which is the transition from childhood to youth. Pre-*aqil baligh* education is critical so that children are not only biologically mature but also have a positive mindset (Aynun, 2018).

Implementing pre-*aqil baligh* education through the male and female programs at Ashfiya Elementary School is an effort to instill awareness about responsibility as a human being in elementary schools. Pre-*aqil*

baligh education for grades five and six is an appropriate strategy when grades 5 and 6 are 10-12 years old. This age range is the most challenging phase because it enters the pre-*aqil baligh* training stage. Children must be prepared to be able to bear the burden of sharia towards puberty. While the adolescent or *baligh* phase, namely the ages of 12 to 15 years (Ramli, 2022).

The technical implementation of pre-*aqil baligh* education through the male and female programs is to divide students into several separate groups between men and women. According to Western psychologists, children during the pre-*aqil baligh* period prefer to be in groups to tell stories to each other with their closest friends. Mentoring is an effective strategy for guiding students in dealing with problems in the pre-*aqil baligh* phase.

Mentoring based on Islamic religious education is considered influential in shaping the personality of Islamic students who are serious about implementing and practicing everything based on Islamic teachings. The practice of Islamic teachings is the actualization of an attitude of religious commitment in an individual, which arises from beliefs, practices, experiences, knowledge, and environmental influences (Andrian et al., 2018).

In the program of activities carried out, there is the provision of etiquette material, which includes etiquette associated with the opposite sex and etiquette to parents. Adab is essential. The ups and downs of Muslims are greatly influenced by the extent to which their adherents understand and apply adab in everyday life (Machsun, 2016). The loss of adab in science is a big problem faced by Muslims today amidst the challenges of technological development and globalization.

Ethics or adab is vital in all aspects of life, especially social life. At this time, school-level children already know the feeling of liking the opposite sex. Hence, they need to be taught about manners so that children are more self-limiting and regulate social relations so that they avoid promiscuity. Students should also know manners towards both parents so that they are always dutiful children by obeying and respecting their parents (Arif, 2019). When at school, the teacher becomes the second parent after the parents at home.

Besides that, the provision of technology-wise material directs students to make good use of gadgets according to their needs so as not to harm themselves and others. Students can learn about the uses and positive and negative effects of technology in everyday life. Education about the wise use of technology can provide awareness to make the best use of time instead of doing something useless, including playing with gadgets that are not according to the rules.

Advances in technology make everything easy to access. However, the more open access to information through the internet makes it more open to things that children should not see because they are not old enough. Children addicted to gadgets tend to be less social and have a crisis of confidence (Chusna, 2017). Based on research on elementary school students, gadgets can affect children's personalities, as shown by ignoring parents, disrupting study time so that achievement decreases, and children's language and brain development develop faster than children in general (Hidayat & Hernisawati, 2021).

Material on Islamic jurisprudence and wet dreams is critical in implementing pre-*aqil baligh* education in elementary schools. Girls reach *aqil baligh* when they have entered the menstrual phase or menstruation, while wet dreams mark boys' puberty. If there are visible signs of puberty, children are no longer said to be free from the burden of the law. All religious advice is his responsibility.

Based on observations in the field, it is indicated that elementary school children still lack knowledge about menstruation, wet dreams, and junub bathings. Because students still in grades 5 and 6 are in the pre-*aqil baligh* phase, they must know this as a provision when they enter puberty. The law of studying menstruation, wet dreams, and *junub* shower is obligatory. Menstruation and wet dreams are the reasons for being unable to carry out worship, such as prayer and fasting. As for the junub bath, it is a requirement for purification from large *hadas* when wet dreams occur and the menstrual blood runs out (Ruwaida, 2019).

Introducing fiqh regarding menstruation or *ihtilam* (wet dreams) is not only to understand children from biological and psychological aspects. Nevertheless, to provide an understanding that if you experience menstruation and *ihtilam,* there are provisions that must be carried out, namely obligatory bathing. The critical point in giving fiqh material is the emphasis on students that if they have experienced this, they have reached puberty. Furthermore, it provides direction that they have become adult human beings who are bound by the provisions of the sharia, so they must be responsible human beings as obedient servants to Allah Swt.

As for early sex education, it is no less important as part of pre-*aqil baligh* material. Providing education about sex knowledge to children can prevent the occurrence of sexual deviations that can damage children's

lives, for example, in the form of harassment, obscenity, and rape. Through sex education, children are given gender roles, how to get along with the opposite sex, and how to behave according to their nature as boys or girls.

Sex education needs to be taught from an early age against the background of childhood, which is a period of character formation. Sex education in elementary schools is an early preparation effort by providing understanding and skills to students entering the *tamyiz* age (Mukri, 2018). It is hoped that students can adapt appropriately with good behavior and protect themselves from something that goes wrong as a provision for their adulthood. Early childhood sex education is part of pre-*aqil baligh* education. Providing pre-*aqil baligh* education in the form of knowledge about sex is a good thing, primarily when it is based on religion so that it remains in harmony with the Al-Qur'an and Sunnah.

Sex education in elementary schools is the right step when children become critical of everything, including sex and reproduction. Children spend much time at school, especially in full-day schools. Therefore, the provision of sex education in schools can make children understand gender so that they can provide an assessment of actions related to sexuality (Permatasari & Adi, 2017).

Then the habit of reciting one day, one page, which is part of pre-*aqil baligh* education, is an effort so that students always maintain the Al-Qur'an as the holy book of Muslims by reading it. Students heading to pre-*aqil baligh* are directed to always worship Allah SWT. Reciting one day page, if it becomes a routine habit, will be attached to students' daily activities to foster a love for the Koran and form a religious character.

Implementing pre-*aqil baligh* education through the male and female programs shows that teachers and the school environment play an active role in dealing with their students. Schools are responsible for aspects of children's growth and development, especially for those entering puberty.

5. Implications of Pre-*Aqil Baligh* (Before Puberty) Education on the Formation of Religious Attitudes

Pre-*aqil baligh* education carried out at Ashfiya Elementary School is a strategy for developing the diversity of students in elementary schools, which cannot be separated from the role of the teacher. According to Zakiyah Darajat, religious attitudes are attitudes that are formed because of experiences that are born from social interactions, such as the influence of society, parents, teachers, and friends, which gives birth to a tendency to do something according to the teachings of their religion. This attitude is not innate (genetic) but is formed when humans live in the world (Sutarto, 2018).

Religious concepts in children are authoritarian, meaning that external elements from themselves influence religious concepts. So, understanding religious concepts in children must also mean understanding the nature of children's religion. Children tend to be observers and great imitators of the people around them. Adults such as parents and teachers play a significant role in shaping children's religious concepts (Ramayulis, 2002).

Children will easily accept knowledge taught by adults even though it is still something the purpose and benefits of which are not yet realized. Their religious observance comes from the influence of the social environment, both from parents and teachers. Implementing program activities that aim to develop a child's spirit of diversity is very helpful in achieving an education.

Learning is said to be successful if there is a change in both aspects of knowledge or behavior that moves in a better direction. Implementing pre-*aqil baligh* education is an effort to instill better awareness, responsibility, concern, and attitudes in students. Pre-*aqil baligh* education can foster the religious attitude of students.

Religious attitude is an action in a person related to religion. As a servant who believes in God, he will always try to do something according to religious guidance based on the faith that is in his heart. Religious attitudes in a person include honesty, justice, usefulness, discipline, balance, and humility (Fisikawati et al., 2018).

According to Yusuf al-Qardhawi, measuring religious attitudes must be viewed from three dimensions, namely aqidah in the form of belief in Allah SWT, sharia in the form of worship practices, and morals in the form of practice of aqidah and sharia (Al Qardhawi, 1997). Religion in Islam is not only manifested in rituals but also in other ways. As a religion that is *kaffah*, Islam encourages its adherents to embrace religion as a whole, both in the way of thinking and behaving, always relying on Allah Swt. as a form of devotion and obedience.

The religious attitudes formed from pre-*aqil baligh* education through the male and female programs are as follows: first, ethical education for parents and teachers and associating with the opposite sex is part of the religious dimension of the moral aspect. Religious attitudes that can be formed are obedience and obedience to parents and teachers, courtesy to fellow human beings, and religious commitment by way of underlying all behavior according to Islamic teachings; second, wise education in technology is part of the religious dimension of the moral aspect. A religious attitude can be formed by utilizing something fair, wise, disciplined, and caring for others and the environment; third, fiqh education regarding menstruation, *ihtilam,* and obligatory bathing is part of the religious dimension of Sharia aspects. The religious attitude that can be formed is realizing human nature, always worshiping Allah according to the provisions, being responsible in carrying out duties as a Muslim, and being independent in doing things; fourth, sex education is part of the religious dimension of the aspect of aqidah. The religious attitude formed is intelligent and solutive in solving problems, taking care of oneself as best as possible, and strengthening the faith in Allah Swt. by believing that Allah Swt. is the Supreme Protector; fifth, the habit of reciting one day, one page, is part of the religious dimension of aqidah and sharia aspects. The religious attitude that can be formed is high discipline, commitment to reciting the Al-Qur'an daily and increasing piety for Allah SWT. Sixth, discussing problems in mentoring forums is part of the religious dimension of Sharia aspects. Religious attitudes can be formed: honesty in saying something, daring to express opinions, intelligence, solutions, and ethics in solving problems.

CONCLUSION

Implementing pre-*aqil baligh* education in elementary schools has a very important role as an effort to prepare and equip students towards the *baligh* phase. Implementation of pre-*aqil baligh* education through sonship and daughter activities using lecture and mentoring methods. This aims to approach students when, during the pre-*aqil baligh* period, they need a place to tell stories. The education provided in pre-*aqil baligh* education at Ashfiya Elementary School includes adab to parents and teachers, manners of associating with the opposite sex, the jurisprudence of menstruation and *ihtilam*, sex education, and the habit of reciting the Koran every day. Pre-*aqil baligh* education can shape the religious attitudes of students in elementary schools, which include the three aspects of the religious dimension, namely aqidah, sharia, and morals.

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