

Character Education Through Learning In Al-Ikhlas Al-Quran Education Center Nampirejo Batanghari

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Abstract

Islamic education is one of the main pillars of character education. Character education will grow well if it starts with instilling a good Islamic soul. Islamic education learning has started in elementary Centers, through Islamic education learning a student is taught aqidah as the basis of religion. Learning at the Al-Quran Education Center provides a lot of strengthening of children's character and understanding of religion which can be a provision for life in the future. The Al-Quran Education Center is a level of education for children which is held in order to develop the personality and knowledge of children as well as education to read the Al-Qur'an. The development of TPA began in the 1990s with the discovery of various methods of reading the Qur'an and Iqro. Landfill upgrade until now shows the increasing level of public awareness of the importance of Islamic values for the foundation and future of their children.

Article History:

Received: 12 April 2023

Revised: 21 Auguts 2023

Accepted: 05 September 2023

Published: 06 September 2023

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Keywords : character, education, through



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DOI : 10.32332/riayah.v8i1.6821

INTRODUCTION

The Indonesian nation is still facing difficult conditions in a multidimensional crisis. Not only has the economic condition not yet recovered from the crisis, but the nation's character and personality are also experiencing a decline. This is evident from the many cases of Corruption, Collusion and Nepotism which are still rife and there is no downward trend, and even tend to increase in variety, for example the disclosure of the Law Mafia and Budget Mafia cases. These facts show that the character of the nation's cadres is very bad which needs to be corrected immediately.

The next generation of the nation increasingly does not know their own nation. The value of caring and love for the motherland is starting to fade from the heart of the people. One of the reasons is because the education system that has been running so far is still not quite right and is still not in accordance with the personality of the Indonesian nation. Education is more focused on the academic field only, while that concerning moral-spiritual

education has not become the focus of attention. This is in stark contrast to the personality of the Indonesian nation which is actually a nation that adheres to noble eastern customs which means that the Indonesian nation has high spiritual values.

The first precept, Belief in the One and Only God, has emphasized the personality of the Indonesian nation as a religious nation. Religiosity is a main and dominant element in forming a human personality, namely a human being with character who directs himself to a situation to get to know his creator better. By knowing God, humans will have an essential life orientation, namely to obey God's teachings and stay away from all His prohibitions, or what is often defined as piety.

Seeing the many moral crises that exist today, of course the existence of a religious education is one of the best solutions to save the character of this nation's next generation. As a nation with a majority Muslim population, religious and moral education can begin at an early age. Religious education for early childhood can be carried out informally through the family and social environment, one form of which is through the Al-Quran Education Park (TPA/TPQ).

Al-Qur'an Education Park (TPA/TPQ) is a Muslim community-based non-formal religious type education unit that makes the Qur'an its main material, and is held in a beautiful, clean, neat, comfortable and fun atmosphere. a reflection of the symbolic and philosophical value of the word Center used. Al-Quran Education Center aims to prepare for the formation of a Qur'anic generation, namely a generation that is committed to the Qur'an as a source of behavior, a basis for life and a reference for all its affairs. This is marked by a deep love for the Qur'an, being able and diligent to read it, continuously studying its contents, and having a strong will to practice it thoroughly in everyday life.

Seeing this understanding, the role and existence of Al-Quran Education Center are in accordance with Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life. National education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

There are nine pillars of character derived from universal noble values, namely: first, the character of love for God and all of His creation; second, independence and responsibility; third, honesty/trustworthiness, diplomatic; fourth, respectful and polite; fifth, generous, likes to help and mutual cooperation/cooperation; sixth, confident and hardworking; seventh, leadership and justice; eighth, kind and humble, and; ninth, the character of tolerance, peace, and unity.

The nine pillars of character are implemented in the process of teaching and learning activities in the Al Qur'an Education Center. Education conducted in Al Qur'an Education Center is informal education and is more dominantly oriented to affective-implementative aspects rather than cognitive aspects. Teachers Al Qur'an Education Center (ustadz/ustadzah) in delivering material (akhlaq, BTAQ, sharia, and so on) as much as possible with full understanding and kinship, is far different from formal education in schools which only emphasizes completeness of certain value standards.

Education in Al Qur'an Education Center places more emphasis on the moral dimension, although it does not deny the intellectual dimension. Al Qur'an Education Center students (santri/santriwati) will receive more intensive assistance compared to formal

education at school. This is expected to foster a sense of comfort in learning so that the material presented is easier to understand, furthermore so that it is easier to implement in everyday life. This learning system has also been adopted in integrated Islamic schools which began to be established and developed in the 2002s.

Seeing the potential quantity of Al Qur'an Education Center, which number nearly 100,000 throughout Indonesia, it is sufficient to play a central role if it is able to be optimized as the basis for national character education, especially for early childhood education. By revitalizing, reconstructing and improving the quality of human resources, Al Qur'an Education Center will be able to contribute to improving the character of the nation's future generations to be better. Nothing is impossible for a holy endeavor.

Character education has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that occurs in society and in the government environment which is increasing and various. Noble character, politeness, and religiosity which are upheld and become the culture of the Indonesian nation so far seem to feel foreign and rarely found in the midst of society. This condition will become even worse if the government does not immediately pursue improvement programs, both long and short term.

Character education is a solution so that a child can form an Islamic character who is always devoted to Allah SWT. Besides that, there are other alternatives that can be done in carrying out character education in the Al-Quran Education Center, namely optimizing the learning of Islamic religious education materials. The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of children's character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so as to create a complete human personality.

DISCUSSION

1. Definition of Education

Education is the learning of knowledge, skills and habits of a group of people passed down from one generation to the next through teaching, training or research. Etymologically the word education comes from the Latin word *ducere*, which means to guide, direct or lead. And the prefix *e* means out, so education means the activity of leading out. The purpose of education is to educate and develop the potential within students. With the growth of intelligence and self-potential, every child can have knowledge, creativity, be physically and mentally healthy, and be a responsible member of society.

2. Definition of Character Education

The term character is connected and exchanged with the term ethics, morals, or values and is related to moral strength, has a positive not neutral connotation.¹ Character education more broadly can be interpreted as education that develops cultural values and national character in students so that they have values and character, apply these values in their own lives as members of society and citizens who are religious, nationalist, productive and creative. .

¹ Director General of Higher Education, Ministry of National Education, *character education framework*, 2010, p 9

However, the learning process that has been carried out so far has only focused on children's cognitive abilities, so that there is little or no contact with the field of character education listed in the National Education Goals.

Character education is not in the form of material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all children's activities both in the Al-Quran Education Center, the community environment and the home environment through a process of habituation, exemplary and carried out continuously. Therefore the success of character education is a shared responsibility between the Al-Quran Education Center, the community and parents.

The success of character education certainly cannot be assessed by formative or summative tests expressed in scores. However, the benchmark for the success of character education is the formation of students with character, morality, culture, courtesy, religion, creativity, innovation that are applied in everyday life.

3. The formation of children's character as an educational goal in Islam

The concept of character education has actually existed since the time of Rasulullah SAW. This is evident from God's command that the first and foremost task of the Prophet is to perfect the morals of his people. The discussion of the substance of the meaning of character is the same as the concept of morality in Islam, both of which discuss human behavior.

Al-Ghazali explained that morality is an attitude that is rooted in the soul from which various actions are born easily and easily without the need for thought and consideration. Suwito said that morality is often called the science of behavior or temperament, because with this knowledge one can obtain knowledge about the virtues of the soul; how to get it and how to clean the soul that has been dirty. Meanwhile, the meaning of character is the values that are good (know the value of goodness, want to do good, have a real good life, and have a good impact on the environment) that are imprinted in oneself and are manifested in behavior.

Character coherently emanates from the results of thinking, exercising the heart, exercising, and exercising the feelings and intentions of a person or group of people. The discussion of the basic understanding between morals and character mentioned above implies the same substance of meaning, namely human moral problems; about the knowledge of good values, which a person should have and reflected in every behavior and actions. This behavior is the result of self-awareness.

Someone who has good values in his soul and can apply them in everyday life is called a person who has morals or character. Morals or character in Islam is the main goal in education. This can be seen from several hadiths of the prophet which explain the virtues of moral education, one of which is the following hadith: "teach your children goodness, and educate them".

The concept of education in Islam views that humans are born with external potential, namely: 1) the potential to do good to nature, 2) the potential to do damage to nature, 3) the potential for divinity which has non-physical functions. These three potentials are then handed over to human development. This then gave rise to the concept of a comprehensive approach to Islamic education, which includes elements of knowledge, morals and creed. educate their souls, their morals, their minds, their physique, their religion, their socio-political sense, their economy, their beauty, and their spirit of jihad.

This gave rise to the concept of a comprehensive moral education, in which the true demands of human life are actually the balance of the relationship between humans and God, the relationship between humans and each other and the relationship between humans and the surrounding environment. Morals have always been the main target of the educational process in Islam, because morals are considered the basis for the balance of human life which determines the success of other pedagogical potentials. The principle of morality consists of four things, namely:

- a. Wisdom is a psychological state in which a person can distinguish between right and wrong.
- b. Syajaah (truth) is a psychic state in which a person vents or holds back the potential of emotional aspects under the control of the will.
- c. Lilfah (chastity) is controlling the potentiality of appetite or desire under the control of reason and Shari'a
- d. 'adl (justice) is a psychological situation that regulates the level of emotion and desire according to the needs of wisdom when releasing or venting it.²

The moral principle above emphasizes that the nature of the human soul consists of potential good desires and potential bad desires, but through education it is hoped that humans can practice to be able to control the tendency of their actions towards good desires. Therefore, Islam prioritizes the educational process as an agent for the formation of morals in children. Islam has always positioned the formation of morals or the character of children in the main pillars of educational goals.

Moral formation in children al Ghazali offers an educational concept that aims to get closer to God. According to him drawing closer to God is a measure of human perfection, and to get there there is a bridge called science. Ibn Miskawaih added that there is no specific material for teaching morals, but material in moral education can be implemented into many sciences as long as the main goal is to serve God. The opinion above illustrates that morality is the main pillar of educational goals in Islam, this is in line with the background of the need to implement character education in Al-Quran Education Center s; To create a big, dignified and respected nation in the world, a good society is needed, starting from character building.

The development of character or morals can be done one of them through the educational process of the Al-Quran Education Center by implementing the inculcation of moral values in each subject matter. In this regard, humans are individual beings and social beings. Because he is an individual creature that certainly requires a lot of needs and desires. Then a number of desires that will not be achieved if it is not supported by social characteristics (interaction). Thus, associating and interacting is an effort to improve the individual life of every human being. The manifestation of these two human natures, leads and awakens the people that the different forms of human life, it turns out that God's purpose is for the perfection of the life of his servants. Among his servants there are those who are destined to be traders, farmers, fishermen, civil servants, drivers, businessmen and others whose number cannot be mentioned. All of the professions mentioned above are the basis for continuous imitation and example which will never stop until the end of the world.

²Ali Abdul Halim Mahmud, *tarbiyyah khulaqiyah pembinaan diri menurut konsep nabawi, terjemah afiifudin*, (solo: Media Insani, 2003) h 34

The position of parents as guides and educators for their children, if both of them do not carry out their duties ideally as mentioned above, is because they themselves do not have the knowledge to educate and guide as expected. They take care of their children on a daily basis, only in matters related to their purely physical growth, do not guide and educate them in a spiritually based mentality. Therefore, behavioral exercises parents, especially those related to religious development in children, should be carried out through the habit of interacting between parents and children in a polite manner, not getting used to hearing harsh words, rude actions, but being taught to be honest and polite, starting from within the household. Zakiyah Darajat in her book says that religious beliefs and understanding in children grow through upbringing received from their family environment (parents). If exemplary behavior is always patterned in everyday life, then the parents' hopes will certainly come true in giving birth to pious children. In addition to this pattern of behavior, it is also possible to listen to short stories or stories with religious content.

4. Learning in Al-Quran Education Center as a Form of Character Formation for Students

The description above illustrates that education is a significant agent of change in the formation of children's character, and Islamic religious education is an important part of that process, but the problem so far is that Islamic religious education in Al-Quran Education Centers is only taught as knowledge without any application in everyday life. So that the function of Islamic religious education as one of the formation of noble character for children is not properly enrolled in the Al-Quran Education Center. The emergence of the paradigm that learning in the Al-Quran Education Center is not optimal and efficient turns out to be refuted by the results of learning in the Al-Ikhlas Al-Quran Education Center giving good and proud results.

Patterns of learning in Al-Quran Education Center Teachers who spearhead the success of a lesson realize that their responsibility for the success of children's learning is not only at the cognitive level. But no less important is how to give awareness to children that religious education is a necessity so that children have a high awareness to carry out the religious knowledge they get in everyday life.

Here the teacher's creativity is needed in accompanying the Al-Quran Education Center for learning, where learning in the Qur'an Education Center should not only be taught in the classroom, but how teachers can motivate and facilitate religious learning outside the classroom through activities that are religious in nature and create an environment that is Al-Quran Education Center. religious and not limited to reading the Al-Quran alone.

The main goal of learning at the Quran Education Center is the formation of personality in children which is reflected in their behavior and mindset in everyday life, so learning at the Quran Education Center is not only the responsibility of the teacher at the Quran Education Center alone, but requires support. from the whole community in Al-Quran Education Center, the community, and more importantly, the parents.

Al-Qur'an Education Centers must be able to coordinate and communicate learning patterns in Al-Quran Education Centers to several parties that have been mentioned as a series of communities that support and look after each other for the sake of forming children with morals and noble character. The success of learning in the Koran Education Center in the Al-Quran Education Center is also determined by the application of

appropriate learning methods. In line with this, Abdullah Nasih Ulwan provides an influent educational concept in children's moral education which consists of:

- a) Education by example,
- b) Education with customs
- c) Education with advice
- d) education by giving attention
- e) education by giving punishment.

Therefore, one of the important educational processes is exemplary. Teacher behavior and temperament is a reflection of valuable learning for students. Indonesian education figure Ki Hajar Dewantara said that teachers should have the principle of "ing ngarso sung tulodo ing madyomangun karso" (in front of giving an example, in the middle giving guidance and behind giving encouragement). This example is one of the methods that teachers should apply in learning at the Al-Qur'an Education Center.

Teachers must be able to apply religious values in their lives before teaching these religious values to children. Because he will be a real model for the child. Education related to personality or morals cannot be taught only in the form of knowledge, but there needs to be habituation in daily behavior. After being a good role model, the teacher must encourage children to always behave well in everyday life.

Therefore, apart from assessing, the teacher is also a supervisor of children's daily behavior in the Al-Quran Education Center, and this is where the support from all parties is important. Because in the habituation method children are trained to be able to get used to good behavior anywhere, anytime and with anyone. The teaching and learning process that is expected in moral education is more to educate not teach. Educating means the learning process is more directed to guidance and advice. Guiding and advising means directing students towards learning values as role models in real life, so it's not just taking in the Al Quran Education Center which is knowledge only.

Educating by paying attention means always paying attention and always following the development of children in their daily behavior. This can also be used as a basis for evaluating teachers for the success of their learning. Because the most important thing in the learning process at the Koran Education Center is a change in good behavior in daily life as a manifestation of the application of knowledge that has been obtained.

The form of teacher appreciation for children's achievements is the presence of positive feedback, namely by giving rewards and punishments (reward-punishment). Rewards are given as a teacher's appreciation of the child's achievements while punishment is given if the child violates the predetermined rules, but the punishment here does not mean violence or demeaning the child's mentality, but rather educational punishment.

Reward and punishment methods are needed in learning at the Koran Education Center with the aim that children are always motivated to learn. The provision of knowledge about true faith is the most important basis in instilling morals in children. This is where the importance of learning Islamic religious education in the Al-Quran Education Center, because religious education is the foundation for learning other sciences, which will lead to the formation of children who have personality, are religious and have high knowledge. So it is appropriate to say that the application of Islamic religious education in the Al-Quran Education Center is the main pillar of character education. Religious education teaches the importance of cultivating morals which starts with religious

awareness in children. He teaches aqidah as the basis of his religion, teaches the Qur'an and hadith as a way of life, teaches fiqh as legal signs in worship, teaches Islamic history as an example of life, and teaches morals as a guide for human behavior whether in the category of good or bad.

CONCLUSION

Instilling character in children from an early age means participating in preparing the nation's generation with character, they are candidates for the nation's generation who are expected to be able to lead the nation and make the country civilized, uphold the nation's noble values with good morals and manners and become a knowledgeable generation. high and adorn himself with faith and piety. Therefore learning Islamic religious education (in the Qur'an Education Center) in the Al-Quran Education Center as an effort to form children's character is very important. The formation of children's character will be better if it emerges from religious awareness, not just because it is based on entrenched behavior in society.

The above description reinforces the importance of character education for children from an early age, because a person's character emerges from a habit that has been repeated for a long time and there are role models from the surrounding environment. This habituation can be done one of them from the habits of children's religious behavior with the support of the Al-Quran Education Center environment, community and family. While the efforts that can be made by the Al-Quran Education Center in maximizing learning in the Al-Quran Education Center at the Al-Quran Education Center include: 1) teachers are needed who are professional in the sense of being knowledgeable, have good morals and are able to be role models for their children, 2) learning is not only done in in class but coupled with religious extracurricular activities which are carried out seriously as part of learning, 3) requiring children to carry out certain worship services in Al-Quran Education Centers with teacher guidance (for example regularly carrying out zduhur prayers in congregation), 4) providing a place of worship that is appropriate for religious activities, 5) get used to good morals in the Al-Quran Education Center environment and carried out by the entire Al-Quran Education Center community (eg greeting, greeting, and smile programs), 6) all teachers should be able to implement religious education in all the material taught as a form of character education as a whole.

If some of these things can be implemented, the goal of national education is to create students who believe in and fear the Almighty God, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state Al-Qur'an.

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