



Implementing Character Education in Children through Education Madrasah Diniyah Awaliyah in Desa Emplasmen Sidamanik, Simalungun

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Abstrak

Madrasah Diniyah Awaliyah (MDA) di Desa Emplasmen Sidamanik menekankan penguatan nilai-nilai pendidikan Islam dengan fokus pada anak-anak usia 7 tahun ke atas. Nilai-nilai tersebut, terutama akidah, dianggap sebagai dasar filosofi pendekatan pendidikan di Desa ini, memerlukan waktu dan kesabaran dalam penanamannya. Rasulullah mewajibkan pengajaran sholat pada anak usia 7 tahun, menunjukkan pentingnya membangun fondasi keagamaan sejak dini. Meski pada awalnya pemahaman anak mungkin mekanis, penanaman nilai-nilai ini sejak awal dianggap krusial, karena dengan pengulangan dan penguatan, nilai-nilai ini akan tercerna kelak. Peran orangtua sangat penting dalam mengenalkan, membicarakan, dan menguatkan nilai-nilai tersebut di rumah, membentuk dasar moral anak hingga akhir hayat. Anak-anak setelah pembelajaran di MDA mengalami perkembangan kognitif, spiritual, sosial, dan emosional yang mencerminkan hasil positif dari metode pembelajaran yang holistik dan komprehensif, menciptakan generasi yang paham agama, ber karakter, dan mampu mengaplikasikan ajaran Islam dalam kehidupan sehari-hari.

Kata Kunci. *Pendidikan Karakter, Pendidikan MDA*

Abstract. Madrasah Diniyah Awaliyah (MDA) in Emplasmen Sidamanik Village emphasizes strengthening the values of Islamic education with a focus on children aged 7 years and over. These values, especially faith, are considered the basic philosophy of the educational approach in this village, requiring time and patience to cultivate. The Prophet made it mandatory to teach prayer to children aged 7 years, showing the importance of building a religious foundation from an early age. Even though at first a child's understanding may be mechanical, instilling these values from the start is considered crucial, because with repetition and reinforcement, these values will be digested later. The role of parents is very important in introducing, discussing and reinforcing these values at home, forming the child's moral foundation until the end of life. Children after learning at MDA experience cognitive, spiritual, social and emotional development which reflects the positive results of holistic and comprehensive learning methods, creating a generation that understands religion, has character and is able to apply Islamic teachings in everyday life.

Keywords. *Character Education, MDA Education*

INTRODUCTION

Education is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, the nation's community and the state". (Kasmawati, 2019: 138). Education leads people from previously not knowing many things to knowing a lot, previously behaving poorly to behaving well. Education facilitates humans to become mature, responsible, honest, civilized and with character. This means that the orientation of the implementation of education is actually the main and first door in developing human personality or character. (Kaimuddin, 2014: 48).

Character-based education providers are not limited to relying on the government's responsibility through formal school education institutions. But this is the responsibility of all parties, especially informal educational institutions that take place in family life, and non-formal education in society. The combination of the roles and functions of the three educational institutions not only produces intelligent and skilled students, but also reflects the educational process as the inheritance of noble values, religion and national culture that are rooted in people's lives. Related to this, technically there is a need to strengthen education management by developing programs based on character education.

The meaning of character in the Indonesian Dictionary is defined as character, mental qualities, morals or manners that differentiate a person from others, and character. Characters can also mean letters, numbers, spaces, special symbols that can be displayed on the screen with a keyboard. A person with character means a person who has personality, behavior, character, character or disposition, with this meaning meaning that

character is identical to personality or morals which are traits or characteristics or distinctive traits of a person that originate from formations received from the environment, for example family. in childhood and also congenital from birth. (Ernaka Heri Putra Suharyanto, 2018: 75).

A. Characteristics and Goals of Character Education

There are 18 indicators of character education, namely: (1) Religious; (2) Honest; (3) Tolerance; (4) Discipline; (5) Hard work; (6) Creative; (7) Independent; (8) Democratic; (9) Curiosity; (10) National spirit; (11) Love for the country; (12) Respectful, (13) Friendly/communicative; (14) Love peace; (15) Likes to read; (16) Care for the environment; (17) Social care; (18) Wait for the answer. (Connie Chairunnisa, Istaryatiningtias, and Anen Tumanggang, 2019: 3)

Character education has several basic characteristics that can distinguish something from another. Foerster in Cut Zuhri Harun. (2013: 305) puts forward four basic characteristics of character education:

1. Interior order, where every action is measured based on a hierarchy of values. Values become normative guidelines for every action.
2. Coherence is what gives courage, makes a person firm in principles, not easily swayed by new situations or exposed to risks.
3. Autonomy is where a person internalizes rules from outside until they become personal values.
4. Firmness and loyalty. Firmness is a person's endurance to want what is considered good, and loyalty is the basis for the respect or commitment chosen.

A character-based curriculum is a curriculum in which students are shaped to achieve their learning goals according to the character of the field of expertise they are involved in. The competencies possessed by students are implemented into a habit so that students are expected to be able to carry out the required competencies. The aim of implementing this curriculum is to be able to produce graduates who have good soft skills and develop good character in students. (Ady Purnomo Setyo Pribadi, Anny Martiningsih and Syarif Suhartadi, 2013: 2)

In TAP MPR no. II/MPR/1993, it is stated that education aims to improve the quality of Indonesian people, namely people who believe and are devoted to God Almighty, have noble character, have an independent personality, are advanced, tough, intelligent, creative, skilled, disciplined, have a professional work ethic, and healthy physically and spiritually. According to Dapip Sahroni (2017: 118). Character education aims as follows:

a. Government Version

Education has a very noble goal for human life. And related to the importance of holding character education in all formal institutions. The five objectives are as follows:

- 1) Forming Moral Indonesian Humans
- 2) Forming Smart and Rational Indonesian Humans
- 3) Forming Indonesian People who are Innovative and Like to Work Hard
- 4) Forming Indonesian people who are optimistic and confident

- 5) Forming Indonesian People with a Patriot Spirit

b. Observer Version

The following are the opinions of several experts regarding the objectives of character education:

- 1) Sahrudin and Sri Iriani are of the opinion that character education aims to form a society that is tough, competitive, has noble character, morals, tolerance, cooperation, patriotic spirit, dynamic development, and science and technology oriented, all of which are imbued with faith and piety in God Almighty. Esa and also based on Pancasila
- 2) According to Sahrudin, character education has the following functions:
 - Developing students' basic potential so that they grow into people with good hearts, good thoughts and good behavior.
 - Strengthening and building multicultural community behavior.
 - Increasing competitive national civilization.

B. Basic Concepts of Character Education from the Al-Qur'an Perspective

In Islam, the noble moral character of an individual is the essence of the purpose of education in Islam. Muhammad Qutub in Jamaluddin believes that the purpose of education in Islam is to form true humans, as described in the Al-Qur'an. A true human being, according to him, is a human being who truly submits himself to God, carries out all commands and avoids His prohibitions. (Khodijah, 2016: 58)

In connection with the above, the Islamic formulation in character

formation is reflected in the person of Rasulullah SAW as explained in the Al-Quran surah Al-Ahzab/ 33: 21. (Department of Religion of the Republic of Indonesia, 2019).

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّ مَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ﴾ (الاحزاب/33:21)

Meaning: "Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot." (Al-Ahzab/33:21)

Tafsir as-Sa'di / Syaikh Abdurrahman bin Nashir as-Sa'di, expert on tafsir from the 14th century H.

"Indeed, there is in (the person of) the Messenger of Allah a good role model for you," where he attended the war with his noble soul, and plunged directly into the battlefield, while he was a noble and perfect human being, a brave and brave hero, then what? Can you be stingy with yourself to do something that the Messenger of Allah himself directly jumped into? So follow his example in this matter and in other matters."

The ushuliyun scholars (usul al-fiqh experts) argue with this verse for the hujjahness of the Prophet's actions. And that in his original law, Muslims follow his example in all laws, unless there is a Sharia argument that excludes his specificity.

In the context of education, character is unique good values, namely knowing the value of goodness, wanting to do good and actually living a good life that is embedded in oneself and can be seen from one's behavior. Coherently, character emanates from the results of thought, heart, exercise and the

feelings and intentions of a person or group of people. Character is also the characteristic of a person or group of people that contains values, abilities, moral capacity and resilience in facing difficulties and challenges. Thus, individuals with good character are individuals who can make decisions and are ready to take responsibility for the consequences of the decisions they make. (Connie Chairunnisa, et al., 2019: 3)

C. Madrasah Diniyah Awaliyah (MDA) Education

Sumardi, among the scholars who were instrumental in initiating the growth of madrasas in Indonesia, included Sheikh Abdullah Ahmad, the founder of Madrasah Adabiyah in Padang in 1909. In 1915 this Madrasah became HIS Adabiyah which continued to teach religion. Sheikh M. Thaib Umar, in 1910 founded Madrasah Scholl in Batu Sangkar. Three years later this madrasah was closed and only in 1918 it was reopened by Mahmud Yunus and in 1923 this madrasah changed its name to Diniyah School. In the same year Rangkayo Rahmah El Yunusiyah founded the Madrasah. Diniyah Putri in Padang Panjang, previously in 1915 Zainuddin Labai al-Yunusi founded the Diniyah madrasa in Padang Panjang. Madrasah Diniyah Putri was founded by Rangkayo Rahmah El Yunusiyah in 1923. Historically, the existence of Madrasah Diniyah began with the birth of Madrasah Awaliyah, which was present during the Japanese Colonization period with extensive development. The Islamic High Council was the initiator and main driver of the establishment of Awaliyah Madrasas which were intended for children aged at least 7 years. The Madrasah Awaliyah program places more emphasis on

religious formation which is held in the afternoon. It was these madrasas that later developed in Indonesia, whether they were part of Islamic boarding schools or surau, or standing outside them.(Maulidayani; Novita Sari; Khairul Anwar, 2022: 159).

Madrasah in this case is Madrasah Diniyah, growing and developing for the community. It is society that shapes, fosters and develops it. The community's connection to Madrasah Diniyah is more expressed in emotional ties than rational choices. This bond arises due to the meeting of two interests. First, the strong desire of the Islamic community to participate in education in the area where they live. Second, religious motivation in addition to general education.Maulidayani, et al. 2022: 159).

Madrasah Diniyah is one of the religious education institutions on the outer madrasah route which is expected to be able to continuously provide Islamic religious education to students who are not fulfilled in the madrasah route which is given through the classical system and applies educational levels, namely: Madrasah Diniyah Awaliyah, in providing Islamic religious education elementary level for 4 (four) years and the number of study hours is 18 hours a week, Madrasah Diniyah Wustho, in providing Islamic religious education at junior secondary level as a development of knowledge obtained at Madrasah Diniyah Awaliyah, the study period is 2 (two) years with the number of study hours is 18 hours a week and Madrasah Diniyah Ulya, in providing Islamic religious education at the upper secondary level by continuing and developing Madrasah Diniyah Wustho education, the study period is

2 (two) years with a total of 18 hours of study per week. (Maulidayani, et al., 2022: 159).

Based on this, character education must be instilled in children from an early age. This is very important because children who will grow into adults must have good character. So with this in mind, instilling character education values in children should be based on the Al-Quran. Because the Koran is actually a source for carrying out human life so that it always runs well. Therefore, the author feels that it is important to carry out research related to instilling character education in children through Madrasah Diniyah Awaliyah education.

RESEARCH METHODS

The research method used is a qualitative method, namely research carried out through observation and searching for data directly at the research location or can be called field research. Salim, 2018: 70). This research uses a phenomenological approach by revealing and describing phenomena that occur in conditions in the field. In this case, the researcher will describe the instillation of character education in children through Islamic boarding school education. This field research was conducted in Nagori Sidamanik Village, Sidamanik District, Simalungun Regency, North Sumatra with data sources involving MDA teachers as research subjects.

RESULTS AND DISCUSSION

A. Values Instilled

MDA in Emplasmen Sidamanik Village has a strong focus on strengthening the values of Islamic education. The understanding that instilling these values is not an immediate task, but requires time and patience, is the philosophical basis for designing the educational

approach in this village. One of the main values emphasized is the faith, which is an abstract but important aspect of a Muslim's life.

Children aged 7 years and beyond are the main focus, considering that at this age, they think in a more concrete way. This is related to the fact that the nerve cells in their brains are not yet fully connected. The Prophet himself ordered to teach prayer to children aged 7 years, emphasizing the importance of building a religious foundation from an early age. Prayer, as part of worship, is considered an implementation of aqeedah and requires deeper understanding.

Even though at first children may not fully understand the meaning of worship, instilling these values from the start is considered crucial. Initial understanding may be mechanical, but with repetition and reinforcement, children will digest it later. This is in line with the concept that the values installed in children's subconscious will remain until they grow up.

Parents play a key role in ensuring the instillation of these values. Introducing, discussing and reinforcing these values repeatedly at home is a must. If it becomes a topic that is discussed regularly, this information will become part of the child's subconscious. In the end, these values will form the moral basis of children and become a guide in living their lives until the end of their lives.

This period, during which the child becomes better prepared to study regularly, is very important in personal development. Children in this period are more receptive to direction and ready to adapt to their peers. Therefore, teachers have a strategic role in instilling a monotheistic worldview. They must

understand the science of speaking and have the ability to convey the aspects of Islamic education in a way that is relevant and can be digested by students.

In practice, the application of Islamic educational values is carried out through habituating children to discussing the most important aspects. One important aspect is knowing Allah in a simple way. An initial understanding of the oneness of Allah becomes the basis for building a strong faith. Furthermore, teaching about the most basic Islamic laws provides a foundation for understanding how to live according to Islamic teachings.

Teaching to read the Koran is an integral part of the educational process. The Koran is not only a holy book, but also a guide to life full of wisdom. By reading the Koran, children can explore the moral and ethical values that are the basis of Islamic life. Apart from that, teaching about the rights of both parents is important, considering the importance of respect and obedience to parents in Islam.

Furthermore, introducing exemplary figures in Islam is an effective way to provide real examples of the application of Islamic values in everyday life. Through stories about the lives of these figures, children can understand how values such as honesty, justice and compassion can be actualized in practice.

Thus, MDA Emplasmen Sidamanik Village through this approach is committed to building a strong religious foundation in children. The process of instilling these values involves parents, teachers and the environment around the child. With repetition, patience and a relevant approach, it is hoped

that these Islamic educational values will become an integral part of children's personalities, guiding them towards a better life in accordance with Islamic teachings.

B. Learning Methods Used

Madrasah Diniyah Awaliyah (MDA) in Emplasmen Sidamanik Village has an important role in shaping children's character and religious understanding. The learning method applied at MDA is specifically designed to provide holistic and comprehensive Islamic education. The following are several learning methods that are generally carried out at Madrasah Diniyah Awaliyah, Emplasmen Sidamanik Village:

1. Interactive Learning

Madrasah Diniyah Awaliyah emphasizes an interactive learning approach. Teachers are not only teachers, but also facilitators who encourage active participation from students. Discussions, questions and answers, and educational games are an integral part of every learning session.

2. Al-Qur'an Based Learning

The Koran is the main source of learning methods at MDA. Apart from reading and memorizing verses from the Koran, students also understand the interpretation and meaning of these verses. Al-Qur'an-based learning is not only limited to religious aspects, but also integrates the moral values contained in this holy Islamic text.

3. Hadith Based Learning

The Hadith of the Prophet is a guide in understanding Islamic teachings. Through hadith-based learning, students

are invited to understand Islamic teachings in a more contextual and applied way. Hadiths relevant to daily life are introduced to guide student behavior.

4. Project Based Learning

Through project-based learning, students are given the opportunity to apply their knowledge in real contexts. These projects may include creating posters, plays, or other creative activities related to Islamic teachings. This not only improves students' understanding but also develops practical skills.

5. Introduction to Moral Values

Apart from religious aspects, MDA also instills moral values in every lesson. Islamic ethics, morality and manners are an important part of the curriculum. Students are invited to understand the importance of ethical behavior in everyday life.

6. Use of the Story Method

Islamic stories are an effective learning tool. Teachers tell stories from the Koran or hadith to illustrate Islamic values and teachings. This helps students understand religious concepts in a more concrete and enjoyable way.

7. Islamic Extracurricular Activities

MDA Emplasmen Sidamanik Village also offers extracurricular activities that focus on developing religious aspects. Book studies, Koran classes, and other religious activities are part of learning outside regular class hours.

8. Problem Based Learning

Students are encouraged to identify and solve daily life problems by referring to Islamic teachings. This develops students' analytical and critical abilities, and links them to the practical application of Islamic teachings in everyday life.

9. Use of Demonstration Methods

The use of demonstrations allows students to see firsthand the practice of worship or Islamic practices. Teachers can give direct examples of praying, fasting, or other practices. This helps students understand concretely how Islamic teachings can be applied.

10. Assignment of Duties and Responsibilities

Through assigning tasks and responsibilities, students are invited to take responsibility for their learning and behavior. These tasks may include independent study, practice of daily practices, or active participation in religious activities in the community.

11. Parental Involvement

MDA Emplasmen Sidamanik Village encourages parents' involvement in their children's learning process. Activities such as parent teacher meetings, joint religious lectures, and other collaborative activities are held to create a comprehensive educational environment.

With a combination of these methods, Madrasah Diniyah Awaliyah in Emplasmen Sidamanik Village aims to create a holistic educational environment, producing a generation that not only has a strong understanding of religion, but is also

characterful, ethical, and able to apply Islamic teachings in everyday life.

C. Children's Character After Learning

After undergoing learning at Madrasah Diniyah Awaliyah (MDA) in Emplasmen Sidamanik Village, the children experienced various changes and developments that reflected the results of the learning methods applied. The child's condition after participating in learning at MDA includes cognitive, spiritual, social and emotional aspects. The following is a description of the child's condition after learning at MDA:

1. Deep Religious Understanding

One of the most significant outcomes of learning at MDA is a deep religious understanding. Children are not only able to read and memorize verses of the Koran, but also understand the meaning and interpretation of each verse. They have been guided to relate Islamic teachings to everyday life, resulting in a more contextual understanding.

2. Expertise in Carrying Out Worship

After studying at MDA, children have practical skills in carrying out worship. They not only know how to read the Koran well, but are also able to perform prayers with full devotion and devotion. Skills in praying, fasting and carrying out other acts of worship have been well formed.

3. Formation of Islamic Character

MDA Emplasmen Sidamanik Village places Islamic moral and ethical values as the main focus. As a

result, children who study at MDA have a strong Islamic character. They are more likely to demonstrate behavior that reflects values such as honesty, discipline, patience, and compassion in daily interactions.

4. Development of Social Abilities

The interactive and project-based learning methods at MDA enable children to develop their social skills. They learn to work together in groups, communicate effectively, and appreciate differences. This makes them more open and responsive to the surrounding environment.

5. Developing Love for Science

Diniyah Awaliyah Madrasah Emplasmen Sidamanik Village has succeeded in creating a learning atmosphere that makes children love science. They not only study out of obligation, but out of curiosity and enjoyment in exploring Islamic teachings.

Thus, the condition of children after learning at Madrasah Diniyah Awaliyah Emplasmen Sidamanik Village reflects the positive results of a holistic Islamic education approach. They not only understand religious teachings, but also develop as individuals who are ethical, empathetic and ready to apply Islamic values in their daily lives. Through collaborative efforts between madrasahs, teachers and parents, MDA has succeeded in forming a young generation that has a solid religious foundation and is ready to face life's challenges with an attitude that is in accordance with Islamic teachings.

CONCLUSION

1. Madrasah Diniyah Awaliyah (MDA) in Emplasmen Sidamanik Village emphasizes strengthening the values of Islamic education with a focus on children aged 7 years and over. Building religious foundations from an early age is the philosophical basis for this approach. Although initial understanding is mechanical, the instillation of these values from the start is considered crucial, with parents playing a key role in ensuring their instillation. With repetition, patience and a relevant approach, these Islamic educational values are expected to become an integral part of children's personalities, guiding them towards a better life in accordance with Islamic teachings.
2. Madrasah Diniyah Awaliyah (MDA) in Emplasmen Sidamanik Village carries holistic and comprehensive learning methods. With an emphasis on interactive learning, based on the Koran, hadith, projects, moral values, Islamic stories, Islamic extracurriculars, problem-based, demonstrations, duties and responsibilities, and parental involvement, MDA aims to form a generation that understands religion, have character, ethics, and are able to apply Islamic teachings in everyday life.
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