

## CHARACTER EDUCATION BASE ON QUR'AN ON EARLY CHILDREN IN THE DIGITALIZATION ERA

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**Abstract:** *Technology is widely used in the world of education, as a means and infrastructure for interaction between educators and students. Current technological developments have positive and negative impacts, preferably positive impacts are more dominantly utilized by technology users. Today's children integrate a lot with technology, such as gadgets and video games. Now, children spend more time with the media every day, if the child's interaction with technology without getting the guidance of teachers and parents will damage the child's character. In fact, failure to cultivate character from an early age will form a problematic person in his adulthood. Quality character needs to be formed and nurtured from an early age. Early age is a critical period for the formation of one's character. The research objective to be achieved is to describe the efforts of Al-Hasan PAUD teachers in shaping the character of students in the digitalization era through Al-Qur'an-based methods. The research method used is descriptive qualitative method. The subjects in this study were Al-Hasan PAUD teachers and students. Methods of data collection using the method of observation, interviews, and documentation. The data analysis technique uses interactive analysis with data reduction, data presentation, and conclusion drawing steps. The results of the study show that the efforts of Al-Hasan PAUD teachers in building character through the Al-Qur'an based method.*

**Keywords:** *Character Education, the Koran, Early Childhood*

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### Introduction

Islamic education activities in the context of forming a Muslim personality must start early, from the first second, in the Muslim home which is a place for children to grow and develop. In fact, it has to be designed long in advance, since the process of choosing a husband and wife partner. Because it is from their flesh and blood that children are born with inherited traits and talents. From the husband and wife, a home environment is formed where the child discovers his world and the basic elements of forming his behavior. (Mahmud, 2013). Everyone's character grows in him from birth by carrying the traits of his parents, so good and bad depends on parents. Because parents are role models for their children.

In today's digital era, it is rare to see children playing traditional games. Traditional games foster a sense of brotherhood and familiarity, children become more creative by using traditional games. Today's children integrate a lot with technology, such as gadgets and video games. Today, children spend more time with media every day. Time spent watching television is 3

hours on school days and 7.4 hours on holidays, average internet playing time is 2.1 hours. (Salman Hasibuan, 2015). Today's children spend more time playing online games, interacting with media gadgets, such as cell phones, laptops and video games. Activities that come into contact with technology color more children's lives, rather than interacting with peers in the home environment, playing football, cycling and other playing activities. Elementary school-age children's activities must be supervised by families, educators and the surrounding community, so that children are not affected negatives of digital technology.

Education is one of the pillars that supports the establishment of civilization. The existence of a nation is determined by the character it has. A nation that has strong character can become a nation with dignity and can be respected by other nations around the world. Education is an effort to advance the growth of character (character) and also patterns of ways of thinking. The process of development from early childhood is often referred to as the golden age or the so-called Golden Age. Because children experience rapid growth and development. In this golden age, they are ready to experience a period of maturity of physical and psychological functions that are ready to respond to stimulation provided by the environment. (Annie, 2022)

The formation of character education is currently a major issue in the world of education. Apart from being part of the process of forming the morals of the nation's children, character education is also expected to be able to instill the nation's cultural values which have begun to be eroded by this globalization era.

Digital technology has positive and negative impacts, teachers, parents and the environment must guide, direct and supervise so that children are more dominant in taking positive benefits from this digital technology.

Access to pornographic videos is very difficult for the government to limit, how pornographic sites are everywhere on the internet. For this reason, there must be strict supervision of children when using cellphones. Elementary school-age children should not be given facilities such as gadgets so that children can focus on living their childhood by socializing with nature and the outside world.

Implementing character education in this digital era is very important, so that the next generation of the nation has good morals. The next generation reflects the quality of the nation. If the next generation is good in cognitive and moral terms, then the nation will also be good. (Zayadi, 2005). For this reason, families, schools and communities have a responsibility to create a generation that is moral and has good character. Because failure to cultivate character from an early age will form a problematic person in his adulthood. Quality character needs to be formed and nurtured from an early age, because early childhood is a critical period for the formation of one's character.

Based on this background, researchers are interested in conducting scientific research to develop academic knowledge about "Qur'an-Based Character Education in Early Childhood in the Digitalization Era".

## **Literature Review**

## A. Character Education

In order to better understand character education, you must first understand the meaning of character itself from several opinions. In the Big Indonesian Dictionary, character has the meaning of psychological qualities, morals or manners that distinguish one person from another. Character etymologically comes from the Greek, "Karaso", means blueprint, basic format, print.

According to Moh.Said, character is a characteristic of a person so that it causes a difference from other people as a whole, having character means having positive qualities such as caring, fairness, honesty, respect for others, willingness to forgive, awareness of community life, and so on, all of these are characteristics of character.

Alex Agboola in a journal entitled *Bring Character Education into Classroom* (2012: 168) states that educational policy must take the initiative to actualize moral education in the school system. Done together, parents, teachers, and administrators as stakeholders, must join together to encourage students to realize good values in their lives, for this reason it is necessary to implement character education in schools or madrasas so that the formation of character does not only nurtured from the family but also nurtured at school, because school is the second home of students in terms of habituation. The importance of character education cannot be separated from the emergence of several social phenomena at this time, which are shown by behaviour that is not characterless and the presence of symptoms that indicate the erosion of the character of a nation. Negative behaviour that arises from various groups, starting from the community, students, and other groups, shows that the character possessed is still very lacking and even more likely currently does not have a character that is appropriate in societal norms.

The simple definition of character education is the positive things that teachers do and affect the students they teach. MuchlasSamani and Hariyanto define "Character education is really from a teacher to teach values to his students.

## B. The Koran

Linguistically, the Qur'an is rooted in the word qaraayaqraururanan which means "reading or reading". In general, the Qur'an is defined as a book which contains a collection of the words of Allah, a miracle revealed to the Prophet Muhammad SAW through the intermediary of the angel Gabriel, written in mushaf whose purity is always maintained, and reading it is an act of worship. Al-Qur'an is also a life guide for humans in this world and the hereafter.

The Qur'an is the holy book of Muslims that every Muslim must learn, learning the Qur'an can be done anywhere, including at Islamic boarding schools (Muhiyatul, 2017), the Qur'an must be taught to children so that children are able to read and know the meaning of the Qur'an for the provisions of his life later. Educating children is the responsibility of parents, because learning the Qur'an can be done from an early age with a concept that has been prepared and can clearly be applied.

## C. Early Childhood

Early childhood is a child who is at a vulnerable age of 0-6 years (National Education System Law 2003). Early childhood is a group of children who are in a unique process of growth and development. (Mansyur, 2005). Early childhood is a child who has just been born to the age of 6 years. This age is a very decisive age in the formation of a child's character and personality. Early age is the age when children experience rapid growth and development. (Novan, 2016). Early childhood are individuals who are different, unique, and have their own characteristics according to their age stages. At this time the stimulation of all aspects of development has an important role for further developmental tasks. According to Beichler and Snowman, early childhood is a child aged between 3-6 years. (Yulianti, 2010)

From some of the opinions above, it can be concluded that early childhood is children aged 0-6 years, who are in the early childhood growth and development stage, who have unique characteristics and have differences from later ages.

## **Method**

This research uses a descriptive approach, a descriptive approach is a method used to find knowledge of the subject of research at a certain moment. This research was conducted at the Al-Hasan PAUD, Patean village, Batuan sub-district, Sumenep district. While the subjects in the study were Al-Hasan PAUD teachers and several students. While the data sources used are primary data sources and secondary data sources, (Sugiyono, 2016). Primary data sources are data sources obtained or collected by researchers directly from the source. The primary data source is data obtained from the results of researchers' observations and interviews with Al-Hasan PAUD teachers and students at Al-Hasan PAUD Patean village. While the secondary data was obtained by researchers from existing sources in the form of evidence, notes and files in collection. In this case the data related to the implementation of the habituation method to foster the religious character of students in Al-Hasan PAUD Patean village.

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials, so that it can be easily understood, and the findings can be informed to others. To measure the analysis of this data the authors use inductive analysis. Inductive analysis, namely departing from specific factors, then the facts are generalized generalizations are drawn. The researcher took data analysis theory from Miles and Huberman (Sugiyono, 2016), the stages of data analysis included three activity flows, namely data reduction, data presentation and conclusion/verification. (1) Data reduction, namely the process of selecting data, summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns and removing unnecessary ones. (2) Presentation of data: by grouping similar data into the form of narrative text which can also be in the form of tables, graphs to make it easier to draw conclusions. (3) Drawing conclusions: after data collection and data analysis, the next stage is interpretation which is then drawn up in conclusions.

## **Result and Discussion**

Al-Qur'an is the most important source used by Muslims in all matters, one of which is education. Normatively, there are three goals to be achieved in the values of the Qur'an in character education, namely: the spiritual dimension, the cultural dimension, and the intelligence dimension. The first is the spiritual dimension, namely faith, piety, and noble character (which is reflected in worship and mu'amalah). This spiritual dimension is summed up in one word, namely morals. Morals are a means of psychological and social control for individuals and society. (Said 2006). Without morals, humans will be with a collection of animals that have no sense in their lives. The two cultural dimensions are a steady and independent personality, community and national responsibility. This dimension as a whole focuses on the formation of the personality of Muslims as individuals who are directed at improving and developing basic innate factors and environmental factors, guided by Islamic values. The three dimensions of intelligence, which bring progress, are smart, creative, skilled, disciplined, work ethic, professional, innovative, and productive. The dimension of intelligence in the view of psychology is a process that includes three processes, namely analysis, creativity, and practice. (Yulia, 2015)

Character will be formed if the activity is carried out repeatedly on a regular basis until it becomes a habit, which in the end does not only become a habit but has become a character. Character education can be applied to all subjects. Every subject related to norms needs to be developed and linked to everyday life.

The cultivation of Al-Qur'an-based character education in early childhood in the era of digitalization at PAUD Al-Hasan is carried out thoroughly in face-to-face learning at PAUD Al-Hasan. The steps used in cultivating Al-Qur'an-based character education in the digitalization era are as follows:

#### A. Through Exemplary

Exemplary is a real picture of how someone should act. Exemplary means everyone's willingness to be an example and a real miniature of a behavior. Exemplary must start from oneself. In Islam, exemplary is not just a matter of influencing others with actions, but a necessity to carry out those actions that are directly related spiritually to Allah SWT. Exemplary is a step that must be done in shaping the character of children. Educators, both parents and teachers, must show behavior that is in accordance with the advice or character attributes that you want to form in children. Rasulullah SAW. Demonstrate exemplary in implementing Islamic teachings contained in the Qur'an.

In applying exemplary, it must be in accordance with the character you want to form, the most effective exemplary is with words or actions because children need more examples or exemplary actions than criticism. Because by accustoming children to do good from an early age, they will have good character into adulthood.

Exemplary in education, especially in Islamic education is the most effective and best way to prepare children to be successful in their education in terms of morals, mentality, and social life. Exemplary in education can start from educators both parents and teachers themselves because educators are role models and idols of students in terms of things. Children intentionally or unintentionally will imitate or follow the behavior of their educators, such as imitating morals,

appearance, even words, whether consciously or unconsciously. Therefore, the actions and words of educators will be embedded in the souls and minds of children, and will become a pattern of their lives.

If we as parents then set a good example for children, by being kind. Likewise with teachers, leaders and educators. Not only with words but with actions even though those actions are trivial or that we often underestimate. With these small actions it will become a memory that is attached to the soul of the child or student.

## B. Through Habitation

This habituation step is a way of teaching students to do good things repeatedly so that students will get used to doing good things. By nature, every child has the potential to obey Allah SWT. Children will grow into individuals who believe, have Islamic morals, and have Muslim personalities if they are given Islamic education and live in an Islamic environment. The Islamic environment will forge children to get used to carrying out Islamic behavior. This is because a child will behave according to what is often seen and heard from his environment. Therefore, educators such as parents or teachers provide a good example for children because children will do good after the child sees or hears this from educators such as parents or teachers. The most important factor in forming habits for children is to exemplify the habits that are carried out by parents, teachers, peers and members of the community they see.

### a. Habituation of Smiles, Greetings, and Salim (HSGS)

Habituation of smiles, greetings and greetings, as seen by researchers from the results of observations, that is, in the morning students leave in droves. While the teacher who was present first then stood in front of the school gate welcoming students with a smile. Then students greet the teacher by saying Assalamu'alaikum and answered by the teacher by saying Wa'alaikumsalam and salim or shaking hands with the teacher. Not only when going to school and entering the room, but students also greet and shake hands with the teacher when they come home from school, especially when finished praying in congregation students take turns shaking hand with the teacher and other students.

### b. Clean and healthy living habits

The habit of living clean and healthy at PAUD Al-Hasan is carried out by all school members. The habits that are carried out include getting Al-Hasan PAUD children to dispose of garbage in its place. At school there are trash cans in front of each classroom. The students are accustomed to maintaining class cleanliness, according to the picket schedule that has been formed in each class. The students are accustomed to maintaining personal hygiene such as taking a shower before going to school, always wearing clean and neat clothes. The students were conditionally examined for the cleanliness of their nails and hair by taking turns in each class. The habit of instilling clean and healthy living behaviors in students is a good habit and prevents students from doing bad things that can harm their health. These habits can make the school environment clean, comfortable, and conducive.

- c. The habit of reading AsmaulHusna and daily prayers  
The habit of cultivating the religious character of students in learning in the classroom is by praying. Before learning begins, students recite prayers together accompanied by the teacher who teaches in the first hour of each class. Praying is also done at the end of the lesson. By reading the prayer every day, the child will get used to reading it when he is going to do a job or after he has finished doing the job. Efforts to get used to reading prayers that take place before and after learning are efforts that are repeatedly carried out by all class activities are things that must exist, because things that are repeated will make an impression on each student, so that they can form a religious character.
- d. The habit of being honest  
Honesty is a trait that is inherent in a person and is an important thing to do in everyday life. Researchers see that the forms of safeguarding the value of honesty in Al-Hasan PAUD are when learning in class and in the school environment such as: making honest canteens where buying and selling transactions in the canteen are with an honesty system, because the canteen is not guarded.
- e. Habituation has an attitude of responsibility  
Responsibility is a form of student awareness of the rights and obligations that must be implemented. The religious character of students can be seen from the level of responsibility for not being late for school, responsibility for doing assignments, and responsibility for worship in relation to the habit of praying Dhuha in congregation which is carried out at PAUD Al-Hasan. In addition, responsibility is also instilled in children when participating in extracurricular activities such as participating in BTA, MTQ, and tambourines. This is the responsibility of students because they have committed to participate in these activities.
- f. The habit of being disciplined  
Discipline especially related to learning. Discipline is an attitude that shows the relationship of students to school rules. Discipline is an orderly state in which people who are members of a system comply with the rules with pleasure. Discipline is manifested in habituation at school, when carrying out worship and routine religious activities every day, the value of discipline is automatically embedded in students. Then if this is carried out continuously it will become a religious culture in the school environment. What's more, students will apply it in everyday life both at school itself and when outside the school or home environment.
- g. Al-Qur'an literacy habituation  
Al-Qur'an Literacy is a program carried out by Al-Hasan PAUD teachers which is intended for all students. By memorizing short letters, it is hoped that students will be more fluent and fluent in reading the Qur'an, because in building a religious culture students are expected to be accustomed to reading the Qur'an in accordance with their tajwid and be able to practice it when they grow up, even if only one or two verses because reading it and practicing it is a practice of worship. The implementation of Al-

Qur'an literacy is carried out on Monday to Thursday and Saturday, for the time before starting learning at PAUD AL-HASAN.

### C. Collaboration Between Teachers and Parents

Parents can be involved in cultivating and instilling character through several activities. Parents can actively monitor the development of their child's behavior through the student activity book that has been prepared by the school. Parents actively participate in routine or rotating activities carried out by the school in meetings between parents and homeroom teachers and class teachers. Paud Al-Hasan holds regular meetings with parents once a month. During the meeting, Al-Hasan PAUD teachers collaborated with parents and teachers in educating children so that children grow into quality children, especially collaboration in using cellphones because in the current Digital Era, early childhood cannot be separated from gadgets and even become a smartphone. need. In such conditions, parents need to introduce their children to educational sites when using gadgets, such as Islamic and educational songs, educational games that hone cognitive abilities, videos on how to pray, clean your own room, and others, which are important to remember. . Parents also play a role in supervising and limiting children's use of cellphones, setting the time when they have to do their schoolwork, socializing with friends, socializing with family, and using cellphones or gadgets.

PAUD Al-Hasan teachers provide obligations that must be carried out by parents of students in digital parenting or digital parenting is as follows: a.) Improving and updating knowledge about the internet and gadgets, because parents cannot supervise children if parents are technology stuttering, b.) If there is internet at home, position it in the family room and who can see what children are doing when accessing the internet, c.) Limiting time for children to use gadgets and the internet, d.) Providing shared understanding and awareness of the negative impacts of the internet or gadgets, e.) Strictly ban as soon as possible if there is something inappropriate to watch, and f.) Establish open two-way communication with children.

In this digital era, the role of the family, teachers and the surrounding community is very important in improving the character of the future successors of the nation. The family as the main and first place for students to live life should supervise and guide them lovingly, firmly and carefully. The role of the teacher in building the character of students is increasing, complex and heavy. Teachers not only teach the concept of good character, but how to direct students to be able to implement it in everyday life. The teacher as a role model must apply good character to himself. The surrounding community also plays a role in supervising and motivating the character development of students.

### Conclusion

Based on the results of research on the implementation of Al-Qur'an-Based Character Education in Early Childhood in the Digitalization Era, it can be concluded that the application of Character Education in PAUD Al-Hasan is carried out by means of; firstly through the exemplary attitude of the Al-Hasan Early Childhood teacher and parents at home. Second, through habituation, including the habituation of Smiles, Greetings, and Salim (3S), the habit of

living clean and healthy, the habit of reading the daily prayer (asma'ulhusna), the habit of being honest, the habit of having an attitude of responsibility, the habit of being disciplined and the habit of literacy Al-Qur'an. Third, cooperation between parents and teachers of PAUD Al-Hasan. Parents also play a role in supervising and limiting children's use of cellphones, setting the time when they have to do their schoolwork, socializing with friends, socializing with family, and using cellphones or gadgets. PAUD Al-Hasan teachers provide obligations that must be carried out by parents of students in digital parenting or digital parenting is as follows: a. Improve and update knowledge about the internet and gadgets. b. control what children do in accessing the internet. c. Limiting time for children to use gadgets and the internet. d. Providing shared understanding and awareness of the negative impacts of the internet or gadgets. e. Prohibition of viewing pornography. f. Establish communication with children.

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