

Religious-Based Character Education: A Case Study of Sekolah Mengaji

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Abstract

The aim of this research is to see how character education in Qur'anic schools can be implemented. Implementation time is taken online. The data collected in this research was obtained through the stages of observation and interviews from Qur'an school teachers in the Temanggung area. The subjects in this research were Koran teachers in the Temanggung area. The results found in this research are the application of Qur'an reading schools in building children's character education. The character education provided is seen from teachers teaching lessons in religious-based Qur'an schools. Suggestions given by the researcher to future researchers are to be able to develop character education in other non-formal education apart from Qur'an reading schools.

Keywords : Religion; Character Education; Qur'an Recitation School.

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Abstrak

Tujuan dari penelitian ini adalah untuk melihat bagaimana Pendidikan karakter di sekolah mengaji dapat diterapkan. Waktu pelaksanaan diambil pada via daring. Data-data yang dikumpulkan dalam, penelitian ini didapatkan melalui tahapan observasi dan wawancara dari guru sekolah mengaji daerah Temanggung. Subjek dalam penelitian ini adalah guru mengaji daerah Temanggung. Hasil yang ditemukan dalam penelitian ini adalah penerapan sekolah mengaji dalam membangun Pendidikan karakter anak. Pendidikan karakter yang diberikan dilihat dari guru mengajarkan pembelajaran di sekolah mengaji yang berbasis keagamaan. Kesimpulan dari penelitian yaitu Pendidikan karakter bisa didapatkan melalui sekolah mengaji. Melalui sekolah mengaji, anak-anak akan mendapatkan Pendidikan karakter melalui cerita-cerita pendek islami. Saran yang disampaikan

peneliti kepada peneliti berikutnya agar dapat mengembangkan Pendidikan karakter dalam Pendidikan non formal lainnya selain dari sekolah mengaji.

Kata Kunci : Keagamaan; Pendidikan karakter; Sekolah Mengaji.

A. Introduction

Character education is a knowledge acquired by children through the formation of hearts, minds, and behavior from what is seen directly. Character education is very much needed in the current era, especially the age of globalization. Changes from time to time so that globalization occurs make children have a character in themselves that decreases due to their social scope. As we know that education in character building must still be given to children so as not to damage the nation and state. In the principle of education, there is the principle of lifelong education which means that every human being must be able to continue learning even though they have earned a high degree. (Nata 2016). This is not only functioned as providing formal education, but can be given non-formally to children. Therefore, from a young age, children must be given the right education for them. With a balance in providing education to children, children will be

able to develop the potential that exists in themselves and can form character in children. Character development in children is an obligation for an educator to be able to build children's character to be better and responsible for the problems they face in the future.

It is widely known that current education only reaches the cognitive domain, and only a few reach the affective and psychomotor domains when viewed from formal education such as schools. (Nurfalah 2016). Therefore, education to children must be given equally in terms of formal education such as schools and also non-formal education such as tutoring. Character development in children can be done through non-formal education in addition to providing education in formal schools. Character development can be taken through Islamic religious values in the form of an understanding of Islamic religious values themselves. (Maulidiyah et al., 2021).

It is stated by Majid and Andayani (2012) that in Islam there are three main points, namely morals, manners and exemplary. (Ainissyifa, 2014). The value of morals is included in the duties and responsibilities apart from sharia and Islamic teachings. Then, the value of adab refers to an attitude that is connected to good behavior. And exemplary is included in the quality of character shown by Muslims who follow in the footsteps of the Prophet Muhammad SAW. These three points must be able to underlie in the child. Islamic religious values that can be given to children to form character must be in accordance with the teachings in the Qur'an. This is very much needed so that children can understand good and right actions and cannot be separated from the teaching of education itself.

The reality faced at this time is the lack of non-formal education for children in religion. There are still many parents who only provide non-formal education to children limited to general subject tutoring and the absence of providing religion-based non-formal education such as TPQ (Taman Pendidikan Qur'an) schools. Indeed,

between general education and religious education must be able to balance the lives of children from an early age so that they are able to control life better. The potential that exists in children will be able to develop well if it is optimized with religious school activities. (Vina Nurpajariah 2023). Therefore, parents must be able to balance children's educational needs.

One of the most popular non-formal education programs for children between the ages of 4 years and 12 years is the Koranic school. Qur'anic school is an education that teaches children about the recitation of the Qur'an or iqro' and the contents contained therein and also teaches children how to write the verses of the Qur'an properly and correctly. Qur'anic school must be given to children to be able to understand Islam as a whole and become additional knowledge for children other than in general schools. Qur'anic schools such as reading the Qur'an must be taught to children from an early age until they grow up. The Qur'an is an important part of the life of various Muslims as a guide in life. (Teriana Nopianti 2022). Planting life as a quranic generation is not just a

love for the Qur'an but must be able to read, understand the content in it and practice the teachings in the Qur'an.

The family factor in providing Qur'anic schooling in addition to school education is the main thing. Families must be able to provide an introduction to children from an early age with religious matters such as verses in the Qur'an. With the provision of this, the child's character will be built from a young age. (Sulfasyah 2016). Qur'anic schools not only teach reading and writing the Qur'an and iqro', but in Qur'anic schools children can also be taught about Islamic songs and knowledge of the basics of Islam. With these things, children will be happy in learning at the Qur'anic school.

Qur'anic school, which is one of the non-formal educational institutions, is able to build character in children. It is stated by Lickona (1991) that character education is an effort made by individuals to other individuals to be able to understand, pay attention to, and perform ethical values that are important. (Hariyanti 2023). If put into the context of Qur'anic schools, this relates to Qur'anic teachers who teach

children to be able to help them understand, pay special attention, and instill religious values as a character building process in children.

It was stated in previous research by Vika Rahmatika Hidayah and Nur Azizah, that the existence of a Quran recitation school or TPQ conducted in Pasir Lor Village, Karangwelas District can build the religious knowledge of children or TPQ students as moderate humans and be able to strengthen religious moderation from an early age. Then, with the Al-Qur'an recitation activities at TPQ, it is able to build awareness that focuses and reflects the points of religious moderation through habituation and exemplary behavior. (Vika Rahmatika Hidayah 2021). Through Qur'anic school education, children will be able to form an Islamic character that is in accordance with Islamic teachings and in accordance with the character of the Prophet Muhammad SAW. The formulation of the problem in this study is to see how the learning process in the Koranic school can improve children's character education. The purpose of this research is to see the character of children in the Qur'anic

school. With this, children will have an Islamic-based character through non-formal education such as Qur'anic schools.

B. Research Methods

1. Research Approach and Type.

This research uses a qualitative approach. Where, a qualitative approach is a process of retrieving data such as words, sentences, paragraphs and the like that have meanings related to the research data needed. (Nasution, *Qualitative Research Methods* 2023). The qualitative approach used in this research is in the form of an interview with one teacher at a Koranic school in Temanggung. The interview was conducted via telephone. The telephone interview was recorded through a voice recorder. The purpose of the data collection was to collect data on character education in Quranic schools.

The type of research used is descriptive qualitative research. Descriptive qualitative research in this case has a focus on the subject in the field.

2. Research Sources and Data.

This research uses the source of research through teachers in Temanggung area Quranic schools. The researcher interviewed the source via telephone and also asked several questions to the source. The questions asked by the researcher were put into a voice recorder as evidence in the collection of data sources. The method used in data collection will be carried out in two stages, namely primary data and secondary data. Primary data is obtained through interviews with Koranic school teachers in Temanggung. Meanwhile, secondary data is obtained through findings from journals, books, and trusted online websites as relevant support.

The research data generated in the form of the formation of character education in Qur'anic schools in the Temanggung area. In this case, researchers see how Qur'anic schools can shape the character of Islamic-based children.

3. Data Collection Procedure. The data collection technique in this study was interviews. Interviews were conducted with Koranic school teachers in the Temanggung area. The interviews were conducted via telephone and the results of the interviews obtained were recorded through a voice recorder. Before conducting interviews with sources, researchers first looked for indicators of questions that were in accordance with the research topic. As for some of the items of the interview grids conducted, as follows:

Table 1. Interview Grid

No.	Question
1.	Children's participation in Qur'anic and age range.
2.	Time in school Qur'an activities.
3.	Methods used in Qur'anic school learning.
4.	Teaching good values in Qur'anic school
5.	How to instill character education in the Qur'anic school.

4. Data Analysis Technique.

This research uses data analysis in the form of *purposive sampling* through the subject of Koranic school teachers in Temanggung. The process of analyzing and processing data, namely:

- a. Data Collection. In this data collection includes collecting data generated from telephone interviews with Qur'anic school teachers. Interviews conducted using several question indicators that are in accordance with the topic of the research discussion.
- b. Data Condensation. In this data condensation, data selection, data focusing, simplification and transformation of data obtained from interviews are carried out. In this data condensation, the results obtained in the form of character education in Koranic schools will be clearly visible.
- c. Data Display. In this part of the data display is in the form of presenting the data in a descriptive form to understand the situation that occurs.
- d. Conclusion Data. In this conclusion data, conclusions are drawn based on the results of interviews which cover the formulation of existing problems.

C. Result and Discussion

Qur'anic school is a non-formal institution that educates children in religious-based learning. Generally, children who participate in Qur'anic schools are children between the ages of 5 years and 12 years. Koranic schools teach children about reading the iqro' or Qur'an, writing verses or hijaiyah letters, practicing wudhu and prayer and singing Islamic songs.

In the Qur'anic school taught by Mrs. OP in the Temanggung area, there are about 6 students in the Qur'anic school. The children who participate in the Koranic school are children from 6 years old-11 years old. Mrs. OP said that the learning in the Qur'anic school has several learning sequences, namely the teacher saying greetings, then reading surah al-fatihah together, then reading iqro' in turn, after all the children have finished reading iqro' followed by reading daily prayers together, and finally reading surah kafaratul majlis as a closing lesson.

This series of lessons is only an outline of learning in Qur'anic schools. In fact, learning in Qur'anic schools also includes writing hijaiyah letters and also

singing spiritual songs. In the Qur'anic school where Mrs. OP teaches, all children, both low-age and high-age, have equality in reading starting from iqro', said by Mrs. OP this has the aim of making children able to understand the reading of hijaiyah letters and reading marks.

The use of time used in Quranic schools is quite efficient. It means that the Qur'anic school does not have to be a minimum of 6 hours of learning like a formal school. The time used in the Qur'anic school can be done after the afternoon prayer until maghrib. The use of this time can be adjusted to the situation and conditions in the Qur'anic school.

The learning methods used in Qur'anic schools are not much different from learning methods in formal schools. The learning method used in Koranic schools must use a *mix method* such as combining memorizing or reading hijaiyah letters with singing forms, then combining writing hijaiyah letters with coloring or painting hijaiyah letters. By using this *mix method*, children will not feel bored and also

children will more easily understand the learning.

In addition to formal education such as public schools, Qur'anic schools can build children's character. Children's character building obtained from Qur'anic schools is in the form of religion-based character education. Character education is obtained by children through the care of teachers in Qur'anic schools from the learning that is carried out. For example, the teacher can read short stories about the prophets and messengers of Allah, the prophet's friends and the pious people at the time of the Prophet Muhammad, then after reading the short story, the teacher can provide wisdom from the story and make the wisdom as the child's character building. The teacher can tell the child what positive things can be taken from the story that has been read and make these positive things applied in everyday life.

The Islamic religion teaches its followers to be able to always study and develop the religious values that exist in it. The development of religious values can harmonize the values of character education for children in their school. On

religious-based character education is very important to be given to children from an early age. (Hartiyanti 2022). This is so that positive attitudes are embedded in the child. Then, providing provisions to children such as character education is needed so that they can face further life problems. The planting of Islamic-based character education values can be given to children in the form of teaching forms that can be seen, heard, imitation forms, as well as pronunciation and movements in worship. (Nafisah Mufidah 2020).

Mrs. OP, a Quran teacher in the Temanggung area, said that in Quran schools it is very important for children to be taught educational values apart from the main teaching in Quran schools. The cultivation of character education values is given to children in the form of compassion, sympathy for friends, discipline, and many more. Mrs. OP also said that apart from the main education in the Qur'anic school such as reading the holy book and writing verses or hijaiyah letters, character education must also be applied to children. To be able to instill character education in children at the Qur'anic school, it must

use learning methods that are fun and adjust to the character of each child. The learning method can be a mixture of learning to recite the Koran by writing Al-Qur'an verses, then also recognizing hijaiyah letters which are done by singing. With a fun teaching method in Koranic school, children will not feel bored and quickly grasp the learning material.

As is known, the curriculum in public schools and Qur'anic schools is very different. The Koranic school curriculum emphasizes teachers to be able to provide the main learning that focuses on learning the basics of reading the Qur'an or iqro'. (Vika Rahmatika Hidayah, Implementation of Religious Moderation Values through Qur'an Recitation Activities at TPQ Nurul Khikmah 2021). In addition, learning in Qur'anic schools must also be able to cover religious-based matters, such as the practice of performing prayers and ablutions, singing Islamic songs and being able to write Qur'anic verses or hijaiyah letters.

Learning carried out in the Qur'anic school is not just reading the Qur'an and writing verses or hijaiyah

letters, but learning such as prayer practice, practice reading daily prayers and singing Islamic songs can be used as learning. With this kind of supportive learning, character building in children will be fulfilled in accordance with religious teachings. As it is known that character is a personality that is seen from the characteristics, characteristics, and traits of an individual that comes from external formations such as family, environment or innate from birth. (Amirudin 2017).

In providing character education to children, there must be challenges faced by teachers. The challenge that often occurs during the formation of children's character is their environment outside of school such as playmates or family at home. (Diki Somantri 2023). Therefore, parents must also be able to shape children's character at home so that the character building obtained at the Qur'anic school is not solely built by the teacher.

D. Conclusion

Character education can be obtained by children through Koranic schools. Character education obtained by

children in Qur'anic schools is generally religious-based. Character education instilled in children through Koranic schools can be provided by teachers from the lessons provided. Teachers can instill in children a positive attitude that comes from Islamic short stories. With the provision of these positive attitudes, children can apply them in their daily lives.

Limitations in research in the form of limited time. Where researchers are only able to explore character education in Koranic schools through interviews with teachers. Further observational research is needed to complete the research. Suggestions for further research can take more data from character education in Qur'anic schools.

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