



Analysis of Students' Understanding Level of Character Education at RA Miftahul Jannah Medan

Salsabila Erliani¹, T. Darmansah², Nadia Sabrina Siregar³, Aliyyah Putri Az Zahra⁴, Nurul Anjani Daulay⁵

^{1,2,3,4,5} Universitas Islam Negeri Sumatera Utara Medan, Indonesia

Corresponding Author:  salsabilaerliani01juni@gmail.com

ABSTRACT

Character education in early childhood plays a crucial role in forming a moral basis and positive behavior. This article reviews important efforts in developing children's character through early education. This article discusses character education strategies that involve collaboration between families, schools and communities. Emphasizing values such as cooperation, responsibility, and empathy, character education creates an environment that supports children's moral development from an early age. Through creative and interactive learning methods, children are invited to understand moral concepts practically in everyday life. In addition, the play approach is combined with moral values to create a fun and meaningful learning experience. In this context, the role of teachers and parents as role models is very important. The importance of providing moral understanding at an early age is to form a strong foundation of character that will guide children towards a meaningful and responsible life. Thus, this article summarizes the urgency of character education in early childhood as a valuable investment in building a better society.

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INTRODUCTION

In supporting character formation, the educational environment plays an important role. Schools, as primary educational institutions, have a responsibility to create an atmosphere that supports positive character development. Teachers not only act as transmitters of knowledge, but also as role models who provide examples of ethical and moral behavior. Character education is an approach to the learning process that does not only focus on cognitive aspects, but also emphasizes the development of moral and ethical values in individuals. This process aims to form a good personality, with integrity and responsibility. Character education includes various values, such as honesty, responsibility, cooperation, justice and empathy.

Honesty is one of the most important character values. Character education seeks to teach students the importance of speaking honestly, both to themselves and to others. By building a culture of honesty, students will be better able to face life's challenges with integrity and not avoid responsibility. Responsibility is also a key aspect in character education. Through learning and practical experience, students can understand the meaning of responsibility towards themselves, their families, society and the environment. Teachers can provide assignments and projects that encourage students to take initiative, manage time, and be responsible for the results of their work.

Cooperation and leadership are other important character values. Through group activities and joint projects, students can learn to work together, appreciate differences, and develop leadership skills. Character education encourages students to become active members of society and make positive contributions. Justice is another aspect of character education that focuses on fair and equal treatment of all individuals. Teachers can build students' understanding of the importance of respecting the rights and dignity of everyone, regardless of differences in ethnicity, religion or other backgrounds. Empathy is the ability to understand and feel the feelings of others. Character education aims to develop a sense of empathy in students, so that they can respect and support each other. Teachers can integrate activities that promote empathy, such as group discussions or community service projects.

The importance of character education is not only limited to the school environment, but also involves collaboration between the school, family and community. This collaboration allows the values taught at school to be applied consistently in students' daily lives. Parents also have an important role in guiding their children in character formation.

Apart from that, the use of technology in character education can also be an effective tool. Online learning can provide students with access to information about character values and facilitate online discussions that promote reflection and deeper understanding. In the context of globalization, character education also needs to integrate an understanding of cultural plurality. Students need to be given the opportunity to understand, appreciate and absorb the diversity of global society. This can be done through the introduction of global literacy and international projects that engage students in cultural exchange.

Overall, character education is not only about transferring knowledge, but also forming individuals who have integrity, morality and readiness to face various life challenges. By prioritizing character education, we can help form a generation that is not only academically intelligent, but also committed to positive moral values.

Muslich Masnur stated that character is the values of human behavior related to the Almighty God, oneself, fellow humans, the environment and nationality which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms,

law, etiquette, culture. and customs according to Analisis in(Salsabilah et al., 2021)What is meant by character is the characteristic of each individual regarding his or her identity (heart power), which is the essence of the inner/spiritual quality of a person's way of thinking, way of behaving (outward attitudes and actions) in life and working together in the family, community, nation or state.

According to Samani(Salsabilah et al., 2021)in his book explains that character education is the process of providing guidance to students to become complete human beings with character in the dimensions of heart, mind, body as well as feelings and intentions. Meanwhile, according to Zubaedi, character education is all business planning carried out by teachers that can influence the formation of their students' character, understanding, forming and cultivating ethical values as a whole.

According to Hartati(Widiastuti, nd)At school, teachers need to teach character education for several reasons: First, students do not always receive character education at home. In fact, character education is the task of parents, because character is first taught in the family environment. Parents who want their children to have good and strong character must be willing to give time, energy, thoughts and materials to make it happen. However, sometimes parents are busy working and don't have the opportunity to spend time with their children. In addition, children who go to school in the afternoon and do afternoon activities spend more time with their teachers than with their parents. Second, character education creates good relationships. When students interact with their peers and teachers, good relationships develop between them in the classroom. These relationships are not only very beneficial both socially and personally, but also improve classroom management. Third, character education creates a positive school environment. In classroom learning, discussions and other activities create a positive atmosphere in school, students communicate with their peers, and the relationship between students and teachers becomes closer. Character education provides teachers with the opportunity to share their life experiences. Fourth, character education is easy to do. Character education does not have to take several hours in class, but can be done for 5 minutes at the beginning of class to discuss interesting and current topics. Fifth, character education can change the world. Elementary school children will become adults in the future.

RESEARCH METHOD

The research method used is qualitative research. This research places more emphasis on meaning and values. Research is carried out to find out hidden meanings, understand social interactions, and then develop existing theories. According to(Tjipto Subadi, 2006)in his book entitled *Qualitative Research Methods*, this research method has become a scientific tradition used in research in the fields of science, especially social sciences, culture, psychology and education, this research method is very popular

because its benefits are easier to understand and can directly lead to action. Other policy terms for qualitative research are naturalistic, post-positivistic, phenomenological, ethnographic, case study, humanistic research.

The object of this research is the school principal at RA Miftahul Jannah Medan. The data used in this research is qualitative data because this research describes and describes the impact or influence of the use of learning media in the world of education. The way to describe it is through several expert opinions.

By using this research method, it is hoped that it can provide comprehensive facts about students' understanding of character education. Apart from that, the data in this research is based on books and journals that are relevant for the author's research. The data analysis technique used is qualitative data analysis, which in this research is in the form of opinions expressed by experts regarding technological learning media. These data are used as a basis to strengthen the author's argument when analyzing the influence of the use of technology in learning media.

RESULTS AND DISCUSSION

Education Qur'anic characteristics are an effort made by people, teachers, or secular people to maintain moral principles taken from the Koran and Sunnah. Rasulullah saw achieved this goal by balancing knowledge, morals, morals, and charity in raising children who were accustomed to improving the welfare of humanity. Therefore, the researchers asked several questions to informants at the RA Miftahul Jannah Medan Educational Institute.

At this educational institution, an informant explained about the development of instilling character in children, he was of the opinion that "in Ra Miftahul Jannah itself we have habits which we create from the beginning of the new school year so that these habits can be applied in their environment and that will become a character where that character will make the child's image good. The first example we do with the child is that the first thing they have to do is get used to greeting each time they meet someone they have to say hello, at least they reprimand them, well that's the first thing in ra miftahul Jannah that's the first thing they get used to saying hello to their elders to anyone they meet saying hello. Then the habit that today many children may have forgotten was that in the past our people were taught to pass in front of their parents with their hands lowered and lowered, as is rarely seen now, right? At Ra Miftahul Jannah Kindergarten, we urge us to teach that every time there are parents in front or we pass in front of parents or teachers and are talking, get used to not passing in front of the teacher and then having to say excuse me, that's what we continue to urge, even though there is still a child whose name is still there. The children play here and there, run here and there when the teacher speaks, there are still some who run here and there, but we still remind them of that. Then, to get used to it, at the beginning of the

new school year, we always first make a habit of saying hello, being polite when parents are talking or interrupting parents when they are talking, then the teachers also say that when the teacher is talking, children are not allowed to join in. join in like that, we told you that from the start. So, at the same time, we bring the children closer together with the first practice of introducing the children to prayer, so every morning of the new school year in the first month we are obliged to pray the Dhuha prayer in congregation, so that is one way of bringing the children closer and softening the hearts of the children. To God, Allah SWT, in this way we pray so that if we have touched our children's hearts, God willing, it will be easy to advise them so that the children receive lessons. So at the beginning of the first month we focus on building character, developing their morals so that they in society also appear different with their manners. So then it continued for the following months, they still had Sunnah Dhuha prayers too, but in each class. "That's what is often done to build a child's character, that's all. Meanwhile, this is what is done then, the most important thing is to be friendly, that's the habit of saying toyyibah sentences, that's what we teach to children."

It can be seen from the statement above that in Ra Miftahul Jannah, the development of the human and Qur'anic character of children is carried out, by carrying out simple things first as stated, namely by respecting people who are older than us, saying sentences. good or toyyibah sentences as taught to students.

Then, educational institutions do not always run well and smoothly, most likely there will be things that hinder or face challenges. In Ra Miftahul Jannah, the challenge that was experienced was conveyed by the informant during the interview, namely: "The challenge may be that in the school environment itself, it has already been taught and they may already know that this is the rule at school, this is indeed the habit, so when they meet the mother, it becomes they will greet each other and say greetings. So the challenge is when they get home then one of the things we still teach is to get children used to it being forbidden to eat and drink standing up, it is forbidden to eat and drink standing up to eat with the left hand after they are at home, after they leave the school environment maybe because they are friends or not friends with people who are not their own age, yes, there are older ages, middle school, elementary school, etc. To prevent this, we have a program at school, namely teacher sharing with parents, so we are at the school once every 2 months and call the parents. so that we convey the teacher's complaints and then convey the child's progress to the parents. So that was the teacher's complaint, then we conveyed the child's progress to the parents, so whatever he said at school, why could he say something like that, we asked the parents to find out, so on average, because the parents were working, the child was also not paid attention to at home. This is the most prominent challenge that exists in Ra Miftahul Jannah because there is no collaboration between teachers and parents, maybe because parents might also be busy, right? If we are teachers, we are limited to telling them, yes,

telling the results of reports from children. He said something like this earlier, how do you know that?" like that, yes, it's the environment, but that's why the environment also influences the character, yes, the character of the child, the environment also influences the child's development, so if the environment is good, it must be good, but if the environment is what we were at school, we still instill it so that he can't involved with the environment outside like that."

However, from the challenges presented above, there is a character education approach that is carried out as stated by the informant, namely: "The approach that I take when there is a child who is really super, is to say that his morals and his abilities are also irregular. That's the same as the first method. When the children say that, I don't immediately scold me instead of "heh, you can't do that" it's not okay, so we call "Come on, brother, sit here with the ustad first" like that, okay, after sitting down, "Brother, why did you say that earlier?" I mean, we use The child's language "why was that, yes, it seemed like you were talking dirty, what did you say earlier?" So, "that's not allowed, right?" "That's what it's called, you're not allowed to remember if we say dirty things, remember that you'll be in hell" we're telling you. if you say something dirty, you'll have a hot iron stuck in your mouth, that's how it is, although sometimes children have a lot of intelligence, "ah, it's impossible" like this, that's all kinds of things, or even sometimes, for example, like this, there are those who are naughty with their friends or get pounded, do all kinds of things happen often? fighting, fighting, in the end, at first we were playing, but in the end, we were fighting, fighting until we cried, well, at first we still advised, but we told them, but we kept repeating, we pretended to hold the cellphone, we pretended to call the police, well, that's the way there are some who cry because they are afraid, but there are also the model of a child who is "ah ustad nokoh, that's what he's doing, that's what he's doing" well, if that's the case, we'll still embrace it and let him know about it and let his parents know, so if it's like that, it'll gradually disappear, that's how it was, it'll disappear in the first month of last month. There are still cases where it is said that there are children who are girls who are supported by boys. There are still cases, even though at first they may be playing games, but because if they get used to it, it becomes noisy with us, right? So if the children are already the ones who are in trouble, that's the case, right? we still call them, we call them, we don't immediately scold them, well then what's more, there are children whose child models are like this, they are teased by their friends, they don't reply, but they are like what they are like, tantrums, yes, they are angry, they are angry with themselves, yes, they are angry with themselves, even she hurt himself, well, that's how we model how we stroke our chest, we make istighfar, let's read istighfar the same way, I take it to the bathroom, so I do ablution, so when the child has done ablution, the child will start to calm down on his own, so after calming down, then we ask why he was crying, why was he like this? Why was that the way it was done? It's really simple, only if it's true,

right? This means that first of all we have to get close to the child so that if the child has a problem, whatever the solution is, it turns out that if he talks to us, it's comfortable, well, sometimes not all teachers are like that, but that means we first get closer to the child so that later if there is a problem when there is one. "The problem is he wants to tell us."

From the statement above, the approach taken is how we can calm children who are having problems so that they are willing to talk comfortably to us as educators. Then, continuing with the activities carried out to build children's character, he said: "For now, children are still invited to pray for this, for now, for now, then to maintain unity, usually we have games in front of us, we have games for example. for example, for a train like that, we made a train from the start, the suggestion is that the train can't break up, if it breaks, leave it, so they stick together tightly, so if they break, make sure they miss it, so that's to maintain unity, then what's it called, maintaining togetherness for now. That's how it is for now, it's still like that. For others, it seems like not yet, there's nothing special yet to improve a child's character, there's nothing special, it's just that just doing these habits is a good habit, then we have to remind ourselves of prayer in the morning. When we come to prayer, we really have to remind them, even though it's not mandatory for 5 year olds, so that's what we ask and keep asking in our line, "Come on, who did the morning prayer, who prayed 5 times a day?" We still ask, if you don't pray, then there will be lies written on your forehead, then only then will someone be honest, so that's to build honesty, "Come on, who's the honest one?" So, later there will be chocolate prizes, yes, they are also children, so that they will be honest, they have to be lured with prizes."

Then, regarding the curriculum used at Ra Miftahul Jannah, the resource person said: "For Ra Miftahul Jannah itself, we have not fully implemented it, we have not fully implemented the independent curriculum because of our lack of facilities, then our lack of knowledge about the independent curriculum even though we have participated in it twice. socialization and training for the independent curriculum but there are indeed problems with the facilities, so for the independent curriculum then we combine the curriculum from Miftahul Jannah itself, the curriculum has a specific target, so we combine it, it doesn't matter, it doesn't reduce the child's creativity, we still show the child's creativity. Yes, we'll still do it like that."

From existing programs in educational institutions, what is the role of technology in changing children's characteristics, as stated by informants, namely:

"There will definitely be visible changes. What's more, children will be discovered who are always holding the same gadgets at home, which won't be noticed. Well, at the beginning we went to the parent meeting, so we have been encouraging children from the start to reduce those gadgets, we have even recommended It's okay to play with gadgets on Saturdays and Sundays, but we still recommend that you don't play with gadgets. In fact, sometimes these students are

more likely to listen to what the teacher says, so they are more afraid of the teacher than their mother. So in the end, did this mother really ask Ustad Umi to tell him? "Kids, don't just play with your cell phone, so in the end, after we give it, it's not a threat, we're actually afraid, we're afraid of the language."

Then, to address the statement above, the school said: "If we are still just giving notifications, it's because when he's here he doesn't really use gadgets, at home which is full of his parents or with other people, it means that if we keep communicating with our parents, that's why That's why we created a sharing with parent program, we told the parents why he was like this, why he was like that, well then the parents would definitely tell us what their complaints were, oh, we know why the child didn't achieve it at school, right? the memorization is not achieved, it turns out it's like this at home, yes, that's almost the average, more or less 85% of the complaints about cellphones are that they can't stay. Because we once suggested that parents don't have to memorize their children, just listen to the murotal on the cellphone, yes, that's what it was. "Ustad, yes, we listen to the cellphone, but in the end, Ustad, the child holds it and plays something else." Oh, that's it, that's it, that means if we handle it, it's still just a notification, then there's a little bit of scaring the child so that he doesn't even hold the cellphone at home, that's all. There's no special event, no effective trick yet, that's all."

Then he continued: "If the parents are all the same, we will see the difference between parents who are workers, parents who work from the morning and then come home at night, then there are parents who don't work but in their daily life, maybe they don't work outside, but maybe at home. there is work at home and then there are parents who are really focused on the child, this will look different. So if there are parents who are really focused on the first child, the child will look different from what he says and his character, then the habits we make at school will "This is always applied by the parents at home and there will be a very visible difference between this and that, if parents are full of children at home, parents will always communicate with teachers about how their children are developing at school."

CONCLUSION

Qur'anic Characteristics Education is an effort made by people, teachers, or secular people to maintain moral principles taken from the Koran and Sunnah. Rasulullah saw achieved this goal by balancing knowledge, morals, morals, and charity in raising children who were accustomed to improving the welfare of humanity.

The development of character formation at RA Miftahul Jannah is carried out with simple things first, as stated, namely by respecting people who are older than us, saying good sentences or toyyibah sentences as taught to students.

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