

Character Building in Contemporary Islamic Education and The Impact of *Rauḍah Al Atfal* Teacher Character Values Implementation in *Rauḍah Al Atfal* (RA) Muslimat *Nahdlatul Ulama*' (NU) 1 Dinoyo in Malang City

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ABSTRACT

The aim of this research is to gain a holistic understanding of: First, what are the impacts of the RA teachers' character values implementation in RA Muslimat NU 1 Dinoyo, Malang City. Second, how to build RA teachers' character in RA Muslimat NU 1 Dinoyo, Malang City in Contemporary Islamic education. Based on the desired objective, this is a case study using a qualitative approach, that points out the importance of building RA (rauḍah al atfal) teachers' character. Based on the dimension that seeks to understand the micro-subjective dimension that has a dialectic relationship with the macro-subjective dimension, the paradigm used is Phenomenology. Ontologically, the paradigm understands that reality is complex and holistic. There are 16 pillars of Educators/Kindergarten Teachers' Character Builder, namely: affection, appreciation, space Provision for Self Development, trust, cooperation, mutual sharing, mutual motivation, mutual listening, positive mutual interaction, mutual moral value embedment, mutual sincere reminder, mutual enthusiasm giving, mutual self-potential seeking, mutual teaching with humility, mutual inspiration, mutual respect for diversity.

Keywords: *character building, contemporary Islamic education, teachers' character values implementation*

ABSTRAK

Tujuan dari penelitian ini adalah memperoleh pemahaman yang holistik tentang: Pertama, apa dampak penerapan nilai-nilai karakter guru RA di RA Muslimat NU 1 Dinoyo Kota Malang. Kedua, bagaimana membangun karakter guru RA di RA Muslimat NU 1 Dinoyo Kota Malang dalam Pendidikan Islam Kontemporer. Berdasarkan dimensi yang berusaha memahami dimensi mikro-subyektif yang memiliki hubungan dialektika dengan dimensi makro-subyektif, maka paradigma yang digunakan adalah Fenomenologi. Secara ontologis, paradigma memahami bahwa realitas itu kompleks dan holistik. Ada 16 pilar Pembina Karakter Pendidik/Guru TK, yaitu: kasih sayang, penghargaan, pemberian ruang untuk Pengembangan Diri, kepercayaan, kerjasama, saling berbagi, saling memotivasi, saling mendengarkan, saling berinteraksi positif, saling menanamkan nilai moral, saling mengingatkan dengan tulus. Saling memberi semangat, Saling mencari potensi diri, Saling mengajar dengan kerendahan hati, Saling memberi inspirasi, Saling menghargai perbedaan.

Kata kunci: *pembangunan karakter, pendidikan Islam kontemporer, implementasi nilai karakter guru*

A. INTRODUCTION

Character building in Contemporary Islamic Education, particularly a teacher's character, is essential since teachers are professional educators whose main duties are educating, teaching, guiding, directing, training, assessing, and evaluating students in the early childhood education: formal, primary, and middle school education (Law of Republic of Indonesia Number 14 of 2005).

Professional is an occupation or activity performed by someone and it becomes a source of income that needs expertise, skill, or proficiency that fit the standardized quality or certain norms as well as professional education (Law of Republic of Indonesia Number 14 of 2005). Professionalism points out the commitment of a profession's members to improve the professional skill and continuously develop the strategies implemented in performing the work based on the profession.

There are many cases within the society in which the status as a teacher still cannot guarantee that one can control his/her lust, is undisciplined, has a disorganized lifestyle, is dependent, and give less benefit to others. Those things have been reported by the RA School Principals and the society in Malang city. This reality triggers the writer to conduct a study about; the impacts of RA (*raudah al atfal*) teachers' character values implementation in RA Muslimat NU 1 Dinoyo, Malang City and how to build RA teachers' character, Based in The Big Indonesian Dictionary, Character means as the nature, psychological characteristics or akhlaq that differentiates one another, innate personality. Character can also be defined as a particular alphabet, number, a symbol that can be shown on the screen through the keypad. (See The Compilers of The Big Indonesian Dictionary, 2008), in RA Muslimat NU 1 Dinoyo, Malang City in Contemporary Islamic education.

Based on the desired objectives, this study is considered a case study using a qualitative approach as has been questioned previously. It considers the importance of building RA teachers' character. Islamic *Fikrah* (thinking) dan *shakhshiyah* (personal) which are strongly embedded within RA teachers as the role models for the society will certainly influence their life journey.

The ethics applied in the daily activities of RA teachers will definitely not be too different from what has been implemented by the Prophet, Muhammad PBUH (peace be upon him). Therefore, this writing will seek answers to the questions, namely how to build RA teachers' character and what are the impacts of RA teachers' character values implementation. The writer is interested to do research on teachers' characters since there

are many teachers who do not possess the right character that is based on religious teaching, nowadays.

Thankfully, there are many Islamic educational institutions that establish *raudah al atfal*. Efforts to understand the impacts of RA teachers' character values implementation in RA Muslimat NU 1 Dinoyo in Malang based on the Islamic teaching's point of view, perception, understanding are needed.

B. METHODS

Based on the desired objective, this is a case study using qualitative approach. The method used in this study should be suitable for the study's objective that is obtaining a holistic understanding. Based on the dimension that seeks to understand the micro-subjective dimension that has dialectic relationship with the macro-subjective dimension. The paradigm used is Phenomenology. Ontologically, the paradigm understands that reality is complex and holistic. This part will present: First, the type, approach, and model of study; Second, the data source; and Third, data analysis.

C. FINDINGS AND DISCUSSION

Based on the dimension that seeks to understand the micro-subjective dimension that has dialectic relationship with the macro-subjective dimension (Robert N. Bellah, 1976), the paradigm used is Phenomenology. Ontologically, the paradigm (Robert C. Bogdan and Sari Knopp Biklen, 1998) understands that reality is complex and holistic. This part will present: First, the type, approach, and model of study; Second, the data source; and Third, data analysis.

According to Syekh Hasan al Banna, in building Muslim character, in this case the character of RA teachers in contemporary Islamic education, can be seen from these ten indications, namely:

1. **سليم العقيدة**, that is: **Pure/Correct Aqeedah (Faith of Islam)**

Every Muslim must have pure aqeedah (*salīm al 'aqīdah*). With a pure aqeedah, one will have a strong bond with Allah SWT. Thus, with a strong bond, he/she will not be deviated from the path and provision of Allah SWT. (Abdul Majid and Dian Andayani, 2010).

2. **صحيح العبادة**, that is: **Correct Way of Prayer**

The correct way of worshipping is *ṣahīh al ibādah* that is one of the commands of The Prophet, Rasulullah SAW. The most important thing, as mentioned in a Hadith, he states:

“Perform the prayer as how I do it”. This statement points out that every worship or prayer must be in accordance with the *Sunnah* of The Prophet, Muhammad PBUH. It means reduction or addition is forbidden (Abdul Majid and Dian Andayani, 2010).

According to Hasan Al Banna, the facilities of activities can be considered correct by performing worship or prayer. The forms of prayer are ablution, perform the prayer on time, give *zakah*, fasting during Ramadhan, perform hajj, intention of doing *jihad* (strive for defending Islam), correcting *taubah* (repentance) and saying *istighfar* (an act of seeking the forgiveness from Allah), and striving against the lust and negative tendencies (Saidan).

3. **مَتِينُ الْخَلْقِ**, is : **A Strong Morality**

A strong morality (*matīn al ḥulūq*) or a good morality is the attitude and behavior that must be possessed by every Muslim, both vertical and horizontal relation. With this strong morality, people will be happy in the world and in the hereafter (Abdul Majid and Dian Andayani, 2010).

4. **قَوِيٌّ الْجِسْمِ**, is : **A Strong Body**

A strong body (*qawīyyu al jismi*) is one of the characters that must be possessed by a muslim. A strong body means that a muslim has the immune system so that he can carry out the teaching of Islam optimally with strong body. Prayer, fasting, *zakat* and pilgrimage are practices that must be carried out with a strong body, so do the war and other struggles (Abdul Majid and Dian Andayani, 2010).

5. **مُتَقَفُّ الْفِكْرِ**, is: **Smart Thinking**

Smart thinking (*mutsaqqaf al fikri*) is one of the important characters that Muslim should have. This is one of the characteristics of the Prophet Muhammad PBUH, *fathanah* (smart). In the *Qur'an*, there are many verses to stimulate how people can do smart thinking (Abdul Majid and Dian Andayani, 2010).

6. **مُجَاهِدٌ لِنَفْسِهِ**, is : **Fighting Against Lust in Earnest**

Fighting against lust (*mujāhidun linafsihi*), is one of the characters that Muslim should have. Every person has a desire or tendencies to do good or bad thing. The lust that exists within every human's mind is subdued by the teachings of Islam (Abdul Majid and Dian Andayani, 2010), as the Prophet Muhammad PBUH said: No (perfect) faith of someone among you, until he makes his lust follow what I carry (the teachings of Islam). (HR. Imam Al Hakim).

7. **حَرِيصٌ عَلَى وَقْتِهِ**, is: **Always Having a Good Time Management**

Having a good time management (*harītsun 'alal waqtih*) is an important factor for people (especially modern people today). This is because time gets great attention from

Allah SWT and the Prophet. Allah SWT often swears by mentioning the names of times in starting the verse such as *Wal 'Ashri, wal fajri, wad dluha, wal laili*, and so on. It shows that time is very valuable.

8. **مُنْتَظَمٌ فِي سُوْنِهِ**, is: **Being Organized in Many Affairs.**

Being organized in an affair (*munazhhamun fi su'unihi*) is a Muslim's personality which is highly recommended in Islam. Both *'ubudiyah* and *mu'amalah*, are well implemented. When the affairs are handled together, do it together well, it will make God (Allah SWT) loves him (Abdul Majid and Dian Andayani, 2010).

9. **قَادِرٌ عَلَى الْكَسْبِ**, is: **Being an Autonomous Person**

Being an autonomous (independent) person (*qādirun 'ala al kasbi*), especially in building economic power, most people sacrifice their principles because they do not have economic independence. As we know that, in Islam, one of the Muslim's characters is to be instructed for looking for the basic necessities of life (*nafkah*). Al-Qur'an and Al Hadith often allude about it (Abdul Majid and Dian Andayani, 2010).

10. **نَافِعٌ لِّغَيْرِهِ**, is : **Being Useful to Others**

Being useful to others (*nāfi'un lighairih*) is a demand for every Muslim. Being useful means having a good benefit for others, so that wherever he is, people around him feel his existence. So, it is hoped that the existence of a Muslim does not become a problem, and his/her absence is not a bizarre. So, he should try to have a good role in society. As the Prophet Muhammad PBUH said: The best humans are those who are the most useful for others. (H.R. Qudli from Jabir RA).

D. CONCLUSION

To build the teachers' character in RA Muslimat NU 1 Dinoyo Malang in contemporary Islamic education according to the principal is by implementing six "ready" habits, namely:

Ready for time discipline, ready to work according to the program, ready to work responsibly, ready to comply with the code of ethics for teachers, ready to speak respectfully, ready to guide students sincerely.

One of the Arabic teacher in RA Muslimat NU 1 Dinoyo Malang, Siti Romlah, S.Pd.I, said that:

Ready to guide students sincerely is through many things, such as through reading books, through spiritual guidance (majelis ta'lim), through refreshing (outbound), through social service, etc. (Siti Romlah).

There are 16 Pillars of Kindergarten Teachers' Character Builder, namely: 1. *Affection* 2. *Appreciation* 3. *Space Provision for Self Development* 4. *Trust* 5. *Cooperation* 6. *Mutual Sharing* 7. *Mutual Motivation* 8. *Mutual Listening* 9. *Positive Mutual Interaction* 10. *Mutual Moral Value Embedment* 11. *Mutual Sincere Reminder* 12. *Mutual Enthusiasm Giving* 13. *Mutual Self Potential Seeking* 14. *Mutual Teaching with Humility* 15. *Mutual Inspiration* 16. *Mutual Respect for Diversity*

While the impact of the implementation of Muslim teacher character values in RA Muslimat NU 1 Dinoyo Malang, **first**: impact on the School. The school are growing to be a favorite school according to the surrounding society both within the sub-district (*kecamatan*) and outside the sub-district (*kecamatan*) in Malang, moreover it also comes from outside of Malang. It is evident that many early childhood education programs (PAUD) institutions from outside Malang came to RA Muslimat NU 1 Dinoyo Malang for comparative studies. It shows that RA Muslimat NU 1 Dinoyo Malang began to be known and liked by the public. The implementation of the teachers' character is started in its inception in 2001. The evidence that excellent service and human resources (HR) are that the teachers are quite professional and friendly, polite in educating students in RA Muslimat NU 1 Dinoyo Malang, **second**: the impact on the Principal. The principal becomes more affectionate to the teachers and vice versa, he becomes a good example for teachers that have a good character, the principal's program run smoothly, **third**: the teachers of RA Muslimat NU 1 Dinoyo Malang. The teacher becomes more professional, love to his students, responsible, disciplined, able to run "Six Ready Cultures", namely: First: Ready to be discipline in time. Second: Ready to work based on the program, **third**: Ready to work with full responsibility, **fourth**: Ready to obey the teachers' code of ethics, **fifth**: Ready to speak politely, and **sixth**: ready to guide the students sincerely.

According to one of the teachers in RA Muslimat NU 1 Dinoyo Malang, the implementation of teacher character values in RA Muslimat NU 1 Dinoyo Malang through religious studies is divided into three; first: it specially implemented for teachers every once a week, second; for student's parent are every once a month, third; for the foundation is every three months (Mutini).

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