

Character Education Learning Method for Early Childhood According to Q.S. Lukman: 12–19

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Abstract: The Strengthening character education program becomes the priority program of the Indonesian government in fixing the national education system in anticipation of the symptoms of moral collapse, and the decline of religious values in society. This is marked with the issuance of Presidential Regulation Number. 78 The year 2017 on Strengthening of Character Education. Early Childhood is in the golden age of physical, emotional, social, and spiritual growth and development. To get effective and optimal results, character education must be taught early. The character that must be taught to the early childhood as written in Q.S. Lukman: 12-19, as follows: to train loyalty, respect, gratitude, critical, curiosity, friendly, responsibility, discipline, courage, patience, caring for others, not to be arrogant or humble, modest life, and good manners or politeness. Character education will be effective when using the right learning method. Based on the Bayani method which includes: identifying the nash of al-Qur'an to be studied, identifying the corresponding Nash of Al Qur'an, and understanding the Nash of Al Qur'an textually and contextually, the character education learning method based on Q.S Lukman: 12-19, as follows: exemplary methods, habituation methods, classical methods, command and prohibition methods, making fun (targhib) and making fear (tarhib) methods or better known as punishment and reward method, story method, discussion or chatting method, parable method, experimental method, demonstration method, group education method (mutual education method), acquisition method (self education), and ibrah method (taking lessons).

Keywords: *character education, learning method, early childhood, Q.S. Lukman: 12-19*

INTRODUCTION

The reality, morality of the younger generation has recently been degraded. This condition resulted in the Indonesian nation being underestimated by other countries. Not a few Indonesians feel ashamed of being Indonesian. In ancient times the Indonesian people were known as a nation that was a cultured, polite, friendly, strong character, and had a high cooperation attitude. Unlike the case now, the Indonesian nation is seen as weak, uncultured, talkative, stupid, and concerned with personal and group interests. Cases of corruption, inter-ethnic chaos, and several incidents that tarnish the dignity of the Indonesian people, themselves have underlain negative views on the Indonesian state. (Hani'ah, Sahid Teguh Widodo, Sarwiji Suwandi, Kundhru Saddhono, 2017: 339).

Moral degradation occurs in various sectors of life and generations of Indonesians. In 2015, Dede Oetomo as a lesbian, gay, bisexual, and transgender (LGBT) rights activist, said there were one hundred thousand gay lives in Indonesia. Some even estimate that 3 percent of Indonesia's population is LGBT people. (www.suara.com). Similarly, according to Subagyo as Acting Head of the National Population and Family Planning Agency, stated that in addition to drugs and HIV / AIDS, free sex is now a major problem for adolescents in Indonesia. This is a serious problem because the number of adolescents is quite large: 26.7 percent of the total population. Even based on the results of the survey conducted by the Indonesian Child Protection Committee (KPAI), and the Ministry of Health, in October 2013. It was reported that around 62.7% of teenagers in Indonesia had sex outside of marriage. 20% of the 94,270 women, who experienced pregnancy outside of marriage, came from the age group of teens and

them had an abortion. Then in cases of HIV infection in 3 months as many as 10,203 cases, 30% of sufferers were teenagers. (www.kompasiana.com).

The Trending Report for the 2018 corruption case issued by ICW, stated that in 2018, corruption occurred in various modes, including Mark up, budget misuse, embezzlement, fictitious reports, bribery, fictitious projects, illegal fees, abuse of authority, circumcision/ deduction, gratuity, extortion, double budget, and markdown. Law enforcers in 2018 have named as many as 1,087 suspects, who were suspected of committing criminal acts of corruption. The corruption actor is dominated by government employees. Besides, some actors who have the authority to formulate policies, such as regional heads, legislative members, and ministers who are designated as suspects by law enforcement. Many actors who have strategic positions and are made suspects by law enforcers, among others: regional heads (37 people), DPRD heads/ members (127 people), ministers (1 person).

In 2017, the Indonesian president has signed a Presidential Regulation Number. 87, the Year 2017 about Character Education Strengthening (PPK), as a serious effort of the Indonesian government to fix the national education system, to prevent and anticipate the emergence of symptoms of moral collapse, and the fading of religious and moral values in society. A Presidential Regulation was broken down by the Indonesian Ministry of Cultural Education with the issuance of Ministerial Regulation Education and Culture of the Republic of Indonesia Number. 20, the year 2018 concerning Strengthening Character Education in Formal Education Units.

The values want to be built and developed in character education, mainly include: religious values, honest, tolerant, disciplined, hard-working, independent, democratic, curiosity, nationalist spirit, love for the country, respect for achievement, communicative, love peace, love to read, care for the environment, care to other, and be responsible. Character education efforts are carried out based on the following principles: 1). Oriented in developing the potential of students as a whole and integrated; 2). Exemplary in the application of character education in each education environment; and 3). Take place through habituation and all the time in everyday life. (PeprpesRI, 2017:2). The efforts to improve and strengthen the morale of the people are not easy such to turn the palm, because it requires hard work and seriousness involving all components of the nation, as the approach was built based on the education trilogy, which includes: parents, the community, and the government.

The description above, indicates that the existing education does not yet have a significant relationship to the formation of the character of society, perhaps because of the concept of education that is not holistic and integral, or because of the weakness of the educational methods applied, especially in early childhood which is first and foremost education. Normatively Indonesian education is very good as stated in the Law number. 20, Years 2003 about the national education system, but relating to the concepts and methods of education used are still often changing, and do not yet have steady educational concepts and methods.

The majority of Indonesian society is Muslim, so it is very concerning when religion is only a symbol, not a source and way of life for humans. Islamic teachings are the main source of al-Qur'an, which is clarified by al-hadith and verse Kauniyah, if studied and explored then humans will find good teachings and virtues that reflect divine attributes, including how humans should behave in their lives in the world that has good identity or character and reflects the nature of divinity. Rasulullah s.a.w., was sent with the main task to invite people to make Allah as once (Tauhidullah) and perfect human morals, in the Qur'an there are many teachings about character or morals, along with teaching methods that can be used to teach these characters.

In the process of early childhood education, methods have an important role in the success of achieving educational goals. Variative methods, interesting, and by the material to be delivered in one of the determinants of the success of the early childhood education process, so many emerging and developing methods of education in the world of Early Childhood Education, including 1). Learning and teaching methods through play; 2). Montessori Method; 3). Declory Method; 4). The Mason Method; 5). And other methods. (Hughes, 2012: 466-476). The Lukman method is a method that is explored and understood from the Qur'an, a method that is solutive and anticipatory for Muslims when the existing methods have not been able to synchronize learning outcomes with the development of children's character.

Early childhood learning methods become one of the determining factors in the early childhood education process. therefore parents or teachers must have many methods, so they can educate their children properly and appropriately. Early childhood learning methods must pay attention to several basic principles, including:

1. Children learn through activities that foster impetus (motives) to learn from instinctive tendencies;
2. Children learn by understanding the vaguely complex whole that they will then analyze;
3. The method and speed of learning depends on the mental quality of each individual;
4. Children learn to develop their full strength only in the social environment (getting along with others). (Hughes, 2012: 466).

The things that must be considered in determining early childhood learning methods are as follows:

1. The goal to be achieved.
2. The ability of the teacher.
3. Students. Teachers in teaching and learning activities must pay attention to students. Because they have different abilities, talents, interests, intelligence, characters, economic backgrounds. Therefore, with different backgrounds teachers must be clever in determining the learning methods to be used.
4. Situations and conditions where the learning process.
5. Facilities were available.
6. Time was Available
7. Goodness and weakness of a method.

Approaches that can be used in early childhood education are Mathematics, Science, natural, Art, religion, and other approaches, which must be used integrally. For example with a mathematical and scientific approach, namely: Early childhood educators should actively introduce mathematical concepts, methods, and language through a variety of appropriate experiences and research-based teaching strategies. Teachers should guide children in seeing connections of ideas in mathematics as well as with other subjects. They must encourage children to communicate, explaining their thinking as they interact with important mathematics in deep and sustained ways. (Clemenst, 2017). Science trains children experimenting with carrying out multiple experiments, enriching children's insights to always want to try and try. So that science can lead and encourage children to be creative and full of initiative and can build knowledge that later can be used in adulthood. Science familiarizes children following the experimental stages and should not hide a failure. That is, science can train positive mentality, logical thinking, and order (systematic). (Dwiyani Marsetyaningrum, 2018: 98). The approaches are derived in the form of learning methods

Many choices of learning methods that can be used by parents or teachers to educate children, including: Lecture Method, Experiment Method, Discussion Method, Exercise

(Project) Method, Projects Method, Picture and Picture Method, Numbered Head Together Method, Cooperative Script Method, Head with numbered structure Method, Articulation Method, Mind Mapping Method, Make a Match Method, Think Pair and Share Method, Swap pairs Method, Snowball Throwing Method, Guess Words Method, Travel Works Method, Course Review Horay Method, Debate Method, Role Playing Method Method, Problem Solving Method, Problem based Instruction Method, Group Investigation Method, Jigsaw Method, Game Tournament Team (TGT) Method, Student Team Achievement Division (STAD) Method. (Hamdayama, 2016: 98-126).

The Qur'an as a guide to the lives of Muslims has provided a description of the material and methods that can be used to educate early childhood, one of which is contained in the QS. Lukman 12-19. Efforts to review and understand the concepts and methods of character education in Q.S. Lukman has done a lot by researchers, including:

Abdullah Katutu dan Abur Hamdi Usman (2015: 175-180) stated that the purpose of education by Lukman al-Hakim are: inclusive between faith, Islamic law, and morals, integral and tiered between faith, Islam and Ihsan, symbolically describes stability of relationship with God and human relations as well, showing obligations to God, parents, yourself and other people, the teaching of good manners, ethics and politeness or ta'dib has done permanently will be the prime basis for further education in schools and communities. The whole message of Lukman covers the scope of education globally that include good faith, religious, social as well as intellectual and physical education. Not to mention Lukman al Hakim's advice through character-based. The advantages that can be learned (found) from the story of Lukman al-Hakim in the Qur'an are advice material based on character (do not allying God, conscious in the supervision of God to always do good deeds, do prayer, doing what is right and what is wrong, be patient against the temptation, do not be turned away because of arrogant and haughty, humbled while walking and softened voice), the methods were exemplary, practice and action, attention and oversee, advise and warning, encouraging lovingly, prioritizing good manner.

Puji Asmaul husna. (2018: 155-167), concluded that the method of education according to Lukman Nulhakim, namely: (1). Story method; (2). Advice method; (3). Targhib and Tarhib methods; (4). Exemplary Method; and (5). Habitual Method. Subhan (2018: 85-93) concludes that the method of child education contained in the Q.S. Luqman verses 13-19 are: 1) Educational material includes Aqidah education, Islamic education, and moral education; 2) The teaching method with Maudloh and question and answer; 3) The nature of educators includes wise and compassion for students.

Latifatul Masruroh. (2015: 43-52), concluded that the educational methods contained in Q.S. Luqman verse 12-19, there are nine educational methods delivered by Luqman, namely: exemplary, orders and prohibitions accompanied by explanations, reward, punishment, stories, advice that touches the heart and begins with a love call. Purwatiningsih, Fachrur Razi Amir, Muhammad Khoiruddin (2016: 90-97), argues that the method of children's education in the family according to the Qur'an, including; Advice method, exemplary method, counseling method, affection method, parable method, and assertiveness method.

The studies above, are still general and do not specifically explain the use of methods adapted to age level or human development, so in this study, researchers focus on the methods of character education for Early Childhood based on Q.S. Lukman: 12-19.

METHOD

The approach used in this study is a study literature or qualitative approach, namely the workings of research that emphasizes data deepening aspects in order to obtain the quality of the results of a study, with research work mechanisms that rely on descriptive of words or sentences arranged systematically and carefully starting from collecting data, interpreting, to report the results of research (Ibrahim, 2015:52), can also be interpreted as a research approach based on postpositivism philosophy, used to examine natural object conditions, where researchers as key instruments, data collection techniques carried out in triangulation (combined), analysis is inductive/qualitative, and the results of his research emphasize more meaning than generalization (Sugiyono, 2016:14).

The method used in this writing is the Bayani method which is the method of interpretation of the Qur'an by identifying the texts of the Qur'an which will be studied, identifying the texts of the Qur'an that are related, and understanding the texts of the Qur'an textual and contextual. In the present perspective, the method of legal discovery of al-bayan has the meaning of tabayun and at-tabyin, namely the process of seeking clarity (*Azh Zhuhr*) and giving explanations (*al-Izhar*), attempts to understand (*al Fahm*), find or obtain meaning (*at-talaqqi*), and convey meaning (at-tabligh) (Jazim, 2004:23).

The research steps will be carried out as follows: Identifying Q.S. Lukman (31): 12-19 which is the basis of research studies, identifying verses of other Koran related to Q.S. Lukman (31): 12-19, Reviewing and understanding the meaning of Q.S. Lukman (31): 12-19 and related verses of the Qur'an, Interpret the meaning of Q.S. Lukman (31): 12-19 with an educational science approach.

RESULTS AND DISCUSSION

Character Education Learning Methods for Early Childhood based on Q.S. Lukman (31): 12-19, can be described as follows:

1. Q.S. Lukman Verse 12-13, "And indeed I have given wisdom to Luqman, that is, give thanks to Allah! And whosoever is grateful, verily he is grateful for himself, and whosoever is ungrateful, then surely Allah is the Mighty, the Praised. And (remember) when Luqman said to his son, when he instructed him, "O my son! do not associate with Allah, ascribing partners to Allah is a tremendous injustice. (Kementrian Agama RI, 2014: 412).

The verse teaches man about the love and loyalty of a servant to the Emperor God. In this case the method used is Classical method in the form of loving advice, not intimidating but accommodating, not pushing but giving choices based on logical argument, where the child is positioned as a subject, especially for an Early Childhood who is touched is conscience and its subconscious, because its logic has not been developed perfectly especially with regard to abstract thinking ability. In the verse, it is implicitly the use of classical method, command and prohibition methods, as well as making fun (*targhib*) and making fear (*tarhib*) methods or better known as punishment and reward method.

2. Q.S. Lukman Verse 14-15, "And We command mankind (to do good) to his parents, His mother conceived him in a weakening state and weaning him at the age of two. Be grateful to Me and your parents, only to Me you will return. And if they force you to associate with Me with something that you have no knowledge of it then do not obey them, and bring

them both in the world well, and follow the path of those who return to Me. Then only to Me your return, I will tell you what you did. " (Kementrian Agama RI, 2014: 412).

The verse teaches people about respect, gratitude, and criticalness in social life and interacting with another. Methods used in the form of commands and prohibitions, story methods, and methods of discussion or chatting of full equality, warmth, and mutual respect.

3. Q.S. Lukman verse 16, "(Luqman said)," O my son! Indeed if there is (an act) as heavy as mustard seeds, and is in stone or the sky or on earth, Allah will surely give it (reply). Surely Allah is Exalted, Researcher ". (Kementrian Agama RI, 2014: 412).

The verse teaches humans about responsibility and high curiosity. The method used by God in teaching these attitudes is the method of parables and experiments, where humans are required to carry out synthetic analysis based on science.

4. Q.S. Lukman verse 17, "O my son! Pray and ask (people) to do what is right and prevent (them), from the evil and be patient with what befalls you this is an important matter. " (Kementrian Agama RI, 2014: 412).

The verse teaches people about discipline, courage, and patience. The methods used are exemplary, habituation methods, demonstration methods, group education methods (mutual education method), acquisition (self-education) methods, where people who pray and maritime marriages are trained to demonstrate and practice it, so patients can be trained other than externally, also must be trained from himself.

5. Q.S. Lukman verse 18, "And do not turn your face away from men (because they are arrogant) and do not walk on the earth arrogantly, truly God does not like those who are arrogant and boast". (Kementrian Agama RI, 2014: 412).

The verse teaches people about caring for humans that are manifested in the form of sympathy and empathy, and not being arrogant. The method used is the method of command and prohibition, the method of story, the method of *ibrah* (taking lessons). In the prohibitions and orders written in the verse, humans are required to understand the previous stories about people who are arrogant and not arrogant, and then take lessons for the consequences that occur to them.

6. Q.S. Lukman verse 19, "And simplify in walking, and soften your voice. Surely the worst of the voices is the voice of the donkey. (Kementrian Agama RI, 2014: 412).

The verse teaches people about their modest and polite attitude to life. The method used is exemplary methods, habituation methods, the method of command and prohibition and the method of a parable.

Based on an understanding of Q.S. Lukman (31): 12-19, then parents or teachers in educating and teaching children must have and master many variations of learning methods that will be adapted to the material, situation, conditions, location, and child development. The methods used by Allah S.W.T to educate humans as stated in Q.S. Lukman (31): 12-19, including: exemplary methods, habituation methods, classical methods, command and prohibition methods, making fun (*targhib*) and making fear (*tarhib*) methods or better known as punishment and reward methods, story methods, discussion or chatting methods, parable methods, experimental methods, demonstration methods, education in groups methods (mutual education method), acquisition (self education) method, and the *ibrah* method (taking lessons).

The educational method used in each of the verses above, the essence is always accompanied by exemplary and habituation methods, because both are integral methods which will determine the effectiveness of the learning method used, especially for Early Childhood as a great imitator who will imitate what pronounced and done by people who are around it and or interacting with it, the exemplary method is a necessity. Likewise habituation method is a method that must be applied and always juxtaposed with each learning method for Early Childhood, because the character of Early Childhood whose ability to focus / concentration is still short, abstract thinking ability is still low, and easily bored, so it must be accustomed and repeated especially material that is practical, so that it is embedded in the subconscious of the child and becomes a habit.

CONCLUSION

A teacher or parent must have many variations of learning methods in educating their children. Children can educate optimally in various situations and conditions, and adjust to the material to be taught. Character education learning methods for early childhood in Q.S.Lukman (31): 12-19 are diverse, including: exemplary methods, habituation methods, classical methods, command and prohibition methods, making fun (*targhib*) and making fear (*tarhib*) methods or better known as punishment and reward method, story method, discussion or chatting method, parable method, experimental method, demonstration method, group education method (mutual education method), acquisition (self education), method and *ibrah* method (taking lessons).

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