

# Internalizing Social Care Characters Through Tadabbur Al-Qur'an in Elementary School

Minsih

Pendidikan Guru Sekolah Dasar  
FKIP, Universitas Muhammadiyah Surakarta Indonesia  
Surakarta, Central Java, Indonesia  
min139@ums.ac.id

Annisa Rachmawati

Pendidikan Guru Sekolah Dasar  
FKIP, Universitas Muhammadiyah Surakarta Indonesia  
Surakarta, Central Java, Indonesia  
A510150016@student.ums.ac.id

Imam Mujahid

Bimbingan Konseling Islam  
Fakultas Dakwah dan Ushuludin, IAIN Surakarta Indonesia  
Surakarta, Central Java, Indonesia  
imammujahidsolo@gmail.com

**Abstract**— The general objective of this research is to explain social characterization through the Qur'anic tadabbur letter al Balad which was applied at the MI Muhammadiyah Gonilan Kartasura. This type of research is qualitative research using a case study research design. Data collection techniques used were interviews, observation, and documentation. To accept data validity, source and method triangulation is used. Data analysis techniques are carried out interactively which is equipped with collecting data, reducing data, presenting data and verifying data. The results of this study are character internalization strategies 1) Science, 2) Habits, and 3) the application of rewards and sanctions. The internalization strategy of the character of social care in the MI Muhammadiyah Gonilan Kartasura was carried out through various intra-curricular and extra-curricular activities. Intra-curriculum activities are integrated into subjects, while extra-curricular activities are carried out outside the activities of teaching and learning.

**Keywords:** *internalization, character, social care, al Qur'an*

## I. INTRODUCTION

Character consists of an operative value, value in action, along with value being a good, an inner disposition that can be relied upon to respond to situations morally in a moral manner is good [1]. Good character consists of knowing good things, wanting good things, and doing good things — habits in ways of thinking, habits in the heart, and habits in action. A good character will give birth to people with great souls. Conversely, a bad character will produce people who have a moral crisis. To form a good character can not be obtained instantly, but must be implanted and always nurtured from an early age. Character formation must be done through habituation activities which are carried out gradually and continuously to take root. This is in line with research Revell & Arthur (2007) [2] which states that character education in England is seen as part of citizenship education in the school curriculum in England, the data indicates that it is not part of the formal curriculum of teacher education.

According to Ki Hadjar Dewantara education as a guide in the life of the growth of children, meaning that education guides all the natural strengths of these children, so that they as human beings and as members of the community can achieve the highest safety and happiness [3]. Education is one of the factors that have a big contribution in the formation of one's character. Then choosing a place where children will get an education is something that needs to be considered. Schools are not only educational institutions that teach students to read, write and count but must instill good and strong character education for students.

Humans are social beings because of the demands of nature. Sociality and friendliness are their instincts. He cannot live in society. All aspects of human quality such as: thinking, asking, learning, language, playing and working can only be realized in society [4]. According to nature, humans are social beings, which means that humans have the instinct to always relate and interact with others in fulfilling their daily needs. All human abilities such as thinking, asking questions, learning languages, playing and working are developed in the community. This means that since birth humans need help from others ranging from food, shelter and other needs that will always last until the end of his life. High levels of economics and education cannot guarantee that humans can live alone without needing help from others because without the help of other people humans cannot develop their potential.

Interaction between humans requires social caring characters. Social care plays an important role in forming socially sensitive individuals, with attitudes and actions that always want to help others in need [5]. With the presence of socially caring characters, humans can respect and empathize with the social conditions around both in sad and happy conditions. Social sensitivity is needed in interacting with other people so that later it is expected that students can socialize well and avoid individualist attitudes in the family, school, and society. Even in America before 1996 issues related to

character education had become the main topic of education. In recent years "character education" has emerged in the United States as the leading term for school efforts to implement programs in moral values, ethics, and civic education. [1] established 11 principles to guide schools as they plan character education initiatives in schools, to develop good character, develop schools as caring communities, the relationship between character education and academic curriculum and evaluation.

The reality in the current era of globalization is the character possessed by students is very low, especially in the character of social care. Especially with the development of technology that is increasingly rapid and unrestricted resulting in degradation or decline in character. This can be seen in the individualist attitude shown by both the parents and the next generation. Individualist attitude is an attitude that is more selfish and indifferent to the problems that are being experienced by other people and assume that he can overcome his problems without the help of others. With the existence of individualism, people will not care about the life of the nation [5]. Individualist attitudes are also very irrelevant to the advice of Islam to relate well to fellow humans (*hablumminannas*).

Some of the possible causes of character decline are the use of technology that is not limited especially gadgets. Based on the results of Syahida [6] the ability to socialize in children who are addicted to gadgets is less developed, this is because the time that should be used to socialize or interact with other people is used to play gadget alone so that children become more individualistic and less sensitive to their environment. Then the lack of character education provided by teachers as educators in schools where the teacher only emphasizes cognitive aspects and overrides the affective aspects so that there is no character planting given by the students at each teaching and learning activity that takes place. Also, the lack of a strong religious understanding that has resulted in the application of character values in the Qur'an is not optimal.

Based on the above explanation, it is necessary to follow up to improve the quality of the nation's next generation. The use of technology that is not restricted has a negative impact such as indifference, individualism, and the fading of cooperation. Also, the lack of character education provided by teachers as educators in schools is very influential. Evidenced by the number of students who are intelligent in terms of academics but have low morals in speaking and behaving, both towards friends and teachers and their parents. So that we often find students able to graduate school well even with high grades but like to bullying friends, disrespect parents, and teachers, and behave individually without regard to others or their future.

Institutionally, the government should incorporate cultural education and national character through strengthening the curriculum, starting from the elementary school level to the high school level, as part of strengthening the national education system [7]. Schools have the duties and responsibilities to shape the character of students early on. Muhammadiyah Islamic Madrasah (MIM) Gonilan is one of the educational institutions that integrates general science with religious sciences, one of which is Tahfidz learning. With Tahfidz learning, students not only read and memorize the

Qur'an but more than that, namely the spirit and practice. This is in line with the research conducted by Utami [8] that efforts to cultivate character values can be carried out by teaching Islamic subjects. The subjects of Islamic religion have an important role for students because in it there is material so that students have obedient attitudes and behaviors in carrying out the teachings of the religion they adhere to namely Islam

MI Muhammadiyah Gonilan Kartasura has a program to internalize the character of social care through the Qur'an Al Balad *tadabbur al* activities. *Tadabbur* is the process of understanding and living the verses of the Qur'an based on the signs of the verse, to achieve the meaning of the verse as a whole [9]. The Qur'an is the holy book of Islam which is not just to be read but more than that that must be embraced by involving reason and heart so that humans can understand the messages and commands that are in every verse of the Qur'an and practice them in daily life day. People who can practice the Qur'an will get the primacy in the form of *syafa'at* and including *ahlul Qur'an*. With the *tadabbur* the Qur'an will make someone act according to the reference of the Qur'an.

Al Balad is a letter that cannot be ruled out in the process of internalizing socially caring characters because in it there is an order to care for people who have difficulties including freeing slaves, feeding orphans and the needy. The order from the letter of Al Balad was implemented in various forms of activities that existed in the Muhammadiyah Gonilan Kartasura MI including, *infaq Jum' at*, slaughtering *qurban* animals, orphanage compensation and social service. Activities that support the internalization of the character of social care are the establishment of cooperation between schools, parents and the environment.

The success of the characterization of character education in Indonesia can be seen and measured by student behavior [10]. To support activities that support the internalization of socially caring characters, there is a need for cooperation between schools, parents and the environment. Internalizing the character of caring in school is not only the responsibility of the subject teacher but all teachers and employees must be role models for students. Furthermore, the role of parents is also very important in providing guidance and goods needed to support the internalization activities of socially caring characters so that students are more motivated in carrying out them. Then the environment also plays an important role in the realization of activities that support the internalization of socially caring characters such as the creation of a conducive atmosphere so that when the activities of internalizing the social care character will take place effectively.

As explained by [11] character education must be adapted to the stages of child growth and development starting from *adab* (5-6 years), self-responsibility (7-8 years), caring (9-10 years), independence (11-12 years) and community (13 years and above) then activities that support the internalization of socially caring characters in the form of *tadabbur al Qur'an*, *infaq Jum'at*, slaughtering *qurban* animals, compensation for orphans and social services are very much in accordance with the stage of growth and development of Gonilan Kartasura MI Muhammadiyah students aged 6-12 years that is the character that is developed and relevant to this activity is self

responsibility towards caring and having independence in carrying out that responsibility. Therefore, with the internalization of the character of social care through the Qur'anic tadabbur, Surat al-Balad, it is hoped that students will not only be academically clever but able to become daughters who pray and pray so that MI Muhammadiyah Gonilan Kartasura can give birth to Islamic cadres and useful for parents and the community. This study aims to explain the internalization of social care characters through tadabbur al at the elementary school level. Theoretically reviewed, the expected benefits to be obtained in this study are: (1) as initial research material on internalizing social care characters through the Qur'an tadabbur at the elementary school level, (2) as information about character education at the elementary school level, and (3) as reference material for schools in carrying out the internalization of the social care character.

## II. METHOD

This type of research is a case study qualitative study. Case studies are an empirical inquiry that investigates phenomena in real-life contexts, when the boundaries between phenomena and contexts do not appear explicitly and where multiple sources of evidence are used [12]. Data collection techniques regarding the activities of tadabbur Quran conducted by students in the form of information generated through interviews with expert sources as well as descriptions of field notes written by researchers during carrying out observations and extracting data carried out through Quran tadabbur activity documents such as documentation of activities in the form of journals of tadabbur qurans related to activities that activity every day. In this study, researchers as a key instrument because as a planner, executor and conclusion drawer.

In this study the validity of the data obtained by the triangulation process. Triangulation is done by checking the validity for comparison of one data against another data [13]. The type of triangulation that will be used in this study is the triangulation of sources and methods. Source triangulation is done by comparing and checking the degree of trust of information sources and sources related to the achievement of social care characters and responsibilities obtained by students through the activities of the Quran tadabbur at different times and tools in research. Whereas in the triangulation of methods researchers will compare the results of research obtained with different methods namely interviews, documentation and observation. The data analysis technique is done interactively, therefore it is often called analais interactive data so that it continues continuously until it is complete, and the data obtained is saturated. In this data [14] analysis activity is carried out in several stages, namely: data reduction, data presentation and data verification.

## III. RESULTS AND DISCUSSION

Character is eternal and can be used as a feature to identify a person [15]. With the character, the person will look good or bad. A good character will give birth to a good person, otherwise, a bad character will produce a bad person too. One of the characters that are very much needed in the current era of globalization is the social caring character. Caring is an attitude and action that always strives to prevent damage to the

surrounding environment and develops efforts to repair environmental damage that has occurred, always wants to assist [16]. This means that social care is an effort to assist other individuals who need or are facing problems. Social care can be applied anywhere in the family, school or community.

The implementation of the internalization of socially caring characters in the Muhammadiyah MI Gonilan Kartasura requires several strategies. These various strategies can be implemented both in the form of intracellular and extra-curricular activities. Intra-curriculum activities are integrated into subjects, while extra-curricular activities are carried out outside the activities of teaching and learning. The following are the strategies for internalizing social caring characters in Muhammadiyah Gonilan MI:

### A. Science

The integration of knowledge in learning is our effort to improve morality and create the character of Islam in the world of education [17]. Character education can be integrated into learning. Learning material related to norms or values in each subject needs to be developed, explicit, and linked to the context of everyday life [7]. The knowledge given in the strategy of internalizing the character of social care is the science of religion sourced from the al-Qur' an and hadith. Religious education is not only to teach knowledge about religion but can be used to shape attitudes and personalities [18]. In the internalization of the socially caring character of Surat al Balad it is the basis of knowledge to be internalized to students in Tahfidz subjects through the Qur'anic tadabbur. This is in line with the research conducted by [19] that teachers are not only tasked with teaching subject matter but also have to teach characters in the subjects. Tadabbur Al Qur'an is a human effort that unites reason, emotional, and spiritual which is carried out solemnly to reflect on the content of the verses of the Koran so that the heart can capture a deeper message behind the written verses of the Koran [20]. Al Balad's letter is the 90th letter in the Qur'an which contains the command of Allah to humans to choose a path that brings goodness even though it must be taken with difficulty.

- Releasing Slavery. Releasing slavery in the present context is helping the oppressed. The people who are oppressed here are students in the school who are often bullied by their friends. Students who are bullied include those who are not independent.
- Feed hungry people, orphans, relatives and the poor. Humans as social beings are obliged to help people who are in trouble. Islam advocates for feeding hungry people. Therefore students are accustomed to infusing their wealth to help hungry people, orphans and the needy. Also, students who come from orphanages must be treated fairly as given the same facilities when teaching and learning activities with other students.
- Believe. People who believe in Allah will not worry about their assets being depleted and falling into poverty when used for charity to help those who are in trouble. Assistance given by someone to someone who is in trouble, in essence, can help himself. Because, God will also help him, as long as His servants want to help

others [21]. Even more than that, Allah will replace his treasure in the hereafter and get the reward in His heaven later.

- Message to be patient and compassionate. The character of social care is needed so that someone is sensitive to various social conflicts that occur. If students see a friend fighting or being bullied, then students should be able to disassociate or advise that both parties can make peace. Also, all school members must realize a school-based on the love between teachers and students, as well as students with each other.

### B. Exemplary

Exemplary gives a real picture of how a person must act. Exemplary means the willingness of each person to be an example and a true miniature of a behavior [22]. Exemplary in education can be started self educators both parents and teachers themselves because educators are role models and idols of students in all things. Children will intentionally or unintentionally imitate and follow the behavior of their educators, such as imitating morals, appearance, even words that are realized or not [23]. Teacher exemplary is a good example of the teacher, both related to attitudes, behavior, speech, mentality and related to morals and morality that should be used as examples for students [24].

Exemplary at MI Muhammadiyah Gonilan Kartasura was applied with a smile, greetings, and greetings from the teacher while welcoming the arrival of students in front of the school. In this way, it is expected that students will imitate what is done by the teacher so that students have a socially caring character to always be friendly to others. In addition to the sacrificial animal slaughter on the Eid al-Adha feast, the teacher took part in donating sacrificial animals to the Muhammadiyah MI Gonilan Kartasura. Slaughtering animals on Eid al-Adha is a Muslim obligation which is carried out with great religious zeal throughout Indonesia every year [25]. This is done as a role model for students so that later when adults can fulfill their obligations in sacrifice.

### C. Habituation

Character education is not enough to only be taught through subjects in class, but schools can also apply it through habituation. Habituation carried out is a means of personal social guidance in shaping positive attitudes and behaviors in self. The teacher believes that attuned behaviors gradually become stronger and more persistent as part of the character of students [26]. Through habituation, children will not only learn right and wrong, but children will feel and can distinguish good and bad values and children will be willing to do it or not [27]. Important character values are realized in the application of habituation programs. These values will later be the output of all the implementation of learning and school culture [28].

Infaq Jum' at is a routine activity carried out at MI Muhammadiyah Gonilan Kartasura to familiarize students to set aside a portion of their assets to other people in need. This Infaq Jum' at will be used to visit sick students, feed the poor and support orphans. Also, in Ramadhan there are social

activities where students collect necessities which are then distributed to the surrounding community and open together with the orphans of Darul Ihsan's hut who goes to school at Gonilan Kartasura MI Muhammadiyah.

### D. Application of Awards and Sanctions

Reward/reward and punishment/punishment are part of the learning method so that during the learning process feel comfortable and able to achieve the specified target [29]. The application of awards and sanctions is carried out as a way for students to be disciplined in obeying the rules and avoiding prohibitions that apply in school. [30] state that discipline is an action that shows orderly behavior and complies with various provisions and regulations. Awards are made by mentioning progressing children if students become examples of social care at the moment of flag ceremony and are included in the gallery book of student achievements then the coronation of the title of peace students when students are able to intervene and advise friends who fight then there are reduction points announced at the ceremony so as to motivate students to keep doing good. For sanctions, MI Muhammadiyah Gonilan Kartasura applies a point system and if it reaches 100 then the student guardian will be called to the school, then if it reaches 200 points the student will be excluded from school then the other sanction is to read the 3-page Qur'an and take the scattered garbage.

Based on this explanation, it can be seen that the internalization strategy of the social caring character carried out by the Muhammadiyah MI Gonilan Kartasura is in line with the statement of [11] that the strategy in character education can be done through the following attitudes: 1) Exemplary, 2) Discipline planting, 3) Habit, 4) Creating a conducive atmosphere, 5) Integration and internalization. In the character planting activities above must be supported by the creation of a conducive learning atmosphere such as a physical and non-physical environment that is comfortable and friendly to children so that the integration of the values of the Qur'an studied can be easily applied by students. Hidayatullah's statement on aspect number 4 creates a conducive atmosphere and number 5 integration is contained in the habituation activity and the application of sanctions and awards as well as examples.

## IV. CONCLUSION

The strategy of internalizing social caring characters includes 1) Science, 2) Exemplary, 3). Habit, and 4) Application of rewards and sanctions. The internalization strategy of the character of social care in the Muhammadiyah Gonilan Kartasura MI was carried out through various activities both intra-curricular and extra-curricular. Intra-curricular activities are integrated into Tahfidz subjects, while extra-curricular activities are carried out outside the activities of teaching and learning. Activities outside the classroom include infaq jum' at, sacrificial animal slaughter, social service, and opening together.

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