

One Day One Verse as a Method of Early Childhood Islamic Character Education in Raudatul Athfal Qurani, East Jakarta

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ABSTRACT. Character education is an effort on the part of a person to instill ethical/moral values that apply to children. Early childhood is a child who is still developing an understanding of ethical/moral values. This study aimed to determine how early childhood character values are cultivated. The research method used is a qualitative approach with a phenomenological study. The participants of the study were 16 children in the B1 group in the academic year 2019. Results have shown that the process of inculcating character values includes material, methods, evaluation, the role of teachers, and supporting and inhibiting factors in the implementation of character education in children. Character education should be carried out as soon as possible because at this age children are at the golden period. This age range is a determining factor in the next child's life, and teachers should understand the characteristics of children in their instilling values of character, given the different characteristics of children.

Keywords: Character education, Islamic character values, one day one verse.

1. INTRODUCTION

Today the character of the nation is in a state of vigilance, due to moral damage to every individual, such as the smoking of elementary school children, the imprisonment of teachers for the punishment of students, and the tradition of harassment (kompasiana). Every formal education institution must develop infrastructure, activities, curriculum content as well as learning designs that include all aspects of child development and lead to the formation of the children's character, personality, and morals. Character education in schools should begin from kindergarten because childhood is a very important stage of individual development, where there are enormous opportunities for the formation and development of a person's behavior at this stage. According to Froebel, (Kemendiknas, 2010: 5), if adults can provide a "garden" that is designed according to the potential and innate nature of the

child, the child will develop naturally. Using another term, Lickona (1994; 13) states: 'The child is the only known substance from which a responsible adult can be made.' 'The child is the only building material known to be a responsible adult.' This means that the early age range is the right time to develop all the potential and intelligence of children. To achieve this, a holistic early education system is needed that affects all areas (cognitive, emotional, and psychomotor) of children. It is very important to cultivate early childhood character values. Character values instilled in children, such as religious values, should be applied directly to children. This is because religious values are the basis of all values of a character. It is very essential to develop early childhood character values. Character values instilled in children, such as religious values, should be applied directly to children. That was because religious values are the baseline of all values of a character. Religious values

taught to children are in the form of Al- Quran and Hadith as guidelines and the Prophet Muhammad SAW as role models. Religious values instilled in children include all other aspects of character values. Based on this, the teacher must first instill character values based on science, then the teacher fosters a sense of awareness in the child, and afterward, the teacher familiarizes the child to apply these values to their daily lives, so that children can get used to performing their character values without any request. Character education is not the only research that has been discussed, basically many have carried out this research, as was done by Heri Maulana, which discussed the implementation of character education in natural schools and aimed at elementary school children, and then by Freeman, which discusses the implementation of children's character and language education throughout the prevention of bullying of pre-school children with the results of research that, through reading picture books and character education activities, pre-school children can develop a better understanding of the characteristics of bullying and strategies to deal with it. Bullying behavior (Maulana: 2013) while discussing the implementation of Islamic character education for early childhood in this study, so that there are differences in the age range of children. The use of character education for elementary school children and early childhood has a very different way or method.

2. RESEARCH METHOD

This study is qualitative research with a phenomenological approach, therefore this research refers to the symptoms that arise where the researcher seeks to understand the meaning of the event (more specifically) and its relationship in certain situations related to the condition or state of the learning environment, which may give meaning to the implementation of the educational character. The methodology used is therefore qualitative with a phenomenological approach. Qualitative data used are in the form of observations (observations) in which the researcher observes teaching and learning activities in RA in particular, interviews where the transcript results are used for data processing, how the data is and what to respond to, then notes the researcher, The researcher makes field notes on events related to early childhood character education, and the last is the documentary evidence. This research was conducted in Jakarta. An Islamic-based school for early childhood named Raudhatul Athfal (RA) Qurani has its uniqueness in instilling character values in early childhood, implicitly, having two curricula, namely the RA curriculum and the Islamic curriculum which is applied daily and then based on the curriculum. Returned to the Parents

Handbook as a one-year guide for parents on children's activities. It is intended that there should be cooperation between teachers and parents in educating children, especially in the field of character education. Besides, RA Qurani formulated the Islamic curriculum. RA Qurani also has excellent programs, namely tahfiz of several short chapters, prophetic hadiths, and daily prayers using the one-day one-verse method. Researchers were therefore interested in researching the implementation of early childhood character education in group B1 at one of Raudhatul Athfal. The participants of this study were all children in group B1 with a total of 16 children (9 girls and 7 boys), and it was completed to find out what character values were used in the class. The data sources in this study were teachers and children. The whole research procedure was carried out through four phases of activity, including the pre-field stage, the implementation, the data analysis, and the completion of the report, as stated by Moleong (2010: 127) that qualitative research consists of a pre-research stage and a fieldwork stage. The data collection technique is in line with those proposed by Miles and Huberman such as data reduction, data display, data verification. The data collection method is conducted by the researcher by accumulating all data from the field, then reducing the data in a way, selecting important data, creating categories, and eliminating unnecessary data in field notes, Then the researcher displays the data, such as presenting the data in a pattern afterward, the researchers verified the data as the last step. These are completed so that the data being analyzed are valid.

3. RESULT AND DISCUSSION

The following results and research findings are obtained from the observations made. RA Qurani East Jakarta is one of the schools in which character values are instilled in its learning. Instilling character values in children from the results of the interview with the main RA Qurani implicitly means that these character values are included in the learning process. It is in line with what Billah (2016: 256) states that character education has a close relationship with habits that are continually practiced, which is called habit. Where the goal is to create people who have complete personalities, including heart, mind, body, taste, as well as intention. School is one of the institutions that have a role in building the character of the family. Therefore, the most emphasized character value in RA Qurani is a religious value, this is because RA Qurani has the aim of introducing Allah as early as possible to children. this is in accordance with the school's vision and mission, that is, to create people who are devout, have good

character, diligent in worship, love the Qur'an, are intelligent, appear and have a Muslim personality, and are able to prepare themselves for the next life. Based on the results of interviews with teachers, the character values instilled in RA Qurani are the values of love for God and all of His creation, independence, discipline, responsibility, honesty/trustworthiness, wiseness, respect, politeness, confidence, creativity, hardworking, unyielding, fair, leadership spirit, kind, humble, tolerant, and peace-loving. RA Qurani emphasizes more religious values.

A. Religious Values

Based on the findings of the religious values applied in RA Qurani, it is to start activities by praying, singing, memorizing several short chapters, hadiths of the prophet and daily prayers, prayer practices, wudhu practice which is carried out every Friday, writing hijaiyyah letters, singing the pillars of faith and pillars of Islam. The religious values used in RA Qurani use the method of singing, where the contents of the song have Islamic nuances, then sing the pillar of faith and the pillar of Islam and Asmaul Husna, then the method of questioning as well as responding but instead conversation is used when the teacher explains all the contents of the song in detail, therefore the teacher also linked the theme to the verses of the Qur'an, besides that every Friday the teacher told the prophets' beliefs. The demonstration method is used in teaching prayer procedures by demonstrating it to children as well as the practice of ablution. The mechanism of habituation is already used in RA where children are accustomed to starting and ending a prayer activity. The teacher uses the one day one verse method, where even the teacher explains the surah to be memorized and recited one verse one day, then the child follows and keeps repeating until the child memorizes, then the next day the verse is repeated, then the teacher adds the next verse material, and so on. The next process is the drill method in which the teacher introduces the hijaiyyah letter then reads it and interprets it to the child regarding the verse and the child follows it.

B. Value Of Independence, Discipline & Responsibility

Due to the results of interviews and observation of independence activities, discipline and responsibility carried out by children, it is shown when children write their names in the absent book when they just come to school, tidy up their chairs after studying and eat, put their shoes and bags on their shelves and lockers. The inculcation of independent, disciplined, and responsible values is carried out by the teacher using habituation and exemplary methods, where children are accustomed to writing their names in an absent book, tidying up

all items that have been used, putting items in their respective places and children are also accustomed to being independent, disciplined and responsible for the worksheet (LK) given by the teacher. It was strengthened by Garmo (2013: 45) who defines the character of discipline as a core quality of personal responsibility. Self-discipline is seen through tidiness, punctuality, thriftiness, and so on. The evaluation that the teacher uses in this character value is more of anecdotal observation and notes.

C. Honest / Trustworthy and Wise Value

The values of honest/trustworthy and wise characters applied by teachers in RA Qurani are more like tests of deeds. This is shown in the findings of teacher case studies, the application of honesty values can be seen from action tests, such as a child making rockets from used Yakult bottles on the theme of the universe. The teacher also gives an action test to see the values of trust in children, such as the teacher asking the child to extend an invitation to a "parent meeting" or asking the child to convey a mandate, namely to bring some equipment related to the theme and bring it to school, from the action test, the teacher will know whether or not the child has conveyed the mandate and keeps his promise to bring the equipment to school.

D. Self-Confident, Creative, & Hard- Working Values

Given the results of both the surveys and interviews, the teacher trains the child's self-confidence through competitions and extracurricular activities such as a drum band competition, reading Asmaul Husna, and practical prayer competitions and short verses. Meanwhile, children's creativity can be seen when they play, like playing plasticine, forming cartoon characters of hello kitty, butterflies, and necklaces, while in block activities, children make miniatures of frozen castles, prisons, large bridges, and tall fortresses. Teachers use the habituation, assignment, and playing methods to develop confident, creative, and hard-working character values. The teacher accustoms the children to work together. All these is shown when children play blocks, then the teacher uses the child to trust himself. It was accomplished by participating in competitions such as drum band competitions, short surah reading, Asmaul Husna, Adzan, prayer practices, and so much more. The assessments shown are portfolio, observation and anecdotal notes. In carrying out these activities, the role of the teacher is needed, as a facilitator, motivator, and evaluator. lovable), and I have the ability" (feeling capable) in the child. On this basis, the development of children's creativity must also be stimulated as soon as possible in order to grow into creative children as adults so that they can solve

various problems in their future lives, because creativity is not only related to work or product, but also to behavior. (Kusumawardani, 2015, p. 160).

E. Generous Value, Helping and Gotong Royong

RA Qurani applies a generous attitude, likes to help and mutual cooperation, this can be seen in the results of interviews and observations, the teacher trains children's generous attitudes through giving every Friday, while learning to live frugally by saving every day. The value of the character, such as helping and cooperating, can be seen in playing activities such as children working together to tidy up games, working together to save friends from harm. This can be seen in the activity of playing Tom and Jerry, initiated by the teacher. The description above is in line with the opinion of Megawangi (2012: 123-124) how to instill the character values of leadership and justice in children by seeing the perceptions of others, by accustoming children to listening to and appreciating the opinions and work of others, then familiarizing children to playing the game in turns, the teacher must be fair and sincere, in this case, the child is accustomed to investing with the aim that the child is not stingy and generous, then helps friends if in trouble and is accustomed to saving. The evaluation used by the teacher is observation, demonstration, and anecdotal notes, and portfolios.

F. Respect and Courtesy

Depending on the outcomes of the observations and interviews, the respect and courtesy of the children can be seen from greeting the teacher every time they come home from school, speaking softly. All these could be seen in every child who comes to greet the teacher, and vice versa. The teacher also uses polite words such as saying thank you sentences to children who have succeeded in doing an assignment. Respect and courtesy must be instilled in children, because people will judge the characteristics of the individual by the attitude of respect and courtesy. Instilling this value, the school teaches the habituation method and is exemplary, where children are accustomed to shaking hands and saying greetings since they just arrive and about to return to the teacher from kindergarten. The teacher also familiarizes the child by being polite to the elderly and speaking softly. This is also done as an example to children by the teacher. Lickona (2012) supports this view, arguing that the value of respect and courtesy is very important, especially in early childhood. The character value of respect and courtesy itself is a person's attitude or behavior towards the respect he gives to others or things other than ourselves. The evaluations carried out by the teacher in this character value are observations and anecdotal notes.

G. Kind and Humble Values

Presents the results of data collection, the teacher instills good and humble values through sharing with friends, this can be seen when Ayu (alias) distributes bread to Budi (alias), then says good by saying thank you for asking for help, and the child is used to asking for help with the word "please". The improvement of kind and humble values of character is carried out by the teacher by habituating, chatting, telling lectures, and asking and answering questions. In this case, the teacher is accustoming children to say kind and polite or even gentle, including asking for help by saying those words help and getting children to say thank you words, and the teacher is also habituating children to always apologize if they are guilty and to get children to forgive. Being friendly to others and polite to older people, sharing food with everyone was used by the school principal in all teaching and learning process. On the basis of this description, it can be concluded that the teacher teaches positive things or good behavior to children. Observations and anecdotal notes are the evaluation used by the teacher. The description above is in line with that expressed by Garmo (2013: 130- 141) the value of good character and humility is one of the lessons that must be instilled in early childhood, while goodness itself is the essence of the quality of respecting others. Kindness produces kindness, compassion, gentleness, generosity, and forgiveness. Humility is the essence of the quality of mutual respect. Humility breeds respect, attention, flexibility, gentleness, and respect.

H. Tolerance, Peace and Unity Value

Depending on the results of the observations and interviews, the tolerance character value can be seen when children want to play in turns or take turns when crossing the bridge and playing the jump rope. Children are also able to respect other people's opinions, which can be seen when Bobi (a pseudonym) conveyed his idea and his reasons for making a stronghold when playing blocks and other children respected and accepted Bobi's opinion. Likewise with the opinion of which Zakwan (pseudonym) is suggests forming a prison building (iron bars) for Angga (pseudonym) and Angga's attitude is to accept his opinion and respect Zakwan's decision to make a prison. RA Qurani also applies the character value of tolerance, while the process of applying it is like a child can listen to appreciate the rich results of others. In this case, the teacher gives an example and familiarizes the child. For example, the teacher appreciates the child's work by saying that it is good once, and the teacher also accustoms the child to listening to other people's opinions when the children form a circle on the

carpet that the teacher asks about the children's daily lives one by one and their opinions about it. These activities are carried out by teachers using habituation and exemplary methods. This is bolstered by Fadlillah and Khorida (2013:191) who assume that instilling tolerance in early childhood is a way of educating children to love and love one another without knowing the differences between children.

Supporting factors that can encourage the application of character values in children are due to the good teacher qualifications, an environment that motivates the implementation of character education, and the form of educators which can be inspired and imitated, while inhibiting factors are found in some parents who may not promote the programs. Understanding the value of character when viewed from a pedagogical field can improve children's learning goals, in line with research conducted by Berkowitz & Bier (2003), which claims that the application of character education, especially morals, has an impact on increasing children's desire to pursue achievement. This is because one of the goals of character education is the development of a personality with integrity towards existing values or rules. Character education from the perspective of early childhood social sciences according to M. Miftah (2013:2006) is to condition, practice and use children to be consistent in their understanding of knowledge, skills and values. This is intended to make children skilled, interpretive and able to communicate their ideas well. In addition, children are also used to socializing with peers or people around the child.

Character education in terms of child psychology, according to Dali Gulo, character is personality in terms of ethical or moral starting points, for example one's honesty, and is usually associated with relatively fixed traits. According to some experts, characters can be passed down by parents. This is reinforced by research conducted by Caspi, et al. (2003) that several characters such as empathy and sympathy are also widely observed through a more hereditary neuroscience perspective. On the other hand, the family environment has an important influence on the formation of children's character. Kochanska, et al. (2004) stated that the attachment between parent and child is a very important aspect for the beginning of a child's moral development. Also, the discipline pattern applied by parents is important (Kochanska, et al., 2003). In this case, discipline will control the child's behavior and is usually associated with negative consequences for violating behavior. The most important aspect of enforcing the discipline is the logical consequences associated with the violations committed. As stated by Laible & Thompson (2000), discipline that

emphasizes reasoning and logic will accelerate the internalization of values in children. School, as the second environment, also influences self-concept, social skills, values, moral reasoning maturity, prosocial behavior, knowledge of morality, and so on (Berkowitz, 2002). The existence of a strong bond with the school and its community, including attachment to the teacher, is the basis for children's prosocial and moral development. In the school environment, of course, children will experience various activities. Relationships with peers will also have an impact on the formation of children's character. Strong emotional relationships and play activities are mediators for children to develop their character.

4. CONCLUSION

The basis on the findings of the discussion that has been conducted, the conclusion that can be drawn is that the majority of character values in RA Qurani can be applied to children, due to the collaboration between parents, teachers, and students themselves in teaching and learning activities. The character values applied are the values of love for God and all of His creation, independence, discipline, responsibility, honesty/trustworthiness and wisdom, respect and courtesy, and, self-confidence, creativity, and hardworking, and never give up, fair. and have leadership spirit, kind and humble, tolerant, and peace-loving. RA Qurani places more emphasis on religious values. The methods used in cultivating these character values are the habituation method, the drill method, the lecture method, the question and answer method, the reinforcement method, the exemplary method, the story method, the conversation method, the field trip method, and the play method, the project method, and assignment method. The teacher's evaluations of children are observation, anecdotal notes, oral tests, action tests, and portfolios.

The role of the teacher in character education is as a motivator, a person who can create an environment of love, as a model and an exemplary person, and as a facilitator and evaluator for children. The program promoted by the school is tahfis of several short chapters, hadith, and daily prayers, while the method used is the one day one verse method. The teacher provides the verse one verse or day material intending to make it easier for children to memorize. RA Qurani also has two curricula, namely the KTSP curriculum and the Islamic curriculum, these two curricula were developed and passed down to become the parent's handbook which is used by parents as a form of school transparency regarding children's activities for one year. Supporting factors that can encourage the

application of character values in children are due to good teacher qualifications, an environment that supports the application of character education, and the form of teachers that can be evoked and imitated, while the inhibiting factors are found in some parents who do not support the programs. The RA Qurani program that has been planned, the factors of different children's character, and the parenting style carried out by parents affect the inhibition of planting character values.

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From the findings and information on the results of the research, the researchers propose several recommendations including planting character values, there must be a collaboration between teachers and parents, when teachers apply character values, therefore parents should also apply them at home so that the character values that exist in children are embedded well and because it is known that more children are at home than at school. In the implementation of character education, the environment around children should also be supportive considering the nature of early childhood is the founder, therefore the environment, especially the family and school environment and the home environment show good behavior to children. The most important character values to be instilled are religious values, independence, discipline, responsibility, and respect, and courtesy because these values are the basis or foundation for children's character for the future. Religion is the handbook of children's faith that will be held accountable by children in the world and the hereafter, while the values of independent character, discipline, and responsibility are for the survival of the child in the future and the last is respect and courtesy, this is most important because this is the spear of the character of the real money child, people will see the child with a character or not seen from the outside first such as the politeness and politeness of the child that has been implanted. All character values are closely related and these should be instilled so that they are attached to the child.

Teachers can explore more about simpler character values, and be more creative in instilling methods and strategies in familiarizing children with character values, especially in children whose character values are less embedded. Also, the teacher can communicate the process of instilling character values carried out by children in school with their parents. Thus children not only learn character values at school but at home as well and children can apply them to their daily life. Besides, parents can also better guide children in instilling character values, especially in moral and religious

values. Parents can familiarize children with very simple things both from children's independence, children's religion, child leadership, honesty, politeness, hard work, humility, and children's tolerance. Parents can also be more patient in instilling these character values because the process of cultivating these character values cannot be instant, this process takes a very long time.

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