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Bidayatul Hidayah Book for Elementary Children in the 21st Century: Character Value Education

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Abstrak

Karakter memiliki peranan penting bagi manusia, agar manusia itu tidak keluar pada ranahnya sebagai seorang hamba. Penelitian ini bertujuan untuk menganalisa pendidikan nilai karakter dalam *kitab bidayatul hidayah* bagi anak usia dasar era abad ke-21. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Informasi yang digunakan dalam penelitian ini menggabungkan dua sumber, yaitu informasi esensial spesifik dan informasi opsional, di mana informasi dan data berasal dari artikel penelitian dari para analis sebelumnya. Dalam penelitian ini, penelitian kepustakaan digunakan sebagai metode pengumpulan data. Hasil dari penelitian ini meliputi dua poin, yaitu *Pertama* karakter individual dan *kedua*, karakter sosial. Di mana karakter individual Imam Al-Ghazali mengaitkannya dengan adab kepada Allah. Sedangkan karakter sosial Imam Al-Ghazali mengaitkannya dengan adab kepada pendidik. Serta implikasinya kepada anak usia dasar abad ke-21. Penyimpangan dari norma dalam pergaulan bebas akan berdampak negatif pada kesehatan, psikologi, dan masyarakat, merusak akhlak dan merusak keturunan. Maka dari itu, melalui kitab *bidayatul hidayah*, diperoleh hikmah sebagai orang tua dan guru dapat mengajarkan adab-adab kepada Allah swt dan kepada pendidik agar seorang anak usia dasar memperoleh nilai edukasi religius sebagai modal menjadi *insan kamil*.

Kata Kunci: *Anak Usia Dasar, Abad ke-21, Kitab Bidayatul Hidayah, Pendidikan Karakter.*

Abstract

For humans, character plays a crucial part in preventing them from leaving their sphere and entering that of servants. The purpose of this study is to examine how character values are taught in elementary school-aged children's Bidayah Hidayah novels in the twenty-first century. A descriptive qualitative research approach is used in this study. The data and material used in this study come from research publications written by prior analysts and combine two sources, namely particular vital information and optional information. A way of gathering data for this study's data collecting was library research. Two things come out of this study's findings: first, individual character; and second, social character. Whereas Imam Al-unique Ghazali's personality links it to adab to Allah. In the meantime, Imam Al-social Ghazali's nature connects it to adab for teachers. Additionally, consider the effects on elementary-aged kids in the twenty-first century. Promiscuity that deviates from the norm will harm society, psychology, and the body as well as undermine morals and have a detrimental effect on future generations. As a result, through the Bidayatul Hidayah book, wisdom is attained since parents and educators can impart the value of religious education as a tool for developing into a perfect human being while also teaching children manners to Allah SWT and to educators.

Keywords: *Elementary Children, 21st Century, Book of Bidayatul Hidayah, Character Education.*

PRELIMINARY

Character is an essential aspect that is very concerned about the quality of every human being. Cultivating character like plants is more potential to be given from an early or elementary age, because the placement of reason from the base will become a positive behavior that is entrenched in every individual. Every human being needs other creatures and even the universe as a teaching visualization about character and its impact on life. Because, the main goal of humans to acquire good morals is of course through teaching, coaching and assistance from the surrounding environment (Annisa, *et.al.*, 2020).

Morals or character reflects harmony between the thoughts, speech and actions of each individual. That is, relating to character cannot be contrived or scenariod in such a way, because it is inherent or ingrained in one's life. This is what makes humans need education, because in humans during the process of creation it is explained that there is potential for fujur (bad) and piety (good) in every human being, so that to purify it

requires an educational process in stages according to the needs of human development (Assingkiy & Rangkuti, 2020).

Elementary childhood is a phase that plays an important role for the next age stage in each individual. High curiosity in children, fantasizing about something, as well as the integrated intensity of children's activities, makes children need full guidance from adults, both parents and teachers at school. The use of the basic childhood phase is seen as the right moment to educate children about the values needed in each of their development processes (Aeni, 2018).

The formation of the personality of elementary age children becomes a determining phase for the next age stage. In this context, the personality in question is of course moral improvement towards good actions, behavior and speech. The formation of this character is very important given to elementary age children, given the swift currents of globalization and digitalization, so that information that is appropriate or inappropriate to receive in the elementary age child phase cannot be stopped. At this time, information about character problems should begin to be given even stricter attention to prevent children from falling into a black valley filled with a dark future (Rando & Wali, 2018).

Children are seen as an important national asset which is a benchmark for the progress of a nation. The existence of children continues to receive more attention, in order to prepare the future direction of the country. In this context, it has been jointly acknowledged that teaching and strengthening science and technology (Science and Technology) alone is not enough to equip children as creators of future progress, for this reason strengthening from the aspects of faith and piety (IMTAQ) is needed, so that future generations have complete provisions and integrated with the needs of society (Akbar, 2010).

Character development is an approach to cultivating personal values that combines information, awareness or will, and activities to fulfill these characteristics, both aimed at God Almighty, self, other people, climate, and country. All teachers are responsible for providing students with education that contributes to the formation of national character. As a result, the instructor must also provide coaching. Therefore, it is not correct to say that only subject teachers, such as PKN teachers or PAI teachers, are tasked with building the character of students (Ramdan & Fauziah, 2019).

But in fact, in the 21st century, many teenagers have characters that are not in accordance with Pancasila norms and religious norms. Many children have bad character and morals. Moreover, in this century, the decline in national character has been very drastic. Today's children are many who have no character. Among them are many teenagers who have brawls and many other bad behaviors that they are proud of what they have done. Based on the facts and data above, this is not in accordance with the meaning of character education itself. Based on this, the researcher wants to offer the concept of how to educate character in accordance with Islamic law based on the thoughts of Imam Al-Ghazali in the book *Bidayatul Hidayah* (Hidayah, 2020).

In fact, relevant research on values education has been examined from various aspects, including discussing student perceptions of the importance of character (Yanti, *et.al.*, 2022), value education for elementary-aged children (Aeni, 2010), value education through culture schools (Dewi, *et.al.*, 2019), internalization of caring values for elementary-age students (Admizal & Fitri, 2018), the urgency of value education for children (Fakhrudin, 2014), character education for children in the digital era (Putri, 2018), living values education for children (Sukitman & Ridwan, 2016), internalization of values education in the learning process (Sukitman, 2016), learning Indonesian and the meaning of values for children (Hidayah, 2015), values education in civics teaching materials in schools (Asyafiq, 2016), local wisdom as teaching and internalizing values to children (Rachmadyanti, 2017), strategies for building student character (Dewi, *et.al.*, 2021), and the role of the family in internalizing values for children (Purwaningsih, 2012).

Based on the literature review above, no one has focused on studying the value of education for elementary age children from the book *Bidayatul Hidayah* by Imam Al-Ghazali. So thus, the researcher wants to find out some of the concepts given by Imam Al-Ghazali regarding this character, so that parents and teachers can make it happen to elementary-age children in today's era who have destroyed character and

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morals. Therefore, the purpose of this study is to analyze the importance of character education in the book *Bidayatul Hidayah* by Imam Al-Ghazali and its implications for elementary age children. Hopefully the results of this research can be useful and useful for readers, and can be recommended to other educators who want to follow the method of applying character to children in the 21st century.

METHOD

Descriptive qualitative research method used in this study. First and foremost, the qualitative research approach is simpler to adapt to the reality under study. Second, researchers can interact directly with the subject of their study in the meeting room of this method. Third, this approach is more adaptive and sensitive to the pattern of value development in the subject of study. The research subjects were then described and explained according to field conditions.

The information data used in this study comes from two different sources which are combined, namely specific essential information and optional information, where the information and data come from research articles from previous analysts. In this study, library research was used as a data collection method. This literature study aims to collect data from reading, taking notes, and processing the materials found for research. This type of library research is also called literal qualitative research. The data collection method is a study of books, literature, notes, and scientific articles related to the subject matter of the study (Batubara & Salminawati, 2022).

RESULTS AND DISCUSSION

Character Education in the Book of Bidayatul Hidayah

Based on the understanding of character education that has been explained previously, the researcher divides the two characters described by Imam Al-Ghazali in his book. First is individual character, second is social character. Then, by using adab, Imam Al-Ghazali maintained his good morals. We also have adab to the creator because we are servants. As servants of the Creator, we must also have manners that must be maintained so as not to fall into the abyss of disbelief if we want to have good morals as fellow human beings.

The physical and mental properties of a person are called individual characteristics. A person's ability to complete his work is influenced by his personal characteristics (Djamaluddin, 2009). Social character is the overall behavior of people who tend to behave in a certain way when faced with various situations. This shows that each individual exhibits different behaviors, including the same attitudes, abilities, routines, and actions every day. A person's character is formed through a socialization process that starts from birth and continues until death, according to sociology. A person develops attitudes and behaviors that are aligned with the group as a result (Wardati, 2019).

First, the individual character. As the researcher explained at the beginning that Imam Al-Ghazali managed the good character in manners. In the Book of *Bidayatul Hidayah*, one's etiquette towards God is as follows: "bow your head, close your eyes, unite your feelings and attention, keep silent (other than in memory), calm your limbs, hasten to do His commands, stay away from His prohibitions, don't turn away from Him, always remember Him, always think of His creation, prioritize the right over the false, give up hope from creatures, submit to His authority, feel humiliated and ashamed of Him, remain calm in trying because believe in- It's you have to practice a large number of these habits throughout your night and day. Because Allah swt, who is your "true friend" and never leaves you, makes all these noble behaviors obligatory. In terms of sentient beings, they will all eventually leave you." (Al-Ghazali, 1994).

Second, social character. In social character, the researcher associates character with the etiquette of students towards teachers. Because in essence to become a teenager who is knowledgeable and broad-minded and to be a perfect human being, the student must have adab towards his teacher in seeking knowledge. So that he becomes a person who has a good character. With adab, Imam Al-Ghazali maintained good student morals. Because there are adab that must be practiced both inside and outside the assembly during the learning process so that students can develop good Islamic character values.

Among his manners are: *"If you are a student, then be civilized towards your teacher with noble manners. These manners are: Greeting and paying respect to him, don't talk too much in front of him, don't talk before the teacher asks him, and don't ask permission before talking to him. Do not say something that contradicts his opinion and quote the opinions of other scholars who do not agree with him. Don't hint at anything she doesn't agree with so you feel like you're right there with her. You must sit in front of it with your head bowed, calm, and polite, as you would when you pray, but you must not consult anyone in front of you or turn your head around a lot. When he's tired or having a problem, don't ask too many questions; stood up when he did. Don't continue what he's saying or ask questions when he gets up from sitting. Don't ask when he's on the road before he gets home. Don't assume the teacher will do something you think is evil. born, because he must know more about his own secret"* (Al-Ghazali, 1998).

Based on the contents of the Bidayatul Hidayah book that the researcher is looking for regarding the character, according to the researcher's statement at the beginning that the researcher divides the character into two, the first is individual character and social character. So thus it can be concluded that a teenager must have two characters. Therefore, it can be concluded that from our contents two conclusions can be drawn: namely (1) Individual Character in the form of a civilized attitude towards Allah swt. Thus when a child is properly taught adab to Allah such as prayer, fasting, and so on, this will certainly educate the child's character in behavior. When he has good behavior or good character, then he will be a good child too. Not against religious law, obedient to parents and teachers. As well as good for the environment. Therefore, as educators, we must apply what was taught by Imam Al-Ghazali through the recipes he offered so that today's children do not have bad characters.

Furthermore, the social character is in the form of student etiquette towards educators. Through this social character the researcher takes the manners of students towards educators. The reason the researcher took this one sample was as the researcher explained at the beginning of the discussion, that a student must have good manners towards an educator when he wants to study something. Because in essence knowledge is light in which light is not given to those who commit immorality. When students fight against educators or they are uncivilized towards educators, that is where a disobedience is committed so that knowledge will not make sense to a student.

Therefore Imam Al-Ghazali offers his recipe in the form of: precede greeting and respect him, don't say something that contradicts his opinion and don't quote the opinions of other scholars who differ from his opinion, and don't hint at something that is different from his opinion so that you feel right from him. Also, don't talk too much in front of him, don't talk before the teacher asks, and don't ask questions before asking permission. You must sit in front of it with your head bowed, calm, and polite, as you would when you pray, but you must not consult anyone in front of you or turn your head around a lot. When he's tired or having a problem, don't ask too many questions; stood up when he did. Don't continue what he's saying or ask questions when he gets up from sitting. Don't ask when he's on the road before he gets home. Don't assume the teacher will do something you think is evil. born, for surely he saw better his own special insight.

Through these manners, we educators teach this to students, so that a student or youth at this time will definitely have good character. Why is that? Because when he has good manners towards Allah and has good manners towards educators, he will produce fruit called noble character. No matter where he is, he will not forget his duties as a servant and obey the religious law.

Implications for Elementary School Children's Conduct in the 21st Century

With the development of the modern era, the family, which essentially plays a very important role in the formation of character, and as a regulator for children to set boundaries in association and school life for children who are starting to drift apart, is becoming more and more widespread. Children in today's 21st century are free to accept any information that is presented to them, whether it leads to appropriate or inappropriate information for children to receive, because parents pay less attention to the importance of rules for their children, drugs and drinking alcohol. With the support of social media such as the internet, shows that

are not suitable for viewing, make it easier for children to imitate and imitate something they find fun (Tari & Tafonao, 2019).

As time goes by and the number of elementary-age children's behavior in the 21st century is increasingly free, this is a real form of demotivated learning and moral degradation which is increasingly concerning. Fundamentally, it has a significant impact on the social learning process, the future, and the child's future academic education. Therefore, the role of education in preventing learning behavior deviations among elementary age children will also be discussed in this study.

The following are among the causes of character breakdown among 21st century elementary age children: (a) Unhealthy mental attitude; (b) An outlet for disappointment; (c) Family Influence; (d) Social Influence; and (e) Lack of education. The role of education in preventing elementary-age children from committing deviant behavior, especially in the learning process, education and parenting must be adapted to their age and special needs, and change from time to time, meaning that education cannot be forced according to the will of parents.

In these cases, the setting providing education and care needs to have a thorough understanding of appropriate youth and classical learning strategies, methods, and approaches. A strong soul will develop if the child's needs are met. As a result, the way in which elementary school children's immediate environment empowers them to explore and develop their various potentials is the most important factor influencing their mental health.

Furthermore, the formation of children's character is influenced by several factors. Among them (1) Family Influence; (2) Educational Institutions; (3) Friends; (4) Observant religious behavior Consistency in religion will give birth to values that are anticipated to be attractive. Religious adherence can actively support parents, educators and the community in shaping adolescent behavior because it can act as a controlling force (Rofii, *et.al.*, 2021). Religion emphasizes living moral values as a means of adapting to various situations. Finally, the community, where the community includes media exposure and the influence that society has on behavior. Various studies have shown that children's aggressive behavior is influenced by the media.

CONCLUSION

Based on the description above, it is concluded that value education in the book *Bidayatul Hidayah* by Imam Al-Ghazali consists of two, namely individual character and social character. Where the individual character of Imam Al-Ghazali relates it to adab to Allah. Meanwhile, the social character of Imam Al-Ghazali relates it to adab to educators. As well as the implications for elementary aged children in the 21st century. Deviation from the norm in promiscuity will have a negative impact on health, psychology and society, destroy morals and damage offspring. Therefore, through the *Bidayatul Hidayah* book, wisdom is obtained as parents and teachers can teach manners to Allah SWT and to educators so that an elementary age child gets the value of religious education as an asset to become a perfect human being.

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