

Teaching the Character of Religious Discipline to Students in the Aspect of Loving the Surrounding Environment at Tahfidz Mutiara Qur'an School Pematang

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Abstract

This research is motivated by the importance of having good religious character for every Muslim who can make him self reflect an Individual who always respects existing differences. And by always loving the environment around us. This type of research is qualitative research with a phenomenological approach and also includes field research. The data sources in this research were several educators and one of the parents, guardians of students at the Tahfidz Mutiara Qur'an School, Pematang. However, in this study, the researcher focused on conducting research at the Tahfidz Mutiara Qur'an School, where the researcher was actually an educator at that school. Various research results are documentation from previous months or even years, which researchers have saved as study material for current researchers.

Keywords: Character of Religious Discipline, Students, Loving the Surrounding Environment, Tahfidz.

A. Introduction

We live in a country that has diverse cultures, socio-economic backgrounds, and we even have religious diversity and a charming surrounding environment. Of course, we live in Indonesia, which has different diversity in each region, both culture and religion, which makes each difference have a color that can give an impression of beauty that may not be found in other countries. We must protect this difference and preserve it for our children and grandchildren, so that it is not lost to time.

A region certainly has a unique diversity of religious values, culture and other factors. The definition of culture can also be interpreted as a socio-psychological construct, namely a similarity within a group of people in psychological phenomena, which can contain values in it such as attitudes, character, beliefs, and so on. Thus, culture exists in the midst of each or every individual and will exist for social-global aspects.¹

¹ David Matsumoto, *Pengantar Psikologi Lintas Budaya, Terjemah Anindito Aditomo*, (Yogyakarta: Pustaka Pelajar, 2008), hal 6-7

Respecting every religious, cultural, social difference, and so on, of course we must have a disciplined character to respect every difference that exists, with the aim of having a good relationship between one individual and another individual and being able to respect every difference that exists. There is. Respecting every difference through character education can of course be done from an early age, so that later when you are an adult you will become a person who has the character of always respecting differences.

If we have the disciplined character to respect every difference, then it is hoped that we can also teach our students, or it could also be said that we become educators to always educate students to have a good disciplined character to respect every difference. , one of which is a difference in beliefs. Differences in beliefs are still the benchmark for every living human being. Therefore, we need to train students to have good character by respecting other people's beliefs.

Character education is education in managing a person's attitude to have a good personality. According to Salls, character education is a process of transforming values so as to present good character. Early character education in childhood is the first step in forming a child's character so that education is needed from the start.²

Character education teaches habitual ways of thinking and behaving so that they are able to live and work together with their family, community, country, and helps them make the right decisions. Therefore, character education cannot be formed instantly. That is why, an educator is expected to have continuous seriousness and balance to achieve ideal character.³

The importance of having or learning about character education will improve students' ability to understand values such as integrity, responsibility and cooperation between one another. With character education, it will certainly give birth to the ability of students who are disciplined to respect differences in beliefs and always love the surrounding environment. Each student can identify the character goals they want to achieve during learning. For example, developing leadership and increasing empathy can be the focus and goal of the character.⁴

If we have taught students the character of discipline in religion, then we also need to guide and teach them about the meaning and significance of self-love for the surrounding environment. Concern and love for the environment has become a necessity to instill in children as the nation's next generation. Bearing in

² Ma'rifatun Nashikhah, *Peranan Soft Skill dalam Menumbuhkan Karakter Anak TPA*, Tadris: Jurnal Keguruan dan Ilmu Tarbiyah Vol.01/1/2016, hal 33

³ Susanti, *Penerapan Pendidikan Karakter di Kalangan Mahasiswa*, Jurnal Al-Ta'lim, Vol. 1 No. 6, 2013, hal 487

⁴ Lickona. *Educating for Character: How our school can teach respect and responsibility*, (New York: Bantam Books, 1991)

mind that the current environmental crisis is a serious and real threat to human life.

The crisis of love for the environment must be instilled as soon as possible in the souls of students, especially those who are still children, so that they can develop the character of love for the environment in children because the existence of children is as an autonomous subject who has the seeds of character from the beginning of life. However, Indonesian society today has forgotten the importance of character education. Therefore, we as prospective educators have the opportunity to convey the character of love for the surrounding environment.⁵

B. Methods

In order for research to be studied well, what is needed is a method that is suitable to the object of the research being conducted. In general, methods have the aim of adapting to the research required. The methods that are often used in the research that I will examine include::

1. Types of research

The research that I studied used qualitative research methods with a phenomenological approach. Because the phenomenological approach aims to describe the meaning of life experiences experienced by several individuals, regarding the concept of certain phenomena, by exploring the structure of human consciousness.

The phenomenological approach seeks to reveal, study and understand a phenomenon and its unique and unique context experienced by each individual up to the level of "belief" in the individual concerned. Therefore, when studying and understanding something, it must be in accordance with the existing point of view.

In other words, this phenomenological approach aims to find a psychological meaning of an individual's experience of a phenomenon through in-depth research in the context of the daily life of the subject being studied.

The use of this method is based on the reason that the focus of this research is character education which emphasizes religious discipline for students in the aspect of loving the surrounding environment at the Tahfidz Mutiara Qur'an School, Pematang. So, here I want to know the meaning of the experiences experienced by Mutiara Qur'an students in getting to know the surrounding environment through this phenomenological approach.

2. Source of research data

⁵ Marmawi & Andi Usman, Peningkatan Perilaku Cinta Lingkungan melalui Kegiatan Membersihkan Halaman Sekolah pada Anak Usia 5-6 tahun, media.neliti.com/media/publications/211269, hal 1-11

Apart from that, there is a source of data in a study, namely the subject of the data obtained. In this research, there are two types of data sources, including the following:

a. Primary data

This is data obtained from the results of questions and answers through interviews addressed directly to the sources who will be asked for data information in the research. Researchers conducted interviews with verbal questions and answers and the answers were recorded in writing and also via electronic media recording.⁶ I interviewed several Ustadz/ah at Mutiara Qur'an along with several guardians of their students.

b. Secondary data

In this case, the secondary data is documentation, which researchers use by combining one data with other data and research materials such as books, journals, articles and several notes that are still related to the research theme. In this case, I took various reference literature from various books, journals, articles related to the environment and about good religion.

3. Research data collection methods

a. Observation

The first method used by researchers was the observation method. Researchers survey or go directly to conduct research in order to examine the perpetrators by paying attention to various individual activities at the research location. By making observations, it is useful for researchers to obtain data regarding geographical location, as well as descriptive information about Ustadz/ah and several guardians of the Mutiara Qur'an students and the target locations that will be used as research.

b. Interview

The advantage of this interview technique is that researchers can get a lot of data. Interviews are a fairly effective way of collecting data for researchers and the quality of the sources includes primary data. Interview guide questions that are the basis for asking sources or key persons (key figures).⁷ I conducted interviews with Ustadz/ah and several guardians of Mutiara Qur'an students.

c. Documentation

This stage aims to complete data related to research studies, such as books, journals or other relevant literature. Researchers also collected data in the form of photos, references and documentation from the Tahfidz Mutiara Qur'an House.

4. Research data analysis techniques

⁶Muhammad Mistari dan M Taufiq Rahman, *Pengantar Metode Penelitian*, (Yogyakarta: Laksbang Presindo, 2012), hal 54

⁷Jonathan Sarwono, *Metode Penelitian Kuantitatif dan Kualitatif*, (Yogyakarta: Graha Ilmu, 2006), hal 224-225

There are three steps to research data analysis techniques, including data reduction, data display, and data verification.

First, data reduction in this research is data obtained from the field regarding character education which emphasizes religious discipline for students in the aspect of loving the surrounding environment at the Tahfidz Mutiara Qur'an School, Pematang. With data reduction, researchers carried out observations, interviews, and after that, documented them in this research.

Second, data display, namely in qualitative research, is carried out in the form of short descriptions, charts, relationships between sub-themes of each related theme. In this research, qualitative research data is most often presented in narrative text that displays the data. Therefore, it will make it easier to understand what happened, and plan further work based on what is understood.

The presentation of data in the research title here serves to make it easier for researchers to understand the data obtained in the field. It can be seen from how Mutiara Qur'an students protect and care for the environment, which will certainly have a good impact in the future.

Third, Drawing conclusions or Verifying data that the initial conclusions put forward are still temporary, and will change if strong and supporting evidence is not found at the next stage of data collection. Data conclusions can answer the problem formulation formulated from the start and conclusions in the form of a description or description of the object under study. And researchers interpret the data obtained from interviews and make observations that have been used as research at the Tahfidz Mutiara Qur'an House.

C. Research Results and Discussion

This research focuses on implementing students' love for the surrounding environment by always teaching the character of good religious discipline. The data obtained is data that has been collected by researchers for a long time as documentary material, and finally the researcher can now describe the efforts that have been made by an educator to his students at the Tahfidz Mutiara Qur'an School, Pematang Regency towards the values of good religious character towards surrounding environment.

The costs are relatively affordable, starting from Rp. 25,000 up to Rp. 100,000 per month according to the parents' ability to entrust their children to the Tahfidz Mutiara Qur'an School. The researcher has also been involved in learning at the Tahfidz Mutiara Qur'an School in Pematang from (31 January 2022 to 22 August 2023 and taught in the afternoon class from 16:00 WIB to 17:30 WIB). This means that researchers have various documentation about various activities at the Tahfidz Mutiara Qur'an School, Pematang Regency.



1. Research result

The data obtained is an observation made by looking at the reality that exists in the education that is being taught at the Tahfidz Mutiara Qur'an School, Pemalang, which is located at Jalan Wine no. 8 Bojongbata, Pemalang Regency. Tahfidz Mutiara Qur'an School has several educators who are very qualified in the field of the Koran, this is what makes parents always have the desire to enroll their children in an institution that has excellent religious values.

The educators at the Tahfidz Mutiara Qur'an School are teachers who also memorize the Qur'an, although they have not yet reached 30 Juz, but they are very consistent in memorizing the Qur'an. The number of educators at the school is 10 people and there are several staff who help with the learning process.



In the learning process at the school, there are two class sessions, namely the first class starts at 07:00 WIB until 09:30 WIB. The second class starts at 09:30 WIB until 12:00 WIB. The Tahfidz Mutiara Qur'an School ranges in age from 4 years to 6 years, or it could be said that they are PAUD to Kindergarten children.

However, there are also afternoon and evening classes for learning at the Tahfidz Mutiara Qur'an School, namely afternoon classes which start at 14:00 WIB until 15:30 WIB and there are also afternoon classes which start at 16:00 WIB until 17:00 WIB. In the afternoon and evening classes, the ages were relatively diverse, some were from kindergarten to high school (SMA).



In one class, there are 8 to 12 participants taught by one educator who always guides learning regarding the character of good religious discipline regarding aspects of loving the surrounding environment. This makes students at the school always enthusiastic to always participate in the learning process being taught. As for learning to practice prayer and memorizing short prayers that are always taught at the school, this makes the characteristics increasingly inherent in a student to have good character.



The general description of learning for students about loving the surrounding environment with the character of religious discipline is by carrying out various religious activities such as memorizing the Koran and submitting it to educators every day so that students always have good religious discipline

character values. If they have memorized one juz, then students are ready to be tested for the Tasmi' exam in one sitting, one juz of the Qur'an.

In contrast to other educational institutions, the Tahfidz Mutiara Qur'an School has a characteristic of loving the surrounding natural environment, one of which is by holding greenery around the school area and always regularly doing sports together once a week with the aim of always maintain physical fitness for students.

The interview process was carried out with three student resource persons in the learning process at the Tahfidz Mutiara Qur'an School in Pemalang and one of the student guardians from Mutiara Qur'an Pemalang. From several educators who taught about the importance of religious discipline character education with aspects of loving the surrounding environment, the following interview results were obtained:

1.) First Counselor

The first counselor is the school principal who always teaches the importance of religious values and good skills to students by emphasizing the values of love for the surrounding environment. The principal of the school is a woman in her 40s named Ustadzah Robiatul Adawiyah, she is a very qualified Al-Quran educator in the field of religion and love of the environment.



He really likes children who always persist in memorizing the Koran. With his persistence as an educator, he also always studied the values contained in the Koran by always coming to the Science Council. With none other than this intention, he could gain deeper knowledge about the Koran.

Ustadzah Robiatul once said that "To be an educator you have to be diligent and tenacious, and you have to be steadfast in teaching the Koran, even if it's a little". Not only that, he also likes his students who always love the environment around them, therefore when there is an educator who lacks love for

the environment around him, he educates him with all his heart. Ustadzah Robiatul once said that "Never throw rubbish carelessly, because it can damage the beautiful environment."⁸

2.) Second Counselor

An educator who always encourages goodness, his name is Ustadzah Navilatul Mauliana, he is still quite young, because he is still 27 years old. He once studied at a university in Bogor majoring in Forestry and finally he decided to become an educator at the Tahfidz Mutiara Qur'an School which always emphasized the values of love for the surrounding environment.



Ustadzah Navilatul is an educator who has quite a cheerful character, which makes many students feel comfortable with Ustadzah Navilatul's way of teaching. He once said that "By teaching cheerfully, students will also feel comfortable and there will be no pressure on them."

The love and discipline for religious character education taught by Ustadzah Navilatul is his enthusiasm to always protect the surrounding natural environment with the aim of making the students more familiar with and love the surrounding environment. He once had hope for children that "Children's minds are still clean, therefore children are educated to love the environment around them."⁹

3.) Third counselor

The third counselor is a Ustadz named Habibunnazar, he is a Ustadz who graduated from an Islamic boarding school at one of the Islamic boarding schools in Pekalongan Regency. He has attended school and boarded in Pekalongan Regency since high school. After graduating from high school, he started studying in Purwokerto, but just as he was doing PBAK activities, he was informed by his family that his father had died.

⁸ Ustadzah Robiatul Adawiyah's advice in January 2023

⁹ Ustadzah Navilatul Mauliana's message in November 2022

Since this news, he decided not to continue the lecture he had accepted in Purwokerto. In the end he decided to teach at the Tahfidz Mutiara Qur'an School, because he was actually a memorizer of the Koran. He joined in January 2022.



He really emphasized fluency in memorizing the Qur'an, one of which is by doing a lot of repetition of sentences in the Qur'an that are difficult to memorize, he once said that "By doing a lot of repetition of reading sentences, the memorization will become easier to memorize." ". He also always exists in terms of caring for the environment, which is why he always teaches love of the environment to his students.

The hope that he wants from these students is to always protect the natural environment around them by not doing damage to the face of the earth. He once advised that "Allah SWT does not love people who always do damage to the face of the earth, therefore do not do damage to the surrounding environment." ¹⁰

4.) Fourth counselor

The fourth counselee was the opinion of one of the students' guardians, his father Ernest. He once said about his child who was educated at the Tahfidz Mutiara Qur'an School that "My child loves the Koran more and more, and since I entered that school, Ernest has always been diligent and increasingly diligent in adding to his memorization and I have always noticed that he is always opening and closing the Qur'an in the process of memorizing the Qur'an." ¹¹

With the existence of the Tahfidz Mutiara Qur'an School, Ernest's father was greatly helped, because when he was working he was helped enough by just taking his child to the school, so his child had social interactions with his peers who always had good morals regarding their love of the environment. Not only

¹⁰ Ustadz Habibunnazar's message in April 2023

¹¹ His father Ernest's opinion about the Tahfidz Mutiara Qur'an School in Pematang in December 2022

that, according to his father, Ernest said that since he entered the school, he has always been diligent in protecting the environment.



According to his father, Ernest's love of the natural environment is a manifestation of the teacher's love for the surrounding environment. He once said that "Since attending Tahfidz School, my child has increasingly taken care of the natural environment around him."¹² He always pays attention to his children's growth and development in terms of memorizing the Koran and protecting the natural environment. And he also felt helped by the presence of educators who always emphasized the value of the character of religious discipline in the aspect of loving the surrounding natural environment.

D. Conclusion

Tahfidz Mutiara Qur'an School is a learning that emphasizes the character of religious discipline starting from the age of 4 to high school students. Not only does it emphasize religious knowledge, but the school also has a vision and mission in the field of love for the surrounding natural environment so that it is always preserved by everyone, one of which is children. The Tahfidz Mutiara Qur'an School has three class categories, where the morning class consists of two sessions, while the afternoon and evening classes each consist of one session. There are several educators who are involved in the learning process at the Tahfidz Mutiara Qur'an School who always teach and guide students by always applying patience. After memorizing one juz of the Koran, students will be tested for Tasmi' at the end of the year and a few weeks later will graduate. Parents are very helped and impressed by the existence of the Tahfidz Mutiara Qur'an School in Pematang Regency. The costs are relatively affordable, starting from Rp.

¹² His father Ernest's opinion about the Tahfidz Mutiara Qur'an School in Pematang in February 2023

25,000 up to Rp. 100,000 per month according to the parents' ability to entrust their children to the Tahfidz Mutiara Qur'an School.

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