

Religious Character Strengthening As Children Policy at SDIT Faza Azkia

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Abstract

The negative and positive impacts of the spread of digital as one of the main characteristics of changes in welcoming the 4.0 revolution era turned out to have a major impact on the process of parenting children in the family. This study aims to determine the effectiveness of strengthening religious character in children at one of the schools, namely SDIT Faza Azkia. This research used a qualitative approach with a case study method. Data collection techniques used in this study were observation, interviews and questionnaires related to students' opinions regarding the application of policies on childcare. The results of the study show that the use of the method of strengthening religious character is as one of the parenting patterns as implemented at SDIT Faza Azkia.

Keywords: Industrial Revolution, Parenting, Policy, Religious Character

INTRODUCTION

The explosion of digital developments in the face of the industrial revolution 4.0 has opened a new chapter in people's lives, including in the world of business, government agencies and various other institutions. The implications of change can be used as a mental revolution that combines the physical, digital, and biological worlds in a fundamental way. The positive effects felt from the industrial revolution provide offers in the form of: People's per capita income will increase, the penetration of mobile electronic devices whose prices are getting cheaper has reached all corners of the world, Technology has made it possible to sell products and services quickly and efficiently, Technology is so touching patterns of human life personally from various angles through just one device (Tjandrawinata, 2016, p.: 3).

From the explanation above, this change shows a significant positive side, but the facts that are happening in society cannot be ignored. A considerable impact on moral development occurs at all levels. Moral values are eroded by the influence of technology on every corner of the house in our society. Human behavior has shifted from an activity model based on face-to-face relationships to digitally patterned relationships. About 56 percent of the workforce worldwide will experience shifting in the next 10-20 years. On the one hand, it will reduce the workforce in several existing sectors (Kompas.com 2018). The phenomenon of sex parties as

cybercrime occurs in society (News Detik com, 2018), religious values and ethics are increasingly being ignored.

Family is the first education in forming a child's personality. As Sauri said, "it is in the family that children get education for the first time so that the family also influences growth and development, such as instilling moral values, decency, intelligence and culture", (Sauri, 2010: 21 & Lickona, 2012: 48). Intelligence is very vital in facing the challenges of the industrial revolution 4.0. Hassim said that the features that emerged during the industrial revolution were supercomputers, smart robots, driverless vehicles, genetic editing and the development of neurotechnology that enabled humans to further optimize brain function. More than that, in this fourth generation industrial era, the size of the company is not a guarantee, but the agility of the company is the key to success in achieving achievements quickly. This is shown by Uber which threatens the big players in the transportation industry around the world. This proves that the fast can prey on the slow and not the big prey on the small (id.beritasatu.com)

This requires a variety of intelligences, including transcendental intelligence which will be studied in this article as a religious character. Examining this intelligence according to Ace Suryadi (2007:84): sIn line with the development of various theories and concepts of intelligence, knowledge about the physiology and capacity of the human brain is also developing. Knowledge of the human brain is the basis for thinking for the development of various theories/concepts of intelligence. For example, the human brain is known to consist of a right brain and a left brain, each of which has a different function emphasis. The left side of the brain works, among others, for the functions of logical/rational thinking (mathematics), language (words), order (order), while the right side of the brain for visual functions (images), art, rhythm, imagination, intuition, thinking. random (irregular).

Therefore, preparing smart children is family education content that is expected to bridge possible disruptions due to future changes. That is why the start of improvement starts from the family. As a nation that is predominantly Muslim, it should start from Muslim families. Islam as a subsystem for the formation of a large society, has an influence that its existence cannot be neglected urgently in creating a religious society. Mental revolution in religious character reflects belief in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding tolerance towards the implementation of other religions and beliefs, living in harmony and peace with adherents of other religions.

The family as the tri center of education is an institution that provides learning experiences to children from the beginning of life. In fact, according to Islam, it starts from the womb. This experience will be a provision for children to be ready to enter other institutions with the ability to think as a manifestation of the functioning of intelligence. To make this happen, parents' attention is needed in understanding the needs of children, so that mistakes do not occur in assessing and educating children.

Therefore we need a guideline, which is expected to be a compass for giving birth to pious children, which is very much needed as a stronghold for the emergence of deviant behavior. Sholeh children are born through a process that is not easy. Its characteristics are reflected in Lukmanul Hakim's behavior in QS Lukman 13-19: having straight beliefs and not shirk, doing good to parents, establishing prayer, amar ma'ruf nahi mungkar, patiently accepting trials, not arrogant, not raising voice when speaking and simple in walking.

Some steps that must be taken in giving birth to pious children, namely:

- a. Instill a high sense of affection, as the Prophet's Hadith narrated by abu Hurairah: The Prophet kissed his grandson Hasan bin Ali, while beside him was "Aqra' bin Harith at Tamimi sitting. Then Aqra' also said "I have ten children and have never once kissed any of them. "Spontaneously the Prophet looked at him and said" who does not love, will not be loved "(HR. Buhkori).
- b. Be fair among your children. Rasulullah taught as narrated by Nu'man bin Basyir, that the Prophet said "be fair to your children" (HR.Muslim)
- c. Have patience in educating children, as the hadith narrated by Imam Ahmad Rasulullah SAW said: 'Whoever has 3 daughters and is patient with complaints and ups and downs in caring for them, Allah will surely enter him into heaven thanks to his affection for them. Someone asked what if there were 2 girls? Answered the Prophet: also 2 girls. What if one is a daughter? The Prophet replied "also a daughter. (HR. Ahmad)
- d. Educating parents by example, Huzaery quoted Muhammad Quthub that a good role model is very helpful in forming good character. In many cases, exemplary minimizes the energy that must be spent, because usually children like to imitate. If children often see their parents praying, it will be easy to tell them to pray after they grow up.
- e. Choosing a good friend, based on the Prophet's hadith: a person follows the religion of his friend, therefore he should pay attention to who is his friend: (HR. Ahmad, A.Daud, Tarmidzi)

- f. Choose a good teacher or school as hadith from Abu Hurairah Study knowledge, learn knowledge that fosters calm and dignity and be humble to the people you take knowledge from (According to Huzaery, 2014: 35-88)

The provisions that must be owned in educating children are:

- a. Become a godly parent. The piety of parents has a big impact on the child's soul. He will grow into a person who obeys and submits to Allah as the word of Allah in QS Ali Imran 3:34

It means: (as) one descendant which is partly (derivative) from another. And Allah is All-Hearing, All-Knowing

The piety of these parents will have an impact in the afterlife, as mentioned in QS. Aththuur 21: "And those who believe and their descendants who follow them in faith. We connect their children and grandchildren with them. And We have not detracted from their reward in the least. Every human being follows with what he does.

- b. The power of parental prayer, this aspect is very important. The Messenger of Allah taught that there are 3 prayers that will definitely be granted without a doubt, namely the prayers of people who are wronged, the prayers of people who travel and the prayers of parents to their children (HR. Bukhori)
- c. Educating children with knowledge, the importance of knowledge is described in QS. Azzumar: 9, say, are there the same people who know and people who don't know? In another verse it is stated that Allah will exalt those who believe among you and those who are given knowledge by degrees. (QS. Almujudari: 11)
- d. Having property that is lawful and used in the way of Allah, as the hadith of the Prophet "All people must be tested, while the test of my people is wealth" In the Qur'an Allah explains: And strive with your wealth and soul in the way of Allah "

Methods and means that affect children are put forward by Islamic education expert Abdullah Nashih 'Ulwan, (2017:515-621) as follows:

- a. Educate by example. Exemplary in education is the most effective and successful way of preparing children in terms of morals, forming mental and social. Because educators are idols in the eyes of children and good examples in their eyes.
- b. Educating with habits, while the Islamic manhaj in educating individuals is with instructions and habits. Children can obtain excellent educational results in this way.

Because education is based on continuous attention and supervision, threats, direction and guidance.

- c. Educating with advice, to shape the faith, morals, mental and social of children can also be done with advice. Advice has a great influence to make children understand about nature and give them awareness of religious principles.
- d. Educate with attention and supervision. Parents must follow the development of children and supervise them in the formation of faith, morals, mental and social both physically and intellectually.
- e. To educate with punishment, in order to protect the 5 primary things, namely, to protect religion, soul, honor, mind and property, a certain had (punishment) is determined by the Shari'ah.

Research from Susilo (2020) that aims to describe religious practices as strengthening religious character in early childhood at Al Asror Tulungagung Integrated Islamic Kindergarten. This research used a qualitative research method with a descriptive research type, where this research will examine in depth the application of religious practices in strengthening religious character. Data collection techniques using interviews, observation, and documentation. The informants in this research were the heads of institutions and teachers at Al Asror Tulungagung Integrated Islamic Kindergarten. The results of research on religious character that is formed in the implementation of religious practices, namely (1) The practice of reciting Asma'ul Husna forms the religious character of obedient children in knowing the names of Allah which must be applied in everyday life. (2) The practice of murojaah short surahs and the practice of daily prayers form a disciplined character, helpful, polite, friendly, honest, and responsible. (3) The practice of midday prayers in congregation forms the religious character of children who are obedient in worshiping on time, being responsible, disciplined and orderly starting from their movements and reading in accordance with the Shari'a. (4) The practice of commemorating Islamic religious holidays forms the religious character of exemplary children by modeling good behavior, politeness, honesty, responsibility, discipline, trustworthiness. Raising children in the right family will minimize the negative impact of world changes that are inevitable. Moving on from this phenomenon, it is necessary to study the readiness of families in the aspect of childcare. Mainly in applying religious character as the first pillar. Therefore, the researcher interested to know more about strengthening religious

character become a policy in childcare in the era of the industrial revolution 4.0 in SDIT FAZA AZKIA.

METHOD

The method used in this study is a qualitative approach with the case study method. A qualitative approach is a research approach that is able to describe research as a whole (holistic). Through this qualitative research, data on the implementation of a character-based curriculum can be obtained to improve akhlakul karimah in natural schools, especially those related to planning documents, implementation, learning assessment, and other factors that influence them in a complete, in-depth and in-depth manner. credible, and meaningful so that the research objectives can be achieved. In this research, researcher interviewed parents in SDIT Faza Azkia consisting of 20 people. Some indicators used by the researcher are about religious, nationalist, independent, cooperation, integrity. This used to know the opinion about the strengtening character education for their children.

RESULTS AND DISCUSSION

To analyze the effectiveness of policies related to strengthening character education as a Child Care policy, several indicators are used which have been summarized in the Character Education Strengthening Movement made by the Ministry of Education and Culture of the Republic of Indonesia, so the results and discussion are processed as follows.

Results

Based on the interview with parents related to strengthening character education through 5 indicators namely religious, nationalist, independent, cooperation, integrity.

Based on the research, in each indicator there is a large proportion of parents who agree to implement Strengthening Character Education (PPK) as a Child Care Policy at SDIT Faza Azkia Medan. In the religious indicator, there are 50% of parents who strongly agree, 30% who agree, and 20% who disagree. In this indicator students will be able to reflect faith in God Almighty. In the nationalist indicator, there are 40% of parents who strongly agree, 30% agree, and 30% disagree. In this indicator, students are expected to be able to place the interests of the nation and state above their own and their group's interests. Furthermore, on independent indicators as many as 60% of parents strongly agree, 20% agree, and 20% disagree. In this

indicator students are expected to be able to not depend on others and use energy, thought, time to realize hopes, dreams, and aspirations. In the cooperation indicator, 70% of parents strongly agree, 15% agree, and 15% disagree. In this indicator students are expected to reflect actions that respect the spirit of cooperation and work hand in hand to solve problems together. On the integrity indicator, 50% of parents strongly agree, 25% agree, and 25% disagree. In this indicator students are expected to make themselves people who can always be trusted in words, actions, and work and 15% disagree. In this indicator students are expected to reflect actions that respect the spirit of cooperation and work hand in hand to solve problems together. On the integrity indicator, 50% of parents strongly agree, 25% agree, and 25% disagree. In this indicator students are expected to make themselves people who can always be trusted in words, actions, and work and 15% disagree. In this indicator students are expected to reflect actions that respect the spirit of cooperation and work hand in hand to solve problems together. On the integrity indicator, 50% of parents strongly agree, 25% agree, and 25% disagree. In this indicator students are expected to make themselves people who can always be trusted in words, actions, and work.

Discussion

Based on the research findings, it shows that parents strongly agree to use strengthening character education as a parenting style for elementary school students, especially SDIT Faza Azkia who are in the city of Medan. This is based on the results of interviews with parents who say that the parenting style of each parent is different, so the character of the children at school is different. So, it can be concluded that the role of parents is very necessary in the embodiment of strengthening character education. Especially currently that are required to be able to use existing technology.

Based on the findings in this study, it turns out that there are still many mistakes in carrying out childcare tasks. The error is sometimes a mistake that is realized or not realized. This is related to: time constraints, lack of parental knowledge about educating, parents' misguidance, family breakdown (broken home), mistakes in guiding, contradictions in parental treatment, economic conditions, poor treatment of children (Zuhaili, 2012: 168-175) . Misuse of information technology in children is also the fault of parents in accompaniment.

This error factor is one of the triggers for the emergence of negative behavior among children, adolescents and youth. Therefore, parents must be able to minimize it as well as possible to take preventive and curative actions. Good cooperation among family members is needed in this case. Cooperation between children, parents and other members needs to be carried out because the family is one priesthood and one congregation, so it must be one direction and goal. Although the implementation found so far is often not appropriate.

The development of the digital era turns out to cause problems with changes in the system of values and norms which are in two natures, namely constructive and destructive. Constructive change occurs when the use of technology is used for good things, is professional and has integrity. This means that the use of technology has brought people's social life in a better and constructive direction. Suryadi said: information technology facilitates a variety of student work such as in various types of work, such as exploration, recording, data collection, calculating or processing data, analysis, depiction, visualization, and packaging in the final report format, can be done by utilizing the encyclopedia application (interactive CD-ROM, multimedia), world-wide-web, word processor, spreadsheets, graphic designing, presentation tools, etc. While the interaction in exchanging ideas between students and between students and teachers, or interviews with resource persons, searching, and others, can be done by utilizing applications networking e-mail, world-wide web, chat, voicemail, and tele-conference. (Suryadi, 2007 92-93)

Destructive change occurs when the use of technology that provides all conveniences but abuse occurs. Such as accessing pornographic sites, or using gambling game sites such as poker, the faster the flow of information, not all of which children deserve to hear or know. Speed is like the theory of a syringe, media that is obtained easily creates trust and understanding for the audience, so that they are easily provoked by issues that are not true. This results in anxiety for parents about what the future of their children will be. Interaction within the family is often inferior to virtual natural technology. If parents are not selective, the convenience of technology will have a negative and fatal impact on the survival of children, such as moral, fatalistic, hedonism, violence. Therefore the family must really play a role. As stated by Sauri (2006: p. 6) the role of the family as the person in charge of value education today is faced with problems caused by the increasingly strong flow of information and globalization. Family education is expected to be able to provide exemplary, religious, cultural, social values that can build children's creativity and independence.

Another problem is that technology can also create a high degree of dependency, with all the conveniences provided by technology, people seem to be spoiled by the availability of all their necessities of life. Technology users are increasingly reluctant to use manual tools for reasons of effectiveness and efficiency. It is increasingly difficult for society to escape from all technological sophistication and this has resulted in the formation of individualistic traits, always wanting everything instant. Weak fighting value. Interaction relationships thinning. Communication between humans is replaced by communication via WhatsApp, Facebook, so that physical social contact is increasingly lost, such as hospitality, courtesy, high egoism and low morality that result from showing films that indulge in the lowliness of human morality in a vulgar and violent way can be accessed easily without censorship. This is exacerbated by the lack of parental knowledge about technology.

Choosing a religious character as a parenting policy is an absolute thing to do. A policy that has a clear purpose. In the field of compliance and responsiveness character education policy implementation, one can see how far the actors comply with the regulations related to the character development movement (Nurdin, 2017: 181). The Islamic values that are expected to be obeyed and responded to by children as actors are certainly full of considerations. Therefore to correct educational errors as described above can be done with the following policies: In anticipation of a lack of time with children, it can be done to prepare time with children, especially mothers, should reduce activities outside the home. In this era, there are many mothers who are active as socialites, and this clearly reduces their togetherness with children. Not to mention that mothers are faced with the factor of having to help their husbands earn a living. Therefore information technology assistance in communicating remotely to children, as well as adhering to effective and efficient principles in maintaining the quality of meetings with children can be carried out. Thus the bond of the heart remains intertwined even though physically far apart.

By making religion a guideline and guideline to serve as a source of knowledge in children's education, in addition to knowledge of information technology, if necessary, parents and children must make friends through social media that is available to their children if the media is used by children. Other steps include limiting media use, avoiding media use for children under 2 years old, choosing the right media, setting up a home that is conducive to media use, accompanying children to use media, providing media education in children's daily lives, parents being positive media role models, support healthy media that are child-friendly,

create alternative activities such as reading, active hobbies and creativity. (Nucci and Narvaez, 2008:548-549).

The use of media is prioritized for activities that are supportive and useful. The cause of mistakes from parents' misguidance can be corrected by staying away from all disobedience by repenting, correcting oneself first for that error, setting a good example, maintaining balance and relevance between words and deeds. Looking for halal assets can also be done, because assets that are not halal will give negative energy to develop within him. In the aspect of leadership between father and mother there must be one vision, and avoid dualism of leadership so that there is no chaos in the household. Then mistakes in guiding children can be made by treating children well and politely, being friends in solving problems, looking after children's interests and affairs, so that children feel valued. Provide understanding according to the development of their physical maturity, thoughts and feelings. To fix economic problems, this can be done by educating simplicity so that it avoids a glamorous, extravagant and redundant life. Educating and getting used to issuing infaq and alms, can be used as a solution. Habituating the importance of empathy and building the social nature of the child. So that children get used to and can avoid themselves from all the tempting luxuries of the world. As well as streamline the quality and efficiency of children's gatherings. Overcoming bad behavior towards children is carried out by understanding strategies for educating good character. As the steps offered by Nasih Ulwan educate by example, habits, with advice, educate with attention and supervision, educate with punishment.

In Lickona's view (2012: 84) forming good character there are 3 components: moral knowledge, moral feelings and moral actions. For Ahmad Tafsir, to arouse religious enthusiasm, touch and religious soul in children can be done using the An Nahlawi method, namely: the hiwar (dialogue) method is carried out by leading children on one topic for a specific purpose. An example in the Qur'an can be found in the conversation between Lukmanul Hakim and his son. The Story Method, tells the events that happened for children to emulate, such as siroh nabawi, hikayatus shohabah, with this story the children are brought to feel what the religious experts and the previous prophets have fought for. The Amtsal method, giving an example: the parable of the disbelievers is like a person lighting a fire (QS 2:17). An exemplary method, being uswatun hasanah for children, by adults around them, fathers, mothers, older siblings and even maids. The habituation method, by practicing practicing akhlakul karimah from an early age, will leave a very deep impression on the child, even better with arguments against the value of these characters. The method of 'ibroh and mau'izhoh.

Through gentle advice to touch the emergence of awareness and take lessons from what is conveyed. Targhib and tarhib methods, meaning fun and threats. Often referred to as reward and punishment. Rewards and punishments are important in education as an effort to discipline and build constancy (istiqomah in doing good, of course, which is educational, not hurtful (Tafsir, 2014: 136-148). To improve the bad treatment of parents to children can be done by changing the treatment to be good, preparing a conducive environment that educates, filtering children's social friends in an educative way. According to Natali (2016), the millennial generation needs a firm but gentle and patient approach, build healthy and open dialogue and communication, be fully present to accompany them, and provide education with positive character values that are full of love. This can be bridged by holding heart-to-heart meetings that can build mentality and grow positive energy in children. According to Imam Ghazali (2017: 309-310) the heart is the basis for the soul. His position is like that of a ruler who is obeyed by his people, all members of the body obey the will of the heart.

CONCLUSION

From the explanation above, it can be concluded that there are various problems in childcare in the era of the industrial revolution 4.0. These problems are in the form of: limited time, lack of parental knowledge about educating, misguidance of both parents, broken home, mistakes in guiding, contradictions in parental treatment, economic conditions, poor treatment of children. The policy of implementing Islamic values in childcare is anticipated, with the consideration that through the implementation of Islamic values in children from an early age, it will become a solid fortress to fend off possible disruptions due to the industrial revolution 4.0. The change is in sight and as a wise parent this problem must be overcome with an accurate but religious strategy through cooperation between all family members. can help repair as a preventive step as well as a curative step. In this case the intelligence of the father and mother as educators is needed. Intelligence is often called multiple intelligences. Intelligence that accommodates a variety of children's potential. The intelligence of children is born from intelligent educators. If the mother and father are smart in parenting, their potential will grow and develop well as in the hadith of the Prophet: children are born in a state of fitrah, the father and mother cause him to become a Jew, Christian, Magi. (al Hadith). As an implication, it requires the ability of parents to understand, practice and teach Islamic values in parenting, the consequence being religious parents.

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