



Noble Character Building at Widya Kusuma Islamic Kindergarten, Saladara, Cirebon, Indonesia

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Abstract. Prophet Muhammad was given the task of forming akhlakul karimah by Muslims. The next generation will be strong and resilient if they have noble character. Character-building programs are the most critical need in Indonesia ahead of Indonesia Emas 2045. The basis of character education in the Islamic perspective is the holy book of the Qur'an and the Hadith of the Prophet. The Qur'an is the basis of all areas of life, including moral matters. The character-building program at Widya Kusuma Saladara Islamic Kindergarten includes three successes, six noble phobias, four ropes of faith, three principles of cooperation, four maqodirulloh, four spinning wheels, and five conditions of harmony and compactness. This program is instilled from an early age, from kindergarten to early childhood education, so that akhlakul karimah will be formed in adolescence and adulthood and ready to become future leaders.

Keywords: Akhlakul karimah, Character, Luhur, TK Widya Kusuma

INTRODUCTION

The development of science and technology is very rapid, with industry 4.0 technology moving towards the era of society 5.0. The world seemed to be in its grip. It was proven by the sunnah of Rosul 15,000 years ago that humans everywhere would bring whips. Technology facilitates all matters from our fingers in meeting various life needs such as eating, drinking, housing, transportation, payment, purchases, investments, and more. However, the impact of gadgets in our grasp could be better for the next generation. Porn, hoaxes, scams are very concerning. Culture is not by the noble spirit of the Indonesian nation exposed at the layer and lowers the ethics of the nation's next generation. The purpose of education in humanizing humans in practice is far from expectations. Therefore, serious efforts are needed to handle and evaluate teacher professionalism and school management and whether it is good to meet problems that must be found solutions.

This noble character development is carried out systematically and continuously involving various aspects such as cognitive, affective, and psychomotor aspects. Character building requires continuous practice from an early age. Children with low character and low emotional-social development will also be at risk or have great potential to experience various kinds of difficulties: learning difficulties, difficulty getting along or interacting socially, and inability to control themselves.

The role of character building in handling and solving problems faced by the next generation in various educational institutions. Islam is here to perfect human morality, so the application of character education in character education institutions needs to be applied in Islamic educational institutions. Character building in the Islamic view is very urgent. This research was conducted to determine the character education at Widya Kusuma Saladara Islamic Kindergarten. What is the concept of character education from an Islamic perspective at Widya Kusuma Saladara Islamic Kindergarten? From the formulation of the problem, the methods that have been carried out related to problems that occur in Islamic educational institutions will be presented. The facts in the field are that not all Islamic educational institutions have character education programs that are taught maximally, so writing one solution that will help in the development of Islamic Education in the future.

LITERATURE

Understanding Character Education

The term character comes from the Latin "character," i.e., character, character, psychological qualities, ethics, personality, or morals.

- The term character is human nature in general, where humans have many traits that depend on their life factors.
- *Character* is a psychological, moral, or ethical trait that characterizes a person or group.
- Character is the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, manners, culture, and customs.
- Character can also be interpreted the same as morals and ethics so that the character of the nation is identical to the morals of the nation or national ethics. A nation with character is a nation that is moral and ethical, while a nation with no character is a nation that is not or less moral or does not have good standards of norms and behavior.

So, the definition of *character education* is a system of instilling moral values to the next generation, including knowledge, awareness, or willingness and action to implement these values (La Adu, 2014). Character education orientation aims to shape a person's personality to behave honestly, kindly, and responsibly, respect and respect others, fair, non-discriminatory, egalitarian, hardworking, and other noble characters. Education as a character builder must go through habituation and actual practice in everyday life, not only theoretical. The teacher's job is to care for and maintain the character of kindness and encourage it to become actual in everyday life.

The principles of character building of the next generation include:

- Humans are creatures that are influenced by two aspects, namely; the truth that exists within him and the external impulses or conditions that affect his consciousness.
- The concept of education in order to build the character of students strongly emphasizes the importance of unity between beliefs, words and deeds.
- Character education prioritizes the emergence of students' personal awareness to sincerely prioritize positive character in themselves.
- Character education directs students to become *ulul albab* humans who not only have the awareness to continue to develop themselves, pay attention to problems, their environment and improve their lives in accordance with their knowledge and character.
- A person's character is determined by what he does based on his choices.

So, character education is critical in human life, especially for the next generation of the Indonesian nation, which is now pursued with moral decadence in various institutions, including in the world of education. One of the things that can improve the Indonesian nation is to improve their character, especially in the family environment and school environment, especially in Islamic educational institutions.

Approaches in Character Education Education

Some approaches that can be taken in character building include:

- Education experts often use five approaches: (1) rational development approach, (2) consideration approach, (3) value clarification approach, (4) cognitive moral development approach, and (5) social behavior approach.
- Three theories develop, namely (1) cognitive approach, (2) affective approach, and (3) behavioral approach.

- The summary of the five typologies of approaches above are (1) value planting approach, (2) cognitive moral development approach, (3) value analysis approach, (4) value clarification approach, and (5) learning approach to doing.

The application of character education in Islam is as follows:

Ahmad Tafsir in La Adu (2014) that character is the same as morals. So character education is moral education. The word morals in Indonesian, translated ethics or manners or decency. In English, the word moral is "moral" or ethic, in Greek, mores and ethicos which means habit. By having etymology, understanding morals, understanding according to the characters, including:

- Ibn Maskawaih says that khuluq, or morals, is a state of motion of the soul that encourages the ability to perform actions without thought.
- Al-Ghazali said that khuluk or morals are mental states that cultivate actions easily without thinking first.
- Ahmad Amin that morality is a habitual will. If the will gets used to something, then the habit is akhlak.
- Rahmad Djatnika that morals, customs, or customs are actions that are repeated.

So, moral understanding is an accustomed will, so it can cause actions easily without considering prior thought. Morals or character are essential because morals are personalities with three components: know (knowledge), attitudes, and behavior. This is a sign that someone is worthy or unworthy to be called a human being. *Character* is a disposition, trait, or thing that is indeed very basic that exists in a person. Very abstract things that exist in a person. Often, people call it character or temperament.

METHOD

The research was conducted by qualitative methods and data were obtained by surveys, in-depth interviews and direct observation. Researchers are also actors in the educational process. The research was conducted at Widya Kusuma Saladara Islamic Kindergarten in December 2023.

DISCUSSION

The results showed that character building in Widya Kusuma Saladara Islamic Kindergarten has been made a standard system called Luhur Character can be seen in Figure 1.



Figure 1. 29 Sublime Characters

Vision and mission success in fostering the character of the next generation in alim faqih, berakhlauq Karima, and independence. The meaning of akhlaqul karimah is shown by six noble thobiath: harmony, compactness, good cooperation, honesty, Amanah and mujhid muzhid. At the PAUD and TK levels, to achieve the alim target, children are taught to recite and write hijaiyah letters and can practice worship based on the Qur'an and Al Hadith. Children are taught to practice noble qualities and recognize the obligation to do good to others (parents, siblings, teachers, missionaries, ustads/ah, friends, neighbors, and guests).

Children practice doing good to the environment and the environment and avoid despicable morals. Children are taught to ta'dhim and do good to parents, elders, younger people, ulil amri, and peers. Children are taught how to be courteous in the mosque, in the place of recitation, and at school, as well as manners towards the environment and nature. To achieve the independent target, since the PAUD level, children are trained to eat, drink, bathe, defecate (defecate), urinate, and wear clothes independently. This independence is also practiced in families, neighborhoods, and schools, starting from the simplest things.

Parents, as the Widya Kusuma Islamic Kindergarten School Committee, also foster noble character. Children are a Trust from Allah SWT and will be accounted for later before Allah in the future. Therefore, parents naturally have a dominant role in forming their sons and daughters. Along with the rapid advancement of technology, parents must be wiser in observing, responding, supervising, and fostering their sons and daughters to avoid being dragged into the flow of association and lifestyle that is not by religious teachings. The family is the first school as a center for cultivating habits (phobias), seeking knowledge and experience, and intermediaries for building the perfection of the child's intellect.

Allah said, "And verily you (Muhammad) have a noble character". Therefore, it can be concluded that the Prophet Muhammad, sent to earth, was nothing but to improve the character of all human beings. Thus, the character of education according to the Islamic point of view is necessary, especially in Islamic educational institutions. Thus, from various issues related to morality, Islamic educational institutions can ideally realize character education from an Islamic perspective through honesty, a sense of responsibility, and increased intelligence by paying attention to health and hygiene, awareness, and creativity.

Character education in Islam is unique and different from character education in the Western world, including an emphasis on eternal religious principles, rules, and laws in strengthening morality, differences in understanding of the truth, rejection of moral autonomy as the goal of moral education, and an emphasis on reward in the afterlife as a motivation for moral behavior, as revealed by Allah in His word Surat Al-Baqarah. This means: "If you give birth to something good or hide or forgive something wrong (others), then Allah is all-powerful and all-powerful." With this verse, morals in Islam are very noble and great for people who can do so, in the hadith of the Prophet Muhammad, SAW, which means: From Nawwas bin Sam"-Anshori ra. He said: I asked the Messenger of Allah about the meaning of virtue and sin. He said, "Goodness is beautiful ethics. Moreover, sin is an act or action that suffocates the chest. Though you are ashamed that the deed will be known to people."

From the hadith, it is clear that the Prophet Muhammad (peace be upon him) was very concerned about moral matters. In another of his words: "Behold, I am sent to perfect the morals of men." With the hadith of the Prophet Muhammad SAW mentioned above, it is evident that morality is a critical issue in life on this earth. Another hadith that means: from Abu Hurairahra. He said: A man asked the Prophet (peace be upon him): O Messenger of Allah! Who from my family deserves my best devotion? He replied, "Your mother, then your mother, then your mother, then your father, then the one closest to you, the closest.

Various explanations above, which are related to character education from an Islamic perspective, can be explained that character education in Islam is the same as "morals." So that, character education from an Islamic perspective focuses more on the attitude of students in a positive direction that is habituated so that they can cause actions easily without consideration of prior thoughts in everyday life (Adu, 2014; Haris, 2019; Sajadi, 2019; Faris, 2016; Indrawan, 2014; Sutarna, 2016; Aeni, 2014; Sahlan, 2012; Ginanjar, 2017; Nasihatun, 2019).

The application of the Quran and Al Hadith related to character building in Widya Kusuma Saladara Islamic Kindergarten is packaged in 6 noble thobiath, namely:

Rukun

Rukun means loving each other, forgiving each other, helping and helping in good, muscular strengthening, and praying for each other good. If you meet others, try to have a cheerful face and do not have heart diseases such as prejudice, spite, envy, anger, etc. Harmony is the fruit of good morals, while bad morals result in hostility and division. Harmony is rooted in a heart that is clean from despicable nature, reflected in mutual love, affection, pleasure, forgiveness, United heart, and brothers. While mutual hatred, spite, envy, resentment, and other despicable attitudes are sources of hostility and division and even sources of evil.

Compact

Compact is doing activities with enthusiasm, pleasure, joy, and unison. Kompak is based on the hadith of Rasulullah: "One believes in another believer as a building whose parts strengthen each other."

Good cooperation

Good cooperation is to care for each other, support each other, launch each other, take care of each other's feelings, not tackle each other, do not knock each other down, do not harm each other, and do not slander each other. This is based on God's Word, "And please help you with goodness and devotion, and do not help you with sin and enmity."

Honest

To be honest is to tell the truth, be innocent as it is, and not lie or deceive. Being honest will keep us safe in the world and the end. Honesty is based on the words of Rasulullah SAW: "But honesty, indeed honesty shows good deeds and good deeds show to heaven. Moreover, there is no cease to be honest and earnestly trying to be honest so that it is written on the side of

God as an honest expert. Moreover, stay away from lying, for it points to ungodly deeds and points to hell, and a man ceaselessly lies and earnestly tries to lie so that it is written in the sight of God as a man of lies."

Trustworthy

Trustworthy means that the book of Jesus is trusted and maintains that trust, conveys rights to those who deserve it, and does not betray (does not damage trust). Having the nature of trust is an obligation for every believer. By the Word of God, "Truly Allah commands you to bring (deliver) trust to the experts (who are entitled to receive)."

Mujhid-muzhid

Mujhid means hard work, enthusiasm, success, and kurup. Muzhid means tirakat banter, frugal life, gemi stiti, ati-ati, not wasteful, and can measure will and ability. Rosululoh says, "It is fortunate that people can save more hard work."

CONCLUSION

Character building in Widya Kusuma Islamic Kindergarten is based on the Quran and Hadith and is packaged in 29 sublime characters. Akhlakul Karimah is the vision of early childhood education and kindergarten. Daily application is carried out by teachers and parents who instill the character of harmony, compactness, good cooperation, honesty, trustworthiness, and mujhid-muzhid in every activity.

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