

STRATEGY INSTALLATION OF RELIGIOUS VALUES IN PUTIH VILLAGE CHILDREN THROUGH HABITATION METHOD

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Abstract

Religious cultivation in children is essential in today's era. Especially during this free association. The lack of education that children receive also causes a crisis of morality in children. Writing this article aims to instil religious values to create *akhlak karimah* in children through Habituation. The approach method is the Asset Based Community Development (ABCD) method which focuses on asset development. From the results, it has been concluded that: 1. Habituation in morals includes Habituation in morals including, S3 (Smile, Salim, Greetings) to others or older. 2. Habituation in worship includes starting activities by reading "*basmalah*" and ending activities with "*hamdalah*" and memorizing daily prayers. 3. Habituation in faith includes reading and writing Arabic *pegon*, studying the yellow book and *tadarus* al-Qur'an. However, this must still be under the guidance and supervision of parents every day.

Keywords: Religious, Mentoring, Habituation

Abstrak

Penanaman religius pada anak sangatlah penting di era sekarang ini. Apalagi di tengah maraknya pergaulan yang bebas ini. Dengan minimnya pendidikan yang anak-anak terima juga mengakibatkan krisis akhlakul karimah dalam diri anak-anak. Penulisan artikel ini bertujuan untuk menanamkan nilai religius sehingga tercipta akhlakul karimah pada anak melalui metode pembiasaan. Metode pendekatan yang digunakan adalah metode Aset Based Community Development (ABCD) yang berfokus pada pengembangan aset. Dari hasil yang telah disimpulkan bahwa: 1. Pembiasaan dalam akhlak meliputi Pembiasaan dalam akhlak meliputi, S3 (Senyum, Salim, Salam) kepada sesama ataupun yang lebih tua. 2. Pembiasaan dalam ibadah meliputi, mengawali kegiatan dengan membaca "*basmalah*" dan mengakhiri kegiatan dengan "*hamdalah*" serta menghafalkan doa harian. 3. Pembiasaan dalam keimanan meliputi, membaca dan menulis arab *pegon*, mengkaji kitab kuning serta *tadarus* al-Qur'an. Namun, hal tersebut harus tetap dalam pendampingan serta pengawasan dari orang tua setiap harinya.

Kata kunci: Religius, Pendampingan, Pembiasaan

1. INTRODUCTION

The values or character that are received or instilled in a person will influence an individual's attitude patterns and behaviour patterns later, where these attitudes will become his personality (Purnomo et al., 2020). According to Ainiyah (2013), at this

time, character education has become an important issue in the world of education; lately, this is related to the phenomenon of moral decadence that occurs in society and in the government environment, which is increasing and diverse. Crime, injustice, corruption, violence against children, and human rights violations are evidence of a crisis of identity and characteristics in the Indonesian nation.

Putihan Hamlet is one of the hamlets located in Temanggung Village, Kaliangkrik District, Magelang Regency, which is still low in awareness about education. This is evidenced by the fact that one person graduated from a vocational school and another completed education at the SD/MI or SMP/MTs level from 60 family cards. The average education level of the people of Putihan Hamlet is SD/MI (50%), SMP/MTs (25%), SMA/SMK (5%), Islamic Boarding Schools (20%), and no one has continued to the Higher Education level.

Some are still illiterate, unable to read and write properly and fluently, both among SD/MI children and their parents. This is a problem for the people in Putihan Hamlet because it requires them to leave Hamlet to pursue this education. Also, the limited access to residents in the form of public transportation that can be used for daily life needs to be improved.

After graduating from SD/MI, most residents of Putihan Hamlet choose to work either as labourers, carpenters or farmers. This is due to the low economic status of the Putihan Hamlet family, which has resulted in their children's education being cut off. Although the people of Dusun Putihan lack mastery in terms of general education, the community is also equal in terms of religious education. This is evidenced by TPQ Al-Hikmah, which was established several years ago, and other community religious activities that are still strong and have even become customary.

The lack of public education in general also results in the incompatibility of religious education applied in everyday life. For example, when shaking hands with older people, they do not kiss their hands; behaviour when talking to others or those who are older is not appropriate; eating while walking, and being able to read the Koran and the yellow book but cannot write them. Like the following mahfudzot, "*Khoirul Umuri Ausathuha*" means the best thing is what is in the middle of it. This shows that there must be a balance in life to create harmony with one another.

One strategy for cultivating these religious values in children is by instilling religious values through the habituation method carried out in tutoring and at TPQ Al-Hikmah. In the educational process, habituation is a very effective way of instilling religious values into the child's soul. These values embedded in him will manifest in his life since he begins to enter adulthood (Djamarah & Zain, 2002).

The importance of cultivating this habit is in line with the words of the Prophet narrated by Abu Daud, namely, Meaning: From Umar bin Shuaib, from his father, from his grandfather said Rasulullah SAW said: "*Tell your children to pray when they are*

seven years old, and beat them if you leave it when they are ten years old, and separate their beds (Narrated by Ahmad and Abu Dawud). From the description above, the writer is interested in writing a devotional journal entitled "Strategy for instilling religious values in the children of Putihah Hamlet through the habituation method".

2. METHOD

This community service activity was carried out for 45 days, from July 18 to August 31, in the Putihah Hamlet, Temanggung Village, Kaliangkrik District, Magelang Regency. The method used in this service is to use the Asset Based Community Development (ABCD) approach. The ABCD method is a mentoring approach that strives for community development to be carried out by placing humans from the start to find out the potential or strength and assets to be used optimally (Maulana, 2019). Education is carried out through habituation methods in children and a deeper understanding when learning is guided and at TPQ. The ABCD method has five key steps for the mentoring research process: Discovery, Dream, Design, Define and Destiny (Fitrianto et al., 2020; Maula & Sholeh, 2021).

Discovery (finding) is the process of finding the obstacles and obstacles at TPQ Al-Hikmah. This activity was carried out by conducting interviews with TPQ Al-Hikmah caretakers about their obstacles. After the Discovery action is carried out, you can find out the dream or hope of the TPQ Al-Hikmah caretaker. The next stage is designing, the process by which coordination activities with TPQ Al-Hikmah caretakers create strategies to fulfil these dreams. After designing, the next stage is to define the process of determining the steps in realizing the dream. The last step in this mentoring is Destiny, where a series of supportive inspiring actions to realize dreams, plans, and provisions will be carried out during the mentoring process.

3. RESULTS AND DISCUSSION

Based on the identification of the problems above, the core program was formulated in the implementation of this activity, namely instilling religious values in the children of Putihah Hamlet through the habituation method using the ABCD (Asset Based Community Development) method which includes five stages, namely:

Discovery

This process is carried out to find obstacles and problems in TPQ Al-Hikmah. The discovery process is carried out by conducting interviews with TPQ Al-Hikmah caretakers to obtain information on the obstacles at TPQ Al-Hikmah. According to the caregivers of TPQ Al-Hikmah, caregivers have problems in implementing the daily religious values of children, which are decreasing. Nowadays, it is very difficult to

awaken children who have been wrong in the association. This is corroborated by observations that result in a lack of parental attention to children.



Gambar 1. Discovery

Dream

Islamic Religious Education is a conscious and planned effort to prepare children to know, understand, and live up to faith, piety, and noble character in practising the teachings of Islam from the main source of the holy book al-Qur'an and al-Hadith, through guidance activities, teaching, training, and the use of experience accompanied by demands to respect religious adherents in society to create national unity and unity (Muslimin, 2014).

The dream expected by TPQ Al-Hikmah caregivers in the future is the growth of akhlakul karimah in the children of Putih Hamlet, who understand the theory and apply it in everyday life. Hence, the next step is to plan an action to fulfil this dream.

Design

The processes and procedures to realise the dream must be carefully planned. This process involves all parties concerned in supporting the realization of dreams. The first step in this stage is the role of the family and the community in Putih Hamlet as role models for children because children always look to their parents and surroundings to carry out their daily activities.

Define

Based on the results of interviews, observations and dreams expected by TPQ Al-Hikmah caregivers for companions. Then must determine the first step to achieve the desired goal. Namely setting the right strategy for instilling children's religious values by determining companion figures other than caregivers, determining the right time and place and determining learning methods that are easily understood and

followed by the children of Putih Hamlet. This is done so that children do not get bored quickly so they can capture the lessons they have learned.

Destiny

Putihan Hamlet has special characteristics that are different from other hamlets in Temanggung Village, namely the existence of Islamic boarding school-based learning at TPQ Al-Hikmah. The teacher deliberately gives this learning so that children who do not continue their education can still learn. Even though they have no provision in general education, with the knowledge of Islamic education given in TPQ Al-Hikmah learning, they can revive their enthusiasm.

Not infrequently, children who do not continue their education prefer to continue studying at Islamic boarding schools. Well, this is one of the reasons why TPQ Al-Hikmah is different. TPQ Al-Hikmah provides learning that is not only the Koran but also the yellow book. Students are trained to be able to write and read Arabic pegen from the yellow book that has been studied or commonly referred to as "sorogan". However, many children still need to be able to participate in the learning process due to many factors.

Based on the explanation above and the results of the research that has been carried out in the field, the strategy for instilling religious values in the children of Putih Hamlet through the habituation method can be seen in the following picture scheme:

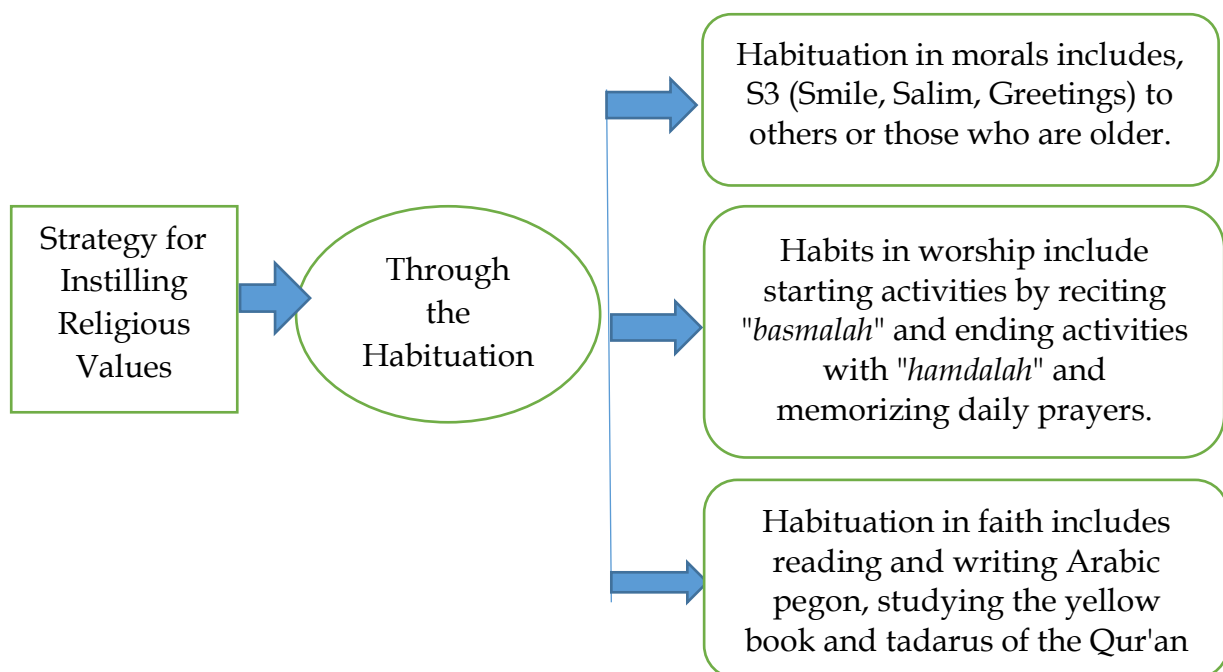


Figure 2. The form of the strategy for instilling the values of the children of Putih Hamlet through the habituation method.

The three strategies are delivered every Monday to Saturday from 14.00 to 15.30 WIB. This is because of the most effective time to gather with children outside school hours and TPQ. This strategy is deliberately given outside of TPQ learning time so that children have different views they can create a happy mood. That way, it will be easier for children to capture and even apply the knowledge they get. The strategies implemented include:

- a. The habituation method in morals is the Habituation of Smiles, Salim, and Greetings, as researchers have seen from observations, namely when tutoring begins during the day. Children who are enthusiastic about this learning method always come early with beautiful smiles. Then the children greet the teacher by saying *Assalamu'alaikum* and answer the teacher by saying *Wa'alaikumsalam* and *salam* or shaking hands with the teacher correctly.
- b. The method of habituation in worship is that children always start their activities by reading "*basmalah*" and ending with "*hamdalah*". Not only that but before every learning activity at TPQ, the children are accustomed to *mujahadah* first. They also memorize daily prayers such as the prayer to wake up, the prayer to go in and out of the bathroom, the prayer to pray" and so on. This is because they always remember that whatever we do in this world is under the Almighty's supervision. In this way, religious values will be formed in the children of Putih Hamlet.
- c. Habituation in faith, namely the habituation of tadarus al-Qur'an, is a program carried out by PAI teachers for all students. The same goes for the children of Putih Hamlet. However, by reading and checking, it is hoped that children will be more fluent and fluent in reading the Al-Qur'an because in building a religious culture, students are expected to be accustomed to reading the Koran following their recitation and can practice it when they are adults, even if only one or two verses because reading it and practising it is a practice of worship. The introduction of Arabic *pegon* is easy for children to understand because of the introduction through the songs they like and the deepening of the material when they are at TPQ. After being given material about Arabic *pegon*, they are immediately taught to read and write through basic books so that this is familiar to those who wish to continue their education at Islamic boarding schools.



Figure 3. Implementation of activities

In every implementation of habituation activities, there are supporting and inhibiting factors. As for the supporting factors in the implementation of the habituation method in order to foster religious values in children, one of the main influences is the support from parents. The school and parents carry out the formation of the religious character of children. Because after arriving home, students will be coached directly by their respective parents in behaving. Among the most important factors in the family environment in forming a child's religious character is the parents' understanding of the child's basic psychological needs, including a sense of affection, security, self-esteem, freedom, and a sense of success. In addition to attention, parents also set a good example for their children, peace and happiness are the most important positive factors in forming a child's religious character.

The obstacles in implementing the habituation method to form the religious character of students include the different backgrounds of students. Students come from different backgrounds, so their religion and faith also vary. The family environment is very influential on the process of habituation of worship received by students. The environment as a place for children to socialize with the community also impacts children, both directly and indirectly. A good environment for education will also bring goodness. However, an environment that is not good for education will ensure that a child's religious character is formed.

The environment or association of children, success and failure in the formation of the religious character of students is also more or less influenced by the surrounding environment. Suppose the existence of the surrounding environment can reflect positively on forming a child's religious character. In that case, he can make a good contribution to the formation of a religious character. Conversely, if the environmental contribution is not good, it is not relevant to forming the child's religious character, which will hinder the process of forming the child's religious character. Likewise, the association of students outside of school also greatly influences the child's religious character because the association is very fast, so if there

is a bad influence, it will also have a bad impact on the child. The magnitude of the influence of association in society is inseparable from the existence of existing norms and habits; if the habits that exist in the environment are positive, they will also have a positive effect, and negative habits in the community environment will also hurt the development of the child's religious spirit, the magnitude the influence caused is also apart from the absence of supervision from the school.

4. CONCLUSION

Based on the description above, it can be concluded that:

- a. The ability to write and read Arabic *pegon* on average for the Putihan Hamlet children is quite good. That way, children can study yellow books related to Islamic sharia laws or the science of monotheism so that this can grow their sense of faith and piety even higher.
- b. b. With every activity that the children do always begins with a prayer. This can make children a plus in terms of worship. In addition, without realizing what they always do will bring each other's blessings in everyday life.
- c. For the habituation of S3 (Smile, Salim, Greetings), the children of Putihan Hamlet still need assistance and guidance, especially within their own family. So that later there will be no misguided socializing in society. So religious values have been created that shape their *akhlakul karimah* in society.

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