

Teacher's Strategy in Integrating Character Values in Ma'had Tahfidz Quran Al-Uswah Village, Kuala Langkat District

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Abstract

The implementation of character education in Ma'had which is full of noble values in its existence has succeeded in shaping the attitudes and behavior of santriwan and santriwati which are expected to have good character, through the application of a distinctive teacher strategy capable of realizing religious human resources. Ma'had Tahfidz Kampung Qur'an is a non-formal institution that pays attention to strengthening character education, especially religious values, honesty, discipline, and hard work. It is hoped that this value will become an icon that can become a foothold for value transfer so that the vision and mission which is expected to be able to create religious human resources and always interact with the Koran towards the person of Insan Kamil. This research uses qualitative research with a phenomenological approach and descriptive methods. Data collected through observation, interviews, and document study. Data analysis techniques by means of data reduction, data presentation, examination of conclusions and verification. The results of this study are (1) the teacher's strategy in integrating character values for students and students in ma'had (2) the impact of character values for students and students in ma'had through religious, honesty, discipline, and working, (3) Supporting factors and inhibiting Character values for santriwan and santriwati through religion, honesty, discipline, and hard work.

Keywords

character value; tahfidzul quran; santriwan and santriwati



I. Introduction

Improvements and improvements in the quality of education are increasingly grounded both in general and explicitly, especially in the field of learning. All of that concerns the progress and development of education which is a major factor in the success of a nation, including grounding the education of character education values.

Ma'had tahfiz Qur'an is an educational institution in the non-formal realm that understands the importance of implementing character values. For this reason, teacher strategies can be integrated by forming character through programs that have been launched by related parties, including the head of the foundation, the caregiver of the foundation, the principal, and the teacher. The institution offers a program of memorizing the Koran with a target of one 1 year 30 juz

Based on preliminary observations in May 2019, the authors found in the field that in the early stages students and students did not immediately enter the memorization process first but began by multiplying recitations (reading) al-qur'an for two weeks, after being oral they were trained to read kalamullah only then will the students be guided to memorize. Furthermore, the students consisted of various ages ranging from 12 to 23 years, there were

students aged 9 years but had memorized approximately 5 juz, on the other hand there were students aged 15-23 who had memorized a little more than 1 juz, In terms of the length of stay in the lodgings, all of them have the same mass but different memorization results. There are young teachers who are still 15 years old, the ma'had considers that even though the teacher is still young there are several strong reasons that the teacher is considered capable of guiding santriwan and santriwati. The successful application of character education for Ma'had Tahfidz Kampung Qur'an focuses on the four character values that cannot be separated from the implementation of teacher strategies in integrating character values when carrying out their role as educators.

II. Review of Literatures

2.1 Strategy Teacher

Performance interpreted as the result of work or implementation of work tasks. According to August W. Smith, "performance is output derives from processes, human or otherwise", namely performance is the result of a process carried out by humans or performance is the result or output of a process. Performance is the result or overall success rate of a person during a certain period in carrying out a task when compared to various designs, such as work results, targets or goals or criteria that have been determined from the start and have been mutually agreed (Rivai, 2005: 88)

Performance is the result of a person's efforts that can be measured according to what is achieved by someone where the person works according to their abilities. In other words, what a person has achieved related to his / her day-to-day work can be called performance. Endin Nasruddin said that performance is defined as the results and achievements achieved by a person through his / her performance abilities (Nasruddin E. 2010: 238). In addition, performance according to As'ad (2005: 87) is a result of work achieved by a person in carrying out the tasks assigned to him based on his skills, experience and sincerity.

According to Susanto (2016: 176) Performance is the result of work or work performance of a person or organization with the appearance that performs, describes and produces something, both physical and non-physical in accordance with the instructions, functions and duties which are based on knowledge, attitudes, skills, and motivation.

According to Yani in Syardiansah (2020) performance is a result of work achieved by a person in carrying out the tasks assigned to him based on skill, experience and sincerity as well as time. However according to Kasmir (2016) that performance is the result of work and work behavior of a person in a period, usually 1 year. Then the performance can be measured by the ability to complete the tasks and responsibilities given. This means that in work contains elements of the standard that achievement must be met, so, for those who reach the standards set means good performance. While Fahmi (2016: 203) defines performance as the results obtained by an organization both the organization is profit oriented and non profit oriented

A person's performance is closely related to the results of work concerning quality, quantity and timeliness. Performance also means the comparison of work results achieved by employees with predetermined standards (Ronny in Edward, 2020).

Performance is defined as work ability in terms of quality and quantity. Performance is a work performance (performance) both in quantity and quality achieved by someone during a certain period, usually within one year. According to Ivancevich, Konopaske and Matteson (Busro, 2018) that performance shows the ability and skills of workers. Opinions emphasize the competence of human resources possessed by organizations, ranging from the ability of employees' cognition, affection, and psychomotor. (Purba and subdijo)

Based on the results of the expert's explanation above regarding the nature of physical education teacher performance, it can be concluded that basically the essence of performance is a picture of a teacher in completing his responsibilities in physical education both in motor, sensory and affective aspects which are summarized in physical education subjects in schools. Strategy comes from the Greek word *strategia* which means war science or warlord. Based on the meaning of the word, strategy is the art of designing operations in warfare, such as ways of setting up positions or tactics for war, army or sea. *Strategia* can also be interpreted as a skill to organize events or events.

In the world of education, strategy is defined as a plan, method, or series of activities to achieve a particular educational goal, a learning strategy is defined as a plan that contains a series of activities designed to achieve certain educational goals.

According to Mac Donald, strategy in mensturation is an art to do something well or skillfully. According to Seels and Richey, defines strategy as a plan or action, method, or series of activities designed to achieve certain educational goals.

Hamdani in the Teaching and Learning Strategy Teaching and Learning Strategy cites the characteristics of the strategy according to Stoner and Sirait, namely:

- 1) Time insight, covering the distant future time horizon, namely the time needed to carry out the activity and the time needed to observe its impact.
- 2) Impact, Although the end result by following a certain strategy is not immediately visible for a long time, the final impact will be very significant.
- 3) Concentration of effort An effective strategy usually requires concentrating activity, effort, or attention on a narrow goal.
- 4) Decision patterns Most strategies require that a certain set of decisions be taken over time. These decisions must be mutually supportive, that is, they follow a consistent pattern.
- 5) Absorption, A strategy covers a wide spectrum of activities ranging from the resource allocation process to daily operational activities. Moreover, being consistent over time in these activities requires that all levels of the organization act instinctively in ways that will reinforce strategy.

2.2 Character Value

The term "value" in English is called value in Latin called *valure* or in Old French is *Valid*. Value is everything about good or bad. Values are seen as feelings about what is wanted or unwanted, or about what is and is not. Value is one of the important variables in human life. On the one hand, humans are objects of study of values. Therefore, value cannot be separated from human life. Character are the values of human behavior related to God Almighty, self, fellow human beings, environment, and nationality which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, karma, culture, and customs. An individual with superior character is someone who tries to do the best for God Almighty, himself, others, the environment, the nation, and the country by optimizing his potential (knowledge) and accompanied by emotional awareness.

Since the beginning of independence, the Indonesian nation has been determined to make national character building an important ingredient and cannot be separated from national development. Furthermore, it must be remembered that explicitly character education is the mandate of Law Number 20 of 2003 concerning the National Education System contained in article 3 emphasizing that National Education has the function of developing capabilities and shaping dignified national character and civilization in order to educate the nation's life, aiming to the development of the potential of students to become

human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens

Character education is a system that is built with the aim of instilling character values in students, a form of activity that acts to educate, contribute to the development of superior human resources both locally and globally, so that character education becomes the theme discussed. Education is considered important so that the implementation of character education does not only apply to the community, but also in the field of education. Recently, educational institutions offer programs based on character education, such as the nasyid program, scouts, tutoring in various fields of science, honesty canteen, and qur'an tahfiz. The entire program has a positive impact on children's character development.

The function of character education is to develop the basic abilities of students so that they think smartly, behave in a moral, moral way, and do something good, which is beneficial for themselves, their families and society, builds a multicultural national life, builds a smart, cultured national civilization. noble, contribute to the development of human life, build the attitude of citizens who love peace, are creative, independent, and live side by side with other nations.

Basically, the application of character education can be realized in formal, non-formal and informal institutions. However, at this time, if we pay attention to character education, it has penetrated various educational institutions, including non-formal educational institutions, for example the Tahfiz Qur'an institution in its application, character values can be realized in the process of learning activities.

There are four character values that developed in Ma'had Tahfidz, namely:

a. Religious

Religion is an attitude and behavior close to spiritual matters. Religion is the attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to. Religion is a fundamental thing in the principles of life, everyone is required to have a religious attitude towards their religion, this religious attitude is usually influenced by the environment, the Tahfiz institution of the Koran village is a place for religious cultivation for children who spend knowledge in that place.

Allah swt said surah Al-Luqman verse 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

"And (remember) when Lukman said to his son, when he was teaching him a lesson:" O my son, do not associate (Allah) in fact associating partners with (Allah) is indeed a great cruelty".

b. Discipline

Discipline is a reflection of the life of a society or nation. From the description of the level of discipline of a nation, it can be imagined how high and low the national culture it has. Discipline is a condition that is created and formed through a process and a series of behaviors that show the values of obedience, obedience, loyalty, order, or order.

c. Hard Work

Hard work is a behavior that shows serious efforts in overcoming learning barriers, completing tasks as well as possible, an unyielding spirit followed by a strong belief to achieve the desired dreams. There are several ways in which the teacher can instill a hard work attitude: 1) Help students make realistic achievement targets, 2) Teachers are aware of the targets for achieving learning facilities for students and signs to be active in learning and trying, 3) Appreciate every learning process, 4) Explicitly, teach the meaning of values, hard work, 4) Give opportunities to students to face challenges and new things.

d. Honest

Literally honest means upright, not lying, not cheating. Honesty is an important value that must be possessed, not only spoken, must be reflected in daily behavior, behavior based on efforts to make himself a person who can always be trusted in words, actions and work. Our Master Muhammad [s] had an Honest (siddiq) attitude. Honest in speaking, acting, even thinking is a reflection of his personal integrity, so that his followers obey him and are respected by his opponents.

Allah swt said in surah at-Taubah verse 119

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

"O you who believe, fear Allah, and be with the righteous

2.3 Tahfidzul Quran

Al-Hifz means always remembering and forgetting a little. Hafizh (memorizer) is a person who memorizes carefully, including a series of people who memorize. Al-Hifzh also means to maintain, guard, hold back, or be elevated. In terms of the definition of Al-Hifzh, namely a person who memorizes half or two thirds of it or less than 30 juz and does not complete it, engages in routine and devotes all his energy to protect his memorization from forgetfulness.

According to Farid Wadji, tahfiz of the Koran can be defined as the process of memorizing the Koran in memory so that it is recited / spoken out of the head correctly in certain ways continuously. Tahfidz Alquran is a very noble and praiseworthy act, a person who memorizes the Koran is one of the servants who are masters of the earth, thus the meaning of tahfidz is memorizing new material that has never been memorized.

III. Research Methods

This research uses qualitative research methods, phemenological approaches and descriptive methods. This research was conducted at the Ma'had Tahfidz Institution, Quran Al-Uswah Village Jl. Bela Rakyat IV, Bela Rakyat sub-district, Kuala Subdistrict, Langkat Regency, North Sumatra Province, the subjects of its research are foundation caregivers, Ma'had Tahfiz Quran teachers, and Ma'had Tahfiz Quran students and santriwati. Research data collection uses the following techniques: (1) Observation, (2) interviews, and (3) document study.

The data analysis used in this research is descriptive qualitative analysis. Data analysis in this study is data reduction, data display, verification / conclusion withdrawal, data validity checking techniques in this study, namely the degree of separation (credibility), transferability, dependability, and test confirmability.

IV. Result and Discussion

4.1 Profile of Ma'had Tahfiz Kampung Quran Al-Uswah

Ma'had Tahfiz Kampung Quran was founded in 2016. Initially this tahfiz institution did not have an official name, its early history was founded on the wishes of the chairman of the Al-Uswah boarding school and teachers and also donors who have donated the land and the enthusiasm of the residents in participating in memorization activities. Ma'had Tahfiz is shaded by the Al uswah boarding school foundation. the purpose of the establishment of Ma'had is to introduce the world community to memorize the Koran and its urgency.

Ma'had Tahfiz Kampung Quran Al-Uswah is one of the non-formal educational institutions based on religion with the aim of memorizing the Qur'an to complete 30 juz memorization in one year, the implementation of activities at this institution can foster character values, especially religious values, honesty, discipline and hard work through certain programs.

Relating to value According to Djahari, quoted by Al-Rayidin, the following meaningful value (1) Value is the price of something based on an order of values and order within a person or group of people. The price in question is the price that is related to the affective world of humans. (2) Value is the content of the message, the spirit of the soul, the meaning that is implied. For example: the Koran has a value as a book containing the contents of the message of Allah Almighty and is meaningful as a collection of divine revelations so that it gets a position."

4.2 The Strategy of Teachers at Tahfidz Al-Uswah in Integrating Character Values

The strategy of teachers at Tahfidz Al-Uswah in integrating character values is focused on religious values, discipline, honesty, and hard work. The teacher applies the strategy through several programs that have been launched such as

- 1) The program emphasizes religious attitudes through congregational prayer (fardu prayer), compulsory programs, midnight prayer every Friday, compulsory fasting every Thursday, Fajr Ba'da Memorization Schedule, Duha Ba'da Memorization Schedule, Murojaah Ba'da Dzuhur Schedule, Murajaah Ba'da Schedule da Isya, Tahsin Schedule every Tuesday and Wednesday, Recitation of al-Matsurat every morning and evening and recite the verse of the chair after fardu prayer, recitation of one juz every day.
- 2) The program emphasizes disciplinary attitudes such as the teacher arranging memorization schedules and daily activities, cleaning picket schedules, weekly mutual cooperation schedules.
- 3) The program instills an honest attitude, such as that every student is given time to complete recitation twice in two weeks
- 4) The program emphasizes a hard work attitude, such as students being given motivation to build a strong determination, working hard to achieve the target at the expense of time and energy and mind, the target of memorizing three pages every day, it is hoped that in a year the memorization can be completed so that the target is achieved.

Santriwan and santriwati consist of various ages so that when the teacher teaches and applies character values, a slight difference in attitude is needed according to the child's psychologist, interests and age suitability according to one of the speakers. Regarding there are teachers who are 15 years old who are considered capable of guiding, the institution does this consciously assuming that a person is not judged by age, thus teacher psychologists are not yet considered appropriate but morals and rote narrative are capable

of teaching santriwan and santriwati, in terms of This teacher has a position as an accompanying teacher so as to teach children even below his age.

The teacher in implementing strategies based on the attitude of modeling, habituation, and discipline:

- 1) The teacher applies an exemplary attitude in every aspect of activities, is disciplined, wise, dignified, provides advice regarding the target in memorizing one year of 30 juz
- 2) Teachers cultivate religious attitudes such as cultivating an attitude of obedience to Allah
- 3) Increasing Istigfar so that sins are reduced has an easy impact on memorizing
- 4) To be honest in memorizing means not lying to the Koran because the Qur'an is the word of Allah, the most noble, habituation of a patient attitude is very important to memorize, it takes very extra patience, there is no limit to being patient when memorizing the Koran does not mean that someone who has finished is not tested for his patience but Allah gives a trial that can strengthen his patience,
- 5) The habit of resting time is only for the sake of the Koran, the memorizer of the Koran must be sure that he can hold the Qur'an until it runs smoothly.
- 6) Intention in yourself to need patience, recitation or memorizing is a part of worship, the word worship in memorizing has many meanings, especially everything that can bring us closer to Allah
- 7) The memorizers of the al-quran and their tahajud are guarded, pray munajat so that it is made easier by Allah and the intention of memorizing is not to please the parents of the guardians, the intention is solely because of Allah, to be a memorizer of the Koran that is blessed by Allah, and made easy and all activities are counted as worship by Allah Almighty.

Related to the attitude of cultivating Atikah in the Integration of Character Values, there are four character education strategies, namely: (1) exemplary, carried out by displaying figures that can be imitated, both in the family, school, and community environment. (2) Discipline cultivation in the strategy of implementing character education is carried out by increasing motivation, applying reward and punishment, and enforcing rules, (3) Habituation is a common thing in character education strategies. After seeing examples or exemplary, conveyed by instilling discipline, a student accustoms himself as a form of developing character values in himself. (4) Creating a conducive atmosphere both in the home, school and community as a form of support for the implementation of character education, (5) Integration and internalization of character education in all school activities and outside of school. Character education must be reflected in all aspects of life.

Santriwan and santriwati consist of various ages so that when the teacher teaches and applies character values, a slight difference in attitude is needed according to the child's psychologist, interests and age suitability according to one of the speakers. Regarding there are teachers who are 15 years old who are considered capable of guiding, the institution does this consciously assuming that a person's dignity is not seen by age, thus teacher psychologists are not yet perfect but ahlak and rote history are capable of teaching santriwan and santriwati, in this case teachers has a position as an accompanying teacher so that it teaches children who are even under him.

4.3 The Impact of Teacher Strategies in Integrating Character Values

The impact of the teacher's strategy in integrating character values in Tahfidzul Quran activities, namely

- 1) Santriwan and santriwati become individuals who have a strong relationship to Allah SWT.
- 2) Frequent interaction with the Koran fosters a feeling of love and feeling close to Allah, an increase in worship to Allah SWT.
- 3) Be serious in completing memorization, make your memory stronger so it's easy to remember other things
- 4) Cultivate enthusiasm in worship, indirectly the formation of noble morals
- 5) Most of the time, he is preoccupied with memorizing and depositing verses so that the activities carried out have a positive tone.
- 6) Reluctance to do activities is considered not important because they are preoccupied with the deposit of verses, the mind becomes lighter, the intelligence increases automatically,
- 7) Being surrounded by people who do good will give you an impact on yourself to do your best.

4.4 Supporting and Inhibiting Factors in Integrating Character Values

Supporting factors in integrating character values in Tahfidzul Quran activities are:

- 1) Cultivate the spirit of students and students in memorizing the Koran. encourage the spirit of teachers in guiding.
- 2) The teacher's advice is the first step to build awareness, remembering the purpose of being a memorizer of the Qur'an.
- 3) Parents give confidence to teachers to guide and educate their children, Persistence and Istiqomah way to achieve the target of memorizing.

Muhammad Makmum Rasyid wrote that istiqomah is an important matter for memorizing the Koran to complete their memorization of up to 30 juz, this condition is a difficult thing because it relates to one's time discipline. Al-quran memorizers are required to manage the time as best as possible so that they are not neglected with schedules and targets.

Factors that inhibit students and students from memorizing, namely

- 1) There are santriwan and santriwati who do not have a strong impetus so that the motivation to memorize is weak.
- 2) Some parents do not have a strong paradigm in understanding goals.
- 3) The infrastructure is still inadequate

V. Conclusion

1. Teacher's strategy in integrating Character Values in Tahfidzul Quran Activities in Ma "had Kampung Tahfidz Quran Al-Uswah, Langkat District through several programs, namely the Ba'da Subuh memorization schedule program, Ba'da Duha memorization schedule, Murojaah ba'da zuhur schedule, Schedule for Murojaah Ba'da Isya, Tahsin every Tuesday and Wednesday, Tahajud prayer in congregation every Friday, recitation of al-Matsurat every morning and evening and reading the chair verse after fardu prayer, obligatory fasting every Thursday, recitation every day in one juz, santriwan and santriwati given time to complete recitation twice khatam within two weeks, the teacher arranges a memorizing schedule and daily activities, cleaning picket schedules, daily picket schedules, mutual cooperation for each pekam, students are motivated to build a

- strong determination, working hard to achieve the target at the expense of time and energy and thought, the target of memorizing three pages every day, it is hoped that within a year the memorization can be completed so that the target is achieved.
2. The impact of the teacher's strategy in integrating character values in Tahfidzul Quran activities, namely: Santriwan and santriwati become individuals who have a strong relationship to Allah Almighty, Often interacting with the Koran fosters a feeling of love and feeling close to Allah, increased worship of Allah SWT , Seriously in completing memorization, make your memory stronger, formation of noble morals, preoccupied with memorizing and depositing verses, the activities carried out have a positive nuance.
 3. Supporting factors for integrating character values are the awakening of the spirit of students and students to memorize the Koran, the teacher's enthusiasm for teaching the Koran, the teacher provides advice on memorizing the Koran and providing motivations to build a fighting spirit in memorizing, parents give confidence in teachers to guide and educate their children to memorize the Koran, persistence / keiistiqomahan to achieve the target of memorizing.
 4. The inhibiting factor for teachers in integrating character values is that there are santriwan and santriwati who do not have a strong motivation yet, some parents do not have a strong paradigm in understanding the purpose of memorizing, the infrastructure is still inadequate.

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