

THE CONCEPT OF CHILDREN'S EDUCATION IN ISLAMIC PARENTING BOOK AND THEIR RELEVANCE WITH CHARACTER EDUCATION OF ELEMENTARY SCHOOL AGES

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ABSTRACT

Educational problems often occur at every level, including the elementary school level. Often found students who have bad morals, it reflects the occurrence of moral and ethical decadence. This happens because in learning only focus on the development of cognitive aspects, even though it must be balanced with the development of affective aspects. Efforts to overcome this are through the implementation of character education and optimizing it for elementary school age children. Educators can imitate the success of the Prophet Muhammad in educating. Therefore, researchers are interested in examining the book *Islamic Parenting* by Jamal Abdurrahman about the concept of education in children. The method used in this research is library research method using documentation data collection techniques. While the data analysis used is content analysis with data analysis model Milles and Huberman, the steps are data reduction, data presentation and conclusion/verification. The results showed that the concept of child education in the second stage (Age 4-10 years) and education in the third stage (Age 11-14 years) in the Islamic parenting book has relevance to character education for children aged (MI/SD), namely in terms of its integration with the curriculum or subject matter in MI/SD. Of the 10 character values, there are 9 character values that have relevance to character education. In addition, each class has relevance to the Islamic Parenting book.

Keywords: character education; child education; curriculum MI/SD

INTRODUCTION

Education is very important in human life. Education is an effort to create a change in the dimensions of a person's attitude and behavior as an effort to mature him through the learning and training process.¹ In addition, all forms of improvement and development that occur in individuals and in the community must be through education.

It is undeniable that in life, including education, there must be a problem. Educational problems occur at every level of education, including at the elementary

¹ Ottey Zul Apriani, Wurjinem Wurjinem, and Sri Ken Kustianti, "Analisis Nilai-Nilai Karakter Dalam Buku Cerita Rakyat Sang Piatu Menjadi Raja Dari Daerah Bengkulu," *JURIDIKDAS: Jurnal Riset Pendidikan Dasar* 3, No. 2 (August 1, 2020): 252, <https://doi.org/10.33369/juridikdas.3.2.251-257>.



school level. We often encounter students who have bad morals such as often lying, cheating, lack of respect for parents and teachers, speaking poorly, and other immoral behavior. These behaviors are a feature of the occurrence of moral and ethical decadence in students.² The frequent occurrence of moral decadence is because education only focuses on the cognitive aspects while the affective aspects are neglected, which affects the character of children who are not good.³

Efforts are being made to solve these problems, namely character education through education itself. In education, it is not only focused on adding cognitive aspects, but also on affective aspects so that good character is formed in children.⁴ Lickona explained that there are two main goals of education, namely to direct people to be smart and to make them good people.⁵

This is in accordance with Law Number 20 of 2003 concerning the National Education System Chapter II article 3 which reads that: National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become good human beings. have faith and fear of God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

The law mandates the implementation of character education. According to Megawangi, character education is an inculcation of human values in children so that these values become part of them and these values can be implemented in everyday life and can have a positive impact on the environment.⁶ This is in line with Pattaro's (2016)

² Edo Dwi Cahyo, "Pendidikan Karakter Guna Menanggulangi Dekadensi Moral Yang Terjadi Pada Siswa Sekolah Dasar," *EduHumaniora | Jurnal Pendidikan Dasar Kampus Cibiru* 9, No. 1, (April 11, 2017): 16–26, <https://doi.org/10.17509/eh.v9i1.6150>.

³ Chairiyah Chairiyah, "Pendidikan Karakter Dalam Dunia Pendidikan," *LITERASI: Indonesian Journal of Humanities* 4, No. 1 (December 14, 2017): 42–51, <https://jurnal.unej.ac.id/index.php/LIT/article/view/6216>.

⁴ Ridwan Abdullah Sani and Muhammad Kadri Kadri, *Pendidikan Karakter: Mengembangkan Karakter Anak Yang Islami* (Jakarta: Bumi Aksara, 2016).

⁵ Syarif Abdullah and Jatu Wahyu Wicaksono, "Penguatan Pendidikan Karakter Di Sekolah Dasar," *Prosiding Seminar Dan Diskusi Nasional Pendidikan Dasar*, 2019 2018, 43–48, <http://journal.unj.ac.id/unj/index.php/psdpd/article/view/9943>.

⁶ Aisyah M. Ali, *Pendidikan Karakter: Konsep Dan Implementasinya* (Jakarta: Kencana, 2018).

definition that character education is something that takes root and develops the human person through the development of good and moral values.⁷

Given the importance of character education, the process of its application must be carried out for children from an early age and so that it is more optimized at elementary school age, because elementary school age is the foundation for carrying out character education for children.⁸ Children at elementary school age have a very big opportunity to inculcate good character because at that time children were not contaminated by bad things. Education in this phase can last a long time in children until adulthood, if children are accustomed to doing good things, children will grow up to be good people, otherwise if children are accustomed to doing bad things, children will grow up to be unlucky people.⁹

Character education for children aged MI/SD requires more attention, as a way to foster children's morals. This is in line with Rohendi's opinion that character education needs to be carried out from the age of MI/SD because if it is done after adulthood it will be difficult to change the characters that have been formed, so from childhood character education is very important.¹⁰

Character education for MI/SD children is an effort to foster and shape the character of MI/SD children. The educational process for MI/SD children must adapt to the stage of formation and development of children's character at that time.¹¹ Minister of Education and Culture Regulation No. 67 of 2013 concerning the Basic Framework and Curriculum Structure in Elementary Schools/Madrasah Ibtidaiyah explains to instill character in children when they start school at that level of education.¹²

⁷ Chiara Pattaro, "Character Education: Themes and Researches. An Academic Literature Review," *Italian Journal of Sociology of Education* 8, No. 1 (2016): 6–30, <https://doi.org/10.14658/pupj-ijse-2016-1-2>.

⁸ Abdullah and Wicaksono, "Penguatan Pendidikan Karakter Di Sekolah Dasar," *Prosiding Seminar Dan Diskusi Nasional Pendidikan Dasar 2018*, 2019, 43–48, <http://journal.unj.ac.id/unj/index.php/psdspd/article/view/9943>.

⁹ Jamal Abdurrahman, *Islamic Parenting Pendidikan Anak Metode Nabi SAW, XIV* (Solo: Aqwam, 2018).

¹⁰ Sofyan Mustoip and Muhammad Zulela Japar, *Implementasi Pendidikan Karakter* (Surabaya: CV. Jakad Publishing, 2018).

¹¹ Ani Nur Aeni, "Pendidikan Karakter Untuk Siswa SD Dalam Perspektif Islam," *Mimbar Sekolah Dasar No.1* (2014): 50–58, <http://jurnal.upi.edu/2864/author/ani-nur-aeni>.

¹² Heri Khoiruddin and Hilman Mangkuwibawa, "Al-Qur'an Dan Pembinaan Karakter Siswa Madrasah Ibtidaiyah," *Al-Aulad: Journal of Islamic Primary Education* 4, No. 1 (April 3, 2021): 44–51, <https://doi.org/10.15575/al-aulad.v4i1.11537>.

One of the ways in which character education can be done is by integrating character values in each subject or curriculum at school.¹³ Educators must try to develop learning materials related to values and norms and relate them to everyday life. That way, students not only have knowledge about character values but in children the character is embedded and the character values are attached to the child so that it is implemented in everyday life.¹⁴

The implementation of this character education has a goal so that in the child a good personality is formed and moral values and good character are embedded. In QS. Al-Ahzab verse 21 has explained that the person who can be used as an example in providing character education is the Prophet Muhammad.

“Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.” (QS. Al-Ahzab: 21)

This verse of the Qur'an explains that the Prophet Muhammad. is a role model in all things, including in terms of attitude and behavior.¹⁵ That way we can imitate the Prophet Muhammad. the educator of all time, who should be imitated and imitated by every educator in order to obtain success in providing character education to children.

Therefore, for people who want to imitate the Prophet Muhammad Saw. can find out and learn the methods and materials of children's education from various sources such as from books, journals, or other library sources. One of the books that discusses it is the book "Islamic Parenting" by Jamal Abdurrahman. In the book Islamic Parenting discussed various attitudes and methods in education and teaching to children in accordance with the way the Prophet Muhammad saw. who pay attention to the stages of their age from in the womb to premarital.

Regarding the importance of children's education and character education to overcome the character crisis in the nation's generation, especially for elementary/MI children, the book Islamic Parenting by Jamal Abdurrahman provides an explanation of this. So educators and parents can use the book as a guide in providing character

¹³ Raihan Putry, “Nilai Pendidikan Karakter Anak Di Sekolah Perspektif Kemendiknas,” *Gender Equality: International Journal of Child and Gender Studies* 4, No. 1 (February 25, 2019): 39–54, <https://doi.org/10.22373/equality.v4i1.4480>.

¹⁴ Ali Miftakhu Rosyad, “Implementasi Pendidikan Karakter Berbasis Islam Dalam Kurikulum Pembelajaran SMK,” *Attulab: Islamic Religion Eaching and Learning*, (2020): 101–8, <https://www.researchgate.net/publication/340873935>

¹⁵ Syahnan Harahap, “Arti Penting Nilai Bagi Manusia Dalam Kehidupan Bermasyarakat,” *Jurnal Ilmiah Hukum Dirgantara*, (2013): 34–35, <http://journal.universitassuryadarma.ac.id/index.php/jihd/article/download/113/110>.

education to children. In addition, the purpose of this study is to find out the concept of children's education in Islamic Parenting books and their relevance to character education for MI/SD children.

RESEARCH METHODS

This research uses a qualitative approach. This approach was chosen because the data collected in this study is a description of words not numbers, so this qualitative research does not use statistics but by collecting data, analyzing and interpreting it. The research method used is library research method. The library research method is a series of activities related to the method of collecting library data, reading and recording and processing research materials. This library research method utilizes library resources to obtain research data.¹⁶ The research conducted by the author includes the library research method because the research uses library to obtain the required research data. The research that will be carried out is in the form of seeking information about the concept of child education in the book Islamic Parenting by Jamal Abdurrahman and various library sources that have to do with children's education and about character education in MI/SD children after collecting the data and then processing the data.

The data collection technique used in this research is the data collection technique using the documentation method. This technique is a way of finding information in the form of data regarding research matters or variables.¹⁷ This is clarified by Renier's opinion¹⁸ which explains the broad understanding of the documentation method, which includes all available sources, namely written sources and oral sources. As for this study, using documentation techniques by collecting written sources only, by collecting library data from primary data sources (Islamic Parenting Books by Jamal Abdurrahman) and secondary data sources such as journals, books, books on educational concepts. children and character education, especially for children aged MI/SD.

¹⁶ Iwan Hermawan, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif Dan Mixed Method)* (Kuningan: Hidayatul Quran, 2019).

¹⁷ Sandu Siyoto and Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015).

¹⁸ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: CV. Jejak, 2018).

After collecting the necessary data, the next step is to analyze the data. The data analysis technique used is content analysis. This content analysis technique is an analysis of data by focusing on the contents of the book and then systematically presenting it.¹⁹ Research activities using content analysis techniques according to Milles and Huberman have three stages: data reduction, data presentation and conclusion/verification.²⁰ By using this stage of analysis, it can help in selecting, classifying, processing and analyzing the contents of Jamal Abdurrahman's Islamic Parenting book which is related to character education for children aged MI/SD.

RESULT AND DISCUSSION

Jamal Abdurrahman pours out his thoughts on children's education in his book entitled "Islamic Parenting". Education for MI/SD age children must adapt to the characteristics of MI/SD children, while the education for MI/SD children in the Islamic Parenting book is in the second stage (ages 4-10 years) and in the third stage (ages between 10-14 year). This is in accordance with the Government Regulation on basic education that elementary school age education is in the age range of 6-12 years.²¹

To find the relationship between the concept of child education in the Islamic Parenting book and character education, the explanation of the contents of the book refers to 18 character values according to the Ministry of National Education. These character values have a function as indicators that support the achievement of success in the process of character building and education.²² In the Islamic Parenting book found subtitles which are included in the values of character education, namely as follows:

Table 1
Character Education Values in Islamic Parenting Books for MI/SD Ages

No	Subtitles in Islamic Parenting Book	Page	Character Value
1.	Attract children's attention with gentle expressions	105	Love Peace
2.	Do not disperse children who are playing	109	Demokratic

¹⁹ Mukhtazar, *Prosedur Penelitian Pendidikan* (Yogyakarta: Absolute Media, 2020).

²⁰ Wijaya Umriati and Hengki, *Analisis Data Kualitatif Teori Konsep Dalam Penelitian Pendidikan* (Makassar: Sekolah Tinggi Filsafat Jaffray, 2020).

²¹ Hascita Istiqomah and Suyadi Suyadi, "Perkembangan Fisik Motorik Anak Usia Sekolah Dasar Dalam Proses Pembelajaran (Studi Kasus Di Sd Muhammadiyah Karangbendo Yogyakarta)," *El Midad: Jurnal PGMI 11, No. 2* (December 31, 2019): 155–68, <https://doi.org/10.20414/elmidad.v11i2.1900>.

²² Atikah Mumpuni, *Integrasi Nilai Karakter Dalam Buku Pelajaran Analisis Konten Buku Teks Kurikulum* (Yogyakarta: Deepublish, 2018).

3.	Appreciate children's toys	105-106	Tolerance
4.	Teaching children to keep secrets	125	Responsibility
5.	Eating etiquette	129	Discipline
6.	Treat children fairly, without discriminating between boys and girls	130-131	Demokratic
7.	Break up children who are involved in fights	132	Love Peace
8.	Stimulate with gifts	134	Appreciating Achievements
9.	Comforting orphans and crying over it	136-137	Social Care
10.	Do not take away the rights of orphans	138	Demokratic
11.	Forbid playing when the devil roams	139-140	Discipline
12.	Teaching Adzan and Prayer	142-144	Religious
13.	Telling the child to go to bed immediately	153	Discipline
14.	Get used to lowering your eyes	155	Religious
15.	Do not spoil the child and obey all his wishes	167-169	Independent
16.	The Prophet visited, prayed for healing and treated sick children	171	Sosial Care
17.	Help and teach children when they are unable to do something	174	Sosial Care
18.	Familiarize children with simple appearance and practice self-restraint	203-210	Independent
19.	Say hello to the children who are playing	178	Religious
20.	Teaching the etiquette of entering the house	179-180	Discipline
21.	Mengajarkan anak etika meminta izin	180-182	Discipline
22.	Motivate children to attend celebrations and visit relatives	183-184	Communicative
23.	Teach speech etiquette and respect for elders	191-193	Discipline
24.	Educate children so as not to annoy others, especially their neighbors	194-195	Love Peace
25.	A warning not to threaten each other with weapons even if joking	196	Love Peace
26.	Forbidding children to surprise others even if they are joking	197-198	Love Peace
27.	Forbidding boys to resemble girls	202	Religious
28.	Reminding children not to belittle others	215	Love Peace

Based on the analysis of the Islamic Parenting book at the age of MI/SD, it was found that there were 10 character values, namely: religious character values, discipline, independence, democracy, respect for achievement, communicative, peace-loving, social care and responsibility. These values can be seen from the subtitles which is strengthened by the discussion. The discussion regarding these values are:

1. The Value of Religious Character

This religious value states that the thoughts, words and actions of a servant are always trying to be in accordance with the values of God and the teachings of the religion he adheres to.²³ From this understanding, the values included in the religious character values in the Islamic Parenting book are:

a. Teaching Azan and Prayer

Prayer is an indicator of religious character, namely carrying out religious orders. Prayer is a command from Allah SWT that must be carried out by every Muslim. Prayer can be interpreted as the relationship of a servant with his Lord, prayer is also the pillar of religion and a form of devotion to Allah SWT.²⁴ Children who always perform prayers are an indicator of the success of character education.

b. Saying Greetings To Children Who Are Playing

Saying greetings is a form of habit that has been exemplified by the Prophet Muhammad. Thus, if it is obeyed, it means that it has carried out religious teachings. This is in accordance with the opinion of Hasan et al., which states that indicators of success in character education on religious values in learning activities include greeting, praying before and after learning.²⁵

c. Forbidding Boys to Look like Girls

This subtitle is a religious character because it belongs to one of the attitudes of piety to Allah SWT. in a hadith narrated by Bukhari from Ibn Abbas ra. said "that the Prophet Muhammad. cursed a man who resembles a woman and a woman who

²³ Atikah Mumpuni, *Integrasi Nilai Karakter Dalam Buku Pelajaran Analisis Konten Buku Teks Kurikulum* (Yogyakarta: Deepublish, 2018).

²⁴ Agus Yulianto, Iis Nuryati, and Afrizal Mufti, "Analisis Nilai-Nilai Pendidikan Karakter Dalam Novel Rumah Tanpa Jendela Karya Asma Nadia," *Tabasa: Jurnal Bahasa, Sastra Indonesia, Dan Pengajarannya* 1, No. 1 (August 9, 2020): 110–24, <https://doi.org/10.22515/tabasa.v1i1.2596>.

²⁵ Megawati Megawati, Sulistyarini Sulistyarini, and Maria Ulfah, "Implementasi Pendidikan Karakter Religius Oleh Guru Dalam Pembelajaran Sosiologi Di SMA YPK Pontianak," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa* 8, No. 3 (March 5, 2019), <https://jurnal.untan.ac.id/index.php/jpdpb/article/view/31578>.

resembles a man.²⁶ So with that in the child will be embedded in the value of religious character.

d. Getting used to children lowering their gaze and maintaining *aurat*

In this subtitle, there are two religious traits that must be possessed by Muslim children who must be guided from childhood, namely lowering their eyes and having to maintain their genitals. Lowering the view belongs to religious character, because this habit contains a spiritual value, namely iffah which means maintaining spiritual and physical purity from things that can cause slander and can get reward and peace. Keeping the genitals is also part of the religious character because in covering the genitals there are spiritual/religious values, namely piety by carrying out Allah's commands and trying to stay away from all His prohibitions.²⁷

2. Tolerance Character Value

The value of the tolerance character is found in the sub-heading "Appreciating Children's Toys." Toys for children are as important as work for adults, so we must respect the toys that children have. This respect includes the value of the character of tolerance. According to Poerwadaminto, tolerance is the nature of considering the feelings of others in the form of appreciating and allowing something that is different from himself, both from his opinions, views, beliefs and so on.²⁸

3. Discipline Character Value

Discipline is a character value that makes a person respect time, obey the applicable rules and regulations.²⁹ Discipline character values found from the sub-titles in the Islamic Parenting book are as follows:

a. Eating Etiquette

Islam has regulated everything, including etiquette when eating. Ethics when eating is a rule that must be obeyed when we will eat a meal. A child in a social environment must have ethics because if a child has ethics he will not be labeled as

²⁶ Fina Zahrotul Karimah, Jazari Jazari, and Qurrati A'yun, "Nilai-Nilai Pendidikan Dalam Etika Berpakaian Wanita Muslimah (Telaah Qs. An-Nur Ayat 31)," *Vicratina: Jurnal Pendidikan Islam* 6, No. 5 (July 20, 2021): 263–69, <http://riset.unisma.ac.id/index.php/fai/article/view/12004>.

²⁷ Fina Zahrotul Karimah, Jazari Jazari, and Qurrati A'yun, "Nilai-Nilai Pendidikan Dalam Etika Berpakaian Wanita Muslimah (Telaah Qs. An-Nur Ayat 31)," *Vicratina: Jurnal Pendidikan Islam* 6, No. 5 (July 20, 2021): 263–69, <http://riset.unisma.ac.id/index.php/fai/article/view/12004>.

²⁸ Muawanah, "Pentingnya Pendidikan Untuk Tanamkan Sikap Toleran Di Masyarakat," *Vijjacariya* 5, No. 1 (2018): 57–70, <https://doi.org/10.31219/osf.io/vqgj4>.

²⁹ Atikah Mumpuni, *Atikah Mumpuni, Integrasi Nilai Karakter Dalam Buku Pelajaran Analisis Konten Buku Teks Kurikulum* (Yogyakarta: Deepublish, 2018).

a child who does not know customs, therefore eating ethics is something that needs to be taught to children.³⁰

b. Banning Playing When Satan Wanders

From this subtitle, it is explained that there are rules regarding playing time, namely prohibiting playing at night. Every family must have rules when children are allowed to play and when children are forbidden to play. It can help children develop good habits or discipline.³¹

c. Telling Children to Sleep Immediately After Isha

This subtitle also contains the value of the character of discipline, namely so that children become people who are punctual in all things and obey the applicable regulations. Children must be accustomed to obeying the rules in the family, one of the rules is to tell them to go to bed immediately. Educators and parents must make an agreement about bedtimes and so that they can wake up on time.³²

d. Teaching Home Entry Ethics and Asking Permission Ethics

All things in Islam have been regulated including ethics relating to other people. The ethics of entering the house is part of the character of discipline, because when we want to enter a house or visit someone else's house we must pay attention to the rules. Islam has taught the ethics of asking for permission when entering the house, therefore we must follow the sunnah. In addition, when we want to visit the house of a relative or friend, it must be with the permission of the owner of the house. Islam has taught the ethics of asking permission anytime and anywhere either inside the house or outside the house.³³

³⁰ Fina Alfin Nisrina, "Film Animasi Tiga Dimensi Etika Makan 'Ras Ras Si Gembul'," *Undergraduate, Universitas 17 Agustus 1945* (2018): 6–30, <https://doi.org/10.14658/pupj-ijse-2016-1-2>.

³¹ Maskuri Maskuri, "Pendidikan Karakter Disiplin Di Lingkungan Sekolah," *Jurnal Tawadhu 2, No. 1*, October 18 (2018): 340–63, <https://ejournal.iaiiig.ac.id/index.php/TWD/article/view/3>.

³² Ihda Khotimah, "Disiplin Pada Anak Usia Dini (Pembiasaan Di Rumah Dan Di Sekolah)," *QURROTI: JURNAL PENDIDIKAN ISLAM ANAK USIA DINI 1, No. 1* (November 20, 2019): <http://jurnal.stpi-bim.ac.id/index.php/QURROTI/article/view/36>.

³³ Taman Saputra, "Pendidikan Karakter Pada Anak Usia 6 – 12 Tahun," *Edukasi Islami: Jurnal Pendidikan Islam 2, No. 03*, June 8, 2017, 242–55, <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/28>.

e. Teaching Ethical Speech and Respect for Elders

Before speaking we must think about it first so that words that shouldn't be spoken can even hurt or offend others, there is a saying that it's better to be silent than to speak bad things.³⁴

4. Value of Independent Character

The subtitle "Don't Indulge in Children and Follow His Will and the subtitle "Training Self-Resistance" are included in the value of independent character because they try not to depend on others. Independent character is the behavior of a person who does not depend on others but uses his abilities and strengths as much as possible.³⁵

5. Value of Democratic Character

The value of democratic character is a way of thinking and behaving that assesses that other people have the same rights and obligations as themselves. What will happen if there is no democratic character, there will be no sense of solidarity and a selfish attitude will emerge.³⁶

a. Not Dismissing Children While Playing

A child has the right to play, because playing also has a positive influence on children and playing for children is like work for adults. Therefore, there must be equal rights even though they are still children but have the same rights as others, this reflects the value of democratic character. The democratic character values include equal rights among citizens.³⁷

b. Treating Children Fairly, Without Distinguishing Boys and Girls

Every child has the same rights, so treat them fairly. This fair attitude to children must be applied in life because if it is done it can create a democratic

³⁴ Ernawati, "Upaya Meningkatkan Adab Dan Etika Berbicara Secara Islami Pada Anak Minoritas Di Sekolah Master Depok," *Jurnal Abdimas* (October 30, 2021): 100–102, <https://www.researchgate.net/publication/331345224>.

³⁵ Munifah, *Rekonsepsi Pendidikan Karakter Era Kontemporer: Konstruksi Epistemologis Penguatan Pendidikan Karakter (Ppk) Di Indonesia Melalui Evaluasi Model Cipp* (Bandung: CV Cendekia Press, 2020).

³⁶ Rianawati, *Implementasi Nilai-Nilai Karakter Pada Mata Pelajaran Pendidikan Agama Islam* (Pontianak: IAIN Pontianak Press, 2014).

³⁷ Moh Wahyu Kurniawan and Adi Slamet Kusumawardhana, "Strategi Penguatan Pendidikan Karakter Dalam Menumbuhkan Sikap Demokratis Siswa," *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan PKN 7, No. 1*, (May 11, 2020): 7–16, <https://doi.org/10.36706/jbti.v7i1.10862>.

atmosphere in the child's soul. The value of fair behavior contains democratic values that underlie children's attitudes and behavior.³⁸

c. Not Depriving Orphans' Rights

Someone wants that all their rights are fulfilled, no one takes their rights, therefore we should not take other people's rights, including the rights of orphans. This is in accordance with the understanding of the character of democracy itself, namely how to behave in assessing the rights of others as the same as their own rights.³⁹

6. Character Values Reward Achievements

Appreciating achievement is an attitude and behavior that motivates a person to make and do useful things and accept and appreciate the achievements of others. This character must be instilled and developed in students, because the character of appreciating this achievement has a positive impact on students, namely being able to improve their knowledge, study hard and have a competitive spirit.⁴⁰

The value of the reward achievement is found in the sub-heading "Stimulate with Rewards" Giving rewards or prizes is an appreciation given by educators to students who have done good, excel, are active and do other good deeds. With the gift, the child will be motivated to continue doing these good things.⁴¹ Stimulating with this gift is a form of appreciating someone's achievements.

7. The Value of Friendly/Communicative Characters

Friendly or communicative are characters who are able to make good relationships with others, have many friends and can communicate effectively. This friendly character shows a person who is good at getting along, likes to talk but can also be a good listener and can be invited to work together.⁴² The subtitle "Motivating Children to Attend Celebrations and Visiting Relatives" can foster a

³⁸ Syahraini Tambak, "Pendidikan Etika Bergaul Islami Dalam Keluarga Nilai Pendidikan Etika Berlaku Adil Orangtua Dengan Anak Dalam Pergaulan Keluarga Perspektif Hadits," *Jurnal Pendidikan Agama Islam Al-Thariqah* 4, No. 1 (April 13, 2019): 1–20, [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).2910](https://doi.org/10.25299/al-thariqah.2019.vol4(1).2910).

³⁹ Raihan Putry, "Nilai Pendidikan Karakter Anak Di Sekolah Perspektif Kemendiknas," *Gender Equality: International Journal of Child and Gender Studies* 4, No. 1 (February 25, 2019): 39–54, <https://doi.org/10.22373/equality.v4i1.4480>.

⁴⁰ Rianawati, *Implementasi Nilai-Nilai Karakter Pada Mata Pelajaran Pendidikan Agama Islam* (Pontianak: IAIN Pontianak Press, 2014)

⁴¹ Moh Zaiful Rosyid, *Reward & Punishment Dalam Pendidikan* (Malang: Literasi Nusantara, 2018).

⁴² I. Nyoman Subagia, *Pola Asuh Orang Tua: Faktor, Implikasi Terhadap Perkembangan Karakter Anak* (Bali: Nilacakra, 2021).

friendly/communicative character in children, namely by motivating them to come to a celebration and to continue to build friendships with relatives, so that children will be able to get along with anyone and also train to communicate with others. This is in accordance with the indicators of the communicative character, which is happy to interact with others.⁴³

8. Value of Peace Love Character

Peace-loving is something that makes other people not feel disturbed or uncomfortable with his presence either from his attitude, words and actions.⁴⁴ With this peace-loving character, the atmosphere becomes serene, calm and the atmosphere is comfortable to carry out an activity. In the Islamic Parenting book there are values of peace-loving characters, for the discussion, they are as follows:

a. Attract Children's Attention with Gentle Expressions

The value of love of peace is contained in this subtitle because it is explained that the Prophet Muhammad saw. calling children by name as a tribute to them, the person who is called feels comfortable with the name. This subtitle contains the value of a peace-loving character because it is in accordance with its characteristics, namely full of love.⁴⁵

b. Resolving Children Involved in Fights

If there is a fight, a person with peace-loving character will separate or reconcile the fighting person, because this peace-loving character is the attitude of someone who does not want a commotion and wants peace.⁴⁶

c. Tetangga Educate Children Not To Annoy Others, Especially Neighbors

The value of love of peace is also found in this subtitle, educators and parents must educate children so that children do not do things that irritate others. Also considering that humans are social creatures, they must do good to everyone

⁴³ Adi Suprayitno and Wahid Wahyudi, *Pendidikan Karakter Di Era Milenial* (Yogyakarta: Deepublish, 2020).

⁴⁴ Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan* (Jakarta: Kencana, 2012).

⁴⁵ Ottey Zul Apriani, Wurjinem Wurjinem, and Sri Ken Kustianti, "Analisis Nilai-Nilai Karakter Dalam Buku Cerita Rakyat Sang Piatu Menjadi Raja Dari Daerah Bengkulu," *JURIDIKDAS: Jurnal Riset Pendidikan Dasar* 3, no. 2 (August 1, 2020): 251–57, <https://doi.org/10.33369/juridikdas.3.2.251-257>

⁴⁶ Eko Purnomo and Agus Budi Wahyudi, "Nilai Pendidikan Karakter Dalam Ungkapan Hikmah Di SD Se-Karesidenan Surakarta Dan Pemanfaatannya Di Masa Pandemi," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, No. 2, November 24, 2020, 183–93, <https://doi.org/10.37680/qalamuna.v12i2.561>.

and their presence should not make other people feel uncomfortable. This is an indicator of a peace-loving character, namely not looking for a fuss, not looking for trouble and always maintaining harmony with others.⁴⁷

d. Warn Children Not to Threaten One another with Guns Even if they're joking

The value of this peace-loving character is found in this subtitle where children are accustomed to living in harmony with anyone, not threatening each other. This is a characteristic of peace-loving characters, namely children tend to avoid conflict.⁴⁸ That way the child will live in peace with anyone, and the child must be reminded not to do things that will cause problems in order to create a peaceful atmosphere.

e. Forbidding Children to Surprise Others Even When Joking

In this subtitle there is a peace-loving character value. The value of peace-loving character is the behavior of a person who makes others safe and comfortable in his presence.⁴⁹ If someone does something that can make other people feel uncomfortable by shocking others then there will be no peace, therefore children should be advised not to do this.

f. Reminding not to belittle others

This subtitle contains the value of a peace-loving character, which is not to humiliate others. demeaning others is also a disgraceful act and must be avoided in order to create a peaceful atmosphere and in the child a peace-loving character will be formed. This peace-loving character is an attitude and a word that makes others feel safe and comfortable with his presence.⁵⁰

⁴⁷ Eko Purnomo and Agus Budi Wahyudi, "Nilai Pendidikan Karakter Dalam Ungkapan Hikmah Di SD Se-Karesidenan Surakarta Dan Pemanfaatannya Di Masa Pandemi," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 2 (November 24, 2020): 183–93, <https://doi.org/10.37680/qalamuna.v12i2.561>

⁴⁸ Ottey Zul Apriani, Wurjinem Wurjinem, and Sri Ken Kustianti, "Analisis Nilai-Nilai Karakter Dalam Buku Cerita Rakyat Sang Piatu Menjadi Raja Dari Daerah Bengkulu," *JURIDIKDAS: Jurnal Riset Pendidikan Dasar* 3, no. 2 (August 1, 2020): 251–57, <https://doi.org/10.33369/juridikdas.3.2.251-257>.

⁴⁹ Eko Purnomo and Agus Budi Wahyudi, "Nilai Pendidikan Karakter Dalam Ungkapan Hikmah Di SD Se-Karesidenan Surakarta Dan Pemanfaatannya Di Masa Pandemi," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 2 (November 24, 2020): 183–93, <https://doi.org/10.37680/qalamuna.v12i2.561>.

⁵⁰ Adi Suprayitno and Wahid Wahyudi, *Pendidikan Karakter Di Era Milenial* (Yogyakarta: Deepublish, 2020).

9. Value of Social Caring Character

Social care is a character value that someone who loves others, if someone has difficulty he will help and help him sincerely. This caring character is related to a sense of solidarity, Islam teaches its people to live and be pious. Bertahniah is a happy participation when seeing other people happy, while bertahkiah is a person's empathy for the difficulties of others.⁵¹ In the Islamic Parenting book there are values of social; caring characters, for the discussion, they are as follows:

a. Comforting Orphans and Crying Because of Them

The value of social care character is found in this subtitle because social care is the value of someone who cares for others.⁵² This is reinforced that Muslims have an obligation to support orphans, the Prophet Muhammad. has also given an example of caring for and supporting orphans, one form of which is caring and loving them.

b. The Prophet Visits, Prays for Healing, and Treats Sick Children

This subtitle is included in the social care character value because there are six obligations of Muslims to other Muslims, one of which is that if someone is sick, they must visit him. This must be instilled in children so that in them a sense of empathy, solidarity and social care will grow in themselves. Islam is also so that we can relate well and maintain solidarity, one of which is when someone is sick, we have to visit him.⁵³

c. Helping and Teaching Children When Unable to Do something

Humans as social beings really need the presence of other people because humans cannot live without other people around them. So that way humans should help each other if they see other people in trouble. This is a formulation of the social

⁵¹ Moh Masduqi, "Menumbuhkan Karakter Peduli Sosial Melalui Kegiatan Ekstra-Kurikuler," *MIYAH: Jurnal Studi Islam* 16, No. 1, September 29, 2020, 94–117, <http://ejournal.inkafa.ac.id/index.php/miyah/article/view/245>.

⁵² Rianawati, *Implementasi Nilai-Nilai Karakter Pada Mata Pelajaran Pendidikan Agama Islam* (Pontianak: IAIN Pontianak Press, 2014)

⁵³ Taman Saputra, "Pendidikan Karakter Pada Anak Usia 6 – 12 Tahun," *Edukasi Islami: Jurnal Pendidikan Islam* 2, no. 03 (June 8, 2017): 242–55, <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/28>.

care character value indicator, namely helping someone who needs help.⁵⁴ So with that subtitle is part of character education with social care values.

10. Value of Responsibility Character

Responsibility is a person's character in carrying out the duties and obligations that must be done both to oneself, society and God.⁵⁵ The value of the character of responsibility is contained in the sub-heading "Teaching Children to Keep Secrets" because the child will try to keep the secret so as not to be known by others and consider it an obligation that must be done. Thus will appear in the child the character of the responsibility to maintain the mandate under any conditions.

After finding the values of these characters, then look for their relevance to character education for MI/SD children. Character education can be internalized in MI/SD children, one of which is by integrating character education values into subjects or curriculum at school. What the researchers did to find the relationship with the curriculum in MI/SD is by identifying the syllabus, teacher books and student books. As for achieving maximum results, the analysis is more focused on student books in each subject, because in student books there are subject matter that can make it easier for researchers to find relevance. The following is the relevance of the concept of child education in the Islamic Parenting book with character education for MI/SD ages:

Tabel 2
Relevance of Islamic Parenting Books with Character Education for MI/SD Ages

No	Character Value	Sub-title	Relevance
1.	Religious	Teaching adzan and prayer	Tematik in class I, II, IV, V dan Fikih in class II
		Say hello to the children who are playing	Tematik in class I, II, V, dan Akidah Akhlak in class IV
		Forbidding boys to resemble girls	Akidah Akhlak in class I
2.	Discipline	Eating etiquette	Tematik in class I, II, III, IV dan Akidah akhlak in class II

⁵⁴ Ottey Zul Apriani, Wurjinem Wurjinem, and Sri Ken Kustianti, "Analisis Nilai-Nilai Karakter Dalam Buku Cerita Rakyat Sang Piatu Menjadi Raja Dari Daerah Bengkulu," *JURIDIKDAS: Jurnal Riset Pendidikan Dasar* 3, no. 2 (August 1, 2020): 251–57, <https://doi.org/10.33369/juridikdas.3.2.251-257>.

⁵⁵ Atikah Mumpuni, *Atikah Mumpuni, Integrasi Nilai Karakter Dalam Buku Pelajaran Analisis Konten Buku Teks Kurikulum* (Yogyakarta: Deepublish, 2018)

		Forbid playing when the devil roams	Tematik in class II
		Telling the child to go to bed immediately	Tematik in class I
		Teaching the etiquette of entering the house	Tematik in class II dan Akidah Akhlak in class V
		Teaching children the etiquette of asking for permission	Tematik in class I, II dan III
		Teach speech etiquette and respect for elders	Tematik in class II, III dan IV
3.	Independent	Do not spoil the child and obey all his wishes	Tematik in class III
4.	Democratic	Do not disperse children who are playing	Tematik in class III
		Treat children fairly, without discriminating between boys and girls	Tematik in class I, II, IV dan VI
5.	Appreciate achievement	Stimulate with gifts	Tematik dan Akidah Akhlak di in class I
6.	Communicative	Motivate children to attend celebrations and visit relatives	Tematik in class II, III dan IV
7.	Love Peace	Break up children who are involved in fights	Tematik in class I, III dan V
		Educate children so as not to annoy others, especially their neighbors	Tematik in class I, III, dan IV
		Reminding children not to belittle others	Tematik in class II, IV, V dan VI
8.	Social Care	Comforting orphans and crying over it	Tematik in class I, II, dan Al-Qur'an Hadis in class V
		The Prophet visited, prayed for healing and treated sick children	Tematik in class I, II, III, IV, V, dan VI
		Help and teach children when they are unable to do something	Tematik in class I, II, IV, V
9.	Responsibility	Teaching children to keep secrets	Tematik in class II, IV dan Akidah Akhlak in class IV

CONCLUSION

Children's education in this Islamic Parenting book contains the values of character education according to the Ministry of National Education. According to Jamal Abdurrahman, children's education at the age of 4-10 and at the age of 11-14 has relevance to character education in MI/SD children through its integration into the curriculum or subjects in MI/SD. Of the 10 character values contained in the Islamic Parenting book, there are 9 character values that are relevant to the curriculum in MI/SD, namely in thematic subjects, Akidah Akhlak, Fiqih and Al-Qur'an Hadits.

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