


Character Education through Islamic Values: A Study of the 'One Mosque Memorizers' Program at Pondok Wadil Qur'an Tangerang

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Article Info	Abstract
<p>Article history: Received: 12/27/2023 Revised: 01/03/2024 Accepted: 01/15/2024</p> <p>Keywords: <i>Character Education, Honesty, Humility, Islamic Values, Tolerance</i></p>	<p>Purpose – This study aims to examine the implementation of character education through the 'One Mosque Memorizers of the Qur'an' program at Pondok Wadil Qur'an Tangerang, focusing on integrating Islamic values of tolerance, honesty, and humility into the educational framework.</p> <p>Design/Methods/Approach – A qualitative approach was adopted, comprising structured interviews and focus group discussions with students, educators, and administrators. Thematic analysis was employed to identify patterns in the integration of Islamic values in character education and their impact. The study emphasized reliability and validity through triangulation and member checking.</p> <p>Findings – The program effectively imparts Islamic values as foundational elements of character education. Tolerance is highlighted through the acceptance of religious diversity, honesty is fostered through truthful practices, and humility is encouraged through respectful behavior. The study demonstrates the positive impact of these values on students' moral and ethical development.</p> <p>Research Implications/Limitations – This research contributes to the understanding of character education in non-formal Islamic educational settings. However, its focus on a single program and reliance on qualitative data limit its generalizability and may introduce subjective interpretations.</p> <p>Practical Implications – The findings have significant implications for educational institutions, policymakers, and religious leaders, offering insights into the integration of religious values into educational practices. This approach addresses moral and ethical challenges, shaping a more ethical and harmonious society.</p> <p>Originality/Value – This study presents a unique perspective on character education, emphasizing the role of Islamic values in shaping individual character and societal ethics. It provides a model for incorporating religious values into educational systems, contributing to the development of morally upright and socially responsible individuals.</p> <div style="text-align: right;">  <p>© 2023 by the authors. It was submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY NC) license (http://creativecommons.org/licenses/by/4.0/).</p> </div>

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Introduction

The significance of nurturing character through religious education, particularly within Islamic teachings, is paramount in shaping individuals who exhibit moral integrity and societal responsibility. The implementation of character education, as exemplified in the program "1 Mesjid Penghafal Al Qur'an" at Pondok Wadil Qur'an Tangerang, represents a critical intersection of religious devotion and character development (Rahman, 2018). This program underscores the essential role of religious institutions in fostering values such as tolerance, honesty, and humility. The relevance of this topic extends beyond individual development, impacting society at large, as well as contributing to the broader discourse in the field of education (Wiyani, 2015).

Previous studies have highlighted the importance of integrating character education within both formal and non-formal educational settings. Said Abdul (2013) emphasizes the definition of character as a composite of attitudes, behaviors, motivations, and skills. Furthermore, research by Baharun (2018) and Jailani (2019) has established the inextricable link between character education and personality development, advocating for the nurturing of positive character traits from an early age. These studies provide a foundational understanding of character education and its significance in shaping moral and ethical behavior.

The role of religious education in character formation has been a focal point of numerous studies. For instance, the application of character education principles in Islamic teachings is evident in the teachings of the Qur'an, as highlighted in Surah Al-Isra' ayat 70 (Ahyar Rasidi, 2021). The verse underscores the importance of dignifying humanity and instilling noble character traits, as guided by religious principles. This perspective aligns with the mission of Pondok Tahfizh Wadil Qur'an in using the Qur'an as a foundation for character development, thereby contributing to the discourse on the interplay between religion and character education.

The integration of character education in non-formal educational settings, particularly in religious institutions, has been explored in various contexts. The "1 Mesjid Penghafal Al Qur'an" program at Pondok Tahfizh Wadil Qur'an serves as a case study for this integration (Ahyar Rasidi, 2021). This program offers insights into the ways religious education can be leveraged to reinforce character values among individuals from diverse backgrounds. Moreover, studies on similar initiatives have shown the effectiveness of religious education in cultivating moral and ethical values, thereby affirming the relevance of the program in the broader context of character education (Ismaili, 2020; Oakland & Hatzichristou, 2014).

The intersection of religious education and character development has been further explored in various educational contexts. Studies have demonstrated the effectiveness of incorporating religious teachings in character education programs, highlighting the potential of such integrations to positively impact student behavior and moral development (Kerr et al., 2018; Lee et al., 2021). These findings underscore the importance of religious education as a vital component of character education, providing a framework for understanding the potential impact of the "1 Mesjid Penghafal Al Qur'an" program.

Despite the positive outcomes associated with integrating character education in religious settings, there remain limitations and controversies in the field. Challenges such as ensuring consistency in character development across diverse student backgrounds and addressing the evolving needs of students in non-formal educational settings are yet to be fully explored (Kiper & Tercan, 2012; Lachica et al., 2021). Furthermore, the sustainability of character transformation post-program and the measurement of long-term impact pose significant gaps in current research. These limitations highlight the need for further investigation into the effectiveness and long-term impact of programs like "1 Mesjid Penghafal Al Qur'an."

The focus of this study is to examine the implementation of character education through the "1 Mesjid Penghafal Al Qur'an" program at Pondok Wadil Qur'an Tangerang. The study aims to explore how Islamic values are integrated into character education and their impact on daily life. This research seeks to contribute to the broader discourse on character

education, particularly in the context of religious teachings, and aims to provide insights into effective strategies for implementing character education in non-formal educational settings. By addressing the gaps in current research, this study has the potential to inform future practices and policies in character education, particularly in Islamic religious education.

Methods

This qualitative study delved into the integration of Islamic values in character education at Pondok Wadil Qur'an Tangerang, specifically within the 'One Mosque Memorizers' program, employing a case study methodology for a comprehensive analysis. Data were meticulously gathered through structured interviews and focus group discussions with selected students, educators, and administrators, complemented by an extensive documentary analysis of the program's educational materials, all audio-recorded to capture detailed insights. The thematic analysis process was applied to the data, involving systematic coding to distill emergent themes, indicative of the influence of Islamic teachings on character development. Ensuring the study's reliability and validity, triangulation was utilized to corroborate findings across multiple data sources, while participant feedback was sought through member checking, reinforcing the authenticity of the interpretations. Ethical considerations were rigorously adhered to, maintaining confidentiality and anonymity throughout the research. The study's theoretical underpinnings were informed by the works of Husin Al-Munawar (2017); Muhammad Fauqi (2011); and Wiyani (2015), providing a foundational context for understanding the role of Islamic values in shaping character education, thus enriching the discourse in Islamic education and character development.

Results

1. Implementation of Character Education in the Program of One Mosque Memorizers of the Qur'an at Pondok Tahfidz Qur'an

It is essential to implement character education through Islamic values in religious study sessions, so they can be implemented in daily life. Good education will have a positive impact on students' character. Indeed, character education needs to be implemented in everyday life, hence the importance of creating programs that can foster and realize children with character and faith.

Non-formal educational institutions such as Madrasah Diniyah have been very effective in assisting children and parents in education, thereby adding religious knowledge not acquired in formal schools (Wahid, 2018). However, students, adolescents, or young people today face difficulties in implementing the teachings they have received and studied in religious classes or study sessions. Due to the differing attitudes and character behaviors of each individual, varying from language, speech, parenting styles, and different societal mindsets, education that demonstrates moral growth, ethics, manners, and behavior is greatly needed in modern life (Unwanullah, 2019).

Activities conducted in religious classes or study sessions help implement character education in daily life (Fatihin, 2018). In the development of Islamic personality, actions are taken when a student exhibits poor behavior to improve it. Thus, implementing this is encouraged through activities that align with values in Islam, such as religious activities held in schools like congregational Dhuha and Dzuhur prayers, giving infaq or charity, conducting tadarus, tahfidz to maintain memorization, reading Asmaul Husna, calligraphy, memorizing Juz Amma, praying before learning activities, and qiraah to develop recitation skills. Activities like these are crucial because they assist students in implementing them in their daily lives.

The Qur'an is the primary source used by Muslims in all aspects, including education. Normatively, there are three goals in the values of the Qur'an in character education: the spiritual dimension, cultural dimension, and intelligence dimension. First, the Spiritual Dimension. This includes faith, piety, and noble character (reflected in worship and social interactions). This spiritual dimension is encapsulated in one word: character. Character is a

psychological and social control tool for individuals and society (Husin Al-Munawar, 2017). Without character, humans would be akin to animals lacking rationality in their lives.

Second, the Cultural Dimension. This dimension involves a strong and independent personality, social and national responsibility. It emphasizes developing a Muslim's personality as an individual directed towards enhancing and growing inherent factors and environmental factors, guided by Islamic values (Lela Nadhiroh, 2019). Third, the Intelligence Dimension. This dimension, which brings progress, includes being intelligent, creative, skilled, disciplined, having a work ethic, being professional, innovative, and productive. In psychology, the intelligence dimension encompasses three processes: analysis, creativity, and practicality. Character education implementation through the Program of One Mosque Memorizers of the Qur'an at Pondok Wadil Qur'an Tangerang is conducted comprehensively in the learning of tafhidz Al-Qur'an.

Values of Character Education in the Program of One Mosque Memorizers of Al-Qur'an

2. The values implemented in character education through the Program of One Mosque Memorizers of the Qur'an at Pondok Wadil Qur'an Tangerang include, first, the

Value of Tolerance. Tolerance is a divine law and an eternal divine tradition in all aspects of life, making it a primary characteristic of Allah's creations at the levels of shari'ah, way of life, and civilization, all of which are pluralistic. Plurality is a reality that manifests and cannot be denied, stemming from inherent differences and diversity created by Allah SWT.

According to Al-Qaradhawi, as mentioned by Anis Malik Thoha, there are four main factors that cause the unique tolerance consistently dominating the behavior of Muslims towards Non-Muslims (Tasbih, 2014). These factors include the belief in the dignity of all humans, regardless of their religion, nationality, and ethnicity. Dignity implies the right to be respected; the belief that differences in religion and beliefs among humans are a reality intended by Allah SWT, who has given them the freedom to choose faith or disbelief. Allah's will is certain, and it contains profound wisdom. Therefore, it is not permissible to force Islam on anyone. A Muslim is not required to judge the disbelief of a non-believer or the misguidance of the misguided. Allah will judge them on the Day of Reckoning. This understanding allows a Muslim's heart to be at peace, avoiding internal conflict between the obligation to be kind and just to them while firmly adhering to one's own beliefs. The belief that Allah SWT commands to act justly and invite to noble character, even towards polytheists, and condemns unjust acts, even against non-believers.

In English, tolerance translates to "tolerance," and the verb form is "tolerate," meaning the nature or attitude of accommodating (respecting, allowing, permitting) views (opinions, perspectives, beliefs, habits, behavior) that differ or conflict with one's own (Zuhairi., 2007). Tolerance, in terminology, means mutual respect and appreciation between different groups, in this case, between followers of different religions. Thus, tolerance is harmony among citizens, sharing and acknowledging differences without hindering mutual assistance (Abd. Moqsith, 2009). One of the fundamental teachings of Islam is the personal responsibility of humans before God. The implementation of tolerance is not limited to spiritual and moral differences but also extends to ideological and political differences (Ngainum., 2012).

The value of tolerance is often found in the ethics of differing opinions and in comparative religion and differing interpretations. One of the ethics of disagreement states that one should not impose their will in ways that harm others. Principles such as "to you your religion, to me mine" and "there is no compulsion in religion" are examples. This attitude of tolerance not only acknowledges the existence and rights of others but also involves efforts to understand and recognize diversity. The awareness to coexist and cooperate among followers of different religions essentially makes tolerance a prerequisite for a peaceful and harmonious life, thus fostering positive interactions and understanding among religious communities. Respecting others' rights to choose their beliefs is key.

Interpretation of Tolerance Value in the Program of One Mosque Memorizers of the Qur'an at Pondok Tahfidz Wadil Qur'an includes character education about tolerance, where students from different backgrounds and understandings of worship come together. For instance, adherents of religious organizations like NU and Muhammadiyah showcase tolerance in beliefs and understandings of worship. While NU practices the Qunut recitation, Muhammadiyah does not, highlighting tolerance in worship understanding.

One value practiced by the Prophet in building a harmonious community, despite religious differences, is a concrete translation of the tolerance value in Islam. Islam's concept regarding religious plurality is to acknowledge differences and identities of each religion, as reflected in the Quran, Surah Al-Kafirun: 6, which states: "lakum dinukum wa liya din" (to you your religion, and to me mine). This verse demonstrates a spirit of high pluralism and tolerant attitude in Islam's view of other religions and their followers.

Secondly, the Value of Honesty. Honesty is a praiseworthy behavior and the core of success in daily activities. Being honest was one of the main traits of Prophet Muhammad. It is a valuable trait as few people can genuinely practice it. Many people lie for various reasons and interests, even though lying goes against one's conscience. In contrast, honesty is about expressing one's heart, as the conscience cannot lie (Tasbih, 2014).

The Prophet Muhammad said: "Indeed, honesty is goodness. And goodness leads to paradise. A person who is consistently honest and maintains honesty will be recorded as honest by Allah. And indeed, lying is evil. And evil leads to hell. A person who maintains lying will be recorded as a liar by Allah." This hadith instructs the community to always be honest. Honesty means harmony between appearance and inner self, words and actions, and between news and facts. It represents a person's good character. Islamic character is defined as praiseworthy behavior manifested in attitudes, speech, and actions aligned with Islamic teachings. This praiseworthy behavior is directed towards Allah in worship, following the teachings of Prophet Muhammad, and treating fellow humans kindly (Tasbih, 2014). The hadith emphasizes the greatness of honesty, leading to paradise, and the severity of lying, leading to hell. It suggests that striving for honesty in speech will develop an honest character, while deliberately lying will cultivate a deceitful character.

The role of education is crucial in supporting the development of honest character, especially in the challenging era faced by students today, who often feel confused about what to do and how to behave. Through Islamic Religious Education, students can acquire the foundation to develop an honest character in their daily lives (Ningsih, 2019). The role of character or moral education is to shape individuals with noble character, visible in a person without the need for calculation, thought, or research, resulting in the good quality known as honest character (Sada, 2015). Honesty is a straightforward attitude, stating the truth without lying or contradicting facts. It also means not cheating, following rules, and aligning intentions with words and actions. Honesty is a crucial trait that every individual should possess, and it is obligatory to strive for honesty in all matters, whether in speech or actions.

The value of honesty applied in the Program of One Mosque Memorizers of the Qur'an is evident when students are required to be honest in their memorization achievements. Students are trained to behave honestly, and their honesty in memorization is assessed through a logbook of memorization achievements and periodic evaluations. If a student's final achievement does not meet the set target, they may face consequences.

Thirdly, the Value of Humility. Humility (Tawadhu') in Arabic, tawadhu', means valuing others, speaking gently, and forgiving others easily. Tawadhu' is the opposite of arrogance. It is part of noble character, while arrogance is considered a reprehensible trait. Humility involves a modest attitude without degrading oneself or allowing others to belittle one's dignity (Abdul Mun'im, 2009). Humility differs from low self-esteem, which implies a lack of confidence due to perceived shortcomings.

Regarding the character of humility in Islam, numerous hadiths discuss the nature of humility and its impact on human character. A person's actions stem from their heart, so the observable actions are a representation of what lies in their heart. The Prophet Muhammad explained: "Surely in the body of the child of Adam, there is a clot of blood, if it is good, then the whole body is good, and if it is bad, then the whole body is bad, and remember, it is the

heart." This hadith clarifies that the heart (kalbu) is central, acting as a queen obeyed in the realm of the body, with other body parts as its subjects.

Cultivating the attitude of humility is essential (Moh., 2008). According to As-Suhrawardi, true humility (tawadhu') is maintaining a balance between self-esteem and humility. Arrogance means elevating oneself beyond one's worth, while excessive humility can lead to being mocked and overlooked, resulting in neglected rights.

Prophet Muhammad was the ultimate example of tawadhu'. Despite being the most noble in the sight of Allah SWT, he never displayed arrogance. Instead, he showed humility by loving his companions, family, and children, who in turn loved and honored him, prioritizing his needs over theirs. "And do not walk upon the earth exultantly. Indeed, you will never tear the earth apart, and you will never reach the mountains in height." (Quran, Al-Isra 37) (Muhammad Fauqi, 2011).

Implementing tawadhu' should be colored with truthfulness and rejecting traits that tarnish it, essentially abandoning arrogance. A humble person realizes that everything they possess, whether beauty, knowledge, wealth, status, or respect for scholars, is a gift from Allah SWT.

The Program of One Mosque Memorizers of the Qur'an includes participants from various backgrounds. This program has 100 students of different ages, with 20% children, 35% adolescents, 30% adults, and 25% elderly, and is mainly managed by adolescents. Here, the value of humility is instilled in students, teaching them to respect teachers and understand the difference in status between them and their teachers. The students are trained to consistently practice humility as seekers of knowledge, including proper etiquette when interacting with teachers.

Discussion

This research investigates the implementation of character education through Islamic values in the Program of One Mosque Memorizers of the Qur'an at Pondok Wadil Qur'an Tangerang. Character education is vital in molding individuals with ethical and moral integrity, especially in today's diverse and complex society (Unwanullah, 2019; Wahid, 2018). The inclusion of spiritual, cultural, and intelligence dimensions, as proposed by Husin Al-Munawar (2017) and Lela Nadhiroh (2019), provides a holistic approach to character development. This study aligns with previous research emphasizing the importance of integrating character education in various educational settings (Yang, 2023).

The findings reveal that the Program effectively implements character education, emphasizing tolerance, honesty, and humility. These values are deeply rooted in Islamic teachings and are essential for personal and social development (Abd. Moqsith, 2009; Zuhairi., 2007). The program's success in instilling these values is evidenced through various religious and educational activities, aligning with the goals of the Qur'an in character education (Ahyar Rasidi, 2021). This comprehensive approach addresses the need for moral and ethical guidance in modern life (Fatihin, 2018).

The study's results support previous findings on the effectiveness of non-formal educational institutions in character education (Kerr et al., 2018; Lachica et al., 2021). However, it contrasts with studies indicating challenges in implementing character education in formal settings (Fisher et al., 2020; Lee et al., 2021). This research highlights the unique role of religious education in fostering character development, as seen in the successful implementation of tolerance, honesty, and humility in the Program (Centerwall & Nolin, 2019; Higuchi et al., 2020).

The program's emphasis on tolerance, as a divine law and tradition, plays a crucial role in fostering pluralism and mutual respect in society (Tasbih, 2014; Zuhairi., 2007). The implementation of tolerance in the program, through teachings about respecting differences in religious beliefs and practices, aligns with Islamic principles and contributes to social harmony. This approach addresses the contemporary challenge of religious and ideological divides, demonstrating the effectiveness of religious education in promoting peaceful coexistence (Abd. Moqsith, 2009; Ngainum., 2012). The program's success in instilling

tolerance among its students provides a model for other educational institutions seeking to nurture a culture of mutual respect and understanding.

Regarding honesty, the program instills this value as a core trait for success and ethical behavior. The teachings of Prophet Muhammad on honesty underscore its importance in Islamic character development. Honesty is not only about truthfulness but also encompasses integrity in actions and decisions (Tasbih, 2014). The program's focus on honesty in daily activities, especially in memorization achievements, reflects a commitment to developing individuals who are trustworthy and principled. This emphasis on honesty is particularly relevant in addressing the challenges faced by modern youth, who often encounter situations that test their integrity (Ningsih, 2019; Sada, 2015).

The value of humility, as taught in the program, emphasizes modesty and respect for others (Abdul Mun'im, 2009; Moh., 2008). The program's approach to instilling humility involves teaching students to value others and speak gently, reflecting the Islamic character of *tawadhu'* (humility). This value is crucial in countering arrogance and fostering a sense of equality and respect in interpersonal interactions. The program's success in cultivating humility among students, through activities and teachings that promote modesty and respect for teachers, contributes to the development of well-rounded individuals who are grounded and empathetic. By emphasizing humility in character education, the program addresses the need for nurturing individuals who can contribute positively to society, demonstrating the power of religious education in shaping moral and ethical values (Muhammad Fauqi, 2011, As-Suhrawardi).

This study's implications are far-reaching, particularly in the context of character education and its role in shaping future generations. The successful implementation of values such as tolerance, honesty, and humility can contribute to a more harmonious and ethical society. Educational institutions, policymakers, and religious leaders can draw valuable insights from this program to enhance character education initiatives. Moreover, this research underscores the importance of integrating religious values into education to address moral and ethical challenges in contemporary society (Chung et al., 2022; Cook et al., 2017).

Conclusion

In this study, we explored the implementation of character education through the Program of One Mosque Memorizers of the Qur'an at Pondok Wadil Qur'an Tangerang, focusing on the values of tolerance, honesty, and humility. The findings indicate that this non-formal educational setting effectively imparts character education, complementing formal education and addressing moral and ethical challenges faced by students in contemporary society. The study achieved its objectives by examining the integration of Islamic values into character education and their impact on students' character and daily life. While the findings are promising, the study's limitations include its focus on a single program and reliance on qualitative data, which may affect generalizability and introduce subjective interpretations. Future research should explore diverse settings and incorporate quantitative measures to fully understand the impact of character education. In conclusion, this study underscores the importance of integrating religious values in education for developing individuals who are academically proficient, morally upright, and socially responsible, contributing to ethical and harmonious societies.

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