

THE USE OF UMMI METHOD TO DEVELOP CHARACTER EDUCATION AND GREAT AKHLAQIN BAITURRAHMAN ELEMENTARY SCHOOL

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Abstract: Education develop the ability and build character and also great dignity of our nation as an effort to educated of our nation. Education in school is not only associated with the efforts of mastery in the academic field, but must be balanced with the formation of character, which include aspect of attitude, behavior, so that it can make the students as human beings who are aware, brainy and greatakhlaq. The generation of a great akhlaq to be one of the main objectives in the national education goals. Through the character education students are expected to independently increase and use their knowledge, assess and internalize character values and morals so manifest in everyday behavior. The fact is crisis of character and great akhlaq of students in the world of education is increasingly improved so, need several solutions to reduce the point of problem. A wide variety of methods used to help overcome these problems, as well as improving aspects of character education in elementary school, such as is ummi method. This methods can improve the character and great akhlaq the sudents in elementary school.

Keywords : character education, great akhlaq, ummi method.

1. Introduction

Education is considered to develop the potential that exists to increase faith and belief towards God Almighty. Education basically aims to help the young generation in developing their potential, both in terms of spiritual, moral, social and rationality (Syafarruddin, 2008: 2). Based on the goals of national education, education in schools is not only related to mastery efforts in the academic field, but must be balanced with the formation of character and noble character, because character education and noble character are fundamental in the totality of human life.

Education is not only related to increasing knowledge, but should include aspects of attitude, behavior, so as to make children as fearful, knowledgeable and having good akhlaq. The balance of academic education and the formation of character and noble character need to be considered by educators in schools and parents at home. Based on these national goals, it has become a necessity for the world of education to be able to make it happen. It is not an exaggeration if the formation of the noble character of students is used as a primary goal of education in Indonesia in producing superior human beings. Human beings who excel in the context of the goal of education are intelligent people, both in the areas of intellectual, socio-emotional, and spiritual intelligence. To achieve these goals, the school is one of the educational institutions that play a role in developing the character and noble character of students.

Since nowadays, among students there is a paradoxical phenomenon between the ideal aspects of religious teachings and the education law with the actual reality of their behavior. In everyday life both at school and in society, there are a number of social inequalities and moral crises that tend to eliminate noble character. Indonesian National Commission for Child Protection (February 22, 2017) released data that 84 percent of children in Indonesia experienced violence at school. In addition, Koran Tempo (August 8, 2017) reported chronologically from cases of fights between students and resulted in the deaths that occurred in Longkewang Elementary School, Hegarmanah Village, Kec. Cicantayan Kab. Sukabumi. The phenomenon of moral and character crises is increasingly endemic, indicating that behavioral practices and the cultivation of noble moral values in school life are lacking (Aunurrahman, 2010, p. 11). The complexity of the crisis around character has become a concern and shared thoughts. The crisis comes from the crisis of morality, character and character, which is directly or indirectly related to education. The character crisis experienced by the nation at this time is caused by the destruction of individual communities that occur collectively so that it becomes a culture.

Koyan in Sudjana (2010, p. 94) said that the effect of the drifting Spiritual Quetiont (SQ) akhlaqul karimah on the community and students in general, has a social effect that indicates a person's moral weakness. This statement was reinforced by the results of Suryadi's research (2012, p. 96) which explained that the main cause of the moral and character crisis among students, educators, and even education managers, was the occurrence of dichotomization, namely the strict separation between intellectual education on the one hand and education value on the other hand. Whereas if we refer to the concept of Bloom's Taxonomy (Bloom, Krathwohl, & Masia, 1964), this taxonomy classifies educational goals or objectives into three domains, namely cognitive, affective, and psychomotor. The three domains must be developed comprehensively in learning.

From the explanation above, the most important thing to erode the character crisis that occurs is by instilling character education and strengthening aspects of strengthening character education from an early age. Character is the values of human behavior that relate to God Almighty, self, fellow human beings, environment, and nationality, which is manifested in attitudes, feelings and actions based.

2. The Importance of Characters and Good Akhlaq

Character is something that is very important and vital for the achievement of life goals. Character is the choice to determine the best in life. Character is a person's nature in responding to a situation morally, which is manifested in real action through good behavior, honesty, responsibility, respect for others, and other noble characters (Mulyasa, 2012: 3). The root of all evil and bad actions, acts of evil, lies in the loss of character. Strong character has a very fundamental role in giving the

human population the ability to live together in peace and form a world filled with goodness and virtue that is free from various violence and immoral actions.

According to Helen G. Douglas in (Samani & Hariyanto, 2012: 41), character is not inherited, but something that is built continuously day by day through thoughts and actions, thoughts and actions for action. Character is defined as a way of thinking and behaving that is typical of each individual to live and work together, both within the family, community, nation and country. Furthermore, Lickona added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior" (Lickona, 1991: 51). According to Lickona, noble character (good character) includes knowledge of goodness (moral knowing), then raises commitment (intention) to good (moral feeling), and finally really does good (moral behavior).

From the above understanding, it can be understood that the characters are identical with morals, so that the characters are universal values of human behavior which encompass all human activities, both in the context of dealing with God, with himself, with fellow human beings, as well as with the environment, which is manifested in the mind attitudes, feelings, words, and actions based on religious, legal, karmic, cultural, and customary and aesthetic norms.

In the context of Islamic thought, character is related to faith and sincerity. Character education is also the main mission of the Prophet to improve character (morals). The manifestation of the Messenger of Allah indicates that the formation of character and noble character is a major need for the growth of religious ways that can create civilization. Islam is present as a way to perfect character, starting with the revelation that instructs His people to read, reminded to wake up from a blanket to live up to the changing of the universe, appreciate something according to its nature, and cleanse behavior. Character formation once fulfilling the early materials of the Qur'an, even the ritual orders of worship (prayer, charity, fasting and hajj) is associated with the growth of good character.

Character education aims to improve the quality of educational processes and results that lead to the formation of the character and noble character of students in a complete, integrated and balanced manner in accordance with the standard of competence of graduates in each education unit (Mulyasa, 2012: 9). Through character education, students are expected to be able to independently improve and use their knowledge, study and internalize and personalize noble character and character values so that they manifest in everyday life.

Indonesia is a country that has the largest Muslim population. Under these conditions, Islamic values can be applied as one of the efforts to realize the goals of national education. The application of Islamic values in the implementation of education is expected to be able to provide reinforcement and provide a large contribution to the formation of the noble character of students (Sauri, 2016, p. 160). The application can be done by integrating learning materials with Islamic values.

Personal development is essentially a moral improvement, in the sense that it develops the characteristics of good morals and at the same time eliminates the reprehensible character of a person. According to Al Ghazali (in Masya'ri, 1990) there are several methods for developing human character and personality, including the shari'ah method, the method of self-development and the method of cohesion. Apart from the various kinds of moral and personality development methods above, there is also a reading and writing method of the Qur'an that applies moral development learning in the learning process, the method is the Ummi method. The Ummi method is one of the reading and writing methods of the Qur'an which integrates the material of akidah and akhlaq in the learning process with the aim of creating a generation of Qur'ani (Ummi, 2013, p. 4). Ummi means "mother" where in reality the mother is a person who deserves our respect and care because she has genuine love, and a mother's patience in educating children is the key to her success. Likewise, a teacher who teaches the Qur'an and develops aqeedah and morals that are in accordance with the teachings of religion should imitate a mother, so that teachers as educators can touch the hearts of students so that the learning objectives are achieved as expected. The Ummi method is an easy, fun and touching method. In the learning process this method uses the mother tongue approach, with quality methods and teachers, certified with a standardized and measurable quality base between processes and results. The learning stages begin with opening, apperception, concept planting, concept understanding, training or skills, evaluation and closing.

Given the importance of the Qur'an as a guideline for Muslims which contains comprehensive instructions and guidance to regulating life in the world and the hereafter, the Qur'anic reading and writing education, especially for students, is very significant to increase faith-based knowledge effective and dynamic especially in instilling and developing character and morals. The ability to read the Qur'an for children is the basis for itself or to be conveyed to others, therefore efforts to improve the ability to read the Qur'an is an urgent guide to be carried out for Muslims in order to improve, appreciate and practice of the values of the Qur'an in behaving and having moral character in everyday life.

3. Material & Methodology

a. Data

This study was conducted on fourth grade students at Baiturrahman Elementary School with a total of 20 students, with 10 male students and 10 female students. This research was conducted during religysubject class and read the Qur'an by using the Ummi method. Doing research at Baiturrahman Elementary School was that researchers found a unique method that integrated the Qur'anic reading and writing learning with the development of character education and great akhlaq of students in the learning process.

b. Method

The approach used in this study is a qualitative approach using a case study method. Case study research focuses intensively on one particular object that studies it as a case. Case study data can be obtained from all parties concerned, in other words the data in this study were collected from various sources. Correspondingly, according to Yin (2011, p. 19) case study are an empirical inquiry that investigates phenomena in real life contexts, when the boundaries between phenomena and context do not appear firmly, and where multisource of evidence can be utilized. The reason for the study using the case study method is to examine deeply about how to use of Ummi method in developing character education and great akhlaq of students in their learning.

The instrument used in this study is the researcher itself. According to statement from Moleong researchers can become instruments (2006, p. 168). In addition, this study also uses interview guidelines and observation guidelines so that research activities are monitored and implemented according to planning. In order to collect data from the research in the field, researchers used data generated from documentation, observation, and interviews. Data analysis of the research results was carried out to determine the validity of the research results based on credibility criteria by way of checking and triangulating, transferability, and dependability and confirmation through the audit trail process.

4. Results and Discussion

Based on the research that has been done, the first data is found from the observations made, starting from a thorough observation of the school location used as a place of research, named Baiturrahman Elementary School, as well as from official document data on school profiles and school curriculum development documents that are considered relevant to the research objectives. will be implemented. In addition, the data generated from interviews conducted with the curriculum development team shows that use of Ummi method in children in addition to making it easier for students to read the Qur'an with tartil and tajwid is correct, students are also accustomed to reading the Qur'an without having to be instructed, adab and procedures for worshipping, speaking, good and great akhlaq reflected in the daily behavior in school and proven by a special report card on religious lessons. In addition, the used of Ummi method in developing character and moral education also received a positive response from parents as evidenced by the opening of regular recitation classes to read Al-Qur'an every 2nd and 4th week of each month using the Ummi method. Exemplary and habituation exemplified by educators and all school residents also participates in supporting the development of character education and noble character of students in schools, so that the learning process achieved is in accordance with the vision and mission and principles of character education at Baiturrahman Elementary School, also in accordance with national education goals our country.

5. Conclusion

Based on the results of the research that has been carried out, it can be concluded that the used of Ummi method in reading and writing Al-Qur'an does not only emphasize the fluency of reading Qur'an but also familiarizes students with good character and noble behavior, and act everyday both at school and at home. In addition, the principle of character education at Baiturrahman Elementary School is in accordance with the foundation and objectives of the national education Constitution in Indonesia. The participation of teachers and all school citizens is very helpful in the process of developing character education and great akhlaq of students in school. Character education needs to be instilled early in the school and home environment, because the benchmark of a country's progress depends on the character and morals of its citizens. The development of character education should be applied using a variety of interesting methods in learning, so that students will always act and be noble now and in the future.

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