

CHARACTER ESTABLISHMENT OF CHILDREN THROUGH LIVING HISTORY LEARNING

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Abstract

The character of a child formed since he was small, whether consciously or not, will influence the way the individual perceives himself and his environment which will be reflected in his daily behavior. What is prioritized in character education is the strengthening of religious values, as a means to form a generation that has character, has noble character and loves the sunnah of the Prophet. One of them is in this study, which aims to shape children's character through living hadith learning in the form of a module which contains several components, namely: definitions, to clarify children's understanding of the title being studied, motivational sentences as children's learning motivation, adab-adab, namely a series of daily sunnah practices that students can carry out and get used to, prayer, namely prayers taken from hadiths related to the material being studied, and memorized hadiths, namely short hadiths that students can memorize. This research was conducted at SDN Muara Baruh, North Amuntai District. This study uses a qualitative descriptive field research method. The results of this study indicate that learning living hadith is very helpful in forming children's attitudes and behavior in everyday life, such as the etiquette of wearing shoes and sandals.

Keywords: Character, Children, Living Hadith

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A. BACKGROUND

Children are the next generation of the nation and are the foundation and hope of their parents.(Susanto, 2016)For this reason, it requires continuity and high commitment from all parties who serve as role models in the process.(Abubakar, 2017)Building children's character must start from an early age because whether they realize it or not, it will affect the way the individual perceives himself and his environment which will be reflected in his daily behavior.(Chasana, 2018)

Forming characters like we engrave on gemstones or hard iron surfaces.(Fanreza & Pasaribu, 2016). Character formation cannot be done by memorizing, because this is inherent in humans. But "Character will be formed because of the habits that are carried out, the attitude taken in taking the situation, and the words spoken to others".(Indrianti, 2020). Therefore, education must be directed and measurable to achieve the goals of the nation.(Faza MB, 2019)

Living Qur'an and Living Hadith are movements to revive the teachings and values of the Qur'an and Hadith in people's lives.(Abubakar, 2017). This is motivated by the loss of interaction among Muslims in the Qur'an and hadith. Though both are guidelines that should not be abandoned. The example of living hadith that we most often encounter and underestimate is the adab of dressing like putting on and taking off shoes. As quoted from the hadith and stated in the Living Hadith module, it is not necessary to put on and take off sandals/shoes by standing up.

Elementary school is the right place to be used as a living area for hadith in this research, because it is better to follow the advice of the Prophet Muhammad, starting from the smallest things and doing them as early as possible.(Al Adawy, 2006). Muara Baruh SDN, North Amuntai District, is one of the SDNs that received program assistance in the form of teaching staff for tahsin, tahfidzh and religious amaliyah from the North Hulu Sungai Education and Culture Office. However, due to limitations, the researcher only included one that was taught by the teaching staff, namely observing the etiquette of wearing shoes and sandals which was often underestimated before learning about living hadith.

B. THEORETICAL STUDY

1. Definition of Child Character

In the Indonesian Dictionary, the word "character" is defined as character, psychological qualities, morals or manners that distinguish one person from another, and character. People with character mean people who have personality, behavior, character, character or character. With this meaning, it means that character is synonymous with morals.(Anisha, 2011)

According to AM Bandi Utama, character is a behavior shown by someone in everyday life that has a positive or negative trend.(Main, 2011). Students can be said to have strong and good character if they have succeeded in absorbing the values and beliefs that have been instilled in the educational process.(Aziz, 2012)It is in this character education that has been intensively socialized and mobilized in recent years, which aims to reduce the level of child crime and shape children's character.(Rita Nova & Widiastuti, 2019). According to Lickona in Adjat stated there are 7 reasons why character education is important,(Sudrajat, 2011):

- a. The best way to ensure students have a good personality in life,
- b. Ways to improve academic achievement,
- c. Some students cannot form a strong character for themselves elsewhere,
- d. Preparing students to respect others and be able to live in a diverse society,
- e. Departing from the root of the problem related to moral-social problems,
- f. The best preparation for behavior in the workplace,

From this understanding of character, it can be concluded that the formation of children's character can be good at home, school and society. Learning materials related to norms or values in each learning design need to be developed, made explicit, linked to the context of children's daily lives. Thus, learning character values is not only at the cognitive level, but touches on internalization, and real experiences in the daily lives of children in the surrounding environment.

2. Definition of Living Hadith Learning

Learning is a process of changing one's personality where the change is in the form of improving the quality of behavior, such as increasing knowledge, skills, thinking,

understanding, attitudes, and various other abilities.(Djamaluddin, 2019). Living hadith is a new trend in academic studies whose main goal is to revive sunnah as a tradition of practice which has significant implications in all its aspects including character education.(Munawwaroh, 2016). In simple terms "living hadith" can be interpreted as a symptom that appears in society in the form of patterns of behavior originating from the hadith of the Prophet Muhammad SAW.(Faiqah, 2017). Meanwhile, Saifuddin Zuhri Qudsy stated that Living Hadith is a form of study of practices, traditions, rituals, or behaviors that live in society which have their foundation in the Prophet's hadiths.(Qudsy, 2016).

So it can be concluded that Living itself has various meanings, including the practice of functioning hadith or it is also interpreted as a phenomenon that lives in society, or how people understand Hadith or Al-Qur'an.(Abubakar, 2017). However, what the researchers mean here is learning living hadith in the form of a module that contains learning topics regarding sunnah practices that can be carried out by children in everyday life, including dress etiquette, namely wearing and taking off shoes/sandals.

C. RESEARCH METHODS

Through someone's research, explaining and describing a fact, every good research is from reality or something real, the problem is clear, so that clear or real solutions or answers are needed through the process of scientific research.

This research is a type of descriptive research using a qualitative approach. The data collection technique used in this study was through observation or direct observation with students at SDN Muara Baruh, North Amuntai District, who were the subjects of this study.

D. RESULTS AND DISCUSSION

1. Adab Wearing Shoes and Sandals

According to the sunnah regarding wearing sandals is to put the right foot first and then the left foot. When removing the left foot first then the right foot.(Munandar, 2008). From Abu Hurairah radhiyallahu 'anhu, Rasulullah SAW said, "If you wear sandals, then you should start with the right one and if you take it off, then you should start with the left one. So that the right foot is the first foot to be given sandals and the last foot that sandals is removed from." (Narrated by Bukhari and Muslim)

a. Prohibition of Wearing Only Shoes and Sandals

Likewise, it is disallowed for a Muslim to wear only one sandal. From Abu Hurairah radhiyallahu 'anhu, Rasulullah SAW said, "If the straps of your sandals fall off, then don't walk in one sandal so that the sandals are repaired." (HR. Muslim)

Likewise, from Abu Hurairah radhiyallahu 'anhu, Rasulullah SAW said, "do not walk in one sandal. Both sandals should be removed or both worn." (Narrated by Bukhari and Muslim)

Based on the hadith above, the prohibition of not wearing shoes and sandals is because it functions to protect the soles of the feet from various things such as stones, thorns, and others. If only one foot is sandaled then the person must take extra care to protect the other foot, something that is not necessary for the sandaled foot. This condition causes this person's walking style to be no longer normal and it is possible for him to slip. Some argue that it is prohibited because it is unfair to the members of the body and it is possible that someone who walks in one sandal is judged by some people as a person whose mind is problematic.(Scientific, 2021)

b. Ethics in Using Shoes and Sandals

Explanation of good or bad is the science of ethics, namely explaining about something that should be done or not. The tools that can be used in controlling social control are good behavior, courtesy, virtuous behavior and so on.

In this case the researcher will discuss the ethics of wearing shoes and sandals.(Azhari, 2015).

1) Good intentions

When walking, the most important thing is the good intention in his heart. For example, when you want to go to school, you should intend to seek knowledge with the pleasure of Allah SWT.

2) Wearing sandals is part of worship

Not many people know that wearing sandals is an attempt to get closer to Allah SWT and as a form of worship.

3) Prioritize the right when using and prioritize the left when releasing.

- 4) Walking barefoot before Allah is not good if walking in unclean places, it is feared that the feet will hurt or walk very hot and so on.

From the explanation above, it is obtained that the results should be instilled from an early age, they only imitate what they see and hear, so it will be very natural when it comes to the etiquette of wearing shoes and sandals, not according to the sunnah of the Prophet Muhammad SAW. It is better to put on and take off shoes and sandals standing up, and take off sandals and sandals starting from the left foot and putting them on starting from the right foot. Because the majority of our society did this, the researchers were interested in conducting this research at Muara Baruh Elementary School, North Amuntai District. Where the majority of students do this, s with this research changing the habitual behavior of students who initially did not know, so that they know the adab of wearing shoes and sandals according to the guidelines for habituation to the daily sunnah practices taught by the Prophet Muhammad SAW.

In this case, the process of cultivating and habituating an Islamic attitude based on the hadiths of the Prophet Muhammad SAW can be applied well in everyday life through learning living hadiths, so that it can help students fulfill the competencies they want to achieve according to the example of the Prophet Muhammad SAW, as good role model.(Hasanah et al., 2022)In addition, one of the efforts to instill character in children can be done by learning living hadith in the form of a module which contains several components, namely: 1) definitions, to clarify children's understanding of the title being studied, 2) motivational sentences as children's learning motivation, 3) adab-adab, namely a series of sunnah practices that can be carried out and accustomed to by children in everyday life, 4) prayers, namely prayers taken from hadiths related to the material being studied, 5) memorized hadiths, namely short hadiths that can be memorized by child. In which children learn to apply guidance and at the same time love the daily sunnahs carried out by the king of the Prophet Muhammad SAW.(Hasanah et al., 2022).

E. CONCLUSIONS AND RECOMMENDATIONS

Forming character in children from an early age means participating in preparing a generation with character, they are candidates for the nation's generation who are expected to be able to lead the nation and make the country civilized, uphold noble values and a nation with good morals and manners and become a knowledgeable generation. high and adorn himself with faith and piety. On the one hand, we get the expected

character, on the other hand we get the blessing of following the sunnah of the Prophet Muhammad SAW. Therefore, learning living hadith is an effort to shape children's character and it would be better if it emerged from an awareness of diversity, not just based on entrenched behavior in society. The description above reinforces the importance of character education in children from an early age.

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