Bidayatul Hidayah Book for Elementary Children in the 21st Century: Character Value Education

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Abstrak

Karakter memiliki peranan penting bagi manusia, agar manusia itu tidak keluar pada ranahnya sebagai seorang hamba. Penelitian ini bertujuan untuk menganalisa pendidikan nilai karakter dalam *kitab bidayatul hidayah* bagi anak usia dasar era abad ke-21. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Informasi yang digunakan dalam penelitian ini menggabungkan dua sumber, yaitu informasi esensial spesifik dan informasi opsional, di mana informasi dan data berasal dari artikel penelitian dari para analis sebelumnya. Dalam penelitian ini, penelitian kepustakaan digunakan sebagai metode pengumpulan data. Hasil dari penelitian ini meliputi dua poin, yaitu *Pertama* karakter individual dan *kedua*, karakter sosial. Di mana karakter individual Imam Al-Ghazali mengaitkannya dengan adab kepada Allah. Sedangkan karakter sosial Imam Al-Ghazali mengaitkannya dengan adab kepada pendidik. Serta implikasinya kepada anak usia dasar abad ke-21. Penyimpangan dari norma dalam pergaulan bebas akan berdampak negatif pada kesehatan, psikologi, dan masyarakat, merusak akhlak dan merusak keturunan. Maka dari itu, melalui kitab *bidayatul hidayah,* diperoleh hikmah sebagai orang tua dan guru dapat mengajarkan adab-adab kepada Allah swt dan kepada pendidik agar seorang anak usia dasar memperoleh nilai edukasi religius sebagai modal menjadi *insan kamil*.

Kata Kunci: Anak Usia Dasar, Abad ke-21, Kitab Bidayatul Hidayah, Pendidikan Karakter.

Abstract

For humans, character plays a crucial part in preventing them from leaving their sphere and entering that of servants. The purpose of this study is to examine how character values are taught in elementary school-aged children's Bidayah Hidayah novels in the twenty-first century. A descriptive qualitative research approach is used in this study. The data and material used in this study come from research publications written by prior analysts and combine two sources, namely particular vital information and optional information. A way of gathering data for this study was library research. Two things come out of this study's findings: first, individual character; and second, social character whereas Imam Al-unique Ghazali's personality links it to adab to Allah. In the meantime, Imam Al-social Ghazali's nature connects it to adab for teachers. Additionally, consider the effects on elementary-aged kids in the twenty-first century. Promiscuity that deviates from the norm will harm society, psychology, and the body as well as undermine morals, and have a detrimental effect on future generations. As a result, through the Bidayatul Hidayah book, wisdom is attained since parents and educators can impart the value of religious education as a tool for developing into perfect human beings while also teaching children manners to Allah SWT and to educators.

Keywords: Elementary Children, 21st Century, Book of Bidayatul Hidayah, Character Education.

INTRODUCTION

Character is a crucial component that deeply affects every human being's quality. Because the implantation of reason from the base will become a positive behavior that is ingrained in every individual, cultivating character like plants has more potential to be supplied from a young or elementary age. Every human being requires other living things, even the universe, as a teaching tool to illustrate character and how it affects life. Because environmental education, guidance, and support are the primary means by which humans learn to have decent morals (Annisa, *et.al.*, 2020).

Harmony between each person's ideas, speech, and deeds can be seen in their morals or character. That is to say, because it is engrained in one's existence, relating to character cannot be manufactured or scenariod in such a way. Since every human being has the potential to be both good and bad during the creation process, this is what drives the need for education in people. In order to purify this potential, education must be provided in stages in accordance with the needs of human growth (Assingkily & Rangkuti, 2020).

Early childhood is a time that affects each person's following age group in a significant way. Due to their high levels of interest, their propensity for imagining, and the intensity of their actions as a whole, youngsters require the complete supervision of adults, including their parents and teachers at school. The fundamental childhood stage is viewed as the ideal time to teach kids the principles they will need throughout each stage of their development (Aeni, 2018).

Children's personality development in elementary school becomes a deciding factor for the following age stage. The personality in question in this case is, of course, moral development toward positive deeds, behavior, and speech. Given the rapid currents of globalization and digitization, it is crucial to help children develop this character so that information that is suitable or inappropriate to acquire during the primary age kid phase cannot be prevented. To stop kids from plunging into a dark valley with a bleak future, information regarding character issues has to start getting even stricter attention at this point (Rando & Wali, 2018).

Children are regarded as a crucial national resource and a yardstick for a country's development. As the nation prepares for its future course, the existence of children continues to draw increasing attention. The need for strengthening from the perspectives of faith and piety (IMTAQ) is necessary in this context, as it has been widely acknowledged that teaching and enhancing science and technology alone is insufficient to prepare children as the architects of future progress. As a result, strengthening from these perspectives is necessary to ensure that future generations have full provisions and are integrated with societal needs (Akbar, 2010).

Character development is a method for growing personal values that combines knowledge, awareness, or willpower with actions to manifest these qualities, both of which are directed toward God Almighty, oneself, other people, the environment, and one's own country. It is the duty of every teacher to give their students an education that helps to shape the character of the country. As a result, coaching is something that the instructor must also do. As a result, it is incorrect to state that only topic teachers, such as PKN teachers or PAI teachers, are responsible for fostering the development of students' moral character (Ramdan & Fauziah, 2019).

But in reality, a lot of teenagers today exhibit traits that are contrary to religious and Pancasila ideals. Many young people lack morals and good character. Furthermore, there has been a very noticeable decline in national character during the past century. Many of the children of today lack moral fiber. Many of the teenagers there engage in fights and other unpleasant behavior, and they take pride in it. This is not in line with the definition of character education, according to the facts and information presented above. Based on these findings, the researcher seeks to present a model for character education that complies with Islamic law and is based on the ideas expressed by Imam Al-Ghazali in the book Bidayatul Hidayah (Hidayah, 2020).

In reality, pertinent research on values education has been looked at from a variety of angles, including talking about how students view the worth of character (Yanti, *et.al.*, 2022), value education for elementary-aged children (Aeni, 2010), value education through culture schools (Dewi, *et.al.*, 2019), internalization of

caring values for elementary-age students (Admizal & Fitri, 2018), the urgency of value education for children (Fakhruddin, 2014), character education for children in the digital era (Putri, 2018), living values education for children (Sukitman & Ridwan, 2016), internalization of values education in the learning process (Sukitman, 2016), learning Indonesian and the meaning of values for children (Hidayah, 2015), values education in civics teaching materials in schools (Asyafiq, 2016), local wisdom as teaching and internalizing values to children (Rachmadyanti, 2017), strategies for building student character (Dewi, *et.al.*, 2021), and the role of the family in internalizing values for children (Purwaningsih, 2012).

According to the literature analysis above, no one has focused on researching the advantages of education for kids in the primary grades from Imam Al-book Ghazali's Bidayatul Hidayah. In order for parents and instructors to help elementary-aged children in today's society who have damaged character and morals, the researcher is interested in learning some of the notions Imam Al-Ghazali gave regarding this character. Consequently, the goal of this study is to evaluate the significance of character education in Imam Al-book Ghazali's Bidayatul Hidayah and its consequences for young children. With any luck, the findings of this study will be beneficial to readers and other instructors who wish to adopt the strategy of instilling character in 21st-century kids.

METHOD

Descriptive qualitative research method used in this study. The information data used in this study comes from two different sources which are combined, namely specific essential information and optional information, where the information and data come from research articles from previous analysts. In this study, library research was used as a data collection method, quoted from scientific articles in scientific journals indexed by Google Scholar and Sinta, with a total of 27 references. This literature study aims to collect data from reading, taking notes, and processing the materials found for research. This type of library research is also called literal qualitative research. The data collection method is a study of books, literature, notes, and scientific articles related to the subject matter of the study (Batubara & Salminawati, 2022).

RESULTS AND DISCUSSION

Character Education in the Book of Bidayatul Hidayah

Based on the understanding of character education that has been explained previously, the researcher divides the two characters described by Imam Al-Ghazali in his book. First is individual character, second is social character. Then, by using adab, Imam Al-Ghazali maintained his good morals. We also have adab to the creator because we are servants. As servants of the Creator, we must also have manners that must be maintained so as not to fall into the abyss of disbelief if we want to have good morals as fellow human beings.

The physical and mental properties of a person are called individual characteristics. A person's ability to complete his work is influenced by his personal characteristics (Djamaluddin, 2009). Social character is the overall behavior of people who tend to behave in a certain way when faced with various situations. This shows that each individual exhibits different behaviors, including the same attitudes, abilities, routines, and actions every day. A person's character is formed through a socialization process that starts from birth and continues until death, according to sociology. A person develops attitudes and behaviors that are aligned with the group as a result (Wardati, 2019).

First, the individual character. As the researcher explained at the beginning that Imam Al-Ghazali managed the good character in manners. In the Book of Bidayatul Hidayah, one's etiquette towards God is as follows: *"bow your head, close your eyes, unite your feelings and attention, keep silent (other than in memory), calm your limbs, hasten to do His commands, stay away from His prohibitions, don't turn away from Him, always remember Him, always think of His creation, prioritize the right over the false, give up hope from creatures, submit to His authority, feel humiliated and ashamed of Him, remain calm in trying because believe*

in- It's you have to practice a large number of these habits throughout your night and day. Because Allah swt, who is your "true friend" and never leaves you, makes all these noble behaviors obligatory. In terms of sentient beings, they will all eventually leave you." (Al-Ghazali, 1994).

Second, social character. In social character, the researcher associates character with the etiquette of students towards teachers. Because in essence to become a teenager who is knowledgeable and broad-minded and to be a perfect human being, the student must have adab towards his teacher in seeking knowledge. So that he becomes a person who has a good character. With adab, Imam Al-Ghazali maintained good student morals. Because there are adab that must be practiced both inside and outside the assembly during the learning process so that students can develop good Islamic character values.

Among his manners are: "*If you are a student, then be civilized towards your teacher with noble manners. These manners are: Greeting and paying respect to him, don't talk too much in front of him, don't talk before the teacher asks him, and don't ask permission before talking to him. Do not say something that contradicts his opinion and quote the opinions of other scholars who do not agree with him. Don't hint at anything she doesn't agree with so you feel like you're right there with her. You must sit in front of it with your head bowed, calm, and polite, as you would when you pray, but you must not consult anyone in front of you or turn your head around a lot. When he's tired or having a problem, don't ask too many questions; stood up when he did. Don't continue what he's saying or ask questions when he gets up from sitting. Don't ask when he's on the road before he gets home. Don't assume the teacher will do something you think is evil. born, because he must know more about his own secret*" (Al-Ghazali, 1998).

Based on the contents of the Bidayatul Hidayah book that the researcher is looking for regarding the character, according to the researcher's statement at the beginning that the researcher divides the character into two, the first is individual character and social character. So thus it can be concluded that a teenager must have two characters. Therefore, it can be concluded that from our contents two conclusions can be drawn: namely (1) Individual Character in the form of a civilized attitude towards Allah swt. Thus when a child is properly taught adab to Allah such as prayer, fasting, and so on, this will certainly educate the child's character in behavior. When he has good behavior or good character, then he will be a good child too. Not against religious law, obedient to parents and teachers. As well as good for the environment. Therefore, as educators, we must apply what was taught by Imam Al-Ghazali through the recipes he offered so that today's children do not have bad characters.

Furthermore, the social character is in the form of student etiquette towards educators. Through this social character the researcher takes the manners of students towards educators. The reason the researcher took this one sample was as the researcher explained at the beginning of the discussion, that a student must have good manners towards an educator when he wants to study something. Because in essence knowledge is light in which light is not given to those who commit immorality. When students fight against educators or they are uncivilized towards educators, that is where a disobedience is committed so that knowledge will not make sense to a student.

Therefore Imam Al-Ghazali offers his recipe in the form of: precede greeting and respect him, don't say something that contradicts his opinion and don't quote the opinions of other scholars who differ from his opinion, and don't hint at something that is different from his opinion so that you feel right from him. Also, don't talk too much in front of him, don't talk before the teacher asks, and don't ask questions before asking permission. You must sit in front of it with your head bowed, calm, and polite, as you would when you pray, but you must not consult anyone in front of you or turn your head around a lot. When he's tired or having a problem, don't ask too many questions; stood up when he did. Don't continue what he's saying or ask questions when he gets up from sitting. Don't ask when he's on the road before he gets home. Don't assume the teacher will do something you think is evil. born, for surely he saw better his own special insight.

Through these manners, we educators teach this to students, so that a student or youth at this time will definitely have good character. Why is that? Because when he has good manners towards Allah and has good manners towards educators, he will produce fruit called noble character. No matter where he is, he will not forget his duties as a servant and obey the religious law.

Implications for Elementary School Children's Conduct in the 21st Century

With the development of the modern era, the family, which essentially plays a very important role in the formation of character, and as a regulator for children to set boundaries in association and school life for children who are starting to drift apart, is becoming more and more widespread. Children in today's 21st century are free to accept any information that is presented to them, whether it leads to appropriate or inappropriate information for children to receive, because parents pay less attention to the importance of rules for their children, drugs and drinking alcohol. With the support of social media such as the internet, shows that are not suitable for viewing, make it easier for children to imitate and imitate something they find fun (Tari & Tafonao, 2019).

As time goes by and the number of elementary-age children's behavior in the 21st century is increasingly free, this is a real form of demotivated learning and moral degradation which is increasingly concerning. Fundamentally, it has a significant impact on the social learning process, the future, and the child's future academic education. Therefore, the role of education in preventing learning behavior deviations among elementary age children will also be discussed in this study.

The following are among the causes of character breakdown among 21st century elementary age children: (a) Unhealthy mental attitude; (b) An outlet for disappointment; (c) Family Influence; (d) Social Influence; and (e) Lack of education. The role of education in preventing elementary-age children from committing deviant behavior, especially in the learning process, education and parenting must be adapted to their age and special needs, and change from time to time, meaning that education cannot be forced according to the will of parents.

In addition, a number of things affect how youngsters develop their characters. Family Impact, Educational Institutions, Friends, and Observant Religious Behavior are a few of them. Religious consistency will provide ideals that are expected to be appealing. As a controlling force, religion can help parents, schools, and the community actively shape the conduct of adolescents (Rofii, *et.al.*, 2021).

In these situations, the environment that is delivering education and care needs to have a complete awareness of suitable youth and classical learning methodologies, methods, and approaches. If the child's requirements are addressed, a strong soul will grow. So, the most significant aspect affecting elementary school children's mental health is how their local environment enables them to explore and develop their varied potentials. Religion places a strong emphasis on upholding moral principles in all circumstances. Finally, the community, which also refers to social influences on behavior such as media exposure. The media has an impact on how aggressively kids behave, according to numerous research.

CONCLUSION

This explanation leads us to the conclusion that Imam Al-book Ghazali's Bidayatul Hidayah comprises of two types of value education: individual character and society character. Whereas Imam Al-unique Ghazali's personality links it to adab to Allah. In the meantime, Imam Al-social Ghazali's nature connects it to adab for teachers. Also, consider the effects on elementary-aged kids in the twenty-first century. Promiscuity that deviates from the norm will harm society, psychology, and the body as well as undermine morals and have a detrimental effect on future generations. As a result, through the Bidayatul Hidayah book, wisdom is attained since parents and educators can impart the value of religious education as a tool for developing into a perfect human being while also teaching children manners to Allah SWT and to educators.

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