Generosity Education for Children
(Case Study At Mi Muhammadiyah Dolopo Madiun)

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Abstract. Generosity education can be taught to anyone, including at MI Muhammadiyah Dolopo Madiun, promoting generosity education to fostercharity and charity as an implementation in carrying out Islamic religious law to shape the character of children from an early age to have a high social life and care for others who need others. This study aims to determine (1) the implementation of philanthropic education to fostercharity and charity in MI Muhammadiyah Dolopo Madiun, (2) To find out the in hibiting and supporting factors of philanthropic education to foster charismatic charity and alms in MI Muhammadiyah Dolopo Madiun. This researchuses a qualitative approach to the type of case study. Data collection techniques in the form of interviews, observation, and documentation. Data analysis techniques used are data reduction, data presentation, and concluding. The results of the study: (1) The implementation of philanthropic education to fostercharity and charity in building a caring character and have a high social life starting from an early age with a school program that has been carried out namely infa on every Friday starting at 7.30 WIB, can philanthropy every Saturday on the fourth week it is managed by the school institution it self and LAZISMU in Madiun District, which is dedicated to zakat, infaq, alms, and fund raising when friends are sick and disasters. (2) Supporting factors for philanthropic education to fostera love for charity and charity are support and cooperation with teachers, parents of students who are very enthusiastic, and LAZISMU of Madiun Regency. While the in hibiting factor is that there are children who forget not to bring money and are not disciplined in giving.

Keywords: Generosity Education; Fostering Charity; Charity

1 Introduction

The complexity of the changing world in the global era requires the Indonesian government to prepare and prepare strategies to compete in that era. Globalization is identical with the existence of people who are interrelated with one another with the development of technology. The development of this technology makes it easy for humans to carry out their activities. However, globalization also harms the life of the order, it is hoped that the emergence of moral degradation [1].

One of the government's responses to this is education policy based on character. The building of national character represents the government's effort to establish morality and national identity character [2] [3]. Character education is a process that transfers knowledge, determines attitudes and actions towards events in the environment that are carried out based on values or rules [4] so that students have firm competence towards value or rule and can build harmonious social relationships without putting aside the value that he held in high regard. How character education can help overcome, hope, and do goodness [5].

Character education is aimed at forming students who have competencies, both intellectual, skills, social, and spiritual competencies [3]. Required by schools apart from students who are smart in academics, good skills, also have good morality as well [6]. The level of education that forms the character building of the Ministry of Education and Culture is the elementary school level. This is based on the basic stages of children's development which is the stage where the character is easy to be formed [7]. Based on research conducted by Dodds, D. M. [8], Berkowitz, M. W & Bier M. C [9]. This study discusses the development of educational character in elementary schools. Character education is an integrated whole with the education curriculum, not intended for separate students [3].

Basic education is the foundation of character and completes student learning at a higher level. Basic education also has a direct commitment to religious education as the basis for the formation of national morals [10]. Education is a complete effort to develop humans [11]. The purpose of the National Education System Law is to make the character of children as early as possible in developing a culture of good character in building the nation. Character education in essence is to create children who have noble character and have good morals to create a civilized national life. In the context of Islamic religious teaching, the foundation of character education is contained in the Qur'an Luqman verse 17 which means: it means: "O my son! do prayers and ask (people) to ask for ma'ruf (goodness) and prevent (them) from the evil (bad) and be patient with what is happening to you, which is including important matters " [5].

The concept of character education in Islam in the verses of the Qur'an is intended so that humans always support and challenge ugliness. Ibn Khaldun directed the goals of Islamic education consists of 2 forms, namely: 1) goals oriented to the afterlife (life in the end times in the Islamic concept) and 2) goals oriented to life in the world. These two objectives of Islamic education are discussed by Islamic education institutions. So that all activities executed are developed to achieve these two objectives. The role of educators in achieving the goals of Islamic education is vital. The role of educators in addition to being a facilitator and educator in academic-intellectual activities also plays a role as a woman who directs and guides her students to become human beings who have a character.

One Islamic educational institution that has developed a character-based education model is MI Muhammadiyah Dolopo Madiun (hereinafter abbreviated as MIM Dolopo Madiun). Based on observations made, MIM Dolopo Madiun consistently applies character education in the teaching and learning process in schools. One character known to be the hallmark of this institution is generosity education.

Charity character (in Islamic conception known as infaq and alms) at MIM Dolopo Madiun was developed in collaboration with LAZISMU Madiun District. This activity is motivated by the vision of the institution that is to foster an appreciation of Islamic teachings by the Qur'an and as-Sunnah as a source of wisdom in acting, noble character and to foster a passion for charity and alms from an early age at any condition in any condition in MIM Dolopo Madiun neighbourhood. Based on the explanation of the data, the author considers that the implementation of philanthropic character education in MIM Dolopo Madiun is worth studying. So that in this study the authors sought to see the implementation of philanthropic

education, and see the supporting and inhibiting factors for the implementation of these activities.

2 Research Methods

The research approach used is qualitative. The purpose of choosing this method is to discover in-depth individual thought patterns and events by taking into account the relevant context. Understanding social phenomena through a holistic picture and the meaning of social phenomena in depth. [12] This type of research is qualitative research through the case study method. [12]

Qualitative data obtained through interviews, observation, and documentation. The main respondents in this study were the principal, educators, and several students. [13] Data collection techniques are the most important step in research. Data collection is obtained through primary and secondary sources. Primary sources are data obtained directly from the main respondent, while secondary sources are obtained from other people or documents. [14]

The instrument used in this study is an interview guide in the form of an open interview. This interview is to get data on the implementation of philanthropic education to foster charity and charity and the supporting and inhibiting factors of the generosity education. Qualitative observations are observations in which researchers directly go to the field to observe the behaviour and activities of individuals at the study site. [15] This observation was carried out to observe the activities of teachers and students at MI Muhammadiyah Dolopo Madiun. Observations made were non-participants meaning that researchers did not go into the field.

Documentation is done by observing written documents. In carrying out the method of documentation, researchers investigate written objects such as books, magazines, documents, regulations, minutes of meetings, diaries, and so on. [13] Documentation is carried out to dig up data and clarify empirical symptoms by examining, recording, documenting related to generosity education to foster a love of charity and alms in MI Muhammadiyah Dolopo, Madiun Regency.

Data analysis techniques in this research are carried out by organizing data, describing it into units, synthesizing, composing into patterns, choosing what is important and what will be studied, and making conclusions that can be shared with others. [16] Data analysis in qualitative research, carried out at the time of data collection takes place, and after completion of data collection within a certain period. The data analysis is data reduction, data display, and conclusion drawing/verification. [16] Reducing data means summarizing, choosing the main points, focusing on the important things, looking for themes and patterns, and removing unnecessary. Displaying data is done in the form of tables, short descriptions, or charts. Through the presentation of these data, the data can be organized, arranged in a relationship pattern, so that it will be easily understood. By displaying the data it will be easy to understand what is happening, plan the next work based on what has been understood. Conclusion Drawing/verification that is drawing conclusions and verification.

3 Results and Discussion

The effectiveness of the implementation of charity character education programs at educational institutions certainly cannot be separated from the existence of a character education road map. Well-structured character education can and must co-exist with academic programs. All components of education in schools must be managed properly to create quality academic activities, a conducive school environment for the implementation of learning, and

unity of educational vision. [17] The stages of the implementation of philanthropic character education carried out at MIM Dolopo Madiun according to interviews from Mr. Supriyono (Head of Dolopo Madiun MIM), namely 1) determining the purpose of philanthropic education, 2) preparation of philanthropic education program activities, 3) program socialization to all school staff, students, and stakeholders, 4) program implementation, and 5) program evaluation. The series of activities can be seen in the following figure:
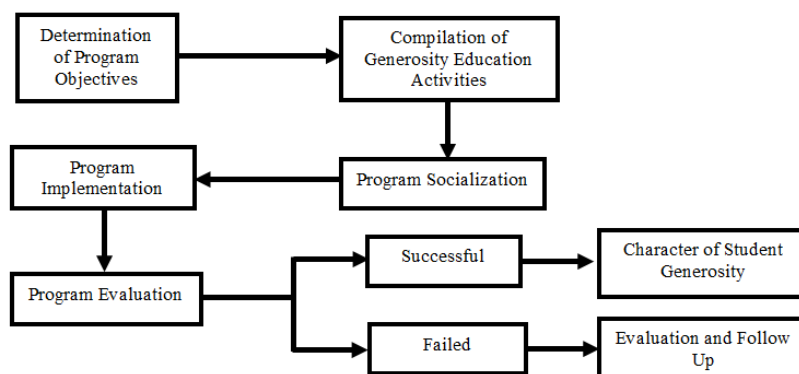

Fig. 1. Stages of Charity Character Education at MIM Dolopo Madiun

The principle of generosity character education at MIM Dolopo Madiun is in line with the basic principles of Lickona's character education. Charity character education at MIM Dolopo Madiun pays attention to the following principles: 1) character education is developed based on ethical values of Islamic religion and national character; 2) the application of character education is carried out thoroughly in aspects of thought, feeling and behavior; 3) character education programs are arranged systematically and comprehensively to develop overall superior character in schools; 4) all elements of the school support each other for the success of the program; 5) structured character education guidance to students; 6) habituation of characters to students and create pride; 7) the example given by school leaders, teachers, and staff; 8) cooperation and unity of vision, the mission of the school with parents of students; and 9) evaluation of character education to see the successful implementation of the program [18].

Generosity character education at MIM Dolopo Madiun is carried out with infaq and routine alms programs which are conducted once a week which is carried out every Friday. The average weekly infaq and alms income collected was IDR 300,000 - IDR 1,000,000. In one month, the infaq and alms program can collect IDR 1,200,000 to IDR 4,000,000. the money collected is then used to 1) help people in financial difficulties; 2) help students with families in the poor category; 3) distribution of staple food to the public; and 4) donations to orphanages. The whole distribution of infaq and alms involves the whole student, so students are trained to have a concern for the condition of their social environment. Generosity Education is a translation of Islamic teachings that are broadly grouped into three things, namely aqidah, worship, and morals [19].

One of the generosity education strategies adopted by MIM Dolopo Madiun to increase the effectiveness of the program is the motivation given by the teacher and all elements of the staff in the school, the motivation is strengthened by the role of the school management as a model character model. The process of character education in schools can be carried out well

if in practice teachers' pay attention to the principles of character education as follows: 1) use a proactive and effective approach to building character; 2) creating a caring school environment; 3) give opportunities to students to do good; 4) has a scope for a curriculum that is meaningful and that values all students, builds a child's character and helps him to succeed; 5) bring up self-motivation in students; 6) involve family and community members as partners in efforts to build character [20].

Generosity character is social piety in MIM Dolopo, concerned with Islamic values that are social both concerning God and the social environment is the actualization of personal piety (individual) and social piety, personal piety referred to is Habblumminallah namely the ability to give thanks for favours that are Allah gave to his servants and perseverance in doing charitable deeds. The social transfer is Habblumminannas, that is, social transformation, which means someone who has a high sensitivity in social skills to empower people around him.

Generosity education to foster charity and charity that is programmed by MIM Dolopo so that students know the meaning, benefits and can stimulate infaq and alms activities so that students' goals for children have a high concern and can be implemented in the community. This is by guidelines for the administration of infaq and alms from the Indonesian Ministry of Religion, namely the indicator of giving and giving alms to know the achievement of an activity carried out at school carried out by the learning that has been determined. The provisions of the indicators of charity and alms are: 1) understanding the provisions of infaq, 2) understanding the provisions of alms, 3) implementing the provisions of infaq and alms, 4) Simulating procedures for infaq and alms [21].

This was reinforced by the Ministry of National Education about values or indicators of generosity, namely school indicators in the development of culture and character of social care or better known as generosity. According to the Ministry of National Education philanthropic education activities can be carried out through the following activities: 1) facilitating social activities, 2) carrying out social actions, 3) providing facilities to contribute, 4) caring for classmates, 5) building harmony among classmates [7]. The habit of charity voluntarily and without coercion can build one's character to have the independence to care and have a high social life.

The implementation of generosity education is influenced by internal and external factors. The following is an explanation of the factors supporting and inhibiting philanthropic education to foster fondness for alms and charity at MIM Dolopo Madiun, namely 1) Teacher cooperation which always motivates students to be disciplined in both giving and giving alms. 2) cooperation between parents who support their children and do not mind if they give more money to set aside for infaq. 3) Collaboration with LAZISMU of Madiun Regency as an infaq and alms charity institution dedicated to community empowerment through the productive use of zakat, infaq, and alms funds. The inhibiting factors are internal factors within the child itself, which are negligent or forgetfulness not to bring money for infaq, which disrupts student discipline in giving and giving alms.

4 Conclusions

a. The implementation of generosity education to foster charity and charity in MI Muhammadiyah Dolopo with the design of philanthropic education namely 1) the preparation of the design of generosity education; 2) socialization to all leaders, teachers, students, and parents of students; 3) implementation of philanthropic education through direction, motivation, and demonstration of the character of generosity; and 4) evaluation.

b. The inhibiting factors of generosity education to grow fond of charity and alms in MI Muhamadiyah Dolopo are divided into internal and external factors, while the internal supporting factors of philanthropic education are the culture of charity character education that has not been fully formed, either by teachers or students. While external factors that hamper the application of charity character education is the lack of parents' awareness of students to provide guidance and motivation for character education at home.

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