

Islamic Education and Nurturing Islamic Characters within Islamic Homeschooling

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Abstract. This paper aims to describe and analyze the implementation of Islamic Religious Education in homeschooling which has an influence on the formation of Islamic character. This research has an important position because it conducts studies in non-formal educational institutions, where Islamic Education is usually associated with formal educational institutions. This study utilizes qualitative research approach with the research location located at Homeschooling Thariqul Izzah Bogor, Indonesia. It found out the fact that the implementation of Islamic education subject was taught with regards to the theory and implementation. The implementation of the subject involves the methods of habituation. This effort has resulted to the visible presence of transformative change in behavior of the students to the better in terms of morality.

Keywords: Islamic Character, Tariqul Izzah Islamic Homeschooling, Transformative Education

1 Introduction

Islamic Religious Education is an inseparable part of the National Education System. The existence of Islamic religious education is very important in order to achieve the goal of national education, namely, to form human beings who believe and fear God Almighty. In the Law on National Education System No. 20 of 2003 Article 30, paragraph 2 explained that religious education serves to prepare students to be members of the public who understand and practice the values and teachings of his religion or become theologians.

Based on the National education system, Indonesia has three education channels, namely formal, non-formal and informal education channels. According to Law Number 20 Year 2003 concerning the National Education System Chapter 1 Article 1, it is explained that formal education is an integrated and tiered education channel consisting of basic education, secondary education, and higher education. Non-formal education is a channel of education outside of formal education that can be carried out in an integrated and tiered manner. While informal education is the path of family and environmental education. One form of informal education that is currently developing is Homeschooling, known as home schooling. Homeschooling is a phenomenon that is widely discussed by various groups, including the community, parents, and education practitioners.

This study aims to describe and analyze the implementation of Islamic Religious Education in homeschooling which has relevance to the formation of Islamic character. This research has an important position because it conducts studies in non-formal educational institutions, where PAI is usually associated with formal institutions. This study was conducted with a qualitative research approach with the research location located at Homeschooling Thariqul Izzah Bogor, Indonesia. The rationale in choosing the Thariqul Izzah Homeschooling is because it fits to the research objective which is to find out how Islamic

education takes place in a non-formal education institution. The Homeschooling has been run since 2012, therefore, has been the experience in delivering the Islamic education subject in a non-formal environment. During preliminary research, it found out that the teachers use unique method in delivering the subject, and the students show a transformation in terms of characters after attended the homeschooling.

2 Method

This research seeks to inquiry how the implementation of Islamic religious education in the formation of Islamic character in Islamic Homeschooling Thariqul Izzah as an example of non-formal education institutions? To answer the formulation of the problem above, this study uses the qualitative approach and the data collection methods consisted of observation in the homeschooling,^[1] interview with various respondents ranging from teachers to parents,^[2] as well as study of relevant documentations such as study materials and guidebook for teachings.^[3]

The main location of this study is in Islamic Homeschooling Thariqul Izzah which is located at Jalan Gabus Ujung, Padasuka Village, Taman Pagelaran, Ciomas District, Bogor Regency, Indonesia. This research was conducted from 24 December 2019 to 24 February 2020 and it was carried out by attending directly to the research site in the beginning and when the Covid 19 spread across the country the research has continued by online communication until 18 June 2020.

3 Result And Discussion

3.1 About the Thariqul Izzah Homeschooling

Islamic Homeschooling Thariqul Izzah was founded by Mrs. Sri Hartini in 2012. The reason for the establishment of the Islamic Homeschooling Tariqul Izzah originated from her passion to have children who able to memorize the Qur'an. At that time, the youngest child of Mrs. Sri was only 6 years old and was about to attend elementary school.

Because of Mrs. Sri's determination to have children who can memorize the Qur'an, she tried to invite her children's kindergarten friends to join in learning together. Initially only 4 of her children's friends joined, slowly the number develops over the time.

In addition to the above, Mrs. Sri saw the association of children today who began to decrease in terms of moral and Islamic character, so she wanted to instill moral values and build good character towards students in the homeschooling. Therefore, the content of religious lessons in homeschooling is more widely taught. However, as a support there are general subjects including Mathematics, Natural Sciences, Social Sciences, Indonesian Language, English, Sports, and Skills.

The vision of homeschooling is to apply Islam to life. While the mission is education based on al Quran and Sunnah (prophetic traditions) and applying Islam into life. As for the purpose of establishing the Islamic Homeschooling Tariqul Izzah is to shape the personality of Islam in life according to the Qur'an and *Sunnah*.

3.2 Islamic Religious Education: Theory and Practice

Islamic religious education in Islamic Homeschooling Thariqul Izzah includes *Tsaqofah* of Islam (Islamic knowledge), Arabic, Tahsin (improving the reading skill of Quran) and Tahfidz (memorizing of the Quran). Islamic *Thaqofah* consists of Aqeedah, Morals and Fiqh (Islamic Law). According to Mrs. Sri Hartini as the principal, in Islamic Homeschooling of Thariqul Izzah, almost 70% of the learning subjects is related to the Islamic religious education. This is because Islamic religious education is very important in shaping the character of each student. Islamic religious education learning is carried out by all students starting from kindergarten to junior high school. In its implementation, Islamic education in Islamic Homeschooling of Thariqul Izzah is not just a theoretical knowledge but also the application as part of learning in daily life.

Lessons to be applicable in everyday life in the form of habituation in homeschooling to make it part of everyday life. For example, when students at school are taught about ablution (wudhu). It is not just explained but also practiced. So, the students can see how the ablution process be applied not only in school but outside of school, at home for example. The teacher provides an example of learning that is applicable the daily life.

As explained earlier, although the religious material taught is quite diverse, homeschooling focuses on *Tahfidz* and moral education. The emphasis of *Tahfidz* and morals is shown as the result expected as the output after graduating from Islamic Homeschooling of Tariqul Izzah.

In teaching Islamic religious education, the desired result is the formation of character for students. The process of character formation can occur in a variety of ways. In forming character, the way is to enable the family, teacher, and students to form characters by motivating themselves. Teachers and parents provide explanations and understanding to students in order to be able to show good behavior in accordance with Islam teaches. This is in accordance with what was conveyed by Mrs. Sri:

"As we taught about prayer ... explained that the prayer is a God's command contained in the al-Quran and Hadith...then we read and memorize them, and also explained that the prayer should be done as modeled by the Messenger of Allah in order to be accepted by God, also explained the effect of prayer on a Muslim. Because prayer prevents abominable and unjust acts, then one of the characteristics accepted by one's prayers is if he does not commit abominations and denials, and that we (the teacher) exemplify in our daily interactions with children, such as honesty, discipline, trustworthiness, trying to obey God and His Apostle. " (Personal Interview with Mrs. Sri 2020)

At Islamic Homeschooling of Thariqul Izzah, the Principals and Teachers expect that the values of Islamic religious education can shape the character of students. In the Islamic view, character building should be started as early as possible. In terms of the Islamic characters, there are nine-character and one of them is honesty. This particular character value must be instilled in children as early as possible because honesty is the key in life. So, character education must be integrated into family, community, as well as in the school life. ^[4]

3.3 Habituation in Formation of Islamic Character

Character building is one of the main focuses in the series of learning processes at Islamic Homeschooling Thariqul Izzah. Formation of character through habituation which is a process of creation and conditioning that allows students to behave and behave according to values and has been internalized into themselves so as to form character.

Based on observations made by researchers on January 29, 2020, it can be explained that there has been a systematic habituation process in a series of learning activities and outside of learning activities. This process is known as the habituation process in an educational perspective. There are activities in Thariqul Izzah Islamic Homeschooling into several programs that form of activities in fostering habits that can shape the character of the students.

The habituation process and activities involve both teachers and parents. Teachers mainly play a role within the homeschooling environment which support from the local community. The support of the local community shown from their willingness to share part of their home to be used for teaching and habitation activities. In addition, the parents play a role within the home environment. Both parties contribute in terms of habituation process to ensure the changing and transformation of the moral among students take place and used as daily lifestyle.

The practice of habituation in an effort to shape the character of students by conditioning the environment, accustoming students to practice the values of Islamic character in students themselves both in thinking, on the move and have a sense of care for the environment, which is internalized through activities in homeschooling so that it will produce and form positive character or noble character in students themselves. The habituation through Islamic character values is in accordance with the theory formulated by the Indonesia Heritage Foundation in that character values include respect, courtesy, honesty, trustworthiness, responsibility and so forth.^[5] Here are some illustrations on how of the habituation activities take place.

The discipline-based habituation activity starts at 07.00 when the students began to line up in the home page without instructions from the teacher, they began to line up according to their respective grade levels. The teacher starts by greeting, praying and the students read the student pledge together. Furthermore, the teacher attendance of students. After the presence is finished, the teacher distributes food to students and students shake hands with the teacher in an orderly manner.

In addition, based on researchers' observations on February 23, 2020, not only were teachers respected but when there were others who were older than them, they also respected by shaking hands and bowing. This is in accordance with the theory initiated by Ramayulis,^[6] that habituation is the first form of habituation. Thus, students have adjusted their habituation processes well and continuously. This is in accordance with the theory initiated by Ramayulis,^[7] that habituation in worship is the second form of habituation.

The habituation process in this school is reinforced when students are at home with programmed activities through student diaries. The student diary contains a series of activities that students need to do at home. Parents are fully responsible for filling in the student's diary by giving an assessment that has been determined by the principal. Activities carried out repeatedly both at school and at home, can produce a habituation that is useful for shaping student character. Refraction conducted by students is able to form characters so that changes occur for the better. Habituation practices that are held at Islamic Homeschooling through daily activities that are made repeatedly and regularly.

3.4 Transformative Education

Based on the findings of the data obtained by researchers during observation and interviews in the field shows that the Thoriqul Izzah homeschooling model that has been running since 2012 has succeeded in providing evidence that Islamic religious education can transform bad characters for the better. This can be exemplified in the following two cases:

First, changes in students' daily lives. In this first example, the author discovers the story of Mrs. Sari whose daughter named Siti who attended Islamic Homeschooling of Thariqul Izzah and recognizes a change in her child when sending her children to homeschool. The most basic change is from the aspect of morals or character. The existence of habituation in the formation of character in homeschooling can provide changes to Siti. Examples such as accustomed to respecting elders, obeying parents and teachers both at homeschooling and at home, rebuking if there is a wrong attitude, when initially praying is not on time to be on time, more diligent in reciting and know when to study. Same is the case with other parents that many changes are felt by their children when studying at homeschooling. However, in the process of changing characters not all students can change quickly. Each student has a different character, in general, character changes can begin to be seen in grades four and five elementary schools.

Second, change the habit of praying to be more orderly and timelier and reading al Quran at home. Based on the results of observations by researchers, there are changes that occur on time in carrying out prayer and performing worship in an orderly manner. The changes that occur, cannot be separated from the role of parents in observing and supervising the activities of children while at home based on student diaries that have been given from homeschooling. Not only that, students are also accustomed to carrying out the task at home.

According to Dawiyatun,^[11] transformative education has the main goal of changing behavior into a person by having good character. In a transformative education not only provides knowledge of the science that is in the can but stressed the moral aspect to instill noble morals.

The Transformative Education that occurs in Islamic Homeschooling of Thariqul Izzah can be seen from the process of character formation in each of its learning. The existence of habituation that occurs in the process of character formation gives a change to students, both at homeschooling and at home.

Based on the results of interviews with the principal, the reason parents who send their children to Islamic Homeschooling Tariqul Izzah is that parents want their children to memorize the Qur'an and have good morals. This is in line with the expectations of the principal to the graduates of this homeschooling that when graduating they can memorize the Qur'an even though only 1 *juz* and the formation of good character within the students in the daily life. One result can be seen from the interview with Ms. Sari who said that.

"(Students) have become more confident in applying Islamic character. If a student has a friend who goes out of the house not wearing a veil, she/he scolds. Why don't you wear a veil? A Muslimah must wear a veil. I want to play at your house, but you wear the veil first. (Sari, Personal Interview, 2020)

The ability of the student to give correction toward other student's behavior can be seen as a result of the forming Islamic characters and morel among the students through the habituation process in the Homeschooling of Thariqul Izzah. The correction that took place in the above example also shows that the implementation of Islamic moral and characters take place in the daily life of the students. This exactly what the principal, teachers as well as the parent expect from the homeschooling system that allow the habitation process as part of the Islamic education practice. It requires not only transferring the theory but also the practice of the knowledge the daily life of the student, so it became the habit.

The response of parents when they saw that their children had transformed well was to feel happy and touched because learning Islamic religious education in Homeschooling was able to make their children's morals improved even though they did not change quickly, because it took time in the process of change for the better.

4 Conclusions

This research explains how Homeschooling of Tariqul Izzah implements Islamic Education to form good morals among the students. The method is to combine between teaching the theory and practicing the value. The practice of Islamic teachings is adapted in the process of habituation which slowly makes Islamic morality a part of everyday life or lifestyle.

In the process of habituation, the principal, teachers, and parents play a mutual role. Homeschooling does indeed seem to offer something that has not been done much in formal schools related to the teaching of Islamic education and the implementation of values to foster good morals. Hopefully, this study can be an inspiration on how the subject of Islam can be improved in terms of teaching, where it is not only deal with knowledge but also the practice of its meaning and values in daily life.

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