

IMPLEMENTATION OF CHARACTER EDUCATION THROUGH BACA TULIS AL-QUR'AN (BTQ) LEARNING AT SMP NEGERI 5 PURWAKARTA

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Abstract

This study aims to determine the planning, implementation, and results of character education through BTQ learning, especially at SMP Negeri 5 Purwakarta. By going through the approach qualitative-descriptive, data collection is done through observation, interviews, and documentation studies. Based on the results of the research, the characters taught through BTQ learning are the same as the characters exemplified by Rasulullah SAW. Such as religious character, honest, trustworthy, brave, responsibility, and love. BTQ learning is carried out through reading (qira'ah), writing (khat) lessons, as well as translating and understanding verses of the Qur'an (verse interpretation) in predetermined letters. Besides that, it is added with tahfidzul qur'an as an evaluation. The results of this character education can be seen from the participation of students in habituation activities at school. Such as the habit of praying sunnah dhuha, fasting sunnah Monday-Thursday, reading the Qur'an or Asmaul Husna before learning begins, obeying teachers and school rules, and being polite to teachers and other school members.

Keywords: Character Education, BTQ Learning, Habit at School

A. Introduction

In order to educate the nation's life, education has an important role to develop knowledge, skills and shape the nation's character. As stated in (Undang-Undang Republik Indonesia Nomor 20 Tentang Sistem Pendidikan Nasional, Pasal 3, 2003) chapter 2 article 3 which reads: "National education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen." In the article above it is clearly illustrated that the expected output of education is individuals who are superior in character and scientific insight. Namely the character that will bring civilization to the glory and prosperity of the nation. Morals are basically inherent in a person united with his behavior, which is seen in everyday life. If the behavior is bad, it is called bad morals or *al-mazmumah* morals. On the other hand, if the behavior is good it is called *akhlaq al-mahmudah*. Where this good character comes from the goodness it has (Lickona, 2013).

The character education studied includes: religious character, religious character is defined as an attitude or behavior that obeys in carrying out the teachings of the religion one adheres to, is tolerant of the implementation of worship, and lives in harmony with others (Putra, 2017). Religious character is behavior and morality according to what is taught in education. likes to read and write Al-Quran. The character of responsibility is an activity to foster a passion for reading in students. is education that emphasizes awareness to carry out reading activities to seek information from various sources. attitudes and behavior of a person to carry out his duties and obligations that he should do, towards himself, society, the environment (natural, social and cultural), the State and God Almighty Carry out worship according to Islamic law and. *Akhlakul karimah* character. Meanwhile, character education is carried out through reading and writing the Qur'an (BTQ). One of the programs rolled out by the Government of Purwakarta Regency from PERBUP No. 69 of 2015 concerning character education is BTQ learning as a cultural curriculum in schools.

At SMPN 5 Purwakarta, West Java, it can be seen that these programs are an attempt to convey the three main missions of education. Through BTQ, students will gain more in-depth knowledge and understanding of religion. A good culture of manners and learning ethics in learning BTQ little by little will change bad habits when studying. In addition, students will also get grades life that is not listed in textbooks or experiences that are directly experienced in everyday life. From initial observations at SMPN 5 Purwakarta, there were 50% of students unable to read and write the Koran. This is because students are lazy, do not attend recitations, do not attend Islamic boarding schools and read and write Al Quran activities both formally and non-formally.

B. Method

The research methodology uses qualitative methods. The results of the research are presented using narrative, not statistical form. To facilitate research, researchers create research designs that are adapted to the approaches and methods used. As (Moleong, 1989, 2002) describes the stages of the research, namely as follows: (a) Students of SMPN 5 Purwakarta have not shown the character of responsibility such as a person's attitude and behavior to carry out their duties and obligations, which they should do, towards themselves, society, environment (natural, social and cultural), the State and God Almighty, (b) there are still students at SMPN 5 Purwakarta who do not have the character of akhlakul karimah, (c) not all of the students at SMPN 5 Purwakarta can read or write the Koran.

C. Finding and Discussion

1. Finding

In the (Tim Pustaka Phoenix, 2009) implementation is implementation, implementation. Meanwhile, according to (Susilo Joko, 2006) implementation is an application of ideas, concepts, policies or innovations in a practical action so that it has an impact, whether in the form of changes in knowledge, skills or values and attitudes. So that the implementation is a practical action carried out. According to (Nurdin, 2002), that implementation boils down to activities, actions, actions, or the mechanism of a system. Implementation is not just an activity, but an activity that is planned and to achieve the goal of the activity. Guntur Setiawan quoted from Fadmie expressed his opinion regarding implementation is the expansion of activities that mutually adjust the process of interaction between goals and actions to achieve them and requires a network of implementers, an effective bureaucracy. Meanwhile, according to Hanifah Harsono who is still quoted expressed his opinion regarding implementation is a process to carry out policy from politics to administration. Policy development in order to improve a program.

Implementation of character education through BTQ lessons. Characters in English: "character" in Indonesian "characters". Derived from the Greek character and charassain which means to make sharp, to make deep. In the Poerwardar Minta dictionary (Majid & Andayani, 2013) character is defined as character, character, psychological traits, morals or manners that distinguish a person from others. The name of the sum total of personal traits which include things such as behavior, habits, likes, dislikes, abilities, potential, values, and patterns of thought. The word character comes from the Greek word meaning "to mark" (mark) and focus, how to apply the value of kindness in the form of action or behavior. Therefore, someone who behaves dishonestly, is cruel, or greedy is said to be a person of bad character, while someone who behaves honestly, is helpful is said to be a person of noble character.

Purpose of Implementation of Character Education

The character education studied in SMPN 5 Purwakarta students are: 1) Religious, obedient attitude and behavior in carrying out the teachings of their religion, tolerant of other religious practices, and living in harmony with adherents of other religions. 2)

Akhlaqul karimah character, behavior based on efforts to make oneself a person who can always be trusted in words, actions and work. 3) The character likes to read and write the Koran. The habit of providing time to read various readings that provide virtue for him. 4) Character Responsibility, attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, environment (natural, social and cultural), the State and God Almighty (Worship according to Islamic law).

Read and write the Qur'an (BTQ) according to Martini Jamaris (2014) Al-Quran in the form of letters, remember the sound of these symbols and write graphic symbols in a series of words and sentences that contain meaning. Farida Rahim (2011 :3) Reading is a process meant that information from the text and knowledge possessed by the reader has a major role in forming meaning. from worship. Even people who are proficient in reading the Qur'an will get a high degree and be placed with the angels. The language of the Qur'an is taken from the word qara'a - yaqrou - qur'an which means something that is read. This meaning has the meaning of advising Muslims to read the Qur'an. (Anshori et al., 2016). Meanwhile, according to the terms of the Qur'an, it is the word of Allah SWT. delivered by the Archangel Jibril with direct editorial from Allah SWT. to the Prophet Muhammad, which was accepted by Muslims from generation to generation without any change. (Al-Qattān, 1995). The Qur'an also has the meaning of collecting and gathering qira'ah means collecting letters and words from one another in a neatly arranged utterance, the Qur'an was originally like qira 'ah, namely masdar from the words qara'a, qira'atan, qur'an. Reading the Qur'an can be concluded namely the child's ability to be able to pronounce or recite what is written in the holy Qur'an correctly according to makhrāj and the rules of tajwid science.

Dictionary Compilation Team (Pusat Bahasa Kemdikbud, 2016) understanding of writing the Koran. Writing the Qur'an means the ability, skill and strength to write the Qur'an. Writing is a productive and expressive activity. Writers must be skilled at utilizing language structures and vocabulary. Writing skills do not come automatically, but must go through a lot of practice and regular practice. Dalman (2015). Writing the Koran is a communication activity in the form of conveying messages (information) in writing to other parties using written language as a tool or medium. Writing activities involve several elements, namely the writer as the messenger, the content of the writing, the channel or media, and the reader (Dalman, 2015). Writing the Koran can be said to be the activity of assembling letters into words or sentences to be conveyed to others, so that others can understand them. In this case, good communication between writers and readers can occur. From the above opinion, it can be concluded that the ability to write the Qur'an is the child's ability to connect words (mufradat sentences), correctly in writing them, both in writing the forms of letters and punctuation marks congregational prayer. Monday-Thursday fasting and practicing Islamic law.

Alkhlaqul karimah's character is polite to teachers, parents and friends. don't bother friends. do not speak rudely and dirty. Be honest in every way. being honest in doing assignments, answering tests or independent teacher assignments, not cheating or copying and pasting the work of friends' answers, the results of the answers are recognized. Be

honest, don't tell lies and don't do anything that violates school rules. The character of liking to read and write the Koran is carried out routinely in schools in BTQ lessons. learning the Koran not because you have to but because you love the contents of the Koran and carry it out in everyday life. SMPN 5 Purwakarta has developed a character education plan through habituation and routine programs so that students can carry it out properly and correctly. Responsible character education is planned in the form of a BTQ program, students must be responsible for the tasks given by the teacher. Then carry out / practice it in everyday life at school and home. planning is made in the form of a report or evaluation of the student activity agenda doing the prayer. read and write the Koran. This report will be evaluated by the teacher in the form of a Achievement Card evaluated once a month.

Table 1. BTQ Class 8 Daily Learning Implementation Planning at SMPN 5 Purwakarta

Activity	Media	Method	Evaluation
Opening			
Opening	Greetings Image Book	Practice LCDs Direct	Performance
Pray early learning	Greetings Image Book	Practice LCDs Direct	Performance
Core activities			
Know material	Greetings Image	Practice LCDs Direct	Performance
Ruling on reading the Koran	Book		
Idzhar			
Give assignments to students			
Closing		Evaluation Conclude	mark

Planning for Character Education at SMP Negeri 5 Purwakarta

Regarding the Implementation of Character Education at SMP Negeri 5 Purwakarta, of course, it has been included in the rules of conduct at school starting from the start of entering school, when carrying out school until after school also in terms of discipline it has been regulated and instilled, as is the case with hair styling and clothing, even that has been arranged as well as possible in the school rules. For example, in hair styling here, all boys must be cropped, as a goal so that students are disciplined, also from school uniforms from Monday to Friday, there are provisions, as well as manners, good speech. It is regulated in the school rules. The character education plan uses the habituation method. SMPN 5 Purwakarta West Java students are accustomed to applying religious character. Students read a prayer before studying. Read the Koran and write the Koran. Religious character is accustomed through ablution.

Implementation of Character Education through BTQ

In practice, the student body and the teachers build synergy and solidity to always build the same frequency together to create massive, optimal character education, the rest is maximal and well-organized (Hasan, 2016). At SMP Negeri 5 Purwakarta there are lots of rules that apply as an effort to create a generation of a nation with progress and integrity. Even in its implementation, this school already has its own focus, such as providing AKPK teachers as a form of effort in carrying out character education that runs

optimally, even in its implementation, not only AKPK teachers focus on implementing character education, but all teachers are involved. Also in its implementation there are character education habits that are carried out, for example on Mondays a school ceremony is held as a form of national and patriotic enthusiasm as well as of course a disciplined attitude, on Fridays a habituation is held for each such as reading asmaul husna, reciting the Koran in the field. This school is also used as a pilot school for interfaith religions, which has the aim of implementing the values of tolerance. Character education through reading and writing the Koran has become a flagship program for students who are religiously required to learn to read and write the Koran. Every day before the lesson starts as reading literacy SMPN 5 Purwakarta is required to read the Koran in each class guided by the teacher during the first lesson for approximately 15 minutes.

All students of SMPN 5 Purwakarta Murojaah/Tadarus Al-Quran continuously read at least 10 verses of the Koran every day. The purpose of this activity as the cultivation of Taqwa to Allah SWT. love the Koran and students are conditioned to practice reading and writing the Koran in congregation, routinely and continuously. Reading the Koran and then reading the interpretation / translation of the verses that have been read, the goal is for students to understand the contents of the Koran. It is hoped that it will become the character of students to understand the meaning of the Qur'an and can be implemented in everyday life. During PAI lessons. the teacher will explain BTQ in depth according to the theme discussed. The teacher will explain in advance how to read the Koran. Then ask students to read the Al-Quran. Next, the teacher explains tajwid and the rules for reading the Koran such as makhorijal letters, Mad, short and long reading the Koran. teach punctuation, waqof, and others. then students practice reading the Koran individually or together. In another lesson, when the material for writing the Koran, the teacher will explain the technique for writing Arabic letters. Because the Arabic letters are written and above the line there are those that are written down the line like ع يش and so on. teach punctuation. khot. imla . copying the Koran. The teacher teaches the rules of the science of recitation, starting from the teacher explaining the law of reading the Qur'an, which consists of: There are 6 letters of izhar, namely: ha (ح), kha (خ), ain (ع), ghain (غ), ha (ه), and hamzah (ء). Next is ikhfa. The ikhfa letters consist of 15 hijaiyah letters, namely the letters kaf (ك), qaf (ق), fa' (ف), zha (ظ), tha (ط), dhad (ض), shad (ص), syin (ش), sin (س), za' (ز), dzal (ذ), dal (د), jim (ج), tsa' (ث), and ta' (ت).

Idgham is the letter idgham bighunnah which means (wau) و, (mim) م, (nun) ن, (ya) ي. Apabila nun sukun (نْ) atau tanwin (ـً, ـٍ, ـٍ) bertemu dengan salah satu huruf di atas dalam dua kata terpisah maka berlaku hukum idgham bighunnah yaitu dibaca dengung..Huruf idgham bighunnah ada 4 yaitu wau (و), nun (ن), ya (ي), mim (م) dalam ilmu tajwid. Idgham bighunnah itself is one of the laws of reading nun mati and tanwin as a guide for Muslims to read verses of the Qur'an. The idgham letters referred to are lam (ل), ra (ر), wau (و), mim (م), nun (ن), yes (ي). The main purpose of the idgham reading law is to avoid mistakes in pronouncing words that contain combinations of these letters. Example (ل). عَيْشَةٌ رَاضِيَةٌ (Al-Baqarah verse 24): nun breadfruit (نْ) meets the letter lam

(Sura Al Qariah verse 7): tanwin met ra (ر). (Sura Al Adiyat verse 11): tanwin meets lam (ل). (Al-Baqarah verse 143): tanwin meets lam (ل). وَسَطًا لَتَكُونُوا

Iqlab As for the meaning of iqlab in the science of recitation, namely exchanging or replacing nun mati (نْ) and tanwin (ـً) to mim breadfruit (م) before the letter ba, there is only one letter iqlab, namely ba' (ب). The characteristic of iqlab in the Al-Quran itself can be seen from the lowercase mim (م) between the letters mim (م) and ba' (ب).

Ikhfa in language is as-satru which means vague or closed. Ikhfa haqiqi is part of the dead or tanwin law. This reading law occurs when nun mati (نْ) or tanwin (ـً, ـٍ, ـِ) meets one of the 15 letters. So the way to read it is to disguise nun mati or tanwin to be vague, between clear and resonant along 2 vowels. The ikhfa letters consist of 15 hijaiyah letters, namely the letters kaf (ك), qaf (ق), fa' (ف), zha (ظ), tha (ث), dhad (ض), shad (ص), syin (ش), sin (س), za' (ز), dzal (ذ), dal (د), jim (ج), tsa' (ث), and ta' (ت). The teacher teaches tajwid punctuation. At least, there are eight kinds of punctuation in the Koran that need to be remembered, namely fathah, kasrah, dhammah, fathatain (tanwin fathah), kasratain (tanwin kasrah), dhammatain (tanwin dhammah), breadfruit, and tasydid.

The BTQ material at SMPN 5 is practicing reading the Koran, getting to know basic Hijaiyah letters, getting to know vowels (punctuation marks), getting to know recitation of recitation. Study hard. Know punctuation signs. Practice reading the Koran. Make a Regular Al-Qur'an Reading Schedule. BTQ tutor available. Teacher teaching waqof sign. This waqf sign will appear twice everywhere and the way to read it is to stop at one of these signs. If you have stopped at the first mark, there is no need to stop at the second mark and vice versa. Signs of common waqf Waqaf tam is prevalent (م), which means that it is obligatory to stop at this waqaf and it is obligatory to start reciting at the next lafadz, because if it is washed with the following lafadz it will damage the meaning. Waqaf tam muthlaq (ق), namely waqaf which is recommended to stop and it is recommended to start with the next sentence. Punctuation marks on your Al Quran Mim (م) Also called Waqaf Lazim or Waqaf Tam which stops at the end of a complete sentence that has nothing to do with the pronunciation after it. Sign of Laa (لا). Waqf La Washal is a sign of waqf which is marked with the letter lam alif (لا). If there is a waqf sign in the middle of the verse, then it is not permissible to stop. But if the waqf sign is at the end of the verse, it is permissible to stop, for example Waqf La Washal is found in Surah An-Nahl verse 32.

Tana Sad-Lam-Ya (صلى) The sign of waqaf waslu ula (صلى) means "preferred to continue". If we find a waqf waslu ula sign, then we are allowed to stop or continue. But it is even more important to continue. Jim (ج) The sign of jim (ج) is waqf jaiz, so you may stop and may continue reading. The za (ظ) sign indicates that it is better not to stop. The Qaf-Lam-Ya (قلى) Sign of waqf called the Waqf Hall sign has the symbol قلى, where the meaning of this waqf sign is "to stop is better than to continue". Mim sign teaching material, Mim sign (م), also known as common waqf, is a stop at the end of a complete sentence. Waqf is commonly referred to as tamm (perfect) waqf because waqf occurs after the perfect sentence and has nothing to do with the sentence after it. As for the sign laa / لا.

The mim sign (ـ), also known as the common waqf, is a stop at the end of a complete sentence. Waqf is commonly referred to as tamm (perfect) waqf because waqf occurs after the perfect sentence and has nothing to do with the sentence after it. In the art of reading the Qur'an, there are various rhythms of songs, including bayyati, shoba, nahawand, hijaz, rost, sika, and jiharka.

E. Conclusion

The output that occurs from the many rules or regulations that apply at SMP Negeri 5 Purwakarta is that students become disciplined and also have a high sense of responsibility to always obey school rules, of course there are many actions taken by the school as an effort to minimize or even prevent it from happening a second time, such as issuing a Warning Letter (SP): 1, 2, 3 according to the type of action taken by the student, also the school involves parents in taking action. Also, the goal is to have continuity and good cooperation in handling it between the school and the parents of students.

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