

# **A CASE STUDY ON THE IMPLEMENTATION OF CHARACTER EDUCATION AT KUTTAB AL-FATIH, DEPOK**

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**SULTAN IDRIS EDUCATION UNIVERSITY**

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**A CASE STUDY ON THE IMPLEMENTATION OF CHARACTER  
EDUCATION AT KUTTAB AL-FATIH, DEPOK**

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FOR THE DEGREE OF DOCTOR OF PHILOSOPHY**

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UNIVERSITI PENDIDIKAN SULTAN IDRIS**

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## ABSTRACT

This qualitative study uses the design of "multiple cases" and "single-site" to explore the philosophy, importance, characters shown, implementation strategies, influencing factors, and the impact of character education in the development of student character in Kuttab Al-Fatih (KAF), Depok. The four data collection methods used were semi-structured interviews, focus group discussions, observations, and documentation. Data were obtained from 4 teachers, 21 students, 7 parents, a headmaster, and a counselor. Analysis and interpretation of data are done through the transcripts, encoding, inter-rater, exhibiting, triangulation and interpretation procedures. Findings show that the philosophy of character education in KAF is "Faith before the Qur'an", "*Ādāb* before knowledge", and "knowledge before practice". The significance of the implementation of character education in KAF affects the memorization of the Qur'an, the academic ability, and the character of students' faith which is the basis of thoughts, feelings, and actions. The faith character is the character of a believer formed naturally as a result of psychological processes because it has six pillars of faith in Islam. However, the three main characteristics of faith inculcated are faith in Allah S.W.T, faith in the Prophet Muhammad S.A.W, and faith in the Day of Judgment. Implementation strategies are used to touch on cognitive, affection, and action in the levels of readiness, knowledge, emotions, and action through the habituation of *ādāb* and learning the Qur'an (reading, writing, remembering, and *tadābbur*). Factors influencing implementation are found to be divided into two, namely internal factors and external factors. Internal factors are resources and implementation strategies; and teachers as well as simply facilities. While external factors are the internal of students, parents, home and environment; and community. The effect of character education in KAF shows that students can practice *ādāb* consistently, memorize the Qur'an and good academic achievement, influence family, friends and community to behave well, as well as the effect on the formation of faith character of students, teachers, parents, and society; and then give a positive impact on KAF. The implication of this study found, to achieve effective character education is faith-based character education based on the Qur'an and Hadith. Finally, the present study produce the model of implementation of character education strategy that can adopt by all parties without boundaries by nation, ethnic, and place.





## KAJIAN KES MENGENAI PELAKSANAAN PENDIDIKAN KARAKTOR DI KUTTAB AL-FATIH, DEPOK

### ABSTRAK

Kajian kualitatif ini menggunakan rekabentuk “*multiple cases*” dan “*single site*” untuk meneroka falsafah, kepentingan, karakter disemai, strategi pelaksanaan, faktor mempengaruhi dan kesan pendidikan karakter dalam pembangunan karakter pelajar di Kuttab Al-Fatih (KAF), Depok. Empat kaedah pengumpulan data digunakan ialah temu bual separa berstruktur, perbincangan kumpulan fokus, pemerhatian dan dokumentasi. Data diperoleh daripada 4 orang guru, 21 orang pelajar, 7 orang ibu bapa, seorang guru besar, dan seorang kaunselor. Analisis dan interpretasi data dilakukan melalui prosedur transkrip, pengkodan, interator, dipamerkan, dan tringulasi serta interpretasi. Dapatan menunjukkan falsafah pendidikan karakter di KAF adalah “Iman sebelum Al-Quran”, “Adab sebelum pengetahuan”, dan “pengetahuan sebelum amal”. Kepentingan pelaksanaan pendidikan karakter di KAF ini mempengaruhi hafalan Al-Quran, kemampuan akademik dan karakter iman pelajar yang menjadi asas kepada pemikiran, perasaan dan perbuatan. Karakter iman adalah watak orang beriman terbentuk secara semula jadi sebagai hasil proses psikologi kerana mempunyai enam rukun iman dalam Islam. Namun, tiga karakter iman utama yang ditanamkan adalah beriman kepada Allah S.W.T, beriman kepada Nabi Muhammad S.A.W dan beriman kepada Hari Pengadilan. Strategi pelaksanaan digunakan menyentuh kognitif, kasih sayang dan tindakan dalam tahap kesediaan, pengetahuan, emosi, dan; tindakan melalui pembiasaan *ādāb* dan belajar al-Quran (membaca, menulis, mengingati dan tadabbur). Faktor mempengaruhi pelaksanaan ditemui terbahagi kepada dua iaitu faktor dalaman dan faktor luaran. Faktor dalaman adalah sumber dan strategi pelaksanaan; dan guru serta kemudahan. Manakala faktor luaran adalah dalaman pelajar, ibubapa, rumah dan persekitaran; dan komuniti. Kesan pendidikan karakter di KAF menunjukkan pelajar dapat mengamalkan *ādāb* secara konsisten, hafalan Al-Quran dan pencapaian akademik yang baik, mempengaruhi keluarga dan rakan serta komuniti bertingkah laku baik, juga kesan kepada pembentukan watak iman pelajar, guru, ibubapa, dan masyarakat yang kemudiannya memberi impak positif kepada KAF. Implikasi dari kajian ini menemui, untuk mencapai pendidikan karakter yang berkesan adalah pendidikan karakter berasaskan iman yang bersumberkan kepada Al Quran dan Hadis. Akhirnya, kajian ini menghasilkan model penerapan pendidikan karakter yang boleh diadopsi oleh semua pihak tanpa batas kebangsaan, etnik, dan tempat.



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## CHAPTER 1

### INTRODUCTION



#### 1.1 Introduction

Children are assets not only for parents and families but also for religion and nation. Nasih Ulwan (2013) stated that character education in childhood is an important foundation for their future, therefore, it takes seriousness and hard work. Al-Tabrani and Khatib said that children and educate them well (Muhammad Fuad Abdul Baqi', 2019). In addition, Masruq reported that:



we went to 'Abdullah ibn 'Amr when Mu'awiya came to Kufa, and he made mention of Allah's Messenger (May peace be upon him) and said: he was never immoderate in his talk and he never reviled others. Allah's Messenger (May peace be upon him) also said: The best among you are those who are best in morals and character.

(Muhammad Fuad Abdul Baqi', 2019)

Albu (2013) examined that the educational goals have become the life aspiration for most people living in their own time. Therefore, it is crucial to pay more attention to the purpose of education. Ibnu Khaldun (2016) in his work *Al-Muqaddimah* stressed that the purpose of education is not to have a specialist in a particular subject, but to provide students with knowledge that will guide them to live well. With this, the first Muslim educational conference in Mecca from 31<sup>st</sup> of March to 8<sup>th</sup> of April 1977 recommended that moral and character education is the most important element in any educational programs. The conference indicated that the purpose of education should

... the balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feelings, and bodily senses. Education should, therefore, cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individuals and collectively, and motivate all these aspects of goodness and the attainment of perfection.

(Syed Muhammad Naquib al-Attas, 2010)

Similarly, Steinmayr, Weidinger, Schwinger, and Spinath (2019) reminds that intelligence is not the only determining factors of academic achievements, as there are also special talents and experiences that help the child to mature over years as their qualities of character traits such as ability, self-concepts, and task values. Nevertheless, character education in children, which is very important as proposed



in the Piaget research (Rheta, 2012), should be prearranged to children as early as possible (Mei-Ju, Chen-Hsin & Pin-Chen, 2014), and character education is most effective when provided during the first six years of life (Helkama & Sortheix, 2015). Early years educators have long been concerned with character. Plato and Aristotle says that childhood is very important and is the fastest and most sensitive period in human life. Accordingly, the preparation received by children in the first years of life has a significant impact on the success of the child in his later adulthood (Thornberg & Oguz, 2016).

Unfortunately, there are some considerations that academic achievement to be more important than character education to make every effort to encourage their children to learn all kinds of the curriculum at school even outside school hours (Mei-Ju, Chen-Hsin, & Pin-Chen, 2014). This case has shown that academic demands can make parents and schools focus on students' academic achievement (Waasdorp, Bradshaw, & Duong, 2011). For example, studies conducted on parents who consider academic achievement important because it is useful in preparing for a career when growing up (Erola, Jalonen, & Lehti, 2016). Nevertheless, many parents have complaint their children behavior that are beyond the moral and ethics, as well as teachers reported that they face very complex students' behaviors day-to-day (Mei-Ju, Chen-Hsin, & Pin-Chen, 2014). Hence, it concludes that the purpose of education has only two important goals: to enlightening people with knowledge and facilitating them to have good morals.





## 1.1 Background of the Study

A recent study reported that the prevalence of childhood maltreatment and descriptive statistics of the 552 adolescents which indicated that 4% (22/522) as having experienced physical abuse, 40.0% (221/552) physical neglect, 10.5% (58/552) emotional abuse, and 27.9% (154/552) emotional neglect. Most adolescents (53.4%) indicate having experienced at least one form of childhood malformation, 16.3% two forms, 3.6% three forms, and 1.8% all four forms of childhood maltreatment (Wang et al., 2017). Similar cases have also occurred in Indonesia.

In Indonesia, likewise, the students' moral character becomes one of the major problems. Baswedan (2015), Indonesia's Minister of Education and Culture for the period 2015-2016, stated that education in Indonesia is currently in the emergency phase as physical and sexual violence in the educational environment often become some ongoing news. A survey conducted by the International Center for Research on Women (ICRW) and Plan International (2014) reported that the prevalence of violence in schools in Indonesia was very high. As much as 84 percent of children in Indonesia have experienced violence in schools. The number of cases of violence in schools in Indonesia is higher than that of Vietnam (79 %), Nepal (79 %), Cambodia (73 %) and Pakistan (43 %) (see Table 1)



Table 1.1

*Prevalence of Violence Occurrence at School*

Country	Violence Prevalence	Rank
Indonesia	84%	1
Vietnam	79%	2
Nepal	79%	
Kamboja	73%	3
Pakistan	43%	4

*Reference:* (ICRW) and Plan International (2014)

Furthermore, ICRW and Plan International (2014) reported that more than four-fifths of students reported experiencing at least one type of school violence in their lifetime. Boys (90%) were significantly more violent than girls (79%). As many as 66.4% of boys and 39% of girls had experienced physical violence at school, 82.7% of boys and 75.4% of girls had emotional violence in school, and 29.1% and 20.9% of women had experienced sexual violence at school. Besides, the UN Agency for Children (UNICEF) states that one in three girls and one in four boys in Indonesia have experienced violence. The data show that violence in Indonesia is more commonly experienced by girls (Indonesia Ministry of National Development Planning (BAPPENAS & UNICEF, 2017).

In early 2018, the Indonesian Child Protection Commission (KPAI) has received reports related to cases of violence against students, whether committed by



teachers, principal, school officials or students, 76% physical violence, 9% psychological violence and 2% sexual violence. There are also cases of sexual violence by unscrupulous teachers to learners who are not reported directly to KPAI but viral in social media as much as 13% cases (Sindonews, 2018). ICRW and Plan International (2014) mentioned that as many as 45 percents of boys and 22 percent of girls who have been victims in the past six months mentioned that their teachers or school staff were the perpetrators of violence in schools. In a focused discussion, parents also criticize the teacher's behavior as teachers are considered using bad words too often that offend children and often physically punish students (ICRW & Plan International, 2014).

According to Susanto (2016), Vice Chairman of KPAI, violence in schools occurred with various forms including physical violence, verbal violence, sexual violence, and psychological violence (see Table 2). Susanto (2016) said that the violence involved children as victims, perpetrators, or as victims and at the same time perpetrators. Violence among students often occurs during inter-school student brawls, during new student orientation, and bullying phenomenon. Gang fights among students who are different from the school itself is still a complex issue triggered by simple things such as mocking each other when passing in public places and on social networking which then leads to anarchist action until some cases of death of the victim. The most fundamental thing that triggered the emergence of violence in the education environment is the weakening of character, emotional intelligence, and not yet effective character education (Detiknews, January 20,





2016). The phenomenon indicates the lack of the character education curriculum implementation in Indonesia.

Table 1.2

*Types of Violence at Schools in Indonesia*

No	Type of violence	Behavior
1	Physical	Fights, beaten, slapped, kicked, twisted, pinched, thrown with hard objects, dried in the sun, and asked to run around the field.
2	Verbal	Cursing, humiliating, dubbing, shouting, publicly humiliating, cheering and tagging with libel, cyberbullying: spreading gossip via social networking, embarrassing, threatening via Facebook, verbal sentences sexual and degrading
3	Psychological	Threatening, scaring, offending, degrading, silencing, ostracizing, glaring, and sneering
4	Sexual	Indecent treatment of others, activities leading to pornography, pornographic speech and sexual abuse, lewd acts and sexual intercourse with children, acts encouraging or forcing children to engage in sexual activity, and exploitation of children victims of prostitution.

*Reference:* Detiknews ( Wednesday, January 20, 2016)

Basarab (2015) emphasized that character education has depended on social, political, or economic conditions over a period of era. The importance of character education is strongly influenced by the social, political or economic conditions and policies of a nation. One of the consequences, Gelisli and Beisenbayeva (2015) reported that teachers and schools have missed their responsibilities for character education in recent decades, showed by increasing violence, drug abuse, teen pregnancy, and similar unrespectability behavior.





In line, Lickona (2013) viewed the phenomenon basically has the same core, which is caused by the absence of good character. According to Lickona (2013), character education is a process of knowing the good, loving the good and acting well that involves individual cognitive, emotional, and physical aspects. Furthermore, Lickona (2013) and Lockwood (2009) said that it takes a continuous effort in fostering character education in children.

A number of authors have recognized that school to be the most responsible party in fostering character education in children. As an institution to continue basic education in the family, the school is expected to be a center of community change or place of mental revolution (Koesoema, 2012). Lack of character of the student is due to lack of good exemplary of teachers as a teacher should have embedded strong believe in God (*aqidah*) and good morals (Ulil Amri Syafri, 2016). In addition, several studies found that schools are less focused on strengthening the character of education. Ene (2015) suggests that besides an emphasis on scholastic and knowledge aspects, schools also need an approach that aims at developing spirituality, religiosity and character. According to Susanto (2016), violence against children in schools is due to the lack of attention of education stakeholders, in formal school management approach should be more holistic with various perspectives, not only academically oriented but also focus on strengthening character skill and ensuring the protection of children security education. Ulil Amri Syafri (2016) said that educational policymakers have not succeeded in stressing the importance of character education in educational institutions, including Islamic labeled institutions.





In contrast, several studies found that the unsuccessful development of character in school is not only the fault of the school, it can also be due to the lack of family support. Nasih Ulwan (2013) argues that the role of parents is very important for the formation and development of the child's character. Similarly, the study by Mei-Ju et al. (2014) recommends the need for integrated character curriculum in family. In addition, Özçınar (2015) mentions that good character can be formed by conditions and events in the daily life of children either at home, school, or when meeting with peers or when interacting with their social environment.

Furthermore, Bawesdan (2015) said that the problems that arise in Indonesian education are curriculum issues and students character, such as: curriculum that often changes but does not provide good output, human resources generated from the education of less able competing in the industrial, the moral behavior that do not reflect as educators such as: the existence of cases of abuse and rape committed by teachers in the education environment; the pattern of teaching by using violence by teachers to students. In addition, a frequent brawl between students, bribery, drug use, free sex and other behaviors that become habitual and entrenched in the world of education, such as cheating, disobeying school rules, coming late, not respecting each other, and many more deeds that must not be underestimated and must be changed immediately.

Indonesia Ministry of National Development Planning (BAPPENAS) and the United Nations Children's Fund (UNICEF) (2017), following a survey of school





children in Indonesia, recommends the need to pay attention to safe school environments and to design a full-fledged school program on character development. Barghi, Zakaria, Hamzah, and Hashim (2017) recommended that curriculum reform is an important component of character education innovation.

In fact, Indonesia has made several curriculum reformations. Since the independence of Indonesia in 1945, there has been 11 times change of the curriculum. Particularly in 2013, as the increasing number of cases of violence within the educational environment, the Government of Indonesia introduced a new curriculum called the 2013 character curriculum (Kamiludin & Maman Suryaman, 2017). The 2013 character curriculum aims to improve the quality, process and results of education to establish the ethics and morality of students as a whole, integrated, and balanced, in accordance with the competency standards of graduates in each unit of education (Mulyasa, 2013).

Unfortunately, the implementation of character education in Indonesia did not run optimally. A number of studies in Indonesia have examined various problems faced by educational institutions in the implementation of the 2013 character curriculum such as: teachers lack skills in integrating character education in the learning process, schools are too focused on pursuing academic targets especially national exam pass targets (Endang Susilawati, 2015); there are many ambiguities and obstacles faced (Ahmad Zamroni, 2013); teachers and school leaders do not yet have the same perception of character education (Amirah Mawardi, 2015); the 2013 character curriculum requires teachers to be more creative and innovative because





teachers are considered capable in every way (Koesoema, 2012); teacher's understanding of The 2013 Curriculum is not maximal, it needs adaptation and lack of infrastructure (Al Makkawi Syukron Syahbana, 2013).

In addition, a number of obstacles are also faced by teachers in implementing The 2013 Curriculum. It is difficult for teachers to judge students because there are many aspects that the complex system must assess, then, less active students face difficulty catching up in lessons because not all students can understand newly acquired lessons, and finally, it took a long time to draw up a lesson plan (Ayu Yuliana Heri Rahmawati, 2017). In line, the study conducted by Amirah Mawardi (2015) found some weaknesses in the implementation of The 2013 Curriculum, such as there are teachers who do not understand in detail about The 2013 Curriculum, students are confused when teachers use The 2013 Curriculum method and students feel tired in learning. Asri Lubis (2015) said that the Indonesian National Curriculum continues to adapt to the development of education in the western world.

As a religious country, Indonesia's culture cannot break away from the religious education curriculum. Thus, subsequent cultural differences in the philosophy of education used between western and eastern countries are also one of the factors to considered, as Abdul Hafiz Mat Tuah dan Zakaria Stapa (2015) found that rationalism has provided secularism in the knowledge that separates knowledge and theology. Secularism has influenced educational curriculum systems around the world including Malaysia - as well as Indonesia - through the influence of colonialism. Tibi (2014) said colonialism has been an acculturation process against





the values of secularism. It may be one of the factors of the difficulty of applying character education in Indonesia because of the separation between the religious curriculum and the national curriculum.

Therefore, the process of realizing the goal of character education requires a curriculum that integrates the principles of the Qur'an in knowledge (Abdul Hafiz Mat Tuah & Zakaria Stapa, 2015). According to Ismail (2014), one of the causes of the downsized civilization of Muslims is due to the separation (dichotomy) between religious knowledge and general knowledge, whereas based on the history of Islamic civilization describes that Muslim scholars in the past were experts in the field of general knowledge and in religious knowledge as well. Mohammad Kosim (2008) found that the emergence of the Western world as a ruler of knowledge and technology has brought serious problems because the development of secular knowledge and technology has led to such negative excesses; secularism, materialism, hedonism, individualism, consumerism, the loss of family order, promiscuity, and drug abuse.

Therefore, because it considers the importance of protecting Indonesian generations from problems caused by the implementation of an immature educational curriculum, a group of young people who have long been involved in the study and discussion of education, constructed an educational institution for ages 5 to 12 years, namely Kuttab Al Fatih (KAF).



KAF was established in 2012 in Depok, Indonesia, with reference to the original Kuttab curriculum used by the Prophet Muhammad *Shallahhahu* „, *alaihi wa sallam* and the companions (Budi Ashari and Mohammad Ilham Sembodo, 2012). Although KAF has been recognized as a non-formal school by Indonesian Government, KAF carries out the goals of Indonesia National curriculum, written in the 1945 Constitution and Long Term Development Plan (RPJP) 2005 – 2025, namely —to educate the life of the nation and develop a completely integrated Indonesianl (Indonesia Constitution, 1945). Then, the National Long Term Development Plan (RPJP) of 2005 - 2025 contains the objectives of the Indonesian national education in order to realize a society of noble, moral, ethical, civilized and civilized character based on the Pancasila philosophy (Undang-undang no. 17, 2007).

KAF is considered unique in implementing curriculum (Yaman & Gultom, 2017). The KAF students can memorize Qur'an in many chapters, academic achievement and also good in social interaction (Teruni Suningsih, 2014). According to Budi Ashari and Muhammad Ilham Sembodo (2012), the vision of Kuttab Al-Fatih is to deliver the best generation at an early age. Graduates of Kuttab Al-Fatih are endeavored to meet the following targets as Kuttab Al-Fatih's missions i.e. teaching and planting the character of faith; memorize the Qur'an; analyze, researching and proving the miracles of the Qur'an; speaking of civilization language (Arabic), and have life skills.



Budi Ashari and Mohammad Ilham Sembodo (2012) are convinced by the concept of Kuttab, due to several reasons which are included in a book entitled, "Kuttab in the land of Haramain". First, Kuttab is a long-standing concept of Islamic education that has created great men in the world, but as the Kuttab disappears from the Islamic world, the earth begins to lose its light from scholars and scientists. Secondly, Kuttab has carved out the birth of scientific works eternal to this day.

The historical record of Kuttab is still preserved in earlier scriptures, some of it already burned by the Crusaders in the great square of Lebanon. Thirdly, the foundation of Kuttab is the Qur'an and Al-Hadith which has been proven to work effectively to produce generation similar to the previous glorious generation. At that time the Qur'an and Al-Hadith were not only read and memorized, but tested and applied in the fields of economics, education, health, technology, knowledge, agriculture, law, politics and state administration. Finally, the belief in the concept that Kuttab can produce extraordinary students cannot be separated from the belief that history will continue to live and repeat in every age (Budi Ashari & Mohammad Ilham Sembodo, 2012). Thus the establishment of KAF in Indonesia has a strong reason for the future of the Indonesian generation.

## 1.2 Problem Statement

Currently, character education in Indonesia has been interpreted in various approaches i.e. included in all subject matters, created a special education program character, and





created a hidden curriculum of character education (Koesoema, 2012; Ahmad Zamroni, 2013; Al Makkawi Syukron Syahbana, 2013; Susilawati, 2015; Asri Lubis, 2015; Amirah Mawardi, 2015; Ayu Yuliana Heri Rahmawati, 2017).

Although the character education curriculum has become Indonesia's national standard curriculum since 2013, various moral degradation cases occur in Indonesia schools either in the form of physical, verbal, psychological, and sexual abuse, whether committed by teachers, school staff, and students (Susanto, Detiknews.com, January 20, 2016). These makes up for the problem of character education implementations in order to achieve student's character.

Meindl, Jayawickreme, Furr, and Fleeson (2015) are pessimistic that they do not have the tools to improve character education. The Social and Character Development Research Consortium (2010) has made the largest randomized control study that tests relevant programs on character and moral education but shows that there is no solution. Meindl, Quirk, and Jesse Graham (2017) conducted an assessment of seven promising social development and social development programs in Finland, also found no evidence of behavioral or social improvement. Norman (2017) said that concerns about the moral spirit of American are on the rise where there is a period of moral decay like children lack of basic moral knowledge, selfishness increases, and prosocial behavior continues to decline. Although the National Curriculum in Indonesia continues to adapt to the development of the western.



Despite the facts, the National Curriculum in Indonesia continues to adapt to the development of the western world, unfortunately, the outcomes of character education implementation received are contrary to expectations (Amirah Mawardi, 2015). This seems to be a common problem in Asian country which has more religious citizens that has the subsequent cultural differences in educational curriculum system philosophy used between western and eastern nations.

Further, the previous studies have reported a number of complaints in term of character education implementation, such as: incompetent teachers in implementing character education programs (Ülgera et al, 2014); due to the lack of understanding of teachers of the nature and the principle of actual education (Ulil Amri Syafri, 2012); parents misunderstand the responsibility of character education implementation in their children (Mei-Ju at al., 2014); making educational institutions as business (Erola et al., 2016); educational institutions no longer think of the importance of character education but rather ask about the characters that need to get priority in the curriculum of character education at school (Gelisli & Beisenbayeva, 2015). A challenging problem which arises in this domain is how character curriculum will implement successful in school.

However, the importance of character education has been at the core of educational philosophies both, in Western history from the times of Plato (Kristjánsson, 2015) as well as in Muslim history starting from Muhammad *Shallahhahu* „*alaihi wa sallam* inaugurated as the prophet (Al-Ghazali, 2006; 2016). But the question is how to develop good character is therefore not new (Milson &



Mehlig, 2002). Likewise, the need to examine what character inculcated of character education in schools is not new either (Park, Tsukayama, Goodwin, Patrick, & Duckworth, 2017). It is still being discussed.

According to Clement and Bollinger (2017), there is an inadequate understanding of the role of the social and economic context in most psychological studies of character education. Methods of investigation and evaluation of character education interventions do not take into account of cultural differences (Astin & Astin, 2015; Camfield, 2015).

The existing study of character in an institutional context is not satisfactory in showing quantitative measures of character strength, such as being inaccurate in capturing the development of individual characters specifically across time and in relation to targeted character education interventions (Duckworth & Yeager, 2015). One of the most widely used character measures, the Value in Action Survey (VIA) measures participants' self-reported involvement in certain social practices related to character (Narvaez & Lapsley, 2014). Self-assessment that relies on self-report has been criticized for their belief in subjective judgments (Kristjánsson, 2013).

In addition, many psychologists and virtue ethicists are inclined towards stable and objective ideas and away from the ideas of relativism and/or situationism in studies of character, personality and nature (Bleidorn, 2015). Therefore, Maccarini (2019); Astin and Astin (2015); Camfield (2015) recommends considering characters and values in a social or sociological perspective.





Besides, the studies are limited to the implementation of character education has been experienced in particular culture of certain periods. As far as we know, less previous research has investigated the implementation of character education in the single non-secular character curriculum that survives in the world, which continues to be used in the long term in several part of the worlds.

In other side, although Kuttab as oldest educational institution among the Muslims, which was magnificent and triumphant, there are only a few Muslims know. The original Kuttab created by Muhammad *Shallahahu* „*alaihi wa sallam* and confidents has gone for a long time from Muslim’s life, while KAF was established in the 2012 year. As a new institution, KAF may face many challenges in implementation of character curriculum. This remains some problems.

### 1.3 Research Objectives

The objectives of this research are to:

- i) To explore the philosophy of character education in Kuttab Al Fatih (KAF)
- ii) To explore the significance of character education in Kuttab Al Fatih (KAF)
- iii) To explore the character inculcated in Kuttab Al Fatih (KAF)
- iv) To explore the implementation strategies of character education in Kuttab Al Fatih (KAF)



- v) To explore the factors influence in the implementation strategies of character education in Kuttab Al Fatih (KAF)
- vi) To explore the effect of character education in Kuttab Al Fatih (KAF)

### 1.5 Research Questions

The primary research questions developed for this study are:

- i) What is the philosophy of character education in Kuttab Al Fatih (KAF), and why those philosophy uses by KAF?
- ii) What is the significance of character education in Kuttab Al Fatih (KAF)?
- iii) What is the character inculcated in Kuttab Al Fatih (KAF), and how the character of students developed in KAF?
- iv) What are the implementation strategies of character education in Kuttab Al Fatih (KAF), and how KAF implementation strategies run?
- v) What are the factors influence the implementation strategies of character education in Kuttab Al Fatih (KAF), and how the factors influence the implementation strategies of character education in KAF?
- vi) What are the effects of character education in Kuttab Al Fatih (KAF), and why character education implementation in KAF can provide such the effects?



## 1.6 Significance of the Study

The increasing trend of violence is proof that shaping a good character is not a straight forward matter. This challenge has been experienced by almost every country in the world. One way to overcome this problem is to study at non-secular children educational institution, especially in Indonesia context. There is a clear advantage in following the study of character education implementation at Kuttab Al Fatih (KAF).

Although previous researchers have shown a strong interest in studying character education. In particular less study, to our knowledge, has considered the implementation of character education in the curriculum in which the names of the alumni are currently known and remembered - either extensively or in Muslim circles - because of their services and works.

Thus, the current study will give a significant advantage because the study will explore the implementation of character education at KAF. For this study, it was of interest to explore the implementation of character education in KAF as Kuttab follower which created by Muhammad *Shallahahu* „*alaihi wa sallam*.

Accordingly, the study that provides an in-depth explanation of the unique implementation of character education at KAF is urgently needed. To get an in-depth





explanation of how KAF is implemented, including questions about the philosophy, principles, significance, character inculcated, implementation strategies, contributing factors and the effects of character education at KAF, this study will conduct a thorough qualitative study through interviews, focused group, observation and analysis of documentation on students, teachers, principal, foundation directors and parents of KAF.

This study made a number of significant contributions to the field of Educational Psychology. The model of character education implementation derived from this research will be useful for the development of knowledge especially related to character education theory, as well as model/guides for other education stakeholders who wish to adopt and adapt to their educational curriculum implementation of character education.

### **1.7 Limitation of the Study**

This research focuses on exploring the character education implementation in KAF, not exploring other aspects of education such as academic, social and cognition achievement aspect. This research is in the field of Educational Psychology. Although character education is part of the school curriculum, this research does not intend to discuss too deeply about the educational curriculum used by KAF. The





discussion is only to understand the implementation of character education as part of the curriculum in KAF.

Participants are selected only from among the highest grade students, parents, teachers, principal, and the Counsellor. Therefore, this study cannot be generalized in other contexts. However, its findings can be adapted and adopted only in individuals or groups with similar characteristics.

## 1.8 Operational Definitions of the Terms



The following are the operational definitions of the vital of terms used in this study.

The terms used in this study are character education, character, *ādāb* and Kuttab.

### i. Character Education

Lickona (2018) defines character education as a deliberate and proactive attempt to develop good character which consists of three good components, namely moral knowledge, moral feeling, and moral action. Besides, a number of Islamic scholars define character education as one of the efforts to trust worthiness in Allah with firm faith (*tawakkal*), do the good and avoid the bad (*amar ma'ruf nahi munkar*) especially based on the aim of the creation of humanity which is describes in the Qur'an (Al-Ghazali, 2006; Al-Ghazali, 2016; Ibn-Maskawaih, 2007; Syed Muhammad Naquib al-Attas, 2010). Accordingly, the definition of character education in this study is a conscious



and well-planned efforts to help someone understand, observe, practice, to nurture the willingness and continuous strength to maintain the potential nature of goodness that given by God to everybody since birth (Arabic: *fitrah*) in relationship with God, human, and themselves through trust worthiness in Allah with firm faith (*tawakkal*), do the good and avoid the bad (*amar ma'ruf nahi munkar*).

## ii. Character

Character is the constellation of a set of behavioral, emotional, and cognitive components that influence one's approach to respond to situations or the behaviors that are manifested spontaneously (Lickona, 2018; Berkowitz & Bier, 2004). Al-Ghazali (2004; 2016) and Ibn Miskawaih (2014) point out that character as a sedentary state of mind that can lead to various actions spontaneously, easily, without contrivance and requires reflection and thought first. Accordingly, character referred to in this research is an ingrained trait in the human psyche as a set of cognitive, emotional, and behavioral components that influence one's approach to responding the situations or the behaviors spontaneously, as qualities characteristic to an individual.

## iii. Faith character

Faith, etymologically from Arabic (*al-iman*) meaning believe. The word faith *iman* is taken from the verb aamana – yu'мину which means believe 'or justify'. While the terms of faith are confidence in heart, past said in words,



and practice in behavior, increased by obedience and reduced with immorality. Consistent, Al Ghazali (2004; 2016) said that faith namely confession with the tongue (oral) justifies the confession with the heart and practice it with the behavior. Accordingly, faith character is the character of believers that occurs spontaneously as a result of psychological processes on the faith to Allah, faith to the Prophet, faith to the Book of Allah, faith to destiny from Allah and faith to the last day. If the faith is strong, then the character becomes good, thus it will add to *ādāb* which produce many good personalities as output such as submissive and obedient characters, responsible, disciplined, hard-working, diligent, away from prohibitions, vices, sincere, be grateful, and motivated because of Allah.



iv. *Ādāb*

According to Adian Husaini (2014), *ādāb* is a spiritual, intellectual, and physical discipline that enables a person and society to recognize and put things in their proper place, giving rise to harmony and justice in themselves, their communities, and their environment. The highest outcome of *ādāb* is to know Allah Almighty and love Him by performing worship and pious deeds at the stage of seriously and perfect (*ihsan*). Naquib al-Attas (2016) gives the meaning of *ādāb* by disciplining the soul and mind. A civilized person is one who can understand and put things in accordance with the dignity and value determined by God. Accordingly, *ādāb* referred to in this research is a spiritual, intellectual, and physical discipline that enables person to understand and act accordance with the dignity and value determined by God and Prophet exemplify.



v. Kuttab

Kuttab is a terminology for one of educational institution. Kuttab is oldest basic educational institution among the Muslims. Kuttab was first introduced by Prophet Muhammad; the Prophet made the curriculum and became a teacher. Kuttab or Maktab comes from the word *kataba* which means to write. The popular Kuttab in the Prophet's period aims to resolve the illiteracy in the Arab community (Budi Azhari & Muhammad Ilham Sembodo, 2012).

While Kuttab Al Fatih is the name of Kuttab as an educational institution in Indonesia whose name is inspired by the name of an Islamic leader.

Established in 2012, until 2019, it has had 30 branches throughout Indonesia. Kuttab has two main curriculums though primarily used for teaching 5-12 years old of children, that is Faith Curriculum and Qur'anic Curriculum. Faith curriculum aims to shape the character of faith in students. The study of the curriculum of faith is based on al-Qur'an chapter 30 compiled based on important themes in life such as: —time themel, —elemental themel, —solar system themel, and —human themel which structured by themes in teaching such literacy (reading and writing) counting, science, about the universe, about social life, and language.

Learning emphasizes the understanding and practice of habituation in everyday life. Finally, the students adapted to practice in their life and then

become their character as foundations of life. While Qur'anic Curriculum is a Qira'at recitation program, writing and memorizing al-Qur'an. Other practical and theoretical subjects were also taught like *khat* (Calligraphy), sport (swimming, archery, and horse riding), and learn to live independently outdoors (overnight and camping) ([www.kuttabalfatih.org](http://www.kuttabalfatih.org)).

### 1.9. Proposed Research Framework

The research framework is a summary of the research plan that is useful as a guideline in conducting research. The following is the proposed research framework in this study:

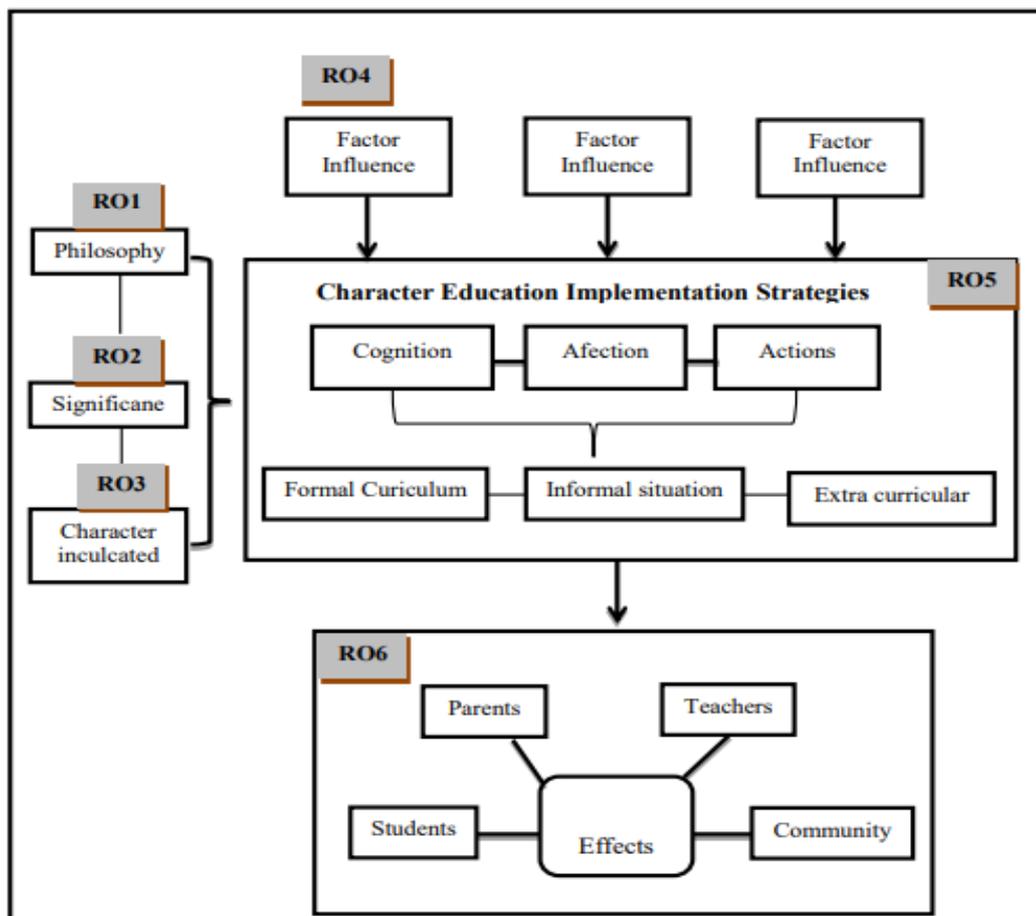


Figure 1.1. The Proposed Research Framework on the Implementation of Character Education

The present study aims to explore the implementation of character education in building student character in Kuttab Al-fatih Depok. The research framework (see Figure 1.4) explains that the implementation of character education is based on the philosophy of KAF character education, the significance of character eucation and character inculcated of character education in KAF, which forms the basis for the implementation strategies chosen in character education implementation in KAF. While character education implementation strategies through a number of processes as explained by Al-Ghazali (2004; 2016) is education, detoxification, habituation, and stabilization, which can be run either through formal curriculum, extracurricular,



and informal situation, which is also influenced by many factors. Finally, the character education implementation effects on students, parents, teachers, and community.

### 1.10 Conclusion

This chapter discusses the background and explanations underlying the research. The issue of character education is very important to examine today, as moral degradation and character continue to harm the world, especially in Indonesia. It is a fact that there is sufficient research studying about character education. But, with the so many existing theories and discussions, further exploration of how it can be implemented in different contexts is needed. This study focuses on one type of Islamic educational institution for the age of 5 to 12 years i.e. KAF. KAF was chosen because of its unique characteristics and there has been less research on the implementations of character education in KAF.

