



## **THE URGENCY OF EARLY CHILDHOOD CHARACTER EDUCATION (USING THE ROLE PLAY LEARNING METHOD) BASED ON THE QUR'AN AND HADITH IN THE PRESENT AND FUTURE TIMES**

**Sumarsilah, S.Pd,**

Muhammadiyah University of Magelang, Central Java, Indonesia

Email: [sumarsilahtr@gmail.com](mailto:sumarsilahtr@gmail.com)

### **Abstract:**

Character education aims to continuously improve the individual's self and train their abilities in order to lead a better life. The demand for education to produce quality students today and in the future will be an awareness that must continue to be echoed. The aim of this research is to provide understanding in early childhood character education using the Role Play learning method. This research uses qualitative research with Mary W. George's (2008) theory, namely a library research method. The data in this research is secondary data that is relevant to the topic, namely character education, role play learning methods, as well as the Al-Qur'an and hadith. The research method uses literature research or library research which will be discussed and concluded.

**Keywords:** *Character Education, Early Childhood, Role Play*

### **INTRODUCTION**

Education is an effort provided to a child for their physical and spiritual growth towards maturity. Good education should ideally begin from the prenatal stage, as a child's growth and development commence from this stage. Character education is essential as children begin to grow and are supported by a nurturing environment, creating a loving, safe, and positive atmosphere. This character education will build a strong foundation that involves parents, teachers, and the surrounding environment in shaping the character of children from early in their lives.

Character education based on Islamic guidance, especially the Quran and Hadith, holds profound moral values in forming the ethical foundation for a Muslim individual. At this stage, children have a high level of absorption, making it more effective to instill values of goodness, honesty, and sincerity. Therefore, character education for young children in Islam can shape a generation that is not only morally and spiritually competent but also capable of making positive contributions to society and upholding the noble values of Islam in everyday life.

The facts we find indicate that the behavior of children today has been contaminated by inappropriate things for their age. Young children in today's era have already been influenced by electronic media, which they often encounter more than what should be instilled during their developmental stage. In this era of globalization, the importance of character education becomes even more crucial as it facilitates their adaptation to face an increasingly complex and dynamic world. According to the National Education System Law, national education is aimed at improving students' abilities so that they can apply their knowledge in daily life.

### **RESEARCH METHODS**

This research is a qualitative study using a literature review approach (library research method). Literature research is conducted by identifying and locating various sources that provide actual information or personal/expert opinions on a research question (George, 2008).

The scope of this research includes an in-depth analysis of literature relevant to the research topic. The focus of this study is on understanding concepts, theories, and previous findings that can provide a foundation for designing a conceptual framework and determining the appropriate research method.

The data in this study are relevant secondary data on the discussion topic. The data sources include Indonesian and foreign-language textbooks, conference proceedings articles, and research articles published in national and international journals.

The data collection procedure in this study only involves three steps out of the nine disclosed by the theory of Mary W. George, namely: First, Topic Selection, where the researcher focuses on the topic of character education in early childhood. Second, Imagination, involving imagination; in this study, the researcher creates an idea that the concept of roleplay will be integrated with character education based on the Quran. And third, Research Question (Brainstorming), focusing on one or more research questions as a result of consolidating ideas related to the discussed topic. The implementation of these steps serves as a guide on how the role-playing teaching method can be a step in character education in the present and future.

## **RESULTS AND DISCUSSION**

### **The Concept of Character Education for Early Childhood.**

Etimologically, the word "character" originates from the Greek language, namely "charassein," which means "to engrave" or "to focus." In the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), character is defined as one's nature; the psychological, moral, or ethical qualities that distinguish someone from others. According to the National Ministry of Education, Research Center for Curriculum Development in the handbook on the development of cultural and national character education, character is defined as an individual's personality, nature, morals, or virtues. It is the personality formed through the internalization of various virtues believed to be used as the foundation for thinking, behaving, and acting in one's daily life. Therefore, character refers to the fundamental nature of an individual that sets them apart from others.

In terminology, Kurniasih defines character as the general human qualities that depend on one's own life factors. Additionally, according to Ki Hajar Dewantara, character or nature is a guide to all human traits that are permanent, thus becoming a distinctive sign to differentiate one person from another. He argues that a person's character consists of inherent traits and established habits, reflecting a unique identity.

Character refers to a combination of attitudes, behaviors, motivations, and skills. It includes a positive attitude towards achieving the best, intellectual abilities in critical analysis and moral considerations, honest and responsible behavior, maintaining moral values in the face of injustice, interpersonal and emotional skills that support effective interactions in various situations, and active involvement in contributing to the community and society.

Character education is a process of gradually enhancing the ability to shape values, resulting in individuals with strong characters who embody the formative process of each individual. It is emphasized that character education is not only an effort but also a foundation for building the morality and ethics of individuals, citizens, and the nation. As a vital component, character education is the main pillar in shaping the nation's identity, creating a healthy social balance, and ensuring Indonesia's sustainability amid the dynamic challenges of the continually evolving global landscape.

### **Character Education for Early Childhood Based on the Quran and Hadith.**

Islam mendefinisikan bahwa karakter adalah tujuan utama pendidikan. Al Quran dan sunnah merupakan pedoman akhlak . Standar lain yang dijadikan pedoman akhlak adalah akal, hati, dan penilaian masyarakat. Karakter menjadi sasaran utama pendidikan agama Islam karena karakter menjadi identitas suatu negara dan individu. Hal tersebut disebutkan dalam hadits At-Tirmidzi yang dikutip dalam Sanisa, nabi terdapat keutamaan akhlak yaitu: ajarilah anak-anakmu kebaikan dan didiklah mereka.

Karakter bisa diartikan sebagai sistem daya juang (daya dorong, daya gerak, dan daya hidup) yang berisikan tata nilai kebajikan akhlak dan moral yang tertanam dalam diri manusia . Dari segi ruang lingkupnya, karakter dalam Islam terdiri dari dua aspek, yakni karakter terhadap Sang Khaliq (Allah SWT) dan karakter terhadap sesama makhluk.

Kajian mengenai karakter, dalam literatur Islam akhlak. Terdapat dua pendekatan yang digunakan, secara etimologis (kebahasaan), akhlak berasal dari bahasa Arab yaitu Khuluqun yang dapat diartikan sebagai moral, perangai, tingkah laku, dan tabiat. Sedangkan menurut pendekatan terminologis, Ibn Miskawaih menyatakan bahwa akhlak adalah keadaan jiwa seseorang yang mendorongnya untuk melakukan perbuatan-perbuatan tanpa melalui pertimbangan pikiran lebih dahulu. Pengertian ini menitik beratkan pada kondisi rohani, yang tercermin dalam keadaan jiwa yang melekat pada individu dan menjadi pendorong terbentuknya sebuah perilaku. Oleh karena itu, tindakan hanyalah pantulan dari keadaan jiwa seorang manusia, tidak lagi memerlukan pertimbangan pikiran sebelumnya, karena perilaku muncul secara otomatis dari dorongan jiwa.

Pendidikan karakter merupakan pendidikan kepribadian yang memerlukan keteladanan. Dibutuhkan sosok yang bisa menjadi model atau teladan. Semakin anak dekat dengan model di lingkungan sekitarnya, maka pendidikan karakter yang akan diimplementasikan lebih mudah dan efektif. Anak lebih membutuhkan contoh nyata daripada konsep yang hanya tertulis di buku atau bersifat khayalan. Hal ini sejalan dengan pendapat Berk, bahwa perilaku moral diperoleh dengan cara yang sama dengan respon-respon lainnya melalui modeling dan penguatan. Dengan modeling akan terjadi internalisasi berbagai perilaku moral dan aturan-aturan yang lainnya untuk tindakan yang lebih baik.

Dalam Al-Quran, terdapat banyak ayat yang mengulas mengenai karakter atau budi yang luhur. Budi pekerti yang luhur adalah sifat-sifat yang melekat dalam jiwa lalu lahirilah perbuatan yang baik dan terpuji sesuai dengan akal dan hukum agama. Beberapa ayat yang membahas tentang karakter akhlak dan menjadi arahan agar umat manusia berakhlakul karimah, dapat dilihat dari surah Al-Isra' (17) : 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Translation: *"It means: And your Lord has commanded that you shall not worship anyone but Him and that you be kind to your parents. If one or both of them reach old age in your care, do not say to them a word of disrespect, nor scold them, and speak to them with kindness."*

The values of character education contained in Surah Al-Isra' verse 23 emphasize that it is obligatory for Muslims to have noble character, such as loving and respecting their parents, obeying both parents, being kind to them, and not calling them by their names. The purpose of this verse is to establish the formation of noble character to achieve a perfect character as the goal of education, preparing for life in this world and the hereafter. According to Syafri, in the Qur'an, the educational process is carried out through various exercises, both formal and non-formal. Moral education is a process that requires training and habituation. Therefore, moral education is a process of educating, nurturing, shaping, and providing training on good character and intelligence.

In Islam, the emphasis on character education is evident through the cultivation of morality, with its theoretical basis sourced from the Qur'an and its practicality

referring to the personality of Prophet Muhammad (PBUH). His profile is an unquestionable role model for every Muslim, serving as a guide for all times. His exemplary conduct is documented in the hadiths of Prophet Muhammad (PBUH), who said, "And indeed, you possess a great moral character." This perspective refers to Aisyah's interpretation of the moral character of the Prophet reflected in al-khuluq al-adzim, which is the Qur'an. According to Syafri, the depiction of the Prophet's moral character arises from his real attitude toward the laws and decrees of Shariah. Furthermore, moral character for a Muslim is to follow the commands of Allah SWT and avoid His prohibitions as taught by the Prophet Muhammad (PBUH). The success of character education will be the main foundation for achieving the Indonesia Emas 2025 targets, provided that parents, teachers, and the community are willing to learn and take inspiration from the success of the Prophet in the context of education.

### **Role Play Learning Method in Contemporary and Future Character Education.**

Character education has always been a hot topic in the field of education, including in Indonesia. Character education has a broad and multidimensional urgency, as it is essential in nurturing, maintaining, and caring for the nation's character. Character education also plays a role as a rudder and strength, ensuring that the nation remains steadfast. Some social phenomena in Indonesia have often been noted, as stated by Thomas Lickona in Imas Kurniasih, who mentions ten warning signs for a nation to be vigilant against. The mentioned signs include the rise of violence among adolescents, the use of offensive language, the strong influence of peer groups in violent acts, the increase in self-destructive behavior (drugs, alcohol, etc.), the blur of moral guidelines, the decline of work ethic, the lack of respect for parents and teachers, the lack of individual and civic responsibility, the cultivation of dishonesty, and mutual suspicion and hatred among people.

These signs mentioned by Thomas Lickona are also present in our nation. Therefore, the existence of character education today is more crucial and urgent than ever. Thus, the learning method is a component that is equally crucial in the learning process. This method is a result of the learning strategy and is part of the educator's planning. Educators use the learning method, while for students, this method helps them understand the learning objectives set by the educator. The role-playing learning method in character education involves students in role-playing situations that allow them to sharpen interpersonal skills and build character values. In the context of character education, role play can be used to teach values such as cooperation, integrity, responsibility, and tolerance. Students learn through direct experience and reflection, reinforcing the development of a child's character through interaction in structured role-playing situations.

The term "method" comes from the Greek language, namely "methodos," which means a way or path, or it can be said that a method is a way used to understand an object as the material of the related science. According to Herman J. Waluyo, a method is a procedure or steps outlined in the proper teaching techniques actually carried out by the teacher in the class. Therefore, the choice of teaching method by an educator has a significant impact on the effectiveness of learning because the right method can influence the success of the learning process.

The role-playing learning methodology was pioneered by George Shaftel. According to him, role-playing is dealing with problems through action, the portrayal of problems, acting them out, and discussing them. The essence of role-playing is the involvement of children in real problem situations and their desire to solve them, as well as the understanding generated by this method.

The role-playing or acting process will provide a direct example of human behavior that functions as a means for children to: (1) explore their feelings; (2) gain insight into their attitudes, values, and perceptions; (3) develop problem-solving skills and attitudes; and (4) explore learning material in a varied way. According to Henriksen, role-playing is a medium where someone, by immersing themselves in the

role and world of this role, is given the opportunity to participate in the contents of this world, and its participants. The role-playing method falls into the category of very simple drama performances. Roles are taken from everyday real life. Aspects that can be achieved through role-playing include feelings, attitudes, values, perceptions, problem-solving skills, and understanding of the core issues.

Based on these opinions, it can be concluded that the role-playing method is one of the effective learning methods where children engage in play activities by playing the roles of other characters with full empathy and creativity based on the assigned roles in a case being discussed as the learning material at that time.

## CONCLUSION

In this era of globalization, the importance of character education is increasingly crucial because it facilitates adaptation for children facing a world that is becoming more complex and dynamic. Children at an early age have a high absorption capacity, allowing values such as goodness, honesty, and sincerity to be instilled at an early stage. It has been explained by several experts that the character education process is not just an effort but also the foundation for building the morals and ethics of individuals, communities, and nations.

Islam defines that character is the ultimate goal of education. Character education emphasized based on the Quran and Hadith requires the exemplary figure of Prophet Muhammad (peace be upon him). Children need real examples more than concepts that are only written. With modeling or exemplification, there will be an internalization of various moral behaviors and other rules for better actions.

The urgency of character education becomes more crucial and pressing, making the learning method a vital component in shaping the character of children that needs more focus. With the role-playing learning method, students learn through direct experience and reflection, strengthening the development of a child's character through interaction in structured role-playing situations. This allows children to handle problems through action, portray their problems, and discuss them. What is interesting is that the roles taken are quite close to the children's daily lives.

## REFERENCES

- George, M.W. (2008). *The Elements of Library Research What Every Student Needs to Know*. United States of America: press.princeton.edu.
- Henriksen, T. (2004). *On the Transmutation of Educational Role-Play: A Critical Reframing to the Role-Play in order to Meet Educational Demands*. In M. Montola & J. Stenros (Eds.), *Beyond Role and Play – Tools, Toys and Theory for Harnessing the Imagination* (pp. 107-130). Helsinki Ropeconry.
- Joyce, Bruce. Weil, Marshal. (2083). *Models of Teaching : Fifth Edition* (New Delhi: Prentice Hall of India.
- Kurniasih, Imas. (2017). *Pendidikan Karakter Internalisasi Dan Metode Pembelajaran Di Sekolah*. Jakarta: Kata Pena.
- Marzuki. (2009). *Prinsip Dasar Akhlak Mulia : Pengantar Studi Konsep-Konsep Dasar Etika Dalam Islam*. Yogyakarta: Debut Wahana Press.
- Sanisan. (2022). *Pengaruh Pola Asuh Orang Tua Dan Motivasi Terhadap Karakter Peserta Didik Kelas XI Di SMA Negeri 1 Dumai*. Riau, Tadzakkur.
- Syarbaini, Syahrial. (2011). *Pendidikan Pancasila di Perguruan Tinggi, Implementasi Nilai-nilai Karakter Bangsa*. Bogor: Ghalia indonesia.
- Ulil Amri Syafri. (2014). *Pendidikan Karakter Berbasis Al-Qur'an; Cet. II*. Jakarta: Rajawali Pers.
- Waluyo, Herman J. (2007). *Drama, Naskah, Pementasan, dan Pengajarannya*. Surakarta: LPP UNS dan UNS Press.
- Zubaedi. (2011). *Desain Pendidikan Karakter; Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan*. Jakarta: Kencana.