

METHOD OF EDUCATING WITH HEART ON STUDENT CHARACTER FORMATION AT MTS NURUL IMAN MODONG TANAH ABANG DISTRICT PALI REGENCY

Zaimuddin¹, Fitriana², Apriyanti³

^{1,2,3}Sriwijaya University, Palembang, South Sumatera, Indonesia

Email: zaimuddin@unsri.ac.id

Abstract: This study aimed to provide an overview of the implementation of the method of educating with heart on student character formation at MTS Nurul Iman Modong, Tanah Abang District, Pali. The research method used was a qualitative method. Data were taken through observation and interviews. Respondents consisted of 20 students of grade 3 of Mts Nurul Iman Modong. The data obtained from observation and interview were then analyzed by using interactive analysis through several components, namely data collection, data reduction, data presentation, and drawing conclusions. The learning used in this research was the method of educating by heart. This study provided illustration that, through the concept of educating with heart can lead to a good, have moral and character generations.

Keywords: Method; Educating with Heart; Character Building.

INTRODUCTION

Education in Arabic is called "*tarbiyah*", among the meanings of which are activities that are accompanied by affection, gentleness, attention, wisdom, and fun (not boring). Idris (2018) in his research states that character education is an effort to instill values and attitudes so that it requires functional learning patterns and exemplary. Education is carried out with the heart through expressions of

affection, sincerity, honesty, religion, and a family atmosphere (Wijanarko, 2018).

In the current era of globalization, various problems often plague the younger generations. Promiscuity, narcotics, brawls between students, decreased interest in learning, and even crimes committed by school students seem to have become commonplace. Seeing this alarming situation, the government has announced that character education is included in the school curriculum. Character education has become a popular theme today, especially after it was proclaimed by the Ministry of Education on May 2, 2010 where the Minister of National Education at that time declared the start of national character education. The definition of character education according to Alex Agboola and Kaun Chen Tsai (2012) is a way of expressing personality and attitudes, where values have been embedded in oneself, and making a person expresses affection, care, integrity, respect, and other kindness.

Education is not merely a process of collecting and cramming new things into students. Far above that, education in terms of forming patterns of thinking. As included in the National Education System Law article 1 paragraph 1 that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their

potential in order to have religious spirituality, self-control, personality, intelligence, noble character, and necessary skills.

Thus, education is a world that was born from the womb of love. Education is expected to take place in a family atmosphere between educators and students. Education is carried out with the heart through expressions of affection, sincerity, honesty, religion (spiritual), and a family atmosphere (Mahmud, 2018).

Teachers as educators are expected to be able to provide good examples for present and future generations. Teachers who educate by giving touches to the heart will have a tremendous impact on the souls of their students. Cooper in (Rahim, 2004) states: "The heart activates our deepest values, turning them from something we think to something we live. The heart knows things which are not good, or cannot be known by the mind. The heart is a source of courage and passion, integrity and commitment. The heart is a source of energy and deep feelings that require us to learn, collaborate, lead and serve.

Not a few teachers who only become curriculum bureaucrats by using doctrine so that they do not motivate and enlighten children. The teachers only order, get angry or give punishment. There are many students who have bad memories of their teachers. It is not surprising that in the end students have a hobby of fighting and committing violence. How important it is to educate with heart, as teaching that has an impact is not from head to head, but from heart to heart. A teacher must appear charismatic in front of students and will always be missed his presence as a respected role model, his words are obeyed and his departure was mourned.

One way to form the character and personality of this nation is through education. Education in Indonesia is expected to be able to fortify bad things in social life. However, it seems that our education is still inappropriate in its implementation, so that some of its people become anarchist and corrupt nations. Character education has so far been implemented through religious education, especially Islamic education, in schools - in various aspects, namely faith, worship, *sharia*, morality, Qur'an, *muamalah* and *tarik*h.

Due to various factors, the actualization of religious education in schools have not shown encouraging results. These are because, among other things, first, religious education is too cognitively oriented, that is, it is only oriented to a scientific approach by telling what is good and what is bad, what should be done and what should not, and so on. However, the affective and psychomotor aspects are not offended even if they are mentioned, the proportion is very small. Second, the problem comes from the students themselves who come from diverse family backgrounds, some of which have been well-organized at home and some have not. Third, it is impressed that the responsibility for religious education rests on the shoulders of the religious teachers alone. Fourth, the limited time available with the weight of the religious education material that is being proclaimed.

With the limitations and shortcomings of Islamic education in its actualization in schools and to minimize the limitations of the implementation of religious learning in schools, collaboration with families and communities is needed.

Without good cooperation between families, schools and communities, children will experience intellectual development that is not balanced with personality maturity so that they give birth to people who are less concerned with the surrounding environment and vulnerable to value distortion. As a result, students will easily slip into the practice of moral violations.

Reflecting on the limited efforts of educational institutions in providing students with moral values so far, it has inspired the emergence of commitments from a number of circles to provide character education. Character education as part of enriching religious education aims to develop student values, attitudes and behaviors that exude noble character. This is in line with the important goal of Islamic education, which is to achieve a noble and perfect character, since the spirit of Islamic education is moral education (Al-Abrasyi, 1993).

With the importance of cooperation in the family, school and community, the family becomes the basic foundation of character education. Family education is the main basis for starting character education. There are several main aspects of educational success in the family, namely the frequency, intensity and quality of communication. These three aspects are the keys to successful moral formation in the family. In addition, the role model of the community is also an inseparable part of moral formation. The exemplary aspect of the community is a supporter of this basic foundation. Then the school has the responsibility to provide knowledge as well as being a role model and an integrative approach.

National character is the key to a country that demands to progress. The character of the nation is largely determined by how this nation makes continuous efforts to improve the character education process. No matter how good the character education is, it will not enter into behavior when the heart of the nation is not yet healthy. A healthy heart is the main key that must be prioritized so that a good education can be easily embedded and integrated into a person who reflexively desires and continues to do good deeds. Therefore, whatever the name of education, whether character education, value education, multicultural education, religious education and other similar educations that aim to form the character and behavior of students, it will be difficult to realize if it is not started by educating the heart (Suyanto& Abbas, 2001).

Research related to the method of educating with heart, namely Educating with Heart and Example Is a Form of Character Building by Meity H. Idris (2019) states that becoming a teacher is a choice. And every choice will bring up various risks that we must face with full responsibility. As a teacher, you must be able to plant and sow love in the hearts of students. Educating with heart is a necessity in learning. Educating with heart is a solution in the education arena in our homeland in order to create a generation that is good, have moral and character. Having a pious child (a child with an Islamic personality) is everyone's dream (Wijanarko, 2018).

Meanwhile, in research on educating through the heart as a strategy to form the nation's character in the scientific journal *Lingua Idea*, it states that the right

strategy for educating characters with heart approach is to start with *tazkiyah*, (scratch off heart disease), *tazyinah* (love the good and hate the bad), *tadaburah* (always take lessons from the good), and *tarabuttah* (affirmation) (Sunhaji, 2018).

In the study "Educating with Heart and Example": Branding to Grow the Character of Early Childhood Educators in the Journal of Social Sciences Education stated that the efforts to grow the character of educators carried out by the PAUD As Salam institution were by formulating and promoting the branding of "educating with heart and example" (Chandrawaty, 2016).

The three studies used the same method but on different objects. With this research, we can find out how the implementation of the method of educating with heart on the formation of student character and the factors that support effectiveness at MTs Nurul Iman Modong Tanah Abang District, Pali Regency.

The research problems in this study are how the implementation of the method of educating with heart on the formation of student character at MTs Nurul Iman Modong, Tanah Abang District, Pali Regency and what factors support the effectiveness of the method with heart on the formation of student character at MTs Nurul Iman Modong, Tanah Abang District, Pali District.

METHODS

This research was conducted at Madrasah Tsanawiyah Nurul Iman which is located in the area of Modong Village, Tanah Abang district, Pali Regency, South Sumatra Province.

Participants in this study were grade 3 students at MTs Nurul Iman Modong, Tanah Abang district, Pali

regency, totaling 20 people. Since the researchers felt that the samples taken knew best about the problems that studied by the researchers after the method of educating with heart was applied.

The method used in this research was qualitative method. The approach used was phenomenological approach. The data sources in this study were students who were involved in the learning process at MTs Nurul Iman Modong, Tanah Abang district, Pali regency. In addition, supporting data was also collected from other related data sources such as teachers and stakeholders at the school.

The data collection techniques in this study were observation and interviews. Observation is a data collection technique that has specific characteristics when compared to other techniques. Observation is not limited to people but also other natural objects. Sugiyono (2015) suggests that observation is a complex process composed of various biological and psychological processes.

Researchers made observations to find out what the implementation of the teaching method with heart looks like in the classroom and what factors can affect the implementation process.

In addition to observation, researchers also conducted interviews. Interview is a form of conversation carried out by two parties, namely the interviewer who asks the question and the interviewee who gives the question (Moleong, 2011). This interview technique was used by the authors to find out how the factors that influence the implementation of the method of educating with heart in forming the character of students in grade 3 at MTs Nurul Iman Modong, Tanah Abang district, Pali regency.

The data that have been collected were then analyzed by using data analysis techniques with the Miles and Huberman model (Miles & Huberman, 1992). The data analysis process was carried out by starting to examine all available data from various sources from observations, interviews and documentation. The data were then analyzed through several stages which include data collection, data reduction, data presentation and drawing conclusions.

RESULTS

A. The Implementation of Method of Educating with Hearts on the Character of Students

The influence of the method of educating with heart is felt by all teachers because it affected students, especially in creating a good, moral and character generation. Based on the results of observations, the information was obtained that the method of educating with heart that was applied by Islamic education teachers at MTs Nurul Iman Modong, Tanah Abang district, Pali regency consisted of three stages, namely the pre-condition stage, the formation process stage and the maintenance stage.

a. Pre-condition stage

This stage consisted of the process of recognizing the condition of the heart of the children, introducing liver function, treating a diseased liver, and giving children the freedom to express their hearts' potential. The first stage was with the aim that the condition of the children heart are really ready to receive educational enlightenment and enlightenment, so that children with the freedom of their hearts can accept and

distinguish between good and bad behavior teaching.

b. The formation process stage

This stage consisted of the process of growing awareness of the importance of character, getting children's hearts to practice distinguishing right and wrong, training children's hearts to analyze the positive and negative impacts of good and bad behavior, and training from the start so that children carry out revelation teachings through daily practices on a regular basis.

c. The maintenance stage

At this stage the most important thing to do was to keep the heart that has been formed does not reduce its potential. The way that must be done was to keep students from being negative from outside by increasing the presence of a sense of faith in the heart. Faith referred was faith that was able to bring children everywhere to feel close to the supervision of Allah SWT, a sense of the majesty of Allah SWT and a sense of belief in the greatness of their love for Allah SWT.

Based on the interviews conducted with the teacher named "F" it was obtained that in the three stages involved teachers and students in the process of forming good character by educating with heart. The impact of implementing the method of educating with heart according to "F" was to form good student characters.

Furthermore, according to one teacher named "R", the information obtained was that the implementation of the method of educating children with heart could not be separated from several components, namely moral knowing, moral feeling, and moral action. The success of character building would be

achieved when teachers and students were involved in the learning process in and outside the classroom.

In addition to the three stages of implementing the method of educating with heart, there were several other forms of the implementation of the method of educating with heart, namely as follows:

a. Method of Educating with Example (*Qudwah*)

According to one teacher named "FY", information obtained was that example in educating is an influential and proven method that was most successful in preparing and shaping the moral, spiritual, *aqidah*, and social ethos of children. Considering the educator as the best figure in the view of the children whose behavior and manners, whether they realize it or not, this will be imitated by them. Therefore, the problem of example was an important factor in determining whether a child is good or bad.

b. Method of Educating with Advice (*Al-Mauidzzah*)

The method of educators that was quite successful in forming children's *aqidah* and preparing them morally, emotionally and socially was educating children with advice. Because advice had a considerable influence in opening children's eyes and awakening their awareness of the nature of things, pushing them towards a noble and noble dignity, adorning them with good morals and equipping them with Islamic principles.

c. Educating with supervision/attention (*Al-Mulahidzhoh*)

According to "A" an Islamic Education teacher, in educating a teacher

must always devoted full attention and followed developments in the *aqidah* and moral aspects of children, supervise and pay attention to their mental and social readiness in addition to always asking about the situation of physical education and scientific abilities. This was because this kind of education was the basic capital that was considered the most solid in the formation of a perfect whole human being.

d. Punishment Method

One teacher named "S" also said that in educating children, it was also good to give punishment to children whose purpose was for children's education. Sanctions in education had an important meaning. Education that was too soft would make students less disciplined and do not have the courage. The sanctions could be carried out in the following stages, with a reprimand, then exiled and finally beaten in the sense not to hurt but to educate. Then, in applying physical sanctions should be avoided if it was not possible, avoid hitting the face, hitting lightly with the aim of educating, not revenge. Another possible alternative is:

- 1) Giving advice and instructions
- 2) A sullen expression
- 3) Rebellion
- 4) Ignoring students.
- 5) The criticism is adjusted to the appropriate place and time
- 6) Squat
- 7) Give homework/tasks.
- 8) Hanging a whip as a symbol of fear
- 9) The final alternative is a light stroke.

The thing that became the principle in giving sanctions was the stage from the lightest, because the goal was to develop the good potential that exists in students.

e. Reward Method

In addition, one teacher named "F" also mentioned that REWARD was very important in terms of educating children. Rewards made children motivated to do something. The concept of this gift already existed in the concept of Islamic teachings, namely with the existence of heaven for anyone who has faith and piety. Allah gives the gift of heaven for people who really deserve the facilities in heaven. So, Allah gives a reward according to what His servant does. It was normal for children to have desire to get something that is fun for them. This was what parents should use to educate their children. We could give him a reward when he has done something. What needed to be emphasized here was that gifts were not always material but can also be in the form of inner experiences such as recreation.

B. Supporting and Inhibiting Factors Method of Educating With Heart

After analyzing the observation and interview data there were several supporting factors in the implementation of the method of educating the heart with the aim of forming the character of students at MTs Nurul Iman Modong, namely as follows:

- a. MTs Nurul Iman Modong is located in a good environment and good teaching methods, for example the community around the school is far from brawls, drugs and so on and teaching methods are by understanding the condition of students.
- b. There were strict rules and sanctions, for example, if you were late to school, you would be given a penalty in the form of points.

- c. The existence of religious subjects, such as teachers provided examples of behavior, character and morals as well as being a role model for students, mutual respect for fellow friends and for teachers.
- d. And there was support from teachers who inserted behavioral values at every opportunity, for example, it was forbidden to litter, and so on.

Meanwhile, there were several factors that became obstacles in the application of the method of educating with heart in the formation of student character at MTs Nurul Iman Modong, namely:

- a. Lack of attention from parents of students, such as not paying attention to their children whether there were assignments or not from school.
- b. Lack of attention and discipline of teachers in schools except for teachers who taught PAI subjects.

DISCUSSION

Learning requires a breakthrough in an effective learning approach. Learning theory seeks to formulate ways to make students learn effectively which is not merely the application of learning theories or principles. In learning theory, we talk about the principles used to solve practical problems in learning and how to solve problems encountered in everyday learning. Learning theory does not only talk about how humans learn, but also considers other things that affect humans psychologically, biographically, anthropologically and sociologically (Ahmad, 1997).

The teachers must be the center of student control. The existence of the teacher not only transfers knowledge to fill

the students' brains, but also becomes a figure who gives affection. Education would be ideal if the teachers came with a vengeance. Educating with heart means applying strategies and methods based on the teacher's identification with his students. The existence of a teachers are not to be respected, find faults and even frighten but open hearts, knowledge and compassion. Educating with heart can only happen to teachers who have a heart of gold and vice versa for students (Sulthoni, 2009).

Teachers who educate by giving touches to the heart will have a tremendous impact on their students. Robert K Cooper said, "The heart activates the deepest values, transforming them from something that is thought to something that is lived. The heart knows things that are not good or that the mind cannot know. The heart is the source of courage and passion, integrity and commitment. The heart is a source of energy and deep feelings that require us to learn, create cooperation, lead and serve (Chandrawaty, 2016).

The heart in its spiritual function has the potential to understand, feel, contemplate, and realize the knowledge behind the meaning of knowledge obtained by the ears and eyes that have been rationalized by the mind. The heart has a function as a manager who will control and decide behavior through consideration of the truth conveyed by reason and spirit. The heart is also a container of knowledge that is undeniable by reason. In educating the heart, the Qur'an offers various ways, including by multiplying remembrance and multiplying other righteous deeds (Isramin, 2019).

The function of a heart in Al-Ghazali's perspective is that it can function to form the human personality well if the heart is clean from despicable traits and is inspired by the light of goodness and always draws closer (*taqwa*) and remembers (*dhikr*) to Allah swt. The heart can function to damage the human personality if the human being is always filled with misgivings and follows the devil's invitation, lust and anger and is controlled by despicable traits (Abduloh & Ahyani, 2020).

The learning process at MTs Nurul Iman Modong used the method of educating with heart. This method went through 3 stages, namely the pre-condition, the formation process and the maintenance stage. The result of the application of the method of educating with heart in these three stages was the formation of good character.

The main components of the method of educating children with heart included: moral knowing, moral feeling, and moral action. The components above were not only owned by teachers but also must be owned by students so that these was easy to form good character. The success of character building would be achieved when teachers and students were involved in the formation process through the learning process in the classroom and outside the classroom. It was not just the teachers at school.

According to D Jahihi, there are 8 principles of value education: 1) evocation, with an approach that gives children the freedom to express themselves in responding to the values they receive; 2) Incultkacion, an approach to prepare children to be ready to receive value stimuli; 3) Moral reasoning, an approach

so that children solve value problems with high taxonomic intellectuals; 4) value clarification, providing a directed value stimulus so that children can seek clarity on values; 5) value analysis, providing stimulation for children to analyze moral values; 6) moral awareness, an approach to raise children's awareness of the value given; 7) commitment approached, an approach so that children are invited to agree on a mindset in the value education process and 8) union approach, an approach to direct children to actually implement values in life (Suparlan, 2015).

Children's education includes two aspects that humans have, namely the internal aspect and the external aspect. Inward or potential aspects include cognitive aspects (thoughts), affective aspects (thoughts) and psychomotor aspects (sports). The external aspect is the educational process and the environment, such as school culture and school activities. Each aspect has a space that contains the values of children's education. Children's education is described as follows: 1) Moral knowing which includes, moral awareness, understanding moral values, taking the perspective of moral reasons, decision-making and self-control; 2) Moral feeling which includes conscience, self-esteem, empathy, loving kindness, self-control and humility. And 3) Moral action which includes competence and willingness and habit (Sunhaji, 2018).

Methods that can be used when educating with heart are the method of educating with example, method of educating with advice, educating with supervision/ attention, method of punishment, and method of reward (reward).

Most of the students at MTs Nurul Iman Modong already had good character, this proves that the efforts made by the teacher with the method of educating with heart in forming character have yielded quite good results. The efforts made by the teachers in forming the Islamic character of the students at MTs Nurul Iman Modong were by using the method of educating with heart so that it was influential in efforts to form the character of students. Moreover, the implementation of warnings and sanctions for students who violates existing rules at school greatly helped the process of forming students' Islamic character.

The supporting factors in the formation of student character at MTs Nurul Iman Modong were: First, MTs Nurul Iman Modong was located in a good environment and good teaching methods, for example the community around the school was far from brawls, drugs and so on and teaching methods by understanding the condition of students. Second, there were strict rules and sanctions, for example, if you were late to school, you would be given sanctions in the form of points. Third, there were religious subjects, such as teachers providing examples of behavior, character and morals and being role models for students, mutual respect for fellow friends and for teachers. Fourth, there was support from teachers who inserted behavioral values at every opportunity, for example, it was forbidden to litter, and so on.

While the inhibiting factors were: First, the lack of attention from parents, such as not paying attention to their children whether or not they had assignments from school. Second, the lack of attention and discipline of teachers in

schools except for teachers who taught PAI subjects.

CONCLUSION

Based on the previous descriptions, the following conclusions could be drawn: The basis of the concept of educating with heart according to the perspective of Islamic education were as follows: (1) Educating children was a big task and responsibility carried out by parents or educators. (2). In the Islamic perspective, educating children was done by paying attention to several things, namely: instilling strong beliefs with aqidah, spiritual, thought, historical, social, and sports ties. (3). The view of Islamic education regarding the method of educating children in an Islamic perspective was based on the Qur'an and Hadith, as well as looking at the example of the Prophet Muhammad. (4). The heart method is a method of educating children by interacting directly between parents and children. Therefore, in this method there would be trusted from children to parents and would further provided closeness between the two. In an Islamic perspective, the heart method was a method of educating children that had been taught by the Prophet. This method was very well applied because in its application the two would exchange ideas and insights. Thus, the results obtained were not only from one side.

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