



## Implementation Of Character Education Values In The Syi'ir Ngudi Susilo Manuscript At TPQ Al Mukhtar

Nur Rahmat<sup>1</sup>, Mukhlisin Mukhlisin<sup>2</sup>, Nisaul Barokati Seliro Wangi<sup>3</sup>, Imam Wahyono<sup>4</sup>, Abd. Azis<sup>5</sup>

<sup>1</sup> STAI Miftahul Ula Nganjuk

<sup>2</sup> STAI Miftahul Ula Nganjuk

<sup>3</sup> Unisda Lamongan Indonesia

<sup>4</sup> Institut Agama Islam Ibrahimy Genteng (IAIIG) Banyuwangi, Indonesia

<sup>5</sup> Universitas Nahdlatul Ulama Pasuruan Indonesia

[nurahmat21@gmail.com](mailto:nurahmat21@gmail.com)

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### Article History

Received : January 9<sup>th</sup> 2024

Revision : March 13<sup>th</sup> 2024

Publication : April 30<sup>th</sup> 2024

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### Abstract

*This study aims to (1) describe the implementation of the learning process of the Syi'ir Ngudi Susilo manuscript at TPQ Al Mukhtar, (2) identify the character values embedded in the manuscript, and (3) examine the application of character education values derived from the manuscript. A qualitative descriptive approach with a case study methodology was employed, conducted at TPQ Al Mukhtar. Data were collected through interviews, observations, and documentation. The findings of this study reveal that the learning process of the Syi'ir Ngudi Susilo manuscript at TPQ Al Mukhtar is effective in promoting character development among students. The manuscript incorporates significant character values, such as discipline, respect, patience, and devotion, which are essential in shaping students' moral and ethical behavior. The character values embedded within the manuscript have been instrumental in fostering better character development among students, influencing both their academic and personal lives. Additionally, the application of these values through the learning process at TPQ Al Mukhtar has successfully instilled positive habits and motivated students to apply these values in their daily routines. In conclusion, the Syi'ir Ngudi Susilo manuscript has proven to be an effective tool for character education at TPQ Al Mukhtar, as it not only educates students about religious teachings but also shapes their moral character. This study highlights the importance of integrating character education into religious learning, which can play a significant role in cultivating a well-rounded, ethically driven generation.*

**Keywords:** *haracter education values, Syi'ir Ngudi Susilo manuscript, TPQ Al Mukhtar, moral development of students*



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## INTRODUCTION

Every human being born into this world inherently possesses character, which significantly influences their success in academic, professional, and social contexts (Santoso, 2019). Character affects emotional intelligence, which in turn shapes behavior, habits, perspectives, and personality traits that guide an individual's actions. It is an intrinsic part of human nature that is influenced by the surrounding environment. When the family, school, and community environments support positive character development, it fosters the emergence of good character. Conversely, if these environments do not provide such support, negative character traits may develop, as reflected in the hadith: "Every child is born in a state of fitrah (innate nature); it is the parents who make the child a Jew, a Christian, or a Magian, just as an animal gives birth to a perfect baby animal—do you see any part of it amputated?" (Al-Bukhari, 1998).

The lack of character education has led to an increase in social deviance among students, including behaviors such as loitering, excessive gaming, and engaging in inappropriate relationships. During the learning process, many students are distracted, often engrossed in their gadgets instead of paying attention to the teacher. This situation indicates that Indonesia still urgently needs character education, particularly for its younger generation (Rahman & Wahyudi, 2020).

Character education is a deliberate, conscious, and planned effort to develop students into individuals with strong character in terms of their hearts, minds, bodies, feelings, and will (Samani & Hariyanto, 2018). It aims to instill noble values such as confidence, innovation, creativity, responsibility, humility, critical thinking, and a love of knowledge (Ma'arif et al., 2018). According to Presidential Regulation No. 87 of 2017, 18 character values should be integrated into education, including religious devotion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, appreciation of achievements, communicativeness, love of peace, reading habits, environmental awareness, social care, and responsibility (Presidential Regulation, 2017).

Given this context, character education is vital for building a civilized nation. It should be instilled from an early age, as this is a critical period known as the "golden age" for character development (Uce, 2017). In recent years, institutions like Madrasah Diniyah, TPQ (Taman Pendidikan Al-Qur'an), and TPA (Taman Pendidikan Al-Qur'an) have made significant strides in terms of structure, curriculum, and teaching staff. These institutions, including TPQ Al Mukhtar, which is the focus of this study, are considered non-formal educational institutions. Unlike formal schools, they do not follow a full-time schedule and are not concerned with national examinations, but they play a crucial role in character formation (Zainuddin & Sari, 2021).



TPQ Al Mukhtar offers various religious teachings, including Quranic studies, moral education, jurisprudence, Tajweed, and Nahwu (Arabic grammar). The curriculum is tailored to the educational levels of the students (Nasution et al., 2020). In response to issues of student behavior—such as disrespect towards teachers, bullying, use of foul language, and inappropriate conduct towards elders—TPQ Al Mukhtar seeks to address these moral challenges by incorporating character education into its curriculum. This is achieved through the use of moral instruction books, including the *Syi'ir Ngudi Susilo*, *Kitab Wasoya*, *Kitab Alala*, and *Sulam Taufiq*.

Among these texts, the *Syi'ir Ngudi Susilo*, authored by KH Bisri Mustofa, is particularly noteworthy as it serves as a primary reference for character education at the elementary level. This manuscript is a collection of moral teachings aimed at shaping children's character, emphasizing the importance of noble conduct for students. The *Syi'ir Ngudi Susilo* offers foundational moral values that are essential for developing a child's character in accordance with Islamic principles (Mustofa, 2019). The manuscript is taught through lecture, recitation, and memorization methods, promoting both teacher and student engagement in moral education (Yusuf, 2020).

TPQ Al Mukhtar integrates moral education into its daily curriculum, with the *Syi'ir Ngudi Susilo* recited and memorized before lessons begin to reinforce its teachings in the students' hearts and minds (Farida et al., 2021). This study, therefore, focuses on the application of character education values from the *Syi'ir Ngudi Susilo* in shaping the character of students at TPQ Al Mukhtar.

## **METHOD**

This study employs a qualitative research methodology, focusing on the strength of analysis from existing sources and data, interpreted through the lens of established theories and concepts. Qualitative research is characterized by methods such as observation, interviews, documentation, and reviews of previous studies (Creswell & Poth, 2018). As described by Bogdan and Biklen (2017), qualitative research is a process that produces descriptive data in the form of written or spoken words from people and observable behavior.

In this study, the researcher concentrates on the application of character education values in the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar, located in Klurahan, Ngronggot, Nganjuk.

Given the qualitative approach of this study, the presence of the researcher in the field is crucial and essential. The researcher acts as the key instrument in capturing meanings and serves as the primary tool for data collection. The research



site is TPQ Al Mukhtar, Klurahan, Ngronggot, Nganjuk, focusing on the implementation of character education values in the *Syi'ir Ngudi Susilo* manuscript. Data collection was conducted using observation techniques, with the researcher functioning as an observer. The researcher's presence and role were known to the subjects being studied, which facilitated data collection (Marshall & Rossman, 2016).

### **Research Location**

The research was conducted at TPQ Al Mukhtar, located in Dusun Sukorejo, Klurahan Village, Ngronggot District, Nganjuk Regency. TPQ Al Mukhtar is situated in a conducive environment, away from urban noise, yet still easily accessible.

### **Data Sources**

Data sources are the subjects from which data can be obtained (Miles, Huberman, & Saldana, 2018). The primary data for this study were collected from informants who are considered the most knowledgeable about the research focus, which is the application of character education values in the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar. Data were also obtained from documentation and observations that supported the written and behavioral data regarding the effectiveness of character education at TPQ Al Mukhtar, Klurahan, Ngronggot, Nganjuk.

The data sources in this study include the head of TPQ, teachers, and students of TPQ Al Mukhtar, who provided information relevant to the research. Additionally, data were gathered from existing documents and direct observations made by the researcher at TPQ Al Mukhtar, Sukorejo, Klurahan, Ngronggot, Nganjuk.

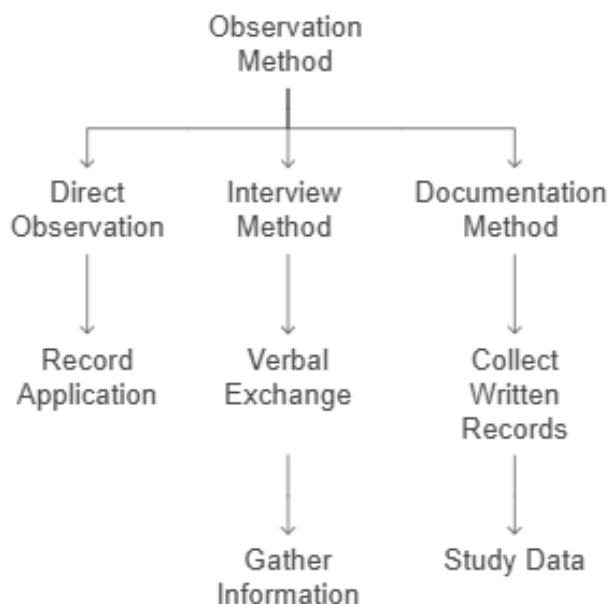
### **Data Collection Procedures**

1. *Observation Method*: Observation is an active and attentive process of collecting data in an educational setting, intended to understand the natural stimuli and systematically study social and psychological phenomena through direct observation and recording (Merriam & Tisdell, 2016). In this study, direct observation was used to observe the application of character education values in the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar.
2. *Interview Method*: Interviews involve a verbal exchange where two or more individuals interact face-to-face to gather information or statements (Seidman, 2019). Interviews were conducted to obtain data related to the application of character education values in the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar, Klurahan, Ngronggot, Nganjuk.
3. *Documentation Method*: Documentation involves collecting data from written records such as books, magazines, documents, regulations, meeting minutes,



and diaries (Bowen, 2017). This method was used to study data related to the application of character education values in the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar.

### Data Collection Procedures



**Gambar 1:** Data Collection Prosedures

### Data Analysis Techniques

Data analysis is a process that follows data collection, involving the interpretation and examination of the data to produce meaningful insights (Braun & Clarke, 2019). The goal of data analysis is to organize and interpret the qualitative data that has been collected. In this study, data analysis was conducted using descriptive techniques, creating systematic and factual representations. The analysis was performed through three stages: data reduction, data display, and conclusion drawing. The process was conducted inductively, starting with data collection from the field, followed by systematic organization, and culminating in the generalization of the findings (Miles et al., 2018).

### Validity of Data

To ensure the validity of the data related to the application of character education values in the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar, Klurahan, Ngronggot, Nganjuk, several techniques were employed:

1. *Researcher Involvement*: The researcher's participation is critical in data collection, which requires extended time to build trust with the subjects.



2. *Observation Persistence*: Persistent observation was conducted to identify and focus on the most relevant characteristics and elements of the research problem.
3. *Data Triangulation*: Triangulation was used to check and compare the validity of the data. This involved comparing data from different techniques and sources, as well as using multiple methods to cross-check the information obtained (Flick, 2018).

### **Research Stages**

The research process followed several stages based on Moloeng's model (Moloeng, 2021):

1. *Pre-Field Stage*: This stage involved identifying the research problem through literature review, planning the research, selecting the research site (TPQ Al Mukhtar in Dusun Sukorejo, Klurahan Village, Ngronggot District), obtaining necessary permits, assessing the research site, and choosing informants.
2. *Fieldwork Stage*: This stage involved data collection through observation, interviews, and documentation. The researcher actively participated in daily activities at TPQ Al Mukhtar while collecting data.
3. *Data Analysis Stage*: After collecting the data, the researcher analyzed the data to understand the phenomena observed during fieldwork.

### **RESULTS AND DISCUSSION**

The data presented in this study were obtained through observations, interviews, and documentation. The researcher encountered no significant difficulties in gathering the necessary information. The research focused on the implementation of character education values as presented in the *Syi'ir Ngudi Susilo* at TPQ Al Mukhtar, located in Klurahan Ngronggot, Nganjuk.

Based on the data obtained from interviews, field observations, and documentation, the researcher outlines the findings as follows:

#### **The Implementation of the *Syi'ir Ngudi Susilo* Teaching Process at TPQ Al Mukhtar**

The researcher observed the teaching process at TPQ Al Mukhtar, Klurahan Ngronggot, Nganjuk, and found that prior to the current curriculum, the learning process was limited to *sorogan* (individual reading and memorization of the Qur'an). Students would attend after *Magrib* prayers, recite their lessons to the teacher, and then return home. There was no specific curriculum that focused on character





education, which resulted in the students' character development being less emphasized.

Over time, as the number of students increased, TPQ Al Mukhtar began to improve its educational process. According to Ustadz M. Mahrus Tohir, S.Sos., M.Pd., the head of TPQ Al Mukhtar:

"Initially, the learning process at TPQ Al Mukhtar involved students attending after Magrib prayers, followed by sorogan readings with the ustadzah. However, this method was less effective in fostering character development among the students, as it did not adequately address the inculcation of moral values. Over time, we have worked to enhance the quality of education so that students not only excel in reading and memorizing the Qur'an but also develop a deep understanding of religious norms and good character."

This statement highlights the initial limitation of the sorogan method, which focused primarily on Qur'anic recitation without integrating comprehensive character education. Ustadz M. Mahrus Tohir then initiated the introduction of the *Syi'ir Ngudi Susilo* as a foundational text for character education at TPQ Al Mukhtar. This decision was made because the text is simple, easy to understand, and practical for students.

Ustadzah Fithoqul Mukaromah, S.Pd., who teaches the *Syi'ir Ngudi Susilo* at TPQ Al Mukhtar, explained the process as follows: (a) Preliminary Recitation: Before the formal teaching begins, students are asked to recite the *Syi'ir Ngudi Susilo* every day to internalize its values. (b) Explanation and Reinforcement: Ustadzah explains the content of the *Syi'ir* in a clear and concise manner, after which students are asked to repeat what has been taught to ensure comprehension. (c) Memorization: Students are given 10 minutes to memorize the verses explained during the lesson. (d) Assignments: Before concluding the lesson, Ustadzah assigns tasks related to practicing the learned values, such as punctuality, respect for elders, and the importance of daily prayers. Ustadzah Fithoqul Mukaromah observed that "students are able to follow the learning process in an orderly and conducive manner."

### **Character Education Values in the *Syi'ir Ngudi Susilo***

Based on the interviews, observations, and documentation, Ustadzah Fithoqul Mukaromah identified six key character education values in the *Syi'ir Ngudi Susilo*: (a) *Religious Values*: The text emphasizes the importance of performing prayers on time, maintaining regular Qur'anic recitation, and understanding the significance of seeking religious knowledge. (b) *Honesty*: The text teaches that honesty is a fundamental value that should be cultivated in all aspects of life, as it leads to success and fulfillment. (c) *Discipline*: The text advises students to be disciplined in their



studies and behavior, both during and outside of class. (d) *Creativity*: Students are encouraged to have high aspirations and to be creative in pursuing their goals in life. (e) *Independence*: The text emphasizes the importance of self-reliance and striving to achieve one's goals through hard work. (f) *Patriotism*: The text instills a sense of national pride and encourages students to resist radical ideologies and maintain harmony.

### **Implementation of Character Education Values at TPQ Al Mukhtar**

TPQ Al Mukhtar has been implementing character education for students aged 7-10 years, starting with those in the first grade of the Diniyah program. At this age, students are taught to follow Allah's commands, avoid undesirable behavior, exhibit polite manners, and respect those around them.

According to Piaget's theory of cognitive development, children aged 7-11 years are beginning to differentiate between right and wrong and are learning moral values from their environment (Santrock, 2021). The age of seven is particularly crucial for instilling independence, politeness, and good character.

Ustadzah Fithoql Mukaromah emphasized that "the implementation of character education values at an early age has a positive impact, gradually instilling good character traits in the students, even though it requires a lengthy process."

The steps for implementing character education values from the Syi'ir Ngudi Susilo at TPQ Al Mukhtar include:

Teacher as Role Model: Ustadzah first embodies the character values herself before teaching them to the students. b. Core Values:

1. *Religious*: Students are taught to perform the five daily prayers, maintain regular Qur'anic recitation, and understand the importance of religious knowledge.
2. *Honesty*: Students are encouraged to practice honesty in all situations.
3. *Discipline*: Students are taught to maintain discipline during lessons and breaks.
4. *Creativity*: Students are motivated to be creative and to aspire to high achievements.
5. *Independence*: Students are encouraged to be self-reliant and to work hard toward their goals.
6. *Patriotism*: Students are taught to love their country, resist radical ideologies, and maintain harmony among peers.

While the implementation of these character education values at TPQ Al Mukhtar has been generally successful, it is not yet fully optimized. Some students struggle to consistently apply these values due to factors such as age or external





environmental influences. Nonetheless, Ustadzah Fithoqul Mukaromah concluded that "the implementation of character education through the *Syi'ir Ngudi Susilo* has been quite effective, as it has helped shape the students into religious, honest, disciplined, creative, independent, and patriotic individuals, both inside and outside the classroom."

## **DISCUSSION**

The implementation of character education values through the *Syi'ir Ngudi Susilo* manuscript at TPQ Al Mukhtar, Klurahan Ngronggot, Nganjuk, demonstrates a significant shift in the approach to student development. Prior to incorporating the *Syi'ir Ngudi Susilo*, the educational process at TPQ Al Mukhtar primarily focused on the sorogan method, which involved individual reading and memorization of the Qur'an after the Maghrib prayer. While this method fostered religious knowledge, it lacked an integrated approach to character development. The shift to incorporating character education values was necessary to address the broader developmental needs of students, particularly in fostering moral growth alongside religious education.

As described by Ustadz M. Mahrus Tohir, the head of TPQ Al Mukhtar, the initial methods did not adequately address character development. Over time, with the increase in student numbers and the growing recognition of the need for holistic education, the introduction of *Syi'ir Ngudi Susilo* as a central text became an important step toward addressing these gaps. This text, chosen for its simplicity and relevance, serves as a foundation for instilling values such as discipline, honesty, independence, and patriotism, which are essential in shaping students' moral and ethical character.

Ustadzah Fithoqul Mukaromah, who leads the teaching of *Syi'ir Ngudi Susilo*, outlined a structured approach to the curriculum. The process includes preliminary recitations, clear explanations of the values embedded in the verses, and memorization exercises to reinforce learning. Students are also assigned tasks that encourage the practice of these values, such as punctuality, respect for others, and the importance of daily prayers. These structured activities align with Piaget's theory of cognitive development, which emphasizes the importance of moral reasoning at the age of 7-11 years, as children begin to differentiate between right and wrong and internalize societal values (Santrock, 2021).

Character education through *Syi'ir Ngudi Susilo* has shown positive results, particularly in the early stages of instilling values in students. The six key character education values identified—religiosity, honesty, discipline, creativity, independence, and patriotism—serve as a strong foundation for student development. While these values are being successfully applied in daily activities,



challenges remain. Some students face difficulties in consistently applying these values, particularly due to age-related factors or external environmental influences. Despite these challenges, the overall impact of the curriculum has been positive, and Ustadzah Fithoqul Mukaromah observed that, "the implementation of character education through *Syi'ir Ngudi Susilo* has been quite effective, as it has helped shape students into religious, honest, disciplined, creative, independent, and patriotic individuals."

The success of this program highlights the importance of incorporating character education into religious teachings, offering a comprehensive approach that nurtures both the cognitive and moral development of students. However, as the findings suggest, further refinement and support are needed to fully optimize the integration of these values, ensuring that students can consistently apply them in all areas of their lives. The continuous efforts to enhance the quality of education at TPQ Al Mukhtar reflect a commitment to fostering well-rounded individuals who are not only knowledgeable in religious teachings but also embody the virtues necessary for contributing positively to society.

## CONCLUSION

In conclusion, the implementation of the learning process at TPQ Al Mukhtar has proven to be largely effective, although it has not yet reached its full potential. Some students face challenges in fully internalizing and applying the character values taught through the *Syi'ir Ngudi Susilo*, indicating that further improvements are needed to ensure these values are comprehensively embodied by all students. The character education values presented in the *Syi'ir Ngudi Susilo* and applied at TPQ Al Mukhtar focus on six core aspects: religious values, honesty, discipline, creativity, independence, and patriotism. These values emphasize the importance of regular religious practices such as daily prayers and Qur'anic recitation, cultivating honesty, maintaining discipline in both academic and personal conduct, nurturing creativity and high aspirations, fostering independence, and instilling a sense of national pride. The application of these values is structured in a way that begins with the teachers embodying these values themselves, which is crucial for their effective transmission to students. Teachers consistently emphasize these values throughout the learning process and provide ongoing guidance to help students integrate them into their daily lives. When students struggle with applying these values, teachers take proactive steps to identify the underlying causes and offer tailored support. As such, while there are areas for further development, the application of character education values at TPQ Al Mukhtar has played a key role in shaping students' moral and ethical development.



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