Islamic Extracurricular Guidance for Students in Forming Noble Character at SDN 1 Lahat Selatan

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Abstract

This study aims to strengthen good teachers' character by cultivating students' noble morals, especially SDN 01 South Lahat Lahat Regency. In particular, Tanjung Payang Village, SDN 1 Lahat Selatan, uses qualitative descriptive methodology. Writing scientific articles helps students learn more while cultivating respectful behaviour and attitudes. These findings suggest that many students, particularly at SDN 1 Lahat Selatan, still lack the ability to use manners, preventing them from understanding how to do so per Islamic law. Based on the results of my teaching, I have found that teaching with qualitative descriptive methods and promoting Islamic principles is an effective way to help students develop moral character and become more respectful of their teachers and the wider community. The development of high moral principles, demonstrated by courtesy and respect for others and the environment, as well as the teaching strategies of those with high moral principles and knowledge of the subject, helps students become more morally upright.

Keywords: *Construction, Noble Morality, Education*

Introduction

Developing children's moral character is integral to education (Alfiyanto, 2020b; Alfiyanto et al., 2023; Dalmeri, 2014; Masruroh, 2017; Sudaryanti, 2015). The moral position of a nation is a factor in determining even a nation with character (Aprilina Wulandari & Fauzi, 2021; Ikhwan et al., 2023; Triana & Iskatriah, 2021; Yuliana, 2010). Experts say that character development is an effort to shape character (Suwartini, 2017). Without morals, people are ready to commit actions that harm themselves or others (Hechler & Kessler, 2018). Therefore, we must develop character to protect ourselves from dangerous things. The awakened character will inspire each person to act according to his conscience.

The character comes from the Greek "Charassein", which means to carve to form a pattern (Samrin, 2016). Having a noble character, that is, not all humans have a noble character when born. The formation of a noble character needs to go through a long process, namely through good upbringing and education, starting from their family and environment (Suryadarma & Haq, 2015). Character means a distinctive way of thinking and behaving of each individual to live and work together in the family, environment, nation, and state (Syakir et al., 2017). This moral crisis shows the quality of their religious education, which lacks spiritual meaning due to the absence of religion (Astuti & Hartati, 2023). Brawls, indifference, drug cases involving children, school-age teenagers who commit immoral behaviour, elementary school students celebrating their graduation with drinking parties, and the spread of pornography are some of the unwanted events in the field of education that often cause pain (Dewi, 2019). Pictures and movies make

things worse. The data above show the importance of developing moral character early, especially during adolescence.

Islamic extracurricular activities provide a platform for students to deepen their understanding of Islamic teachings and principles outside the traditional classroom environment. These activities include various programs such as recitation, Islamic studies, charity activities, and community service initiatives (Fakhrurrozi et al., 2023; Paradise et al., 2023). By engaging in such activities, students have the opportunity to apply Islamic values in real-life scenarios, fostering a sense of empathy, compassion, and social responsibility. Moreover, Islamic extracurricular guidance helps in cultivating moral values such as honesty, integrity, humility, and respect for others. Through participation in these activities, students learn the importance of ethical behavior, empathy for others, and the importance of serving society. These values are fundamental in shaping students' character and preparing them to be responsible and ethical members of society (Peristiwo &; Nida, 2022; Rahmawati, 2023).

The incorporation of Islamic extracurricular activities at SDN 1 Lahat Selatan provides many benefits for students. First, the school provides a safe and maintained environment where students can strengthen their faith, develop a sense of belonging to the Muslim community, and build strong bonds with their peers based on shared values. This sense of belonging fosters a supportive and inclusive school culture, thereby improving students' overall well-being and academic performance (Alfiyanto, 2020a). Second, Islamic extracurricular activities encourage spiritual growth and personal development. By engaging in activities such as recitation circles, Islamic storytelling sessions, and charity projects, students not only increase their religious knowledge but also develop important life skills such as teamwork, leadership, and communication (Kartikasari et al., 2023; Salsabila et al., 2023). These experiences contribute to their personal growth and equip them with the necessary tools to navigate the complexities of the modern world.

Integrating Islamic extracurricular guidance into the school curriculum at SDN 1 Lahat Selatan enriches students' overall educational experience. It provides a holistic approach to education that fosters students' intellectual, emotional, and spiritual well-being. By combining academic learning with moral and ethical development, students are better prepared to face the challenges of the 21st century with confidence, resilience, and strong moral guidelines. In the world of education, extracurricular activities play an important role in shaping the holistic development of students. At SDN 1 Lahat Selatan, the integration of Islamic extracurricular guidance provides a unique opportunity to instill in students a noble character that is aligned with Islamic values and principles. This article delves into the importance of Islamic extracurricular activities in shaping student character, the potential benefits offered, and how they contribute to the overall educational experience.

Method

The author carries out Islamic extracurriculars and character-building in this program with as many as 22 people. In this program, noble moral foundations are cultivated in class 6A SDN 1 South Lahat, with a pleasant learning atmosphere interspersed with ice-breaking or playing activities. This research is qualitative. Only facts from the field will be revealed or explained in this study. Qualitative research is a method that produces descriptive data in the form of written or spoken words of others or observed behaviour (Moleong, 2017).

Therefore, qualitative research only aims to express or describe the facts as they exist in the situations and circumstances that exist in the area. The methodology of this study is psychological and considers the psychological variables that students experience physically and

intellectually. This psychological technique is used because moral development in students cannot be fully formed and implemented. After all, it requires time and a process that also depends on the psychological maturity of the student (Sudjana, 2013). For the teacher to better guide students, it is necessary to observe and understand the moral development of students from a psychological perspective. A favourable change in attitude demonstrates the success of the program.

Results

Evaluate Background

The observations showed that two children were opposite to each other. Nizam is a child of good character and good manners. On the other hand, Fadil is a child who lacks manners because of his attitude and behaviour.

Input Evaluation

Nizam children who have moral manners and Fadil children who lack manners because of the lack of moral cultivation from parents in the development process and the environment that is not good as a result make Fadil less moral.

Product Evaluation

Before participating in Islamic extracurricular teaching, the character development of Nizam and Fadil often took different forms. In the eyes of his classmates and professors, Nizam stands out from Fadill, who has no moral character. Following Islamic extracurricular supervision and character development has improved their morals and behaviour, enabling children to interact with others and learn effectively.

The purpose of character education is to improve the effectiveness and results of the educational process, which results in learners developing high moral principles and an overall sense of ethics that are balanced and in line with the requirements of graduates of each unit of study. Students should be able to independently develop and use their talents, learn, assimilate, and personalize character values, and uphold noble ideals in such a way that they demonstrate in daily behaviour with the help of character education (Mulyasa, 2013).

Figure 1. Nizam and Fadil were guided by the method of playing

Furthermore, article 3 of the National Education System Law No. 20 of 2003 of the Republic of Indonesia states that character education aims to cultivate abilities and shape civilization and national character in ways beneficial to human education. People's Life aspires to help students grow to be morally upright, sound, knowledgeable, capable, creative, autonomous, democratic

and responsible citizens. Creating or providing good values and forming a complete person to improve students' abilities is the goal of building character in students.

Figure 2. Learning Process with learning while playing method

Discussion

For high character and moral values to be demonstrated in everyday Life, students must be able to examine, internalize, and personalize them with the help of character development (Sahabuddin et al., 2022; Zuliani et al., 2023). Character education at the institutional level contributes to the development of school culture, which includes the creation of norms of behaviour, habits, routines and symbols shared by all students and the surrounding environment (Astuti et al., 2023; Angraini et al., 2023). School culture can be considered as its distinguishing trait or personality and how the larger community perceives it. Student development has the following interests:

1. Government Version

The five principles that are the purpose and need for the implementation of education or to build character in students, according to the sixth President of the Republic of Indonesia, Mr. Susilo Bambang Yudhoyono, are as follows:

a. Building a more moral form of Indonesian society

One of the critical problems that occur in Indonesian society is the moral problems that afflict teenagers, students, the general public, and the government in the official environment, which spreads moral decadence at all times.

b. Educating Indonesians to be logical and intelligent

Character development strives to create not only moral, ethical, and moral Indonesian human beings but also rational and intelligent beings who can make the best choices and use their potential.

c. Creating creative and diligent Indonesian people who value hard work

Education, often known as character building, aims to instil in children the joy of hard work, discipline, creativity, and innovation necessary to become embedded in their character and personality.

d. Creating optimistic and confident Indonesians

The attitude that must be built in students from a young age is optimism and confidence.

e. Instilling a sense of patriotism in the Indonesian people

The cultivation of a patriotic mindset is one of the ideas underlying the idea of character education. At its core, this behaviour requires a readiness to fight, sacrifice, and help needy people.

2. Observer version

According to Sahrudin, character education has the following objectives:

a. Develop students' fundamental potential so that they can develop into decent, noble, and noble characters.

b. Support and shape the multicultural behaviour of society.

c. Creating a competitive national civilization: Its tasks and goals will be fulfilled if character education is done well and suitable media is utilized.

It is not the sole responsibility of instructors at all levels of education to use various information to implement the child's brain. Education should cover various subjects, including various topics related to morals and religion. To build positive character education in the future of their students, teachers must be able to influence the words and actions of their students in the classroom. At SDN 1 Lahat Selatan, the following tactics or steps are used to cultivate noble character:

1. The following tactics can be used in education that emphasize the value of motivation:

a. Develop positive character traits, including tolerance, kindness, responsibility, respect for authority, love of country, compassion, and sensitivity.

b. I am applying literary works and nonfiction as the principle of pencak silat using Chairil Anwar's poetry and Indonesian trade background.

c. Audio-visual materials, including various films and television programs.

d. Volunteer work.

e. Develop empathy.

f. Moral instruction.

g. Sports programming

h. Encourage and improve self-education.

2. Typical values

An approach often used in moral and spiritual education is modelling. Kelvin claims that school character education more often uses a teacher model approach (*uswah*). Students should embrace character, model it, and not teach it because it is assumed that it is an attitude (action) rather than knowledge (Nurchaili, 2010; Revell & Arthur, 2007). There are two categories of these role modelling strategies: internal role modelling and external role modelling. The methods used by the teacher in the classroom are offered, including starting and ending each lesson with prayer and arriving on time. External role models are created by preparing examples of positive character traits that can be replicated locally and globally. This might be demonstrated, for example, by telling the stories of religious leaders who can serve as role models in everyday Life, such as the Prophet Muhammad (Hidayati, 2019; Holidi et al., 2021).

3. Accessibility

While facilitation teaches students how to solve those difficulties, planting and modelling demonstrate ideal approaches to solving various problems. Offering students opportunities is the most critical component of a discount strategy. Students use an encouraging approach to carry out tasks that have a beneficial impact on personality development.

4. Skills development

One needs specific abilities to put one's values into action and conduct oneself morally and ethically. These abilities include problem-solving, assertiveness, listening, clear communication, and critical and creative thinking. Intellectual and social, which is briefly referred to as skills (Rosmiati & Hendriani, 2023).

Based on the facts mentioned above, character development can be disciplined using traditional and exemplary approaches or strategies. Cultivating student character through discipline, modelling, and habits should form the foundation of national civilization. Therefore, the school's planned program should consider discipline, set a good example, and habits.

Conclusion

To foster a good, polite, and peaceful learning environment between students, teachers, and education staff, it is hoped that training activities for students to develop high moral character at SDN 1 Lahat Selatan will be born and form a spirit of charity. Teachers and other education professionals take a variety of steps to support student growth, including: 1) Provide illustrations in advance so that students can adopt a positive mindset; 2) Help students develop their innate skills, such as sketching, recitation, and many others; 3) Incorporate spiritual principles into all subjects of study, including religion, athletics, and art.

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