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The factors influence the implementation of character education in Kuttab Al Fatih

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Abstract
The study objectives was to understand the factors that influence the implementation of character education in KAF. KAF as basic Islamic education focuses on developing students character. This research used qualitative method based on case study approach. Data was collected using interview, observation, and document analysis with 8 female students, 14 male students, 4 teachers, 7 parents, 1 principal, and 1 foundation counsellor. The study found that there are two main factors that influence the implementation of character education in KAF, namely factors from within the KAF (internal) such education concept and implementation strategies; teachers, students, parents, and facilities; while the external factors such home environment and community.

Keywords: character education, factors influence, Kutab Al Fatih

Introduction

The presence of a basic educational institution called Kuttab since the time of the Prophet Muhammad SAW is a form of his attention to Islamic education for Muslims. In the last decades, Kuttab in Indonesia was first established by Al-Fatih Pilar Peradaban Foundation in 2012 under the name Kuttab Al Fatih (KAF). KAF curriculum concern in studying faith and Quran. The implementation of character education in KAF is based on faith as the main foundation.

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.

There are three factors in influencing the implementation of character education in school: First, educators. Educators such adults, parents, teachers, community leaders and religious leaders are the ones who bear the responsibility for education (Baharun, 2017). Erola et al. (2016) found that parents, especially the mother, have a strong influence on the child's character development. Children that are raised in a family are welcomed by school friends, whereas children who have bad relationship with their parents will have aggressive behavior (Mei-Ju et al., 2014).

Secondly,   Students. Social learning theories portrays that the child's environment plays an important role in shaping character education (Wynne, 1997). Park et al. (2017) have found that interpersonal, intellectual, and intrapersonal characters can create a consistent positive relationship with their peers. It is concluded that children who have quality relationships with their parents and teachers are easily accepted by their colleagues as well as to influence the peers to have good quality character.

Last, educational tools. Baharun (2017) defines the educational tools as the action or the situation that is likely to be in place for the sake of achieving an educational goals such as: materials, methods, evaluation system, the family background, the school environment and social activities of the children. In exploring implementation strategies of character education in KAF, two questions have been analyzed, namely: (i) What are the factors that mostly influence the implementation of character education in KAF? (ii) How the factors might influence the implementation of character education in KAF?

Method

This research uses qualitative method with case study approaches. Data collection method used documentary, interview, and observation, which were qualitatively analyzed. A total of 14 male and 8 female students, 4 teachers, 7 parents, 1 headmaster, and 1 foundation counsellor were chosen as the respondent of study. A pilot study has carried out to arise the validity and reliability of study. The data triangulation has been done by using several data collections and data sources.

Results and Discussion

The findings of this study explain that there are two main factors that influence the implementation of character education in KAF, namely factors from within the KAF (internal) and factors from outside KAF (external). The internal factors such education concept and implementation strategies; teachers, students, parents, and facilities. The external factors such home environment and community. Each of the factors discussed in the following description:

Education concept and implementation strategies

The interviews and focus group discussions reveal that all the teachers, students, principal, parents and foundation director said that the main source of education concept for the implementation of character education in KAF is the Quran and Hadith, as revealed by the principal and the foundation counsellor in the following transcript:

> **(**"… *a knowledge is beneficial if it is taken from a fresh source (Al Quran and Hadist)* …"
> (14SPrinciple-55)

> "… *Muslim has never been the same as any other. The prophet, as a Quraysh Arab, is not the same as the Western Persian rulers, not the same as the Roman East rulers. We can take science & technology from other places. But if it's shahahah, the character, we can't. For this matter, I clean it from anywhere, I don't take. I take technology resources. The reference character is in the Qur'an, Hadith, explanation of scholars, from historical stories ... When Aisha was asked about the morality of the prophet, she answered the morality of the Prophet is the Quran. The Aqeedah of the Qur'an, the Prophet's Quran. The Quran and the hadith of the Prophet must be transformed into characters, then the scholars explained in great detail ... ...* " (16FCounselor-23:40)

The above quotations revealed that the participants argued that the implementation of character education originating from the Quran, Hadith, clerical explanations, from historical stories, has strongly influenced the implementation of character education in KAF. It is also said to be a primary source. It is the main source, which has not received modified understanding and concepts from various parties.

Teachers

Among the various parties in the school, the teacher is the party that mostly influences the implementation of character education in KAF. The foundation counsellor reveals that the biggest obstacle is the one at the forefront, which is the teacher. When the teacher is uneducated, he or she will not be able to achieve the goal. Therefore, the teachers education program becomes a priority, as revealed in the following transcript of the interview:

> "………. *I see actually the hardest part is on the teacher. The priority on any education program is the teacher. In the words of the fakkutab syeik la yu'thi cleric, people who lose something cannot give. This is tough. How can teachers set confidence while he him student is not too sure. It is not easy. A special strategy is to be able to present special teachers. When the teachers are special, they can create all kinds of curricula. The programs are as boundaries and the teacher may create up to him, only a matter of limiting the time. The time is available for only so many hours, right? But he*

can create very comfortably. This is related to spirit. A quran memorized who only memorizes but has no spirit, the results won't be effective ... The strategy is very difficult. The Teacher Academy Program is a top priority. They not only live their brains but also their hearts. The teacher must upgrade him student. Maintaining the spirit is done on Kuttab through various program activities ..." (15FCoinsellor-133:155)

"The exemplary factor of teachers and parents greatly influences the character of the child" (9ParentsF2-14)

The above quotation reveals that the respondent argues that a teacher has a great influence on the implementation of character education in KAF, therefore, the teacher needs to be educated and maintain good examples in him. The Teacher Academy Program is one of the means to educate teachers at the beginning, after which the teacher needs to routinely upgrade his student and maintain his spirit condition.

Students

The internal student refers to the awareness and unawareness including the thoughts, feelings, or attitudes of the student about concepts, rules, philosophical foundations and vision that have been impla nted in KAF. Also included in internal student is the ability of the student to control themselves and the influence of personality that has been set by the family since childhood, as revealed in the following interview teacher:

"... Character education is important for students' student-care. If we have equipped students with character education, then they already know ... how to behave ... " (13TeacherQ2-90:92)

"...... The vision of one's life has a huge influence on the implementation of character education. The mission to achieve the vision is realized through the curriculum. ......The point is, the vision is not in the world but in the sky. The idea is through the curriculum ... The mission and vision gives us the ummah today. There are hadiths which say there are five phases of prophethood, companions, caliphs, king of the dzalim and nubuwwah. Now we are entering the 4th phase. Today we are starting to prepare for the future. At least today we have started for the purpose of the life after, another phase forward .. " (14SP-3:13)

Based on the above quotation, the researcher identified three themes coalesced in the theme of "internal student" which is basic character, knowledgeable and having student-control, effort, and sky-visioned.

Basic character

Student's basic character refers to the character that the student has since before becoming a KAF student. The teachers, students and principal acknowledge it as being student's basic character as family character education result. One teacher said that:

"... if I look at the behavior of the student that is already different, I ask why it can be like this. I have memorized their characters. Because it's been four years that I am here ... not all are perfect, because they have different family backgrounds ...." (13TQ2-66:70)

The above quotations revealed that the teachers acknowledged that the implementation of character education in all KAF students was good. The teacher said that the achievement of student's faith character is almost 80%. When comparing with others, the KAF students are able to sit quietly compared to the students from outside who seemed to be more difficult to handle. KAF students rarely have conflict with others, at least one or two people, even minor problems such as the reluctance to become friends, not confusing conflicts, then immediately apologize if they make a mistake. In other words, although the KAF students behavior is already good, not all students have the perfect implementation of character education. However, its influence and impact depend on how the character education is instilled by their families, with different family backgrounds

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Knowledgeable

KAF is focused on learning. Learning is important for all parties especially those who are involved with KAF. According to the principal, through knowledge, individual can know the substance of an activity. All parties must study, as revealed in the following transcript of the interview:

> "…… .. teachers are learning, students are studying, cleaning services also are learning. The atmosphere of learning and educating is very apparent in various ways. Before learning, it is said that you have to know the substance of the activity ... We call the substance as the spirit of each activity" (14SP-134:137)

The quotation above explains that knowledge about the spirit of each activity can direct a person's behavior in implementing character education. For example, all male and female students admitted that there are a number of *adab* which they often violate. For example, often being influenced by friends in the household who do not take care of *adab* ; cannot sit still when in the classroom, likes to chat, playing with stationaries, daydreaming, busy with themselves; like to look at the others when memorizing; likes to tease other people; forgets when given a mandate; sleeps without reading prayer; forgetful, drinking while standing, etc.. They admitted that it is wrong. Some students said:

> "...... we practice adab in classroom because it is recorded by an angel as a reward"

> ".... maybe it is because of our parents' prayers. Because before going to school, we ask for prayer with parents ..."

> "...... when in the classroom, we should focus on listening, we are disturbed by the devil"

> "I feel like someone is watching, which is Allah...…"

> "... Feeling like having a personal responsibility to study…"

> "There are students who have a dialogue with faith, students are always connected to their God. In any condition he remembered his God…" (13TeacherQ2-40:43)

The above quotations reveal that with the knowledge of faith and *adab* called having faith character, the students realize that they must implement the knowledge related to have the activity spirit in each activity, they raise awareness of activity spirit causes, and they make connections to God in each activity. The students understand what they are doing is wrong so they can quickly correct themselves and this, is known as student-control.

Self-Effort

Furthermore, some student also identified student's student-effort as an internal factor that influenced the implementation of character education in KAF. Some of students state that:

> " ... continue to hold back, continue to be patient with focus on Ustadz in front of the class"

> "If you want to be a diamond, you have to practice yourstudent for a long time……"

The above quotations reveal that student-effort is an important factor that can direct individuals to behave according to the character education they received.

Vision of the sky

Vision is one's life goals. Vision of the sky means having a vision or purpose as what Allah and the Prophet set. All students, both male and female students, in a focused discussions, also acknowledged that sky vision affects their faith character. Some of students said that:"... if you have a lot of knowledge, but you don't have any adab, it is useless... you won't reach your goal ..."

> "......when learning knowledge without adab, it won't come in and it's not a blessing and it will not last, the knowledge is useless, there's no benefit ..."

> "... Better a little knowledge and a lot of adab than having a lot of knowledge but a little adab ...."

The quotation above explains that *adab* is very important as a way to achieve goals or things that become a vision of the life of student. In other words, the vision of the sky which is embedded in the students' hearts is one of the factors that can direct the implementation of character education in student.

Parents

One teacher shared his experience when teaching in another school, and then compared it to KAF students who required parents and schools to have the same vision that will impact on the student vision too, as revealed in the following interview transcript:

> "... I also experience teaching outside Kuttab. Once, one student in a public school admitted that he had fantasized about sex. Imagine, a 12-year old student... In Kuttab we, are based on adab, even language (about sex) also refers to religion. Their parents don't have the same vision with the school. Also, there are teachers who are afraid of their students. When joining Kuttab, the conditions are far different ... Outside Kuttab, the parent just entrust their children to the school, also they only learn general lessons .... In KAF, there is a target, the vision of the school with the vision at home must be the same .... " (11TeacherC2-112:121)

The teacher explained that the same vision that parents and KAF have, influences the implementation of character education in student. In addition, the most influential factors of family in character education implementation are the role of father and mother, as revealed in the following transcript:

> "... ..the most influential factor for the formation of faith and adab is the child's parents. What they see, hear from their parents, they follow ... " (4ParentsM2-99:100)

> "... If the parent is special, the child is also special. When the parents have problems their children will have too ..." (15FCounsellor-170)

> "in other schools, the parent just entrust their children...In KAF, there is a target. For example, the vision and mission at school must be the same with at home" (13TeacherQ2-52:53)

Based on the quotation above, the researchers concluded that there are three themes coalesced in the quotation above: seeing, hearing, following. However, without cooperation with parents, the teacher's role becomes nothing. Although in KAF, the teachers are the spearhead of education, the role of parents remains the main one, as revealed in the following transcript:

> "... Kuttab hopes for synergy between parents and Kuttab. The biggest role of educators is parents. The education is in the hands of parents. School is 20%, environment 20%, the rest is from parents ... If what is obtained at school is good, while the climate in the house is not right, nothing changes. A character not only requires the teacher to teach him, but will be successful if the parents at home also take care of him more. We teach students in school. But when at home there is no commitment, it will just be the same" (14SPrincipal-100:115)

The above quotations reveal that the respondent argues that there is a need for synergy between parents and Kuttab. Teachers and parents are the ones most responsible for students' education. It takes good cooperation between parents at home and teachers at school. All parents agree that the biggest educational responsibility lies with parents. Therefore, it needs cooperation between KAF and the home. Some parents report that teachers in KAF indeed have a large influence on the implementation of character education in students, but the same curriculum between Kuttab and at home is needed, as well as collaboration between parents and teachers. The foundation counsellor said:

> "... the biggest problem is teacher. Next is the one who supports them all. Supporting is very important from parents. If the parents are special, the children are also special. When their parents have problems, their students will also have problems. That's a big problem, the two things. The funding issue is not a problem, it is very simple .. " (15FCounsellor-254:260)

The above quotation shows that the role of parents is very influential in the implementation of student KAF character education, including the support of parents for teachers in schools. Finally, the researcher

concluded that there are several themes coalesced in the theme of "parents" namely children as parent follower, like parent like children, parent-teacher synergy, parents as the biggest role educator, and parents support. These themes influence the implementation of character education in KAF.

Facilities

There are two type of facilities which are the physical facilities and knowledge facilities. Knowledge facilities appear to be more important than physical facilities in KAF as knowledge facilities can influence the character education implementation. Knowledge facilities consist of learning forum for teachers, parents, and the community.

On the other hand, the physical facilities refer to the learning facilities in KAF. From the results of interviews with principal, foundation counsellor, teachers, parents, and focus group discussions with students, they believe that behind this very simple facility, contains a large amount of learning. So simple physical facilities do not influence character education implementation in KAF. Some of respondent said:

> "...... the character in Islam is indeed simple, not excessive. If too much, it's already fallen to mubadzir. Mubadzir is devil's work. In KAF, it is not that we don't want something comfortable. We keep maintaining the security, we also clean it. If given with something simple, the child will adapt to each condition and will be ready to learn, it will not hinder the child's intention to learn. I also feel it is a part of the strategy, but I think this facility is not intentionally made like this. I personally choose a simple but not a slum one, if one considers helping with the facilities. This is more supportive for growing faith before the Quran. Last year, I taught at Qononi 4, I taught about fasting. Most of the students are rich. I turned off the fan sometimes. Then someone said it's hot. When Allah presents a more comfortable place, for education, I still choose the simple one ...." (14SP-37:53)

> "........ see the very simple facilities.... Actually there are no limitations. I can move parents to complete the facilities. but that's not what I did ...... This is part of my concept .... Heat and rain is the part of education. Eliminating boredom is part of education. The learning place must be comfortable, don't let the classroom leak ... Why is there no swing, kid's game? Because, first, there is no place. Second, why do we have to buy the game? There are poles here, they can hang and climb. Let them be creative to have toys. Today, if you need a toy car, just buy in the market. In the old time, to have to look for it and do things. Imam Ghazali, children's play is important. The language of Sheikh Mahmud Muhammad al-Imarah in the book fii khawathir shiratin salatin nabawiyyah when the Prophet was breastfeeding from Halimah, he wrote a book titled shabiyyu yal'ab wala yalbu. In the book, the little boy plays but is not negligent. The believer must leave the vain. This is the foundation of Walladzi Nahum ill anillaghwi mu'ridhun. The game's target is a means to learn, for their good to arrive at the purpose of education. Today's game concept, the game is the goal ..." (15FCounsellor-216:231)

Based on the quotation above, the researcher concluded that there were several themes coalesced in the theme of "physical facilities" such as simple, comfortable, clean, creative, and instilling the concept of faith. These themes influence the implementation of character education in KAF.

Home environment

The environment referred here refers to the non-physical environment. The people, who are around the students while at home, have an influence on the implementation of character education in the students. Therefore, a conducive or educated environment is needed, as revealed in the transcript below:

> "… the environment at home, will be brought into Kuttab. When the students live with their parents and extended family who are not educated as in Kuttab, then the child will be carried away .." (14SP-233:237)

> "... each child here brings the environment where he lives and his family. So we as teachers ... ask parents ... at home, the child plays with what type of people... with whom ... the family environment is very influential, also the environment around where he lives ... .. The family environment includes the nuclear family and also his relatives. The community environment is around the place where he lives ..... Usually the one who joins Kuttab, the parents will move their homes by choosing a conducive environment for their students ..." (13TQ2-222:236)

Based on the quotation above, the researcher concluded that there are two coalesced themes in the theme of "home environment": the influence of parties that have not been educated in Kuttab, for example grandmothers, extended families, relatives, playmates, and neighborhoods. Finally, this study found that there are five internal self-factors that influence the implementation of character education, namely education concept, reference sources, teachers, physical facilities, and knowledge facilities.

Community

Community support influence the implementation of character education in KAF. There are many form of community support such respect, tolerate,

> "Usually they don't want to associate with long hijabs, they usually don't hang out well. But with us, they can. We still tolerate non-Muslim brothers and sisters as well " (4PM2-57:61)

> "... for the community around the Kuttab, there are various people, some are Muslims, some are not. This Kuttab hires buildings from non-Muslims if I am not mistaken. The person who owns this building is a non-Muslim, but the kuttab lasts the longest, unlike the previous.... Kuttab is kind to everyone ... " (3PM1-65-70)

> The above interview trans-kip shows that many kind of community support are feedback of KAF character to them. In other side, "... There are also those who prepare their children to go to the kuttab and have chosen a house near the Kuttab. I had a neighbor from Jakarta, they wants his children to go to school in the Kuttab, so they have participated in studies that can be followed in KAF for preparation …" (3PM1-69:72)

The above interview quote shows the enthusiasm of the community in preparing for their children to become a student in Kuttab. Parents are willing to wait for the opening of Kuttab registration the next year, selling their houses to move to locations close to the Kuttab, following studies on the Kuttab as preparation for knowledge, and so forth.
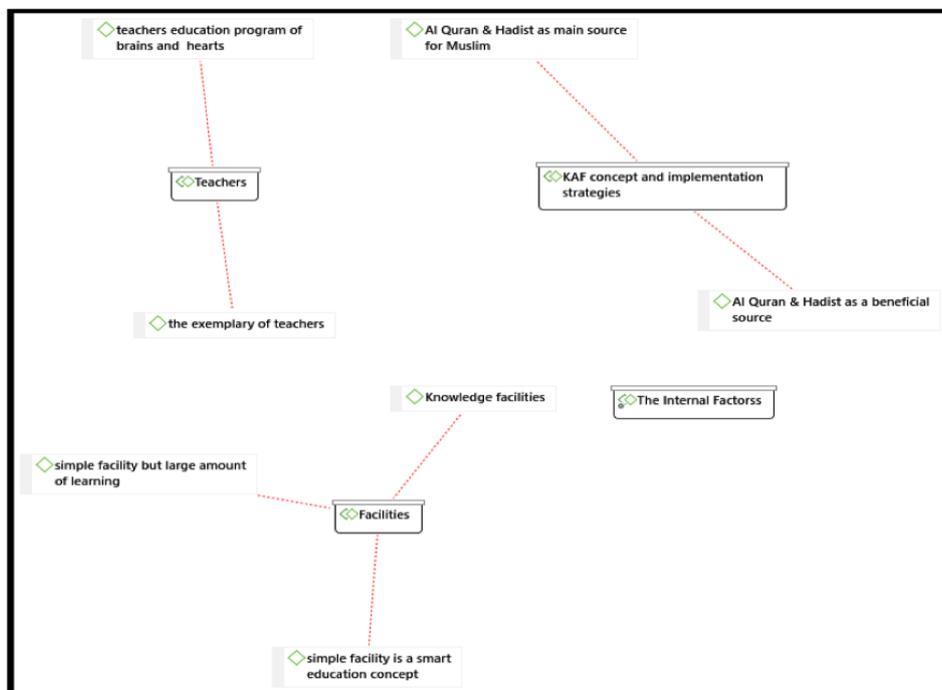

Figure 1. Summary of internal factors influence of character education implementation strategies in KAF
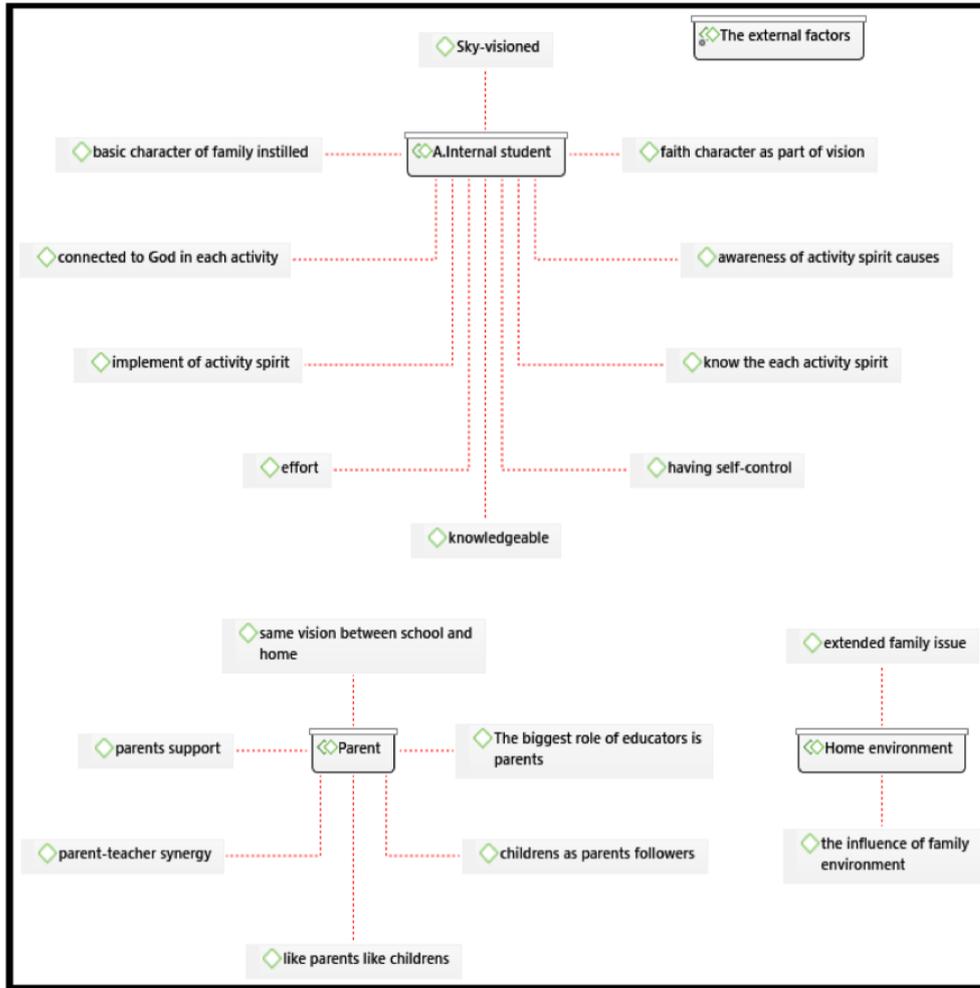
Figure 2. Summary of eksternal factors influence of character education implementation strategies in KAF

Self-control is one of the necessary forms of character development (Allen & Bull, 2018). The results of this study indicate that students' self-control ability is one of the students' internal factors which influence KAF's success in implementing character education.

The control of internal character of the students is built by KAF through knowledge. Knowledge is not only for students but also for all parties such as parents, teachers, management staff and even drivers, cleaning service and babysitters. It needs the involvement of all parties in promoting good character education through knowledge transfer, as exemplary examples as a bridge that connects one party to another.

The results of this study indicate that internal self refers to awareness and unconsciousness including how the thoughts, feelings, and attitudes of the students about the concepts, rules, philosophy and vision of the mission that have been implanted by KAF. It also means the extent to which the students can control himself to always be able to adjust to the knowledge he has gained, both the knowledge conveyed by others and knowledge gained from his own experience.

In line, Ruch et al. (2014) says that the effect of character education on internal control of the students depends on the circumstances of each student, for example, different social competencies depend on student's input when participating in family social control programs. In addition, the results of research by Duckworth and Yeager (2015) also showed that self-control is very varied depending on the context where there are also variations in temptation and purpose.

However, it should also be noted that the demands for control in institutions that are managed strictly in contrast to self-control in institutions that have the characteristics of self-learning, perseverance and

discipline in achieving goals may be present because the teacher is forcing them (Dishon & Goodman, 2017).

From the discussion above, the researcher finally concluded that the strategy of implementing knowledge-based character education, and the strategy of implementing emotion-based character education is very useful for the spirit of an activity so that students can manage every motivation he receives as an internal motivation. For example, when students get used to being diligent and disciplined in learning, this is not because of encouragement or coercion from the teacher / parent, but there is an internal awareness which is born from a vision that is ingrained in the students' awareness.

The results of this study found that there were differences in developmental responses to character education from each student. This is influenced by the basic characters formed in their family from childhood.

This finding has been explained by Reeves and Halilias (2017) that the family is the main party that forms the character, called as the basic character. Furthermore, Reeves and Halilias (2017) say that a stable family life that has a strong parenting style can lead to character development despite many challenges in life such as economic disparity and inequality.

The results of KAF's character education can be seen differently from the students' adab that lack the support of the family at home. Education should be the responsibility of parents and schools, as well as parents. The results of this study found that students' whose parents do not really join monthly studies usually experience a decrease in adab and achievement in school, both in the ability to memorize the Qur'an and in other lessons.

This finding is consistent with what Reeves and Halikias (2017); Ibn Khaldun (2016); Al-Ghazali (2004; 2016); Azumadi Azra (2015); Gilles et al., (2017) said concerning the importance of the role of parents and the collaboration of parents and teachers in the implementation of character education.

Conclusion

There are five internal self-factors that influence the implementation of character education, namely education concept and implementation strategies, reference sources, teachers, students, and facilities. The external factors that influence the implementation of character education in KAF consist of home environment and community. The results of this study found that there were differences in developmental responses to character education from each student. This is influenced by the basic characters formed in their family from childhood. This study finding may be relevant to other contexts that have similar characteristics and can be explored further.

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