

## THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING THE FAITH, MANNERS AND CHARACTER OF STUDENTS AT KUTTAB IBNU ABBAS KARANGANYAR

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### Abstract

*The strengthening of faith, manners, and character in students is an urgent matter for today's learners. The purpose of this research is to describe the reinforcement of faith, manners, and character of students through Islamic education at Kuttab Ibnu Abbas Karanganyar. This study is a type of field research. The research approach used is a qualitative descriptive approach, addressing the issues found. To obtain valid data to support the research, this study applies observation, interviews, and documentation methods in data collection. The data analysis technique uses the Milles Hubberman approach, which includes data reduction, data display, and drawing conclusions. The results of the research at Kuttab Ibnu Abbas Karanganyar show that: 1) Islamic education plays a crucial role in strengthening the faith, manners, and character of students; 2) The implementation of a well-planned, organized, and systematic Islamic education learning process has proven to support the reinforcement of students' faith, manners, and character; 3) The integration of Islamic values into general subjects, extracurricular activities, and skills is a supporting factor in the success of Islamic education, which impacts the strengthening of students' faith, manners, and character; 4) Faith, manners, and character are the main and essential variables in realizing the goals of national education and Islamic education simultaneously.*

*Keywords: Faith; Manners; Character; Islamic education.*

### INTRODUCTION

The rise of Islamic education that has emerged in various regions, including Karanganyar Regency, especially at the elementary level, has made people think a little wiser in determining the right school for their children. This is triggered by the low quality of education in various regions, especially in Ngargoyoso District and its surroundings, so that they are unable to meet the demands of society and national development in various fields (Nirwati, 2021).

Starting from the emergence of integrated Islamic elementary schools, nature schools, to the emergence of Kuttab-Kuttab which began to spread in Indonesia, which are considered capable of providing solutions for some communities in building Islamic education for their children. Many of them have positive influences on the Islamic education of their students (Palopo, 2021). No less interesting is the nature school which promises the output of its students with special skills and religious (Rakhmanita, 2015). And the emergence of Kuttab-Kuttab in various regions has become an attraction for the community, who see a unique and different school model from existing elementary schools. The Kuttab learning style which applies its managerial functions in the form of Planning, Organizing, Actuating and Controlling, is expected to be able to produce a generation of community hope that applies the principle of "Adab Before Knowledge and Faith Before the Qur'an" (Sofanudin, 2022).

The problem of damaged faith, manners and character of students is a fundamental cause that has not been able to be overcome by several educational institutions at the elementary level (Waluyo, 2018). The application of the principle of prioritizing quality over quantity, maintaining the continuity of the Islamic education learning process by always maintaining the principles, goals,

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foundations, and curriculum of true Islamic education, and evaluating Islamic education periodically, is one of the right solutions to overcome the problems of faith, manners and character of students. The Islamic education learning process contained in the education of the Qur'an, Hadith, Islamic Creed, Fiqh of Worship, Manners and Morals, Siroh, Arabic, and other diniyah sciences, is more than enough to direct students towards the goals of Islamic education.

Based on literature searches, there has been no research that discusses strengthening the faith, manners and character of students through Islamic religious education, what exists is a policy of strengthening character through Islamic religious education (Setiawan, Hutami, Riyadi, Arista, & Al Dani, 2021). This study discusses three variables at once, namely strengthening faith, manners and character through Islamic religious education.

This study aims to describe the strengthening of faith, manners and character of students through Islamic religious education. The researcher has high hopes for the writing of this research, so that it can be used as a reference and guideline for learning Islamic religious education, considering the many outputs of students who are not yet mature in terms of faith, manners and character as true Muslims and Muslimahs. So that it can take part in the process of realizing the goals of national education under the auspices of Islamic education.

After conducting preliminary observations at Kuttab Ibnu Abbas Ngargoyoso Karanganyar, in the process of learning Islamic religious education, the researcher considers that further research is needed, to be able to reveal the process of learning Islamic religious education that is oriented towards the results of faith, manners and character of its students. The researcher has high hopes for the writing of this research, so that it can be used as a reference and guideline for learning Islamic religious education in elementary schools, considering the many outputs of students at the elementary level who are not yet mature and steady in terms of faith, manners and character as true Muslims and Muslimahs.

## RESEARCH METHOD

This type of research is a qualitative descriptive field research conducted with a research design whose findings are obtained holistically-contextually by collecting data from natural settings and utilizing researchers as key instruments (Sugiyono, 2013). This research tends to use an inductive approach analysis that emphasizes the description of the process and meaning based on the perspective of the research subject in a comprehensive manner that is easily understood by researchers and academics. The data collection techniques use observation, interview and documentation techniques. Researchers collect related data and then observe each existing data. Researchers analyze data by reducing existing data, then displaying data and drawing conclusions from the data obtained (Suharsimi, 2010).

## RESULT AND DISCUSSION

### Profile of Kuttab Ibn Abbas Karanganya

Islamic Religious Education is the soul, spirit, inner self or the essential, true and core part of Islamic education. The relationship between the vision, mission and main objective of Islam is to bring people to have faith, piety and noble character, which is reflected in individual piety and social piety. However, today, Islamic religious education that exists and is applied in various educational institutions has not been able to realize the objectives of Islamic education as expected. As a result, Islam, which should bring peace, protection, friendliness and politeness, and happiness, instead brings a bad impression, such as; causing damage, threatening, being rude, naughty, violent, miserable, and even being misused by irresponsible individuals as a means of carrying out radicalism, terrorism and anarchy, which claim the lives of innocent people. This happens, among other things, due to a narrow understanding of religion, prioritizing the external or exoteric dimension that stops at logos, symbols and rituals without being accompanied by moral, spiritual, humanitarian and peaceful messages. Another reason is because the material, model, approach and

method of religious learning tend to be textual, doctrinal, normative and have lost their relevance for the present (Nata, 2020).

Kuttab Ibnu Abbas Karanganyar is one of the Islamic educational institutions that offers a differentiated education concept, which refers to the education of the prophets and scholars in ancient times. Kuttab Ibnu Abbas Karanganyar, tries to be responsive to the problems regarding the above, namely by demanding its teachers to be able to present material, approach models and learning methods that are interesting, enlightening and needed by the community. Teachers are required to be able to help solve every problem faced by students and their families, eliminate mental pressure and stress from their students, help find solutions so that they can concentrate on learning, and so on. In addition, Kuttab Ibnu Abbas Karanganyar teachers must try to attract their students to be enthusiastic and have a high desire to learn the content of Islamic religious education, by presenting innovative, effective and meaningful learning models, socially based, and creative in developing the learning methods used. The focus of Islamic religious education learning at Kuttab Ibnu Abbas Karanganyar is aimed at strengthening the faith, manners and character of its students.

Based on an interview with the head of Kuttab, Ustadzah Waahsturi, Kuttab Ibnu Abbas is the first Kuttab to become a pioneer in Ngargoyoso District which offers a different and unprecedented educational concept, especially in Ngargoyoso District. Kuttab Ibnu Abbas is under the auspices of the Ibnu Abbas Qur'an House Foundation, which then established the Ibnu Abbas Community Learning Activity Center (PKBM) as an educational institution providing Package A Equivalency Diploma Program services, which is under the auspices of the Karanganyar Regency education and culture office, in the field of non-formal education.

Ustadzah Waahsturi explained that Kuttab Ibnu Abbas Karanganyar was established based on the concerns of some of the people of Ngargoyoso and its surroundings, who were considered unable to resolve problems surrounding the manners and morals of children at an early age and elementary school level, which in fact there are several Islamic boarding schools and other Islamic schools. By means of a comparative study to one of the Kuttabs in Tawangmangu District, Kuttab Utsman Bin Affan Pancot, the founders of Kuttab decided to open the initial acceptance of new students in 2021. Kuttab Ibnu Abbas, located in Dukuh Berjo Rt.002 Rw.003 Berjo Village, Ngargoyoso District, Karanganyar Regency, started with 13 students and was assisted by 4 teachers, until now it has become 56 students with 22 teachers and staff.

The vision of Kuttab Ibnu Abbas is "Producing a Rabbani Generation with Qur'anic Morals". The missions of Kuttab Ibn Abbas include: a) teaching the Qur'an, starting from reading with tartil, memorizing, contemplating and practicing it, b) teaching the hadiths of the Prophet Muhammad, memorizing and practicing them in daily life, c) teaching education on manners and morals to students so that they have the character of true Muslims, d) teaching sharia knowledge as a basis for daily worship and transactions, e) teaching general knowledge as a balance to knowledge, f) teaching life skills, according to the talents and interests of students.

### **The Role of Islamic Religious Education in the Kuttab of Ibn Abbas Karanganyar**

The educational content at Kuttab Ibnu Abbas Karanganyar is dominated by Islamic religious education. As for general knowledge and life skills, they are only for complementing and balancing knowledge. This is intended to provide Islamic knowledge capital as a basic foundation for graduates of Kuttab Ibnu Abbas Karanganyar. The diverse ideals of its students, whatever profession its students will choose in the future, according to their respective potentials and abilities, it is hoped that they will continue to consider Islamic law as the main foundation. So that they will become preachers in their respective fields of interest (Setiawan et al., 2021).

In an effort to achieve the vision and mission above, Kuttab Ibnu Abbas Karanganyar divides its curriculum into several parts, including: 1) Qur'an curriculum, Head of Kuttab Ibnu Abbas, Ustadzah Waahsturi said that one of the leading programs of Kuttab Ibnu Abbas Karanganyar is the Qur'an. The students are not only taught to read and memorize the Qur'an, but also to really

pay attention to the reading of the Qur'an properly, according to the laws of *tajwid*, and even to the point of paying attention to the correct pronunciation of the letters, so that the results of reading and memorizing the Qur'an are of high quality, 2) Faith curriculum, the faith curriculum at Kuttab Ibnu Abbas Karanganyar includes learning Islamic content such as *Aqidah*, *Fiqh*, *Siroh*, *Adab*, *Akhlaq*, *Tadabbur* and *Tafsir* Al Qur'an, Tahsin Al Qur'an, Arabic, Nahwu and Sharaf. In addition, it also includes activities that lead to the faith of students, such as: *tadabbur alam*, which is named the nature class program, *tasmi'* Al Qur'an, as well as assignments and practices related to learning faith. 3) General Science Curriculum, Kuttab Ibnu Abbas Karanganyar is under the Department of education and culture of Karanganyar Regency, under the auspices of the non-formal education sector (Surikno, Novianty, & Miska, 2022).

Deputy head of the Iman Curriculum Sector, Ustadzah Sri Lestari explained that the decision was taken by considering several considerations, including: (a) the condition of the surrounding community who still want a post-Kuttab education diploma, namely the Package A Diploma, (b) an easier learning process and not tied to formal education, (c) the kuttab has more freedom to organize and divide the learning schedule according to the vision and mission of Kuttab Ibnu Abbas Karanganyar itself. So among the consequences is that Kuttab Ibnu Abbas Karanganyar must continue to include general subjects such as Pancasila education, Indonesian language, mathematics, science/social studies, arts and culture and physical education, 4) Lifeskill curriculum, character education of students is formed from the beginning of education in Kuttab, in addition to focusing on Islamic education, students are also equipped with optional skills, which are offered according to the interests and abilities of each student, including: robotics and multimedia, fashion bricks, culinary arts, martial arts and sports. So as to train and stimulate students in terms of strong and good characters, such as: discipline, responsibility, hard work, creativity, independence, democracy, communication, respect for the achievements of others, and so on (Haris, 2015).

Kuttab Ibnu Abbas is dominated by students whose parents mostly understand the importance of Islamic religious knowledge for their children. In the interview during the observation activity of new students, there was a session to align the vision and mission between the Kuttab educational institution and parents, including agreements, such as: 1) both parents are required to attend the Kuttab family brotherhood activity which is carried out routinely every two months with the aim of maintaining brotherhood between parents of students and aligning perceptions regarding the urgency of Islamic education, if one or both parents are absent (except for Islamic reasons), then the consequence is suspension of the student for 1 to 3 days, according to the level of violation of the agreement that has been determined, 2) both parents are required to be present in the distribution of the student's learning outcomes at the end of each semester (report cards), 3) Both parents or one of them are willing to accompany the education process at home, either in the form of assistance in habituating manners or learning assistance, 4) both parents/one of them are willing to attend the reflection week which is held routinely in the last week of each month, with the aim of maintaining good communication between teachers and parents, so that the problems that exist every month can be found as soon as possible for solutions and solutions, not protracted without problem solving. Starting from different abilities and potentials, different conditions of faith, manners and characters, different family backgrounds, and different cultures of the community environment, demands that the management of Kuttab Ibnu Abbas Karanganyar must be able to organize the implementation of appropriate and targeted learning. Teacher management, placement of tasks adjusted to the teacher's abilities, adjusted to the conditions of the students is one of the factors for the success of Islamic education running at Kuttab Ibnu Abbas Karanganyar can run according to expectations (Darmana, 2016).

The success factor and determinant of the quality of an educational institution, one of which is the educators in the institution. The results of observations in the study showed that Kuttab Ibnu Abbas is an institution that emphasizes the education of the Qur'an, manners and Islamic education, in this case the sciences of sharia, so that it requires its teachers to be competent in these sciences. In the initial selection stage to become a Kuttab teacher, among the selections carried out,

namely; 1) *tartil* reading the Qur'an, understanding the laws of *tajwid* scientifically and practically, this is the main requirement, with the aim of obtaining the quality of competent Qur'an teachers, among the priorities of the Qur'anic science include: *makhorijul huruf*, *sifatul huruf*, vowels and *fahohah*, *tahsin*, *tafsir* and *tadabbur* Al-Qur'an, 2) having memorized the Qur'an at least Juz 30 *mutqin*.

Head of Kuttab, Ustadzah Waahsturi explained that the Qur'an is one of the leading programs in her institution, so that it is able to provide confidence to the community about the quality of education in it. To produce students with fluent, quality and tested memorization, the institution's management starts with its teachers first. Ustadzah Waahsturi added that the proliferation of Islamic boarding school graduates who then become Al-Qur'an teachers, apparently is not enough to be a solution. The results of the initial screening of prospective teacher recruitment, several times it was found that applicants from several Islamic boarding school graduates did not meet the criteria expected by the institution's management, namely in terms of the *mutqinan* of Al-Qur'an memorization. The institution is not sure enough, the prospective teachers will be able to be responsible for becoming *musyrif*/teachers of the Al-Qur'an, while the memorization that they have, they have not been able to maintain. To obtain quality output results in terms of memorization, qualified Quran teachers are needed, 3) understand Islamic sciences (Islamic sciences), Kuttab Ibnu Abbas is known for its distinctive Islamic religious education, which includes many Islamic contents. The management of the institution expects that students who graduate from Kuttab Ibnu Abbas can learn, understand, practice and even teach the religious knowledge that has been obtained, so that it becomes useful knowledge (Latifah, 2023).

The Head of Kuttab, Ustadzah Waahsturi emphasized that this goal will not be achieved if the teachers at Kuttab are not able to teach Islamic sciences and also be role models in practicing these sciences in everyday life, 4) are able to accompany the learning of general sciences, Kuttab Ibnu Abbas is an educational institution that focuses on Islamic education. However, it does not leave out general sciences altogether. Students continue to study general science materials, as a balance to scientific knowledge. Ustadzah Waahsturi explained that Kuttab graduates do not have to become Ustadz or Ustadzah, they can develop their own potential, interests and talents later. Kuttab Ibnu Abbas Karanganyar wants to show that a Muslim is able to excel in all fields. Not only the spiritual side, but also in terms of intellectual and other skills. The teachers at Kuttab Ibnu Abbas, in addition to being graduates of Islamic boarding schools, are also currently pursuing higher education with several majors, namely elementary madrasah teacher education, islamic religious education and islamic education management. So that in addition to teaching Islamic education, Kuttab teachers are also required to be able to accompany general science learning (M. Arief Affandi, 2020).

Islamic religious education at Kuttab Ibnu Abbas is a characteristic of Kuttab itself. An elementary educational institution that presents quite complete Islamic content, and has never been implemented in other educational institutions, especially in the Ngargoyoso area. Based on the results of research observations, several applications of Islamic religious education were obtained at Kuttab Ibnu Abbas Karanganyar, including:

*First*, the Qur'an is a flagship program of Kuttab Ibnu Abbas, and is the hallmark of the institution, and even appointed a deputy head of the Qur'an curriculum division who regulates all learning and activities related to the Qur'an. Including the appointment of seven quality control examiners of the reading and memorization of the Qur'an, with the aim of obtaining standardized reading and memorization results of the Qur'an, *tartil* and paying attention to the laws of *tajwid*. The deputy head of the Qur'an curriculum division formed the Qur'an program, including: a) *Qiro'ah*, which is a program for learning to read the Qur'an, with the aim of students being able to read the Qur'an with *tartil* and in accordance with the science of *tajwid*. Ustadzah Waahsturi explained that reading with *tartil* is the initial capital for students to memorize independently. After students are able to read with *tartil*, they will obtain the results of memorizing the Qur'an which are also *tartil*, good and of high quality. In this program there are 3 levels, namely (1) *marhalah karimah*, where students learn to identify the *hijaiyah* letters, and learn about the practice of

reading the Qur'an with simple *tajwid*, in order from the material *mad*, *sukun*, *lafdzul jajalah*, *tanwin*, the law of *nun sukun* and *tanwin*, the law of *mim sukun*, *waqf* and letter opening, (2) *marhalah pelancaran*, where after completing the *marhalah karimah*, students enter the *marhalah pelancaran*, namely the consistency of the *musyrif* in listening to verse by verse of the Qur'an selectively and in detail, with the aim that students are accustomed to applying the knowledge of reading the Qur'an obtained in the previous *marhalah*, (3) *marhalah fashohah*, namely efforts to improve students' vocals in reading the Qur'an, (4) *tajwid* and *tahsin*, where after getting the results of students' reading the Qur'an that are standardized, then they are added with knowledge about legal materials. *Tajwid*, such as *makhorijul huruf*, *sifatul huruf*, the laws of *mad* reading, the laws of *nun* and *tanwin*, the laws of *mim sukun*, *idhgham*, *gharib*, and so on, b) *tahfizh*, which is a program to memorize the Qur'an with a regular and systematic management of the Qur'an, making the quality of *tahfizh* learning at Kuttab Ibnu Abbas Karanganyar superior, with a target of memorizing the Qur'an for its students as much as 5 Juz, *mutqin* and tested for fluency, at the end of their education, c) *muroja'ah*, which is a program to repeat the memorization of the Qur'an, with the aim of maintaining the memorization of the Qur'an of students, which is carried out by involving the role of parents at home, in addition to the scheduled Qur'an *halaqoh* hours at school, so that by frequently repeating the memorization of the Qur'an that has been memorized, students can practice responsibility to maintain the memorization of the Qur'an that has been memorized (Ghifari, 2022).

*Second*, Kuttab Ibnu Abbas created its own *hadith* and prayer modules, which were quoted from the *Hadith* Book of *Arba'ain* Nawawi, and other books of scholars. Students are given special *halaqoh* hours to memorize *hadith*. Until now, there are two volumes of *hadith* modules consisting of around 90 selected *hadiths* and 1 volume of prayer modules containing around 60 selected prayers. Learning *hadith* and prayer at Kuttab Ibnu Abbas Karanganyar is directed towards the form of daily charity. The *hadith* modules that are compiled and their contents are selected and adjusted to the daily activities of students, it is hoped that they will not only learn and be able to memorize many *hadiths* and prayers, without practicing them. However, every time they memorize a *hadith* and prayer, it will end in practice. Ustadzah Tari, Deputy Head of the Faith Curriculum Division explained that in order to improve students' manners through learning *hadith* that are memorized and practiced in daily life, it requires the role of teachers at school and parents at home. Teachers and parents, in addition to being required to accompany students in memorizing *hadith* and prayers, are also required not to give up in reminding them whenever they are negligent and forgetful. So, with the perseverance carried out by teachers and parents, the expected educational results will be obtained. Not only building the character of students, but also being able to direct students to good manners in their daily lives, wherever they are, and being able to build their faith (Fathurrahman, 2018).

*Third*, Graduates of Kuttab Ibnu Abbas Karanganyar are directed to continue their education to Islamic boarding schools, the history of Kuttab and its curriculum, which is very thick with education in the Middle East, such as Mecca, Medina, Egypt and so on, and including one of the characteristics of Kuttab, namely Arabic. So since the beginning of the education level at Kuttab, Arabic language lessons have been given. The curriculum is adjusted to the level of the student phase. The curriculum field divides the learning targets as follows; a) Phase 1: grades 1-2 are given a vocabulary module whose contents are the vocabulary contained in the *Durusul Lughah* book. So that it continues to the next level, b) Phase 2: grades 3-4, students are targeted to be able to complete 2 volumes of the *Durusul Lughah* book. c) Phase 3: grades 5-6, students are targeted to be able to complete volume 3 and understand the rules of the Arabic language contained in the *Durusul Lughah* Book volumes 1 to 3.

*Fourth*, The *Nahwu* lesson content begins to be given to students at grade 4. This is because the *Nahwu* science content requires advanced level understanding, which is not yet well received by grades 1 to 3. *Fifth*, Likewise with the science of *shorof*, as a supporting science of Arabic language, Kuttab Ibnu Abbas Karanganyar provides a learning space starting from grade 4, as well as the science of *nahwu* (Permana, 2018).

*Sixth*, Aqidah is the most important branch of Sharia knowledge, because Aqidah is the foundation. Making students' Aqidah straight is one of the main goals of Kuttab Ibnu Abbas. Special modules are given to students, to be studied starting from the initial level, class 1 to class 6, so that they are able to learn, understand and practice the straight Aqidah, based on the *manhaj* of the righteous *Salafus ulama, ahlu sunnah wal jamaa'ah*. Learning Aqidah requires students to apply daily charity. Aqidah education will be successful when students have the belief that Allah Swt is truly the only deity who has the right to be worshiped and worshiped. So they believe that to Allah Swt they pray, ask for all their desires, do not commit *shirk*, do not rely on humans and do not expect worldly rewards, but only hope for rewards from Allah Swt alone. Apart from that, students are also directed towards true and straight Islamic thoughts, away from misguided and deviant thoughts. With direction and habituation, it is hoped that students will be able to increase their faith, as well as maintain their manners and have strong character as Muslims and Muslim women.

*Seventh*, fiqh is also studied by students of Kuttab Ibnu Abbas Karanganyar from the beginning to the end. This knowledge is the basis of their worship, so it is expected that students can carry out worship or muamalah, based on the sunnah or authentic hadiths. *Eighth*, the motto "Adab before knowledge, knowledge before deeds and faith before the Qur'an", requires Kuttab Ibnu Abbas Karanganyar to provide special time related to the provision of Adab and Akhlaq materials. There is also a special module given to students, which contains materials about *adab* to Allah Swt, *adab* to the messenger of Allah, adab to parents, teachers, friends, and also about daily activities, such as etiquette for eating, etiquette for speaking, etiquette for making friends, and so on.

*Ninth*, the history of Islamic civilization, which once brought Islam to glory, can never be forgotten. The spirit of the Prophets and Apostles in preaching, the spirit of the companions and scholars in achieving the glory of Islam, is very important to be learned and emulated by students. Therefore, it is hoped that graduates of Kuttab Ibnu Abbas Karanganyar will become great scholars, able to create works of knowledge and be useful for the Muslim community.

*Tenth*, nature class is a special activity of Kuttab Ibnu Abbas Karanganyar which contains almost all Islamic subjects. In the series of activities carried out routinely every Friday, it is scheduled to contain Islamic values, both *aqidah, fiqh, sirah* and others. This activity is based on Islamic tourism and nature contemplation around the Kuttab environment, which is supported by the geographical location of Kuttab which is in a tourist area. In this activity, students are directly confronted with natural objects, natural events, natural conditions around, which then educators internalize natural science with the Qur'an and other Islamic knowledge. Thus, students' faith in Allah Swt.

### **Method and Evaluation of Education in Kuttab Ibn Abbas Karanganyar**

Kuttab Ibnu Abbas Karanganyar seems like an old educational institution, seen from its limited facilities and learning environment. However, the educational methods applied are quite complete, including: 1) exemplary behavior from educators, both in terms of knowledge and personality, 2) using storytelling methods on several occasions, 3) choosing the advice method as the main method, 4) also implementing the habituation method at school, with full assistance from educators, and supported by habituation at home which is monitored by both parents, 5) implementing a reward system for students who develop well and light non-physical punishment for students who violate the rules and agreements that have been determined together, 6) involving students in Islamic studies as an application of the sermon method and 7) using a light discussion or debate method for both students and parents. The evaluation carried out routinely by educators and all staff of Kuttab Ibnu Abbas Karanganyar applies several principles including: planned, continuous, comprehensive, fair, objective, transparent, practical and accountable. In line with Muhammad Haris, where Islamic education has normative and historical values that are based on the sources of Islamic teachings, which contain understanding, curriculum, methods and evaluations, all of which are in Kuttab Ibnu Abbas Karanganyar and are appropriate. Where its implementation requires a system that is orderly and neatly arranged (Muhammad Haris, 2015).

## Strengthening Students' Faith, Manners and Character Through Islamic Religious Education

The results of the study show that Kuttab Ibnu Abbas Karanganyar is an educational institution that emphasizes Islamic religious education, which is based on the Ahlus Sunnah Wal Jamaah method with the basis of education used being the Qur'an and Hadith. This can be seen from the vision and mission of Kuttab Ibnu Abbas Karanganyar, the content of which is dominated by Islamic values. Likewise with the curriculum, all subjects in Kuttab Ibnu Abbas Karanganyar consist of Islamic religious education subjects, such as the Qur'an, hadith, Aqidah, Fiqh, Siroh (Islamic History), *Adab* and Morals and also Arabic. And even in general science lessons, extracurricular activities, and other series of activities, Islamic values are integrated into them. The process of learning Islamic religious education at Kuttab Ibnu Abbas Karanganyar aims to instill knowledge that leads to daily deeds based on *adab* and faith. In addition, it also aims to form a strong Muslim character and be able to contribute to the progress of Islamic civilization.

Kuttab Ibnu Abbas Karanganyar, tries to be responsive in answering questions about faith, manners and character of students at the elementary level, especially in the Ngarogoyoso area, by demanding its teachers to be able to present materials, models of approaches and learning methods that are interesting, enlightening and needed by the community. Teachers are required to be able to help solve every problem faced by students and their families, eliminate mental pressure and stress from their students, help find solutions so that they can concentrate on learning, and so on. In addition, Kuttab Ibnu Abbas Karanganyar teachers must try to attract their students to be enthusiastic and have a high desire to learn the contents of Islamic religious education, by presenting innovative, effective and meaningful learning models, social-based, and creative in developing the learning methods used. The focus of learning Islamic religious education at Kuttab Ibnu Abbas Karanganyar is aimed at strengthening the faith, manners and character of its students.

Three variables, namely faith, civility and strong character, are considered capable of becoming capital for the next level of education and can be developed again to achieve the goals of Islamic education, becoming a generation of *Rabbani*, pious and pious, successful and successful in the world and the hereafter. Kuttab Ibnu Abbas Karanganyar strives for every content of its education to always contain Islamic values. Efforts to strengthen faith, manners and character through Islamic religious education are applied in the form of systematic, planned and targeted activities and learning.

*First*, efforts to strengthen faith in Kuttab Ibnu Abbas Karanganyar are divided into five parts, namely: a) strengthening the belief and self-awareness of students, which is implemented in the Aqidah subject, and applied through all activities and also general science subjects. The process that is carried out continuously, and with continuous guidance from educators and parents, is expected to be able to foster self-awareness of students, especially in terms of their belief and faith in Allah Swt, as well as other joints of faith, b) Strengthening worship, which is carried out gradually and continuously, including: 1) prayer, students are monitored in terms of movement and prayer readings by educators during the *dhuha* prayer. The educators diligently correct the position of the body parts in each prayer movement, directed to the correct prayer position, according to the guidance of the Prophet sallallaahu 'alaihi wa sallam, both in obligatory prayers and sunnah prayers that are instilled from an early age to be maintained, 2) Fasting, students are targeted to be able to fast for a full 1 month, when Ramadan starts from grade 1, by implementing the practice of fasting on monday and thursday which has been running since the beginning of Kuttab's establishment, and are encouraged to fast on other sunnah fasts such as fasting on 10 *Muharram*, fasting on Arafah 9 *Dzulhijjah*, fasting on 6 days of *shawwal*, and so on, 3) alms and charity, where each student is given an alms jar which is recommended to be filled at their respective homes. *Kencleng* is collected every 3 months, the results of the donation are allocated to visit sick Kuttab families, or other social activities, 4) morning *dhikr*, which is carried out in a congregation, as a form of teaching, carried out at the beginning of each learning as a means of getting used to *dhikr*, wherever you are, both at school and at home, c) Islamic psychotherapy, which is a series of Islamic activities that are believed to be able to foster faith in a person (Farmawati, 2021).



Kuttab Ibnu Abbas Karanganyar applies Islamic psychotherapy, including: 1) studying religious knowledge, which is in accordance with the characteristics of learning in Kuttab, which is dominated by Islamic religious lessons, which are expected to be able to become capital in efforts to improve human manners and morals, so that with the large intake of religious knowledge, it will be easier to understand students' *sharia* that has been set out in the Qur'an and the *Hadith* of the Prophet Muhammad, so that students' faith will grow, not on the basis of coercion from educators or parents, but truly carry out *sharia* as a form of practicing the knowledge they have obtained, 2) listening to Islamic studies, which are attended by students in grades 4, 5 and 6, who are considered to have nearly perfect minds, are easy to digest and understand knowledge, and are required to bring writing tools, to record the contents of the study, so that by frequently attending Islamic studies, it is hoped that students' faith will grow, 3) congregational prayer, which is obligatory for male students starting from grade 1, which is a habituation step from the beginning which is believed to be able to create a culture of obedient worship, so that it is hoped that they will bring positive influences both in the family and the community environment, 4) reading the Al-Qur'an, which is assigned every day by the *musyrif* and *musyrifah* who guide the *halaqoh*, with the routine of reading the Al-Qur'an every day, it is believed that it will be able to soften the hearts of students, which then grows their faith, 5) prayers, which are routinely carried out at every morning assembly, including: *Al-Fatihah*, prayer before studying, prayer asking for broadness of heart, prayer asking for useful knowledge, prayer asking for goodness in life in the world and the hereafter, prayer asking to be explained in religious knowledge, prayer for both parents and prayer for entering class. As when starting the learning, in ending the learning is also filled with more or less the same prayers, there is only an additional closing prayer for the assembly, d) general science learning modules that contain Islamic content in them, which are believed to be able to increase the faith of students, because they are always associated with Islamic religious values, in each subject, e) instilling the values of faith in skills and extracurricular programs, where students are explained about the *sharia* that must be maintained, such as having to maintain human rights, not being allowed to take other people's work without permission, not using images and photos of living things, and so on, so that students are expected to be able to apply *sharia* knowledge into the skills they are pursuing, so that when they later become a profession, they become a professional Muslim and continue to maintain Islamic religious law.

In line with the theory of Jeniati et al., Farmawati, Prasetya et al. and Thowaf et al., that the values of Islamic education are always internalized both in learning and in the activities held. This has been proven to be able to grow the seeds of faith in the souls of Kuttab Ibnu Abbas Karanganyar students. Likewise with Toshihiko Izutsu's theory about faith indicators, it has been seen in Kuttab Ibnu Abbas Karanganyar students, where from an early age they are often brought closer to worship and religious activities that grow their belief in their creator, namely Allah *subhanahu wa ta'ala*, fear him, and be grateful for all the blessings He has given (Farmawati, 2021; Jeniati, Sutarto, & Noviyenty, 2023; Prasetya, Rofi, & Setiawan, 3 C.E.; Thowaf, Hidayah, & Arikhah, 2015).

*Second*, the moral education implemented in Kuttab Ibnu Abbas Karanganyar consists of: a) At school, where in every series of activities, educators are always at the forefront to exemplify daily morals such as, eating manners, speaking manners, friendship manners, and so on. According to the curriculum guidelines, both the Qur'an curriculum and the faith curriculum, educators are not allowed to start the Al-Qur'an *halaqoh* activities or other learning, before ensuring that the morals of students are neat and orderly. Educators are required to make learning agreements, so that the learning process runs effectively and optimally. Efforts to make good morals and ethics a habit and school culture, educators always maintain and remind students who violate the morals and rules that have been agreed upon together as soon as possible. In learning the Qur'an, *diniyah*, general knowledge and skills, educators always accompany the learning process by maintaining the manners of *bertholabul 'ilmi*, manners in the classroom, manners towards teachers, and so on, b) At home, where according to the initial interview with parents when registering, one of them is to agree on cooperation in educating and accompanying the manners that are customary in schools, to be maintained and customary at home, until they become a culture in the family environment, and in society. In line with Haryanto's theory, that the scope of *adab* education quoted from the

book *al-Jami' al-Shahih*, namely manners towards religious principles, manners towards oneself, and manners towards others, has been carried out at Kuttab Ibnu Abbas Karanganyar and has been proven effective in improving the manners of students, while maintaining the principles, methods, and evaluations in the ongoing adab education process. Rachmawati & Purwandari's theory on the steps to strengthen moral education carried out at Kuttab Ibnu Abbas Karanganyar has proven to be effective and has a strong influence in efforts to improve students' morals, namely the role model of educators, student readiness, applicative and constructive approaches, role models of people around them and strengthening faith through teaching sharia and general knowledge (Haryanto, 2021; Rachmawati & Purwandari, 2022).

*Third*, Character is one of the benchmarks in assessing the progress and development of a nation. Islamic education is expected to be a forum for the formation, development and development of students' characters through policies issued as steps to achieve the desired goals (Rafid, 2018). Among the implementations of character strengthening in Kuttab Ibnu Abbas Karanganyar are as follows: a) introducing Allah subhanahu wa ta'ala as the creator, and understanding the position of humans as servants before Him. Students are directed to an understanding of their position as servants of Allah Swt and are guided to always draw closer to Allah Swt, as a form of love and gratitude to their Lord, students are given an understanding of the obligations and prohibitions of Allah Swt, including instilling fear of Allah Swt, when doing bad things. Where the worst consequence is being given eternal punishment in hell, b) consistency of character education assistance in stages according to the age of the students and carried out continuously, since early education begins to instill the characters of discipline, responsibility, independence, hard work and so on. These characters are instilled through the selection of learning materials that contain character values, as well as other assignments, both at school and at home. Cooperation and active communication by class teachers with parents or guardians of students, are the main factors in the success of character education carried out at Kuttab Ibnu Abbas Karanganyar, c) strengthening the Muslim personality in students, where the process of character education of a Muslim, requires a long time, strong characters as a Muslim will be formed through the process of habituating Islamic lifestyle patterns that are carried out continuously and need to be emphasized by educators at school, as well as parents at home, and supported by an Islamic community environment, in addition, in the management of school management, aspects of character are also included such as in determining the vision and mission, choosing academic and non-academic activities, all of which are related to the character education of students.

In line with Rafid and Izzah's theory, Kuttab Ibnu Abbas Karanganyar took the path of strengthening the character education of its students through; bringing students closer to Allah subhanahu wa ta'ala, formed gradually and starting early, and forming a Muslim personality in students. Strengthened by the theory of Noer & Sarumpaet, where the process of strengthening the character of students must be supported by; examples of teachers and all school residents, carried out continuously and consistently, and always integrating character education in every learning content, extracurricular and school management (Noer & Sarumpaet, 2017; Rafid, 2018).

### **Stages of Strengthening Students' Faith, Manners and Characte**

Islamic religious education implemented in Kuttab Ibnu Abbas Karanganyar, is believed to be able to play an important role in efforts to improve the quality of faith, manners and character of students. Among the stages carried out are:

- 1) Curriculum Preparation. The Ibn Abbas Kuttab curriculum was prepared based on the results of a study of two books that discuss Kuttab, namely 1) The book *Al Katatib Naysa A Tuhaa Wa Amnatuha Wa Atsaruhaa Fii Ta'allumi Wa Ta'liimil Qur'anul Kariim (Al Katatib Fii Misra Anmawadzijan)* by Sheikh Mabruk Bahiyid Diin Ad Da'diri, which discusses the Kuttabs in Egypt, 2) The book *Al Katatib Fil Haramaini Asy Syariifaini Wa Maa Haulahumaa*, by Sheikh Abdullatif Abdullah bin Duhais, which discusses the Kuttabs in Haramain. By increasing the content of Islamic education in its curriculum, which has been done by previous scholars, it is believed to be able to bring the direction

of Islamic education to be clearer and of higher quality. With the frequent changes in the education curriculum in Indonesia, where many interests and aspects are considered, which sometimes no longer pay attention to the interests of Muslims alone, but also other religions spread across Indonesia. Ustadzah Waahsturi, Head of Kuttab, explained that the independent curriculum gives every educational institution the freedom to carry out the education process in each educational unit institution according to their respective visions and missions. Coupled with government regulations under the auspices of the Ministry of Islamic Education and Culture, then down to the Education and Culture Office, Head of Community Education, especially the Community Learning Activity Center (PKBM), providing the widest possible space for Kuttab Ibnu Abbas Karanganyar to develop existing education, adjusted to the vision and mission of the institution. All educational content, both subjects and activities and programs at Kuttab Ibnu Abbas Karanganyar, are always linked to the direction of the quality of faith, manners and character of its students.

- 2) Implementation and Mentoring. In implementing both the learning process and planned activities, Kuttab Ibnu Abbas Karanganyar educators always use methods and approaches that have been agreed upon in routine coordination meetings. The methods used vary, adjusting to several conditions, such as: student abilities, family background, student psychological conditions, parental thinking and awareness and the conditions of the surrounding community. An individual approach is carried out specifically for certain students who cannot be given a classical approach. Educators exchange solutions in dealing with each obstacle in their respective classes, during free periods, after school and coordination meetings. The applicable rules and learning agreements are not only made at the beginning of the school year. However, in its implementation, continuous mentoring is required. Violations related to faith, both in worship and religious practices committed by students, are directly followed up by implementing advice and non-physical punishment methods. Likewise with violations of daily manners, educators are never tired of always reminding, related to the manners of eating and drinking, manners of speaking, manners of making friends, manners towards teachers, manners towards parents, and so on. Likewise with character building, students who are often late, lazy, unenthusiastic, whiny, complain easily, dependent on others, are reminded every day by educators both during assembly, in class, and during free time or breaks. Diligence in accompanying the education process is an important factor in efforts to improve the quality of faith, manners and character of students, through Islamic religious education that is applied, not limited to providing scientific material alone.
- 3) Evaluation and solutions. The process of Islamic education will never run smoothly and without obstacles. Every educational institution must have its own tests, both internal and external. By always trying to maintain communication between existing stakeholders, both principals, educators, students, parents and even the community, it can minimize any problems that arise in Kuttab Ibnu Abbas Karanganyar. Evaluation is carried out on a scheduled and continuous basis, and upholds the principle of being fast and responsive in solving problems that lead to follow-up and the best solutions to every obstacle or problem that exists. Thus, obstacles that exist in educators, students, parents, and the community are resolved properly, effectively and with solutions.

Islamic religious education carried out at Kuttab Ibnu Abbas Karanganyar which is planned, programmed and systematically neat and orderly plays an important role in strengthening the faith, being and character of its students. Thus, the strengthening of faith, manners and character of students is expected to continue to develop. In line with the goals of national education, namely students have spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed for themselves, society, nation and state. Also in line with the goals of Islamic education, namely to achieve the continuity of the growth of the personality of students in a comprehensive and balanced manner, which includes all aspects of the nature of students, spiritual, intellectual,

imaginative, physical, scientific and language aspects, both individually and collectively and encourage all these aspects to develop towards goodness and perfection (Haryanto, 2021; Nabila, 2021; Surikno et al., 2022).

## CONCLUSION

Based on the results of the research and discussion, it can be concluded that Islamic religious education has an important role in efforts to strengthen the faith, manners and character of students at Kuttab Ibnu Abbas Karanganyar. The learning process of Islamic religious education content which is carried out in a planned, programmed and systematic manner neatly and orderly, is the main factor supporting its success. Not limited to the learning content, Islamic values are also integrated into general science learning, extracurricular, skills and the entire series of activities held at Kuttab Ibnu Abbas Karanganyar. Thus, in addition to Islamic religious education being proven to play an important role in strengthening the faith, manners and character of students, it was also found in this study that the faith, manners and character of students are the main variables and priorities for realizing both national education goals and Islamic education goals.

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