

Islamic Character Education in Hajj Material Book Fikih Madrasah Ibtidaiyah Class 5

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ABSTRACT

Education is one of the things that underlies the formation of character. Furthermore, have the curriculum and learning materials been designed in a balanced way to bring out Islamic character values? So, things related to learning must also have a positive value without the subject matter to be delivered. Therefore, this study aims to determine the values contained in the material for Hajj that can be used as Islamic character education for elementary school-age children. The method used in this research is descriptive qualitative to show and describe the facts that exist in the research subject. This type of research is also included in library research. Sources of data used in the study are primary and secondary data and data analysis techniques using content analysis techniques by analyzing the material for Hajj for class 5 MI/SD. The primary data source in this study is the 5th grade MI Fiqh Book published by the Ministry of Religion. The results of this study indicate that the 5th grade MI/SD Hajj material presents activities with positive values that can be used as education so that some Islamic characters grow in every process that is in the Hajj. Such as patience, tolerance, sincerity, perseverance, and discipline. From the analysis of the research results, it can be concluded that the material for Hajj for grade 5 MI/SD is suitable as an Islamic character education material for children.

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Introduction

Education is an environmental influence in which an individual will consistently change his behavior habits, what he thinks, and thomson's attitude. In Indonesia, education is so important therefore, it is regulated in the Law of the Republic of Indonesia, according to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System "Education is a conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual

power, self-control, personality, Intelligence, noble morals, as well as the necessary skills of himself, society, nation and State" are quoted in (Soegeng A.Y., 2018). In addition, in the Law of the Republic of Indonesia is also regulated on the purpose of Indonesian education, namely the government stipulates in Law No. 20 of 2003 concerning the National Education System Chapter II Article 3, namely "National education serves to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and obey God Yang Supreme, noble, healthy, knowledgeable, capable, creative, independent and a democratic and responsible citizen." It can be concluded that the purpose of national education in schools is not only related to mastery in the academic field but must also be balanced with the formation of the character of a learner. Based on this, it is important to apply the concept of *tawazun* in balancing education (Muhamad Agus Mushodiq; Yusuf Hanafiah, 2021).

Education is not only teaching in the form of basic materials but also as a process of distributing knowledge, developing potential, and character formation following all aspects that can be covered. Munir in (Fatimah, 2017) argues that etymologically the word education comes from the word *didik*, which means "the process of changing one's behavior" or can also be interpreted as "a group of people to mature people through education and practice". At first, education came from the Greek pedagogy, which means guidance given to children (Sani, R.A., 2016). Education in Islam has many terms. One of the often used terms is '*allama-ya'allumu* which means to give knowledge. Besides that, the term *addaba-yu'addibu* also provides an example of morals.

Today most schools or educators only require students to master the academic field without regard to values and character (Ramadan, 2017). Academic value is considered much more valuable than the character obtained than the material delivered. The character of a deviant learner can cause several problems such as violence in the name of religion, *bullying*, fights between students and others. Therefore, character education needs to be considered and becomes one of the solutions to overcome these problems. An educator's role is essential in shaping the character of a learner. In addition, religious education, especially *fiqh*, also plays a role in cultivating Islamic character in the nature of students.

Character education applied in elementary schools/madrasah ibtidaiyah is very important and begins the formation of one's character. Therefore the need for analysis of Islamic character education in school lessons to the maximum in all lessons, both general subjects and religious lessons. Religious learning has a role that is no less important than other general lessons, especially in the subjects of jurisprudence. Sahal Mahfudz argues that there will be failures in religious education in schools if schools emphasize the achievements of numbers

and values rather than paying attention to the internalization of morals and character of a learner. This will certainly be an unbalanced ecosystem in the world of education (Hamid, 2016). In 2016 during the leadership of President Joko Widodo there was a Character Education Strengthening program or often referred to as PPK where in this KDP at the elementary school level education obtained greater character value than education about knowledge, namely in character education as much as 70 percent. The KDP prioritizes five characters whose source is in Pancasila, namely religious values, nationalism, integrity, independence, and cooperation (Prasetyo, 2018). Therefore, in the development of character education, a learner needs cooperation between all parties, especially in the world of education.

In learning hajj material fikih many materials can bring out Islamic characters in students. The hajj material contains about ihram, mabit in mina, wukuf in Arafat, Mabit in Musdalifah, Throwing Jumrah Aqabah and Kubro, Shaving hair, Slaughtering goats, Tawaf Ifadah, and Sa'i. With these materials, students can take wisdom to form islamic characters in students (Fuad & Ghufroon, 2014). In the research conducted by Imam Prasetyo by the 6th grade at Al-Azhar Islamic Elementary School Semarang regarding the practice of hajj manasik which in this practice is carried out various practices including prospective pilgrims trained on the procedures for the implementation of hajj, which consists of the pillars of hajj, mandatory requirements of sunnah, or things that can and should not be done during hajj. With the practice of hajj manasik has implemented character education. It can be concluded from the research that hajj material for character education will foster the character of tolerance, sincerity, respect for religion, environmental care, honesty and discipline, foster an optimistic attitude (Sutrisno & Maureen, 2020). Based on the background that has been described above, the author will analyze the hajj material in the learning of elementary school / MI class 5 as islamic character education where this research focuses on (1) How the values contained in the 5th grade hajj material SD / MI. This study aims to find out what character values are contained in the 5th grade of elementary / MI material.

Method

In the research selected this time using qualitative descriptive research methods with data analysis that has been collected and the processing of the data obtained will be described in accordance with what is in the field, starting with the activity of distinguishing or grouping things into one, according to certain criteria where the results can be studied more deeply, this method is chosen to find out more about the implementation of Islamic character education through values in hajj material. This research method includes literature research, because in

this study library tracing is used as a first step in preparing a research framework (Zed, 2014). This research begins by formulating what will be discussed, and continued with data collection by understanding the phenomena to be researched so as to facilitate the description and produce relevant data, so that the data obtained can be reprocessed and get conclusions that are easy to understand.

Results and Discussion

Research with literature studies that use content analysis techniques to analyze values contained in the 5th grade MI / SD hajj material as a teacher of Islamic character produces some data that researchers will describe descriptively and integrated with related library sources. Hajj itself is one of the materials learned by elementary school students. Worship that belongs to the pillars of Islam has many positive values contained in each framework. Hajj has also existed since the time of prophet Ibrahim As. Its history has been beautifully written in the Qur'an (Nurjannah, 2014).

Then in the time of Prophet Muhammad SAW The Hajj was again recited by Allah for the first time, namely in the 6th year H. At the time of Prophet Muhammad SAW the hajj was carried out perfectly and the series of instructions that must be carried out has been written in the Qur'an and partly based on the life story passed by Prophet Ibrahim As and Prophet Ismail As whose story is also clearly written in the Qur'an. So it is not wrong if the hajj material is taught early on to children even though the age of children who have not been baligh is not required to perform hajj. it is because every process that must be carried out in the Hajj contains values that can foster Islamic character for the child (Suhartono & Patma, 2018) .

Ihram

In the hajj material, especially in the book Fikih MI class 5 explained the procedures and manasik of hajj, and the first is ihram. In Arabic ihram comes from the word *Ahrama-Yuhrimu-ihraaman* which means to make it haram. So this ihram is carried out before starting various hajj series. More clearly, this ihram is intending to start a series of hajj pilgrimages by wearing ihram clothes, male pilgrims use ihram clothes in the form of two pieces of white cloth that are not sewn while for female pilgrims use white clothes that cover their entire body except the face and palms. When a pilgrim has been forbidden or forbidden it means that they are reassuring themselves, then from then on they must guard themselves from things or deeds that are prohibited or forbidden when ihram is in progress. These prohibited things include: cutting hair that grows on all parts of the limbs, hunting or killing living things, wearing fragrances, covering the head and wearing stitched clothes (for men), wearing veils and gloves that cover the palms (for women), having sex and so on. If you deliberately violate the ban

while you are in a relationship, you must pay a fine (Ansori et al., 2019).

Ihram teaches children to always obey the commandments of Allah SWT by doing what is allowed both mandatory and sunnah and leaving all things or deeds prohibited by Allah SWT. The color of the cloth or clothing used when praying indicates that every individual who will initiate or surrender to God for obedience when worshiping is always in a holy state. In sni students are also presented with the value of responsibility when in berhram must pay dam (fine) because accidentally or in a desperate state to do the ban (Shabrina et al., 2020).

Mabit in Mina

In the 5th class MI fikih book material, mabit is described as settling while Mina is a small town located northeast of Mecca. In Mina there are also jumroh-jumroh that are kept and the location is close to the Khoif Mosque which includes a large mosque in Mina. In the book of religious material, hajj also explained the series of worship when mabit in Mina such as: on the 8th of dzulhijjah in the morning departing for Mina, after samapi there perform qasar prayers between dzuhur and asar prayers without jama' and qasar prayers between maghrib and Isya without jama'. It is advisable to spend the night in Mina so that you can perform shubuh prayers there (Markaban, 2020).

The value of character education that can be presented in the hajj material when mabit in Mina is, tawadhu or humble and does not boast of himself in front of others. This is illustrated when hajj pilgrims are carrying out mabit in Mina always to increase dhikr and praying and reduce storytelling, chatting, or even boasting of each other's advantages to others because that is some of what the jahiliyah people do when they are mabit in Mina.

Wukuf in Arafah

In the book Fikih MI Class 5 explained wukuf carried out in the field of Arafat, when pilgrims silently seek or contemplate the fact that the universe was created, all the previous deeds have been passed, and liken the place as a place of anxiety. Wukuf is the difference between hajj and Umrah, wukuf is carried out on the 9th of dzulhijjah. On the 8th of dzulhijjah, pilgrims were dispatched to the field of Arafat after performing dzuhur and asar prayers. They arrived in the field of Arafat at the time leading up to maghrib. Waiting for the time of wukuf should be filled with prayers, dhikr and multiplying the reading of talbiyah and prayer. During wukuf time it would also be nice not to waste time with other than praying and worshiping because in fact when the day of Arafat Allah SWT approached the sky of the world. And it is strictly not recommended to leave Arafat before sunset.

The value of character education that can be taken from implementing wukuf in Arafat, students are more directed to be able to introspect themselves related to everything that has

been passed. The wukuf introduces students always to remember God as much as possible and also understand that everything created is by the power of Allah SWT. Because Wukuf in Arafat is bound to the time carried out on the day of Arafat which is 9 dzulhijjah, then students are given an idea of the timeliness in doing wukuf which if it is too late to arrive in Arafat it will be subject to dams (fines). Then from the story of Prophet Adam (AS), which can be traced that when we do wrong, we must apologize or when we accidentally sin, we should repent to Allah SWT who has created us.

Mabit in Musdalifah

In the MI / SD material book presented about the series of hajj including mabit in Musdalifah and the activity has its own value in strengthening student character education in the value of Islamic character. Mabit activities begin when departing from Arafat after sunset to Musdalifah. Arriving at Musdalifah, then doing maghrib and isya prayers with jama' ta'akhir and qashar (maghrib prayers are done at isya time with the number of raka'at maghrib 3 raka'at and isya 2 raka'at).

After doing prayers, it is recommended to rest because the next day there will be heavy activities, if before going to bed do witr prayers and take pebbles to prepare for throwing jumrah. It is also recommended to spend the night in Musdalifah so that you can perform morning prayers there. After prayer shubuh then multiply prayers and dhikr or bertalbiyah. Then for people with weak conditions such as the elderly, women, young children can leave musdalifah after midnight (Markaban, 2020). The value that can be grown from mabit in Musdalifah for elementary school-age students is a sense of activity planning and enthusiasm, because at the time of mabit in Musdalifah and collecting pebbles likened to arranging a plan for tomorrow, namely throwing jumroh as a sign against satan (lust).

Throwing Jumrah Aqabah and kubro

In the book Fikih MI Class 5 also explains one of the series in the Hajj, namely Throwing jumrah. The book explains that it is an example of what Prophet Ibrahim (AS) had done. When Prophet Ibrahim (pbuh) received an order from Allah SWT to slaughter his son, Prophet Ishmael (AS). Then came the devil who asked Prophet Ibrahim (pbuh) to cancel his intentions. However, Prophet Ibrahim (pbuh) knew that the devil's appeal was to make himself not obey the command of Allah SWT. After that Prophet Ibrahim (pbuh) took 7 stones (pebbles) and threw them towards Satan. That is what was eventually called Jumrah Ula (first).

After satan failed to tempt Prophet Ibrahim (AS), then Satan again came with his original form to persuade Siti Hajar to forbid Prophet Ibrahim (AS) to slaughter his son. But Siti Hajar was also unaffected and again pelted Satan with stones (pebbles). And it is referred to as

Jumrah Wustha (middle). Because it failed again, the Devil tried to approach The Prophet Ishmael (AS) who was considered to have a fragile faith still. However, vice versa if Prophet Ishmael (AS) who has a strong stance and believes that the order comes directly from Allah SWT. So Prophet Ismail (AS) threw stones at the devil (gravel). That is what is currently referred to as Jumrah Aqabah (S, 2014). In the book Fikih MI class 5 describes how to throw jumrah in hajj. So, throwing this jumroh is included as a mandatory Hajj and is carried out in Mina. Pilgrims throw three jumroh, Ula, Wustho, and Aqabah and throw 7 times (7 pebbles). From the story of Prophet Ibrahim AS, the value of character education grown is about obedience, laughter, firm stance against hypocrisy, willing to sacrifice (Intan Fitriya, Nailah Farah, 2019).

Shaving Hair (Tahallul first)

In the book Fikih MI class 5 explains about Tahalul, there is mentioned the meaning of tahalul which is to justify previously prohibited things that are characterized by shaving hair. Shaving head hair can be done at least three strands of hair. For men shaved more preferred than just shortening it. This first tahalul is done by removing all ihram clothes. After the first tahalul is done hajj pilgrims are allowed to do things that are prohibited during ihram, except for conjugal relations. Tahalul has 3 reasons: throwing jumrah, shaving hair, and tawaf ifadah. It can be said to have done one of the two superstitions when a person has performed two of the three causes of tahalul. Therefore, from the presentation of the material can be drawn the value of character education that can be taken or mncul from the material or from the process of implementing Tahalul is patient and sincere (Ulum & Roziqin, 2021). Sincerely because it shaves a few strands of hair and for men shaved bare.

Slaughtering goats

The slaughter was carried out on the 10th of Dzulhijjah. Slaughter has its own history, namely the story of the sacrifice of Prophet Ibrahim who Allah SWT ordered to slaughter his son, Ishmael. The event is contained in the word of God as follows: "So when the child came (at the age) able to try with him, (Ibrahim) said, "O my son! I dreamed that I would slaughter you. Then think about what you think!" He (Ishmael) replied, "O my father! Do what (God) tells you; God willing you will find me to be a patient person." (Q.S. As-Saffat: 102). From the story of the sacrifice of Prophet Ibrahim and his son, the value of character education that can be taken from the process of carrying out slaughter is patient, sincere and obedient to the orders of Allah SWT (Hanindita, 2021)

Tawaf Ifadah

Tawaf Ifadah is done by walking around the kaaba as many as seven times opposite the clockwise direction. Tawaf Ifadah begins and ends in a place parallel to Hajar Aswad. According to Jumhur ulama, Thawaf Ifadah belongs to the pillars of hajj that are not allowed to be represented to others (badal). If a person performs hajj but does not perform thawaf Ifadah, the Hajj becomes invalid. The value of character education that can be taken from the process of implementing Tawaf Ifadah is spirit and unyielding, because in the implementation of tawaf Ifadah is not allowed to be represented (Maskufah, Fadillah, 2015).

Sa'i

Sa'i had the sense of a small run between the hills of Safa and Marwah, which began from the hill of Safa and ended on the hill of Marwah. Sa'i has its own basis, which starts from Siti Hajar who is looking for water for Ishmael who is thirsty. At that time, Allah SWT ordered Prophet Ibrahim to leave Siti Hajar and Ishmael in the barren desert. "O Lord, indeed I have placed some of my descendants in a valley that has no plants near your house (Baitullah) which is respected, O Lord (such) that they may perform Prayers, then make the hearts of some men inclined to them and give them sustenance from the fruits, hopefully they will be grateful." (Q.S. Ibrahim:37). Knowing this is a command of God, Siti Hajar who originally felt sad became calmer. Then Prophet Ibrahim left Siti Hajar and Ishmael with some food and drink. But over time the food and drink ran out as well.

Siti Hajar also tried to find water for Ishmael, from where she stood Siti Hajar saw the hill, namely Safa hill. Then Siti Hajar went to the top of the hill but found nothing, because she did not find anything Siti Hajar then rushed down towards the hill marwah, but found nothing. Siti Hajar returned to Safa Hill and continued to Marwah hill. This was repeated seven times. After seven times, Siti Hajar heard the gurgling sound of water coming out of the ground just below the soles of Ishmael's feet. Currently the water is called zam zam water, until now the water has never stopped coming out. The value of character education that can be taken from the sa'i implementation process is gratitude. Because our current situation is much better when compared to when Siti Hajar searched for water for her son, we should be more grateful to Allah SWT for the abundance of His favor (Sabili & Rachmawati, 2017).

Mabit in Mina

Mina consists of a stretch of field with a length of approximately 4.77 km. The boundary of Mina is between the muhassir valley to the Aqobah jumrah. Mabit in Mina is carried out on 3 days of tasyrik, namely on the 11th to 13th of Dzulhijjah. Mabit in Mina on the 8th of Dzulhijjah agreed that it is not an obligation, but a circumcison. When mabit in Mina should the pilgrims

increase worship, such as dhikr and praying. While during the day will be carried out throwing jumrah by throwing pebbles as many as seven times each at jumrah Ula, Wusta, and Aqobah. The value of character education that can be taken from the process of implementing Mabit is patience. Patience because you have to refrain from talking too much and replace it with increasing dhikr and prayer (Wehrt et al., 2020).

Tawaf Wada'

The book Fikih MI class 5 explains the meaning of Tawaf Wada', a farewell tawaf that is done before leaving the holy land. When Tawaf, speaking can be done when there is a need (mubah). It would be better not to speak. When Tawaf pilgrims are also circumcised to read the Qur'an in a soft voice. This is in accordance with the value of character education that can be taken from the implementation process, namely sincere and patient. Sincerely because tawaf wada' is a farewell tawaf that signifies that the time left in the holy land is not too much. Patience because when tawaf should refrain from speaking if there is no need (Gillebaart, 2018).

Research on Islamic character education in the material of hajj book FIKIH MI class 5 concluded that in the material of the process of performing hajj found several Islamic characters that play an important role in the formation of the character of students. As for some of these characters are always obedient to the command of Allah SWT by doing what is allowed both mandatory and sunnah and leaving all things or deeds that Allah SWT prohibits. Tawadhu or humble and not proud of himself in front of others, always apologize when doing wrong, always repent to Allah SWT, sense of activity planning, spirit, obedience, laughter, firm stance against hypocrisy, willing to sacrifice, sincere, patient and gratitude. The existence of Islamic characters contained in the 5th grade MI / SD hajj material can certainly play a role in tackling failures in religious education in schools. This must also be accompanied by attention to the morals and character of each student (Rosnita, 2016).

Following the Strengthening of Character Education (PPK), which is a continuation of the Character Education Strengthening Movement in 2010, there are five main character values: the value of religious character in the sense of this research, namely the value of Islamic character. Research on Islamic character education in the hajj material of this 5th grade MI fikih book can be a reference for educational actors such as teachers in carrying out learning to adjust in the delivery of Islamic character values to students. So that they match the target of islamic character values from hajj materials in the 5th grade MI Fikih book. In addition, this research can make it easier for users of 5th grade MI Fikih books to find islamic character values in the book, especially in hajj materials (Jundi, 2020)

Conclusion

Character education in elementary schools/madrasah ibtidaiyah is vital in character development. Religious education is as important as other general education, especially in jurisprudence. Sahal Mahfudz argues that schools will fail religious education if they focus on achieving numbers and values rather than internalizing morals and character. As a result, it requires a review of religious education books, one of which is fiqh. The content of religious learning books can reveal whether or not additional moral materials are required for student character development. The assessment of Islamic character education found several character values in the 5th grade SD / MI hajj material. Some of these characteristics are: Tawadhu or humble and not proud of himself in front of others, always apologize when wronged, always repent to Allah SWT, sense of activity planning, spirit, obedience, laughter, firm stance against hypocrisy, willing to sacrifice, sincere, patient, and gratitude. As a recommendation for further research, the findings of this study can discuss whether the value of Islamic character education contained in the 5th grade elementary / MI hajj material has been reflected in daily attitudes of learners or not. Also, has the SD/MI hajj material's Islamic character education value been proven to improve student character in practice? The next study will use quantitative research methods to obtain more accurate results with students from various elementary schools.

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