

# Character education in the family as a strengthening of moderation during the pandemic era

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## Abstract

This paper is the result of research carried out find the character education activities in the family environment to support moderation during the pandemic era. This study was conducted to determine the location of the Babussalam Langkat family and community. In this study, 50 parents participated as respondents, while questionnaires, interviews, documentation, and in-depth observations were also used to collect data. After reviewing the data from the questionnaire responses of 50 parents, the results of interviews with numerous parents and students (adolescents), Teachers, and the Village Head, as well as observational data, conclusions of the data were made. Particularly, this study identified a number of character education activities in the Babussalam village of Langkat Regency. During the pandemic, the residents of Babussalam, who are practitioners of the Naqsyabandiyah congregation, have provided character education to their families, and even Babussalam village itself has existed for a long period of time. The methods and patterns of how parents educated their children are: habituation, guidance, example, unity, communicativeness, affectionateness and gentle, consistency, commitment, togetherness and deliberation. Religious character, compassion, affection, responsible, respect and honor for teachers and parents, devoted to study, interactive and friendly, compact and helpful as well as deliberate are among the qualities fostered in students (children). All of these characters have contributed in the consolidation of Wasyatiah Islam and Muslim communities who practice moderation in religion.

**Keywords:** Education, Character, Family, Moderation, Pandemic

## Introduction

Character education is currently more needed than ever in order to strengthen religious moderation programs. Religious individuals, especially Muslims, should be of washatiyah nature (QS. Al Baqarah: 143), that is, in the middle, rather than excessive and fanatical. Muslims should believe in the reality of Islam and, should certainly practice it correctly; however, space for the development of other religions and respect for their worshippers should also be permitted. Individually, Muslims must maintain a balance between the life of this world and hereafter, personal interests and the social environment, submission to Allah and good connections with fellow Muslims and people in general. Therefore, it is very appropriate when character education is crystallized into religious, integrity, nationalist, mutual cooperation and independence (Musanna, A.2017:75).

Character education is responsibility shared together with teachers, communities, parents, and even the government. Teachers in schools have an obligation to mold the personalities of their students. As a result, planning and character development procedures are prepared through both intracurricular and extracurricular activities (Hamka Abdul Azizi, 2018: 205). However, the main teacher for the participants come from the family environment, which are the parents. As family is the first school of children, the family should maximize its role in developing the child's character. This is due to the fact that children spend more time at home and in the community with their parents than with their teachers at schools or Islamic boarding schools (madrasah). This connection necessitates parental programs or plans, as well as attempts to develop their children's personalities

(Asifuddin, 2018: 216). Parents should not stay quiet; instead, they should collaborate with teachers at school or vice versa. Moreover, parents are the first teachers for their children, while teachers at school are the second teachers who assist with parental responsibilities.

During the Covid 29 Pandemic, students had to study from home, and even parents worked and worshipped more at home, thus, it was definitely a perfect chance for parents to provide character education for their children (Sanjaya (Ed.).2020: 98). A family of Naqsyabandiyah Congregation believers residing in Bambussam Besilam Langkat Village is one of the families involved in character education. People in this village believe in and follow the teachings of Sheikh Abdul Wahab Rokan Babussalam Master Teacher from generation to generation, including those regarding building a family and training the faithful, devout, and virtuous children of the Muslim generation. The continued observance of the congregation teachings and the regulations of Babussalam Master Teacher allow the people of Babussalam to live in harmony. They are not very preoccupied with world affairs and are also not overly concerned about disasters such as covid 19 and the pandemic period. With the practice of Islamic teachings contained in Syekh Abdul Wahab Rokan's teachings, people are still able to face tragedies with composure and manage the resulting fortune.

The social life conditions of the residents of Babussalam are stable, notably character education in every family, with little disruption from the outside world, even the pandemic. This condition is intriguing to examine, and the phenomenon observed in the initial study is the role of the family, which has served as both a location to raise and care for children and an educational institution, especially in terms of morals-based character education.

## Literature Review

### Character Education

#### 1. Definition of Character Education

The term character was derived from "Kharakter", "kharassein" and "kharax", which mean "tool for marking", "to engrave" and "pointed stake". (Sani, 2016:15). Then, in France during the 14th century, the word "character" was used so frequently that it was eventually absorbed into the English word "character" and translated into Indonesian as "*karakter*." "To engrave" is also synonymous with carve, paint, and inscribe (Ulfiyah, 2016:21). In the Indonesian Dictionary, "*karakter*" is described as psychological features, as well as morals or traits that distinguish one person from another. People with character are those who possess the nature, demeanor, behavior, or character. According to Lickona (2014: 57), a person's character or personality comprises three interconnected components: moral knowledge, moral feelings, and ethical behavior. A good personality is composed of knowledge of goodness, a desire for goodness, mental habits, emotional habits, and three work habits that are required to live an ethical life and form moral maturity.

Thus, character and morals are synonymous, yet morality is a much broader idea. Since morality derives from Arabic which means personality, disposition, and temperament, where these can be found in the hadith of the Prophet Muhammad SAW. (Lestari, S. 2016: 43). Morals and ethics are synonymous terms that are also sometimes linked with character, morals, etiquette, or manners (Zulhaini, Z.2019: 65). Conceptually, the terms ethical and moral have the same meaning as character, which is to discuss human acts and behavior in terms of good and bad values. Characters are universal human behavioral values that include all human activities, both in the context of dealing with God, with the soul, with other people, and with the environment, which are manifested in thoughts, attitudes, feelings, words, and acts based on religious norms, law, manners, culture and customs (Sani & Kadri, 2016: 50).

Education is a process that modifies human behavior or personality, whereas personality is a quality or identity that is inherent in humans. Character education is defined by Lickona (2014: 56) as an intentional effort to develop the character of students. In addition, according to him, character education can be understood as a genuine attempt in which desirable personality qualities are developed, encouraged, and empowered through the use of examples, historical studies, and simulations. On the other hand, Muchlas (2011, p. 45) believes that character education is the construction of a school environment that assists

students in developing ethics and responsibility through models and the teaching of good character through universal principles. According to Foester (Renata, 2017: 67), the four fundamental qualities of character education are as follows: 1) Interior regularity in which every activity is measured based on hierarchy and values become normative rules for every action. 2) A person with courage-inducing coherence is principled, not readily persuaded by unexpected conditions, and not frightened of taking risks. 3) Autonomy, in which a person internalizes the norms from the outside as their own ideals. 4) Firmness and loyalty, namely the disposition of defending the correct choices.

On the basis of the preceding explanation of the features of character education, it can be asserted that the primary goal of character education is to produce good and intelligent individuals. Global western education figures such as Kklikrik, Lickona, Brooks, and Goble advocate for the same point, namely that morality or character is an unavoidable objective of the world of education (A'la, 2019: 87). Fuad Hassan, an Indonesian education expert whose dissertation is entitled *Culture*, expressed same sentiments. Education, according to him, is the transmission of cultural values and social standards (Noer, 2017: 87). According to some of these perspectives, character is the most significant factor in the creation of goals and the primary objective in formal educational institutions, such as universities and polytechnics (Ainissyifa, 2017: 15). In the process of character education, it should be able to actualize the following nine fundamental values: 1) Love for God and the universe and its contents. 2) Accountability, self-control, and independence 3) Honesty 4) Respect and manners 5) Love, concern, and collaboration 6) Confidence, originality, tenacity, and perseverance 7) Fairness and leadership (8) Polite and modest. 9) Tolerance, unity, and peace.

## 2. The Position of Morals in Character Education

In the above description, it is explained that morality and character share a close relationship and significant meaning. Of certainly, we must gain a deeper understanding of morality. According to Ibn Miskawaih, morality is a state of the soul that supports spontaneous behavior (Miskawaih, tt: 110). Anis noted that the purpose of moral education is to educate values associated with human acts that can be categorized as good or harmful (Ibrahim Anis, tt: 56). It is clear from this definition that morality refers to the condition of the human soul that causes and controls its acts without thinking. Or, in contrast, human morality can be inferred from behaviors that are performed without thought. If the constant action is positive, then the character is positive, and if it is negative, then the character is negative.

In line with the above opinion, Imam al-Ghazali in *Ilyl'* 'Ullm al-Dn also gives a moral limitation, namely: "Khuluk or morals is a permanent trait in the soul from which actions arise easily that do not need the mind (Al-Ghazali, t.t). In this limitation, al-Ghazali emphasizes morals as characteristics that persist in the human soul. Based on al-Ghazali's opinion, the nature of morals is actually a condition of the soul, in which permanent traits are embedded that affect the emergence of behavior easily and become habits. Some of these attributes are formed by Allah before a person's birth, while others are the consequence of the soul's habituation and training (*riyadhah*), which imprints these qualities on the soul. In general, both the mental situation and the subsequent behavior might be positive or negative. However, what is anticipated from a decent upbringing and consistent behavior will undoubtedly produce a good soul. Thus, a servant of Allah SWT's morality is a reflection of the profundity of his or her monotheism. Therefore, moral education consists of instilling healthy habits based on monotheism and sincerity to Allah SWT, so that they finally become ingrained and spontaneously practiced.

The preceding description illustrates the distinctiveness of the Islamic approach to the study of morality. However, according to the author, this concept is available to anyone who wishes to implement it, including character education. This conforms to Islam, which is a worldwide and adaptable religion (Kaelany, 2009: 25). Thus, according to the author, the true concept of morality is far broader than the concept of character, and the position of morality is a large house from which the concept of character has developed. This means that the concept of morality, which is actually much broader and more significant, is a component of the concept of character, which is now a vital job. In actuality, character education has become a component

of moral education activities emphasized in Islamic teachings. This indicates that moral education activities based on Islamic principles have been implemented in the home, community, and madrasa environments.

### 3. Pattern of Character Education

Essentially, character education is a structured and organised effort to improve student behavior. When the time comes to apply it, conditions and situations that are varied or diversified but dynamic will be encountered, as you will be dealing with prospective students. This criterion necessitates measurable and straightforwardly executable patterns. According to the findings of Murniyetti's research (2016: 5-7), the pattern for educating the character of children in schools must be adaptable and competent, as outlined in eight selection patterns. The first method is the incorporation of educational resources. Second, school regulations develop character. Thirdly, students engage in scientific competitions. Fourth; is through the recognition of outstanding students. Fifth; with the customary observance of National Day. Sixth; through the practice of everyday worship. This is achieved through scouting activities. The eighth objective is to conduct talent and music trainings/lessons.

To carry out character education in the family as it is also carried out in schools, parents should do it with certain patterns as it is done in schools. In terms of character education in the family (home), parents are recommended to apply the 5 K parenting patterns, which are personality as a teacher, cohesiveness, consistency, communication and commitment (Abdul Munir, 2010: 39). Noble ethics should be used as the basis and foundation for parents in caring for children, and noble morals should be used as goals for teaching children in the family, thus parents should be able to set an example for their children. The description of the parenting pattern is described as follows:

First, educating or inviting others to be an example for children, someone with a positive personality, will have a significant impact on educational performance and enhance the child's personality (Aziz, 2018: 220). Prior to making a decision in front of the children, it is preferable for the two individuals to address their different perspectives, if any (Apostelina, 2012).

Third, be consistent. Parents should never experience boredom or sorrow. Neither should parents be content with their school's curriculum. Parents must continue to instill individuality in their children at home (Hamka, 2018: 220). Parents should remain strong in their beliefs and remain convinced that their efforts will yield results.

Fourth, communicative. Communication concerns are crucial. Parents are essential to have clear, direct, and easily understandable speech. They must have patience in order to comprehend children's language. Good communication between parents and children will strengthen their emotional bond, fostering mutual understanding, respect, and affection.

Fifth, commitment. Parents should have confidence in the maintained values of goodness and truth. Values drawn from religious teachings in the Qur'an and the Sunnah of the Prophet Muhammad SAW, as well as the advice of teachers and scholars. The continued belief in the truth will become a way of life in the future, when adults far from their parents can pass it on to their offspring (Aini, 2014: 35).

Character education carried out in the family should have values that are cultivated to be attached to the character of children. These values can be extracted from the religious teachings that are embraced, or the advice and teachings of the Prophet or an emulated scholar. There is nothing improper about borrowing a program from school where the values taught are likewise consistent with religious teachings. These include honesty, loyalty, dependability, respect, love, selfishness, sensitivity, kindness, friendship, courage, peace, independence, ability, self-discipline, loyalty, purity, justice, and compassion (Aini, 2014: 40). In addition, the Grand Design of character education states that character education is a system of inculcating character values, which includes components of knowledge, awareness, or will, values of kindness toward God Almighty, to oneself and fellow humans, the environment, and nationality, so that students become *Insan Kamil* in the future (Samani, 2011: 46).

## Character Education in the Family

### 1. Definition of Family

The definition of family can be viewed from the perspectives of blood relations and social relations. Family in the dimension of blood relations is a social unit whose members are connected by blood ties (Lestari, 2016: 77). On the basis of the extent of this blood tie, families can be classified as either extended or nuclear. Moreover, in terms of social relationships, the family is a social unit whose members connect and influence one another in the absence of a blood relationship. A family based on the dimensions of social connections is referred to as a psychological family and a pedagogical family (Akhyadi, 2019: 76), which is a group of people who live in the same residence and sense an inner connection, allowing them to influence and care for one another. Some of these opinions lead to the conclusion that a family is a group consisting of a father, mother, children, and/or other relatives who reside in the same home and have a blood and spiritual connection so that they can work together and assist one another for a specific purpose.

The family which is the first social factor for children should understand and carry out its functions (Lestari, 2016: 33), namely:

- a) Biological Function; The family is the birthplace of children, and the biological function of parents is the birth of children.
- b) Affective Function; Social relations are full of love, from this loving relationship, friendship and brotherhood are born.
- c) Socialization function; Through social interaction in the family, children learn patterns of behavior,

### 2. Character Education in the Family

The function of the family is as a medium for educating children, caring for them, and involving them in society, as well as developing the ability of all members to carry out their functions well in the society and provide satisfaction and a healthy environment to achieve a prosperous family and a place to shape the character of children, particularly in the early stages of its development as a human being (Anwar, 2018: 82). The family has a significant role in the education, socialization, and imprinting of values of children. Children will acquire character if they are raised in a home atmosphere with good character, so that the nature of each child that is born holy can best develop (Zulhaini, 2019: 94). This indicates that the family is the first and most effective place to provide health, education, and welfare. The family is the most significant and primary source of character education. If families fail to educate their children, it is challenging for others to correct and improve the situation.

Character education should come first and begin with children in the smallest family circle. Because the fetus remains in the family environment, especially near his parents, even after delivery. As soon as possible, character education can be implemented within the family, but first the children must become accustomed to living in a positive atmosphere. Parents and household members must demonstrate positive attitudes and values by praying, sharing, and speaking nicely and truthfully (Gunarta, 2016: 99).

### 3. Role of Parents

Parents in the family environment are models who play a major role in determining the level of success of character education. In another statement, parents play a strategic role in determining the success of a successful child's personality development (al-Zubaidi, 2019: 67). Parents in the family are required to have time for their children. The remainder of their time is spent at home with their parents. As the first educators, parents are responsible for teaching their children with kindness (Kurniawan, 2015: 99). However, in everyday life, care may also be provided by other family members or home assistants. Even nice neighbors might help one another by doing the same thing. It is a virtue for community members not to distinguish between their own biological children and those of their neighbors.

Based on the opinions of experts and the description above, the author formulates several indicators in implementing character education as a reference in obtaining research data. These indicators are as follows:

1. Parents' understanding and attitudes about the character and urgency in Islamic teachings
2. Sources of teachings that parents obey in educating their children
3. The routines and rules that parents ingrain in their children on a daily basis.
4. What good values (character) are instilled by parents in their children
5. Patterns (methods) of character education by parents in the family.

### **Religious Moderation in Islamic Perspective**

Moderation in the Qur'an is known as the word "wasatan" which means a middle way between two limits, justice or something simple. On the other hand, the term wasatan according to Al-Asfahany means guarding oneself from being over-the-top (Al Asfahany, 2009: 345). Meanwhile, Ibn 'Asyur views the word "wasath" with two meanings, first in terms of etymology it means something that is in the middle, or something that has two ends with the same size ends. Second, in terms of language terminology, the word wasath means Islamic values that are built on the basis of a straight mindset in the middle, and not excessive in certain respects (Ashur, 1979: 541). Religious moderation is a behavior, attitude or thought that is able to mediate (washith) in an effort to address or resolve various problems related to religion, both the practice of religious teachings embraced by its adherents as well as to differences or conflicts related to problems between different religions; therefore, the problems that are encountered can find the solutions (way out) by avoiding violence and excessive attitudes. In things regarding to the practice of religious teachings applied to by their worshippers, Muslims are required to animate their religious teachings by prioritizing critical thinking, namely understanding the sources of teachings, being open to criticism and suggestions, behaving consciously of limitations (tawadhu'), and acting based on a tawazun attitude (balanced) so that they feel preoccupation and enjoyment in implementing their religious teachings (Aziz et al, 2019: 5). In the meantime, Muslims are required to adopt an ummah/humanitarian attitude toward people of different religions, appreciate variations in views, tolerance, respect forms of worship, and avoid violence and extreme attitudes that have an influence (derogatory) on members of other religions. Therefore, in debate or discussion with individuals of different religions, Islam prohibits harsh attitudes and arguments that corner and offend persons of different religions. In verse 46 of Surah Al-Ankabut, it is explained, "And do not quarrel with the People of the Book, unless in the finest manner..."

As Allah Almighty warns, Islamic teachings also forbid demonizing, insulting, and cursing the God worshiped by members of other religions in order to avoid actions that go beyond the limitations of the followers of the reviled religion. In Surah Al-An'am, verse 108 states, "And condemn not the idols they worship besides Allah, for they will curse Allah through ignorance." Thus, We have helped all individuals feel good about their work. Then they will return to their Lord, and He will inform them of what they used to do."

Moreover, Islam provides opportunities for people of different religions to realize tolerance by doing good and being fair to them, so long as they maintain two important conditions: not fighting Muslims on the basis of their religion and not expelling Muslims from lands where they are legally occupying. This is reinforced in verse 8 of Surah Al-Mumtahanah: "Allah does not prohibit you from doing good and being fair to people who do not oppose you on religious grounds and do not expel you from your country. Allah appreciates those who behave justly."

The noble attitude of religious moderation in Islam is an order to its people to always uphold truth and justice against anyone, anytime, and anywhere, including defending justice for people of different religions for the sake of upholding the truth (Aziz et al, 2019: 10). In general, the command is actually also contained in Surah Al-Maidah verse 8: "O you who believe, be people who always uphold (the truth) for Allah, as witnesses with justice. And don't let your hatred of people encourage you to act unjustly. Be fair, because fair is closer to piety. And fear Allah, verily Allah is Knowing of what you do."

By examining the above-described content of the Qur'anic arguments, it is clear that religious moderation is an integral aspect of Islamic teachings. The nobility of the attitude and conduct of Muslims before Allah is measured not only by their personal piety in conducting mahdahah worship to Allah, but also by the level of their social piety in maintaining good relations in society, especially with members of other religions.

## Methods

This research used a qualitative descriptive method, specifically research that seeks to comprehend the phenomena experienced and performed by the families in Babussalam, the study's participants. Qualitative research is descriptive and typically employs an inductive method for analysis, while the process and meaning (subject perspective) are more visible. (Bungin, 2015: 104). The essence of the qualitative method is the community's own perspective; the data collected must reflect this (Moleong, 2000: 55). The theoretical foundation served as a guide for focusing study on the facts in this area. In addition, the theoretical foundation was useful for presenting an overview of the study context and for discussing research findings. In this qualitative research, the researcher withdrew from the data, employed the existing theory as explanatory material, and developed a "theory." Dichronically, the search for data and information emphasizes the process. Later, it will be conducted to discover and comprehend the process of character education in a sequential and comprehensive manner through the norms and customs that are implemented.

## Results and Discussion

Based on the findings of this study, it was determined that the residents of the religious village of Babussalam had long practiced character education based on moral principles. Character, which is a component of the concept of morality, has been developed independently through moral development activities, therefore the concept of morality can be considered the parent of the concept of character. Because the norms and teachings of Master Teacher, namely the Naqsyabandiyah Congregation, are filled with great moral ideals, moral education activities in Babussalam Langkat have also been carried out independently. The practice of the Naqshbandiyah Congregation's teachings constantly promotes noble character, also known as *adab*. Finally, when a person practices congregation in his daily life with sincerity, he develops a magnificent character that surpasses mere character. As for some of the values instilled through the practice of congregation, they include constantly keeping the heart clean, speaking only when necessary, *zuhud* (simple living), *wara* (careful), patient, *tawakkal*, *ridha*, gratitude, *qana'ah*, likes to offer alms, politeness, and others. The results of this study are relevant to the results of previous research by Suherman in 2015 about the values of moral education in the teachings of the Naqsyabandiyah congregation in Babussalam Langkat. Therefore, the findings of this study can be viewed as continuous and mutually supportive research.

Several forms of morality have been developed which contain many characters, indicating an effort to strengthen religious moderation or *washatiah* (the middle and balance in life). This strengthening is proven by the establishment of indicators of religious moderation by the Ministry of Religion of the Republic of Indonesia, in particular: Openness in accepting criticism and suggestions, being critical in understanding the sources of Islamic teachings, particularly addressing the development of interpretation and understanding of teachings, and *Tawadhu'*, particularly regarding feeling limited and appreciating the strengths of individuals and prioritizing aspects of the community (Aceng Abdul Aziz et al, 2019: 19). The process begins with cleansing the heart of all negative characteristics, such as sloth, envy, revenge, prejudice, berating, and belittling others, etc. Then, it is followed by preserving a clean heart and adorning it with noble traits, such as being true, honest, kind, thankful, living a humble life but still having a passion for work, enjoying assisting family members and fellow human beings, speaking frankly and courteously to everyone, etc. These traditional activities and customs have once again reinforced religious moderation, which has become a fundamental element of Islamic teachings.

Moreover, the findings of this study have been shown to continue and enhance other previous studies. According to the findings of Nyoman Sadra's 2015 study, character education activities in the Babussalam family from the beginning to the time of this pandemic have demonstrated the usefulness of sustained character education. When compared to the number of hours teachers and students spend together at school and the number of hours parents spend with their children at home, it is clear that character education activities in the family have a better opportunity and must be implemented with greater seriousness. In addition, character education based on morals and moral education based on congregation teachings in Babussalam demonstrate

relevance and continuity, thereby enhancing the work of Dewi Prasarari Suryawati and Ilviatun Navisah. Family-based character education based on religious teaching is far more successful and produces various benefits. In addition to building a child's excellent character, it can also build a child's devotion, faithfulness and piousness.

When the online learning policy was implemented as a result of the COVID-19 pandemic, which caused children to spend more time at home, parents maintained a good attitude and were adequately prepared. The rush of information about covid 19 that frightened or worried many people did not cause parents or children to be overly concerned. The citizens of Babussalam were not provoked to blame themselves or others, much less the government. As usual, the children continued to study and pray while also contributing to the household income. Parents continue to instill noble moral values through everyday activities at home and in the garden, as well as the observance of daily norms or traditions in the Babussalam community, once they have completed their online studies. In the middle of a pandemic, it can be concluded that parents have performed their duties well, particularly as the family's primary educators. In general, the primary duty of parents is to educate their children, in accordance with the words of Allah SWT: "Preserve yourself and your family from the anguish of hellfire" (Surat At-Tahrim: 6). Parents have fulfilled their responsibility as teachers by providing constant examples and habits of kindness, as do teachers in schools. In the framework of enhancing religious mediation, this strategy is also advised to teachers (Aziz et al, 2019: 15).

The implementation of moral-based character education in the family environment through various kinds of daily activities should continue to be improved. According to the findings of this study, parental impact and contribution to the development of a noble character are significant. In addition to formal educational institutions such as schools, the family should serve as the primary educational institution for children at all times, not just during a pandemic. The family is one of the most significant educational institutions that shape the character of children, thus youngsters naturally expect their parents to set a good example. This is consistent with the Ministry of National Education's Grand Design Character Education (2010), which is defined as a process of civilizing and empowering students to have noble values through education tri-centers, namely education in the home, education in schools, and education in the community. The empowerment of the family as an informal educational institution, particularly in terms of character education, should include some of the same components as school institutions. In the family, the vision and mission should be strengthened, namely *sakinah mawaddah warahmah*, practicing religious teachings as the curriculum, parents as teachers, educators, and trainers, daily activities as the process, children as students, obedience in worship and noble character as the objective, and commendation as the reward. According to an expert ('Ulwan, t.t.:2-6), the process of moral teaching carried out by parents should be carried out using numerous efficient approaches, that is: 1. Exemplary, 2. Habits

Character education can be done by anyone, anywhere at any time and by anyone. Educators are individuals who perform actions in the field of education. Functionally, however, educators depict a person who provides knowledge, skills, education, expertise, etc. (Nata, 2001: 62). If moral education is taught in schools and madrassas, it is the responsibility of all teachers, including employees and administrators. This character education is not, in fact, limited to educational institutions. Home is the first and foremost location for education (in the family). Therefore, every parent is an educator for their children, particularly in terms of moral and religious training. Similarly, it is the responsibility of the community to encourage the growth and development of excellent character among the younger generation. At home and in the community, the educational process places a greater focus on exemplary and ingrained behaviors.

## Conclusion

In addition to providing online study assistance at home, parents continue to provide moral and morality-based character education based on congregation practice during the Pandemic. For more than a century, this activity has become a tradition for the Besilam community and family, even if they are brought to live in other areas. Demonstrating the importance of doing good by setting a positive example for children and establishing in them a habit of doing good is the main characteristic of parents to their children as well as teachers to the congregation and the community, even to officials, community leaders and the government. Thus, the process of



character education centered on morality in Besilam serves as a reinforcement of religious moderation, enabling the population to become washatiyah (moderate) Muslims. Prioritizing the practice of Islamic principles, particularly the congregation, while also performing everyday work to earn a living is the defining trait of the community. The charisma of Master Teacher is one of the primary reasons why people actively follow the tradition of implementing Islamic teachings, particularly the morally rich congregation. The condition of the religious community and noble character, which is strengthened by the position of Master Teacher, who is always intimately side-by-side with government officials and public officials of different religions, strengthens the development of religious moderation and provides the government with an easy way to continue the next program, focusing on the nation's character. The traits that increase moderation are religiosity, compassion, affection, responsibility, respect for teachers and parents, a desire to study, socialize and form friendships, compactness, a desire to assist others, and deliberation.

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