



**THE FORMATION OF THE ISLAMIC CHARAKTER OF YOUTH THROUGH YOUTH
ASSOCIATION ACTIVITIES AT THE NURRUSALAM MOSQUE, AMPEK NAGARI DISTRICT AGAM**

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ABSTRACT

This community service is motivated by the idea that teenagers as the spearhead in the development and progress of a nation have a role in inheriting culture, as a candidate for the successor of da'wah for their religion, in an effort to fulfill the needs of cognitive understanding, attitude, decision making and self-confidence and prevention of delinquency. Teenagers who behave arrogantly need to be addressed in accordance with Presidential Regulation No. 87 of 2021 concerning strengthening character education, it is necessary to assist youth in activities, especially in mosque-related youth activities. The goal to be achieved is the formation of Islamic character for teenagers. While the method used is mentoring youth activities accompanied by socialization of related materials. The results of community service are carried out through the stages of socialization activities, discussions, and case studies through self-muhasabah activities of each participant, while strengthening the Islamic character of adolescents based on Islamic values, norms and morals according to Islamic teachings. Furthermore, mentoring activities in the environment that play an important role in instilling Islamic character in the process of adolescent development are carried out, because the environment around which adolescents proceed requires support from all levels of society. This is where character education is really important.

Keywords: Character building; teenager; Islamic morality.

INTRUDUCTION

Teenagers are the translators of the term for the new generation growing up in the face of maturity, Nunung Unayah, 2018 :178) adolescence is often known as the "rebellion" period. During this period of adolescence experiencing puberty, the tendency that often appears in emotional turmoil, withdraws from the family, experiences many problems, either at home, school, or in the home environment or in the meeting room. Character education in adolescents can filter out information that does not suit them. Education has the quality as self-improvement for adolescents, with government policies through Law no. This policy derivative is an effort to realize the ideals of character development as one of the priority national development programs. Character education is placed as the basis for realizing the vision of national development, namely realizing a society with noble character, ethics, culture, and the civilized philosophy of Pancasila" (Supinah and Parmi, 2011: 1-2).

Based on the data in the field, it was found that in the area where the mosque youth mentoring activities were carried out, namely Dusun Dagang Saiyo, it was in the Ampek Nagari sub-district, Agam Regency, the condition of the population consisting of the majority of the Minang Kabau tribe, most of them from the Padang area, Pariaman Regency, besides that it was also inhabited by ethnic groups. Java, Batak Tribe. This opens the opportunity for strong harmonization if it is packaged properly and managed in one container and becomes a community environment with Islamic character, but it will also open up opportunities for disharmony in adolescent relationships, this is motivated by different customs, habits and cultures, but With the existence of a mosque that is not only used as a means of worship, but



also as a means of forming the character of teenagers with Islamic nuances, differences can be overcome and the existence of a youth mosque association is deliberately created in order to foster the moral character of adolescents in non-formal education. Education is an effort of the community and nation in preparing its young generation for the sustainability of the life of the community and the nation for a better future. Sustainability is marked by the inheritance of culture and character that has been owned by the community and nation. In the process of cultural and national character education, adolescents actively develop their potential, carry out the internalization process, and appreciate values to form their personality in socializing in society, develop a more prosperous community life, and develop a dignified nation's life.

Based on the above background, the partner problems can be formulated as follows: First, the differences in background and regional origin of parents who have different cultural characteristics contribute to deviant behavior for adolescents, including consumptive lifestyles, and so on. Second, it is found that parenting of adolescents individually by parents who have different educational, occupational, social and cultural backgrounds and in terms of parental occupation is in the agricultural sector. of adolescents interacting with society. Thus the purpose of this activity is to assist youth in the formation of Islamic moral character. And it is hoped that through mentoring activities for the Mosques Youth Association, it will at least provide a solution for us in dealing with adolescent moral deviations, because if this problem is not addressed, it is likely to have a broad impact on the development of adolescent behavior patterns and the general comfort condition of the community living together in the area.

The solution offered in the context of mentoring mosque youth activities is to overcome the problems faced by partners with the Community Service team, namely that the Community Service Team will provide socialization and assistance that is carried out systematically, to carry out implementation evaluations. In this case, the implementation team will also provide various materials delivered through discussion methods to convey what, and how, character education with Islamic nuances. Thus the results of the implementation of this activity will contribute to efforts to increase, understanding, knowledge. So that this activity will contribute to efforts to increase the formation of Islamic moral character for the youth of the Mosque Association.

Thus, the essence of the implementation of this activity will be to provide intensive assistance to youth who are members of the youth association of the mosque, then continued by providing motivation in various activities regarding moral education with Islamic character. Furthermore, an evaluation was carried out with the aim of seeing the effectiveness of the implementation of activities for the sake of the activities carried out as well as changes in the behavior of the youth who are members of the youth association of the mosque. If there are still participants who do not understand the material presented, then the training material will not be transferred to other materials. After the material is mastered, the material will be transferred to the next material. In the process of solving partner problems in the implementation of this activity, the types of expertise needed are firstly experts in the field of character education who are lecturers from the Pancasila and Citizenship Education Study Program, secondly, Islamic law lecturers who are experts in Islamic religious science in relation to Islamic-based morality.



MATERIALS AND METHODS

The method of implementing this activity is carried out in order to provide an understanding of the Islamic character in overcoming partner problems. The approach used is a “bottom up” approach where action planning is sought to address the problems and needs of partners and is carried out in an intensive participatory manner. The steps taken in general are as follows:

1. Potential identification, joint implementation with partners identifies the potential, namely the number of supporting facilities and infrastructure, such as the existence of a conducive room that will be used in socialization activities, both internal and external environments related to the implementation of activities.
2. Analysis of partner needs, to find solutions to problems, prioritizing the most urgent needs of partners according to partner capabilities.

Thus, the activity implementer will schedule the right time and suitable place in the implementation of mentoring for mosque youth, including: 1) Implementation of activities, implementation of activities includes providing training and socialization through the delivery of training materials by resource persons and mentoring at partner locations in accordance with the work plan developed. has been arranged, 2) Monitoring and evaluation, namely monitoring and evaluating all program activities and evaluating them according to the output targets. Evaluation is done by giving the trainees time to integrate and apply Islamic-based character education.

RESULTS AND DISCUSSION

Character building

Character education can be defined as an educational system that aims to instill certain characters in everyone, including teenagers, in providing character education which includes components of knowledge, awareness or willingness and actions to apply values related (character education) that are closely related to moral education. The 1945 Constitution article 31 paragraph 3 "The government seeks and organizes a national education system that increases faith and devotion and noble character in the context of the intellectual life of the nation. Furthermore, in the Law on the National Education System No. 20 of 2003 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, which are needed from him, society, nation and state (Mulia, 2003). 2010 :30)

There are five main character values that become priorities that cannot be separated and influence each other and determine each other, among others: 1) Religious values, which are a reflection of human obedience to Allah swt, 2) Nationalism is seen in mindsets, attitudes and social behavior, respects language, culture, economy and politics of the Indonesian nation above personal interests above group interests, 3) Independent, independent character appears in the mindset, attitude and behavior that does not depend on others, and optimizes all energy, thoughts and costs in realizing ideals, 4) Gotong royong can be seen in the pattern of cooperation, 5) Integrity.

In the Islamic perspective, character education has been passed down along with the messenger of the Prophet Muhammad, SAW. To perfect the character of mankind through the teachings of Islam. Islamic teachings do not only emphasize aspects of worship, aqidah, and mu'amallah. But it also emphasizes morality. So a person's experience of the Islamic



religion as a whole (kaffa) is a manifestation of the implementation of human moral commitment itself. The model of applying human morals exemplified by the Prophet Muhammad, SAW, among others, are, shidiq, tabligh, amanah, fatonah are the hallmarks of Islamic character.

Dzakiah Drajat argues that the implementation of Islamic character education is a derivative of the goal of Islamic education itself, which is to guide and shape humans into pious servants, steadfast in their faith, obedient to worship and having commendable character (Roqib, 2009: 31). Thus, it is clear that character education is a tangible manifestation of the practice and support for the implementation of the expected character from an Islamic perspective.

Formation of Islamic Character in Teenagers

Islamic character has an understanding as Islamic morals are morals that come from the teachings of Allah SWT and His messengers, this is a benchmark whether someone is carrying out the Shari'a teachings of his religion or not. The connection with character education is coaching for all human beings, one of the targets that must be fostered is youth. Ramaja as the next generation who will spearhead the progress of a nation. The success of a nation is not only determined by the ability of natural resources, but the quality of human resources has a very important role in determining the success of a nation and the achievement of national goals, therefore character education has a very strategic role in the formation of human resources in achieving the goals of the nation.

The urgency of forming national character, in this case, is that teenagers are motivated by the waning of human morals and morals themselves, generally influenced by the flow of globalization which is like a flood hitting settlements, affecting the world as if without limits. So in the current era of globalization, which is accompanied by the development of science and technology, it must be accompanied by the formation of the character of the younger generation, namely teenagers through a forum. One of these forums is the mosque youth activities.

Stages of Islamic character formation

The stages carried out in the field in the formation of adolescent character are to carry out mentoring activities starting from the stage of socialization to implementation, Majid and Andayani (2013) describe there are several stages that can be done in the formation of adolescent character:

1. Moral knowing, is the first step with the aim of providing understanding and knowledge about Islamic character and character, the step taken is to carry out socialization activities for adolescents with the theme of Islamic character and character. The development of mindset and knowledge intelligence is carried out by lecture and question and answer methods.
2. Moral loving or moral feeling, this step is carried out through inculcating attitudes, through case study solving exercises that are deliberately raised in activities with the aim of honing thinking skills, courage to make decisions, sensitivity, humility and concern for others among fellow mosque youths themselves.



3. In addition to providing the stages above, in mentoring youth with Islamic character in this activity, the team also carried out practical activities in the form of muhasabah with the aim that youth could identify themselves by teaching themselves and as God's creatures, doing self-introspection, namely teaching others. teenagers to get closer to the creator, activate the heart regularly through methods of how to try to always remember the existence of Allah swt through remembrance, tahlil and so on.

CONCLUSION

Youth assistance activities in a mosque youth association are very effective as an antidote to the influence of foreign cultures that are contrary to Indonesian Aski culture, the condition of adolescents who have different life backgrounds, different parenting patterns and different educational statuses tend to give birth to different cultures. different. Furthermore, understanding a concept to making decisions and having the courage to act really requires training at an age that is vulnerable to age and the unstable psychological condition of adolescents is a determining factor in the success of Islamically distanced adolescents as expected.

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