Child Character from the Psychological Perspective of Islamic Education at MTSN 2 Cirebon

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Abstract	This research aims to determine the development of children's character from the psychological perspective of Islamic education at MTSN 2 Cirebon because Islamic character is expected to be possessed by students studying at Islamic schools. The method used in this study is a qualitative approach and uses library research. Qualitative research has been happening before the researcher is in the field. Based on this, the authors decided the stages of writing this article were as follows: (1) collecting data, (2) selecting the required data, and (3) analyzing the data so that appropriate conclusions can be reached. The research results collected, selected, and analyzed show that character is a series of motivations, attitudes, behaviors, and skills to do the best. This good character must be supported by knowledge of goodness, the desire to do good, and the ability to do good deeds. Therefore, in developing the factors that influence children's character, starting from a strong family, parental involvement in raising children, parenting patterns applied by parents, consistency, habituation, and exemplary. Apart from that, children need to pay attention to the food they eat. The food factors considered are not only the nutritional and health aspects but also need to pay attention to the halal aspects, both in terms of substances and halal from the method of obtaining them. Character education was chosen to realize the character formation of students or generations of noble people.
Keywords	Developmen; Character; Children; Islamic Education Psychology

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1. INTRODUCTION

Child character plays a significant role in Islamic education, forming the foundation for moral and ethical development (Khaidir & Suud, 2020; Mansir & Karim, 2020). In Islam, cultivating positive character traits in children is highly emphasized, as it not only shapes their behavior and actions but also molds them into individuals who are conscious of their responsibilities towards God and society (Adilham, 2023). The importance of child character is rooted in the belief that a person's character reflects their faith and serves as a means of attaining spiritual growth and closeness to God (Grim & Grim, 2019).

Islamic education seeks to mold children into persons who exemplify the teachings and principles of Islam by establishing traits like honesty, compassion, patience, and charity from an early age (A. Ikhwan et al., 2019). Character is very important, and the Prophet Muhammad said that the greatest believers have the finest character. A person's character matters in all aspects of life, including their relationships with others; Islamic teachings stress the need to be fair, compassionate, and respectful to others (Salamun & Ab Rahman, 2022). Building good character in youngsters is an ongoing process that aids their moral and spiritual growth throughout their lives (Pulimeno et al., 2020).

Islamic education aims to help students develop a strong moral compass and ethical reasoning skills to make decisions by Islamic standards (Asari et al., 2020). This includes teaching them the importance of honesty, integrity, humility, and accountability. By nurturing positive character traits from a young age, Islamic education seeks to shape individuals who excel in their personal and professional lives and contribute positively to society (Mulang & Putra, 2023). Through this holistic approach, Islamic education recognizes that character development is a lifelong process that requires continual self-reflection and improvement.

Seeing the current developments or chaos in the world of education, especially those related to the morals or values of students in educational institutions, both at the SD/MI, SMP/MTs, and SMA/MA levels, does not reflect the goals from national education (Alfiyanto et al., 2023). Even though the purpose of education is to guide students in their respective parts, namely, h. "humanizes" humans (Undang-undang Sisdiknas, 2003), explains that education is very noble. In practice, especially if pedagogic professionals in this field carry it out, it is still far from what is expected, so this must be done as a general assessment of all aspects related to the administration of school education (Wibowo, 2015; Kusainun, 2020).

Responsible attitudes and behavior can be developed through family, school, and community education habituation. Instilling responsible attitudes and behavior requires caring for the family (Setiardi, 2017; Ismail, 2021; Irwan et al., 2022). Children experience the early years of development in the family (Murni, 2017; Aprilia, 2020). Starting small things and planting early will help optimize children's character development (Udin et al., 2022). Character tends to be equated with personality. People who have character means have personality. Both are interpreted as the totality of a person's values that direct humans' lives (M. Ikhwan et al., 2023). The sum of values includes character, morals, manners, and other psychological characteristics (Majid, 2011; Alfiyanto et al., 2022).

The character of responsible discipline and responsibility with full field possessed by the learner will lead to his locus of control, which will lead to positive self-adjustment success and success in learning, including mastery of developmental tasks (development tasks) at each stage of development (Andrias et al., 2022). Learners will have better academic achievement in the family, school, and community environment if they behave prosocially and morally (Safitri et al., 2022). However, education and learning is a necessity that is not never over as long as life is still in the body. Jeanne Ellis Ormrod emphasized that as a development trend of morality and prosocial behavior, most mothers show more moral and prosocial behavior as they age (Armrod, 2014).

A person's particular behavior, attitude, or thoughts based on certain values will show their

character. The definition of character above shows two meanings. First, it shows how a person behaves, where the behavior is a manifestation of character. Of course, people who act dishonestly, greedily, and cruelly manifest bad behavior/character. On the other hand, a person exhibits noble character when they act honestly and enjoy helping others. Second, the character has to do with personality. If a new person acts morally, they can be described as having character.

The core principles of Islam include morality, good manners, and setting a good example. When discussing morals, we refer to responsibilities and obligations outside of shari'ah and other religious canons. Adab, on the other hand, is a term for morally upright conduct. An excellent individual demonstrates the virtues set out by the Prophet Muhammad. Islam bases its character education on these three principles. From an Islamic perspective, moral education can also be called moral education. Moral education is a term that often appears in Islamic education discourse (Yusuf, 2018). This good morality has been practiced by the great lord of the Islamic community, namely Rasulullah SAW. One of the proofs is stated in Surah Al Azhab (33) 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "The Prophet of Allah is, in fact, a good example for you—specifically, for those who look forward to the arrival of the Day of Judgment and who frequently remember Allah."

So, if a Muslim is seeking a person with the highest values, they should go no further than the Prophet Muhammad. Classroom teaching and learning, daily activities that build school culture, co-curricular or extra-curricular activities, and daily activities at home and in the community are the four pillars of micro-value/character development (Lestari, 2016). National education, in the context of educating the nation's life, aims to develop student's potential so that they can become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and democratically and responsibly minded citizens. Character education is another name for moral education (Rahman & Abid, 2022).

In Islam, Educational Psychology has an important role in education, both in learning and learning (Huda et al., 2016; Azura et al., 2022; Maulana et al., 2022; Haleem et al., 2022). To find out psychology is needed by parents or education by understanding characteristic, cognitive, affective, and psychomotor because, in terms of understanding psychology in children on the part of educators, it has a very significant contribution to the educational process for these children by attitudes, interests, motivations, aspirations, and needs of educators. The three pillars of Islamic psychology are the basis, method, and personal characteristics of Islamic educational psychology.

There are so many problems and impacts caused by parents in particular and educators in general if they ignore regional boundaries, both the boundaries of being parents or educators and areas that demand children's rights in their development. Therefore, there is a meeting point regarding behavior change between psychological and educational tasks. Seeing the abovementioned problems, this is contrary to the current academic thinking, where it is the nature of children who must be cared for, educated, and given their rights to get an education, but this is quite the opposite. The following will comprehensively describe the concept of child education from an Islamic educational psychology perspective (Maharani, 2018).

Today's schools place a premium on teaching moral principles. In teaching the nation's life, national education seeks to build capacities and shape a noble national character and culture, as stated in Law of the Republic of Indonesia No. 20 of 2003 about the National Education System. Furthermore, according to Lickona, character education is merged into scientific theory (cognition), emotions (feeling), and action, and without these three characteristics, character education would not be successful. Additionally, its implementation must be done consistently and methodically. A youngster will develop emotional and mental intelligence via character education (Lickona, 2016).

The character must be built systematically and continuously regarding knowledge, feelings, love,

and action. Character formation can be likened to training a person to become a bodybuilder (bodybuilder), which requires constant "moral muscle training" to become strong and strong (Muslich, 2011). Because children with weak characters are children with low social-emotional development, they are at risk or have a high probability of experiencing difficulties in learning and social interaction and are unable to control themselves.

Character education aims to direct how education is implemented in a facility. Character education is urgently needed in the modern period to assist Indonesians in coping with their country's moral dilemma. Thus, the direction of the education trend is changing to emphasize Indonesian people's growth via education and training of different sorts, levels, qualities, and forms. The idealized state of Indonesian human education is seen as the fulfillment of the country's existing aspiration for education. Since the adored person has not yet been created, educational institutions are utilized as an alternative expectation to become humane and humanitarian, notably through respecting and granting freedom of speech (Sahlan, 2010). In light of the above, this investigation aimed to examine the influence of Islamic educational psychology on the character formation of MTSN 2 Cirebon's student body.

2. METHOD

The study was qualitative, and it made extensive use of library resources. A literature review is carried out before the researcher enters the field to determine the theory used in analyzing research data. Then, the collected material is broken down and produces descriptive data (Wijaya, 2018). Based on this, we decided to write this article using research stages, namely (1) collecting data at MTSN 2 Cirebon, (2) selecting the necessary data, and (3) analyzing the data so that appropriate conclusions can be drawn.

This research study investigates how the community service program at MTSN 2 Cirebon affected the students' accountability and performance in the classroom. This research seeks to illuminate the efficacy of integrating community service into the curriculum by investigating the school's pedagogical stance and the student's experiences. Educational programs that place equal emphasis on academic success and social awareness may be better conceived if we have a better grasp of the advantages of such a comprehensive approach.

This research study examines the curriculum and student experiences of MTSN 2 Cirebon to determine whether the community service component positively impacts students' academic performance and sense of social responsibility. This research may help educators and policymakers create educational programs that promote social awareness and academic success by demonstrating the possible advantages of incorporating community service into school. In the long run, the results of this study may help pave the way for more integrated citizens who excel in the classroom and are also involved in their local communities.

3. FINDINGS AND DISCUSSIONS

Islamic Education at MTSN 2 Cirebon

a. An outline of the courses offered by MTSN 2 Cirebon

The prestigious Islamic educational school MTSN 2 Cirebon understands the importance of character development in molding its students' lives. The curriculum of MTSN 2 Cirebon is structured to provide a well-rounded education that includes academics and character development, with a heavy focus on Islamic principles. MTSN 2 Cirebon incorporates psychological principles to understand each student's requirements and growth better. Psychological research aids teachers in recognizing and resolving students' emotional and behavioral challenges that may impede their personal growth.

A well-rounded education that prioritizes academic achievement and the development of students' character and values is assured at MTSN 2 Cirebon by integrating Islamic teachings with psychological concepts. This comprehensive approach helps kids develop into people with a solid foundation in knowledge and strong moral and ethical principles. Students at MTSN 2 Cirebon will be taught important life lessons with an emphasis on character development, including the importance of honesty, empathy, and compassion. The institution inspires its pupils to think critically about their behavior and make moral decisions by integrating Islamic teachings with psychological concepts. Students are set up for academic success with this method and given the skills they need to succeed in life and benefit society.

Students at MTSN 2 Cirebon are encouraged to participate in service-learning projects that help others and develop a feeling of community via various programs and events. Students learn the importance of social responsibility and experience personal growth via their involvement in these programs. In addition, the school encourages an environment of acceptance and tolerance among its pupils and stresses the significance of valuing variety. A well-rounded person is proficient in academics and has compassion and social consciousness; this is what MTSN 2 Cirebon strives to foster via its holistic approach.

Differentiating MTSN 2 Cirebon from other regional schools, this method takes a comprehensive view. We have built a healthy and inclusive learning environment at our school by committing to promoting a feeling of community and social responsibility. Students at MTSN 2 Cirebon are being molded into future leaders who will improve society via service-learning initiatives and promote tolerance and acceptance.

b. Educators place a premium on Islamic principles and teachings.

The Islamic principles and teachings are highly emphasized in the curriculum of MTSN 2 Cirebon. If the school is serious about producing well-rounded citizens, it must ensure its students fully grasp Islamic ideas. When Islamic teachings are included in the school curriculum, students get secular education and moral instruction grounded on Islamic principles. This method does double duty: it fortifies their religious identity while also assisting them in overcoming the difficulties of contemporary life without compromising their faith (Steć & Kulik, 2021).

Students at MTSN 2 Cirebon learn to appreciate the significance of their religion in all parts of life via the integration of Islamic principles into their daily learning experiences. They learn to be kind, ethical, and responsible people in addition to how to succeed academically via an all-encompassing curriculum (Miseliunaite et al., 2022). The school is doing its part to help its pupils become contributing members of religious society by teaching them these principles. This distinctive combination of academic rigor and moral instruction distinguishes MTSN 2 Cirebon from its competitors and equips students to meet future problems.

This institution also highly encourages giving back to the community and other areas. To help students develop compassion and a desire to help others, schools urge them to participate in community service and other outreach projects. Students gain personally from this emphasis on social responsibility, and society benefits from it (Amerstorfer & Freiin von Münster-Kistner, 2021). In sum, MTSN 2 Cirebon's all-encompassing curriculum gives students the tools to live authentically in the contemporary world without compromising their religious beliefs.

c. Teaching strategies that use psychological viewpoints to foster character development in children

MTSN 2 Cirebon incorporates psychological viewpoints into its pedagogical practices by prioritizing students' personal growth. Teachers at MTSN 2 Cirebon are experts in building character in their children because they know how to tap into the many psychological aspects that impact a child's actions and outlook. In this regard, it is necessary to provide knowledge about resolving conflicts and

solving problems and encourage self-awareness, emotional intelligence, and resilience. MTSN 2 Cirebon's educational approach aims to help students become well-rounded by providing them with a solid academic foundation and the opportunity to learn important life skills via the integration of psychological views. MTSN 2 Cirebon's emphasis on character development acknowledges the need to educate students on what to believe and how to think. This method helps pupils develop personally and achieve success in all areas of life by preparing them for the difficulties they may encounter in the future (Halah & Patrick, 2015). The faculty at MTSN 2 Cirebon is committed to helping each student develop into a well-rounded individual—one who is capable of not just academic success but also social responsibility, empathy, and compassion.

They believe their children will be better prepared to handle adversity and make moral choices if taught values like honesty, compassion, and perseverance. The school strongly encourages community involvement and extracurricular activities that foster leadership and collaboration. Through its all-encompassing curriculum, MTSN 2 Cirebon strives to mold its students into strong thinkers and compassionate doers who can make a difference in the world.

Students from all walks of life are welcome and encouraged to participate in the school's enriching academic community. If the instructors at MTSN 2 Cirebon are committed to their pupils, they will do everything in their power to make every one of them feel welcome and appreciated. Through this nurturing environment, kids can develop robust social skills and establish enduring connections (Zheng, 2022). Aiming for the long haul, MTSN 2 Cirebon hopes to turn out students who are strong thinkers, caring people, and responsible members of society.

Strategies for Developing Child Character at MTSN 2 Cirebon

a. Execution of initiatives aimed at moral education

These events and initiatives aim to teach kids important life lessons like being truthful, helpful, and empathic. Students are motivated to think critically about their behavior and make ethical choices via consistent class time, group work, and hands-on activities. Students also have the chance to become involved with the community and make a positive impact via school-sponsored community service programs. In addition to fostering empathy and understanding, these opportunities teach kids the importance of taking action for the greater good.

Community service initiatives in Cirebon teach kids to be thankful for what they have while educating them about the plight of those less fortunate. As a result, people learn to value the significance of lending a hand to those in need even more. Additionally, the school stresses the significance of cooperation and teamwork in these projects, teaching students the significance of working together to achieve a shared objective. The Cirebon programs and activities help kids grow as whole people, setting them up for future success as caring, socially aware adults.

b. A supportive setting that encourages the development of admirable qualities

Schools in Cirebon place a premium on providing a supportive atmosphere that encourages good character characteristics in addition to these service learning initiatives. As part of this effort, we must help our pupils develop character traits like compassion, responsibility, and respect. The faculty and staff strongly want the students to exhibit these qualities in their everyday interactions and relationships with one another. The educational institutions in Cirebon are committed to producing scholars and upstanding citizens by stressing the value of empathy and compassion.

Schools in Cirebon aim to equip pupils for the complexity and difficulties of the real world by imparting these character characteristics. They think that if kids are taught to have strong moral convictions, they will be better able to make ethical decisions and positively impact society. Furthermore, Cirebon schools provide an inclusive and safe space for kids to grow and form important

connections by emphasizing respect, responsibility, and compassion. In the end, we want our students to be leaders who are compassionate and empathic, in addition to being strong academic performers.

Cirebon schools strive to help pupils improve their leadership and collaboration talents by integrating extracurricular activities, including athletics, arts, and community service. Skills like effective communication, teamwork, and problem-solving are vital in the real world, and these experiences provide students chances to develop them. Cirebon schools also emphasize teaching pupils to think creatively and critically, challenging them to challenge established norms and assumptions. They are set up for success in their future endeavors and develop a passion for learning that will last a lifetime.

Service learning at Cirebon helps students develop important soft skills like communication and problem-solving. The student's ability to think critically and creatively is tested in these initiatives, which aim to aid those in need. Furthermore, students gain valuable social and emotional skills, including empathy and collaboration, via the experience of collaborating with classmates to achieve a shared objective. Students at Cirebon get a broader perspective and the tools they need to make a difference in their local and global communities via these programs.

c. Parental and community involvement in supporting children's personal development

To help kids grow as whole people, schools often host events and invite community members to participate in various programs. Meetings between teachers and parents, seminars, and other activities to instill moral principles are all opportunities for parents to be involved. They are also encouraged to lend a hand with school events and bring their knowledge to enrich the classroom experience. Cirebon schools strive to foster each child's character development by including parents and the community in building a solid support structure.

By working together, we can ensure that kids are guided and reinforced in positive values at home and school. Additionally, it promotes a welcoming and inclusive learning atmosphere by making people feel like they belong in the community. Schools in Cirebon can provide their pupils with a strong education in academics, character, morals, and social skills because of the community's and parents' active involvement.

Students benefit from this all-encompassing method of teaching because it shapes them into whole people who are good citizens and excel in the classroom. It instills in them the importance of empathy, respect, and tolerance, essential qualities for navigating the diverse and interconnected world we live in today. In this way, schools in Cirebon can prepare students for academic success and a fulfilling and meaningful life beyond the classroom.

Child Character from the Psychological Perspective of Islamic Education at MTSN 2 Cirebon

Education in understanding children's character is very familiar with the child's surface. According to Thomas Lickona, the character is a natural trait in responding to situations morally. This nature is manifested in real action in carrying out activities on good behavior, honesty, responsibility, respecting others, and other noble characteristics. A Greek philosopher, Aristotle, said that excellent character was shown by doing the right thing in everyday life. Appropriate conduct in one's interactions with others and with oneself. This persona has three interconnected aspects: moral knowledge, emotion, and action. Knowing the good (interest), wanting the good (desire), and acting on the good are the three pillars of a good character (Aeni, 2014).

Character education aims to instill in children the virtues and ethical practices upheld by many faiths and cultures worldwide. This may be accomplished by making it clear that nurturing the growth of shared values and national character starts early on. Religious, moral, character, intellectual, and emotional development, among others, occur at their quickest throughout the early years of life (Suyanto, 2015). It is widely held that investing in a child's education from a young age is an investment

in that child's future optimism. Well-educated students who have great role models and are used to a life based on virtue are more likely to grow up to be decent people. Meanwhile (La Hadisi, 2015), early childhood character education aims to instill good values to become habituated in adulthood or at the next level of education (Yenti & Maswal, 2021).

Character building in MTS is one of the efforts to instill commendable behavior, good behavior in worship, behavior as a good citizen, behavior in dealing with other people and the environment, and good behavior conducive to success in life (Khaironi, 2017). Furthermore, MTS students are educated to mold the future national character and outlook. Within the context of future national character education initiatives, the lack of character education knowledge and understanding among instructors at MTSN 2 Cirebon must be addressed (Cahyaningrum et al., 2017).

From this opinion, it can be said that good character should be driven by knowledge (knowledge), willingness to do good things, and the ability to do good deeds with the whole in essence, to understand character education in Islamic psychology, what must be done first is understand the human concept in Islam. At this time, various concerns began to appear about the beginning of the flexibility of religious enthusiasm in the lives of MTS students. The rapid development of science and technology can cause humans to achieve the material well-being they need more quickly. This can change human views from a metaphysical and ethical approach to the mastery of technology and modern scientific knowledge to fulfill their daily needs so that their spiritual dimension begins to fade.

This is in line with the view of Muhammad Abduh, who expressed the opinion that the child is a seed of good quality and has the potential to implement basic human values. This glory is based on an unstable soul, so instability causes the human soul to become unstable (Samsudin, 2015). Saleh argues that educators play a crucial part in students' development, particularly in character formation. The educator's roles include guide, coordinator, presenter, model, coach, cheerleader, and judge. This makes it much simpler for the educator to lead and steer the students under his care. The long-term goal of character education is to help kids grow up with positive emotions. Formal, informal, and non-formal schooling shape children's identities (Saleh, 2011).

The phases of character development according to Islam are divided into six categories by Majid and Andayani: (1) monotheism, (2) adab, (3) responsibility, (4) caring, (5) independence, and (6) societal. Character education must be adjusted to children's growth in light of this categorization. Humans have the capacity for monotheism, namely the capacity to join with Allah, and are thus born into the world with this capacity and the desire to pursue this monotheism. This state is known as fitrah (Majid & Andayani, 2012). These monotheistic phrases must be said when a newborn is born to preserve monotheism until the child is two years old and has acquired speech. The phrases from monotheism/thayyibah statements he often hears will flow out of his tongue.

Additionally, according to Hidayatullah, who was mentioned by Majid & Andayani, pupils are taught about character at this period, particularly those traits connected to moral character values (such as not lying), understanding what is good and evil, right and wrong, and what is permitted and banned. When a youngster first enters the realm of youth, they already possess freedom. When independent, you are willing to take chances and break the rules. The apostle's tendency to be self-sufficient may be seen in his decision to go with his uncle to do business in Syam. The Prophet desired to go on a lengthy trip with his uncle at the time because of his independence, toughness, and lack of whining, but a Bukhaira priest later saw indications of prophecy in him (Majid & Andayani, 2012).

Children start to develop social skills around the age of 14, thanks to the experiences they've had thus far. Children know numerous characters other than the ones they first encountered in their family, and community life is more complicated than family life. Therefore, more human-oriented educational paradigms are required, particularly in early childhood education, which examine the fundamental ethical principles in all scientific aspects. Making a humanistic notion of Islamic education and using it to represent the principles of psychological thinking is simple.

Islamic education must attempt to establish a system of education between people and God, according to advancements in the study of Islamic psychology based on the Qur'an. To instill Islamic educational ideals, early childhood education is contextualized with the term Islam and the transfer of knowledge, technology, and science (Cahyaningrum et al., 2017). Islamic education places a high value on educational psychology for teaching and learning. To determine whether psychology is required by parents or education by comprehending characteristics, cognitive, affective, and psychomotor, as understanding psychology in children on the part of educators has a very significant contribution to the educational process for these children by attitudes, interests, motivations, and needs of educators. A system of education that guides kids by Islamic principles is what is meant by education from an Islamic viewpoint. Islamic education and psychology are complementary in the growth of children's education.

There is one example that Islam teaches morality is the words of the Prophet Muhammad, as follows:

$$إِنَّ لِكُلِّ دِيْنٍ خُلُقًا وَخَلُقُ ٱلْإِسْلَامِ ٱلْحَيَاءُ.$$

Meaning: Verily, every religion has morals, and Islamic morality is shameful. (Reported by Ibn Majah)

From research, Hadiyanto, in his journal, states that how students behave and have a character at school results from what is expected of the school. The important thing is that each learner follows an agreement about the desired expectations. For kids, the whole world is a playground. Young children learn about their environment's diverse cultural values while playing. Using media that children like and find engaging is crucial for facilitating learning as they play. A child's prime development years are the years immediately after birth. Now is the moment to instill the morals and values to build his character (Hadiyanto, 2013).

4. CONCLUSION

Character, as defined in this research, is a set of interrelated motives, attitudes, behaviors, and abilities that enable one to achieve one's full potential. This definition applies in particular to the students at MTSN 2 Cirebon. Knowing goodness, wanting to do good, and having the capacity to accomplish good actions are all necessary for a good character. Therefore, in developing the factors that influence children's character, starting from a strong family, parental involvement in raising children, parenting patterns applied by parents, consistency, habituation, and exemplary. Apart from that, children need to pay attention to the food they eat. The food factors considered are not only the nutritional and health aspects but also need to pay attention to the halal aspects, both in terms of substances and halal from the method of obtaining them. Character education was chosen to realize the character formation of students or generations of noble people.

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