

Garin Masjid Character Education in Padang City

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ABSTRACT

Character education is one of the most important things in the order of life in society which will always change wherever and whenever there will be changes that can damage and worsen human character today, especially the character of the mosque. In Minang, especially in the city of Padang, we find many students who live in mosques, the purpose of living in mosques is not only to find free housing but to educate themselves so that they are always attached to the mosque. how to divide lecture time with obligations in the mosque and also how to cultivate character in the community, especially in the mosque environment. The method used in this study is a qualitative research method, with a descriptive qualitative and ethnographic research approach. Data collection techniques used are interviews and observation. The findings in this study indicate that the Garin character education of the mosque in the city of Padang is inseparable from the role of the mosque's garin itself, where they in the mosque become leaders in worshipping, and also provide spiritual showers for the congregation. successful as evidenced by the increased ability to practice the call to prayer, iqamah, lectures or sermons, prayers and other religious activities.

Keywords: Education, Character, Garin, Padang city.

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A. INTRODUCTION

With the passage of time and technological advances, it continues to grow and touch all spheres of life. The development of information and communication, as well as the easy entry of foreign cultures, are problems that cannot be separated from one another. The influx of foreign cultures can have both negative and positive effects on the development of youth in Minang Kabau, especially in the city of Padang. One of the negative effects is the emergence of a culture that is not in accordance with the culture or customs based on the principles of Islam.

With the increase in juvenile delinquency, promiscuity, narcotics, and the destruction of the morals of Indonesia's younger generation, it is necessary to take precautions to prevent this from happening again. So it can be said that the youth of today need self-control in thinking, behaving, and acting by providing character education.

According to Puspita et al., character education is a conscious effort to instill and develop good values in order to humanize humans, to improve the character and intellectual training of students, and to create a generation with knowledge and character that can provide benefits to the surrounding environment.

According to Sudrajat, as stated by Lickona, there are seven reasons why character education must be delivered. The seven reasons referred to are as follows: 1) The best

way to ensure that children (students) have a good personality in their lives 2) The way to improve academic achievement 3) Some students cannot form a strong character for themselves elsewhere. 4) Preparation of students to respect other parties or people and be able to live in a diverse society 5) Departing from the roots of problems related to moral-social problems, such as incivility, dishonesty, violence, sexual activity violations, and low work (learning) ethics 6) Best preparation for workplace behavior 7) Learning cultural values that are part of the work of civilization Character education has a positive role in the moral development of young people today. The role of character education, namely forming a good personality in life, can be done by instilling good divine values. If the current level of youth character education is high, then the level of juvenile delinquency is low, and vice versa. This also strengthens the statement that tackling juvenile delinquency and the destruction of adolescent morals can be done with character education. Indonesia has implemented various methods of character education to increase youth religiosity, especially in garin mosques in Padang city. Starting with the application of various mosque activities, starting with madrasah diniyah takmiliah awaliyah education (MDTA), Majelis taklim, and youth wirid.

Character education in Indonesia is a national movement to create schools to foster ethical, responsible young people because character education emphasizes more on the aspect of universal values. 3 West Sumatra, especially in the city of Padang, is one of the regions in Indonesia that is thick with Islamic values. This can be seen from the motto that develops in the community, namely in the Journal of Islamic & Social Studies, where the philosophy of "Adat basandi sara' sara' basandi kitabullah" is a wise expression, which means custom based on religion, religion based on the book of Allah. Religion in this case is Islam, because the majority of Minangkabau people's religion is Islam, and the book of God referred to is the Qur'an. Therefore, researchers chose West Sumatra, especially the city of Padang, as the object of this research.

The view of character creation in Stephen R. Covey's book is "sow ideas, sow deeds; sow deeds, sow habits; sow habits, sow character; sow character, sow fate". This means that to build character, it is not enough to just say what we have to do; it takes a directed and continuous mechanism of action on an ongoing basis. Character building is found in West Sumatra, especially in the city of Padang, in the role of garin in various activities in the mosque. with demands not only to keep the mosque clean but also to be a caller to prayer, an imam during congregational prayer, a Quran teacher, and various other religious activities delegated to a garin. It can be seen from the duties of a garin above that a garin plays an important role in the process and religious activities in the local area, so it can be ascertained that a garin will always intersect with ritual religious activities in the community.

Moving on from this phenomenon, the researcher wants to know whether the role of a garin can improve the character of the garin, which can be seen in terms of activities, understanding, and implementation of the duties of a garin.

B. RESEARCH METHODS

The method used in this research is qualitative research, which is used to describe a process or event. By using a qualitative descriptive research approach, which is to explain in more detail related to the objects and subjects of research, especially about Gharin's character education, how to divide time so that education on campus is carried out and obligations at the mosque are not forgotten, and also what Garin's work is at the mosque. Also, using an ethnographic approach to see the behavior or culture of a person or group of people This research is descriptive qualitative research with data collection techniques, namely interviews and observations by directly observing the behavior of the intended research subjects.

This article describes the character education that has been implemented in Minang Kabau, especially in the city of Padang. The results obtained will be used to analyze and determine how Garin Masjid character education works in the city of Padang.

Primary data sources, namely the main sources interviewed and in-depth observation as key informants, The source or key informant is Garin Masjid as well as the imam of the mosque in the cities of Padang Wahyu Kenzo Putra, Nova Rio Nandes, and Bima Satria. Secondary data sources, namely in the form of documentation of interview results, are books relevant to the discussion of Garin Masjid character education in forming a community that has a character based on adat basandi syarak and syarak basandi kitabullah in the city of Padang.

C. RESULT AND DISCUSSION

Gharim (marbot), according to the Big Indonesian Dictionary (KBBI), is a young man who has the task of guarding and managing the mosque. In Ranah Minang, especially the city of Padang, we find that there are many students whose residence is in the mosque. The purpose of living in the mosque is not only to find a free place to live but to educate themselves so that they will always be tied to the mosque. This study aims to find out what the work of the mosque garin is in the city of Padang, how to divide college time with obligations in the mosque, and how character planting is carried out in the community environment, especially in the mosque environment.

As for what needs to be researched from the garin mosque in the city of Padang, including the following:

1. Activities or occupations of mosque garins in Padang City

The forms of Nurul Amin mosque activities to increase religious understanding are as follows:

a.) Recitation of the Quran, which is carried out after the morning prayer. b.) Religious lectures that already exist in the Nurul Amin Mosque management program c.) Carrying out PHBI (Celebration of Islamic Holidays), namely the day of Idhul Fitri, commemoration of the Maulid of the Prophet Muhammad Shallallahu Alaihi Wasallam, Isra' Mi'raj. d.) Al-Qur'an recitation for children of TPA Nurul Amin Mosque is divided into two groups, namely the first group who learn the letters of the hijaiyah and the second group who can read the Qur'an and understand the tajweed.

Some forms of activities carried out at one of the mosques in other studies are closely related to the results of the researcher's interview with a garin in the city of Padang. In the interview, he said "Secondly, what are the jobs in the mosque being a garin? and he answered "Being the imam of the mosque, calling to prayer, replacing the khatib if absent, and if there are worshipers who ask questions, then cleaning the mosque and turning off the lights". From the explanation of the interview, we can conclude that the work or activities that are always carried out by the Minangkabau mosque garin, especially in the city of Padang, first become the imam of the mosque, where a mosque garin is required to be able to become an imam who has criteria that have been set by each mosque in the city of Padang, among the requirements being: 1) have memorized more than 1 juz; 2) memorize the verse as-sajadah; and 3) have a good nature and easily mingle with the community. 4) Diligent work and maintaining personal hygiene; 5) Can replace the khatib if absent. In this case, we can conclude that to become a mosque garin in the city of Padang, one not only capitalizes on a lot of memorization but also pays attention to good nature and character and also has high social properties.

2) Time management being a garin and also being a student

According to the monika stated by Soeharsono (in Irianto, 1990), daily human time can be grouped into three categories: working time, self-care time, and leisure time. Working time is the time humans use to make a living in order to meet their needs, while for adolescents, working time can be identified with learning time at school. Self-care time is the time to take care of yourself in order to live with a decent appearance. Leisure time is time outside of work, study, or self-care activities.

Based on the results of interviews with one of the mosque garins in the city of Padang Wahyu, Kenzo Putra, who served as a garin as well as being a mosque imam and also being an MDA teacher at the mosque, With many activities at the mosque, duties and responsibilities are not neglected either, so how does he divide his time so that activities on campus are carried out and obligations at the mosque are not forgotten? According to the results of a researcher's interview with one of the mosque garis, namely Wahyu Kenzo Putra, "I asked, so how can activities at the mosque be carried out and obligations on campus be carried out, baa how to divide the chairman's time? He replied, The first way

is for you to make a schedule first, the second is for wak to discuss wak's class schedule with the management first, so if there is nan dempet bko asked to replace the one in the mosque, for example, I have a lecture at 2 o'clock, I don't think you can do it at 2 o'clock, it will be diverted upstairs, coordinate with each other".

In accordance with the results of the researcher's interview, that there are several ways to make the mosque garin, where obligations at the mosque are carried out and obligations on campus are not forgotten, there are two ways explained, the first is that you design a schedule of activities in your daily life with a schedule of activities that make us more organized and we know what to do in the next few hours, what activities are carried out after college whether you want to go home directly to the mejiad or sit for a while first and the schedule for returning to the mosque can be seen if we have set a schedule in advance so that the activities that are done are not forgotten if we are busy on campus. Not only that, he continued by arranging the lecture schedule with the management and also arranging if there was a change in the lecture schedule for his MDA teaching obligations to discuss with the mosque management to replace it at night.

By making a schedule of activities and discussing class schedules with mosque administrators or coordinating with each other regarding class schedules with obligations at the mosque so that roles and obligations are carried out and there are no obstacles in carrying them out.

3) Character Value of Garin Masjid

a. Religious

According to Muhaimin, the word religiosity is a root word from English, namely religion, which means religion. Then it becomes the adjective religios, which means religious or pious. Religion as one of the character values is explained by Suparlan as attitudes and behaviors that are obedient in carrying out the teachings of the religion they follow, tolerant of the implementation of other religions, and can coexist with other religions. The form of community religiosity can be seen in the dimensions of religiosity owned by the community.

According to Dianada Puspita et al., the role of gharin in increasing religious effects From the research conducted, students who become gharim have better morals than students who do not become gharim or just live in boarding houses. They are better at building interactions with each other; they are more patient, polite, and awake; they do not choose a lifestyle of hedonism because they feel the difficulty of earning money with their own sweat; and they are more sensitive to the surrounding situation because they are used to dealing with problems in the community. This is in line with the results of the interviews conducted, where they felt a change in their attitude after working as a gharin.

The fact that a gharin has a personality that is required to be able to give a Friday sermon if the khatib does not come proves that a mosque garin must have more religious knowledge in order to give a lecture or sermon if needed suddenly, and also, in accordance with the results of the interview, a garin must be able to answer various questions if the congregation has doubts in matters of worship and muamalah.

In addition to all the work described above, a gharim is also involved in activities celebrating Islamic holidays, such as being in charge of slaughtering and distributing sacrificial meat during Eid al-Adha, being a filler or program guide in Isra Miraj, and even being a consultant when people ask about religious issues. In this case, it is also very important to shape character education in the garin who lives in the mosque, where they must have traits and characters that can be proven to be important in the implementation of every religious activity.

b) Social Value

To become a garin in the city of Padang, you must have a character that can provide a good example in the order of social life, which is the task and function of a garin, not only to be a cleaner, but also to be able to provide examples of good character in the social environment because a garin plays an active role in the community in religious and social matters.

D. CONCLUSION

The garin masjid character education process is something that is very important to be learned by all youth and teenagers in the city of Padang, not only garin who apply character education in life, because every human being must have good character or behavior so that the city of Padang becomes a civilized city. By applying character education in the community environment, there may be no more juvenile delinquency, promiscuity, or drugs in the community environment. Therefore, character education in the mosque garin needs to be improved in order to set a good example in the social environment, and the role of the garin is not only to guard the mosque but also to play a role in social life in the community.

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