

# INTERNALIZATION OF GEN-Q CHARACTERS IN ELEMENTARY SCHOOL THROUGH CALISA LEARNING

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## INTERNALIZATION OF GEN-Q CHARACTERS IN ELEMENTARY SCHOOL THROUGH CALISA LEARNING

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### Abstract:

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The purpose of this study was to determine the efforts to form students' Gen-Q, as well as the supporting and inhibiting factors in the effort to form students' Gen-Q through the CALISA program. This study used a descriptive qualitative research method with a case study approach. The method used in this study is a qualitative method that collects data using observation, interview, and documentation. The data analysis applied was a descriptive qualitative analysis of data reduction, data models, and conclusion. The results of this study are the efforts to form a Gen-Q students, including holding the Gen-Q activities in: 1) the CALISA program, 2) understanding the Quran, and 3) practicing the Qur'an. Factors supporting the CALISA program include: 1) the availability of supporting facilities and infrastructure, 2) the participation of teachers and guardians of students, 3) the level of student awareness, and 4) discipline. Whereas, the inhibiting factors are: 1) the influence of students' family conditions, 2) the influence of the community environment, and 3) the anomaly of student motivation to shape the Gen-Q students through the CALISA program at SDN Sumberanyar I Paiton Probolinggo.

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### Abstrak:

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Tujuan penelitian ini adalah mengetahui upaya pembentukan Gen-Q pebelajar, serta faktor pendukung dan penghambat dalam upaya membentuk Gen-Q pebelajar melalui program CALISA. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan pendekatan studi kasus. Metode yang digunakan dalam penelitian ini yaitu metode kualitatif yang pengumpulan datanya menggunakan observasi, wawancara, dan dokumentasi. Analisis datanya menggunakan analisis deskriptif yaitu reduksi data, model data, dan penarikan kesimpulan. Hasil dari penelitian ini yaitu adanya upaya pembentukan Gen-Q pebelajar diantaranya mengadakan kegiatan Gen-Q dalam: 1) program CALISA, 2) memahami Alquran, 3) mengamalkan Alquran. Faktor pendukung program CALISA diantaranya: 1) tersedianya sarana dan prasarana yang mendukung, 2) partisipasi pembelajar dan wali murid, 3) tingkat kesadaran pembelajar, dan 4) tata tertib, sedangkan faktor penghambatnya yaitu: 1) adanya pengaruh kondisi keluarga pembelajar, 2) pengaruh lingkungan masyarakat, 3) anomali motivasi pembelajar dalam upaya membentuk Gen-Q pebelajar melalui program CALISA di SDN Sumberanyar I Paiton Probolinggo.

### Keywords:

Gen-Q, CALISA Learning, Character, Elementary School

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## INTRODUCTION

The Qur'anic Generation (Gen-Q) is a generation who loves the Qur'an, commits to the Qur'an, and makes the Qur'an reading or recitation as a guide for daily life. This can be seen from a deep love for the Qur'an, having the ability and being diligent in reading or reciting the Qur'an, having high integrity to study the contents of the Qur'an, and consistently practicing the contents contained in the Qur'an kaffah (perfectly) in daily life (Tohet, Bali, Astuti, Ulfa, Maisaroh, Ashidqiah, & Erliana, 2021). Moreover, Islam has provided many concepts for the formation and development of students to reach the Qur'anic generation.

One of the goals of the formation of Gen-Q is the practice of the Qur'an which is started earlier. Early actualization will be very meaningful in the formation of Gen-Q. Learning the Qur'an started from the time of the Prophet; even teaching the Qur'an is the first principal teaching in Islamic education. Education has an important position in human life. Education is the most extensive investment area in building and shaping a person's mentality (Bali & Fadli, 2019). Given the importance of education for human life, Islam, as a *rahmatan lil alamin* (a mercy to the universe), pays serious attention to the development of education for human survival. The material taught in the Qur'an recitation includes: reciting the Qur'an (including *hijaiyah* letters), worshiping (such as taking a ritual ablution, praying, and so on), faith (character 50), and morals (with stories) (Mundiri, Bali, Baharun, Holidi, Ervansyah, Abbas, & Erliana, 2021).

The Qur'an has collected several divine revelations (*kalamullah*), which later become the escort and lessons for humans who can believe and practice it. Therefore, every human being who believes in the Qur'an will increase his love for the Qur'an; both love to continue reading or reciting it, studying it, understanding it, practicing it, and teaching it.

As narrated by Uthman ra:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه بخاري)

The best among you is the one who learns the Qur'an and teaches it (Wahid, Bali, & Maimuna, 2021).

Learning to love, read, study, understand, and practice the Qur'an is an educational task. An educational institution is a place for the educational process, or teaching and learning process, that aims to develop students better through the surrounding environment. In education, it is never far from the words "teacher" and "student". Teachers and students are human figures that must exist in the world of education. Students are object-oriented coaching from a teacher, and teachers are educators who provide coaching and guidance to their students. Their positions may be different, but they are still side by side and have the same goal, not together but not having the same goal (Djamarah, 2010).

The education process seems to be an aspect that has a significant role in shaping future generations expected to create quality humans who can anticipate the future by

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sticking to the Qur'an and practicing it in daily life, the majority of whom consist of children, who incidentally are the next generation of the Indonesian nation (Fawaid, 2016). Education, in a broad sense, constantly stimulates participation in any changes that exist to try to improve the development of human life. In addition, an educational process for Gen-Q formation will not succeed if there is no application of worship and religious values to students and the school community (Bronstein, Pennycook, Bear, Rand, & Cannon, 2019). At least, Gen-Q is formed with a real effort in order to form human beings.

From the start, students should be exposed to a school environment in which religious values are respected. Religious and moral education are necessary for the formation of a believer and pious person (Bali & Fadilah, 2019). Schools must be able to convince students that good behavior can only be achieved by practicing the contents of the Qur'an in daily life. Without Gen-Q formation, the function of school institutions will be further away from Quranic values and prioritize human traits, not divine traits.

In addition to education, the environment is also plays a decisive role for the formation of Gen-Q. The formation of Gen-Q learners is undoubtedly influenced by the surrounding environment, especially the world of education, which provides many learning experiences for daily life (Bronstein, Pennycook, Bear, Rand, & Cannon, 2019). The educational process is believed to have an essential role in shaping a person's personality. Making students smart is very easy, but building their character is very difficult.

Departing from the primary role of education and the environment above, every educational institution must implement the formation of Gen-Q in various ways in order to achieve educational goals, especially in terms of the formation of Gen-Q. Therefore, SDN Sumberanyar and the researchers were motivated to conduct a particular learning program for the CALISA (Recite and Write Alquran) program. CALISA Learning is a program that can lead students to recite the Qur'an and write it down (Abidin, Omar, & Yusof, 2019). In the preliminary research, the researchers found four activities from the efforts to form students' Gen-Q through the CALISA program. These efforts include: (1) the school provided special lesson hours on CALISA learning; (2) the teachers became good role models for students; (3) the school selected special and expert learners in CALISA learning; and (4) the school used appropriate methods in CALISA learning. Therefore, the researchers are interested in lifting, researching, and making this school the research subject.

Based on the explanation above, the researchers identified several problems as the focus of the research, namely: (1) lack of formation of Gen-Q learners in elementary school; (2) many students cannot read the Qur'an according to *tajwid*; (3) many students whose behavior is not in accordance with the Qur'an; and (4) lack of Gen-Q formation in attitudes, speech, and actions based on the moral values contained in the Qur'an.

## RESEARCH METHOD

This study used a descriptive qualitative research method with a case study approach. The data collected is not in the form of numbers, but derived from interview scripts, field notes, personal documents, and other official documents (Creswell, 2012a). Interviews, observations, and documentation were the data collection techniques used in this study. Processing and data analysis of this study used descriptive qualitative analysis. The steps in analyzing qualitative descriptive research data are, namely, data reduction, data modeling, and concluding/verifying results (Creswell, 2012b). After the researchers obtained the needed data, it was necessary to check the validity of the data obtained. The researchers checked the validity of the data using the following techniques: (1) participation, (2) perseverance in observation, and (3) triangulation (Akker, Bannan, Kelly, Plomp, & Nieveen, 2013).

## RESULTS AND DISCUSSION

A generation means descendants, or a group of people who experience life at the same time, or a group of people who experience history at the same time (Wahid, Bali, & Maimuna, 2021). Moreover, a generation is a group of people who experience life simultaneously and experience history at the same time as the successors of a nation. The Quranic generation (Gen-Q) is a generation that makes the holy book the Qur'an as a guide to life, believes in its truth, recites, writes, understands well and correctly, and can practice it in all aspects of life. This generation later becomes a dream for all Muslims whenever and wherever they live. Given how vital the Qur'an is for human life, it is indispensable to educate the Qur'an for students as the nation's successors, namely Gen-Q. Several ways to form Gen-Q (Bali & Susilowati, 2019) are presented in table 1 below.

Table 1. Techniques/Methods in Forming the Gen-Q

No.	Techniques/Methods	Description
1	<i>Tahsin Al-Tilawah</i>	Improving reciting with the rules of <i>tajwid</i> and <i>qiro'ah</i> the beautiful <i>tartil</i> , and accompanied by the melodious recitation of the Qur'an, which can thrill the nerves and touch the innermost conscience of the individual, as Umar Ibn Al-Khattab converted to Islam because he listened to his brother's beautiful reading.
2	<i>At-Tahfidz</i>	Memorizing all or part of the verses or surahs in the Qur'an that are obligatory in prayer, such as <i>al-Fatihah</i> . By memorizing <i>Surah al-Fatihah</i> and other surahs/verses, the integrity of the Quranic generation is maintained, and its contents can be implemented wherever and whenever they are.
3	<i>Al-Tafsir</i>	Interpreting and explaining the contents of the Qur'an, starting with a touchable understanding of the verse. Interpretation efforts are needed to explain and expand

No.	Techniques/Methods	Description
		the self (extension of the self) in carrying out the Quranic generation. In this aspect, it is necessary to understand the <i>Ulumul Qur'an</i> so that there is no misinterpretation in understanding its contents.
4	<i>Al-Amal</i>	Applying Quranic values in daily life is important because, in this way, the individual's personality becomes better, safer, and happier in this world and the hereafter. In this context, a figure or role model is needed ( <i>uswah al-hasanah</i> ), who has the whole personality of the Quranic generation; by looking at his personality, it is effortless for individuals to imitate him. According to the hadith of Aisha narrated by Ahmad, the figure referred to is the Prophet Muhammad SAW, whose personality is reflected in the Qur'an ( <i>Kana Huduquhu Qur'an</i> , H. R. Ahmad).
5	<i>Al-Dakwah</i>	Disseminating or preaching the teachings of the Qur'an to the broader community so that we can grow and develop the Quranic generation. The whole system of life is oriented to the Qur'an, in terms of ideology, economy, politics, social, art, culture, and so on.

Thus, Gen-Q is a generation who lives and undergoes the process of life and adheres to the Qur'an, practices it, upholds the values that it represents, is proud of it.

The Qur'an is a book revealed by Allah SWT to the Prophet Muhammad SAW as his mercy and guidance for humankind during his life (Anas, 2020). While etymologically, the word "recite" is a noun that comes from the verb "to read". In the Al-Munawwir dictionary, it is stated that reading Arabic is "*qaro'a-yaqro'u*," which means reading (Sa'adah, 2014). Whereas in general, reading is a word that comes from "read," which means to pronounce or spell something written (Muali, Islam, Bali, Hefniy, Baharun, H., Mundiri, & Fauzi, 2018). Reciting the Qur'an means noticing and understanding the verses of the Qur'an in the form of a collection of letters in a sentence by speaking or by heart, so that students can read, understand, and practice it. An understanding of the Qur'an that begins with the process of it first will have different results than an understanding that is only obtained through listening to the chanting of the surah in the Qur'an, if it is read correctly and follows the teachings of Islam well. Therefore, every Muslim must be good at reciting the Qur'an. Moreover, reading is a job accompanied by some senses to achieve specific goals by noticing, understanding, implementing, and understanding.

The meaning of writing in the sizeable Al-Munawwir dictionary is "*kataba-yaktubu*," which means writing (Sa'adah, 2014). While in general, writing is the same as making letters and numbers using pens, pencils, chalk, and other materials. Writing is a language skill that is used to communicate indirectly with other people (Rozi, Bali,

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Firdaus, Wijaya, Mursyidi, Al, Haqiki, & Abidin, 2020). Whereas writing skills are skills in making letters by copying or imitating the writing in sentence structures. This kind of writing ability is called technical writing ability (Zamroni, Baharun, Hefniy, Bali, & Hasanah, 2020). In addition, students will be trained to write correctly because if they write it wrong, the meaning will change.

Based on the explanation above, Reciting and Writing the Qur'an (CALISA) is an activity that is accompanied by some senses to understand the book that Allah Swt revealed by noticing, reading, and writing to understand, which can express feelings or thoughts in oral form. Reciting and writing the Qur'an are particular skills that must be mastered by Muslims, especially students in primary education.

### **Efforts to Form Gen-Q in Elementary School through CALISA Learning**

In this era of globalization, there are a few shifts in values and morals in people's lives caused by several generations who are still not able to read and write well, let alone understand and practice them (Bali & Musrifah, 2020). Therefore, educational institutions must make maximum efforts to form a generation that the Qur'an firmly guides. However, nowadays, many things happen in the Gen-Q community who have not been able to recite the Qur'an at all, even though the contents of the Qur'an include the recitation in prayer.

One of the keys to success in learning lies in the process (Bali & Masulah, 2019). In the educational process, an institution's efforts are critical to forming a good Gen-Q. The definition of effort has the same meaning, namely the effort to accomplish everything to be achieved. While the understanding of Gen-Q is a generation that can make the Qur'an a guide to life, believe in its truth, read and understand it, and be able to practice it in everyday life (Anas, 2020). Thus, learners can independently use and improve their knowledge, study, and cultivate the value of noble characters and morals to become a better person. This generation makes the Qur'an a guide for their lives, believes in the truth of the Qur'an, and is willing to read and understand the contents of the Qur'an correctly and adequately practice the contents of the Qur'an in every aspect of their lives.

If Gen-Q is implemented through a systematic program such as CALISA learning, it will undoubtedly produce satisfactory outputs and meet expectations. This can be realized if the inhibiting factors do not beat the supporting factors. However, if the inhibiting factor is more significant than the supporting factor, then the supporting factor loses in the effort to form Gen-Q. The supporting factors can make CALISA's learning progress and succeed well so that the learning objectives are achieved. Whereas, what is meant by "inhibiting factors" is anything that can interfere with the running of the program so that the program cannot be adequately realized.

### **Supporting Factors Efforts to Form Gen-Q in Elementary School through CALISA Learning**

Many factors influence the success of the CALISA program, which can be classified into two groups, namely internal factors and external factors. Internal factors exist in individuals (students) who are studying, and individual problems need to be considered

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in addition to social problems. The student factor is the most crucial thing. Without these factors, the program will not take place. Internal factors are divided into two categories, namely physical and spiritual (Tajjuddin, Robingatin, Meriyati, Hadiati, El-Fiah, Walid, & Widayanti, 2020). First, The Physical Factor, this factor influences a person to study well and guarantee his/her body's health by always paying attention to various provisions related to sleeping, eating, working, exercising, and recreation.

Second, Spiritual (Psychological) Factors, many kinds are included in this psychological factor. The influential things of this factor on teaching and learning activities (Finch, Obradovic, & Yousafzai, 2016), including (1) intelligence, the nature of mental intelligence has a significant influence on a student's progress in learning. Under the same conditions, students who have a high level of intelligence will be more successful than those with a low intelligence level; (2) attention, it can be interpreted that the power of the soul is focused on an object and is defined as utilizing awareness to understand the activity; (3) interest, it is an acceptance of a relationship between oneself or something outside of oneself; (4) motivation, it is positive energy in a person marked by practical encouragement and reactions to achieve goals; and (5) feeling, it is a statement of the soul to like or dislike, so that when the feelings of love drive a teaching and learning activity, success will be easily achieved.

External factors can also affect learning activities. These external factors are grouped into three aspects, namely family, school, and community (Schmitt, Lewis, Duncan, Korucu, & Napoli, 2018). First, the Family Factor. The family is the first and foremost place of education. Instinctive parents are the ones who want to nurture their children well and try to educate them with love. Therefore, the family factor has a considerable influence on the success of one's learning process. Second, School Factor. In the learning process, school factors have an essential role in determining the success or failure of one's learning. The school environment provides a directed pattern of interaction, including teacher-to-student and student-to-student relationships, educational media, and so on, so that opportunities for students to communicate and collaborate in achieving learning goals can be met. Third, Environmental/Society Factor. Society is a part of the external factor that influence student learning. This influence occurs because of the closeness of students in society.

There are many supports regarding the role of Gen-Q formation through the CALISA program, which are applied in daily lives, including parents who become contributors at school as a form of parental concern for the development and progress of the school and the students.

### **Inhibiting Factors in Forming Gen-Q in Elementary School through CALISA Learning**

When considered carefully, the obstacles in learning activities can be classified into two kinds: endogenous and exogenous. Endogenous is a barrier that comes from the students themselves. There can be biological and psychological aspects to it. If the students are sick, either because of certain diseases or fatigue, they will not study effectively. Therefore, if the students learn well, they must avoid fatigue when studying.

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Second, Exogenous. Exogenous refers to obstacles that come from outside the students, such as wrong associations, inappropriate environments, parents who are less attentive to students, and so on (Baharun, Bali, Muall, & Munawaroh, 2020). Thus, all elements must be fully responsible for all school activities to create a Quranic generation, such as being broad-minded and having good morals at school.

Students are essential in learning the CALISA program because they have a significant role in guiding students to become Quranic generation with good character and Muslim personality following the contents of the Qur'an. With the existence of professional and responsible students in reciting and writing the Qur'an in order to form the Quranic generation, it will be able to run well and smoothly because learning is the primary key to grasping the knowledge (Rahman, Wahid, Afandi, Bali, & Hakim, 2019).

The environment is an essential factor in the success or failure of the CALISA program since it always influences educational development. A supportive environment will shape students into the Quranic generation, and conversely, an unsupportive environment will hinder the process of forming the Quranic generation.

Based on the researchers' observations, it is known that students always recite the Qur'an every morning before starting the lesson. This has implications for student activities outside of school hours based on the statement of one of students' parents from the results of interviews that have been conducted that their children are fond of reciting the Qur'an at home. However, Gen-Q not only recites the Qur'an but also understands the content and, most notably, its practice. Therefore, the school often conducts Qur'an studies when CALISA learning takes place to help students understand the contents of the Qur'an. In addition to helping students understand the contents of the Qur'an and its practice, they are invited to pray in congregation and directly involved in distributing *zakat fitrah* to villages for the poor, distributing qurban meat and other religious activities held by SDN Sumberanyar I Palton to assist them in practicing the contents of the Qur'an in forming Gen-Q.

All these successes cannot be separated from the efforts made by SDN Sumberanyar I to form Gen-Q through the CALISA program. Starting from holding activities that include; 1) the CALISA program, 2) the provision of adequate facilities and infrastructure to support the CALISA learning process in schools, such as the provision of the Qur'an, 3) the habit of reciting the Qur'an every morning before starting class hours, 4) the existence of studies to help students understand the contents of the Qur'an through the CALISA program, 5) motivation and support from the school principal and office staff, especially the CALISA teachers and guiding and counselling teachers (BK) in order to grow students' love for the Qur'an, 6) self-improvement of teachers and office staff in order to be examples and role models for students, 7) habituation of praying together in congregation in order to practice the contents of the Qur'an, and 8) the existence of a semester meeting in the context of socializing the CALISA program. These various efforts are some of the supporting factors for the CALISA program carried out by the school. In addition to the supporting factors at school, there are still several secondary factors from the family environment, especially parents. These include

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controlling students when they are at home by getting used to reciting the Qur'an, praying in congregation, students' association with peers, and other things that can support the CALISA program. However, all of those factors cannot be implemented only due to the efforts of the school, but also the support from students, CALISA teachers, BK teachers, students' parents, and the motivation of students, which are also essential points in the formation of the Quranic generation (Gen-Q) at SDN Sumberanyar I Paiton.

Likewise, with the efforts of SDN Sumberanyar I Paiton, there are not only many supporting factors but also many obstacles. Among them are the lack of interest of students in reciting the Qur'an and their preference for gadgets, the influence of friends, the lack of support from family and society, especially parents, and others that hinder the formation of Gen-Q. This is in line with the mindset of some parents who are still conventional, who think that being provided with dhohir is enough or a growing stigma, namely "food staples, staples of life". However, with the efforts and prayers and the unyielding attitude of the teacher council of SDN Sumberanyar I Paiton, all these obstacles can be overcome and gradually begin to decrease. This was based on the statement of the Principal of SDN Sumberanyar I Paiton in an interview, who said that little by little, students began to want to recite, understand, and practice the contents of the Qur'an. This is also corroborated by the statement from the CALISA teacher, who said that the students had started to be interested in CALISA, and confirmed by the statement from the parents, who said that their child had been diligently reciting the Qur'an at home. Furthermore, the student stated that he became interested in CALISA because he was motivated by the motivation of the CALISA teacher. Hence, with the support from various parties such as families, teachers, and the community, it is possible that the CALISA program held by SDN Sumberanyar I Paiton will produce something maximum, namely the formation of the Quranic generation (Gen-Q).

## CONCLUSION

From the description and exploration of the data that the researcher presents, several conclusions can be formulated related to the discussion about efforts to form Gen-Q through CALISA Learning at SDN Sumberanyar I Paiton. This program has been running pretty well. These efforts include: 1) holding Quranic generation activities in reciting and writing the Qur'an; 2) carrying out Quranic generation activities in understanding the Qur'an; 3) encouraging Quranic generation activities in practicing the Qur'an.

On the other hand, there are supporting and inhibiting factors from forming Gen-Q through CALISA Learning at SDN Sumberanyar I Paiton. The supporting factors for the effort to form Gen-Q through CALISA Learning at SDN Sumberanyar I Paiton are 1) the existence of supporting facilities and infrastructure, 2) the support from students and support from their parents, 3) the awareness factor of students, and 4) the Code of Conduct. Whereas, the inhibiting factors of efforts to form Gen-Q through CALISA Learning at SDN Sumberanyar I Paiton are: 1) the influence of the household, 2) the influence of the community, and 3) the motivational factor of the learner. After

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conducting the research, it was found that the correlation between theory and findings at SDN Sumberanyar I Paiton was quite good, even though some students were not aware of the importance of CALISA for the benefit of the people.

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