

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 2, No. 1,	September 2023	p-ISSN: - e-ISSN: 2988-7925

Qur'an Tourism as a Solution for Islamic Da'wah in the era of Society 5.0

Khaeratul Mar'ah¹, Abd. Rahman², Anshar³

Universitas Muhammadiyah Makassar | maddah1707@gmail.com
Universitas Muhammadiyah Makassar | abd.rahman@unismuh.ac.id
Universitas Muhammadiyah Makassar | anshar@unismuh.ac.id

Abstrak

Kata Kunci: Pendidikan dan generasi muda adalah dua aspek yang sangat penting dalam kehidupan manusia. Keduanya memiliki korelasi yang sangat erat. Pendidikan merupakan prasyarat dalam membentuk generasi mendatang. Dan di tangan generasi mudalah terletak maju dan mundurnya sebuah bangsa dan negara. Penelitian ini bertujuan untuk memberikan pemahaman kepada generasi milenial tentang pentingnya belajar ilmu agama dan penanaman akhlak sejak dini. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil pengolahan data menunjukkan bahwa pendidikan Al-Quran atau penanaman akhlak pada santri- santriwati di TPA Shihhatul Iman memang penting, melalui metode-metode berupa metode cerita yang diterapkan pada santri-santriwati di TPA Shihhatul Iman diharapkan pendidikan Al-Qur'an sejak dini akan merekatkan hubungan emosional anak-anak dengan Al-Qur'an hingga mereka dewasa.

Abstract

Keywords: Education and the younger generation are two very important aspects of human life. The two have a very close correlation. Education is a prerequisite in shaping future generations. And in the hands of the younger generation lies the progress and decline of a nation and state. This research aims to provide understanding to the millennial generation about the importance of studying religion and inculcating morals from an early age. This study uses a qualitative method with a case study approach. Data collection is done through observation, interviews, and documentation. The results of data processing show that Al-Quran education or instilling morals in female students at TPA Shihhatul Iman is indeed important, through the methods in the form of story methods applied to female students at TPA Shihhatul Iman it is hoped that Al-Qur'an

education from an early age will bonding children's emotional connection with the Qur'an until they grow up.

INTRODUCTION

Education is a process in order to influence humans in order to adapt themselves as well as possible to their environment, thus causing changes in themselves that allow them to function adequately in the life of society. According to UNESCO's annual report, the quality of education in Indonesia is 64th out of 120 countries worldwide. Meanwhile, based on the education development index for all, Indonesia was at the 57th level out of 115 countries in 2015 (Pribadi, 2017). In entering the era of globalization of education, especially Islamic education is faced with various challenges, both in the political, economic, and even socio-cultural fields.

The challenges faced by society are actually indirectly a challenge to Islamic education. Globalization causes currents that are so fast and unstoppable and so many and varied information flows. And the flow of information not only affects knowledge but also the values of Islamic education. The development of globalized habits in lifestyles such as patterns of dress, eating habits, and recreational activities that are increasingly uniform, especially among young people, has implications for social, economic and religious aspects. So that sometimes religious values are increasingly abandoned, because they are considered old-fashioned and outdated while those who follow the trend are considered advanced and modern even though they begin to leave religious and moral values in their lives (Khobir, 2009).

Although today Islamic education is often criticized by various parties. Among the criticisms is that Islamic education in Indonesia has not found a sustainable paradigm and blueprint (blue print), both at the theoretical-philosophical and operational levels, so it seems that education is only a place of trial and error. Therefore, it is natural that there is an opinion that says that Islamic education in Indonesia is not factually realized. Such an opinion is quite reasonable because the appearance of education itself, which is still abstract, has not touched the cultural reality of Indonesian society (Nasikin, 2021).

In Islamic education, the teacher acts as a leader. As a leader, educators must have the ability to organize ideas that need to be developed among their students with a leadership system that can mobilize their interest, passion and enthusiasm for learning through any appropriate and effective method. (Syarifuddin and Mustamin 2022), (Abd. Rahman, Fatmawati 2023)

Teachers must also master learning methods where methods have a very important position in an effort to achieve goals, (Nur Fadilah Amin 2018), according to Anshar, teachers should use relevant methods (Anshar 2022), because it is a means of giving meaning to the subject matter arranged in the educational curriculum, so that it can be understood or absorbed by students into a functional understanding of their behavior. Even in an Arabic maqolah that is often heard A-thariqah ahammu mina-l-maddah which means that the method is

more important than the material, this maqolah is not without meaning in Islamic religious studies, of course it is a reference that the method is a must for the teacher to convey how the meaning and purpose of learning because it will be useless if the material is good but the method used is boring and wordy, of course the methods used are in accordance with what was exemplified by the prophet Muhammad PBUH and the Companions.

Based on the description above, the author provides a solution, namely qur'an tourism as a solution to da'wah in the era of society 5.0"

RESEARCH METHOD

The type of research that the author uses in the preparation of this scientific paper is library research. Research is conducted by collecting data and information such as books, notes, journals, articles, and the results of previous research that are similar and can be used as references.

The type of data the author uses in this scientific paper is secondary data. Data sources are usually obtained from books, journals, articles or other official sources, such as internet searching for the last 5 years.

The data collection technique that the authors use in this scientific paper is a literature study. Literature study is a research that seeks writing materials from various reference sources such as books, journals, news, articles and so on.

The data analysis techniques used in this scientific paper are as follows:

1. Data reduction, is a sensitive selection and thinking process that has significant findings and theory development value through data collection activities.
2. Presentation of data, namely the author presents the data that has been collected and reduced so that it is arranged in a relationship pattern that will be easier to understand.
3. Drawing conclusions, is a conclusion or final decision from what was researched and aims to answer the problem formulation.

RESULTS AND DISCUSSION

A. The Role of the Millennial Generation in Education

A role is a set of behaviors expected by others of a person according to their position in a system. Millennial generation and education are two different concepts, but have a relationship that affects each other. In the constellation of this paper, the millennial generation mostly grows and develops through education, so education becomes a vehicle for the development of the millennial

generation. For this reason, education requires competent human resources as assets for the process of developing millennial generations who are ready for problems and challenges, competent human resources are achieved through the development process. Thus, human resources are an important part of the educational development process for the millennial generation (Resky, 2019),

Education is a basis for the development of a country. There is no great country without good education. We must prioritize aspects of education in this country. It is not only the organization that is considered, but the quality of education, the quality of educators, and others that support the success or failure of education.

B. The Importance of Islamic Education in Life

Islamic education is one of the educations implemented in Indonesia in accordance with the history that occurred in the past. At this time developments in the 21st century have relevance to digitalization and technological changes that occur so that this problem becomes one of the serious things. It is mentioned that the problems in Islamic education today are influenced by factors based on education, curriculum, learning approaches, professionalism of human resources, costs, and the educational environment (Masruroh, 2012).

Education has an important role so that it will relate to students with good morals. Education in this moral management will provide good education for a child, because it is related to morals. Literally morals mean temperament, behavior, attitude, character, character. Ibn Miskawaih and al- Ghazali namely, the expression of the soul that arises easily without requiring thought and consideration, meaning that something can be said to be moral if it has five characteristics, namely: it is ingrained, it is easy and easy to do; done of its own accord; done in fact, intended because of Allah SWT. Basically, character education emphasizes the moral aspect, which fosters religious personality attitudes, morals / character and concern for the environment (characteristics of *Insan Kamil*). Therefore, it must be instilled as early as possible and carried out continuously.

C. Pendidikan Karakter di TPA Shihhatul Iman

Pendidikan karakter dalam pendidikan Islam memiliki nilai yang lebih dari sekedar pendidikan moral (benar atau salah), melainkan mengajarkan pemahaman melakukan halhal yang baik. Dalam pendidikan Islam ada dua paradigma besar, Pertama, paradigma yang memandang pendidikan karakter dalam cakupan pemahaman moral yang sifatnya lebih sempit, yang menganggap santri/santriwati memerlukan karakter tertentu yang hanya tinggal diberikan saja. Kedua,

pemahaman dari sudut pandang yang lebih luas, paradigma ini memandang karakter sebagai paedagogi, menempatkan individu yang terlibat dalam dunia pendidikan sebagai pelaku utama pengembangan karakter.

Menurut Fakhry Gaffar, pendidikan karakter adalah sebuah proses transformasi nilai-nilai kehidupan untuk ditumbuhkembangkan dalam kepribadian seseorang sehingga menjadi satu dalam perilaku kehidupan orang itu. Dalam definisi tersebut ada tiga ide pikiran penting, yaitu: (1) proses transformasi nilai-nilai, (2) ditumbuh kembangkan dalam kepribadian, (3) menjadi satu dalam perilaku (Hasyim, 2015). Menurut Majid, pendidikan karakter adalah sebuah upaya untuk membimbing perilaku manusia menuju standar-standar baku (Majid & Andayani, 2012). Fokus pendidikan karakter adalah pada tujuan-tujuan etika, tetapi prakteknya meliputi penguatan kecakapan-kecakapan yang penting yang mencakup perkembangan sosial santri/santriwati.

Hal ini diterapkan pada proses transformasi ilmu pengetahuan kepada santri-santriwati di TPA Shihhatul Iman yaitu hal yang pertama dilakukan para pengajar bukanlah mengajarkan tentang ilmu pengetahuan secara umum akan tetapi mengedepankan akhlak terlebih dahulu.

C. Character Education at TPA Shihhatul Iman

Character education in Islamic education has more value than just moral education (right or wrong), but teaches understanding of doing good things. In Islamic education there are two major paradigms, First, the paradigm that views character education within the scope of a narrower moral understanding, which considers santri / nun students need certain characters that only need to be given. Second, from a broader perspective, this paradigm views character as paedagogy, placing individuals involved in education as the main actors of character development.

According to Fakhry Gaffar, character education is a process of transforming life values to be developed in a person's personality so that it becomes one in the person's life behavior. In this definition, there are three important ideas, namely: (1) the process of transforming values, (2) growing in personality, (3) becoming one in behavior (Hasyim, 2015). According to Majid, character education is an effort to guide human behavior towards standard standards (Majid & Andayani, 2012). The focus of character education is on ethical goals, but its practice includes strengthening important skills that include the social development of students.

This is applied to the process of transforming knowledge to santri at TPA Shihhatul Iman, namely the first thing the teachers do is not teach about science in general but prioritize morals first.



Picture 1. Photo with Santri / Nuns of TPA Shihhatul Iman



Picture 2. Gift giving to students of TPA Shihhatul Iman



Picture 3. Providing moral material through the story method

CONCLUSION

National character education is an integral part of national education as a whole. National character education must be developed comprehensively as a civilizing process. National character education is a shared responsibility between the government, society, schools and parents. Therefore, the implementation of culture and national character must involve all four elements. In an effort to

revitalize national character education, a national movement is needed to inspire the spirit of togetherness in the implementation in the field. Islamic education as an education system, has a considerable influence to support the formation of national character with various strategies, approaches and methods that are quite deep and fundamental. In order for authentic national character education to work well, an-Nahlawi has tried to formulate various strategies for instilling knowledge and values.

Among these strategies are: (a) educating through Qur'anic and Prophetic dialog, (b) educating through Qur'anic and Prophetic stories, (c) educating through parables, (d) educating through exemplary, (e) educating through practice and action, (f) educating through *ibrah* and *Mau'idzah*, (g) education through *targhib* and *tarhib*.

LITERATURE

- Abd. Rahman, Fatmawati, Abdul Jabbar Tahir. 2023. "Analisis Kemampuan Microteaching Mahasiswa Pendidikan Bahasa Arab Universitas Muhammadiyah Makassar." *Ilmiah, Jurnal Pendidikan, Wahana* 9(4): 11–20.
- Anshar. 2022. "Korelasi Penguasaan Mufrodat Bahasa Arab Dengan Keterampilan Berpidato Bahasa Arab." *Al-Maraji': Jurnal Pendidikan Bahasa Arab* 6(1): 67–81.
- Khobir, A. (2009). *Pendidikan Agama Islam Di Era Globalisasi*. Edukasia Islamika, 7(1), 69343.
- Lancaster, L. C., & Stillman, D. (2002). *When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work*. New York:HarperCollins.
- Masruroh, N. dan Umiarso. (2011). *Modernisasi Pendidikan Islam – Ala Azyumardi Azra* Jakarta: Arruz Media.
- Nasikin, M., & Khojir, K. (2021). *Rekonstruksi Pendidikan Islam Di Era Society 5.0*. Cross-border, 4(2), 706-722.
- Nur Fadilah Amin. 2018. "Implikasi Pembelajaran Qawa'id Menggunakan Metode Bernyanyi Pada Mahasiswa Jurusan Keperawatan Uin Alauddin Makassar." *Al-Maraji' Jurnal Pendidikan Bahasa Arab* 2(2): 1–14.
<https://journal.unismuh.ac.id/index.php/al-maraji/article/view/1973/1586>.

- Rezky, M. P., Sutarto, J., Prihatin, T., Yulianto, A., & Haidar, I. (2019). *Generasi Milenial yang Siap Menghadapi Era Revolusi Digital (Society 5.0 dan Revolusi Industri 4.0) di Bidang Pendidikan Melalui Pengembangan Sumber Daya Manusia*. In Prosiding Seminar Nasional Pascasarjana (PROSNAMPAS) (Vol. 2, No. 1, pp. 1117-1125).
- Syarifuddin, Abdillah, and Siti Walida Mustamin. 2022. "Metode Quantum Teaching Dalam Perspektif Syariah." *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 1(3): 529–40.