



The Implementation of Didikan Subuh Based on an Integrative Thematic Approach to Enhance Character Education

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Abstract: Character education serves as a crucial solution to address the moral degradation among teenagers, prompting the Padang city government to implement the Didikan Subuh program aimed at reinforcing students' character. This research endeavors to analyze the implementation of Didikan Subuh activities, along with the supporting and inhibiting factors. Employing a qualitative research design, the study involved observation of the Didikan Subuh program across four locations, interviews with teachers, and documentation review, including the curriculum of Didikan Subuh. Data analysis was conducted based on Miles and Huberman's theory. The research revealed several key findings: firstly, the implementation of Didikan Subuh in Padang city varies across locations in terms of purpose, activity materials, and evaluation methods. Secondly, supporting factors include an adequate number of certified teachers, a relatively large student population, and sufficient infrastructure availability. However, inhibiting factors such as adverse weather conditions, conflicting events, and lack of discipline among guidance teachers pose challenges. Additionally, there is a shortage of creative and responsible guidance teachers, along with insufficient materials for Didikan Subuh activities. The study underscores that despite its challenges, the implementation of Didikan Subuh has the potential to strengthen character education among students.

INTRODUCTION

To realize the goals of National Education, education can be pursued through informal, formal, and non-formal channels (Akmal, 2017; Rokhman et al., 2014). According to the National Education System, non-formal education is an educational path outside formal education that can be structured and tiered. Al-Quran Education (TPQ) and Madrasah Diniyah Takmiliah Awaliah

(MDTA) fall under non-formal education. These programs complement formal education, particularly in the religious field. The Regulation of the Minister of Religion No. 13 of 2014 states that non-formal diniyah education includes Madrasah Diniyah Takmiliah, Al-Quran Education, Taklim Councils, or similar forms, both inside and outside Islamic boarding schools (Islamiyah, 2023; Amirudin et al., 2020).

Farid and Hatami (2022) noted that Madrasah Diniyah is a non-formal educational institution serving as a supporting and alternative education. TPQ and MDTA are similar to course institutions, training institutions, study groups, community learning activity centers, and Taklim Councils. TPQ and MDTA aim to equip students with knowledge, attitudes, and skills to practice Islamic teachings. Their existence aligns with PP No. 55 of 2007 on Religious Education and Religious Schools, which prepares students to master religious teachings and/or become experts in religious sciences and practice their religion.

The development of TPQ and MDTA is a source of pride for the Muslim community in Indonesia. In Padang City, TPQ and MDTA are generally integrated with mosques/mushalla and often bear their names, such as MDTA Masjid al-Hijriyah and TPQ Masjid al-Furqan. However, not all mosques/mushalla in Padang City have TPQ/MDTA institutions, as the number of mosques/mushalla (1,448) exceeds the number of TPQ and MDTA.

Based on the data on the number of TPQ/MDTA and mosques/mushalla in Padang City, it is evident that there are more mosques/mushalla than TPQ/MDTA. However, not all mosques/mushalla conduct *Didikan Subuh*. With a total of 1,448 mosques/mushalla in Padang City (Documentation archive, 2017) and only 1,121 TPQ/MDTA, there are 327 mosques/mushalla without TPQ/MDTA, meaning they do not conduct *Didikan Subuh*. Only mosques/mushalla with TPQ/MDTA carry out *Didikan Subuh* activities.

In addition to the substantial number of TPQ/MDTA, Padang City also has a large number of TPQ/MDTA teachers and students. Data from the Ministry of Religion of Padang City in 2017 show that there were 4,345

TPQ/MDTA teachers and 78,092 students. The number of TPQ/MDTA, teachers, and students is a valuable asset for the Regional Government and the people of Padang City in shaping the character of the Muslim generation, particularly through non-formal education (TPQ/MDTA) with the main program being *Didikan Subuh*.

Didikan Subuh is a non-formal education program implemented in Indonesia, particularly in Padang City (Riyadi et al., 2020, Arifin et al., 2022). This program is typically held in the morning before the Fajr prayer time and aims to strengthen character education, especially in the context of Islamic religious education (Riyadi et al., 2020). *Didikan Subuh* is mandatory for every TPQ/MDTA in Padang City and for every elementary school student in Padang City. This requirement is based on the Instruction of the Mayor of Padang No. 451.422/Binsos-III/2005 dated March 7, 2005, which mandates *Didikan Subuh* for Islamic Elementary/MI students in Padang City. Students who participate in *Didikan Subuh* will be assessed, and their *Didikan Subuh* scores will be included in their school report cards. The score from the *Didikan Subuh* Certificate is part of the Religious Subjects grade at school (theory) divided by two in the even semester of the 2017/2018 academic year and written on the student report cards (Roza & Martha, 2022). This demonstrates the Padang City Government's commitment to activating *Didikan Subuh*, which impacts the strengthening of character education being carried out in formal institutions (Susilo et al., 2022; Roza & Martha, 2022; Arifin et al., 2022).

It can be emphasized that all 1,121 TPQ/MDTA in Padang City are active in conducting *Didikan Subuh*. However, not all TPQ/MDTA conduct *Didikan Subuh* routinely every week due to certain factors and considerations. Several studies show that non-formal education is an

important part of improving the quality of the younger generation in the community (Roza & Martha, 2022). Additionally, *Didikan Subuh* plays a role in enhancing learners' soft skills through the habituation of public speaking mentality in the surrounding environment (Arif & Mawaruddin, 2018). Non-formal education provides full support in aligning the objectives of character education in the community (Susilo et al., 2022; Ariffin, 2019).

Several studies have also identified that the positive impact of non-formal activities requires careful planning, including the readiness of teachers and available facilities (Yusuf et al., 2020). Through *Didikan Subuh* as a non-formal educational activity, the role of the government through public policies can provide opportunities for students to learn in the community environment, including applicative activities such as *Didikan Subuh* (Riyadi et al., 2020; Arifin et al., 2022).

Since its inception, the *Didikan Subuh* program has significantly shaped the character of Islamic boarding school students, fostering traits like courage, discipline, honesty, responsibility, and politeness. However, its impact has lessened over time, likely due to ineffective, inefficient, and less appealing implementation. The management of BKS TPQ-TQA and FKDT in Padang City revealed that the program has never been fully evaluated by either organization or the Padang City Government.

The program's focus on memorization, such as the pillars of faith, pillars of Islam, ablution, prayer, and qualities of Prophets and Allah, emphasizes cognitive development over character building. A reconstruction of the *Didikan Subuh* program is needed to enhance its materials and implementation. Monotonous implementation is indicated by the repetitive use of *muqaddimah* words by hosts, limiting students to one form of *muqaddimah*. Varied

muqaddimah could engage other students by introducing new elements.

Additional lesson materials by *Didikan Subuh* mentors lack structure and systemization. Interviews revealed that mentors have the freedom to choose lesson materials, often selected on the day of the session. This spontaneity, coupled with a lack of standardized references, results in inconsistent material delivery.

Teaching methods are monotonous, relying heavily on lectures without variety or interactivity, causing students to lose focus. As in formal education, varied teaching methods can make lessons more engaging and reduce boredom. Evaluation of *Didikan Subuh* has not been optimal. Even if assessments are conducted, they focus on filling out *Didikan Subuh* certificates rather than practical performance. Effective evaluation should address both student performance and the overall implementation process to continually improve the program's quality.

As a consequence of the lack of evaluation for *Didikan Subuh*, its success cannot be accurately measured according to the intended success indicators. Moreover, students are unable to identify shortcomings and potential errors during their performances. Implementing a robust evaluation system would address these issues and contribute to the improvement of *Didikan Subuh*.

The depiction of *Didikan Subuh* implementation highlights several weaknesses and shortcomings in its execution in Padang City. Despite being a platform for effective character strengthening through various programs and activities, *Didikan Subuh* faces challenges that need to be addressed. This aligns with the government's priority programs aiming to optimize integrated character education within formal education, emphasizing the importance of character development from an early age (Rahman et al., 2021; Jeynes, 2019; Arif & Anwar, 2023).

Based on several previous studies, further research is needed on how *Didikan Subuh* is implemented to strengthen character education in Padang City. It is hoped that *Didikan Subuh* can provide benefits both theoretically and practically. This study aims to analyze the implementation of *Didikan Subuh* activities, the supporting and inhibiting factors, to improve character education in Padang City.

METHOD

The research method employed qualitative approaches. The research location was in Padang City. Data collection instruments included observations conducted at four TPQ/MDTA centers in Padang City, which served as research samples. The observations aimed to gather data and information about: (a) activities carried out by supervising teachers and students, from preparing for the *Didikan Subuh* event to the execution of the *Didikan Subuh* activity itself; and (b) the implementation of a pilot development model for *Didikan Subuh* in the context of strengthening character education at one selected TPQ/MDTA, namely MDTA Baiturrahman Jati Padang Mosque.

Interviews were conducted to gather responses from the organizers of *Didikan Subuh* at TPQ and MDTA in Padang City. Documentation studies were carried out to obtain supporting data related to important documents or archives. Among the documents used were the arrangement of the TPQ/MDTA *Didikan Subuh* program for Padang City, profiles of the TPQ/MDTA in Padang City, the certificate model, the Padang City Welfare archives on the assessment of *Didikan Subuh* at the city level, the Bintal archive, and the West Sumatra Province Welfare Assessment on High Achievement *Didikan Subuh* at the provincial level, and archives of Padang City TPQ/MDTA teachers.

To validate the data, researchers used triangulation, a technique for checking the validity of data by comparing information obtained from different sources. Data analysis activities were performed on all data obtained in the field regarding the implementation of *Didikan Subuh* in Padang City, as well as supporting and inhibiting factors. The data analysis technique utilized was the interactive model qualitative analysis technique developed by Miles and Huberman, as outlined by Sugiyono. This technique involves three stages: (1) Data reduction, which involves selecting, simplifying, emphasizing, condensing, and transforming raw data from field information and organizing it to draw conclusions; (2) Data presentation, which involves compiling information to provide possibilities for conclusions to be drawn and to help researchers understand the study results; (3) Drawing conclusions, which involves interpreting the meaning, identifying patterns, and understanding cause-and-effect relationships. Researchers aimed to find the meaning behind the data and make conclusions, which were immediately verified by reviewing and questioning the field notes for a more precise understanding.

RESULT AND DISCUSSION

The *Didikan Subuh* program in this study refers to its implementation in the city of Padang. After identifying all components of *Didikan Subuh*, four key components were identified as development targets. These components include objectives, materials, processes, and evaluations. The development of the objectives aspect of *Didikan Subuh* resulted in the following outcomes: the importance of formulating the objectives of *Didikan Subuh* in writing, the classification of *Didikan Subuh* objectives into general and specific goals, and the orientation of *Subuh* Educational Objectives towards KDP values.

The *Didikan Subuh* material aspect resulted in the following outcomes: (1) *Didikan Subuh* materials were based on thematic approaches, where the established themes were directly derived from KDP values, namely: religious values, nationalism, independence, mutual cooperation, and integrity; (2) PPK values were integrated into the *Didikan Subuh* materials, which included presentations, reading selected verses of the Koran, daily prayers, hadith, short speeches, da'wah poetry, Minang rhymes, *mahfuzhad*, nasyid/kasidah rabana, and additional lessons; (3) The scope of the *Didikan Subuh* material is more specific and aligned with the themes, making it more directed, structured, and systematic; (4) There is a balance in *Didikan Subuh* materials between different activities to ensure there is no accumulation of certain materials.

The *Didikan Subuh* process aspect resulted in the following outcomes: (1) The *Didikan Subuh* implementation process includes four stages of activities, namely introduction, activity demonstration, evaluation and additional

lessons, and closing. These stages can be described in Figure 1. The preliminary stage involves Fajr prayer in congregation at the mosque/mushalla where *Didikan Subuh* is held. The activity demonstration stage features student performances. The evaluation and additional lessons stage involves teachers evaluating student performances and the implementation process of *Didikan Subuh*, followed by the provision of additional lessons by the teacher. The closing stage involves collecting infaq from students, checking attendance, and formally ending the event; (2) The implementation process of *Didikan Subuh* can begin immediately after the Fajr prayer in congregation without delay, making the process more efficient and fostering discipline among students; (3) The implementation process of *Didikan Subuh* becomes more dynamic due to the variety of activities that change weekly; (4) All activity materials are presented every week during *Didikan Subuh* except for the fardhu prayer, remembrance after prayer, and the funeral prayer, which are presented in rotation weekly.



Figure 1. Activity of *Didikan Subuh*.



The development of the evaluation aspect of *Didikan Subuh* resulted in the following outcomes: (1) *Didikan Subuh* evaluation was classified into three forms: direct evaluation of student performances, evaluation of the *Didikan Subuh* implementation process from start to finish, and end-of-semester evaluation; (2) Ensuring the continuous and sustainable implementation of

evaluation activities; (3) Potential improvement in the quality of *Didikan Subuh* implementation from week to week.

Based on the validation assessment results, the implementation of *Didikan Subuh* can strengthen character education. In the content aspect, the development model writing has referred to a standard format and

provided a presentation of an approach model that aligns with the sequence of the approach model and multi-representation, encompassing knowledge, attitudes, and skills regarding the values of character education strengthening (Lukman et al., 2021).

In the characteristics aspect, the presentation of the model development is oriented towards the values of character education strengthening and includes themes in KDP. In the language aspect, the sentences used comply with Indonesian language rules (EYD), are easy to understand, use clear and legible language, and employ clear fonts. In terms of physical form, the appearance of the cover and content presentation is attractive, and the product packaging is also appealing.

The general assessment by the validators on the development of the *Didikan Subuh* implementation model for strengthening character education is that it is ideal for use. Inputs and suggestions from validators have been considered in refining the *Didikan Subuh* model development for enhancing character education (Lukman et al., 2021; Arif & Anwar, 2023).

The overall validation results indicate that the development of the *Didikan Subuh* implementation model for strengthening character education has been tested for quality and declared very valid by the validator. According to the validator's assessment, all components of the model, which include purpose, rationality, characteristics, language, model content, and physical form, comply with the categorization of validity results based on Riduwan's criteria: 0%-20% is invalid, 21%-40% is less valid, 41%-60% is quite valid, 61%-80% is valid, and 81%-100% is very valid.

Based on the results of the data analysis, the quality of the product

resulting from the development of the *Didikan Subuh* implementation model in strengthening character education is very valid and practical. This conclusion was obtained through focus group discussions I and II, as well as validation tests by experts who are competent in their fields.

The validation test is conducted to determine the validity of a developed product. The *Didikan Subuh* Model has been tested for validity by several validators, including education and curriculum experts, language experts, and practitioners. Each validator filled out a provided validation sheet. The validation sheet contains several aspects to be assessed, including the purpose, rationality of the model, model content, characteristics, language, and physical form (Muhajir & Budi, 2018).

Based on the validity test, it was found that the average score for the development of the *Subuh Education* implementation model in strengthening character education was 89.5%, categorized as very valid. This indicates that the development of the *Subuh Education* implementation model in strengthening character education aligns with the specified conditions in its development, suggesting that the developed model is of high quality. As a final conclusion and as a novelty from this dissertation, it can be formulated that "the implementation of *Subuh Education* based on integrative thematic and values-oriented strengthening of character education will contribute to strengthening the character of TPQ/MDTA students in Padang City".

The development of the *Didikan Subuh* implementation model in strengthening character education produced in this study has several limitations: (1) The *Didikan Subuh* implementation model is specifically effective for TPQ/MDTA students in Padang City and generally in West

Sumatra. This is because the model is based not only on juridical and psychological foundations but also on the socio-cultural conditions of the Minangkabau community. Consequently, the activity material "Pantun Minangkabau" was added to the Subuh Education program, considering that Minangkabau pantuns contain many character values as local wisdom, even exceeding the character values proclaimed by the government; (2) The research was limited to the stage of validity or conceptual testing and did not extend to field testing. This limitation was due to financial and time constraints. Therefore, future researchers are encouraged to conduct implementation tests (experiments) on the resulting development model.

Character education is an effort to shape student identity by enhancing cognitive abilities, enabling them to behave in accordance with religious and social norms (Jeynes, 2019; Arif & Anwar, 2023). Research findings on the implementation of character education through Subuh Education activities in Padang City indicate that this activity can improve character education for learners. The activities conducted are training activities in the form of habituation, allowing students to practice discipline, religious skills, and enhance soft skills by instilling values of attitude and habituation of worship.

Santoso & Jeldi (2019) emphasize that the inculcation of spiritual values in *Didikan Subuh* fosters the character of independence in worship. This is exemplified by children's worship activities, which are based on the values of awareness, responsibility, discipline, and motivation (Kurnia et al., 2021). In terms of the implementation of *Didikan Subuh* activities, students were assigned to present various materials required for the event, and most of them were able to carry out their assigned tasks.

Psychologically, this activity can foster students' self-confidence in developing public speaking skills (Harto, 2015).

This effort reinforces that character education through *Didikan Subuh* provides an opportunity to strengthen the potential of non-formal education in the community. Learning and habituation activities are not confined to formal schools; the support of government policy stakeholders for the existence of *Didikan Subuh* activities can enhance positive efforts towards character education for learners (Irwandi et al., 2020; Riko & Aprison, 2022). Widayanti et al. (2020) and Sapitri et al. (2022) also identified that teacher readiness is a crucial element in the success of this activity.

Despite the various challenges faced, this habituation process provides indirect habituation, enabling students to learn and implement character values practically, not just theoretically (Irwandi et al., 2020). The supporting factors for this activity present opportunities to improve the quality of *Didikan Subuh* implementation. Additionally, solutions can be found for the inhibiting factors through policymakers from the village to the city level. Nasdi & Muliati (2022) show that non-formal collaboration efforts can foster harmonization in strengthening religious values in the surrounding environment. Esa & Charles (2022) also identify that a child's personality is shaped not only by their environment but also by interactions with peers. Moreover, the *Didikan Subuh* learning process plays a significant role in enhancing soft skills, such as understanding others' characters, adapting to various situations, and effective socialization. This reinforcement contributes to the development of both spiritual and social intelligence. Research corroborates that students who engage in diverse learning

experiences often achieve greater success compared to those solely focused on formal education (Gunawan et al., 2018; Burhanuddin et al., 2019).

However, efforts to improve character also require the active role of teachers, who play a crucial part in enhancing student character (Iman et al., 2023). Additionally, research confirms that in strengthening character, it is essential to instill cultural values as a medium for internalization (Irwan et al., 2023). The *Didikan Subuh* activities in the city of Padang demonstrate the early establishment of students' adaptation to society. This process goes beyond mere preparation for adult responsibilities, encompassing character education that fosters the development of a civilized civilization (Sultanik et al., 2022).

CONCLUSION

The research concludes that the *Didikan Subuh* program effectively enhances students' character through various activities, instilling these values as habits in their lives. Supporting factors for its implementation in Padang City include an adequate number of certified teachers, a large student population, sufficient infrastructure, and governmental support. This support includes issuing instructions from the Mayor to bolster the program, providing incentives and training for TPQ/MDTA teachers, and organizing educational competitions at the city level. Additionally, parental support is noted as crucial. Inhibiting factors include the lack of effort, creativity, discipline, and responsibility among supervising teachers, as well as insufficient educational materials and adverse weather conditions. The study recommends further research involving different samples and methodologies to explore the subject in greater depth.

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