

## THE ROLE OF USTADZ IN BUILDING CHILDREN'S CONFIDENCE AT TPA AL-HAJI PALANGKA RAYA

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**Abstract:** *The phenomenon of lack of confidence in children affects the success of learning the Qur'an. So it is very difficult to understand the reading of the Qur'an. Roles are needed to be able to build self-confidence in children. TPA is a place where students are taught the Qur'an. Confidence is needed in this learning because it is at TPA that children are taught to be confident. Through existing programs, the role of Ustadz is needed in addition to transferring knowledge but also to give children an impact on confidence.*

*This study was compiled by researchers using descriptive qualitative methods, with an analytical approach from the results of observations, interviews and documentation. From this method, the researchers tried to understand the role of the Ustadz at the TPA al-Haji in building self-confidence in children or students at the TPA al-Haji. In this case, the researcher describes systematically, factually, and accurately about the facts in the field. This study discusses the role of ustadz in building self-confidence in children. It can be seen in previous studies that many discuss in terms of understanding. In addition to understanding the self-confidence factor, it is also a factor in children's success in reading and understanding the Qur'an.*

**Keywords:** *Ustadz's Role, Child, self-confidence*

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### Introduction

Education is a strategic hope in the development and development of a nation's human resources. The progress and decline of a nation are largely determined by the quality of that nation's education. The quality of education is strongly influenced by the main elements of education which consist of the subject of education itself, namely educators and education staff, infrastructure that supports the implementation of education, and the curriculum used in educational institutions. The ongoing education today that contributes positively to the development of human resources in the field of education is education in the family, school, and education in the community (Fudyartanta, 1990). The three educational institutions that exist in this community must mutually reinforce each other because these three institutions are the place where the transfer of knowledge takes place, the place for the cultivation of values and the formation of the character of students. These three educational places are called Tri education centers which were initiated by the Indonesian national education leader, Ki Hajar Dewantara.

In Islam, the first education lies in the family, especially the parents. Children are a trust from Allah SWT. Parents should accept this mandate with full responsibility. The command of Allah SWT shows that every parent is obliged to educate and take care of their children as well as possible. Parents have a very big role in educating, shaping, and personalizing their children with Islamic education through inculcating Islamic values and morals.

In addition to the education provided by parents in the family environment, children also need education from outside. Like non-formal Islamic educational institutions, one of which is the Al-Qur'an Education Park (TPA). By holding TPA as a non-formal Islamic educational institution in the community, it can provide opportunities for parents to educate their children. This is inseparable from the role of Ustadz to provide understanding and teaching of the Qur'an to his students.

The role of Ustadz in providing al-Qur'an learning with various methods makes it easier for his students to understand the Qur'an. Santri are required to be active in teaching the Qur'an but the obstacle is the self-confidence of the students. This is a challenge for students in improving their quality. Of course, this fosters support from all parties, not only the ustadz who guides the recitation but also parents who provide support at home. Optimal support will foster student self-confidence.

According to Hasan et al in the Dictionary of Psychology terms, "Confidence is belief in one's abilities that are adequate and aware of their abilities and can use them appropriately" (Supreme, 2004) Confidence can be instilled through daily learning and learning processes and fostering the habit of courageous attitudes in socializing both in the classroom and outside the classroom or in the school environment, therefore self-confidence is a personal trait that must exist in participants themselves. Lack of self-confidence arises because of fear, anxiety, worry, uncertainty accompanied by a feeling of palpitations and body tremors that are psychological or psychological problems in children caused by external stimulation.

## **Literature Review**

### **Ustadz's Role**

Ustadz is people who intentionally influence others to reach a higher level in humanity, which means that every ustadz is responsible for his students. Ustadz has a very important role in the learning process that determines whether or not the quality of learning is good (Anshari, et al, 2021: 7). An ustadz has a strategic role in building a child's self-confidence. There are several roles of ustadz in building children's self-confidence, namely:

1. Conservator (maintainer) is the value system that is the source of the norms of maturity. The value system always needs to be maintained so that it is held firmly and sustainably by every educational person because by holding a good value system it is hoped that quality individuals can be created. Likewise, the assistant ustadz who is in charge of the world of early childhood education needs to always maintain the value system that applies in society. Ustadz in the learning system is a figure for students in maintaining the value system. Ustadz as the main figure in education also has an important role in guiding and educating students to become intelligent human beings and have a commendable character. This role demands that the ustadz must be able to maintain the value system, whether it is disseminated or translated in the form of an attitude.
2. Innovator (developer) the value system of science. An ustadz has a role in developing a value system in science because science is always changing from one time to another. Changes in the value system due to changes in knowledge need to always be proven and developed by Ustadz as educators. Likewise, ustadz in basic education needs to always be active in

developing a value system in science so that ustadz are not left behind because of these changes.

3. Transmitter (the successor) of these value systems to students, Ustadz should continue or spread the value system that has been maintained to the students, thus the value may be passed on to the students as the next generation who will continue the value system that has been maintained. This role illustrates that the ustadz in the world of education has a continuing role to make the value system engraved in the hearts of students well so that it becomes the foundation for developing abilities and behavior in the future. An example of a real form as a transmitter, an ustadz can guide, bring students towards maturity to think creatively and innovatively or ustadz becomes a motivator, the ustadz must be able to provide encouragement and sincere intentions because Allah SWT is in learning. Ustadz as a motivator, ustadz should be able to provide mental and moral encouragement to students so that in the future they have enthusiasm in learning and achieve learning goals.
4. Transformer (translator) these value systems through the incarnation of his personality and behavior, in the process of interaction with students for educational purposes, the ustadz performs this role through his personal or behavioral incarnation. The behavior shown by an ustadz is a reflection of the system that has been translated to students. This role is seen in the performance (appearance) both in the world of education and in society. In building a child's self-confidence, the role of an ustadz is needed who not only seeks to impart knowledge to every student but is also able to instill moral values to students so that they can give birth not only to the intellectual life of the nation but also to give birth to virtuous people. Ustadz are educators who play a central role in the teaching and learning process, Ustadz is an educator who plays a central role in the teaching and learning process, who not only acts as sources or facilitators in learning but also has responsibilities in the field of developing the affective realm of students.
5. Organizer (organizers) the creation of an educational process that can be accounted for, both formally (to those who appoint and assign) and formally (to students, and Allah SWT). The role of the ustadz as an organizer is to organize activities for both learning and guidance. Ustadz is tasked with creating situations, leading, stimulating, moving, and directing teaching and learning activities according to the plan. Ustadz also acts as resource persons, consultants, leaders, who are wise in a democratic and humorous sense during the learning process and outside of learning. Ustadz must be able to organize student learning activities both in Islamic boarding schools and outside Islamic boarding schools (Anshari et al, 2021: 8).

### **Confidence**

Self-confidence is a person's belief to be able to behave by what is expected and desired and a person's belief that he can master a situation and produce something positive. Self-confidence according to Braden in Walgito (1993) is a person's belief in the abilities that exist within him. The characteristics of individuals who have self-confidence are having a calm and balanced attitude in social situations. Waterman said people who have self-confidence are those who can work effectively, can carry out their duties properly and responsibilities, and have plans for the future (Muhid, 2007).

Confidence in an individual is very important, be it for adults or early childhood. This self-confidence comes from the heart and mind of a person, and this can be seen on the surface through the attitudes and behavior of individuals when interacting with others. From the attitude and behavior of a person, we can judge how high the confidence he has. As stated by Lauster

(2014) about the characteristics of people who have high self-confidence, namely not being selfish, quite tolerant, not needing excessive support from others, being optimistic, and happy.

### Method

This research was compiled by researchers using descriptive qualitative methods, with an analytical approach from the results of observations, interviews, and documentation. From this method, the researchers tried to understand the role of the Ustadz at the TPA al-Haji in building self-confidence in children or students at the TPA al-Haji. In this case, the researcher describes systematically, factually, and accurately the facts in the field.

Researchers conducted interviews with Ustadz who teach at TPA al-Haji about the materials, methods, and learning media that were conveyed to students whether they affected children's confidence in TPA al-Haji.

### Result and Discussion

Ustad or ustadz (Arabic: *الاستاذ* al-`Ustāz) is an Indonesian word which means educator. This word is absorbed from Arabic from the same word, pronunciation, and meaning, namely teacher or teacher. "Teacher / Ustadz is a position or profession that has special abilities and expertise to educate professionally with the main task of educating, teaching, guiding, directing, training, nurturing for Ustadz and Ustadz, assessing and evaluating students" (Khoiriyah, 2012).

In the context of Islamic education "educators" are often referred to as murabba, mu'allim, mu'addib, mudarris, and mursyid. The five terms have their place according to the terminology used in education in the context of Islam. In addition, the term educator is sometimes referred to by his titles, such as the terms teacher, ustadz, and sheikh. (Mujib, 2006).

The understanding of the ustadz is not much different from the usual teacher. Ustadz in TPA specifically teaches Islamic education, especially the Qur'an. It can be concluded that the teacher / Ustadz is a person who carries out Islamic religious learning, especially the Qur'an and religious values as a provision to live a safe life in this world and the hereafter.

Lauster defines self-confidence as an attitude or belief in one's abilities, so that in his actions he is not too anxious, feels free to do things according to his wishes and is responsible for his actions, is polite in interacting with others, has an achievement drive. and know your strengths and weaknesses. The formation of self-confidence is a process of learning how to respond to various external stimuli through interaction with the environment (Kadi, 2016).

Self-confidence is one of the most important aspects of a person's personality. Self-confidence is the belief that a person can cope with a problem with the best situation and can provide something pleasant for others. Self-confidence is a very valuable attribute in a person in social life, without self-confidence it will cause many problems in a person. This is because, with self-confidence, a person can actualize all his potential. Self-confidence is important for every individual to have. Confidence is needed by both a child and a parent, individually or in groups. (Risnawita, 2011).

Iswidharmanjaya and Agung in Asyrullah say that with sufficient self-confidence, an individual will be able to actualize his potential confidently and steadily. High trust plays a very important role in making a meaningful contribution to the process of one's life because if the individual has high self-confidence, motivation will arise in the individual to do things in his life. With self-confidence, individuals can increase their creativity, attitude in making decisions, moral values, attitudes and views, hopes, and aspirations. According to Mastuti and Aswi, individuals who are not confident are usually caused by the individual not educating himself and just waiting for people to do something to him (Amri, 2017).

The Qur'an as the first reference also emphasizes self-confidence clearly in several verses that indicate self-confidence such as:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ١٣٩

*So do not weaken and do not grieve, and you will be superior if you are [true] believers.*

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ٣٠

*Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.*

Characteristics of individuals who have self-confidence According to the judge, self-confidence does not just appear in a person, there is a certain process in his personality so that the formation of self-confidence occurs. Broadly speaking, the formation of a strong sense of self-confidence in a person occurs through four processes, including (Judge, 2002).

1. The formation of a good personality is by the development process that gives birth to certain advantages.
2. A person's understanding of the advantages he has gives birth to a strong belief that he can do everything by taking advantage of his strengths.
3. A person's understanding and positive reactions to the weaknesses he has so as not to cause a sense of inferiority or a sense of difficulty adjusting.
4. Experience in living various aspects of life by using all the advantages that exist in him. According to Lauster, people have positive self-confidence.

Al-Qur'an Education Park is an Islamic educational and teaching institution outside of school or it can also be referred to as non-formal education for elementary school-aged children (aged 7-12 years), which educates students to be able to read the Qur'an well. and correct by the science of recitation as the main target. (Karim, 1995).

Al-Qur'an Education Park (TPA) is an institution or community group that organizes non-formal education of the Islamic religious type which aims to provide teaching on reading the Qur'an from an early age, as well as understanding the basics of dinul Islam in kindergarten age children. kindergarten, elementary school, and/or madrasah ibtidaiyah (SD/MI) or even higher. (Aliwar, 2016).

According to Mulyati in Misdayanti, the Al-Qur'an Education Park (TPA) is a non-formal Islamic educational institution for children that makes students able and likes to read the Qur'an correctly according to the science of tajwid as the main target, can do prayers well, memorize several short letters and selected verses, and be able to pray and do good deeds. This institution is managed by the Islamic community in the region. This institution is divided into several classes according to age level, namely:

1. Al-Qur'an Kindergarten (TKA) for Kindergarten age children (5-6 years)
2. Al-Qur'an Education Park (TPA) for elementary school children in grades one to three (7-9 years).
3. Islamic Guidance and Creativity Park for children aged 10-12 years (Aliwar, 2016).

Al-Qur'an Education Park (TPA) has a strong legal entity foundation. In Education Law number 2 of 1989 concerning the "National Education System" Chapter II article 4 it is emphasized that one of the characteristics of Indonesian people who are the goals of National Education is a man who has faith and piety. And also found in the Joint Decree (SKB) of the Minister of Home Affairs and the Minister of Religion of the Republic of Indonesia No. 128 and 44 A of 1982 concerning "Efforts to improve the literacy and writing skills of the letters of the Qur'an for Muslims in the context of the appreciation and experience of the Qur'an in daily life." (Misdayanti, 2019). This is adjusted to the level of child development, namely for the Al-Qur'an Kindergarten (TKA) group for children aged 4-6 years, while the Al-Qur'an Educational Park (TPA) for children aged 7-12 years (elementary/middle school age). Thus, certain portions of teaching that are less likely to be achieved can be achieved completely through formal school education. For example, teaching reading and writing of the Qur'an, teaching prayer, memorizing verses of the Qur'an, daily prayers, planting morals, and the like (As'ad Humam, 2010).

From some of the expressions above, it can be concluded that the Al-Qur'an Education Park (TPA) is a non-formal educational institution or outside school that focuses on teaching-learning to read the Qur'an and teaching the formation of Islamic character and personality.

The existence of TPA in a more operational aspect can be said to be very supportive to provide real support for the government's decision on the importance of eradicating illiteracy and illiteracy of the Qur'an, in the context of appreciation and practice of the Qur'an in daily life. As well as the center of activities carried out in mosques, prayer rooms, ta'lim assemblies and so on. This is done to prosper the mosque as a center of worship and a center for Islamic culture.

To create the Qur'anic Generation, namely "Generations of faith and piety who make the Qur'an their main reading and life guide, have a noble character, are intelligent, skilled, healthy, have a sense of responsibility. social morals, for the sake of a bright future" (MZ, 2005). Therefore, it is necessary to cultivate a young generation who likes to read the Qur'an so that reading the Qur'an is a necessity for Muslims. For this reason, there was an awareness of carrying a shared burden and being responsible for eradicating illiteracy in the Qur'an, with the issuance of a Joint Decree (SKB) of the Minister of Home Affairs and the Minister of Religion of the Republic of Indonesia Number 128 and 44 A of 1982, "Regarding efforts to increase capacity read and write the Qur'an for Muslims in the context of appreciation and practice of the Qur'an in everyday life" (RI, 1982). In realizing the maximum learning of the Qur'an, it is necessary to have a good understanding of the students in the learning. The phenomenon that occurs because of the large number of students in the TPA makes the students feel inferior and not confident. To maximize learning, it is necessary to maximize the role of Ustadz in providing

TPA as an educational institution should be an effective means for creating a critical and creative understanding to become a place for students to develop and direct their potential so that they can become independent generations.

To complete the data regarding the teaching system at the TPA al-Haji, the authors conducted documentation, observation, and pre-survey interviews with the following data acquisition: TPA Al-Hikmah which is located in Menteng Village, Jekan Raya District, Palangka Raya City. is a basic educational institution for children engaged in al-Qur'an education. TPA al-Haji in its development shows very rapid progress, in a few years it has been able to become a large enough TPA, both in terms of the number of students and facilities and infrastructure. Public trust in TPA Al-Haji is evidenced by the increasing number of students studying there. The learning programs include:

1. Al-Qur'an reading program
2. Memorizing prayer readings

3. Memorizing short letters
4. Memorizing daily prayers
5. Studying Tajweed
6. Prayer practice
7. Fiqh and Tawhid
8. Islamic stories and songs.

Furthermore, Ustadzah Mita Restina explained “the implementation of teaching and learning activities at the TPA al-Haji is carried out every day except the afternoon afternoon until the call to prayer is heard except on Sundays. Each student is grouped according to the level of knowledge and age, at the TPA al-Hikmah is divided into several classes, for the afternoon divided into 3 classes. To achieve the desired goal, TPA Al-Haji also involves parents of students to help the students’ learning process at home. The methods taught at TPA al-Haji are the Iqro’ method and the Tilawati method.”

Based on the description of the results of the documentation, observations, and interviews above, it shows that the number of existing teachers with a scheduling system is not proportional to a large number of students. Of course, it will affect the implementation of the private system, the assistance system, the CBSA system, the interaction between the ustadz/ustadzah and the santri, the grouping according to the module which will ultimately affect the level of achievement of learning to read the Qur’an as desired. But in reality, the student’s achievement in learning to read the Qur’an is quite satisfying, they can even win competitions held between TPAs in the sub-district, both MTQ and Hafidz Al-Qur’an competitions. TPA Al-Haji in its learning activities applies the Iqro’ teaching method. This method is seen as a method that has a good acceleration system in mastering the Qur’an. By using this method, more or less the students can master the reading of the Qur’an well. So, the writer’s understanding of the ability to read the Qur’an is the ability of students or students to read the Qur’an properly and correctly according to the rules of Tajweed.

The confidence of the students at the TPA can be seen from the learning programs at the TPA al-Haji. For example, with quiz programs, practice, playing, storytelling, and singing the Ustadz and Ustadzah at the TPA can train their students to be confident, besides being fun, these programs can motivate students in terms of continuing to be enthusiastic about the Qur’an.

## **Conclusion**

The role of Ustadz in creating self-confident students at the TPA al-Haji can be seen from the success in maximizing the programs at the TPA al-Haji such as the Al-Quran reading program, Memorizing prayer readings, Memorizing short letters, Memorizing prayers. -Daily prayer, Studying tajwid, Prayer practice, Fiqh and Tawhid, and Islamic stories and songs. These programs are successful because they are handled by expert ustadz. Of course, these programs can motivate students to be confident. Even if you look at the number of students who are there compared to the ustadz who teach the clerics who can build the confidence of children or students at TPA al-Haji, this potential can be maximized by continuing to motivate the students.

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