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Strengthening Faith for Teacher Tadika Al-Fikh Orchard Malaysia

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Abstract: This article is the output of international community service activities. The aim of this activity is to strengthen the faith of teachers at Tadika Al-Fikh Orchard Malaysia. The service method used is Participatory Action Research (PAR) with a cycle of work steps including the stages to know, to understand, to plan, to act, and to change. The work matrix includes preparation activities, implementation of training activities, and evaluation of the achievements of the service program. The service partner involved is the owner of Tadika Al-Fikh Orchard which has 40 Tadika branches spread throughout Malaysia. The result of this service is an increase in teacher Tadika Al-Fikh Orchard's faith, which includes how to organize/maintain faith, understanding the function and benefits of faith in life, as well as how to shape the character/personality of believers.

Keywords: Faith, Strengthening, Tadika, Teacher

Abstrak: Artikel ini merupakan luaran kegiatan pengabdian masyarakat internasional. Tujuan dari kegiatan ini adalah untuk menguatkan keimanan para guru di Tadika Al-Fikh Orchard Malaysia. Metode pengabdian yang digunakan adalah Participatory Action Research (PAR) dengan siklus langkah kerja yang meliputi tahapan mengetahui, memahami, merencanakan, bertindak, dan mengubah. Matriks kerja meliputi kegiatan persiapan, pelaksanaan kegiatan pelatihan, dan evaluasi capaian program pengabdian. Mitra layanan yang terlibat adalah pemilik Tadika Al-Fikh Orchard yang memiliki 40 cabang Tadika yang tersebar di seluruh Malaysia. Hasil dari pengabdian ini adalah peningkatan keimanan guru Tadika Al-Fikh Orchard yang meliputi bagaimana menata/memelihara keimanan, memahami fungsi dan manfaat keimanan dalam kehidupan, serta bagaimana membentuk karakter/kepribadian mukmin.

Kata Kunci: Iman, Penguatan, Tadika, Guru

A. Introduction

The International Community Service Program (PkMI) entitled "Strengthening Faith for Tadika Al-Fikh Orcard Malaysia Teachers" aims, apart from fulfilling one of the dharma obligations of Muhammadiyah higher education, also to improve teaching competence and the effectiveness of the learning process in order to achieve learning objectives which is efficient in accordance with Islamic sharia through structuring and maintaining faith, especially for teachers.

Islam, with its universal juridical rules, eternal educational principles, has laid down the principles and methods for developing children's personalities. This development includes religious, moral, physical, mental, spiritual and social.

These principles and methods as we can see are clear principles, easy to implement, and well-intentioned. If educators use it to shape generations, educate a better society and nation than before. The new generation is turning into a generation unlike anything before. They will achieve strength of faith, nobility of morals, physical strength, maturity of mind. In this way, the glory and glory of the ancient people will return, and the history of the greatness of our righteous ancestors will be repeated.

The various responsibilities that are most prominent and considered by Islam are the responsibilities of educators towards individuals who have the right to receive direction, teaching and education from them. In essence, this responsibility is a big, complicated and very important responsibility. Because, responsibility starts from the time of birth until the child gradually reaches the period of analysis, puberty and until the child becomes an adult who is obliged to assume all obligations. There is no doubt that when educators, whether teachers, fathers, mothers or social workers, carry out their responsibilities perfectly and carry out their rights with full mandate and will in accordance with the demands of Islam, by exerting their efforts to develop individual people with all their specificities and privileges.

The Qur'an and hadith instruct educators to assume responsibility for education, including in Q.S. Ta-Ha (20): verse 132, Q.S. At-Tahrim (66): verse 6, Q.S. Al-Hijr (15): verses 92-93, and Q.S. An-Nisa' (4): verse 11. One hadith explains "*Teach kindness to your children and your family and educate them*" (H.R. Abdu'r Razzaq and Sa'id bin Manshur). There are seven major responsibilities of educators (teachers, mothers, fathers) which will be explained, namely the responsibilities of faith, morals, physical, intellectual, psychological, social and sexual education.

The responsibility of faith education, what is meant by faith education is to bind children with the basics of faith, the pillars of Islam and the basics of Sharia, from the time children begin to understand and be able to comprehend things. What is meant by the basics of faith include the essence of faith and unseen matters, such as belief in Allah SWT, belief in the Angels, belief in heavenly books, belief in all the Messengers, belief that humans will be questioned by two Angels, belief in torment in the grave, the day of resurrection, reckoning, heaven, hell, and all unseen things. What is meant by the pillars of Islam is every act of worship that is physical and material in nature, namely prayer, fasting, zakat and hajj for people who are able to do it. Meanwhile, what is meant by the basics of sharia is everything related to the divine path and Islamic teachings, in the form of aqidah, worship, morals, legislation, regulations and laws. (Ulwan, 1981).

The obligation of educators is to grow children on the basis of understanding and the basics of education in the faith and Islamic teachings from the time they are growing up. So, children will be bound by Islam, both faith and worship, in addition to implementing methods and rules. After this guidance and education, it will only introduce Islam as its deen, the Koran as its imam and the Messenger of Allah as its leader and example. The entire understanding of faith education is based on the testaments of the Prophet Muhammad and his instructions in conveying the basics of faith and the pillars of Islam to children, namely: opening children's lives with the

phrase La Ilaha Illa'l-Lah, introducing halal laws. and haram for children, ordering children to worship at the age of seven, and educating children to love the Messenger, the master of his verse and read the Koran (Ulwan, 1981).

Individual attitudes and behavior are closely related to faith in Allah and the Last Day. The destruction of morals, the chaos of social life in various fields, indicates the weakness of individual faith which can result in collective destruction of a society, even a nation. For this reason, preventive steps are needed in the form of strengthening faith (Shian et al., 2023), including for educators.

Islamic education aims to lead to the realization of a believing person. Faith means trust, confidence, determination, or steadfastness. Faith values will shape character. Character is the actualization of potential and internalization of moral values. Faith as a belief is used as a basis for forming the character of Islamic education. Therefore, Islamic teachings emphasize the importance of faith-based character education (Siregar, 2021).

The scope of the discussion of Aqidah in the pillars of faith, namely faith in Allah, which means confirming with confidence in the existence of Allah, confirming with certainty His oneness, both in His actions in creating nature, all creatures, and in accepting the worship of all creatures, and justifying it with believe that Allah is perfect in all his qualities, pure from shortcomings and pure from the likeness of all new things (creatures). Thus, after we believe in Allah, we justify all our actions by worshiping him, carrying out all his commands and all his prohibitions, admitting that Allah SWT has all qualities, with His creation on earth as proof of Allah's existence, power and perfection (Amini & Naimi, 2022).

Human faith in Allah, Allah's Angels, Allah's books, Prophets and Apostles, the Day of Judgment, as well as qada and qadar can increase and decrease, but when faith decreases, of course it must be strengthened again, and you must maintain your faith in Islam (Saputra, 2022).

Strengthening faith can be done using the da'wah method, for this reason it is necessary to increase the quality of missionaries and preachers who are able to carry out the mandate in conveying the mission of Islamic da'wah (Pinem et al., 2019). Mentoring to strengthen faith is important, it can be done through appreciation of religion or skills by utilizing technology, as is done in the North Semarang community in a programmed and systematic manner, so that the results are as expected (Thowaf et al., 2015).

Based on the situation analysis above, it shows the importance of early childhood education teachers being given faith strengthening, so that they have the ability to educate as a form of responsibility for providing faith education to students in building students' character and morals in accordance with Islamic guidance. Of course, this responsibility is not entirely in the hands of the teachers, but also on the parents, whose importance is to provide education in religious values from the start at home, so that it becomes a strong foundation for children in living life in the world.

This service partner, the owner of Tadika Al-Fikh Orchard, stated that his teachers needed faith strengthening. The programmed training activities are aimed at Tadika teachers in recognizing and understanding the function of faith, the benefits of faith, and how to shape the character or personality of believers.

B. Method

This community service uses the Participatory Action Research (PAR) method with the reason that a more progressive approach is needed to deconstruct the social conditions of Tadika Al-Fikh Orchard teachers, so that it is hoped that increased security will be an important foundation for early childhood education teachers.

The work step cycle used is as follows:

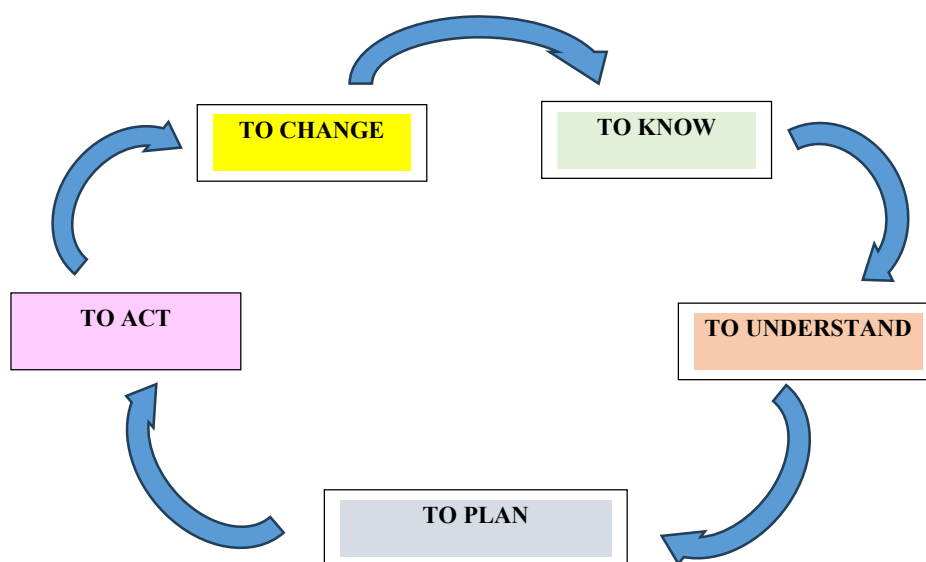


Figure 1. PKM Work Step Cycle using the PAR Approach

Source: (Afandi et al., 2022)

The to Know stage is the stage of knowing the real conditions of the community. Things that are done in this stage are mingling with the community to build trust. In this case, the PkM implementer made initial observations at Tadika Al-Fikh Orchard to find out the social problems at the service location which was the target in implementing PkM, so that it was known that school administrators needed the strengthening of faith for their teachers to be more responsible in carrying out their duties. teaching and guiding students.

The to Understand stage is understanding the community problem. Steps that can be taken are through focus group discussions (FGD). The focus of the problem found is the need to build teacher character through increasing faith so that teachers can be role models for students as someone with strong faith character.

The to Plan stage is the community problem solving stage. This stage begins with formulating the problem, then planning action to solve the problem. From the

problems that have been found, a training activity plan is made that will strengthen the faith of Tadika Al-Fikh Orchard teachers.

The to Act stage is the implementation stage of the problemsolving action program, in this case the programmed activities are in the form of training activities in the Tadika Al-Fikh Orchard office hall located in Selangor Malaysia, with the stages namely giving lectures related to faith, then faith strengthening activities, after that evaluation activities on the achievement of program objectives.

The to Change stage is building awareness for change and sustainability. At this stage, reflection will be carried out on the results of the coaching process that has been carried out. Reflection is carried out by involving the community, so that faith learning is built for the Tadika Al-Fikh teachers involved. In this way, a commitment can be built to continue the program to achieve change so that there is no discontinuity.

C. Results And Discussion

This service activity to the international community takes the form of strengthening carried out through training provided to Tadika Al-Fikh Orchard teachers. The training location is in the Tadika Al-Fikh Orchard office hall which is located in Port Klang Selangor Malaysia. The training is carried out using a hybrid system considering that Tadika Al-Fikh Orchard teachers are spread throughout Malaysia, such as in Penang, Kuala Lumpur, Johor, Malacca and Kelantan. Tadika teachers who are located in the Selangor area take training using an offline system, while those located far away use an online system facilitated by zoom meeting media. The results of this service consist of providing several materials related to strengthening faith, namely:

How to Organize/Maintain Faith

Why do humans need to organize/maintain their faith.

1. Because there is Allah's command that believers always maintain and improve the quality of their faith QS. An-Nisa (4):136.

Meaning: "*O you who believe, continue to believe in Allah and his Messenger (Muhammad) and in the book of the Qur'an revealed to his Messenger and the books that were revealed before.*" This verse is Allah's command to remain steadfast in faith in Allah, the Prophet Muhammad SAW's prophethood or apostolate and in the book of the Qur'an.

2. A person's faith has the potential (tends) to rise and fall and could even become an infidel if the QS is not maintained. An-Nisa (4):137.

Meaning: "*Indeed, those who believe and then disbelieve, then believe again and then disbelieve again, then their disbelief increases, then Allah will not forgive them nor show them the straight path.*" It's normal for a person's faith to fluctuate because that's how humans are, of course there is a cause, his affairs are not far from world affairs. Usually, as you get closer to the afterlife, it decreases. So if you want your faith to increase and be stable, increase it and maintain the amount of worship in terms of quality and quantity.

According to Imam Syafi'i, an increase in a person's faith is caused by obedience to Allah, while a decrease in a person's faith is caused by disobedience. Imam Ahmad has an opinion that is not much different from Imam Shafi'i. Imam Ahmad stated that faith can increase and decrease. It increases because someone carries out certain practices and decreases because the person abandons the practice.

3. Many people claim to have faith but do not understand the meaning and nature and function of faith in life. Just to remind each other that in terms of faith it is called a unanimous belief:
 - a. Tashdiqun bil qalbi (justify in the heart)
 - b. Wa iqrarun bil lisan (to say verbally)

- c. Wa amalun bil arkani (practice with deeds)

The three are an inseparable unity. In other words, it is not enough for a believer to just say it verbally but must also prove it through actions and body. If we want to delve further into the nature of faith, then faith is essentially in the Qur'an:

- a. Commitment/oath/promise/mandate QS. Al-An'am (6): 161, which means: *"Say (Muhammad) verily my Lord has given me guidance to the straight path, the true religion, the straight religion of Abraham, he (Ibrahim) is not among the polytheists"* Then QS. Az-Zariat (51): 56, which means: *"and I did not create jinn and humans except so that they would serve Me"*.
- b. Obedience/obey: QS commands and prohibitions. Ali Imran (3): 32, which means *"Say (Muhammad) obey Allah and the Messenger. If you turn away, know that Allah does not like disbelievers"*.
- c. Istiqomah (consistent/continuous) QS. Al-Fusilat (41): 30 which means: *"Indeed, those who say that our Lord is Allah then firm their stance, then the angels will come down to them saying do not be afraid and do not you grieve and rejoice in obtaining the heaven that has been promised to you"*. Istiqomah means consistent and continuous worship. If someone is given the opportunity by Allah to continue to worship, if he tries with difficulty he will continue to worship, whether it is granted or not granted, he will still worship, which is the meaning of istiqomah (straight).
- d. Identity (characteristics, character, personality that distinguish believers from unbelievers) QS. As-Sajadah (32):18-20, which means *"So are those who believe like those who are wicked or disbelievers? they are not the same"*. This means they have different life goals, different life principles, and different civilizations, cultures and lifestyles.
- e. Ridho: willing, happy, like

Understanding the Functions and Benefits of Faith in Life

Function of faith

Thus, if every human being has the function of faith, faith will function as follows:

1. Faith is the power of thinking: thoughts based on the power of faith will give birth to good thoughts.
2. Faith is the strength of attitude: an attitude that is based on the strength of one's faith in one's life, always optimistic/spirited in worship, helping others and not giving up.
3. Faith is the power of speech, says Allah in the Qur'an, Surah Al-Ahzab (33) verse 70, which means: "*O you who believe, fear Allah and speak the right words*". (Hadith of the Prophet, if you cannot speak the truth, you should remain silent).
4. Faith is the power of behavior: doing good deeds to earn a living in a halal way, tayyibah.
5. Faith is motivation to encourage people to do good and be grateful
6. Solution: problems - disasters QS. Al-Baqarah (2):155.

Benefits of Faith

If faith functions well then faith will be useful for humans.

1. Save from painful punishment QS. Al-Jumu'ah (62): 10, which means "*When the prayer has been performed, then scatter you on the earth; seek Allah's grace and remember Allah as much as possible so that you may be successful*".
2. Get Allah's forgiveness QS. As-Saff (61):12, which means "*Allah will surely forgive your sins and admit you to paradise beneath which rivers flow and to good residences in paradise 'Adn, that is a great victory*"
3. Get heaven QS. As-Saff (61):12

4. Get help from Allah QS. As-Saff (61):13, which means "*and (there are) other gifts that you like, namely help from Allah and victory that is near (time) and convey good news to the believers*".
5. Reassurance QS. Al-Ra'd (13): 28, which means "*(namely) those who believe and their hearts become peaceful by remembering Allah, remember that only by remembering Allah do their hearts become peaceful*".
6. Get QS blessings. Al-A'raf (7): 96, which means "*and if the people of the land had believed and were pious, we would have bestowed upon them blessings from the heavens and the earth, but it turned out that they denied (our verses), so we punished them accordingly with what they have done*".
7. Benefits are found in QS. Al-Mukminun (23): 1-11, which explains the benefits of believers, namely people who are diligent in their prayers, who abstain from useless actions and words, people who pay zakat, people who take care of their genitals, people those who keep their trust and their promises, and those who watch their prayers.



**Figure 2. Group photo after faith strengthening activities for teachers
Tadika Al-Fikh Orchard, Selangor-Malaysia**

The discussion of the results of this activity looks at the type of science and technology transferred to partners, namely the increase in the faith of Tadika Al-Fikh Orchard teachers, so that spiritual attitudes, cognitive attitudes and skills based on faith and Islam are developed, so that they can become reinforcements in carrying out their duties as an educator. This is in line with the theory of Abdullah Nasih Ulwan (1981) which states that the obligation of educators is to foster understanding and the basics of faith education in children from an early age, so that children are bound by Islam, both its faith and worship.

In terms of implementing this faith strengthening activity, it aims to provide teachers with an understanding of the function of faith and the benefits of faith, in line with research by Saputra (2022) which states that when faith decreases it must be strengthened again, so that faith is always maintained. Then research by Shian et.al (2023) stated that preventive steps in overcoming moral decadence due to weak faith is to strengthen faith. Pinem et.al (2019) also agree that strengthening faith can be done using the da'wah method, and Thowaf et.al (2015) stated the importance of providing assistance to strengthen faith through religious appreciation activities. Meanwhile, Siregar (2021) stated the importance of faith-based character education. This is in line with one of the aims of this community service, namely to form teachers who have the character or personality of a believing Muslim, so that they are able to form students who will also have a strong faith character.

D. Conclusion

Strengthening faith for a teacher is of course very important so that teachers have the strength of faith and the ability to educate based on Islamic teachings, and are able to carry out their responsibilities in providing faith education to students in an effort to shape students' character and morals in accordance with Islamic guidance.

This faith strengthening activity provides Tadika Al-Fikh Orchard Malaysia teachers with an understanding of the function and benefits of faith, in forming the character/personality of a believing Muslim. After receiving this strengthening of faith, it is hoped that Tadika teachers will be able to further improve and maintain their faith, and be able to carry out their educational duties better and more professionally based on faith and Islam.

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