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***Shiroh*-based Positive Labeling at Rumah Anak Sholeh Padang, Indonesia: A Case Study**

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Abstract

Labeling has a big share in forming self-concept and character in students, especially in primary education. There are still many negative nicknames that are of particular concern, and solutions must be found. This study aims to describe the types and ways of labeling one of the non-formal institutions that focus on mentoring and nurturing children's character. This research uses qualitative research with a type of case study. In-depth interviews, participant observation, and documentation of activities carried out in data collection. The data analysis technique used refers to the opinion of Miles and Huberman. Guarantee the validity of the data using triangulation techniques. The results showed that positive *shiroh*-based labeling was carried out in two ways: labeling by rundown and labeling by moment. In its implementation, labeling is based on the child's good character, who appears then adjusted to the nature of the Prophet's companions. Furthermore, Rumah Anak Sholeh (RAS) mentor aided through stories from friends who were dubbed as children who brought out good characters.

Keywords: *shiroh-based positive labeling, character building, self-concept.*

Abstrak

Pelabelan memiliki andil yang sangat besar dalam pembentukan konsep diri dan karakter pada diri siswa khususnya pada pendidikan dasar. Masih banyak julukan negatif yang menjadi perhatian khusus dan harus dicarikan solusinya. Penelitian ini bertujuan untuk mendeskripsikan jenis dan cara pelabelan salah satu lembaga nonformal yang fokus pada pembinaan dan pengembangan karakter anak. Penelitian ini menggunakan penelitian kualitatif dengan jenis studi kasus. Pengumpulan data

dilakukan dengan wawancara mendalam, observasi partisipan, dan dokumentasi kegiatan. Teknik analisis data yang digunakan mengacu pada pendapat Miles dan Huberman. Jaminan keabsahan data menggunakan teknik triangulasi. Hasil penelitian menunjukkan bahwa pelabelan positif berbasis *shiroh* dilakukan dengan dua cara, yaitu pelabelan berdasarkan *rundown* dan pelabelan berdasarkan momen. Dalam pelaksanaannya, pelabelan dilakukan berdasarkan karakter baik anak yang muncul, kemudian disesuaikan dengan fitrah para sahabat Nabi saw. Selanjutnya, pendamping Rumah Anak Sholeh (RAS) dibantu melalui cerita dari teman-teman yang dijuluki sebagai anak-anak yang memunculkan karakter baik.

Kata kunci: *pelabelan positif berbasis shiroh nabawiyah, pembentukan karakter, konsep diri.*

INTRODUCTION

National education, as stated in Law No. 20 of 2003, essentially mandates that education becomes a forum for the formation of complete human beings. This mandate should lead to cultivating the character of students to become humans who have an independent and useful mindset in accordance with the developments of the times that are being followed (Anggraeni & Khusumadewi, 2018; Dahar, 2011; Jamilah & Putra, 2020; Langdon et al., 2011; Şahin & Steedman, 2018). The direction of the mandate is aimed at the entire sphere of education, especially in early childhood education. Therefore, the level of early childhood education leads to exploration through various communications and touches of taste, both in the realm of psychological touch and a touch of other inner needs (Bluth & Wahler, 2011; Duncan et al., 2015; O'Byrne & Muldoon, 2018; Rwodzi et al., 2018; Suchman et al., 2019). The learning process through exploration is what will influence children's development at a later stage.

Primary education development leads to the formation of self-concepts. This means that the early childhood experience and self-image will be formed while communicating with the adults around him. Children aged 0 - 6 years of age tartans have a unique self-image. Playing while learning activities is the main approach in learning. So that in the concept of learning, early childhood does not feel "forced" to learn (Bluth & Wahler, 2011; Duncan et al., 2015; Suchman et al., 2019). So that with these conditions it is very possible for children's interaction, communication, and socialization to their environment to run well (Abdurrahman, 2010; Dahar, 2011; Lickona, 2013). Thus, the self-image and positive character of the child will still be born according to the stages of development and treat the adults around them.

The explanation above suggests that in the concept of elementary education, labeling is one of the things that must be attached to the level of self-concept ('Ulwan, 2012; Lickona, 2013; Suwaid, 2010). However, unfortunately this is very different from what happened in the field. The results of initial observations at a kindergarten X education level still found a status dichotomy among childhood education students, so that the focus faced by teachers was only on certain children. As a result, some children were not well looked after. On the other hand, negative labeling also often occurs in the realm of early childhood education (Anggraeni & Khusumadewi, 2018; Efendi & Wahyudi, 2016; Jamilah & Putra, 2020; Mudzkiyyah et al., 2022; Mujahid et al., 2022; F. E. Putri & Muttaqin, 2022). The teacher's words were still harsh, and some negative words such as "very slow", "slow", and comparison cues often

occurred. So that not infrequently there are still many early childhood who are not relaxed and open in communicating and socializing at school.

The findings of the case above are reinforced by the results of the research that the realm of education still presents various labelings carried out by teachers to students who are different from others (Anggraeni & Khusumadewi, 2018; Efendi & Wahyudi, 2016; Jamilah & Putra, 2020). Many names and nicknames still occur throughout the early childhood education until senior high school levels, which are a special concern that must be eliminated as soon as possible. Because labeling has a very large share of students' self-concept in schools (Mianita & Riau, 2020; Mubarok, 2016), several other studies related to labeling were also carried out by Ikbal, Latuconsina, and Syamsinar (2021) regarding the impact of labeling on students' interest in learning physics, the results showed that student labeling has a strong relationship to students' interest in learning physics, meanwhile, labeling is negative has an impact on students' feelings of hopelessness to take part in physics lessons, resulting in feelings of hurt, offense, and embarrassment. The same thing was expressed in the results of research conducted by Alnawaiser (2021) regarding labeling in special education, the results of his research showed that labeling harmed people with disabilities and normal students in general, the research also examined how labeling was done to students by referring to Becker's theory of ways and positive coping techniques used in labeling special education. Research conducted by Mwanja (2013) regarding labeling to students and its effect on self-concept, the results of the study indicate that the feedback provided by the teacher in the form of labeling affects students' self-concept and academic performance. Studies that align with some of the research results above were also revealed by Thomson (2012) that labeling and self-concept are related to students' self-concept and self-esteem. Some of the research studies that have been described still focus a lot on the relationship and its impact on students, starting from academic performance, self-esteem, self-concept, and developing students' hurt feelings towards the educational process and the teaching appearance presented by the teacher.

In contrast to previous research, this research does not examine the effects of labeling on students, instead it provides another way of labeling that leads to positive labeling. One of the exciting things the researchers found in an organization that focuses on mentoring and caring for children is the positive labeling activity with *shiroh* charity. This activity is the focus in developing the child's self-concept so that good character can be adequately handled. At first glance, positive labeling activities based on *shiroh* are ordinary compliments based on the characteristics of the companions of the Prophet. This activity is interesting because it is wrapped in such activities carried out by the mentor when accompanying and caring for children at the Rumah Anak Sholeh. So, the research objective focuses on in-depth descriptions related to the concept of positive labeling activities based on *shiroh* in developing characters in the Rumah Anak Sholeh. Thus, this study material will become a reference for other formal and non-formal educational institutions, especially at primary and early childhood education level.

This study aims to comprehensively describe the different forms of labeling in the world of education that are carried out through interesting approaches and ways, so that this becomes one of the updates that can be used as a reference in mentoring and parenting children, especially at the age level of kindergarten and primary school.

METHODS

The research method used in this research is qualitative with a type of case study. This research was chosen because it discusses a problem topic in the context of organization and community, so the description of the results of the discussion related to positive labeling in the Rumah Anak Sholeh Padang children is detailed (Creswell, 2012; Kawulich, 2004; Miles & Huberman, 1994; Sugiyono, 2018). The subjects of this study were the mentors and administrators of the Rumah Anak Sholeh Foundation, which totaled ten people. The key instrument in this study was the researcher himself. Still, in practice, the researcher used interview guides, observation sheets, and cameras or recording devices to ensure that all data was collected and well documented.

The data collection process used includes in-depth interviews conducted to obtain broad and in-depth data related to positive labeling carried out by Rumah Anak Sholeh in Cultivating the Character of Assisted Children, participant observation carried out by the researcher also participating in a series of activities carried out by the Rumah Anak Sholeh in carrying out activities with the institution's assisted children, as well as documentation of activities which include all documents or photos related to *shiroh*-based positive labeling activities at Sholeh Children's House.

Data analysis in this study was carried out by referring to the Miles and Huberman technique, which consists of, data reduction, data display and concluding. Data reduction in this study was carried out by sorting relevant information based on data collection techniques that had been carried out by providing codes and naming that indicated findings or keywords from positive ways of *shiroh*-based labeling carried out, then data that were not related to the research focus. sorting is done. Data display activities in this study were carried out by displaying reduced data in the form of interview results, documentation, and results of observations on research results, so that they could describe the answers from the focus of the research being studied. Concluding is studied by taking the essence of the presentation of the data carried out. While to ensure the validity of the data that had been found, the researcher used triangulation techniques. Data triangulation was done by comparing the information obtained based on the three findings from the data collection results. In contrast, the triangulation used in this study was technique triangulation and source triangulation.

RESULTS AND DISCUSSION

Rumah Anak Sholeh (RAS) is a nurturing institution that becomes a place for character-building for children. Cultivating character is carried out through a pattern of mentoring and nurturing carried out by the Prophet *Sallallaahu 'alaihi wa sallam*. One of the ways that RAS does is through positive labeling based on *shiroh*. Positive *shiroh*-based labeling is the labeling of each child who has received character assistance and has shown certain characteristics. The mentor names and locks that the child's actions show that the child has performed good characteristics such as being independent when the child can take his own drawing equipment, is sincere when the child does not expect his kindness in return, and so on. After naming and locking the characters, the mentor then narrated that the children had the same character as the Prophet, friends and *shahabiyah* (the prophet's female companions). So that the child feels proud to be like one of these figures.



Figure 1. a mentor is telling and appreciating a child's good character based on the nature of the fiends of prophet.

Based on Figure 1, it is found that a mentor is reinforcing a child who manages to hold back his anger as one of the Prophet's male companions did. This labeling is then carried out repeatedly, so that the child always feels proud of the attitude and good character he has obtained. This process and pattern of mentoring is a characteristic inherent in the pattern of parenting and character building at RAS. This finding is strengthened by the results of interviews delivered by NV as the coordinator of the mentor regarding the pattern of learning, mentoring and parenting in RAS.

Related to the pattern of mentoring and parenting as stated above, the same thing was also expressed by RY as a mentor who served as the implementer of the mentoring and caregiving curriculum at RAS, that the most basic thing lies in how RAS treats children and respects every work done by them. children based on the Qur'an, as well as with the positive labeling given. In terms of placing children into valuable individuals through *shiroh*-based labeling and the unique way of mentoring and character building, NF also expressed that children are special people and deserve special treatment and recognition. The Mentor also expressed the same thing with the initials SF regarding the pattern of mentoring with *shiroh*-based labeling that the giving of nicknames based on good behavior that appears to children, both in the context of children's initiatives and in contexts that have been previously trained.

Generally, character assistance in RAS is done through rundown with zero, hero, zero stages. Zero is the welcoming stage and the initial activity to read children's readiness to get assistance from a RAS mentor (teacher or companion). Hero is a core activity in RAS, the core activity is in the form of providing activities in the form of tutoring activities, creativity, and other activities to allow children to have regular activities that allow children to stay in one place so that mentors can provide character assistance. Meanwhile, the final zero is the stage where the character shown by the child is locked by way of discussion, naming the character, and then telling the story of the Prophet, friends and *shahabiyah* (the female companions of the Prophet). This pattern is a typical pattern in RAS.

However, this does not limit the possibility of mentoring being carried out at any time depending on the moments that arise when the mentor is with the child, such as when a new child arrives, the child who immediately ties the sandals on the provided shelf will be accompanied by a closed discussion with the conclusion that the child has done the right thing so that the child knows that what he is doing is right, with the hope that when the child sees other people doing the opposite, the child will not imitate it. While the child comes without

tidying his sandals on the shelf, the mentor will accompany him with a discussion to explore ideas and ideas from the child which ends in an agreement about what the child will do with his sandals at that time and what he will do when he comes next. So, *shiroh*-based labeling is done in RAS by rundown and by moment.

Shiroh by rundown-based labeling is carried out at the end of the activity, at the end of zero. The goal of final zero in general is for the child to be aware of and have a trace of character. The child feels that he has been independent, honest, sincere, or other character. These character trails are expected to be able to provide experiences and definitions to children about the meaning of a character not only through words but through direct experience (Suryana et al., 2021; Yulia et al., 2021). For this character to be more memorable and meaningful, the child is given a positive label that his character on that day is the same as what the Prophet, friends or *shahabiyah* had done. Then, suppose the character is predominantly carried out by the child every day and the child's personality is in accordance with the characteristics of the Prophet's friend. In that case, the child will be labeled with the character's name daily. When a child can always lead his friends to gather and carry out activities, the child is called by the name of the Prophet's friend, Khalid bin Walid, who is famous for his ability to lead troops and his courage. At certain moments the mentor will retell the child about part of the story of Khalid bin Walid.

Positive labeling based on *shiroh* by moment is done every time there is a moment that can be used to cultivate character. Moments can appear by themselves from children and then used by mentors or mentors to manipulate events so that moments appear that can be used to instill character. For example, when two children quarrel over a toy problem, the mentor accompanies the two children by having a discussion, the first child says that he was hit by his friend, the mentor then clarifies to the second child whether what his friend said was true, when the second child admitted that he had indeed hit his friend. The mentor then continued with a discussion about the reason for the second child hitting his friend and so on so that after the problem was clear, and the children both understood the causes of their friend's actions and what their friends felt, the discussion was then closed with a discussion with the child about what he should do. The first child then said that if he had a toy to eat later, he would be willing to share it so that his friend would no longer be sad, while the second child said that he would ask permission well so that his friend would lend and be patient if his friend did not want to lend it, then apologized to his friend, child first be willing to forgive and share toys. After mentoring through the discussion, the moment the child wants to apologize and forgive is a moment that arises because an incident occurs from the child. The character of the first child was then named in the way the mentor said, "thank you son, brother has become forgiving like Bilal" and the character of the second child was named by the mentor's way of saying "Thank you son, you have dared to apologize like Abu Dhar, son" The mentor then tells the story of Abu Dhar and Bilal. Moments can also be engineered when no moments arise from the child, for example, by means of a mentor giving a surprise. The mentor usually carries out engineering activities to see how deep the child's good character is, so that the results of his observations will be used as evaluation material for planting and deepening the child's character for each activity that will be carried out next.

The results showed that positive labeling based on *shiroh* was one of the methods used by the RAS Mentor to instill and cultivate good character in children. In essence, character

building, mentoring and nurturing in children at RAS are given through activities and good things that appear in children are integrated with exemplary stories of friends and *shahabiyah* Rasulullah given labels to children. This is one of the uniqueness of instilling character well through positive labeling.

Character is important for everyone (Adriyanti, 2021; Lickona, 2013; Puspitawati et al., 2021). Therefore, in the context of handling it, it is always an interesting thing to discuss. Cultivating character in everyone becomes mandatory, especially in early childhood. One of the things that has a big role in shaping character is labeling or positive nicknames attached to a person. Labeling is an individual naming activity usually given according to current attitudes (Kelly & Norwich, 2004; Lauchlan & Boyle, 2007, 2020; Levin et al., 1982). so that gradually this will become an image of someone who gets the nickname. Many studies have stated that labeling affects the formation of a person's attitude and self-concept, both thought patterns and patterns of actions taken by someone in their daily lives. Therefore, labeling is the key in forming a person's self-concept and image (Adriyanti, 2021; Bacchini et al., 2016; Mwanja & Muola, 2013; Rwozi et al., 2018; Yuliatun & Karyani, 2022).

The importance of labeling in the world of education, especially in creating positive images of children, of course requires steps so that the labeling given refers to positive words, so that it becomes a reflection for children that they have good qualities. Positive labeling based on *shiroh* in RAS is a concrete step applied when mentoring and caring for children in open houses. *Shiroh*-based labeling is used as a way to make the child's good character, self-image, and self-concept visible and will continue to be grown during the implementation of activities until they are reflected in everyday life ('Ulwan, 2012; Abdurrahman, 2010; Suwaid, 2010). the routine of giving positive labeling based on *shiroh* will make children feel proud that they also have the character of the Messenger of Allah. This sense of pride will become the embryo of the inherent character of the child.

The above situation is reinforced by several research results that have been conducted that labeling is the main weapon in shaping children's self-concept (Langdon et al., 2011; Lomas et al., 2016; Palmer & Begum, 2006; Şahin & Steedman, 2018). The positive labeling approach based on *shiroh* in inculcating character in RAS basically refers to several concepts of child education in Islam which refer to the prophetic parenting approach that *shiroh* provides an overview and delivery of messages and values contained in story and historical characters ('Ulwan, 2012; Abdurrahman, 2010; Suwaid, 2010). So, the child will have a self-image related to the characterization of an idol that is reflected in him every time the child does good. That is, the concept of positive labeling based on *shiroh* is its own way of providing reviews of character characters that are in accordance with the character of the child who appeared at that time.

Shiroh-based labeling as stated above, simultaneously provides a sense of pride and a lesson to children, that having character makes oneself more valuable. These self-concept values are built to ensure that children continue to receive proper recognition and appreciation so that their growth and development is always optimal (Cahyani et al., 2019; Safrizal et al., 2021; Yulia et al., 2021). This opinion is corroborated by the results of preliminary studies that have been carried out that simultaneous appreciation of children's behavior within a certain period of time will become good character and refraction to form a good self-concept (Alwi, 2018; Ardimen et al., 2019; Kushendar & Maba, 2017; M. Putri et al., 2022; Saragih et al., 2022; Vona & Aviory, 2020). The same thing is also expressed in several relevant

research results that the importance of parenting with a positive psychological approach is able to encourage children to recognize their identity and form a good self-concept, so that children always have a valuable personality. (Akhmadi, 2016; Puspitawati et al., 2021; Rena & Nurjannah, 2021).

CONCLUSION

Rumah Anak Sholeh is a mentoring and nurturing institution that applies *shiroh*-based labeling in mentoring and nurturing children's character. The labeling pattern carried out when mentoring and nurturing characters is carried out in two ways: labeling by rundown and labeling by moment. The mentoring and nurturing of characters carried out by RAS essentially directs the good character of the children that appear, which is then linked to the story of the Prophet's friends. To settle the character, the mentor at the pious children's home aids through stories from friends who have been dubbed as children who bring out good characters. This research is limited to the description of positive labeling approaches based on *shiroh nabawiyyah* and good practices of the approach taken to develop children's character and self-concept. Therefore, it is necessary to conduct a basic study related to the effects, relationships, and impacts that occur with statistical measurements to be considered valid, theoretically and practically.

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