

Character-Building In Islamic Education Perspective

Abdullah M*¹, Sagaf S. Pettalongi² & Rusdin Rusdin³

¹Faculty of Islamic Religious Education, Universitas Islam Negeri Datokarama Palu, Indonesia

²Universitas Islam Negeri Datokarama Palu, Indonesia

³Universitas Islam Negeri Datokarama Palu, Indonesia

*Corresponding Author: Abdullah M E-mail: abdullahmspd1@gmail.com

ARTICLE INFO

ABSTRAK

Volume: 1

ISSN:

KEYWORDS

Education, character, attitude, cognitive, piety

Character-Building in the Perspective of Islamic Education. Character education is education that aims to shape students' personalities through noble character education, behavior, honesty, responsibility, respect for others, hard work, and so on. Education is vital in developing students' character. Character education involves aspects of cognitive, feeling, and action. These three aspects are the unity that makes the action real in human behavior. The existence of problems in society, such as crime, drugs, violence among students, rampant corruption, and domestic violence, is evidence of a national identity crisis. The answer to these problems is the existence of character education. Islamic religious education is the spirit of character education through the development of akhlaqul karimah where human morals are formed with noble values and religious teachings. These values must be expressed in students' actions. Therefore, character-building through religious education is essential for the Indonesian people who are famous for being religious.

1. Introduction

Character education at this time is considered very important. This is related to the increasing moral decadence in today's society. Rampant crime, drugs, violence between students, corruption, free sex among students and domestic violence are evidence of a crisis of national identity and characteristics of the Indonesian nation.

The noble character and morals that have been upheld and become the culture of the Indonesian nation have recently become rare eroded by modernization. The noble values of the nation that have been maintained and appreciated in the community have also been waning. This condition must be immediately overcome before it becomes severe and uncontrollable.

This condition is in line with the description by Abuddinata, a professor at UIN Syarif Hidayatullah Jakarta, that the symptoms of moral collapse today in Indonesia are worrying. Honesty, justice, truth, compassion, and mutual help have been covered by fraud, deception, oppression, tackling each other, and committing acts that harm each other. There are also many fights, slander, robbing other people's rights, and other acts that have the category of immorality and violate applicable norms. Abuddinata (2003). These are all reasons for holding character education.

The most appropriate answer to these problems is the existence of character education, one of them being through educational institutions as the most appropriate education providers and able to realize character education. Character education in Indonesia is not new because Pancasila Moral Education in schools has been promoted. Pancasila ideology

¹Abdullah M, is a Student of Islamic Religious Study Program at Postgraduate School, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022, as a presenter, held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia.

education aims to shape the nation's character, as reflected in the precepts in Pancasila. Besides that, character education, moral education, and even religious education are the incarnations of character education.

Religious education is an integral part of character education. Through the development of *akhlakul karimah*, human morality is formed with noble values and religious teachings. These values are expressed in one's actions and form a person and self-identity, which is the true inner side of a person. Therefore, religious education is a means of transforming norms and moral values to form attitudes that play a significant role in controlling a person's behavior so that his personality will be created.

In Permendiknas No. 22 of 2006 that Islamic religious education is expected to be able to produce humans who constantly strive to perfect their faith, piety, and noble character. The noble character includes ethics, character or morals, which embody education. This is expected to give birth to people who are tough in dealing with the challenges of modernization changes in the global era.

In Indonesia, the character education program was launched for the first time to commemorate national education day on May 2, 2010, during President Susilo Bambang Yudhoyono's administration. At that time, the discourse on character education was being widely discussed, so as a response, the government was determined to develop character and cultural education as an inseparable part of national education. Mu'in, F. (2011) Therefore, the problem of character education must be considered seriously. Likewise, in Law no. 20 of 2003 concerning the national education system, Chapter 1 article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to improve religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by himself, society, and nation. Meanwhile, national education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is based on religious values and national culture and can deal with changing situations. It is stated in the national education system that national education aims to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life. Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

From the explanation above, it is explained that both education in general and national education have the same goal of shaping good character or personality in students. This clearly has a profound meaning to the importance of implementing character education in our country. The government's seriousness towards character education will not stop at a certain point because education will never end discussed. According to Prof. Dr. Tafsir, there are several reasons why discussing education will not be completed. First, it is the nature of every person to want a better life even though he does not necessarily know which is better. Second, the theory of education over the course of time has always been left behind by the needs of society. Third, the influence of the view of life that, at one time, a person might be satisfied with education in the area where he was born because it was in accordance with the conditions in which he lived. However, after other perspectives influenced him, his education was deemed necessary to be further developed. Therefore, it can be understood that it is natural in our country if the curriculum changes because this curriculum should constantly be updated. One of them is the idea of character education, even though this theory comes from western scientists.

2. Literature Review

The term character comes from the Greek "Charassein", which means to carve, meaning the character is like carving a gemstone or a hard iron surface, or it can be "Charassein", which means to sharpen, deepen. Character is also defined as a special sign or pattern of behavior. In the Purwadarminta dictionary, the notion of character is defined as behavior, personality, psychological traits, or morals that distinguish a person from others. Character is also a feature or sign attached to an object or person that becomes an identification marker.

Deni Koesoema explains in his book *Pendidikan Karakter di Jaman Keblinger (Education in the Age of Misguidance)* that character is the same as personality. Usually, personal traits include things like habitual behavior, abilities, likes, dislikes, tendencies, potential, values and thought patterns. Likewise, character is a mental quality or moral strength, and some experts refer to character as a characteristic possessed by an object or individual. These characteristics usually refer to the

Conceptualizing Learning Experience of Students in Indonesian Vocational Education and Training (VET)

personality of individuals, which are the driving force for a person to act and respond to something as defined by Al Ghazali and Ibn Mazkawih about morality, the nature instilled in a person from which habitual actions emerge.

Character education is an educational process holistically related to the moral dimension and social activities in which students are expected to become qualified and able to live independently and have the principle of truth that can be accounted for. Another definition of character education is the process of shaping one's personality to distinguish good and bad to be applied in his life, and this is one's responsibility to fulfil his obligations as a human being who lives in society. (Nurchaili, 2010).

The government's efforts in realizing the ideals of the nation in terms of character education are not only in the cognitive and psychomotor domains change, but most importantly, there is a positive change in the affective domain. Our education which still produces graduates who are arrogant and impose their wills, consume drugs and brawls, lack social sensitivity and are greedy, and rampant corruptions are the proof of educational failure. Positive character education is always grown, explored, and honed, while the negative is dulled and undeveloped.

Generally, from birth until three or five years, a child's reasoning ability has not grown. The subconscious mind is still open and accepts any information and stimulus without any selection process. Parents and family are the initial foundation of character formation. A character cannot be developed immediately and instantly. It must go through a long, careful, and systematic process based on perspectives that have developed in the history of human thought. Character education must go through the stages of child development from an early age to adulthood.

Thus, character education must be instilled since children are still young through a process adjusted to the stages of child development. In forming children's character, it takes patience and perseverance by educators and must be supported by a balance between education by parents at home and education at school. Many parents surrender entirely to the educational process at school and demand rapid changes in their children regardless of the stages and processes they must go through.

Character formation must start with oneself, especially parents as educators at home. Character building is not an easy project. It requires a lot of effort and energy, commitment, perseverance, tenacity, process, method, time, and, most importantly, exemplary. This problem of exemplary has become a rare item at this time and is very much needed in a nation that is experiencing a crisis of trust. Three central values must be considered: morality, courtesy, and exemplary. Morals refer to general duties and responsibilities in Islamic teachings, while courtesy refers to attitudes associated with good behavior. Exemplary refers to the quality of character displayed by a good Muslim who follows the example of the Prophet Muhammad and his companions.

The three values mentioned above are pillars of Islamic education. From the explanations, it can be concluded that character education is very closely related to Islamic education, where the wealth of Islamic education with its core teachings on morals is very interesting to be used as a concept of character education. However, at the operational level, Islamic education has not been able to process this content into interesting material with effective methods and techniques.

Character education, as mentioned by western education experts, is education to shape one's personality through education that Indonesians are familiar with, namely noble character, which is seen in good behavior, honesty, responsibility, respect for others, hard work and dedication. etc. Therefore, essential aspects of character education are aspects of knowledge or cognitive, feelings, and actions. These three aspects are a unity that makes the action real in human behavior.

Indonesia emphasizes that character education is a process of empowering legal values in the school, family, and community environment. It was also emphasized that these values are the application of educational psychology theories, socio-culture, religious teachings, Pancasila, and the 1945 Constitution, and all of these are reflected in the actual practice of everyday life as Indonesian people.

According to the ministry of education, there are at least 18 identified character values that come from the nation's culture, including religiosity, honesty, tolerance, disciplined, hard work, creativity, independence, democratic, curiosity, national spirit, respect for achievement, friendly, communicative, peace loving, likes to read, cares about the environment, social care, responsibility (Kementerian Pendidikan Nasional, 2010) These values are summarized from the religious and cultural values of the nation. Although the implementation is sometimes different from one region to another, but in general, it has become a characteristic that the Indonesian people have practiced in the past until now.

Character education is an effort designed in a systematic and planned manner to assist students in understanding human values and behavior related to God that comes from oneself and fellow human beings, which is manifested in thoughts, actions, and feelings based on religious values, customary law and culture. These things are a collaboration of knowledge, feelings, and actions that are realized with feelings and morality that are able to bring up actions that have positive values both individually and collectively.

3. Results and Discussions

3.1 Character Education In Islam

Character in Islam is known as *akhlaq* where a person's personality can be seen from the attitudes, ways of speaking, and actions inherent in a person, then become a unique characteristic or identity of a person. This characteristic is inherent in a person and appears as a daily habit, so it becomes a culture and custom that is difficult to remove from his life.

The term *akhlaq*, which is identified as the character in Islam, is a state of the soul which gives birth to actions that reflexively do not require thought first because these actions arise as habits that have been accustomed to be carried out. Imam Ghazali's define *akhlaq* as a trait instilled in the soul and in which actions are done automatically without thinking and considering it first. Rusn, Abidin Ibnu,(1998). Another scholar, Ibn Mazkawih, defines *akhlaq* as *Khulk*, which means the state of the soul that is implanted with traits. Those traits encourage people to do actions without thinking and without reconsideration. It is an act that has been embedded in a person because it has become a habitual act.

From the Islamic perspective, character education has theoretically existed since Islam was revealed in this world, along with the sending of the Prophet Muhammad to improve and perfect human morals. Islamic teachings contain not only aspects of faith, worship, and *muamalah*, but also morality which is an essential element in Islamic teachings. The complete practice of Islamic teachings is a portrait of the character of a Muslim exemplified by the character of the Prophet Muhammad who has *shidiq*, *tabligh*, *amanah*, and *fatamah* characteristics. These characteristics are the characteristics of the Prophet Muhammad. The purpose of Islamic education is to guide and shape humans as servants of Allah who are pious, steadfast in their faith, obedient in worship, and have noble characters. In general, the purpose of character education is the formation of the personality of a Muslim as a whole. The personality describes the realization of the whole essence of man by nature, namely as individual beings, social beings, moral beings, and beings who constantly communicate with their God. The presence of Islam on earth is a guide for human life and provides clear solutions to various humanitarian problems, one of which is ethical or moral issues.

In Indonesia, there are three terms for students, namely *murid*, *anak didik*, and *peserta didik*. The term *murid* seems to be typical of Islamic influences. In Islam, this term was introduced by the Sufis. In Sufism, this term implies people who are learning, purifying themselves, and walking towards God. While the term *anak didik* implies that the teacher loves students like their own children. The term *peserta didik* is the most recent term which emphasizes the importance of students' participation in the learning process.

Of the three terms above, the most appropriate term used in this case is *murid*. According to Ahmad Tafsir, the term *murid* is the most appropriate for everyone who is studying with the teacher, not *anak didik* or *peserta didik*. Ahmad Tafsir's opinion is reasonable because the term *murid* has many advantages over the other two terms.

Islamic education, as education in general, tries to shape the human personality, which must go through a long process, with results that cannot be instantly known whether in line with expectations or not. Therefore, it must be calculated carefully based on a clear and precise formulation. In Islamic education, it is necessary to understand and be aware of what is to be achieved and what is intended. In terms of education, it is called the purpose of education. The purpose of Islamic education

Conceptualizing Learning Experience of Students in Indonesian Vocational Education and Training (VET)

is something that is expected to be achieved after the educational activities are completed, namely the embedded Islamic spiritual values and oriented to the happiness of the world and the hereafter. This goal is focused on the formation of Muslim personalities who can carry out Islamic Sharia *kaffah*.

Educators in Islamic education are all those who influence the development of Islam, namely humans, nature, and culture. Humans, as a group of educators, are people who are known in education, including parents, teachers at schools, and community figures. From the perspective of Islamic education, parents are educators who are most responsible for their children both at home and outside. The important thing that an educator must do is to understand the development of their students. An understanding of the development of students will be useful for a teacher, among others:

1. Teachers should provide appropriate assistance and guidance services to students according to their level of development.
2. The teacher must anticipate the possibility of learning difficulties for students and immediately take appropriate steps to overcome them.
3. The teacher must consider the right time for the learning activity process.
4. Understand the learning objectives in the form of basic competencies and core competencies achieved by students.

Character education that has been carried out in the learning process at schools only focuses on students' cognitive abilities, so character education that has been listed in the national education goals is only slightly and not even touched at all. This is evident from the graduation standards in both primary and upper secondary schools. The results of the national exam are only determined by certain subjects.

In Law no. 20 of 2003 concerning the National Education System, character education has been mentioned as occupying a very important position as stated in the following law.

“National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble characters, are healthy, knowledgeable, capable, creative, independent, and become a qualified and responsible citizen.

In Law No. 20 above, character education is one of the most appropriate ways to build character for future generations. The law clearly states that national education functions to develop capabilities and shape the character and civilization of the nation where faith, piety, health, morality, knowledge, and democracy are vital elements to build this nation.

Some configurations of the totality of a psychological and socio-cultural process can be compromised into *olah hati* (spiritual and emotional development), *olah pikir* (intellectual development), *olah raga* and *inestetik* (psychological and aesthetic development), *olah rasa* and *karsa* (effective and creative development). The four psychosocial processes are holistically and coherently interconnected and complementary, leading to the formation of character that becomes the embodiment of noble values.

Meanwhile, the professor of UI, Professor Daud Ali, stated that *akhlak* contains an ideal meaning, depending on the implementation and application through behavior that may be positive or negative, may be good or bad. Behaviors that are included in the positive or good sense including behavior and temperament that are good, trustworthy, patient, forgiving, generous, humble, and others. Meanwhile, bad behaviors include all behavior and temperament that are arrogant, vengeful, envious, treacherous, and others.

The success of character education cannot be obtained instantly because character education is not in the form of material that is written, memorized, and evaluated quickly or in the short term. Character education is a learning process that must be integrated into all activities at school, at home, or in the community, which is instilled through a continuous process of habit and exemplary. So, the success of character education cannot be done through formative or summative test evaluations determined by scores. A benchmark for the success of character education can be seen from the formation of the character of moral, cultured, religious, creative and innovative students, which are applied in daily life.

Therefore, what is meant by characteristics, especially a Muslim in this case, is a characteristic that becomes the character or personality of a person's behavior that is in accordance with the basic concepts of an ideal Muslim. The concept has been described in the Qur'an, hadith and the behavior of the companions of the prophet which became the source of the morality of the Muslims. This character has actually been practiced by the Prophet Muhammad who was followed by his companions, continued by the *tabi'in* and *tabi'it tabi'in* and then passed on to the scholars who are the inheritors of the knowledge of the prophets.

3.2 Character Education In Islamic Education Perspective

Character education in Islam is moral education in other forms. Moral education was once mentioned by the Prophet Muhammad among his prophetic goals, namely to improve morals. When the Prophet was asked about the character of the prophet, he replied that the character of the prophet is the Qur'an.

Moral education in Indonesia has been mentioned in Law No. 20 of 2003, article 36, which states that the curriculum in Indonesia is structured in order to increase faith and piety, noble character, potential, intelligence, and interest of students, diversity of regional and environmental potentials, demands for regional and national development, demands for the world of work, demands for science and technology and the arts to keep up with the dynamics of global development, national unity, and national values. In this Law No. 20, increasing faith and piety, and noble character is an essential part of the learning system to realize the goals of national education.

It is further explained in Article 37 of Law No. 20 of 2003 above that the curriculum must contain: religious education, civic education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, vocational skills, and local content. In Article 37, religious education is one of the compulsory subjects held in schools in addition to other subjects, with the hope that religious education is instilled in students by focusing on inculcating attitudes and personalities based on the teachings of their respective religions.

Likewise, in Permendiknas No. 22 of 2006, the curriculum for religious education, especially Islam, aims to produce people who always try to perfect faith, piety, and morals and actively build a dignified nation's civilization. In the learning objectives of religious education, the emphasis is on perfecting faith, piety, and morals. This emphasis means that it is hoped that the implementation of the first precepts in Pancasila will be realized, which is aimed at producing people who actually practice the first precepts in Pancasila as the philosophy of the nation in the state.

Character education or morals in Islam not only teaches good or bad, but more than that, character education instills habits about good deeds and leaving bad ones so that students understand what is good and what is bad and are able to be aware of the good values and get used to it. Thus, character education is not only knowing what is good but feeling good (moral feeling) and good behavior (moral action). Character education must emphasize the habitat or personality that is continuously practiced.

In Islamic education, theoretically, moral education is guided by the hadith of the Prophet Muhammad. Practically, it refers to the behavior of the Prophet as a role model. The prophet's moral exemplary is mentioned in the Qur'an in Surah Al-Qalam: "And indeed you are of great character", and in a hadith of the prophet Ahmad narrated: "Indeed I was sent to perfect morals". (Imam Ahmad bin Hanbal, 1991)

Conceptualizing Learning Experience of Students in Indonesian Vocational Education and Training (VET)

The high morals and character of a nation will bring and reflect a nation's civilization. On the other hand, if a nation is morally depraved, it is a reflection of the moral decline of its people. Other nations will not appreciate and respect their culture because morality brings the nation's authority and a higher degree before God and other nations.

4. Conclusion

Character education in Islam is moral education in another form. In accordance with moral education in Indonesia, which is stated in Law No. 20 of 2003, article 36 states that the curriculum in Indonesia is structured to increase faith and piety, noble characters, potential and intelligence. Character education or morals in Islam not only teaches good or bad, but rather instills the habit of good deeds and leaves the bad so that students understand what is good and what is bad and are able to acknowledge good values and get used to them. Thus, character education is not only knowing what is good but also aware of good behaviors, and this is what education in Indonesia needs at this time and in the future as a provision to build the culture and personality of the Indonesian nation.

References

- Al Musanna. *Revitalisasi Kurikulum Muatan Lokal Untuk Pendidikan Karakter Melalui Evaluasi Responsif*, Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi khusus III, Oktober 2010, Balitbang Kementerian Pendidikan Nasional.
- Ali, Mohammad Daud Ali. *Pendidikan Agama Islam*. Jakarta: Raja Grafindo, 1998.
- Arifin, M. 2006. *Ilmu Pendidikan Islam. Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan dan Interdisipliner* Jakarta: Bumi Aksara.
- Hadi, A., & Uyuni, B. (2021). The Critical Concept of Normal Personality in Islam. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(1), 1-19.
- Hambal, Imam Ahmad. *Musnad Imam Ahmad bin Hambal*. Jilid II. Beirut: Dar al-Fikr, 1991.
- Ismail, A. I., & Uyuni, B. The New Perspective of Interfaith Dialogue as Da'wah Approach in Global Era. Kementerian Pendidikan Nasional. *Pedoman Pelaksanaan Pendidikan Karakter, Berdasarkan Pengalaman di Satuan Pendidikan Rintisan*. Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan Kemendiknas, 2011.
- Koesoema A, Doni. *Pendidikan Karakter di Zaman Keblinger, Mengembangkan Visi Guru Sebagai Pelaku Perubahan dan Pendidik Karakter*. Jakarta: Grasindo, 2009.
- Menteri Pendidikan Nasional. 2010. Undang-Undang Republik Indonesia No.20 Tahun 2003 tentang SISDIKNAS & Peraturan Pemerintah Republik Indonesia Tahun 2010 tentang Penyelenggaraan Pendidikan Serta Wajib Belajar. Bandung: Citra Umbara.
- Mu'in, F. 2011. *Pendidikan Karakter Kontruksi Teoritik dan Praktik*. Yogyakarta: Ar-ruzzMedia
- Muslich, Masnur. *Pendidikan Karakter, Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara, 2011.
- Nata, Abuddin. *Manajemen Pendidikan, Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Cet III. Jakarta: Prenada Media Group, 2003.
- Nurchaili. *Membangun Karakter Siswa Melalui Keteladanan Guru*. Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi khusus III, Oktober 2010, Balitbang Kementerian Pendidikan Nasional.
- Permendiknas No.22 Tahun 2006. *Standar Isi Untuk Satuan Pendidikan Tingkat Dasar dan Menengah*.
- Rusn, Abidin Ibnu, 1998. *Pemikiran Al-Ghazali Tentang Pendidikan*, Yogyakarta, Pustaka Pelajar.
- Sri Juidani. *Implementasi Pendidikan Karakter di Sekolah Dasar Melalui Penguatan Pelaksanaan Kurikulum*, Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi Khusus III. Oktober 2010. Balitbang Kementerian Pendidikan Nasional. Tafsir, A. 2013. *Ilmu Pendidikan Islami*. Bandung: Remaja Rosdakarya. Kebijakan Nasional Pembangunan Karakter Bangsa Tahun 2010-2025. Undang-Undang No.20 Tahun 2003, *Tentang Sistem Pendidikan Nasional*.
- Uyuni, B. (2020, September). The Medina Society as the Ideal Prototype for Community Development. In *Proceeding International Da'wah Conference* (Vol. 1, No. 1, pp. 80-104). Uyuni, B., & Adnan, M. (2020). The Challenge of Islamic Education in 21st Century. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 7(12), 1079-1098.