

Character Building Through Islamic Religious Education

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ARTICLE INFO	ABSTRACT
Volume: 2	This paper will discuss the role of Islamic religious education in schools in shaping the character of students. Islamic Religious Education (PAI) is one of the main pillars of character education. Character education will grow well if it starts from the embedding of a religious spirit in children, therefore PAI material at school becomes one of the supports for character education. Through PAI learning, students are taught aqidah as the basis of their religion, taught the Qur'an and hadith as guidelines for life, taught fiqh as legal signs in worship, taught Islamic history as an example of life, and taught morals as a guide to human behavior whether in the good or bad category. Therefore, the main purpose of PAI learning is the formation of personality in students which is reflected in their behavior and mindset in daily life. Besides that, the success of PAI learning at school is also determined by the application of appropriate learning methods.
KEYWORD	
Character Education, Islamic Religious Education.	

1. Introduction

Character education has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that occurs in the midst of society and in the government environment which is increasing and diverse. Criminality, injustice, corruption, child abuse, human rights violations, are evidence that there has been a crisis of identity and characteristics in the Indonesian nation.

The noble ethics, politeness, and religiosity that are upheld and become the culture of the Indonesian nation so far seem to be foreign and rarely found in the midst of society. This condition will become even worse if the government does not immediately pursue both long-term and short-term improvement programs.

Character education is the right answer to the problems mentioned above and schools as education providers are expected to be a place that can realize the mission of character education.

One alternative that can be done in implementing character education at school is to optimize the learning of Islamic religious education (PAI) materials. The role of religious education, especially Islamic religious education, is very strategic in realizing student character building. Religious education is a means of transforming knowledge in religious aspects (cognitive aspects), as a means of transforming moral norms and values to form attitudes (affective aspects), which play a role in controlling behavior (psychomotor aspects) so as to create a whole human personality.

Islamic Religious Education is expected to be able to produce humans who always strive to perfect faith, piety, and have noble character, noble character includes ethics, character, or morals as a manifestation of education. Such humans are expected to be resilient in facing challenges, obstacles, and changes that arise in the association of society both in the local, national, regional and global scope.

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2. Literature Review

In Law No. 20 of 2003 concerning the national education system, character education actually occupies an important position, this can be seen from the objectives of national education which state that:

"National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

The curriculum is part of a learning system that functions to realize the goals of national education. therefore in law no 20 of 2003 article 36 the curriculum in Indonesia is prepared within the framework of increasing faith and piety, improving noble character, increasing the potential, intelligence, and interests of students, diversity of potential, region and environment, regional and national development demands, demands of the world of work, demands of science and technology and art, religion, the dynamics of global development, national unity and national values.

To support the implementation of the curriculum framework above, the next article (Law No. 20 of 2003 article 37) explains that the curriculum must contain: religious education, civic education, language, mathematics, natural science, social science, arts and culture, physical education and sports, skills / vocational, local content.

3. Methodology

In this study the authors apply a qualitative descriptive method. According to Putri this method as a research tool has an important role, namely as an analysis data, focus on problems and is descriptive or explains in detail about the research. In addition, in this qualitative research gather data based on journal (Princess & Goddess, 2021).

In addition to the method there are also data collection techniques. In this study, data collection techniques using literature studies. Literature study is the analysis used here, namely the relevant journals from different readings so that it produces results and can present relevant hypotheses research . We study journal Which in accordance or relate with study Which currently done. Whereas technique data collection can be carried out by studying, recording and managing research documents so that results end in accordance with Which expected And become study Which beneficial. In In conducting this research, the first step is to look for problems that exist in society related education character. Furthermore study through journals which relate with problem such , so we can find results from study This related education character.

4. Results and Discussion

The term character is connected and interchangeable with the terms ethics, ethics, and or values and is related to moral strength, connoting "positive" rather than neutral. Therefore, character education can be more broadly defined as education that develops cultural values and national character in students so that they have values and character as their character, apply these values in their lives as members of society, and citizens who are religious, nationalist, productive, and creative.

The concept must be taken seriously by the government and society as an answer to the real conditions faced by the Indonesian people lately, which are characterized by rampant criminal acts, waning nationalism, the emergence of racism, waning religious tolerance and loss of religiosity in society, so that the nation's cultural values that have faded can be re-cultured in the midst of society. One of the efforts that can be done immediately is to improve the curriculum in the national education system that leads to real character education.

However, so far the learning process that occurs only focuses on the cognitive abilities of children so that the realm of character education listed in the national education goals is only slightly or not touched at all. It is evident that the graduation standards for primary and secondary school levels still give more percentage to the results of the National Examination than the results of a comprehensive evaluation of all subjects.

Character education is not a material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, community environment and at home through a process of habituation, exemplary, and carried out continuously. Therefore, the success of character education is a shared responsibility between schools, communities and parents.

The evaluation of the success of character education certainly cannot be assessed by formative or summative tests expressed in scores. But the benchmark of the success of character education is the formation of students with character; moral, cultured, polite, religious, creative, innovative which is applied in life throughout their lives. Therefore, there is certainly no appropriate evaluation tool that can immediately show the success of character education.

The configuration of character as a totality of psychological and socio-cultural processes can be grouped into: Spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development. The four psychosocial processes (olah hati, olah pikir, olah raga, dan olahrasa dan karsa) are holistically and coherently interconnected and complementary, which leads to character building that becomes the embodiment of noble values.

Character education is one of the appropriate accesses in implementing character building for the younger generation; a generation that is highly knowledgeable equipped with faith and piety to God Almighty, noble, capable, creative, independent, and a democratic and responsible citizen.

Religious education is one of the materials that aims to improve noble morals and spiritual values in children. This shows that religious education has an important role in implementing character education at school. Therefore, religious education is one of the compulsory subjects both from primary, secondary and tertiary level schools. So the school must be able to organize religious education optimally by applying religious values in the school environment carried out by all teachers and students together and continuously.

It is also very interesting if schools are able to develop a curriculum by applying religious values that are reflected in every subject, basically religious education focuses on instilling attitudes and personalities based on religious teachings in all aspects of students' lives in the future. So that the cultivation of religious values should be included in all subjects and become the joint responsibility of all teachers.

The content of the religious education curriculum is explained in the Appendix to Law No. 22 of 2006, including the Islamic religious education curriculum with its learning objectives to produce humans who always strive to perfect faith, piety and morals, and actively build civilization and harmony of life, especially in advancing the civilization of a dignified nation. Such humans are expected to be resilient in facing challenges, obstacles, and changes that arise in the association of society both within the local, national, regional and global scope. Furthermore, the scope of Islamic religious education includes the following aspects: Al-Qur'an and Hadith, Aqidah, Akhlak, Fiqh, Tarikh and Islamic Culture.

Religious education, especially Islamic religious education (PAI) has an important position in the national education system. Religious education is a material that must be taught in every school. Islamic religious education in principle provides learning that instills spiritual values in students to become moral, ethical and cultured human beings as part of the goals of national education. Meanwhile, the implementation of religious education learning at school can be internalized in intra and extra school activities and prioritizes the application of religious teachings in everyday life.

The concept of character education has actually existed since the time of the Prophet Muhammad. This is evident from Allah's command that the first and main task of the Prophet is to perfect the morals of his people. The discussion of the substance of the meaning of character is the same as the concept of morals in Islam, both of which discuss human behavior. Al-Ghazali explained that character is an attitude rooted in the soul from which various actions are born easily and easily without the need for thought and consideration. Suwito mentioned that morals are often also called the science of behavior or temperament, because with this science knowledge will be obtained about the virtues of the soul; how to obtain them and how to clean the soul that has been dirty.

Meanwhile, the meaning of character is the typical good values (know the value of goodness, want to do good, actually live a good life, and have a good impact on the environment) that are embedded in themselves and embodied in behavior. Character coherently emanates from the results of the mind, heart, body, and taste and spirit of a person or group of people.

The discussion of the basic understanding between morals and character above implies the same substance of meaning, namely human moral problems; about knowledge of good values, which a person should have and be reflected in every behavior and action. This behavior is the result of his own self-awareness. A person who has good values in his soul and can apply them in everyday life is called a person with morals or character.

Morals or character in Islam is the main target in education. This can be seen from several hadiths of the prophet that explain the virtues of moral education, one of which is the following hadith: "teach your children goodness, and educate them". The concept of education in Islam views that humans are born with external potential, namely: 1) the potential to do good to nature, 2) the potential to do damage to nature, 3) the potential for divinity which has non-physical functions. The three potentials are then handed back to human

development. This then gave rise to the concept of a comprehensive approach in Islamic education, which includes elements of knowledge, morals and belief.

More broadly, Ibn Faris explained that the concept of education in Islam is to guide a person by paying attention to all the pedagogic potential he has, through appropriate stages, to educate his soul, his morals, his intellect, his physique, his religion, his socio-political sense, his economy, his beauty, and his spirit of jihad. This gives rise to a comprehensive concept of moral education, where the real demands of real human life are the balance of relations between humans and their god, human relations with their fellow human beings and human relations with the environment around them.

The principle of morals above emphasizes that the nature of the human soul consists of good lust potential and bad lust potential, but through education it is hoped that humans can train to be able to control the tendency of their actions towards good lust. Therefore, Islam prioritizes the educational process as an agent of moral formation in children.

Islam always positions the formation of morals or character of children on the main pillar of educational goals. To realize the formation of morals in children al Ghazali offers a concept of education that aims to get closer to Allah. According to him, getting closer to Allah is the benchmark of human perfection, and to get there there is a bridge called science. Ibn Miskawaih added that there is no specific material to teach morals, but the material in moral education can be implemented into many sciences as long as the main purpose is as a devotion to God.

The above opinion illustrates that morals are the main pillar of the purpose of education in Islam, this is in line with the background of the need to implement character education in schools; to create a great nation, dignified and respected by the world, it requires a good society that starts from character building. The development of character or morals can be done one of them through the educational process at school by implementing the cultivation of moral values in every subject matter.

5. Conclusion

Planting character in children from an early age means helping to prepare the nation's generation of character, they are the future generation of the nation who are expected to be able to lead the nation and make a civilized country, uphold the noble values of the nation with good morals and manners and become a generation of high knowledge and adorn themselves with faith and piety. Therefore, learning Islamic religious education (PAI) at school as one of the efforts to build student character is very important. Character formation of children will be better if it arises from religious awareness not just because it is based on behavior that is cultured in society.

The indicator of the success of character education is if someone has known the good (knowing the good) (cognitive), then loving the good (affective), and then doing the good (acting the good) (psychomotor).

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