History of Islamic Education in Strengthening Social Character

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ARTICLE INFO	ABSTRACT
Volume: 3	History is the chronicle of a nation's life and the events that impact living beings. Social character is a series of behaviors and attitudes that enable a person to interact with others effectively. Character strengthening is a process or movement faced with various character modification problems. This research method employs a literature review approach. The emphasis on morality always brings conditions of prosperity that are conducive to society in a country, things that predecessors have implemented. During the Safavid dynasty, under the rule of Shah Abbas II, principles of justice were implemented, creating a solid academic environment. The people enjoyed freedom of expression, even though that opinion differed from the ruler's. Justice was a critical moral emphasis during Shah Abbas II's reign. Islam promotes unity and brotherhood among its followers, emphasizing the conspicuousness of fostering harmonious relationships, conflict resolution, and active participation in societal welfare. This focus on social cohesion enhances individuals' social character and fosters a sense of belonging within the community. The state of education during the Mughal Empire concentrated heavily on the inheritance and preservation of religious thought by the ulama in the classical era emphasizing Islamic values such as social cohesion well implemented at that time. During the Ottoman Empire, influence from Persian culture contributed to lessons in ethics and manners within royal courts. Additionally, the government and military organizations drew knowledge from Byzantium, while economic, social, and societal principles and scientific and literal knowledge were acquired from the Arabs.
KEYWORD	
Education, Caliphate, Social Character	

1. Introduction

History is a record of the life of a nation or things that happened to living creatures. Many things can be learned from history. Experience also includes history; there is a saying that the best teacher is the experience itself. Therefore, history is essential and should be supported. History provides us with information and teaches us what actions to take and avoid in the future. (Aiz Affwa Fawaiz, 2022)
Social character encompasses a set of behaviors, attitudes, and skills that enable individuals to engage with others effectively. This involves listening, empathizing, communicating, collaborating in teams, adapting to diverse social situations, and respecting differences. Character strengthening is a process or movement faced with various character development challenges. Strengthening character has several goals: instilling and teaching commendable traits through applying universal principles and enabling children to learn about ethics, responsibility, and empathy. (Atik Wulidatus Silsi., et al, 2022)

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A character can also be interpreted as their personality or moral values. Personality is a characteristic of a person. Character formation can be influenced by environmental factors, such as family upbringing during childhood or inherent traits since birth. Some believe that good and bad human character is innate from birth. If the innate soul is good, the human will have good character. However, that opinion could be wrong. If that opinion is correct, then character education is useless because it is impossible to change people's character. (Musrifah, 2016)

The method used in this research is literature review; this research includes qualitative research (Amir, 2022) explains that library research is qualitative research, namely research that works at an analytical level, has an "emic perspective," or obtains data not based on whatever the researcher thinks, but based on the conceptual and theoretical facts studied.

2. Literature Review

2.1 Emphasis on Morality

Emphasis on Morality

Islamic education emphasizes moral values such as honesty, kindness, humility, and justice. By instilling these values in individuals, Islamic education fosters a sense of responsibility towards others and encourages them to act in a manner that benefits society. During the Safavid dynasty, under the rule of Shah Abbas II's implementation, the principle of justice contributed to the establishment of a robust academic environment, fostering freedom of opinion even when it differed from his own. During the time of Shah Abbas II, freedom of thought or intellectual liberality gained momentum. This liberality was demonstrated when he implemented a tolerance policy between Shiite sects and different religions. Differences in understanding exist in society and are placed under the supremacy of justice; the caliph did this because justice is a principle of Islamic teachings, including a principle in the Shiite sect, the Safavid caliphate sect. This is very in line with one of the basic principles in his teachings. Shiite school of thought, namely the principles of al-adl (Suwito, 2022)

The implementation of moral values in Islamic education, as evidenced by historical examples such as the Safavid dynasty, serves as an indicator for creating a responsible and prosperous society. This emphasis on morality, particularly within Muslim societies, is in line with Islamic teachings and has the potential to enhance the reputation of Islam within the global community.

During the Safavid dynasty, women were free to express themselves and participate in various social, economic, political, and cultural fields. Moreover, women, including royal and noble relatives, actively contributed to the advancement of education by establishing educational centers such as madrasas and scientific councils. (Abudin Nata, 2022)

The Safavid dynasty was a dynasty that contributed to the legacy of education in the Islamic world, leading to enduring works that continue to be appreciated to this day. The educational system and practice during the Safavid Dynasty were primarily characterized by three types of education: First, indoctrinating education as the core curriculum in all educational centers to fortify Shiite understanding to cultivate a unified society dedicated to serving religious sects. Secondly, aesthetic education emphasized artistic creation, aiming to bolster the industrial and trade sectors of the Safavid Dynasty. Third, military education and government management were prioritized to strengthen the war fleet for defensive purposes and enhance professionalism in government administration. (Suwito, 2022)

The social character of morality emphasized in the historical events of the Safavid Dynasty can be emulated by Muslims, namely justice, providing opportunities for women to freely express themselves and engage in active roles across various social, economic, political, and cultural spheres while also receiving attention within the sphere of education.

2.2 Social Cohesion

Islam promotes unity and brotherhood among its followers, promoting the concept of social cohesion. Islamic education stresses the importance of nurturing harmonious relationships, resolving conflicts, and actively contributing to the welfare of society. This emphasis on social cohesion bolsters individuals' social fabric and cultivates a sense of community belonging.

The prevailing state of education during the Mughal empire was predominantly focused on perpetuating and upholding religious doctrines formulated by scholars from the classical era without venturing into reformative or original intellectual pursuits. Scholars born during this period preserved, mastered, and propagated teachings inherited from their predecessors. They established madrasas dedicated to imparting religious knowledge, which sometimes ceased to align with the contemporary ethos. The outcome of this educational system was the production of religious scholars, madrasa educators, Quran instructors, royal dignitaries, religious functionaries, muftis, advisors, and other members of the spiritual clergy. The educational focus on fostering independent thought, essential for generating groundbreaking advancements in mathematics, algebra, natural sciences, physics, astronomy, biology, and medicine, was marginalized. This circumstance led

to the development of deficient, stunted, and imbalanced human resources, thereby rendering the Mughal Empire and other Islamic nations incapable of keeping pace with the progress achieved by the Western world. Consequently, they found themselves vulnerable to Western colonialism, leading to India's subjugation as a British colony. (Abuddin Nata., 2022)

During the period of the three caliphates, the implementation of Islamic education across its territories facilitated social cohesion. However, a lack of emphasis on broader knowledge, as seen in the classical era, weakened the caliphate. The imbalance between religious and general knowledge undermined the human resources of Islam, rendering it ill-equipped to contend with Western colonialism. Internal discord among Muslims stemming from religious differences contributed to the decline of the three caliphates, exemplified by the conflict between the Sunni Ottoman Caliphate and the Shiite Safawi Caliphate. The imposition of doctrinal orthodoxy and the pursuit of influence exacerbated tensions between the two, underscoring the need for a more mature implementation of social cohesion to reinforce the social fabric of Muslim communities. Such an implementation fosters a tolerant society and facilitates the development of general knowledge, an area in which the Islamic world has trailed behind the West. This deficiency in the development of general knowledge was similarly evident during the Mughal Caliphate era.

2.3 Respect Diversity

Islamic teachings emphasize the importance of appreciating diversity. Islamic education promotes tolerance, understanding, and acceptance of different cultures, religions, and points of view. By fostering a culture of mutual respect, Islamic education aims to create a tolerant and inclusive society. Historical examples, such as the Ottoman Caliphate, demonstrated a commitment to this principle.

Apart from paying great attention to the fields of military, politics, and government, the Ottoman Caliphate also prioritized education and culture, encompassing a fusion of Persian, Byzantine, and Arabic influences. The founders of the Ottoman Empire were people who paid close attention to military strength, which was a symbol of success in every battle, including with Byzantium, whose fortress was torn down and succeeded in killing the emperor Constantine, so that Sultan Muhammad II was given the title al-Fatih or the conqueror. They drew upon Persian culture for court etiquette and ethics lessons while adopting organizational and governmental practices from Byzantium. Moreover, they embraced economic, social, and intellectual teachings from the Arab world.

Religious teachings heavily influenced the life of Turkish society. In the traditions of Turkish society, religion has a significant role in the social and political fields. Society was classified based on religion and the close integration of Sharia with the kingdom's governance. This situation places the ulama as having a high role. The mufti, as the highest religious affairs official, has the authority to give official fatwas regarding religious problems faced by society. With the blessing of the mufti, royal legal decisions can take effect.

Along with the strong influence of religion, as mentioned above, in Turkish society, the tariqa also developed, namely the Bektasyi tariqa and the Maulawi tariqa. Civil and military circles widely embraced these two tariqa. The Bektasyi Order had a dominant influence among the Jenissari army, so they were often called the Bektasyi army. Meanwhile, the Maulawi order received support from the rulers in countering Jenissari Bektasyi.

A fusion of various regions, including Persia, Byzantium, and Arabia, influenced the cultural landscape of Ottoman Türkiye. These cultures played a significant role in shaping the trajectory of the Ottoman Empire, impacting its scientific advancements, knowledge transfer, and assimilation of diverse cultural elements. For instance, the empire adopted ethics of reverence for the monarch from the Persians, military organization and procedures from Byzantium, and looked towards Arabia for economic, social, societal, and legal principles; the Ottoman Empire was primarily oriented towards the Arabs. (Abuddin Nata., 2022)

This historical context remains relevant in contemporary society, particularly evident in the formation of the Indonesian state, characterized by its diverse ethnicities, races, and religions. The coexistence of this diversity in establishing the Indonesian state serves as a testament to the potential for unity amidst differences. Significant progress can be achieved by studying and implementing the strengths of other cultures in daily life and within institutions or organizations. Embracing diversity as a means to fortify social cohesion is essential for preserving a nation's integrity, ensuring unity, and mitigating division. Recognizing and leveraging the advantages inherent in diverse cultural influences is imperative to foster societal progress and cohesion.

3. Conclusion

History is a record of the life of a nation or things that happened to living creatures that changed or had an impact on shifts in world events. Social character is a series of behaviors and attitudes that enable a person to interact with others effectively. Character strengthening is a process or movement faced with various character modification problems.

Strengthening social character emphasizes modifying the strengthened character to interact with others effectively and efficiently. The emphasis on morality in society contributes to prosperity and societal well-being, informed by the practices established by previous generations. During the Safavid dynasty, under the rule of Shah Abbas II, the principle of justice was implemented, establishing a thriving academic environment. This period was characterized by the freedom of expression, even if such expressions differed from those of the ruling authority. The emphasis on morality during Shah Abbas II's reign was centered on justice. Within the Islamic tradition, unity and brotherhood among its followers are promoted, emphasizing the importance of fostering harmonious relationships, conflict resolution, and active participation in societal welfare. This emphasis on social cohesion enriches individual social character and fosters a sense of belonging within the community. The state of education during the Mughal caliphate concentrated heavily on the inheritance and maintenance of religious thought produced by the ulama in the classical era so that Islamic values, including social cohesion, were maintained. Meanwhile, the Ottoman Caliphate integrated diverse elements of Persian culture, drawing lessons on ethics and courtly etiquette while incorporating organizational aspects from Byzantium and knowledge in various fields from the Arab world. These historical events within Islamic history strengthen social character, guiding individuals towards higher moral and ethical standards.

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