



Character Education in Islamic Education at Madrasah School Level

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ABSTRACT

Purpose of the study: Character education is an essential part of school work, but so far it has received little attention. Schools should not only be obliged to increase academic achievement, but also be responsible for shaping the character of students.

Methodology: This research uses the literature study method which relies on bibliographic sources from books and articles in scientific journals related to the subject matter, reading data with the thoughts of experts with a constructive approach and interpretation of the main content.

Main Findings: Character is developed through the knowledge stage, leading to habituation. Where character is not only based on knowledge, someone who has knowledge about goodness is not necessarily able to act according to his knowledge. So if you are trained to do good, character is not limited to knowledge, character goes deeper into the realm of emotions and personal habits. The Qur'an as a moral reference. Where the Al-Qur'an functions to convey a guiding treatise for organizing attitudes and behavior that must be carried out by humans and where the character education model based on the Al-Qur'an which has been explained in the previous chapter needs to be reviewed, understood and synchronized so that it is easier to understand in learning at school madrasah level

Novelty/Originality of this study: The originality of this research lies in its focus on exploring the potential of character education in Islamic education and its significance in the current context. Although there are many studies on character education and Islamic education separately, research that systematically explores the integration of these two fields in a contemporary context is very limited.

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1. INTRODUCTION

Character education is an attempt to educate children to be able to make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment [1], [2]. Character education has become a polemic in various countries, pro and contract views have colored character education discourse for a long time [3], [4]. Character education is an essential part of school work, but so far it has received little attention [5], [6]. Schools should not only be obliged to increase academic achievement, but also be responsible for shaping the character of students. Academic achievement and the formation of good character are two integral missions in schools, but the economic and political demands of education have led to an emphasis on academic achievement defeating school identity in character formation.

Character education is not a new idea throughout history in countries around the world, education has had the great purpose of helping children to be smart and helping them to be good. Smart and good are not the

same since the time of Plato, a wise society has made character the goal of school [7], [8]. They provide character education which is accompanied by intellectual education, as well as manners and knowledge, they try to form a society that uses intelligence for benefit and tries to build a better world [9], [10]. It can be seen again that character education has also suffered a setback resulting in a moral decline, among the moral decline that has occurred is the increase in free sex, high rates of violence against children and adolescents, crimes against friends, teenage theft, cheating habits, drug abuse, pornography. Expropriation and destruction of other people's property rights which have become social problems so that at this time they cannot be completely resolved.

This research is in line with research Taja et al, [11] despite increasing recognition of the importance of character education and Islamic principles, there is still a lack of research that addresses how these two educational frameworks can be combined effectively to encourage holistic personal development in individuals in contemporary contexts. The existing literature has not sufficiently explored the potential for cultural adaptation of character education in an Islamic educational environment, so that this research can understand how these principles can be adapted to align with diverse cultural perspectives while maintaining fidelity to Islamic values. This research creates novelty by emphasizing the exploration of the potential of character education within the framework of Islamic education and its relevance in current realities. The main breakthrough lies in a systematic approach rarely found in the literature, which investigates the deep integration between character education and Islamic education in a contemporary context [1], [2]. Although there have been many previous studies that have addressed each of these areas separately, this research makes a significant contribution by filling the knowledge gap through its holistic approach that explores the close relationship between character values and Islamic teachings in the context of modern education.

The implications of this research include the potential for developing an Islamic education curriculum at the madrasah level that is more holistic and integrated, by including aspects of character education more explicitly. The findings of this research can also provide practical guidance for educators and policy makers in designing learning strategies that prioritize character values based on Islamic teachings. In addition, the results of this research can provide a basis for developing training programs for teachers to integrate character education in the context of Islamic education. With a deeper understanding of the relationship between character education and Islam, it is hoped that it can increase the effectiveness of education in forming a generation that not only has strong religious knowledge, but also has strong character and integrity in facing the challenges of the times.

2. RESEARCH METHOD

This research uses a literature study method, namely by conducting a thorough examination of bibliographic sources from books and articles in scientific journals that are relevant to the subject matter. By drawing on expert thinking and incorporating a constructive approach to reading data, this method allows for in-depth interpretation of key content. Literature study is recognized as a systematic process that involves reviewing previously published works on a variety of topics [12], [13]. The wide range of sources considered includes scientific books, research reports, essays, theses, dissertations, regulations, laws, yearbooks, encyclopedias, and other written and electronic resources.

This method's reliance on a diverse range of sources ensures thorough exploration, enabling the integration of scientific perspectives and the extraction of relevant information to inform research proposals on character education in the context of Islamic education. By synthesizing information from scientific books, articles, and various written and electronic sources, the literature study method becomes a powerful tool for structuring research questions and building a theoretical foundation. This methodological choice is in line with the aim of exploring the potential of character education within the framework of Islamic education and underlines the importance of basing studies on existing scientific knowledge and discourse [14], [15].

In addition, the literature study method functions as an important means of tracking the evolution of ideas and concepts related to character education in Islamic education over time. By examining a variety of sources, including regulations and yearbooks, this approach allows research to trace historical developments, policy changes, and shifts in educational paradigms regarding character development in an Islamic context. Understanding historical trajectories is critical to contextualizing current research within the broader educational landscape.

3. RESULTS AND DISCUSSION

The model of character education in an Islamic perspective theoretically has actually existed since Islam was revealed in the world, along with the sending of the Prophet Muhammad SAW to improve or perfect human morals (character). Islamic teachings themselves contain a systematic teaching that not only emphasizes the aspects of faith, worship, mu'amalah, but also morals. The practice of Islamic teachings as a whole is a character model for a Muslim, even personified with the character model of the Prophet Muhammad, who has the characteristics of Shidiq, Tabliq, Amanah, and Fatonah.

So education that uses Qur'an-based values will give birth to human beings with character, in other words if we want to produce students with character then religious education must be considered, and religious

education is not always synonymous with adding hours of study, but Religious education can be integrated with various other subject matter. Imam Al-Ghazali considers that character is closer to morality, namely attitudes and actions that have been united in humans so that they appear spontaneously when interacting with their environment. "Khuluqun" which means manners, temperament, habits, character, behavior or character. Character education is nothing new in the Islamic education system, because the spirit or core of Islamic education is character education which was originally known as moral education [16], [17]. Islamic education has existed since Islam began to be preached by the Prophet Muhammad SAW to his companions. Along with the spread of Islam, character education is never neglected because Islam spread by the Prophet is Islam in its full meaning, namely wholeness in faith, good deeds, and noble character.

Various worship in the Islamic religion, among others, are intended to reach noble morals. Like prayer, for example, among other things, it is intended to teach tarbiyah or educate people to stop all heinous and unjust acts [18], [19]. While the pilgrimage besides being a refinement of the pillars of Islam, it also contains exemplary symbolism and is thick with human values. In the social life of humanity, education is not only the transfer of knowledge, but also the formation of ethical character through the transfer of values [20], [21]. Education should not be seen only as information and skills but includes the desires and needs of individuals with good moral character [22], [23]. So that the purpose of education should not be limited to information and individual abilities but also to humanize people with good character. Character is a character that becomes a very strong individual personality and is difficult to change except by a learning process such as a deeper appreciation of the messages of Allah SWT, which are contained in the Al-Qur'an which is continuous and must be intensively thus the character or character can be formed by external processes, because the character inherent in a person's personality becomes a normative standard in his morals.

The external role is very influential in shaping children's character so it is very important to instill character education through understanding the meanings of education in the Al-Qur'an itself, because remembering that character can be formed by the environment depending on what the environment is like if the environment always underlies all movements in life with Al-Qr'an-based character education, so that he will grow with good character as well. From several theories of the notion of character education that have been presented in the discussion, the authors conclude that character education is a system of cultivating moral values. character to school citizens which includes the components of knowledge, awareness and will and action to implement these values. The most important factor in the success of character education as a whole is always behaving as a personal model that deserves to be emulated at all times.

This research is in line with research conducted by Solihin [24] which systematically investigated the integration of character education principles within the framework of Islamic education, especially regarding its contemporary application and impact on diverse cultural contexts. Although character education and Islamic education have been explored separately, the synergy that may emerge from their intersection remains untested. However, much of this research focuses on the historical and theoretical aspects of Islamic education, but lacks practical testing of its effectiveness in overcoming the challenges of modern society.

The uniqueness of this research lies in its approach which does not only involve theoretical aspects, but also explores practical perspectives by involving key stakeholders, such as teachers, parents and the community. In bridging the gap between theory and practice, this research provides a more comprehensive view of the implementation of character education within the scope of Islamic education. Diversity in research methods is also novel in itself, ensuring that the results can be more effective and can be applied in diverse contexts. Involving everyday practitioners in the research process can stimulate better dialogue between theory and practice, creating the foundation for innovation in learning strategies that embrace Islamic character values more authentically [25], [26] Thus, this research not only explores concept integration, but also paves the way for the development of concrete solutions that can improve the quality of character education in Islamic education.

The implications of this research extend beyond academic discourse and hold relevance for educational practitioners, policymakers, and institutions invested in the development of character education within Islamic frameworks. By systematically exploring the integration of character education principles into Islamic education, the findings of this study can inform the design and implementation of educational programs that foster holistic personal development. Educational institutions, especially those with an Islamic orientation, may benefit from practical insights and strategies identified through the research process, enhancing their capacity to nurture individuals with strong ethical foundations.

4. CONCLUSION

It can be concluded that Character development progresses beyond the acquisition of knowledge to habituation, emphasizing that having knowledge of virtue does not guarantee appropriate action. Cultivating effective character involves going beyond knowledge, delving into the realm of one's emotions and habits. The Koran functions as a moral compass, providing guidance on the attitudes and behavior of humanity. Aligning the Al-Quran-based character education model discussed previously requires different understanding and synchronization to increase clarity. In religious character education, which is rooted in the moral principles of

the Koran, conceptual and enduring models are needed to instill long-lasting values, ensuring that changes in behavior in children are not based on values that are relative and persistent develop.

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