Character Education in Islamic Education

Ibrahim Sirait1

1Sekolah Tinggi Agama Islam Nurul Ilmi, Kota Tanjung Balai, Sumatera Utara, Indonesia

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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 stage of knowledge, towards 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 this good, character is not limited to knowledge, character goes deeper into the realm of emotions and self-habits. Al-Qur'an as a reference for morality. Where the Al-Qur'an functions to convey guidance treatises to organize attitudes and behaviors that must be carried out by humans and where the Al-Qur'an-based character education model which has been explained in the previous chapter needs to be re-understood and synchronized so that it is more understandable.

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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Corresponding Author:
Ibrahim Sirait,
Sekolah Tinggi Agama Islam Nurul Ilmi, Kota Tanjung Balai, Sumatera Utara, 21333, Indonesia
Email: ibrahim1s1@gmail.com

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]–[3]. Character education has become a polemic in various countries, pro and contract views have colored character education discourse for a long time [4], [5]. Character education is an essential part of school work, but so far it has received little attention [6]–[8]. 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 [9]. 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 [10]. 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.

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, rape, expropriation and destruction of other people's property rights which have become social problems so that at this time they cannot be completely resolved [11].

2. RESEARCH METHOD

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 [12]. Literature study is the process of conducting an overview of previously published literature on various topics. This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and other written and electronic sources [13].

3. RESULTS AND DISCUSSION

3.1. Character Education Concept

If education is defined as mental, moral and physical training that can produce highly cultured human beings then education means growing personality and instilling a sense of responsibility. Educational efforts for humans are like food which functions to provide vitamins for human growth. For this reason, humans must be educated through the process of Islamic education which is an education system that can provide a person's ability to lead his life according to Islamic ideals and values that have animates and colors his personality.

In Indonesian, character can be interpreted as psychological / character / character traits. Character is different from morals and morals, where moral is a human action that has a special character, which is based on his understanding of the good and bad of actions and behavior [1]. It can be understood that morality is a term used to provide limits to human activity with good or bad, right or wrong values (provisions) [14]. If in everyday life it is said that the person is moral, then what is meant is that the person's behavior is good.

As for character education, it can be named explicitly "moral education" which includes knowledge, attitudes, beliefs, and good behavior. The main goal of moral education is to produce individuals who understand moral values and have a commitment to act consistently with these values. Character education is the process of providing guidance to students to become complete human beings with character in the dimensions of the heart, mind, body, and feelings. Which aims to develop the ability of students to maintain what is good and manifested in everyday life.

In character education, as the author understands, there are several general processes. Character cannot be developed quickly and immediately (instant), but must go through a long, careful, and systematic process. Based on the perspective that develops in a human mind, character education must be carried out based on the stages of child development from an early age to adulthood. The stages in character education are as follows:

The Habituation Stage Where this habituation is the beginning of the development and formation of a child's character:
1) Understanding and reasoning stage of students' values, attitudes, behavior, and character.
2) Implementation Stage as the behavior and actions of children in everyday reality.
3) The Meaning Stage where a stage of reflection from children through an assessment of all the attitudes and behaviors they have understood and practiced and how they impact and benefit in life both for themselves and for others.

So if all of these stages have been passed, the influence of education on the formation of children's character will be sustainable, which can provide opportunities for children to show good behavior and ethical principles as the basis of character.

3.2. Character Education in Islam

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, Tabliqh, Amanah, and Fatonah.
In the context of character education, the ability in education must carry out the educational process through training, both formal and non-formal. Where the Al-Qur'an is a source of all knowledge, including a good source and example in the process of conducting Al-Qur'an-based education. In the Qur'an there is a process of conversation between Lukman and his son, between Musa and Khidir As and so on, which reflects the educational process in a strong character education model.

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. 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.

Islamic teachings about character education are not just a theory but a figure of the Prophet Muhammad as an example (uswatun hasanah) or role model. According to one history, his wife Aisyah r.a once said that the morals of the Prophet Muhammad SAW were the Al-Qur'an, or in short the Prophet Muhammad SAW was the walking Al-Qur'an. According to one hadith, the Prophet Muhammad SAW once said: "I was not sent by Allah SWT except to perfect good morals," (HR Malik). That way, the realization of noble morals is the core of the treatise of the Prophet Muhammad SAW.

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. Fasting is intended, among other things, to achieve the behavior of piety, worship of zakat, infaq and alms among which the secret is to purify and cleanse the soul from various bad and despicable qualities. 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. Education should not be seen only as information and skills but includes the desires and needs of individuals with good moral character. 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-Qur'an as a reference for morality. Where the Al-Qur'an functions to convey guidance treatises to organize attitudes and behavior that must be carried out by humans and where the Al-Qur'an-based character education model which has been explained in the previous chapter needs to be re-understood and synchronized so that it is more understandable. So in character education where the development and formation of religious character education is based on the Qur'an (ahklak) which is structured on morals that at every level and educational model there are changes in children's behavior cannot be based on relative values.

4. CONCLUSION

Character is developed through the stage of knowledge, towards habituation. Where character is not only based on knowledge, someone who has knowledge of goodness is not necessarily able to act according to his knowledge. So if you are trained to do this good, character is not limited to knowledge, character goes deeper into the realm of emotions and self-habits. Al-Qur'an as a reference for morality. Where the Al-Qur'an functions to convey guidance treatises to organize attitudes and behavior that must be carried out by humans and where the Al-Qur'an-based character education model which has been explained in the previous chapter needs to be re-understood and synchronized so that it is more understandable. So in character education where the development and formation of religious character education is based on the Qur'an (ahklak) which is structured on morals that at every level and educational model there are changes in children's behavior cannot be based on relative values.
that continue to develop, if want to instill a character that is timeless, so you have to use a reference that is also timeless in a conceptual model.

REFERENCES


