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CHARACTER ESTABLISHMENT THROUGH ISLAMIC RELIGIOUS EDUCATION

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ABSTRAK

This composing is introducing about the job of Islamic Religious Education example toward understudies. Islamic Religious Education is probably the most significant pillar of character instruction. Character instruction will construct well, assuming that it is begun from developing strict feeling of understudies, along these lines, Islamic Education illustration become one of supporting example of character schooling. Through Islamic Education instructing and learning, the understudies is shown conviction of God as the fundamental of their religion, showed al quran and hadith as their lifestyle, educated fiqh as law signs in doing Islam instructing, educated Islam history as a decent life model, and instructed ethics as the method of human Character.

Keywords: Character Education, Islamic Religious Education.

1. INTRODUCTION

Character instruction is an important issue on these days, this related to the peculiarities of the moral depravity that occurs in society and in different and varied governance climates. Misdeeds, betrayals, defilements, cruelty to children, violations of public freedoms, are confirmations that there has been a character emergency, let alone the quality of Indonesian society [1]. Respectful people, neighbors, and great legalism are maintained and become the way of life of the Indonesian state to this day by all foreign accounts and are rarely found in the public. This condition will be far more dire if the public authorities do not quickly find a great improvement program that is both long term and current. Character schools are an appropriate response to the problems referred to above and schools as school suppliers are relied upon to be places to be equipped to understand the mission of character education [2]. One option that character teaching should be possible in schools is to streamline teaching materials for Islamic hard training [3].

Religious instructive work, particularly strict Islamic training, is very important in understanding student character structuring. school strict is a method of changing information in a strict perspective (mental perspective), for the purpose of changing the standards and virtues of forming a mentality (full of feeling perspective), which plays a role in controlling behavior (psychomotor angle) to make up the whole human character [4], [5]. Islamic religious education is relied on to have the option to create people who generally strive to manifest belief, devotion, and honorable people, honorable people include morals, character, or ethics as an encapsulation of education. Such a human being is expected to be resilient in spite of the difficulties, obstacles, and changes that arise in friendly relations, both in the closest, public, provincial and worldwide titles [6].

2. LITERATURE REVIEW

The term character is connected and compatible with the terms moral, ethical, as well as value added and associated with moral strength, meaning "positive" not nonpartisan [7]. In this way character education can more broadly be described as training that fosters public social and personal qualities in teaching members so that they have values and character as their own character, apply these qualities in their lives as citizens, and citizens who are strict, patriotic, useful, and imaginative. Public authorities must approach this idea in a serious way as well as the community as a response to the real conditions faced by the Indonesian state recently which are separated by the ascent of mistakes, the melting of patriotism, the development of fanaticism, the melting of tight resilience and the loss of local legalism, so that the social quality of the country being blurred it is very good to be perfected again in the midst of society. One effort that should be made quickly is to move up to the next level of educational programs within the framework of public schools that encourage training of indigenous people [8], [9].

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In Law Number 20 of 2003 concerning the Framework of Public Training, character schools actually involve a significant position, we can see from the purpose of public training which states that: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating people. the life of the nation, 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. the learning that occurs is still as it is centered around the mental abilities of children with the aim that the character training domains listed in the general school objectives are only slightly or not contacted in any way [10].

It is shown that passing guidelines for essential and optional school levels still provide a higher level of public test results than the side effect of a complete assessment of all subjects. Character training is certainly not material that must be recorded and remembered and cannot be assessed according to a short schedule, but character training is an invention that is applied in all student training both at school, the local climate and home climate through a process of adjustment, praiseworthy, and endlessly completed [3]. Correspondingly, the achievement of this character school becomes the division of responsibilities between the school, the network and the guardian. This assessment of the achievement of character instruction clearly cannot be surveyed by developmental or summative tests expressed in scores. However, the benchmark for achieving character education is the development of students with character; ethical, refined, friendly, strict, imaginative, inventive that is applied in life throughout his life. Along these lines it is clear that there is no appropriate assessment instrument and can immediately indicate the achievement of character education.

Character design as a whole mental cycle, what's more socio-social can be structured into: Heart (Spiritual as well as passionate alternation of events), Mind (scientific alternation of events), Sports and Kinesthetic (Physical progress and sensations), and Emotional Enhancement and Creativity. These four psychosocial processes (heart, mind, exercise, and taste and) These drives are comprehensively and naturally interrelated and also complement each other, which encourage the formation of characters who are examples of honorable qualities [11], [12]. Character training is one of the appropriate accesses to carry out character work for younger ages; Age is studied in depth with belief and devotion to God Almighty, honorable, capable, imaginative, independent, and being a democratic and responsible citizen. [13]

3. RESEARCH METHOD

This study analyzes the literature related to Islamic education. Data was obtained by collecting relevant literature. The data analysis process includes editing, classification, and interpretation. The result of the research is a process of analysis and interpretation of several literatures relevant to Islamic education [14].

4. RESULT AND DISCUSSION

The idea of teaching character has existed since the ancient times of the Prophet Muhammad. This can be seen from God's decree that the assignment above all of the Messenger of Allah is as an ethical follower for his relatives. The conversation about the substance of the importance of people is similar to the idea of ethical quality in Islam, both of which study human behavior. Al-Ghazali explains that ethical quality is a mentality that is built in the spirit from which different things are conceived to act effectively and effectively without the need for thought and consideration [15]. Suwito said that morality is often called the science of behavior or temperament, because with that knowledge knowledge of the virtues of the soul will be obtained; how to get it and how to clean a dirty soul. Meanwhile, the notion of character is typical-good values (knowing the value of goodness, wanting to do good, having a really good life, and having a good impact on the environment) which are imprinted in themselves and manifested in behavior. Character radiates coherently from the thoughts, hearts, sports, and feelings and intentions of a person or group of people. The discussion of the basic understanding between character and character above shows the substance of the same meaning, namely the problem of human morality; about knowledge of good values, which must be owned and reflected in every behavior and action. This behavior is the result of self-awareness. Someone who has good values in the soul and can apply them in everyday life called a person of character or character. Morals or morality in Islam is the main target in Islamic education. This can be seen from several hadiths of the prophet who said: explaining the virtues of moral education, one of which is the following hadith: "Teach your children kindness, and educate" them." The concept of education in Islam views that humans are born with external potential, namely:

- a. Potential to do good to nature,

- b. Potential harm to nature,
- c. Divine potential that has a non-physical function.

The three potentials are then handed back to human development. At that time gave rise to the idea of an extensive methodology in Islamic teaching including components of information, ethics and belief. More broadly, Ibn Faris explained that the idea of schooling in Islam is to direct a person by focusing all his instructive potential, through appropriate stages, to educate his soul, ethics, reason, physical, religious, socio-political, economic, superior, and jihad spirit. This gives rise to the notion of broad moral instruction, in which the fundamental demand of human existence is a truly balanced relationship between people and God, human relations with one another and human relations with the general climate. Ethics is generally the principal focus of the instructive cycle in Islam, because ethical qualities seen as reasons for the balance of human existence are determinants of achievement for other instructive possibilities. The ethical quality rules consist of four things in particular:

- a. Wisdom is a mental state in which an individual can recognize good and bad.
- b. Syajaah (truth) is a mental state in which an individual vents or maintains the possibility of an enthusiastic angle strongly influenced by reason
- c. Iffah (holiness) controls the possibility of feeling or wanting to be strongly influenced by reason and the Shari'a
- d. Adl (equity) is what happens that governs the degree of subsequent feeling of wanting to conform to the requirements of insight when conveying or venting it.

The above ethical code emphasizes that the notion of the human spirit consists of the potential for craving and the potential for ill will, however, through instruction it is believed that one can practice being prepared to control the tendencies of his activities towards good desires. Therefore, Islam focuses on instructive interaction as a specialist in moral development in children. Islam generally positions the development of children's character or character on the principle of mainstay of instructive goals. To make it original the moral setting in children al-Ghazali offered the idea of a school that plans to draw closer to God. As shown by him drawing closer to Allah is the benchmark of human perfection, and to get there there is a scaffolding called knowledge. Ibn miskawaih added that there is no explicit material to demonstrate ethics, but at the same time the material in moral training can be carried out in various sciences given that the basic motivation is as a help to God [16].

Character in students which is reflected in behavior and views in everyday life, then at that time Islamic [17]. Education learning is not only the obligation of Islamic Education instructors, but support from all local areas in schools, local areas, the more critical is the guardian. Schools must be able to organize and deliver Islamic Education learning designs to several meetings which have been referred to as the development of networks that help each other and care for the arrangement of students with respectable personalities and characters. One of the achievements of Islamic Education learning in schools is not fully resolved by using appropriate learning strategies. In line with this Abdullah Nasih Ulwan provides the idea of comprehensive training in children's ethics instruction consisting of:

- a. Education as a visual cue,
- b. Education with customs,
- c. Educate with advice,
- d. Train with consideration,
- e. School by providing discipline.

Ibn Shina in Risalah al-Siyasa requires impressive educators are still in the air with knowledge, religion, ethics, allure and authority. Furthermore one of the significant teaching courses is commendable. Instructor Behavior and Behavior is an important learning mirror for teaching members. Indonesian teaching pioneer Ki Hajar Dewantara said: that educators should have a standard of "ing ngarso sung tulodo ing madyo" mangun karso" (before giving a model, in the middle giving direction and behind giving comfort). This is commendable one of the techniques that must be applied by instructors Islamic Education learning. Instructor should have the option to apply strict qualities in his life before showing these strict qualities to students [9]. Because he will be a true model for students. Schools dealing with character or ethics cannot be educated as clearly as information. after all, there must be adjustments in their daily behavior [18], [19]. Later to be a good example, educators must encourage students to continue to act well in everyday life. Along this line separated from the survey, the instructor is also the manager of the student's daily behavior day at school, and this is where the importance of help from all parties. Because in the adjustment technique students are prepared to have the option to get used to acting awesome anywhere, anytime and with anyone.

The normal teaching and learning process in an Ethics school is more about instructing, not educating. Teaching implies that the learning system is more coordinated towards and guided. Directing and advising implies coordinating student members on the value of learning as a good example in reality, so it's not just passing information as it is. Instructing with focus implies generally focus and consistently follows an increase in the behavior of ordinary young people. This can also be used as an assessment reason for educators for learning achievement. Because the main thing in the Islamic Education learning process is the adjustment of appropriate behavior in everyday life as a type of utilizing the information that has been obtained. The instructor's form of appreciation for student achievement is positive input, more specifically by giving prizes and discipline (discipline-award). Rewards are given as an instructor's appreciation for student achievement while discipline is given if students violate predetermined norms, but discipline here does not imply savage or belittling students intellectually, but at the same time for instructive discipline. Reward and discipline strategies are needed in Islamic Education learning with the intention that young children are persuaded all the time to learn. Providing information about the essential faith is the main premise in teaching ethics to children. Herein lies the importance of studying taqwa madrasas in schools, because strict instruction is the formation to learn different sciences, which will convey the arrangement of children with character, firm and highly educated.

So it is on the right track to say that the use of strict Islamic training in schools is the mainstay of character education. Rigorous training shows the importance of instilling great ethics starting with strict attention to children. He instructs aqidah as the premise of religion, shows the Qur'an and Hadith as the rule forever, educates fiqh as signs of lawful love, shows the historical background of Islam for example life, and shows ethics as a helper of human behavior regardless of whether in the positive classification or not negative.

5. CONCLUSION

Instilling character in children from an early age means taking part in regulating the age of the country's character, they are people in the future of the country who are relied upon to have the choice to lead the country and make an enlightened nation, maintain honorable state values with high ethics and character and to be a very adept age and adorn itself with faith and devotion. In this way instructive learning of Islamic Education in schools as an effort to structuring students' character is very important. The development of young people's character will be better if it emerges from the close attention not only because of the behavior that persists in the public. A sign of character education attainment is if one must know something great (knowing the bright side) (mental), then, at that time, worship the positive side (appreciate the positive side) (feeling), and after that achieve something useful (act great) (psychomotor). The description above supports the importance of character teaching in children is done early on, because a person's personality emerges from tendencies that are repeated long enough to model the climate. One of the adjustments can be made from the tendency of assertive behavior of young people with the help of schools, the local environment and family climate.

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