Religious Character as the Main Base of Education in Indonesia

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ABSTRACT

Indonesia's educational goals are still limited in emphasizing the academic aspect. This paper tries to provide a conceptual idea to offer a paradigm of religious character as the main base of education in Indonesia. The purpose of this paper is to find out the strategy of a plan on how to a play religious character. The research used analytic descriptive, which use the theories of experts on character education. Then, an analysis is carried out in order to find the point of effectiveness of the strategies of planting religious characters that are necessary to be used in education. Until the research was conducted, it was obtained that the strategy for a plan religious characters could use several strategies; (1) Moral knowing / learning to know, (2) Moral loving / moral feeling, (3) Moral doing / learning to do.

Keywords: education, religious character, Indonesia

1. INTRODUCTION

The spreading of the variety of moral crises that occur in this nation, ranging from corruption, the late of discipline, the late of diversity feeling, and other thing lead to the redaction of the nation's morals must be sought a solution. If this character crisis is left without, it is feared that there will be a domino effect for other moral damage which may have greater impact on the nation.

Education cannot be separated from the process of instilling value to students. Kneller states that "ethics is the study of values in the realm of human conduct" [1]. Kneller also gave an example that in the United States, it has divided church and state for a long time, and consequently religious teachings have been banned in public schools in America. However, later it was realized that moral education was necessary, this prohibition in turn has encouraged further activities to replace it with several types of moral training. Indonesia, tends to use religion as a moral guide in life, this is different when it's compared to America.

Then, the question is what kind of character education model can be developed in Indonesia today?

1.1. Character Building

Thomas Lickona, describes the character as "A reliable inner disposition to respond to situations in a morally good way, Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior" [2]. Vassen and Boyd in Pearson define character education as "strategic instruction that promotes social and personal responsibility and the development of the good character traits and moral virtues that make this possible" [3].

Regarding the importance of character education for students, Pearson stated that in the early 1980s, public opinion began to demand that schools reaffirm their traditional role in providing moral education for children. Although there is no agreement on what to teach.

Pearson stated that it is very important to identify what values are associated with good character. Some of the features cited by Pearson from several experts are: "among the traits are responsibility (Bennet, 1993; Lichona, 1988; Tigner, 1993), honesty (Bennet, 1993; Rose and Gallup, 1993,1994; Wynne, 1988), respect (Lichona, 1993a; Moody and McKay, 1993), Fairness (Edison Project, 1994; Lickona, 1988), trustworthiness (Lickona, 1988; Moody and McKay, 1993), Caring (Brandt, 1989; Lickona, 1988), Justice (Edision Project, 1994; Moody and McKay, 1993), civic virtue (Lickona, 1993b; Moody and McKay, 1993), Kindness (Lickona, 1988; Wynne, 1988), Emphaty (Brandt, 1989), self- respect (Edition Project, 1994), self-discipline (Bannet, 1993), and courage (Bannet, 1993; Edition Project, 1994) [3].

From the values that are considered important by the experts above, the value of God which is the basis of religious values is not included in the values needed in character education. However, the values are a conveyed do not contradict the values of the Godhead.

Character education cannot be separated from the context of the community in which it is implemented. Indonesia for example, is a country that puts forward the concept of God in daily life, this is reflected in the basis of the State; Pancasila precepts first.

1.2. Religious Character as the Main Base of Education in Indonesia

Culture, Education and Religion are three interrelated things. All three are closely related to the level of values that are very important for humans in various aspects of their lives. In addition, to cover the process of transfer the knowledge, education must also be interpreted as a strategic way to instil value in the context of civilizing children.

Meanwhile, religion also contains the teachings on various noble values and began for humans to reach their.

Asy'arie stated that religion has a noble purpose to convey God's holy messages that will lead to mercy, happiness and liberation [4]. Harun Nasution stated that worship in Islam is closely related to moral education. Worship in the Al-Quran is associated with Taqwa means carrying out God's commands and obeying His Prohibition [5]. K.H Ahmad Dahlan believes that religion is practical. It means people to work and do something, take action according to the Al-Qur'an and Sunnah [6].

Thus, teaching religion means teaching children to do all actions in accordance with what is recommended by religion, not just teaching them knowledge. So far, religion is relevant to instil good character towards students, because in essence the character is formed from actions carried out routinely and continuously.

In Indonesia, education is expected to be humanist-religious in nature, where life development is inseparable from religious and cultural values [7]. The expressions in the teachings of Islam provide such things, such as the Word of the Prophet: "Verily I was sent to perfect noble character"

The implementation of religious character values in students is also one form of the embodiment of the first precept of Pancasila, which implies that religious morality and spirituality play an important role as the main foundation for the integrity and sustainability of a country. Latif explained that the divinity within the Pancasila framework reflects the ethical commitment of the Indonesian people to carry out public-political life based on moral values and noble character. In the 1945 Constitution of the Republic of Indonesia, it is stated that one of the four points contained in the Preamble to the 1945 Constitution of the Republic of Indonesia is "A State based on a Godhead according to a just and civilized humanitarian basis" [8].

Based on this point of view, the 1945 Constitution of the Republic of Indonesia contains content requiring the government and state administrators to maintain character, noble humanity, and uphold the moral ideals of the people who are noble. This means that the state as a communion of life with the belief in the Almighty has the consequence that all aspects of the implementation and administration of the state must be in accordance with the nature of values derived from God [9].

Specifically, character education based on religious values refers to the basic values found in religion (Islam). It's find that the character values that become the basic principles of character education from a number of sources, including values derived from the example of the Prophet, namely shiddîq (honest), amânah (trusted), tablîgh (conveying transparently), fathânah (intelligent) [10].

Can religious moral values be taught as factual knowledge in schools? Socrates in Kneller tried to answer this question. He said that teachers can bring these values into the awareness of students in the school. Moral education does not only come to understanding and building awareness, but also a student is said to have truly learned if he is able to act with good morals.

There are three strategies in the formation of character towards the formation of noble character in students that must be passed, including [11].

a. Moral knowing / learning to know: this stage is the first step in character education. In this stage, the goal is oriented to the mastery of knowledge about values. Students must be able to: distinguish the values of noble morals and reprehensible morals and universal values, understand logically and rationally (not dogmatically and doctrinally) the importance of noble morals and the dangers of blamed morals in life; know the figure of the prophet Muhammad SAW as an exemplary figure of noble character through His hadiths and sunnah.

b. Moral loving / moral feeling: learn to love by serving others. Learn to love with unconditional love. This stage is intended to foster love and a sense of need for noble moral values. In this stage, what becomes the teacher's target is the emotional dimension of the student, heart or soul, not reason, ratio, and logic

c. Moral doing / learning to do: this is the peak of the success of character building, students practice the values of noble morals in their daily behavior. Students become polite, friendly, respectful, merciful, honest, fair, and so on

2. METHOD

The research used analytic descriptive, which use the theories of experts on character education. Then, an analysis is carried out in order to find the point of effectiveness of the strategies of planting religious characters that are necessary to be used in education

3. RESULT

Until the research was conducted, it was obtained that the strategy for a plan religious characters could use several strategies; (1) Moral knowing / learning to know, (2) Moral loving / moral feeling, (3) Moral doing / learning to do.

4. CONCLUSION

In the context of Indonesia, education is interpreted as an effort to create qualified human resources and who are based on the philosophy who are outlook of life of the nation, Pancasila. One of the character values contained in Pancasila is religious character

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Efforts that can be made towards the formation of religious character are; Moral knowing / learning to know, Moral loving / moral feeling and Moral doing / learning to do.

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