The Faith Experience as the Base Character Development Psychology

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ABSTRACT

This study seeks to examine the faith experience as a basis for character development psychology. With the development of Islamic psychology, which is one of the essential studies is the Fitrah, and the great general of human beings is to compensate God as his Lord, it will be excavated the psychology of character development with a faith-based experience, so that it becomes a character that must be possessed and to be declared by every believer. The type of research used is qualitative research, with phenomenology, i.e. an approach that seeks to understand the meaning, values, perception, and also ethical considerations in every action and decision on the world of human life. The data collection methods used are participant observation and free interviews. The results of this study show that the initial faith that is perceived by the participants can be differentiated into three: at home, at school, and in the environment including the organization. The strong faith experience of the participants occurs when participants experience suffering, trials, or calamities in life, and when they are rewarded with the great goodness of Allah SWT, that is when their prayers, their hopes are taken by Allah SWT. There are at least 8 positive characters that can be developed from this faith experience from the participants, namely, (1) grateful; (2) Praying (3) honest; (4) like to help; (5) Patience; (6) Keeping prayers; (7) The love of science; and (8) forgive.

Keywords: Faith experience; character development, Islamic psychology

1. INTRODUCTION

This study seeks to examine the faith experience as a basis for character development psychology. Of course, the psychology here is the psychology of Islam, the study of Islam which relates to the aspects and psychiatric behavior of man, to consciously deliver it to the improvement of self-quality and happiness in the world and the hereafter [1]. With the development of Islamic psychology, which is one of the essential studies is the Fitrah, and the great general of human beings is to compensate God as his Lord, it will be excavated the psychology of character development with a faith-based experience, so that it becomes a character that must be possessed and to be declared by every believer.

The majority of Indonesians claim to have faith in Allah SWT. However, the confession of the faith is often only at the level of confirming the heart and the oral word. In other words, these aspects of faith are only highlighted on two sides, cognition, and pronunciation, while one side, the practice, is neglected. Consequently, faith does not permeate the heart and does not become fruit in everyday deeds. So that the act of violating the law is so widespread, such as acts of violence against human rights and corruption [2]. Fatchul Mu'in, explained that six problems are the Indonesian people of Indonesia today. First, poverty and retardation. Second, conflict and violence. Third, cultural domination fooling due to the influence of media impressions. Fourth, widespread corruption. Fifth, natural environmental damage. Sixth, gender inequality, and oppression [3].

Observing the state of Indonesia that is on the verge of moral damage that is quite threatening the survival of this nation and country, encouraging the Government to take the initiative to investigate the development of national character. The nation's character development is used as the mainstream of national development, growing and developing curiosity, a desire for achievement, a desire for progress, and a confident desire, and many other motivations that need to be central to psychology [4].

So it becomes our task together to shape the character of the Indonesian nation to be better, smarter, more, more creative, more competitive, and more glorious by formulating the psychology of character development that is based on faith along with all aspects. The question revealed in this study is: How does it make the experience of faith as a basis for character development psychology?

2. METHODOLOGY

The type of research used is qualitative research, with phenomenology, i.e. an approach that seeks to understand the meaning, values, perception, and also ethical considerations in every action and decision on the world of human life. The data collection methods used are participant observation and free interviews.

The data collected is expected to originate and the informant is associated with the focus of this research by the purposive sampling method. The informant that is considered relevant to this study is the people who have the experience of a certain faith. The six participants in the study were Zamzam, Khalis, Anto, Fathonah, Ulfah, and Imawan, all of them not real names.

The data analysis is done while the data is collected. The data analysis that the author uses is through data reduction after the previous range of data is summarized, rewritten, or individually selected into which theme, which focuses. It begins by arranging the themes of the practice of faith, synthesis, and reflection.

3. RESULTS AND DISCUSSION

In this section, the author will present the experience of the faith perceived by the participants while comparing it with psychological literature and religious studies.

3.1. *Place of Initial Introduction of the Faith.*

The majority of the informant mentions that they gained the introduction of faith in the school, but also at home and in the community. The school seems to be the initial introduction of the faith perceived by all informers. This shows the role of the school giving religious lessons and the faith is good enough. The school as an educational institution that has the aim to educate the life of the nation and to develop the whole people of Indonesia, namely people who believe and fear to the Almighty God and so on, seems to have been perceived. As for the house or family as a place of initial introduction of the faith the participants are less perceived. This means that the home or family needs to get attention to the introduction of faith or the planting of religious values.

3.2. *Preliminary Forms of Faith That Participants Feel and Experience*

Although the school is a place of initial recognition that is dominantly felt by all participants, its introduction is more to the model of ' knowing ' is rational cognitive [5], which appears to the knowledge of the pillars of faith, the attributes of God, and so on. While the introduction of the faith more to the model ' understand ' is gaining the knowledge of the faith in experience or intuitive, instead of in the organization of students as perceived by the participants Khalis. This intuitive faith-saving reasoning writer should be given at school, should even be more emphasized than on rational cognitive reasoning [5].

3.3. *Experience Strong Faith*

Participants felt when they were experiencing difficulties, suffering, and other life problems, they sought to draw closer to God, prayed, married, worshipped, and Tawakkal to God, and finally, God answered their prayers and hopes. They felt that God was present with them (being with God), God was so close, and they experienced a peak experience as initiated by Maslow. An experience like this in the language of religion called Haqqul Yaqin, namely a strong belief that based on experience, not only simply ' Ainul yaqin let alone 'Ilmul yaqin. Haqqul Yaqin is a self-sensing belief about what he believes it, has got a perfect zauq (flavor) [6]. According to Noeng Muhadjir, a person who has a strong belief in religion will lead to a growing sense of prosperity, reduced depression, and longevity [7].

This belief can be matched with a mixture of spirituality and religiosity. It is a personal faith, which acknowledges the existence of God [8]. This refers to beliefs and practices that are based on the belief of a non-physical dimension in life. This belief is convincing, whole, and steadfast unwavering [9]. While Religiosity is the appearance of personal faith and institutional faith [10]. Where the level of individual attachment to its religion is so strong, that it internalizes and deeply internalizes it, so it is very influential in all its actions and behavior [11]. A strong believer of spirituality and religiosity will certainly strive to carry out all aspects of its religious teachings in earnest, conscious, and feel the wisdom.

According to William James's study of spiritual-religious experiences, the religious experience of individuals relates to the integrity of a good personality. Such a passion is referred to as James as the existence of great power [12]. That is, the existence of recognition of the power beyond the all-all can be used as a source of the timeless values that govern the human and the living universe, which affects their behavior and character. So that the recognition of this all-powerful power will lead them to behave or have good character, and better.

3.4. *Characters That Arise or Strengthen on Participants after Experiencing the Faith Experience*

There are at least eight characters namely, thankful, prayed, honest, helpful, patient, keep prayers, love science, and forgive. The character of gratitude or ignorance for example is owned by Zamzam, Ulfah, and Imawan, which shows the representation of each level of the faith of the participants. Thus, the sense of abundance is felt by all levels of faith. Grateful people are those who love to reveal the favor God gave him, thanking the favor. It is as Giacomo Bono expressed that gratitude is when a person gets a gift or kindness, he responds emotionally by thanking him directly to the award source [13].

A grateful person will be encouraged to share with others. This is very obvious because all participants who have this gratitude turned out to have a character to help. So the

participants of Zamzam, Ulfah, and Imawan, in addition to having gratitude, they also have a character to help. So that seems to be awake, the more someone is grateful for the favor he receives, the more diligent he will help his neighbor. It is as expressed by Loren Toussaint and Philip Friedman, that one sign of a grateful is what is given to others [14]. According to Imam al-Ghazali gratitude is to take out the treasures and use the favor of God SWT to do the deeds that God favors. According to Noeng Muhadjir, gratitude can encourage a looser person to commit virtue, social gratitude will emerge [7].

In addition to gratitude and happy to help, the honest character is also possessed by every level of the faith of participants, namely the participants Khalis, participants Anto, and participants Fathonah. Here, it is clear that the attitude of gratitude, glad to help, and honestly what is possessed by every level of faith, as well as all genders. People who are grateful and like to help relate positively to the subjective well-being (subjective well being) will act honestly even though he is poor [15].

The next character is the prayer that is owned by the participants Zamzam, Khalis, and Ulfa. Zamzam and the Khalis of high faith and Ulfa from the level of faith. This Data shows that the person whose level of faith is high and is so strong their relationship and obedience to God by praying every time and opportunity. It is unique that this prayer is the only character possessed by two participants at the same level of faith, equal to the high faith level. This shows the person whose level of faith is high, so steady to always pray to Allah SWT.

There is something unique in the case of the character to keep the prayers, it is only owned by two participants, namely Ulfah and Fathonah, both women. This Data shows that women are always attentive and try to keep their prayers.

The last character forgiving or forgiving and loving science is owned by each one participant. It seems to be forgiving is not easy and not everyone can, only certain people with certain faith can achieve it. As it is known that forgiving is a noble attitude not to retaliate, accept, and forgive from someone who has faith ever been hurt by another person, a character that is not easy to accomplish. The participants of Zamzam as outlined above he also has a helpful character, and apparently, this forgiving character is growing because he likes to help others, as was revealed by Fuad Nashori et al [16].

Similarly, the love of science, namely being a learner who continues and always wants to learn, pay attention to the universe, and every phenomenon, doing research and so on is not owned by most humans, only owned by certain people.

Based on the things outlined above, high faith participants have four characters that are grateful, happy to help, pray, and forgive. While the informant with the level of faith is having the character all but forgive. The informant with the low faith level has five characters, namely grateful, helpful, honest, praying, and patient.

4. CONCLUSION

The initial introductory place felt by the participants could be differentiated into three: at home, at school, and in the environment including the organization. Early introduction at home and in school still tends to be an introduction to the nature of knowledge and understanding. Less touching on the form of a deed and positive character. Therefore, families and schools need to develop the early introduction of faith in family members and participants in the form of real deeds which is a positive character of a believer.

The strong faith experience of the participants occurs when participants experience suffering, trials, or calamities in life, and when they are rewarded with the great goodness of Allah SWT, that is when their prayers, their hopes are taken by Allah SWT. When they felt God answered their prayers, the participants felt that God was there, really close, was present to answer, and release the sufferings (suffering) they experienced.

There are at least 8 positive characters that can be developed from this faith experience from the participants, that is, (1) grateful; (2) Pray (3) honest; (4) like to help; (5) Patience; (6) Keeping prayers; (7) The love of science; and (8) forgive.

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