

Character Education in Islamic Perspective

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Abstract—Religion is the strongest foundation in character education, including Islam as a religion with quite a lot of adherents in the world. Islamic character education is unique and different from Western character education. The purpose of this study was to determine character education in an Islamic perspective. The method used in this research is a literature study by collecting data from various sources and then processing it into a research result. The results of this study state that character in Islam is identical with behavior, morals, and ethics. Sources of law and signs for Islamic character education are the revelations of the Qur'an and Hadith. So it can be concluded that character education in Islam is identical to the teachings of Islam itself so that the character education applied is something that must be considered properly and is a special concern for families, communities, especially educational institutions.

Keywords—character education, Islamic, perspective

I. INTRODUCTION

Character education is very important because the biggest problems of all countries in the world are not only economic, political, social and cultural problems, but moral, ethical and behavioral problems [1] because the base of all the crises is actually crisis of values and character. Character education is a national movement that fosters ethical, responsible and caring young generation by being an example and teaching good character through learning the universal values that we all have. Good character is not formed automatically [2], but is created from time to time through a continuous teaching process.

Everyone wants their children, family, friends or strangers to have good characteristics. But we know this is not easy to get, we have to admit that children's development in educating character must start when they are very young. We want our children, family, friends to be honest, caring, responsible, so we need character education that is not only understood but also applied in life. Until now, character education is still relevant in increasing the dignity of humanity and civilization. Because character education is related to subjects and objects called humans, wherever education is actually either at home, school or in the community, character education is a form of human investment.

Islamic character education developed very quickly, the peak of this progress occurred during the Umayyah and Abasiyyah kingdoms. while in Indonesia Islamic character education began to develop in the early 20th century [3], so Indonesia became a country that was lagging behind in progress. Islam teaches ethics, morals, and behavior, based on the Qur'an and hadith, and the example of the Prophet Muhammad. Islam is the perfect foundation in character education, but there are still many people who do not have good morals such as not being religious. This paper tries to contribute to the discourse of character education with an emphasis on the concept of character description in an Islamic perspective.

II. RESEARCH METHODS

This study uses a qualitative approach with a literature study method. Literature study is used to see the discussion of character education in the view of Islam. This research data is in the form of library data from various sources with reading and writing techniques so that the data is processed to become a research.

In the process of carrying out the research, the division of tasks is arranged in a professional manner between the chairman and members. The chairperson is responsible for preparing all research needs, coordinating the team in conducting research, compiling the design and final results of research outputs (adjusted to the division of tasks on the activity schedule), compiling reports (adjusting the division of tasks on the activity schedule). Meanwhile, members drafted interviews, collected data, reduced and compiled reports.

The indicators of achievement of this study resulted in an understanding of character education in an Islamic perspective. So that this understanding can be used as a reference in the development of moderate Islamic character education. Compulsory outputs targeted for reputable proceedings with reviewed status, and additional outputs for articles in the Sinta 2 accredited national journal.

III. FINDING RESEARCH

The identity crisis that characterizes the nation's character born of the world of education tends not to believe in being itself. In this condition the concept of western education is

difficult to avoid, tends to disguise local concepts and teachings even though it is believed to be a condition with moral values that need to be instilled in students as a way to shape the character of the nation [4]. Educating the character of students is very important and has been recognized as the main function of education. Many studies have been conducted to study character development [5], but character deviations must always exist, because when examined more deeply, the real conditions that make it seem as if there are no character deviations at that time are not due to the pattern of success of character education in Indonesia. formal educational institutions, but caused by the repressive power of the authorities, such as corruption, blasphemy, violence against religion, ethnicity and race [6].

A. Definition of Character Education

Character education is the inculcation of moral values to a person or group of people and encourages them to carry out good habits in everyday life such as courtesy, speaking ethics, being honest, responsible, fair, religious, and so on [7]. Furthermore, Sutjipto [8] states that character education is a system of inculcating character values to students which includes components of knowledge, awareness or willingness, and actions to implement these values, both towards God Almighty, oneself, and others. fellow human beings, the environment, and nationality so that they become human beings. Lickona [8] in his book *Educating for Character* states that "character education is the deliberate effort to help people understand, care about, and act upon core ethical values". Character education is a given way to help people understand, care about, and act on certain ethical values.

Sutjipto [8] adds in Lickona's book that it is stated "When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right—even in the face of pressure from without and temptation from within". The purpose of character education is for students to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of external pressures and internal temptations. Character education should bring students to cognitive value recognition, affective value appreciation, and finally to real value practice. Through character education, it is hoped that students will be able to independently improve and use their knowledge, examine and internalize and personalize character values and noble character so that they are manifested in daily practice/behavior [8].

Zubaedi [7,9] states that the principle used in the development of character education, namely Sustainable, implies that the process of developing character values is a continuous process, starting from the beginning of students to completion of the education unit, even to entering the community. Furthermore, through all subjects, self-development and school culture, as well as the local content of each area. Furthermore, they believe that values are not only taught but developed and implemented. Learning activities are

carried out to develop all abilities in the cognitive, affective, and psychomotor domains. Finally, the education process is carried out by the community in an active and fun way. The most important element in character building is the mind [10] because in the mind there are all programs that are formed from life experiences. This program then forms beliefs that can eventually shape the mindset and influence their behavior.

Character education is a system of inculcating character values to students which includes several components [8,9]. According to Lickona in Ade Harahap's research [7] there are three components of good characters. First, Moral Knowing, Moral knowing is an important thing to teach. Moral knowing consists of six things, namely: a. moral awareness, b. knowing moral values, c. perspective taking, d. moral reasoning, e. decision making, f. self-knowledge. Second, namely Moral Feeling, Moral feeling is another aspect that must be instilled in children which is a source of energy from humans to act in accordance with moral principles. There are six things that are emotional aspects that must be able to be felt by someone to become a human character, namely: a. conscience, b. self-esteem, c. empathy, d. loving the good, e. self control, f. humility. Third, namely Moral Action, Moral action is how to make moral knowledge can be realized into real action. These moral actions are the results (outcomes) of the other two components of character. To understand what drives a person to act morally, three other aspects of character must be seen, namely competence, will and habit.

According to Siti Nasihatun [10] Thomas Lickona has a view that separates character education and religious education. A person's religious life is a matter between the individual and his God. Character has nothing to do with worship and prayers at school. Character is the basic values that must be lived if a society is to live and work peacefully. These values such as wisdom, respect for others, personal responsibility, feelings of sharing the same fate, peaceful conflict resolution are some examples of character values. Thomas Lickona's thinking is different from Islamic character education which makes religion the foundation in carrying it out. The formation of a good character in someone is not as easy as turning the palm of the hand. Everyone is often influenced by the environment in which they are located. Not all environments have a positive influence on their personal development as well as on the formation of character and the cultivation of expected religious values. Therefore, there must be guidance with the concept of Islamic education about the environment in question. The environment includes the family environment, school environment, and community environment [4].

B. Character Education in Islamic Perspective

The first former President of the Republic of Indonesia, Mr. Soekarno, repeatedly emphasized that, "Religion is an absolute element in National and Character Building". Without a clear foundation, the character of independence has no direction, floats, and means nothing. For this reason, the solid foundation of character education is religion [10]. In Indonesian society, Islamic education acts as a balancer between spiritual or

hereafter and worldly elements that support each other [11]. Islamic character education is the basic principle and virtue of attitude and character that must be given and made a habit from an early age to adulthood [12].

1) *Basic and sources of character education in Islam:* The basic human nature given by Allah is fujur (tendency to evil and wickedness) and taqwa (tendency to good), as Allah explained, "And the soul and its perfection. (creation), then Allah inspires the soul (path) of wickedness and piety." (Surat Asy Sham: 7-8). These two basic human traits are the basis for character building (good and bad values). Human character is the result of attraction between two values in the form of positive energy and negative energy. Positive energy in the form of religious ethical values comes from belief in God, while negative energy in the form of moral values comes from Satan. Ethical values function as a means of purification, purification and generation of true human values [12].

Character education in the Islamic perspective is a conscious effort made by educators to students to shape the personality of students who teach and form morals, ethics, and a sense of good culture and noble character that fosters the ability of students to make good and bad decisions and is realized by conduct education, teaching, guidance and training based on the Qur'an and al-Sunnah [13]. character is identical to morals, morals, and ethics [10,13]. So in the Islamic perspective, noble character or morals is a result of the process of applying rules that are based on a solid faith condition and rely on the Qur'an and al-Sunnah (Hadith) [13]. The principles of Islamic morals are manifested in aspects of life which are characterized by balance, realism, effectiveness, efficiency, benefits, discipline, and planning and have a careful analysis basis. A person's moral quality is judged from three indicators, namely: 1) consistency between what he does and what he does, 2) orientation consistency, namely the compatibility between one's views in one area and his views in other fields, and 3) the consistency of a simple lifestyle [10].

Islamic character education is unique and different from character education from the West. Islamic character education is identical to the teachings of Islam itself. Differences with character education in the West include the emphasis on eternal religious principles, rules and laws in strengthening morality, different understandings of truth, rejection of moral autonomy as the goal of moral education and emphasis on reward in the hereafter as a motivation for moral behavior. Sources of law and signs for Islamic character education are the revelations of the Qur'an and Hadith. The concept of character education in Islam certainly comes from the main source of Islam itself. In Islam, Islam is a religion that does not only contain the doctrine of worship, but also teachings on how to regulate social, political, cultural, economic, and educational life. If traced carefully, in the verses of the Qur'an, for example, there are quite a number of verses that talk about the values of forming human noble character (Akhlaq). Likewise, in the thousands of hadith collections there are also many hadiths that describe how good morals should be built [1].

2) *The purpose of character education in Islam:* The purpose of character education is to teach certain values that are widely accepted as the basis for good behavior and responsibility. It is related to human relationship with the God (Habluminallah), self-awareness, and interaction with others which is manifested in thoughts, attitudes, feelings, words, and actions according to religious norms. So, the purpose is to build brevity, patience, restraint, fairness and tact [14]. Good cooperation between formal, non-formal and informal education as the three main pillars of education will realize the main goal of Islamic character education, namely developing good spiritual aspects with good religious or moral character. Humans with these characteristics will have a pattern of behavior that is in harmony between body and soul. This harmony will produce human qualities that have noble character, believe in Allah SWT, obey zakat and stay away from Allah's prohibitions, tolerant, intellectually intelligent, humanist, and ready to be responsible for their duties [15].

Character building in Islamic education includes attitudes, traits, reactions, actions, and behavior. This formation is relatively permanent in a person accompanied by several approaches, namely a discussion of personality, maturity of religious awareness, and the characteristics of believers [13]. The purpose of character education according to Yusuf Qardhawi [16] in the book *Al-Khasais Al-'Ammah lil Islam* is to become a good human being in relation to Allah and humans and is reflected in everyday life [17], through inculcating values with the worship method, namely by getting used to carrying out duties or doing good. Yusuf Qardhawi [16] also mentions that there are seven components in the first character education, namely the values of monotheism (Rabbaniyyah), human values (Insaniyyah), universality values (Syumul), balance values (Wasatiyyah), and values of balance (Wasatiyyah). realistic (Waqi'iyah), clarity values (Wuduh), and finally belief values (Al-Jam'u Baina As-Sabat Wal-Murunah)

3) *Model and methods character education in Islam:* According to Siti Nasihatun [10] the internalization model of character education can be modeled as: 1) tadzkirah, which is a model that leads students to always cultivate, maintain and grow a sense of faith that has been inspired by Allah swt. so that it gives birth to an airy mood and is pleased with the provisions of Allah SWT. 2) The next model is through example, 3) through guidance/direction, 4) through encouragement/motivation, 5) through zakiyah/purification, 6) through organizing, 7) through the heart, and 8) through the iqra model, thinking, dhikr.

There are several methods in Islam that are used in conducting character education. Muhammad 'Athiyah al-Brasyi, an expert on Islamic education, stated that there are at least three methods of character education in Islam, namely: first, direct education, namely by using instructions, guidance, advice, mentioning the benefits and dangers of something. Advice can be given in the form of words of wisdom, such as

the following: a) adab is the best inheritance; b) manners are true friends; c) reaching consensus is the best leader; d) ijtihad is profitable; e) reason is the most useful treasure; f) there is no greater calamity than stupidity; g) there is no more reliable opponent than consultation; and h) there is no silence worse than self-glorification. Second, moral education indirectly, by way of suggestion. Like dictated poems that contain wisdom for children, preventing them from reading empty poems. Third, take advantage of the tendencies and characteristics of children in the context of moral education. For example, they (students) imitate the speech of people close to them (teachers). Therefore, Islamic philosophers expect every teacher to be decorated with good, noble character, and avoid things that are not commendable [1].

But technological progress is growing very fast. Teachers in many schools around the world are now changing conventional teaching methods to new, technology-enhanced teaching by making effective use of online learning media to support student engagement [18]. Then how to apply character education online?

According to research conducted by Muthmainnah Mustafa [18], it begins by placing the idea of Islamic character education above the common goals of students. The aim is to guide students in understanding that values and attitudes are central to their social interactions according to religious examples and norms [19]. At this stage, by using the e-learning platform, students can be assigned to discuss on the platform. this platform enables effective peer feedback, peer mentoring, and peer assessment among students. To maintain this collaboration, teachers need to conduct coaching. In this case, students can consult with the teacher about their understanding of the topics discussed in class.

Next, coaching, the model then proposes presentation activities as a channel for students to check their understanding of the topic with their peers. next is presentation. The benefits obtained in presentation activities include students' awareness to monitor their learning after being commented on by their peers. Finally, reflection is placed at the end of the learning cycle. It aims to remember and recall the activities carried out in the previous three stages. The four stages lead to students' understanding of Islamic character education in the form of collaboration, self-awareness, mutual respect, and self-involvement (figure 1).

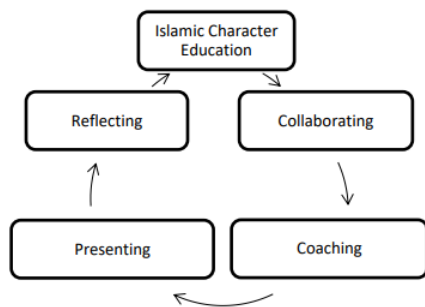


Fig. 1. Model of teaching Islamic character education.

4) *The role model for character education in Islam:* Muslim personality must be realized according to the Qur'an and the Sunnah of the Prophet as his Muslim identity [13]. Islam as a universal religion has implicitly taught about character education which was exemplified and taught by the Prophet [10]. Ade Harahap [7] mentions that in the context of Islam, it turns out that the implementation of character education in shaping moral values such as ethics, courtesy, responsibility, honesty and others has been stated in the Qur'an in Surah Al-Ahzab verse 21 , which means: "Indeed, there is in the Messenger of Allah (Muhammad SAW) a good example / role model for you, namely people who hope for Allah's Mercy ...". In the quote above, it can be understood that in fact, there is already someone who has become our role model, namely the Prophet Muhammad SAW in attitude and behavior, in this case the context is character education. It is believed that the applied character education is something that must be considered properly and is a special concern for families, communities, especially educational institutions.

With the Prophet Muhammad SAW as a role model, it actually becomes a complement to the elements of character education in Islam. The concept is clear and comprehensive, and life as an iconic example of moral values is also historically and empirically proven. This statement is to get confirmation from Aisha's expression which means, "The character of the Prophet is the Qur'an". So the Prophet is actually the walking Qur'an. The whole noble character of the Holy Prophet is the real embodiment of the concept of the Qur'an [1].

5) *Implementation Islamic character education:* Implementation of character education is not only during the teaching and learning activity in classroom [20]. However, the public also needs to be made aware that character education is a shared responsibility. Maximizing the achievement of character education programs requires integrated collaboration from various parties and levels of society. Starting from the family, school, social environment, police institutions to print and electronic media that also influence the formation of children's character [21].

6) *Character education in the family:* In the perspective of Islam, morals and religious values must be taught by parents from an early age. Islam commands that children be introduced to the symbols of Islam from an early age. This process is continuously followed by parents, fathers and mothers, until adolescence or as long as the child lives at his parents' house [1].

The first function of parents in developing children's character is a role model. Parents play an important role in inculcating life values that can be accepted and embraced by children. Children imitate their parents more, both in the way they talk, the way they dress, the way they act. In the early stages of development, parents remain the guide to form values in behavior patterns that are recognized by children. The family is the first and main educational institution to shape the child's

personality. Before moving to another educational institution, a child's first educational environment is his family. The character and personality of a child is formed in his family [21].

7) *Character education in school*: Educational institutions play an important role for a child. It is formal education outside of family, school and college. Character building is part of values education through schools, which is a noble effort that is urgent to be carried out. In fact, if we talk about the future, schools are responsible not only in producing students who excel in science and technology, but also in identity, character and personality [22].

In general, there are four functions of formal educational institutions. These four functions must of course be maximized simultaneously and in a balanced manner. namely (1) transfer of knowledge, life skills and technology through education and teaching activities; (2) conservation and knowledge development through research; (3) provision of knowledge for community service; and (4) character building. In the context of the function of education as an agent of character formation, competence in the realm of compassion must get the largest portion [23], because if students only understand the ins and outs of the value of faith and morals and stop at knowledge, education has not succeeded [1].

8) *Character education in social environment*: The community environment has a big influence to the success of planting aesthetic and ethical values for character building. Community participation in education is indeed very closely related to changing the public's perspective on education. This of course is not an easy thing to do. However, if it is not started and carried out from now on, when will a sense of belonging [24] concern, involvement, and active participation of the community with the maximum level can be obtained in the world of education. The problem of education in families and schools cannot be separated from socio-cultural values that are upheld by all levels of society.

Every society, wherever it is located, must have its own characteristics as a distinctive norm in the socio-cultural field that is different from other societies. The norms contained in the community must be followed by its citizens and these norms influence the formation of the personality of its citizens in acting and behaving. The community is involved in discussing issues of children's education, both academic and non-academic. And participate in the decision-making process in education development plans [22].

IV. CONCLUSION

Moral and ethical crises are the biggest source of problems today, so character education is a very important thing to do. Al-Qur'an and Hadith are the strongest foundations in character education, because Islam not only teaches worship, but also teaches politics, economics, and education. Not as easy as turning the palm of the hand in educating one's character. Islamic character education is unique and different from

character education from the West. Islamic character education is identical to the teachings of Islam itself.

Character building in Islamic education includes attitudes, traits, reactions, actions, and behavior. Islam as a universal religion has implicitly taught about character education which was exemplified and taught by the Prophet Muhammad SAW. There are several methods in Islam that are used in conducting character education, first direct education, namely by using instructions, guidance, advice, mentioning the benefits and dangers of something, second moral education indirectly, by way of suggestion, third take advantage of the tendencies and characteristics of children in the context of moral education. So Islam has taught about character education from sources, examples, to the methods used.

With each role performed well by the family, school and community in education, which strengthen and complement each other between the three centers, it will provide a great opportunity to realize quality educated human resources.

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