

CHARACTER DEVELOPMENT FROM THE VIEWPOINT OF ISLAMIC TEACHINGS

Ahmad Suryadi*, Syarifuddin Ondeng, Syahrudin

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UIN Alauddin Makassar

E-mail: ¹⁾ suryadiahmad445@gmail.com, ²⁾ prof.ondeng@gmail.com,

³⁾ usman.syahrudin@yahoo.co.id

Abstract

The objective of this article is to examine how character education is viewed in Islamic Education. This study utilises qualitative methods, specifically library research. The data for this study is derived from written materials relevant to the topic. The findings indicate that character education and Islamic education are not in conflict, but rather complement each other in fostering societal growth and promoting a civilised community. The virtues promoted in character education, such as integrity, accountability, patriotism, compassion, peacefulness, acceptance, self-control, innovation, and more, are all encouraged in Islamic doctrine and are traits of individuals who have faith and reverence for Allah SWT.

Keywords: Islamic Education, Character Education, Moral, Ethics, Islamic Values

INTRODUCTION

Education is considered essential for all individuals, as it is believed to be the key to transforming people into fully developed and morally upright individuals. The importance of education to human beings is a result of their innate need for continuous learning. Education plays a vital role in shaping individuals into well-rounded and fully functional members of society.

From the moment a child is born, they rely heavily on others for support and guidance, as they are still too young and vulnerable to fend for themselves. Therefore, it is crucial for adults to provide the necessary guidance and support to children in order to facilitate their educational journey. It is everyone's duty to contribute to the education of children, as it is a collective responsibility that should be shared among individuals.

According to Ki Hajar Dewantara, the responsibility of education is divided among three main environments: the home, the community, and the school. This concept is referred to as the 'Tri-centre of education'. Each of these environments plays a crucial role in the educational development of individuals, with the ultimate goal of moulding them into responsible and knowledgeable members of society (Indrakusuma, 1973). In order to achieve

¹UIN Alauddin Makassar

Ahmad Suryadi

*E-mail: suryadiahmad445@gmail.com

the ultimate aim of education, which is the development of virtuous character at the heart of national and Islamic education, these three establishments and all associated elements must work together in harmony (Al-Abrasyi, 1968).

Since the independence of the Republic of Indonesia was proclaimed until now, the state of education in Indonesia has increasingly shown symptoms of improvement, both in terms of quality and quantity, in line and in line with the increasing development in all fields. However, with the increasing quality of education, increasing the number of educated Indonesians, and the number of education alumni becoming bureaucrats, Indonesia has never become better. Indeed, education aims to enhance and modify the mindset and actions of individuals or collectives by providing guidance and instruction to enrich human existence (Freire et al., 2001) Paulo Freire's statement implies that enlightened education is primary and important for every human being.

In accordance with the Education Law of Indonesia, education is aimed at nurturing students to grow into individuals who possess strong faith, noble character, good health, knowledge, creativity, independence, and the ability to be active and responsible members of society (Siradj, 2006).

So far, education in Indonesia has prioritised the cognitive or intellectual aspects that prioritise knowledge, understanding and thinking skills. For developing countries, prioritising the absorption of knowledge hopes to catch up with developed countries, realised through educational institutions. Educational institutions are able to produce graduates who memorise theories of lessons, are good at answering questions, a letter of completion of learning with high scores.

Many people believe that character is predetermined and unchangeable, but this is not true. It is often thought that character is fixed, but in reality, it can evolve over time. People can go from being bad to good, or vice versa. Recognizing the fluid nature of character allows for the possibility of personal growth through character education. Character education helps individuals develop and cultivate positive traits in their lives.

In brief, character education seeks to nurture the emotional and moral growth of students as individuals and members of society with strong cultural and national identity. Foster positive attitudes and actions among students that reflect universal values and the country's religious and cultural heritage. Encourage students to take on leadership roles and embrace accountability. Enhance students' skills and improve the overall school atmosphere. Despite being introduced late, the Indonesian government has reinitiated the implementation

of Character-Based Education through its inclusion in the new education curriculum as outlined in Indonesian Law No. 20 of 2003.

LITERATURE REVIEW

Character Education

In summary, character education aims to promote the personal and moral development of students within society, emphasising their cultural and national identity. It aims to cultivate positive behaviours and attitudes that align with both universal values and the country's religious and cultural background. Students are encouraged to assume leadership responsibilities and embrace accountability. The goal is to develop students' abilities and create a more positive school environment. The Indonesian government has recently reintroduced Character-Based Education, which has been included in the new education curriculum according to Indonesian Law No. 20 of 2003, despite being implemented later than originally planned.

When it comes to character education values, it involves instilling principles such as honesty, tolerance, self-discipline, hard work, creativity, independence, democracy, curiosity, patriotism, love for the nation, admiration for accomplishments, sociable, peace-loving, passion for reading, environmental awareness, community service, and accountability among students. How does character education impact academic performance? Numerous studies have been conducted to address this inquiry. A Character Educator newsletter by the Character Education Partnership highlighted key findings, including a research led by Marvin Berkowitz from the University of Missouri-St. Louis, indicating an enhanced motivation for academic success in schools that integrated character education practices. Through comprehensive character education programmes, classes have observed a significant decrease in negative student behaviours that could impede academic progress.

Islamic Education

Islamic education is a system that aims to equip individuals with the skills and knowledge to live their lives in line with Islamic principles, as these values shape and influence every aspect of their existence. According to Nur Uhbiyanti, Islamic education encompasses all the essential components required for serving Allah swt. As a result, Islam provides guidance for all aspects of a Muslim's life, both in this world and in the afterlife (Suryadi, 2020).

Ahmad Marimba explains that Islamic education involves both physical and spiritual guidance rooted in religious laws, specifically focused on shaping individuals according to

Islamic ideals. Additionally, Marimba emphasises the concept of a Muslim personality, which embodies Islamic values (Suryadi, 2020)

The concept of Islamic education is essentially a fusion of the principles of education and Islam working together. It involves a structured and intentional approach to fostering the development of individuals in line with the cultural norms and ideals of society, guided by Islamic beliefs (Damopolii, 2011).

According to Nur Uhbiyanti who quoted Ahmad D Marimba's statement, there are two kinds of Islamic education goals, namely temporary and final goals. The explanation is as follows:

- 1) Temporary goals. The temporary goal in question is the achievement of various abilities which include physical skills, reading knowledge, writing knowledge, social sciences, morality, religion, maturity, physical and spiritual, and so on.
- 2) Final Goal. The ultimate goal of Islamic education is to seek the formation of a Muslim personality, namely a personality whose entire parts realise or reflect the teachings of Islam. The aspects of personality can be classified into three things, namely:
 - a) Physical aspects: include behaviours that are easily visible from the outside.
 - b) Psychological aspects: include aspects that are not immediately visible from the outside, for example, ways of thinking, attitudes, and interests.
 - c) The spiritual aspect of the sublime includes the more abstract aspects of the psyche, namely philosophy of life and beliefs (Daradjat, 1984).

The principles of Islamic religious education according to Abuddin Nata are as follows:

- 1) In accordance with human nature. This is explained by the word of Allah swt. in QS al-Rūm /30: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ ۖ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ ۚ اللَّهُ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning:

“So, turn your faces straight towards the religion of Allah; (remain upon) the fitrah of Allah who created man according to that fitrah. There is no change in the nature of Allah. (That is) The straight religion, but most people do not know,”

- 2) Harmony. The concept of balance in this context entails a constantly shifting and evolving life, characterized by challenges in pursuit of achievement, joy, and a harmonious blend between the spiritual and the ability to adapt to changing circumstances
- 3) Looking towards the future. By following this principle, a Muslim can become more forward-thinking, innovative, and forward-looking through a range of studies, research, and other activities aimed at building a brighter tomorrow.
- 4) Fairness. The concept of fairness or equality in Islam focuses on striving to provide equal opportunities for all individuals to access the same educational possibilities without any form of discrimination.
- 5) Fairness, camaraderie, reflection, and transparency. Drawing from the aforementioned principles, Islamic educational principles play a crucial role in shaping the character of a Muslim individual as *insan kamil* or a complete Muslim, thus assisting people in fulfilling their role as *khalifah fil ard* or leaders on this planet.

RESEARCH METHODS

This article is written using the library research method. The data sources used consist of books, magazine articles, and other related documents on the research topic. The source of data in this research is an in-depth study of articles from the last 10 years. books and other documents are only used as support to complement the missing issues found in journal articles.

RESULTS AND DISCUSSION

As we all know that character education values, such as character values in relation to the Almighty God, character education values can be included in the religious category and are directly related to the teachings of Islam. In relation to this value, a person's thoughts, words, and actions are always based on divine values and/or religious teachings. To welcome the brightness of the child's future life, the implementation of such education, in general, Zakiah Daradjat offers several keys to success, among others: personal development of children, religious development and habituation of education in children (Daradjat, 1984)

Child Personal Development

Every experience the child goes through, whether through sight, hearing or the treatment he receives will contribute to his personal development. This effort is through

formal and informal education, parents as the main coach in the child's life. The personality of parents as a mirror for children is an element of indirect education, which in itself will enter into the growing child. Children's attitudes towards religious teachers and religious education in schools, depending on the attitude of parents towards religion and religious teachers. If the religious teacher is able to foster a positive child's personality towards religion and succeeds in forming a pious person, then when stepping into a transition period that is full of turmoil the child is able to make religion a moral foundation.

Children's Religious Development

The development of religion in childhood through small experiences in the family, school and society. The more stable the religious experience, the pattern of life and social behaviour remains within the scope of sharia rules. If the child's life always gets the wind of heaven (love) and gets a good religious experience (knowing God). In turn, he feels protected, loved, so it is very easy and accepts and follows the good habits of his parents. Furthermore, they tend to be religiously observant.

Education Habits in Children

The first three years of age are the basis and fertile period for the plans we want for the process of growth and development of children in the future. Fulfilling the needs of a child's fitriyah, should be served with direction that can support his development and the formation of his personality. This process should continue on an ongoing basis between children and parents. As a coach (educator) we always aim at the habits of the child. The way that can be done is to foster the habit of developing a love for good things, as well as the willingness to realise and practice them. This works well if habits and training are given since childhood in accordance with the rhythm of growth and development of the soul, which gradually becomes a religious base that is difficult to break (Ainiyah, 2013).

The tendency to imitate all the movements and actions of the idolised figure is a positive indication, as it will play a significant role in the development of a child's character. Children who have a high level of intelligence and a strong memory will tend to quickly grasp and understand the things they encounter compared to children with a low level of intelligence. In general, this tendency to imitate begins to appear in a child, in the last months of the first year of birth. It begins with the movement of imitating the movements of adults than himself, by imitating some movements that can be done, sounds or simple games, which usually by moving the hands and head.

From this, it can be understood that a young child instinctively likes to imitate the actions of the closest people, relatives and relatives. This kind of reality needs to get its own attention, so that if we want the formation of commendable habits, good character and perfect character, so that a good example is created for him. In other words, we are required to set a good example for him starting from ourselves in household life as the first educational institution for a child.

CONCLUSION

In Islamic teachings, it is believed that educating and nurturing children is a way to safeguard them from the repercussions of hell. Character education can be defined as the type of education that nurtures nationalistic values in students, encouraging them to embody these values in their daily lives as contributing members of society who are committed to their faith and nation. By instilling character education, individuals can develop traits such as honesty, hard work, respect for others, and responsibility, which are reflected in their actions and behaviour. The integration of character education into the curriculum aims to refine individuals and society as a whole, promoting civility and cultural development. It is important to note that character education is not in opposition to Islamic teachings but rather complements it in fostering a harmonious society. The values promoted in character education, such as honesty, discipline, social responsibility, and peaceful coexistence, align with Islamic principles and are highly valued by those who follow the teachings of Allah SWT.

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