

Between Islamic Education Core Values and Character Building

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Abstract

The purpose of this study is to know the relation between Islamic education core values and character building. Islamic education has a value meaning with a very deep influence, as formulated from the Quran, As-Sunnah and leading contemporary Muslim scholars. The major basic principles of Islamic education core value to character building which are considered as very important in this contemporary Muslim world are knowledge, tawhid (Oneness of God), vicegerent of Allah, Taqwa or God-Fearing, and, effort to persuade good deeds and prohibit evil among subordinates and community. In fact, other principles are amanah (trust), justice, shura (consultation), brotherhood, moral and ethical behaviours, responsibility (trustworthiness), muhasabah (accountability) and motivation. Islamic education can cultivate positive perceptions and motivations, positive emotional responses, and can avoid stress reactions. Its special Islamic education core value is the tawhid (unity) which is the spiritual and material unity, the unity of body and soul, the unity of the world and the hereafter, and the unity of thought and action. Because individuals have different concepts of what is right, it is necessary to develop core values of Islamic education for character building. Method of this study is descriptive qualitative. Result of this study are Islamic education core values (Tawhid) is a process of inspiring and coaching voluntary followers in an effort to fulfil a clear as well as shared vision

Keywords: Core Value, Character Building, Islamic Education

1. Introduction

The core value of Islamic education which is focus this discussion in value of tawhid (unity). This value has been developed by many researchers and scientists according to their interests, preferences, and sources. The styles were formulated with the aim to be effective in achieving the goals of organization. It prepared leaders skills to deal with the diverse situations in a pluralistic world at present and more complex in the future. These really need Islamic Education core value which may stimulate, motivate and generate leader to effectively achieve organizational goals. The style fundamentally based on the Al-Quran revelation of The Al Mighty, were effectively practiced by the Prophet as the Sunnah, and, successfully implemented by prominent Muslim scholars. The Islamic Eeducation core value is linked the strategic function with the leadership function. It is a means of building the direction and the capacity for the organization to achieve the direction shift or change. In addition, a key shift in

the mind-set of leaders who take strategic roles is that they move away from the operational detailed view and develop a holistic and broad organizational perspective. By maintaining these principles, the leaders will gain success in managing their organization based on Islamic Perspective. In most circumstances in life, according to Prophet Muhammad (S.A.W), Muslims must appoint a leader during a trip, select an imam (leader) to lead the prayer, and choose a leader for other group activities. An important source of knowledge about the core value of Islamic education in relation to Islamic character building is listed in Al-Quran, As-Sunnah of the prophet SAW, and, prominent Muslim scholars. The Quran was revealed to the Prophet SAW for the true guidance of all mankind of Muslims and non-Muslims, the ghaib and physically-exists, as well as other creatures in the world till the hereafter. The Islamic educational management are derived from the Quran, which is the most fundamental source of Islamic aqeedah, shari'ah, ibadah, and, akhlak or adab. As Sunnah literally means "the path", "the road" or "the way of the Prophet Muhammad SAW", and is used to denote his actions, deeds and utterances (other than Quran). It consists of thousands of commendations certain actions upon various occasions,

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explanations of various phenomena and approval or disapproval or both of the deeds of other men around him. There are a lot of basic principles of Islamic administration that can be extracted from both the Al-Quran and As-Sunnah.

2. Method

This study uses a research design

3. Result and Discussion

The aims of education in Islam were well laid out in the First World Conference on Muslim Education, held in Mecca in 1977. The conference defined the aims of education and resolved that: "Education should aim at the balanced growth of the total personality of Man through the training of Man's spiritual, intellectual, rational self, feeling and bodily sense. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enable him to follow the Quran and Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as Khalifatullah to whom Allah has promised the authority of the universe (Al Attas, 1979:158-159)".

Contemporary Muslim scholars such as Professors Al Attas (1979), Ismail Faruqi (1987), Abu A'la Al-Maududi (1988), Mohd Kamal Hassan (1988), Ashraf (1994), (Louay, 1996), Hassan Langgulung (2004), and, Sidek Baba (2009) state that the Islamic education should aim at the following objectives: to develop goodness piety and fear of God in individuals so that social justice prevails; to develop tolerance, brotherhood, love, mercy, goodness and righteousness in the individuals so that a truly Islamic society may come into existence; to develop the habit of consulting each other in the individuals so that maximum benefit could be achieved from intellectual capacities; to develop the ability of self-expression and shouldering responsibility so that a representative and responsible society is built up; to provide opportunities to the individuals to live in an ideal, pure and happy life so they can come closer to Allah or *muttaqqin*. This titled is only awarded to pious Muslim by Allah SWT which fundamentally acquired through appropriate educational system. This principle is applicable through out generations and across culture with prosperous achievement all over the world in the muslim and non-muslim civilizations. These cross-sectional achievement are all together practiced and manifested in the scope of education in Islam of both "formal" and "non-formal", comprising the *Fardhu Ain* and *Fardhu Kifayah*. In fact, the philosophy of education in Islam and the objectives of education in Islam which

was interpreted by prominent Muslim scholars might have inspired the formulation of concept and principles of strategic educational leadership from Islamic perspectives.

Its special Islamic education core value is the *tawhid* (unity) which is the spiritual and material unity, the unity of body and soul, the unity of the world and the hereafter, and the unity of thought and action. Hence the implications of Islamic education values serve as a bridge of the ability to look beyond assumed limits, triggering the power of motivation in people and leading them toward achieving the desired institutional goals. It involves inspiring and supporting member of school community towards the achievement of philosophy and vision for the school which is based on clear personal and professional values. The fundamental dimensions of educational leadership were identifying and articulating a vision, fostering the acceptance of institutional goals, providing individualized support, intellectual stimulation, providing an appropriate model, and, high expectations of result or *natijah*, especially the students achievements and teachers performance. Leadership is not the provenance of one individual but a group of people who provide leadership in the school and, by doing so, provide support and inspiration to others to achieve the best for the children in their care. In other words, leadership is not set in isolation but is set in the context of organizations and the wider society. Since education changes are ongoing in a changing environment, there is a strong need for continuous development and the lifelong professional development of school practitioners, in particular the Principals or Headmasters.

They should more attentive with the tremendous reform of education in the developed and advanced countries around the world which far beyond the achievement of Muslim countries. The leadership of the ultimate value of Islamic education is *Tawhid* (unity) is strategic because it deals with the development of institutions as a whole which includes the goals of change, implementation strategy, ability, and, shift direction or change. In fact, change, innovation, and, future direction always highlighted in Islam as narrated in the Al-Quran, the Hadith of the Prophet, and, the *ijtihad* of prominent Muslim scholars. This is to ensure that Muslims are rightful and truthfully guided, and, supposedly to be more advance and future looking.

Muslims are encouraged to plan strategically their future in both worldly and hereafter matters. Therefore, this paper intends to analyze the development of quality and core values of Islamic education based on Islamic education management to build a culture of higher education quality from The Al-Quran, the Sunnah of the

Prophet SAW, and, the practices of prominent Muslim scholars. In Sahih Bukhari it was reported that: "Abd Allah Ibn Umar (God be pleased with him) reported that the Messenger of God S.A.W said: "Behold! Each of you is a guardian, and each of you will be asked about his subjects."

Islamic education core values (Tawhid) is a process of inspiring and coaching voluntary followers in an effort to fulfil a clear as well as shared vision. Thus, in Islam, a Muslim is not free to act as he does not choose, nor must he submit to the wishes of any group, he must act only to implement Allah laws on earth. The focus of student achievement in Islam is doing good deeds for the sake of Allah, the Muslim community, and humankind. In the Qur'an Allah says: "And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."(Qur'an, Al-Baqarah: 124). Hence, in this context, we can refer to the period of our Prophet S.A.W who performed good deeds and gave a clear picture on the roles of leadership assisted by the great companions who were both males and females. Leadership in Islam emphasizes primary value of Islamic education that Tawhid (unity) of vision or niah, process or implementation, and result/natijah. Muslims should be careful about their activities because they are being observed by Allah. In the holy Qur'an Allah says that: "And say: work (righteousness): soon will Allah observe your work, and his messenger, and the believers" (Surah At-Taubah:105).

The major basic principles of Islamic education core value which are considered as very important in this contemporary Muslim world are knowledge, tawhid (Oneness of God), vicegerent of Allah, Taqwa or God-Fearing, and, effort to persuade good deeds and prohibit evil among subordinates and community. In fact, other principles are amanah (trust), justice, shura (consultation), brotherhood, moral and ethical behaviours, responsibility (trustworthiness), muhasabah (accountability) and motivation.

Character building Empowerment and Intervention Empowerment involves "adaptive capacity" and "intervention experimental learning". The "adaptive capacity" has been defined as the ability to change (learn through asserting that "mastering chaos, complexity and change" requires new ways of "seeing and thinking").

The character building was influenced by some factors and process. This proses took place in an individual's education. Such as an individual's characters, family, and the environment where they lived. Character building occurred in two processes. First, the education

process was carried out internally, which was an individual's intellectuality, while externally, the process occurred in the family, environment and society.

Recently, character education became a serious discussion, both in students or society figures' discussion and a main topic on educational institution, especially present college. Colleges developed their graduates' quality which relied on national education standard, which was to educate society. In Islam education, an education did not only transfer their knowledge, but also educate. Intelligence which was expected was universal intelligence, not only intellectually but also spiritually and emotionally.

Natural values on each individual had existed since they were born. As written in Al-Quran (30:30) —Allah's natural values that created human according to itl and with the natural values they had. The building of character values on each person was started from their development in the family, neighborhood and society environment. The process of humanism as the religion. It was faith, values, knowledge, and skill internalization in the context of acknowledging and implementing values in good deeds (Mohamad Mustari 2014).

The value building in individual's self was influenced by religious values which grew in self and was internalized in the social life. The value building pattern would be implemented in the education process such as in the family, school and society.

Character referred to a set of attitudes, behaviors, motivations, and skills. Character involves desire to do the best thing, intellectual capacity such as critical thinking and moral reasoning, honest and responsible behavior, maintained moral principles in injustice situation, interpersonal and emotional skill which enabled an individual to interact effectively in various situations and commitment for contributing with community and society

The value essence was basically on natural tendency which centered on monotheism value. The potential was brought since they were born, which was religion. Monotheism values brought since they were born was straight religion (Jalaluddin, 2011). Religion became the basic power source of good character and morals. Human's natural tendency in their lives wanted to live happily, peacefully. (Lecturer Team Pai 2014). The essence of an individual's faith manifestation was formed in national life. There were eighteen cultural education characters of a nation, such as ; Religious, honest, tolerance, discipline, hard Work, creative, Independent, Demokratic, Curiosity, Nationality Spirit, Nationality, Respecting Achievement, Communicative, Love of Peace, Like to read, Environmental Concern,

Social Concern, and Responsibility (Didin Hafidhuudin 2014).

The character values mentioned previously became a major reference of learners' character in each limit or colleges and education institutions in Indonesia. Indonesia was a country that had strong national character with various cultures of Indonesia did not become an obstacle, however, it made the national character strong and the existence was maintained.

Existing various cultures were values built in the image character building that Indonesia kept the identity, cultural noble and religious value that had to always be the nation's character building. The biggest expectation for educators that could maintain their cultural noble values, generations' character and gave the best education and direction to filter each culture which entered Indonesia to avoid contamination towards the nation's character.

Character education was built on merit values based on nation's character. In Indonesia there were four sources to develop character values, which were; (Zabaedi, 2013)

First, religion. Indonesia was a religious country. The life system was built by the society based on religious basic they believed. Therefore, the values and life systems could be separated from religious matter. Therefore, the character education values had to be based on values and guidance from the religious teaching.

Second, Pancasila. The Unitary State of Republic Indonesia was upheld on national and state life principles or which was called as Pancasila. As in the Preamble of 1945 which was furthermore explained in the articles as in The Constitution.

Third, culture. Cultural values became the base in defining a concept and definition in communication among the society. Culture became an important thing in social life which required a culture to be a value source in cultural education and nation's character.

Four, National education objective. It had been formulated in national education on the Constitution Number 20 Year 2003 on National Education System (Sisdiknas Act) the functions and objectives. On article 3 Sisdiknas Act, it was mentioned —National Education had functions to develop and form the national civilization and personality in order to educate the national life and potentials of learners to become faithful and devoted individuals towards the One Almighty God, had noble, healthy, competent, creative, independent characters and became democratic and responsible citizens.

Character education implementation among them could be used as approaches on the character learning

implementation in Indonesia, as follow; (Sutarjo Adisusilo 2014)

First, method utilized in the cognitive development approach.

Second, method utilized in value analysis approach, particularly on the value analysis procedure and problem solving offered. It was also useful to be applied as one of character learning strategies.

Third, teaching method utilized in value clarification approach. By giving attention towards relevant condition and teaching material and applied it in the character learning process.

Fourth, teaching method utilized in learning approach was useful to be applied in —Pancasila education teaching in Indonesia. Especially on High School Level. The approach which was utilized could be drawn a conclusion that the effort of character value building was seen as the thinking process which attempted to think and develop attitude to respect ethical values in national life.

Globalization era consisted of two words, global defined as universal and lization defined as process. Therefore, globalization was a process in which there was no country borders, the interaction did not have territorial border. Thus it gave worldly interaction easiness. Some aspects should participate in building the learners' characters, such as giving suggestion and attempting to give widespread expectations towards education development that had character. Parties that had role in succeeding the education (Suroso Abdussalam, 2011)

1. Family was the first that was responsible towards the success of education
2. The society was the second that was responsible towards the success of education
3. The last was the government in order to success national education.

Therefore, the pattern utilized in present character education was not only for formal education, but it also required good relationship among family, society, and government. The implementations of character education in globalization era were: Informal institution, which was family. Family education was the first pillar of an individual's building. Formal education. As suggested by imam al-Ghazali that we suggested to have a teacher.

Basically, formal education pattern was a place which very helped to improve character values through character education using approach and learning method which took place directly. Character education of result that was obtained referred to universal character building which was able to understand humanism values as social creatures and communicate lower cultural values. As Indonesian education, education that had

noble and ethical cultural values which held on the Constitution, which was National education had function to develop competence and shape their personality and dignified national civilization in educate the national life, aimed to deveop the learners' potential to be faithful and cautious human towards The One Almighty God, had noble moral, health, skill, competence, creative, independent and became democratic and resposible citizens. (Sisdiknas Act, page 7). Also, it was stated by John Dewey (Jalaludin 2011) education as the process of basic, intellectual and emotional character shaping.

According to Ortega Y. Gasset (Khozin 2016), missions of character building were; (1) the transmission of culture, (2) the teaching profession, (3) scientific research and the training of new scientists. It meant that the missions were creating qualified and harmonious human resource that refered to college missions by not ignoring education essence.

Therefore, it enabled the national ethic level together with present globalization current, so that the value and crimes of all society level often occured. It meant the effort to reformulate of education performance started to loose orientation in achieving personality growth in balance. By attempting to embedding cultural values, national ethics and were able to raise Indonesian's dignity and cooperate in global society relationship without loosing the national identity. (Alpiyanto et all, 2014).

The role of education institution in Indonesia had made a number of policies covered the effort of prevention, handling and rehabilitation (Muhammad Yaumi 2014, page.189). Besides, the effort of intensive and periodic prevention effort , good cooperation from the society party, the effort handling gave guidance, rehability and accompaniment towards the victims both psychically and physically and and became educating positive sanction and last, report system if violence occured (Muhammad Yaumi, 2014).

A character was shaped by the culture or custom built by students's environment since earlier. Family factor also influenced the building of students. National Policy of National Character Building had three main functions, such as: Basic potential development for being kind, thinking, and behaving well, The improvement of bad action and the strenghtening of good action, and Filter of the culture which was not appropriate with ancestrals' values

4. Conclusion

Islamic education core values (Tawhid) is a process of inspiring and coaching voluntary followers in an effort to fulfil a clear as well as shared vision. Some character

values mentioned previously became the major reference as quality achievement indicator of learners in each education institution limit in Indonesia. Indonesia was a country that had strong national character with various cultuyres that did not become the obstacle, but strenghten the existence. Various cultures with values were built in image character development that Indonesia maintained its identity, culural noble and religious values that were always maintained as basic capital in the nation character developing. The biggest expectations for educators were to maintain their cultural noble values, generations' character and provide the best education, give direction to filter every culture which entered Indonesia to avoid contamination towards national character.

In the present character education, the patter utilized was not only formal education. It also required good relationship in succeeding national education objectives among the family, society, and government. The role of college did not only improve university infrastructure, but also performance in education process, give guidance, valuation, and support to assess the learning which was occuring at a college.

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