

The Role of Islamic Religious Education in the Establishment of Social Character

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Abstract - Islamic religious education is very important for character building, especially in socializing the community. In today's era students tend to not care about society, therefore forming a good character is very important, especially in social society. Islamic religious education itself teaches that we are required to have good character according to what was taught by the Prophet Muhammad SAW; Allah SWT says, which means "and verily you (Muhammad) have a noble character". Because of that, it can be concluded that the Prophet Muhammad, was sent to earth to improve the character of all human beings. Thus, the character of education from an Islamic point of view is needed, especially in Islamic educational institutions. So, from various problems related to morals, which ideally can realize character education, especially in a social society in an Islamic perspective in the form of caring for others. courtesy towards parents. sense of responsibility and care for fellow human beings.

Keywords: Education Character, Formation of Islamic Religious, Social Character.

I. INTRODUCTION

Education is the main factor in the formation of good and bad characters in everyday life. Children's education is not only obtained from school but the family environment and community environment. The role of schools is very important in character-building efforts. In this context, character education is a school effort carried out jointly by teachers, school leaders (and school residents) through school activities to shape the character, character, or personality of students through various virtues contained in religious teachings. For those who are Muslims, they always use the Qur'an as the basis for their perspective, think, behave and act.

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II. RESULTS AND DISCUSSION

A. Islamic Education

Education comes from the word "didik" which means to train or teach. Meanwhile, according to the term, education is a human effort to foster his personality in accordance with the values in society and culture. Religion comes from Sanskrit which means not chaotic or orderly. Religion can liberate man and the chaos he faces in his life even before his death. According to the terminology, religion is a system of rules that regulates human relations with the Supreme.

In Arabic the meaning of education is often used by several other terms, al-ta'lim, al-tarbiyah, and al-ta'dib, al-ta'lim means teaching that is giving or imparting knowledge and skills, al-tarbiyah means nurturing and educate, and al-ta'dib is more inclined to the educational process which leads to the improvement of the morals of students. However, the word education is more often translated as "tarbiyah" which means education. Furthermore, this education is connected with Islam, and becomes a unified whole.

According to Zakiyah Dradjat, Islamic religious education is one of the efforts to foster and nurture students so that they understand the teachings of Islam as a whole "kafah" which in the end is so that students can practice religion in everyday life and as a life guide. And according to Dr. Armai Arief, M.A who defines Islamic religious education as a process carried out with the aim of making a complete and true human being, namely a human who believes and fears Allah Almighty and is able to realize his existence as the caliph of Allah on earth, based on the arguments of the Qur'an. and Sunnah, which in the end the human will become a human being.

From the description above, it can be concluded that Islamic Religious Education (PAI) is a science that discusses the main points of faith in Allah, how to worship Him, and regulates good relations between humans and other creatures based on the Qur'an and the Sunnah of the Prophet.

B. The Purpose of Islamic Religious Education

Goal means something that is aimed at, or to be achieved with an effort and activity. Whereas in English, the term goal is stated with "goal or purpose" an activity will end, when the goal has been achieved.

Islamic religious education in schools aims to grow and increase faith through giving and cultivating knowledge, appreciation, and experience of students about the Islamic religion so that they become Muslim human beings who continue to develop in terms of faith, piety. The most important emphasis of the teachings of the Islamic religion is basically the relationship between fellow human beings with conditions related to the values related to social morality. In line with this, the direction of ethical lessons in the Qur'an and explicitly explained in the hadith of the Prophet regarding the sending of the Prophet was to improve the morality of the Arabs at that time.

The purpose of Islamic religious education is so that humans in general can know correctly what are the details of Islamic religious teachings that must be known and practiced in everyday life, both as individuals to Allah "Hablummin Allah" and also individuals to the community "Hablumminannas".

C. Functions of Islamic Religious Education

Basically the first to have the obligation to instill faith and piety is carried out by every parent in the family. Schools function to foster further development in children through guidance, teaching and training so that faith and piety can develop optimally according to their level of development. Islamic religious education for schools/madrasahs is explained that the functions of Islamic Religious Education are as follows:

1) Cultivation

Instilling values as a way of life to seek happiness in life in this world and in the hereafter.

2) Mental Adjustment

Mental adjustment, namely to adjust to the environment, both the physical environment and the social environment. And can change the environment in accordance with the teachings of Islam.

3) Repair

That is to correct mistakes, shortcomings and weaknesses of students in beliefs, understanding and teaching experiences in everyday life.

4) Prevention

That is to ward off negative things from the environment or from other cultures that can harm him and hinder his development towards fully Indonesian people.

5) Teaching

Teaching about religious science in general, its systems and functions.

6) Distribution

Namely to channel special talents in the field of Islam so that these talents can develop optimally so that they can be used for themselves and for others.

D. Functions of Religion in Society

When associated with Islamic education, humans actually have the instinct to live together since birth. For this reason, humans are referred to as homo social beings. At least there is a desire to blend with the natural environment and its surroundings. To be able to face and adapt to these two environments, humans must use their thoughts, feelings and wills, and must always live with each other. For this reason, humans are required to be able to perfect and expand their attitudes and actions, in order to achieve peace with their environment. In detail, the function of religion in social life is to improve (islah). Among other functions are:

1. Functioning educative

Religious adherents argue that the religious teachings they profess provide teachings that must be obeyed, because juridically, religious teachings function to command and forbid. The two elements have a background in guiding guidance so that its adherents have a good personality and are accustomed to the good according to the teachings of their respective religions. In Islam, one of the tasks of the Prophet during da'wah is to improve the morals of his people. So, in the matter of adab, morals, we will find many hadith narrations that tell us to do a good deed, or not to do a heinous act.

2. As a Savior

Wherever man is, he must always want himself to be safe. Salvation which covers a broad field is the salvation taught by religion, both the salvation of the world and the hereafter. In achieving that salvation, religion teaches its adherents through the introduction of sacred issues in the form of faith in God. This introduction aims to be able to communicate both directly and through intermediaries towards that direction, in various ways according to the teachings of the religion itself. As atonement. A person who is guilty or sinful can achieve inner peace through religious guidance. The sense of sin and guilt will disappear from his heart, if a violator has redeemed his sin by repenting, purification or by penance. For example, if someone commits adultery while he is married, then he will be subject to a hadd in the form of stoning.

3. As Social Control.

The adherents of religion in accordance with the teachings of the religion they embrace will be mentally bound by the teachings of that teaching, both individually and in groups. This is because religious teachings are considered as norms by their followers, so that indirectly, religious teachings can also be a supervisor for their adherents, both individually and in groups.

4. As a Foster of Solidarity.

Psychologically, adherents of the same religion will have the same and unity of faith and belief. This sense of unity will foster a sense of solidarity within groups and individuals, sometimes even fostering a strong sense of brotherhood. Even in some religions, the sense of brotherhood can even overcome the sense of nationality.

5. As transformative.

Religious teachings can change the life of a person's personality or group into a new life in accordance with the teachings of the religion he adheres to. His new life is sometimes able to change his loyalty to the customs or norms of life that he adhered to before that.

6. As Creativity.

Religious teachings encourage and invite their adherents to work productively, not only for personal gain, but also for the benefit of others. Adherents of religion are not only ordered to work regularly in the same pattern of life, but are also required to innovate and make new discoveries.

7. As Sublimative

Religious teachings sanctify all human endeavors, both worldly and ukhrawi. As long as one's efforts are not contrary to religious norms, done with sincere intentions, because and for God, then it is part of worship.

E. Formation of Children's Character Through the Educational Function of Islamic Religious Education

Islamic religious education from an early age will be very effective in terms of education to influence the formation of good character of children. This is because within a family scope, harmony and balance are needed among its members. Senior personal roles are required to provide junior lessons and according to their portions so that they can bring the wind of change towards something positive.

In terms of its relevance, the formation of the basic character of a child from an early age is certainly very closely related to what is taught in the educative side of Islamic religious education. There has been so much evidence and reality that actually proves clearly that Islamic religious education learning plays a big role and the majority is able to deliver every religious individual to face the difficulties and problems that exist wisely and wisely.

III. CONCLUSION

Islamic religious education is very important for the social community because of Islamic religious education a human being can have personal control in socializing with fellow humans, basically humans are social creatures since he was born in the world. build human interactions. Religious education can be used as a human as a basic norm of good social and does not violate the rules. The importance of religious education in socializing can also be described in Islamic rules that encourage humans to have good relations with fellow humans (Hablumminannas). By instilling character education based on the Islamic religion from childhood which can shape the character of their youth and how they act to society later. Islamic religious education is also the main foundation in moral and moral education that is formed in the character of students, one of which is in socializing the community so that children understand how to respect, how to be polite in socializing as taught in Islam.

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