

The Role of Islamic Religious Education for the Character of Youth in Association

Maisar¹, Arli Marlina^{2*}, Masduki Asbari³

Sekolah Tinggi Ilmu Ekonomi Insan Pembangunan, Indonesia
STMIK Insan Pembangunan, Indonesia

*Corresponding author email: aril.masterlink@gmail.com

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, Islamic Religious Education .

INTRODUCTION

Peace be upon you, and Allah mercy and blessings, Praise and gratitude we say the presence of Allah SWT who has bestowed mercy and blessings on us.

His guidance, so that he can complete the preparation of the role of Islamic Religious Education in shaping the character of youth in the association.

Adolescence is a period of child development which is classified in the level of education during the MTs-MA age, then classified again into early adolescents aged 12-15 and late adolescents aged 15-20, as quoted from the BKKBN. From this classification, adolescence is a period of transition from childhood to adolescence. Psychologically, adolescence is a period of development, where children have learned to make choices and determine them.

Determining the choice and desire of the child requires a companion to escort the child's journey in the form of family, the surrounding community as well as other supplements in the form of reading and acquiring knowledge.

Many teenagers are trapped in their choices and desires that always have to be fulfilled and then get out of control and are claimed to be bad by societal and religious norms.

Adolescence also displays indicators of character that are not yet established, while character stability is seen after there is habituation of attitudes and behavior accompanied by family and social control as well as the realization of both general and religious knowledge in daily life (internalization). The contribution of religion in determining attitudes and behavior is also very significant which is then called ethics, morality, and character. There is no religion that teaches ugliness or bad attitude. Islam is a religion that is agreed upon as a compilation of religions from its predecessors, which are summarized in the al-Quran and explained in the Hadith of the Prophet.

Character Recognition

Character formation of children as the goal of education in Islam. The concept of character education has actually existed since the time of the Prophet Muhammad. This is evident from God's commandment that the first and foremost task of the Messenger of Allah is to perfect morals for his people. The discussion of the substance of the meaning of character is the same as the concept of morality in Islam, both of which discuss the actions of human behavior. Al- Ghazali explained that morality is an attitude that is rooted in the soul from which various actions are born easily and easily without the need for thinking about the formation of Muslim Youth Character.

A teenager has a personal identity that is formed from his personality. This is what will determine its behavior. Previously he analyzed the information that came to him from various sources. Then decide to act according to the analysis. When it is patterned, then the character is formed. As explained in Surah An-Nisa': 9 which reads:

وَلْيَخُشِ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

It means:

"And fear Allah those who, if they leave

behind them are weak children, whom they worry about (welfare) them. Therefore, let them fear Allah and let them speak the truth." (Surat an-Nisa': 9)

The verse above reminds Muslims to be careful not to leaving weak offspring, which will cause various worries.

In determining the attitude is also affected by the environment in which he hangs out. Of course, the social environment of students is school and home. At home, the character of students is formed by the habituation of their parents and siblings. Meanwhile at school, apart from teaching and learning activities, extra-curricular activities are also formed which are guided by teachers.

A Muslim teenager has a distinctive personality that emerges from his faith and obedience to his religion. He analyzed every information that came to him on the basis of his religion. Likewise in the attitude to do or leave an action.

Learning Concept

Teachers at school exemplify actions that are also based on piety. So that he is able to set a good example for his students. Whatever subjects he teaches, the basis for educating him remains his religion. This is where the character of teenagers will be formed, namely those who have found their identity. He is not easily influenced by bad behavior that arises from his social environment outside of school. What emerges is the character of leadership. This is what our beloved country, Indonesia, needs.

Besides studying at school, the role of parents is very important to educate, giving examples of attention to children always conveying positive things and religious values.

The concept of learning when implemented on the basis of faith and piety (IMTAQ) displays a strong and deep learning concept. On the other hand, they only direct Muslim youth like zombies, namely humans without souls who are directed by outside civilizations without a filter of analysis.

Madrasas as educational institutions that integrate Islamic studies and general lessons certainly have a strategic role to produce a generation of strong leaders.

In this study, it is concluded that the ethics of socializing among Muslims in the Qur'an are:

- Holding peace
- Creating brotherhood,
- Do not insult fellow Muslims
- Avoiding prejudice, finding fault with others, and gossiping
- get to know each other.

Adolescent Behavior in Islam

The following are examples of adolescent social etiquette according to Islam:

1. Maintain good manners, courtesy is needed in acting and speaking. This is done for the sake of respecting other people or between fellow teenagers.
2. Understand and understand, These two traits can have a positive impact. That is, friendship can be established between teenagers for quite a long time.
3. Always invite towards goodness, Inviting towards goodness can increase faith and piety to Allah SWT. A teenager is expected to always be a partner for his friends to always invite him to the path of goodness.
4. Helping each other, In the association, mutual assistance is needed. In addition, it is also accompanied by an airy nature. If there are friends who need help, then they should be helped. However, if there is something that is not pleasing, at least it is necessary to be generous in dealing with it.
5. Honest and Fair, Two important traits that teenagers have by instilling honest behavior, it will not cause problems for others. Likewise, fair behavior or not favoritism towards others.
6. Struggle to seek knowledge, As a teenager seeking knowledge is the most important thing before entering adulthood. In one narration, the Prophet SAW once said: "Whoever goes out in order to seek knowledge then he is in the way of Allah until he returns. While some negative actions also need to be avoided by a teenager. Because this behavior can be detrimental to himself and others, be it family, friends, or neighbors.

Some Teenage Deviant Behavior

The following is a row of deviant behavior that is commonly experienced by teenagers and deserves attention to always be avoided:

1. Drinking alcohol and gambling. These two things are forbidden in Islam. Surah al-Maidah verse 90 says: "O you who believe! Indeed, alcohol, gambling, (sacrificing to) idols, and casting lots with arrows, are abominable deeds and include the deeds of the devil. So stay away (from the deeds) that's for your luck".
2. Free association, such as pairing. Pairing or having a special relationship with the opposite sex includes negative behaviors and should be avoided for adolescents. By only based on lust in order to fulfill the need to have fun, then it is feared that it can cause the next negative thing. (QS Al-Isra verse 32). Which reads:

"And do not come near adultery; for adultery is an abomination. And an evil way," (QS Al-Isra verse 32).

3. Brawl or fighting between groups. It is common among groups of teenagers as a result of previous disputes. Regarding this, Surah Al-Hujurat verse 11 writes: "O you who believe, let not a group of men humiliate another group, it may be that those who are laughed at are better than them. And let not a group of women humiliate another group, maybe being humbled is better.

"And do not like to criticize yourself and do not call with titles that contain ridicule. The worst of calls are bad (calls) after faith and whoever does not repent, then they are the wrongdoers." In addition to some examples of deviant behavior above, there are also other negative things and can be a reference for a teenager not to do it.

Conclusion

Today's youth are interested in religion and think that

Religion plays an important role in life. Interest in religion, among others, appears by discussing religious issues, attending religious lessons in schools and colleges, visit places of worship and attend various religious activity .

As well as the role of parental education in teaching Islam in the family environment is very important for teenagers,

References

Azhari, D. W., Putri, W. F., & Asbari, M. (2022). The Role of Islamic Religious Education in Growing a Sense of Nationalism. *Journal of Information Systems and Management (JISMA)*, 01(01), 24–28. <https://jisma.org/index.php/jisma/article/view/4>

Dinda Agil Noviyana, Windi Rahmawati, Masduki Asbari, The Role of Islamic Religious Education in the Establishment of Social Character, *Journal of Information Systems and Management (JISMA)*: Vol. 1 No. 2 (2022): April 2022 <https://jisma.org/index.php/jisma/issue/view/2>

Emilia, S., Andini, M., & Asbari, M. (2022). Pancasila as a Paradigm of Legal Development in Indonesia. *Journal of Information Systems and Management (JISMA)*, 01(01), 29–32. <https://jisma.org/index.php/jisma/article/view/6>

https://scholar.google.com/scholar?hi=id&as-sdt=0%2C5&Q=role+education+Religion+Islam&btnG=https://www.google.com/imgres?imgurl=https%3A%2F%2Fleonitadajeng.files.wordpress.com%2F2016%2F11%2Fdf3ec-4_9.png&imgrefurl=https%3A%2F%2Fleonitadajeng.wordpress.com%2F2016%2F11%2F24%2Fan-nisa-ayat-9-10%2F&tbnid=K51neZ_qXIKMXM&vet=12ahUKEwirztHw1J33AhUagGMGHVGHCAMQMygAegUIARC1AQ.i&docid=43TKG02YQfgkDM&w=675&h=112&q=A

https://www.google.com/imgres?imgurl=https%3A%2F%2Fleonitadajeng.wordpress.com%2F2016%2F11%2F24%2Fan-nisa-ayat-9-10%2F&tbnid=K51neZ_qXIKMXM&vet=12ahUKEwirztHw1J33AhUagGMGHVGHCAMQMygAegUIARC1AQ

M. Badru Tamam, Masduki Asbari, Digital Literature, *Journal of Information Systems and Management (JISMA)*: Vol. 1 No. 1 (2022): February 2022 <https://jisma.org/index.php/jisma/issue/view/1>

Rahmawati, R., Rosita, & Asbari, M. (2022). The Role and Challenges of Islamic Religious Education in the Age of Globalization. *Journal of Information Systems and Management (JISMA)*, 01(01), 6–11. <https://jisma.org/index.php/jisma/article/view/2>

Susilawati, S., Aprilianti, D., & Asbari, M. (2022). The Role of Islamic Religious Education in Forming the Religious Character of Students. *Journal of Information Systems and Management (JISMA)*, 01(01), 1–5. <https://jisma.org/index.php/jisma/article/view/1/1>

Tamam, M. B., & Asbari, M. (2022). Digital Literature. *Journal of Information Systems and Management (JISMA)*, 01(01), 19–23. <https://jisma.org/index.php/jisma/article/view/4>

Tsoraya, N. D., Primalaini, O., & Masduki Asbari. (2022). The Role of Islamic Religious Education on the Development Youths' Attitudes. *Journal of Information Systems and Management (JISMA)*, 01(01), 12–18. <https://jisma.org/index.php/jisma/article/view/3>