



Implementation of Character Education: Perspective of ‘Love for All Hatred For None’ in Spiritual, Social and Humanitarian Characters Formation in SMU Plus Al-Wahid

Sanusi¹, Aries Musnandar², Sunardji Dahri Tiam³, Adebayo Rafiu Ibrahim⁴, Abdul Lantong⁵

¹Islamic Religious Education, Universitas Islam Raden Rahmat Malang, Jl. Raya Mojosari No.2, Dawuhan, Jatirejoyoso, Kec. Kepanjen, Kabupaten Malang, Jawa Timur, 65163, Indonesia

E-mail: basyaratsanusi@gmail.com

²Postgraduate Dept, Universitas Islam Raden Rahmat Malang, Jl. Raya Mojosari No.2, Dawuhan, Jatirejoyoso, Kec. Kepanjen, Kabupaten Malang, Jawa Timur, 65163, Indonesia

E-mail: raries.m1@gmail.com

³Postgraduate Dept, Universitas Islam Raden Rahmat Malang, Jl. Raya Mojosari No.2, Dawuhan, Jatirejoyoso, Kec. Kepanjen, Kabupaten Malang, Jawa Timur, 65163, Indonesia

E-mail: sunardji_dahritiam@yahoo.co.id

⁴Professor of Islamic Studies, University of Ilorin, 1515, P.M.B, Ilorin, Nigeria

E-mail: adebayorafiu@gmail.com

⁵Islamic studies, Mindanao State University, Main Campus, Marawi City, 9700 Lanao del Sur, Philippines

E-mail: a_lantong@yahoo.com

Corresponding author: raries.m1@gmail.com

Abstract— This research is motivated by concerns about the high level of violence, hate speech, bullying, and brawls between students in the educational environment, all of which are alarms indicating that Character Education in schools has not been maximized. This type of research is descriptive with an inductive approach to qualitative analysis methods. The data sources in this study are primary data, namely school principals, teachers, students, dormitory builders, and branch administrators of the Wanasigra Ahmadiyya Congregation, while secondary data are lesson plans and various videos on the YouTube channel of SMU Plus Al-Wahid related to the object under study. Data were obtained through observation, interviews, and documentation. The data were then analyzed qualitatively by using triangulation to ensure the validity of the data against the focus understudy. The results of this study were that: (1). Character Education at SMU Plus Al-Wahid was borne from four sources: the Indonesian nation's culture, the Pancasila state basis, Abab 21 demands, and the organizational motto 'Love For All Hatred For None'; (2). Implement Character Education at SMU Plus Al-Wahid through learning, habituation, and example in four activity posts; extracurricular, extracurricular, dorm life, and social activities; (3). A more comprehensive evaluation of character education occurs in schools, dormitories, and community environments; and (4). Implementation of character education from the perspective of the motto 'love for all hatred for none' was developed by the Muslim community of the Indonesian Ahmadiyya congregation to participate in strengthening the character of the nation's children on a communal basis, showing synergy with the community around the school. This study concludes that character education in a community-based school does not have to undermine the cultivation of national character education. Still, it can collaborate with character values from organizational wisdom.

Keywords— Character Education; Education Perspective; Spiritual; Social and Humanitarian Characters

I. INTRODUCTION

Today in our beloved country, there are still many acts of violence [1], destruction, hatred towards followers of other religions, bullying in schools [2], brawls between students, immoral acts and sexual harassment [3], and abuse of alcohol, drugs and illegal drugs [4]. All of this shows a moral decline caused by many factors. According to Anshari, the main factor in the failure of the Indonesian nation to shape the character of students is the lack of maximum moral education in schools [5]. In line with that, Albertus revealed that until now, character education had not been implemented as expected [6], [7]. At the same time, the character education revolution in Indonesia occurred when the Minister of Education of the Republic of Indonesia, Muhammad Nuh, declared National Character Education with 18-character values on May 10, 2010. Since then, national character development has become the focus of national education [8]. The declaration is based on the idea that the national character-building strategy can be carried out through education and learning [9].

The direction and objectives of learning have been regulated in the Republic of Indonesia Law number 20 of 2003 concerning UUSPN Article 3 explains that National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have character noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen [10].

Even though the foundation and direction of our education are clear but it has not been fully applied in social life. The indications can be seen from the still low KUB (Religious Harmony) index, the high number of human rights violations, and frequent violence in the school environment [11]. These indicators are serious and must be responded to quickly by the world of education to change the character of the nation's children massively and quickly [12].

Based on the social phenomena above [13], many parties currently demand an increase in the intensity and quality of the implementation of character education in schools with the hope that schools as an official forum for fostering the younger

generation can increase their role in shaping the personality of students through increasing the intensity and quality of character education [14], [15]. Character education can be integrated into learning in every subject. Learning materials related to norms or values in each subject need to be developed, made explicit, and linked to the context of everyday life [16]. Therefore, learning character values should not only be given in a cognitive direction but also touches on internalization and real practice in the daily lives of students at school and the community. Character education becomes something important to form a quality generation [17], [18], [19]. Character education is one of the tools to guide someone to be a good person to filter out bad influences [20].

Based on research at Harvard University in the United States, it turns out that a person's success is not determined only by knowledge and technical abilities (hard skills) [21] but rather by the ability to manage oneself and others (soft skills) [22]. This study reveals that hard skills only help 20% of success. In comparison, soft skills help a person's success up to 80%, meaning that soft skills are more dominant than hard skills [12]. This implies that the quality of character education of students is very important to be improved [23] so that students can compete [24], be ethical [25], moral [26], polite, and interact well with the community.

Seeing all these phenomena, character building and character education is a must because education does not only make students smart [27] but must have good character [28]. If the 18-character values that the Minister of Education has declared are applied massively in our education system [29], then it should be able to minimize acts of anarchism. As it turns out that the act of anarchism after the declaration shows that it is still high, it is necessary to develop a more effective approach to the implementation of national character education [30]. Character education is not an exact thing but can collaborate with various values that develop in society [31], for example, with local wisdom and the wisdom of an organization.

One of the schools developing character education is Al-Wahid Public High School belonging to the Indonesian Ahmadiyya Community. The Ahmadiyya Community is an Islamic religious organization with one leadership command under Khalifatul Masih [32]. Hadhrat Mirza Ghulam Ahmad founded the Ahmadiyya

Community in the small village of Qadian-India in 1889. Currently, the Ahmadiyya Community has grown in 213 countries [33].

The well-known motto of the Ahmadiyya Community is 'Love for All, Hatred for None.' This motto animates all activities of the Ahmadiyya Community, both in running the organization, preaching, and daily behavior. In developing its education, both formal education and non-formal education of the Ahmadiyya Community are also inspired by this motto.

The collaboration of the National Education System's character education with the wisdom of the Ahmadiyya mass organization, which is practiced at SMU Plus Al-Wahid, termed the character sourced from the National Education System as a core character and the character that comes from the wisdom of the mass organization is called a special character, the collaboration of the two is directed to form a Spiritual, Social and Humanitarian character. In short, the purpose of spiritual formation is to equip students to carry out *Hablum Minallah* well. The value of social and human character is trying to equip students to carry out *Hablum Minannas* well.

II. METHOD

In this research, the writer uses a qualitative descriptive approach. According to Moleong, qualitative research is rooted in a scientific background as a whole [34], relies on humans as research tools, utilizes qualitative methods of inductive analysis, and directs research objectives to find theories that are more concerned with processes than results, selects a set of criteria for writing the validity of data, research designs is provisional. The research results are agreed upon by the research subjects [35].

Another opinion explains that the qualitative research method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior [36]. Margono added that in this qualitative research, the analysis used is descriptive-analytic, which means interpretation of the content, made and compiled in a systematic/comprehensive and systematic [37]. According to Sugiyono, qualitative research methods are used to examine the condition of natural objects (Natural Setting), which places the researcher as the key instrument [38].

Using this qualitative method is because the problem is not clear, holistic, complex, dynamic, and full of meaning, so data on social situations can't be captured by quantitative methods [39]. In addition, researchers intend to understand social situations in-depth and find patterns, hypotheses, and theories. The reasons for using this qualitative research method are also because 1) it is easier to make adjustments to the reality that has multiple dimensions, 2) it is easier to directly present the nature of the relationship between researchers and research subjects, and 3) has sensitivity and adaptability to many influences arising from value patterns encountered.

III. RESULTS AND DISCUSSION

A. Character values are instilled in high school students, Plus Al-Wahid.

Based on the results of observations, interviews, and digging up library data about character education at SMU Plus Al-Wahid, it is known that SMU Plus Al-Wahid is a public education institution that has implemented a curriculum determined by the government, currently implementing Kurtilas (Curriculum 2013) [40]. The collaboration between the National Education System's character education and character education from the perspective of the organization motto 'Love for All, Hatred for None' in this school can be broadly grouped as follows:

a. Core Character Values

These core character values are the character values of the National Education System, plus the values born from the school's response to the demands of the times. In terms of character education [41], Ki Hajar Dewantara's version, as stated in the Panca Dharma, is mentioned as nature's nature [42]; that is, humans cannot be separated from the development of the times in which it contains progress [43]. The core character values and their sources are as follows: (1). Character values that come from the culture of the Indonesian nation are Religion, Tolerance, Hard Work, and Discipline. (2). Character values sourced from the state foundation of Pancasila are Democracy and Mutual Cooperation [44]. (3). Character values derived from the demands of the 21st Century: Competitive, Critical, Creative-Innovative, Collaborative, and Communicative [45]–[47].

b. Special Character Value

Special character values are character values born from the organizational motto of the Ahmadiyya Congregation of Love for All, Hatred for None, namely: religious, social skills, and sensitivity to humanity.

These core and special characteristics are sought to be instilled in students at SMU Plus Al-Wahid. The collaboration between the two is formulated in a 4-2-5-3 pattern, which means four character values from the Indonesian culture, two characters from the Pancasila state basis, and five-character values from the demands of the 21st century, and three character values from the motto Love For All Hatred For None.

B. The Reason for Applying the Moto Love For All Hatred For None

The implementation of character education by instilling the values of the motto 'Love For All Hatred For None' at SMU Plus Al-Wahid is the first representation of the dedication of the Ahmadiyya Community to the state to educate the nation's children; secondly, as an inclusive effort from the Ahmadiyya Community towards anyone who wants to know Ahmadiyah, he is an object of study that is free to be studied openly in a healthy, scientific and impartial scientific context, and thirdly in the internal context of the Ahmadiyya Community. The existence of SMU Plus Al-Wahid is very important in efforts to maintain, pass on, and develop the values of Love For All Hatred For None and the militant spirit of the younger generation.

C. Implementation of Character Education at SMU Plus Al-Wahid

The implementation of character education at SMU Plus Al-Wahid is carried out in school activities, both extracurricular, and in dormitory life and the process of social interaction with the surrounding community. The concept of Boarding School, the existence of dormitories, and Housing Partner Schools (HMS) as a form of community concern and schools, provide space for students to express their social character and develop sensitivity to humanity. Meanwhile, to strengthen the students' knowledge of religious matters, *mulok PAI* was added, which consisted of 4 subjects (Fiqh, Al-Qur'an-Hadith, Akhlak Fadhilah, and History of Islamic Culture).

From the whole series of school activities, dormitories, and the process of social interaction of the character education community at SMU Plus

Al-Wahid, the implementation can be concluded in three ways:

- a) Learning includes morning literacy activities, KBM process, seminars or book reviews, *Mulok PAI* activities, *Hizeb* discussions under the guidance of mentors, and making short film projects; as a result; two short films become favorite champions in the creativity event of the younger generation at the Tasikmalaya district level, the title of the film is Number One and Sewing Hope from a Thread, and the activities of KPAI (Islamic Religious Education Course) – an Ahmadiyah-style Islamic boarding school.
- b) Through the Habituation Process, the activities include; Prayers 5 Times, Duha Prayers, Tahajud Prayers, Reading the Qur'an, and applying 5S (smiles, greetings, greetings, politeness, manners).
- c) Through the Exemplary Process, the activities include; Blood donation, eye donation, active in community activities and organizational activities, helping disaster victims, discipline in school attendance, and various academic activities.

D. Evaluation Process of Character Education at SMU Plus Al-Wahid

The evaluation process for character education at SMU Plus Al-Wahid is carried out in four activity posts, namely KBM activities, extracurricular activities, dormitory life, and the process of social interaction with the surrounding community. Assessment and evaluation are carried out by classroom teachers, extracurricular coaches, dormitory supervisors, and branch administrators of the Wanasigra Ahmadiyah congregation. This tiered evaluation process more comprehensively describes the real conditions of student character achievement.

The benefits of this evaluation process are: Positive achievements from the evaluation of student character education are the determining factors for class winners and students' overall champions combined with student academic scores and red notes in the anecdotal record evaluator become the initial capital for BP teachers and Al-Wahid publish mentors to determine the right treatment in improving the negative character of each student.

IV. CONCLUSIONS

Character education is a community-based school that does not have to undermine the cultivation of national character education but can collaborate with character values from the organization's wisdom or community. Character education at SMU Plus Al-Wahid collaborates with the two by terming national character education as a core character and character values from organizational wisdom as a special character.

Character education can also be prepared for certain purposes, such as to face the demands of the times, so character education based on the needs of the times has become the choice of SMU Plus Al-Wahid to be implanted in the personalities of its students so that graduates are information literate and ready to face the changing times fast-paced.

Character education with a boarding class pattern like at SMU Plus Al-Wahid requires an integrated community with the school, especially when the evaluation process involves the surrounding community.

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