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Research Article

Islamic Education Character Education Concepts

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ABSTRACT. Character education is a value that must be learned, felt, and applied in a child's daily life. The concept of character education in Indonesia is the education of noble values originating from Indonesian culture in the framework of developing the personality of the younger generation which includes three aspects, namely moral knowing, moral feeling, and moral acting. The concept of Islamic education is guidance given by someone to someone so that he can develop optimally in accordance with Islamic teachings concerning the development of the body, mind and heart of students. This study aims to determine the concept of character education according to the figures, and to determine the concept of character education from the perspective of Islamic education according to Abdul Majid. The type of this research is library research which is based on the study and review of the text. This is done because the data sources used are in the form of literature data which makes library materials the main data source. The conclusion of this study is character education is a characteristic that exists in a person and morals or character that distinguishes one person from another. The purpose of character

education is to form human beings who have good morals, are tolerant, have morals and instill self-responsibility, and build an optimistic mentality in carrying out their lives. By instilling religious character values, honesty, tolerance, discipline, and hard work. Character education in an Islamic perspective contained in the book *Character Education with an Islamic Perspective* by Abdul Majid and Dian Andayani states that character education in an Islamic view is morals and morals in Islam are also called personality. Carry out the religious teachings adhered to according to the stage of child development, recognize one's own strengths and weaknesses, comply with social rules that apply in their environment, respect the diversity of religions, cultures, ethnicities, races and socio-economic groups in the surrounding environment, use information about the surrounding environment in a comprehensive manner. logical, critical and creative, demonstrating the ability to think logically, critically, and creatively with the guidance of a teacher/educator, demonstrating a high sense of curiosity and realizing its potential, demonstrating the ability to solve simple problems in everyday life.

Keywords: Character Education, Islamic Education, Character.

INTRODUCTION

Education is an important thing in human life, often the next generation for family, friends, and the nation. Education is a human effort to build his personality in accordance with the values that exist in society and the nation. Likewise, education will not work if there are no students. These two elements are closely related to each other. Education teaches and guides humans to behave like humans as they should. Education also helps humans discover and develop the potential of students. Education is a process to provide humans with various kinds of situations that aim to empower themselves. There are so many aspects that exist in the body of education itself, including: awareness, enlightenment, empowerment, behavior change (Nurani Soyomukti: 2010) .

Along with the times, education plays a fundamentally important role in improving the quality of life and human dignity. Education is not just a formality, but rather forms the character of a generation and is expected to be a place that can give birth to competent individuals. According to researchers talking about education is never ending. Various educational problems also arise along with the times. Likewise the solution is that more and more opinions, opinions, journals, articles and even special research on education, both theoretical and empirical studies.

The human need for education is something that is absolute in this life, and humans cannot be separated from educational activities. Fatah Yasin quotes John Dewey's words which are also quoted in his book *Zakiah Daradjat* stating that "Education is one of the necessities of human life in order to shape and prepare his personality to live with discipline" (Fatah Yasin: 2008).

Educational institutions in charge of educating students must be able to play a role in carrying out the goals and functions of education. Where the goals and functions of national education have been regulated in Law no. 20 of 2003 concerning the National Education System, article 3, which reads: National education functions to develop capabilities and form dignified national character and civilization in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty. One, having noble character, healthy, knowledgeable, capable, creative, independent, being a democratic and responsible citizen.

In the formation of personality development can not be separated from the 3 elements of education, namely family, school, and society. From these three elements there must be awareness of each party to complement each other in realizing education that can produce people who have noble personalities. Talking about the character that is being promoted in education today, character is divided into two, namely moral character and performance character.

Moral character is related to faith, piety, honesty, humility, and other noble character values. While the performance characters are hard work, tenacious, not easily give up, thorough and others. These two characters must go hand in hand in our attitude and behavior "for example we don't want to be honest but lazy, or work hard but deceitful" for this reason the importance of character must be instilled from an early age so that students get used to it and have good character or what is called character.

METHOD

This type of research is a type of library research that relies on the study and analysis of texts. This is done because the data sources used are in the form of literature data. Library research is making library materials the main data source (Sugiyono: 2015). Collecting data in the writing of this study the authors used the method of reviewing several sources of books on the concept of character education from the perspective of Islamic education as library research. Based on the explanation above, it can be concluded that library research is a series of activities related to methods of collecting library data, reading and recording and processing research materials. It is a research that utilizes library sources to obtain research data. The point in this research is to find out the concept of character education from an Islamic educational perspective.

RESULTS AND DISCUSSION

To develop human beings who have noble character values, as formulated and also in the goals of national education, a national education system that has comprehensive material (kaffah) is needed. In general, Islamic education has the main mission of humanizing humans, namely making humans able to carry out all of their potential so that they function optimally in accordance with the rules outlined by Allah SWT and Rasulullah SAW which in the end will manifest as perfect humans (human beings). It should be noted that character education is actually the essence of Islamic education, therefore, the study of character education in Islam cannot be separated from the study of Islamic education in general.

According to the author, the initiator of character education that has existed since ancient times is the Prophet Muhammad SAW, who is a role model for mankind throughout nature. In this world there is not a single creature with more character than the Prophet Muhammad. As his people, we are obliged to follow his example in instilling character in his people, but in reality many are the opposite. As a result, Islam is seen through its adherents, not from its teachings. Though not necessarily Islam teaches the same as what its adherents do. For example, how Islam teaches

morals to teachers, scholars and leaders. Then how does Islam teach the morals of neighbors, the morals of dress, up to the morals of the nation and state.

In the Al-Qur'an, texts that talk about exemplary have reminded us who recognize ourselves as Muslims and have the mind to think since 15 centuries ago, namely QS. Al-Ahzab verse 21 which means: "*Indeed, there has been in (self) Rasulallah a good role model for you (namely) for those who hope (grace) Allah and (arrival) Day of Judgment and who remember Allah a lot*".

To be able to realize the Qur'anic generation as exemplified by the Prophet is not an easy job. It must be cultivated regularly and continuously either through informal education such as family, formal education, or through non-formal education, for example instilling religious education according to its development, as in the hadith of the Prophet "Order your children to pray, because he is already 7 years old, beat them after they are 10 years old, and separate your bed and theirs" (Said Aqil: 2002).

If we observe the reality of the life of Muslims today, not a few of them have bad personalities. There are many problems related to negative character/moral problems starting from the family, school, and society. The development of an era that is getting faster, marked by advances in science and technology, must be balanced by character education. Character education that is applied in new schools at the level of recognition and memorization. A clear example is the many behaviors that should not be carried out by educated people, such as officials who commit corruption, political criminalization, bribery for positions/PNS, there are officials watching pornographic films during plenary sessions which should not be done.

The spread of moral issues among adolescents such as the use of narcotics and illegal drugs, student brawls, pornography, rape, damaging other people's property, deprivation, fraud, abortion, gambling, abuse, murder, and others, has become a problem. which until now has not been completely resolved. This condition is very worrying for the community, especially parents and teachers (educators), because the perpetrators and their victims are teenagers, especially teenagers students and students. The Islamic Perspective Character Education book by Abdul Majid and Dian Andayani states that character education cannot stand alone without the role of religious values and spirituality. They in their work try to put forward character education in an Islamic view. The values that are embedded in the souls of students should reflect the two basic values of Islamic education, namely divine values and human values. These two values are basic values that must exist in the soul of students. So by applying these values it is hoped that students will have morals that refer to Islam. The book seeks to help educational practitioners to overcome the decline in the value of today's students. This is one of the factors why the researcher chose the book to be used as study material in this study.

According to Abdul Majid, character and morals do not have a significant difference. Both are defined as an action that occurs without any deep thought because it is embedded in the mind, in other words both are called Habits (Abdul Majid: 2011). In character education, goodness is often summarized in a series of good qualities. Thus, character education is an effort to guide human behavior towards standard standards. This effort provides a way to respect individual perceptions and

personal values. The focus of character education is on ethical goals but its practice includes strengthening important skills includes individual development.

If so, what is the Islamic review of character education in Abdul Majid's Islamic Perspective Character Education book. *The Islamic Perspective Character Education* book is not much different from scientific books in general. However, the book written by Abdul Majid discusses character education in general and character education from an Islamic point of view. Interestingly, in every discussion the author does not only use one mindset, but the author tries to package from various other perspectives. Although in the end the author still adheres to and includes Islamic values in character education. Overall this book discusses character education, but the core of the contents of the book is about character education from an Islamic point of view, how Islam views education more specifically character education (Abdul Majid: 2011).

The personality of a believer must be based on the teachings and sources of Islamic teachings, namely the Qur'an and Sunnah. Islamic values must be attached to the soul and self of students, for this reason, according to the author, to create a good and true believer personality, Abdul Majid prioritizes divine and human values *to be instilled* in students. Divine values function to help students become pious individuals while insaniah values help students to become individuals with noble character.

Based on the discussion above and the discussion in the previous chapters, it can be seen that character education in an Islamic perspective contained in the book *Islamic Perspective Character Education* states that character in Islam is the same as morals and morals in the Islamic view are also called personality. Personality has three components, namely knowledge, attitude and behavior. What is meant by a complete personality in Islam is when knowledge is balanced with attitudes and behavior. A person is said to have a complete character if the knowledge, attitude and behavior of a person are the same.

To realize a complete, good and true (Islamic) personality, the book prioritizes *divine* and *human character values* as the two main values in Islamic education to be instilled in students. So that by instilling these values, it is hoped that students will be able to apply them in everyday life, both in their relationship with God, in their relationship with humans, and in their relationship with the natural surroundings. If so, education will be able to produce superior, virtuous, intelligent thinking and behaving in accordance with Islamic teachings. The noble goals of education will be achieved as they should. This can be realized if there is cooperation between educational institutions, family institutions, and community institutions in their participation in building, instilling and developing *divine* and *human* values into children's education both in schools, families and communities. If these two values are embedded in the souls of students, it is hoped that they will be able to shape the personality of students who are pious and have noble character.

CONCLUSION

Character education according to the figures can be concluded that character education is a system of instilling character values in students which includes components of knowledge, awareness or will and action to implement these values. The purpose of character education is to produce highly cultured human beings to

carry out their duties and responsibilities in society as servants of Allah, believe in Allah and are able to understand, live and practice Allah's teachings in accordance with the Islamic creed. By instilling religious character values, honesty, tolerance, discipline, and hard work.

Character education in the Islamic view is moral education. Carry out the religious teachings adhered to according to the stage of child development, recognize one's own strengths and weaknesses, comply with social rules that apply in their environment, respect the diversity of religions, cultures, ethnicities, races and socio-economic groups in the surrounding environment, use information about the surrounding environment in a comprehensive manner. logical, critical and creative, demonstrating the ability to think logically, critically, and creatively with the guidance of the teacher/educator, demonstrating a high sense of curiosity and realizing its potential, demonstrating the ability to solve simple problems in everyday life, demonstrating love and concern for the environment, demonstrating love and pride in the nation, state and homeland of Indonesia, demonstrating the habit of living clean, healthy, fit, safe and making use of free time, communicating clearly and politely.

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