Concept and Implementation of Islamic Character Education in Educational Institutions

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ABSTRACT

Education institutions must implement Islamic character education on a massive scale immediately. This study aims to describe the concept and implementation of character education in educational institutions to address student association issues without delay. This investigation is library-based (library research). The obtained data were then analyzed with a hermeneutic approach through content analysis. This study concludes that the concept of character education has been taught in Islam for quite some time. The verses of the Qur'an and hadith explain this. Similar to Surah Luqman verses 17 and 18, as well as the hadith narrated by Imam Bukhari and Muslims from the path of Abdullah bin Amr bin Ash's companions. Implementing Islamic character education in educational institutions can be categorized initially by age range, from early childhood to adolescence. To evaluate the success of Islamic character education in specific educational institutions, class-based, school-based, and community-based Islamic character education must be implemented. The implication for educational institutions is a greater emphasis on Islamic character education beginning at a young age so that students develop Islamic character. This study contributes to advancing and implementing Islamic character education in educational institutions.

Introduction

The problem with value and character education in elementary schools is that student's sense of responsibility and belonging to school facilities are relatively low (Egbinola & Amanambu, 2015; Kwon et al., 2014; Manullang & Satria, 2020), and even behaviors tend to damage school facilities. Another problem is politeness in acting. Some students from high grades like to coerce and pressure their younger classmates, for example, asking for money and toys, forbidding their first- and second-year students to pass in front of their seniors' class, and mingling less with other students with lower economic status, sending pornographic pictures, and being undisciplined (Akbar, 2010).

Whereas the basic principles of character development in Indonesia have been formulated in the functions and objectives of national education. Article 3 of Law Number 20 of 2003 concerning the National Education System (Latief et al., 2021) National education aims to develop and create the talent, character, and civilization of an honest nation within the framework of enlightening the nation's life and to develop the potential of pupils to become people of faith and piety. To be a democratic and responsible citizen and, at the same time to be a characterful, healthy, educated, talented, creative, and independent citizen.

Character education can be seen from the function of Islamic education, which is to develop all human potential for the best functioning, following the rules set by Allah SWT and the Messenger of Allah. Who will be fully human in the end *insan Kamil* (Daharum, 2020). Here, the function of Islamic education is one of the expressions of life ideals within the framework of preserving, instilling, and transforming Islamic values into future generations, the progress of time and Technology (Mukromin, 2017).

Method

Existing problems are solved with the help of library research. Library research begins with collecting materials from books, scientific journals, literature, and other publications worthy of being a source of research that the author will examine by presenting data through several expert opinions (Moto, 2019). Data is collected from various primary, secondary, and additional links. Primary data is obtained directly from the main source (Imron, 2019). in the form of verses from the Koran and hadith, books, and journals about character education implemented in educational institutions. Secondary data is "data sources that do not directly provide data to data collectors." For example, writing on social media and the web reinforces the theme of character education (Indah, 2017).

The available data in verses and hadiths were analyzed using a hermeneutic approach using content analysis (Bai et al., 2020; Xie et al., 2019). then the interpretation of a symbol in the form of text or other symbols for the validity of the data (Sidik & Sulistyana, 2021). In comparison, the data on the application of character education in schools is the reinforcement.

Results and Discussion

Etymologically, the word character comes from the Latin characters or the Greek harassing, which means sign. In English, character means character, nature, or role. While in the Big Indonesian Dictionary (Poerwadarminta, 2007), Character is defined as personality, psychological, moral, or personality traits that distinguish one person from others. The character or personality is a positive trait that makes a person attractive and attractive. Doni

Koesoema understands that character equals personality, namely the nature or style of a person who is a formation. Meanwhile, Ki Hadjar Dewantara (Acetylena, 2018; Asa, 2019; Ferary, 2021) Consider character as a personality that a person has to be a personality and independent personality and control himself. Education is optimal when the excellent character is manifested in students more than alarming. A human character is a civilized person with an original educational plan. Therefore, the actual achievement of education is to produce civilized people with cognitive and psychometric intelligence, without defects and noble personalities. A noble personality means that a person knows his potential. It is self-aware, rational, logical, critical, analytical, creative, innovative, independent, healthy, responsible, loves science, patient, compassionate, altruistic, courageous, reliable, and honest (Persram et al., 2022; Wright et al., 2010), keeping promises, justice, forgiving and humility.

Character characteristics (A, 2021; Fishelov, 1990; Kaya et al., 2010; Strecker et al., 2020), That ensures positive development as a human being (intellectual, emotional, social, ethical, and behavioral). Individuals with excellent or good personal qualities optimize potential (knowledge), awareness, and motivation (emotions). Personal education is a system that instills students' personal values, including knowledge, awareness, preparation, and action to realize those values. Personal education can be defined as "the conscious use of all aspects of school life to ensure the optimal development of the individual." Individual education at school should include all components (subjects). It includes the educational component itself. That is, strengthening curriculum content, learning and assessment processes, subject management or governance, school leadership, joint implementation or co-curricular activities, infrastructure, funding, and work ethics for all school/environmental citizens. Individual education is also defined as school students' behavior during education.

According to David Elkind & Freddy Sweet (Elkind, David H., and Sweet, 2004; Elkind & Sweet, 1997, 2012), character education is defined as: Character education is a deliberate attempt to help people understand, care about and practice core ethical values. When we think about the kind of character we want for our children, it turns out that we want them to be able to make the right decisions, pay attention to what is right, and then do the right thing. Even if he thinks it is right. It faces pressure from without and temptation from within. It was also explained that everything the teacher does is character creation and can hypnotize the student's character. Teachers help shape the character of students. This includes the teacher's situation, how the teacher talks or discusses the material, how patient the teacher is, and many other related things.

According to T. Ramli, character education (Fitri, 2018) Moral education and moral education have the same essence and meaning. The goal is to raise excellent children and make them good people, citizens, and country citizens. The criteria of a good person, a good citizen, and a good citizen for a society or country, in general, are specific social values defined by the culture of the citizen and his nation. Thus, the essence of character education in the context of education in Indonesia is the education of noble values sourced from the culture of Indonesian society, namely the education of values to develop the personality of young people. Generation. Character education is based on a person's essential character and beliefs based on universal (absolute) moral values, considered the golden rule. Character education can have a specific purpose based on the pure values of this character. According to psychologists, some core character values are love for God and His creation (using natural ingredients), responsibility, honesty, respect and kindness, compassion, concern, cooperation, self-confidence, creativity, and hard work (Sujana & Komariah, 2020), never giving up, justice and leadership; kindness and humility, tolerance, love of peace and love of unity. Another opinion states that human beings' primary characteristics consist of trustworthiness, respect, attention, caring, honesty, responsibility, citizenship, sincerity, courage, perseverance, discipline, vision, fairness, and integrity. The implementation of character education in schools must be based on fundamental character values, which are then developed into better or higher values (absolute or relative) in sync using the needs, conditions, and the school environment itself (Yunita & Mujib, 2021).

In human education, the position of morality is considered very important because it is the basis for constructing a personality, which later becomes a part of society. Morality in Islam has an absolute value because the perception of good and evil morality has a value that can be applied in any situation. This is under human nature, which places morality as God's noblest creation as the guardian of human existence (Yunahar Ilyas, 2005). The basis of character education is the Qur'an, Al-Hadith, and *Taqwa*. In other words, the other bases are always returned to the Qur'an, Al-Hadith, and piety to Allah SWT (Syafri, 2012).

Practice can be interpreted as practice or practice. As in the comprehensive Indonesian dictionary, practice means practice. Practice is an extension of cooperative activity, Brown and Wildavsky explain an application is an engineering system, says Schubert. The above definition assumes that the word "application" refers to a system's action, movement, movement, or mechanism. The expression mechanism shows that an application is not just an activity. It is an activity planned and implemented based on specific standards to achieve the purpose of the activity. Practice, as understood above, can be defined as the implementation or execution of activities to achieve one or more goals (Arinda Firdianti, 2018).

The Qur'an and Hadith, which are the basis, guidelines, and rules of life for humankind, clearly explain the Islamic character of education.

يَابُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ

(18) لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

O my son, establish prayer and order (people) to do good and prevent (them) from evil deeds and be patient with what befalls you. Verily, that includes things that are obligatory (by Allah). Furthermore, do not turn your face away from people (because of pride), and do not walk on the face of the earth arrogantly. Indeed, Allah does not like those who are arrogant and proud (Q.S. Luqman verse 17-18).

Luqman verse 17-18 explains a father's advice as a teacher and leader in the family to instruct his son to keep doing good and refrain from doing bad. In addition, there is also the cultivation of character values to remain humble and not arrogant with anyone. In addition to Luqman, in the Qur'an, it is explained that Prophet Muhammad ﷺ is also an example, an example, and a role model. He ﷺ has a good and noble character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"*Furthermore, you have a great character..*" (al-Qalam: 4)

Nabi ﷺ said:

.إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ ٱلْأَخْلَاقِ

"*Indeed, I was sent to perfect good morals.*"

*HR. Al-Bukhari in al-Adabul Mufrad number. 273 (Shahiihul Adabil Mufrad number. 207), Ahmad (II/381)

This hadith fully shows that the purpose of human education is the perfection of character. A good character is not a bad character. For this reason, all educational institutions should base all educational processes on morals, manners, morals, and principles. Abdullah bin Amr bin Ash radhiyallahu anhuma Narrates that the Messenger of Allah, peace, and blessings be upon him, once said,

إِنَّ مِنْ أَخْيَرِكُمْ أَحْسَنَكُمْ خُلُقًا

"*Indeed, the best among you is the one with the best morals..*"

*(HR. al-Bukhari, 10/378, and Muslim, number. 2321)

The above hadiths reveal that the Messenger of God tried to develop good morals. The hadith confirms that the best people of Abdullah ibn Amr ibn Ash are not the most beautiful, the most beautiful, or the richest, but those with good morals. If you have good morals and limit yourself to knowledge, the example of the prophets and the evidence of human mercy will not be fulfilled. Instead, they should go through the stages of Islamic character from an early age.

عن عمرو بن شعيب، عن أبيه، عن جده –رضي الله عنه– قال: قال رسول الله –صلى الله عليه وسلم–: مُرُوا أولادَكم

بالصلاةِ وهم أَبْنَاءُ سَبْعِ سِنِينَ، واضْرِبُوهُمْ عليها، وهم أَبْنَاءُ عَشْرٍ، وفَرِّقُوا بَيْنَهُمْ في المَضَاجِعِ

"*On the authority of Amr Bin Shu'aib, on the authority of his father on the authority of his grandfather who said: "The Messenger of Allah, may God bless him and grant him peace, said: "Command your children to pray when they are seven years old and beat them for not praying when they are ten years old and separate them in their beds.*" (H.R Abu Daud)"

Stages of character development based on Islam into fig. 1. Based on the classification, character education should be adapted to children's growth and development stages (Majid, A & Andayani, 2012).
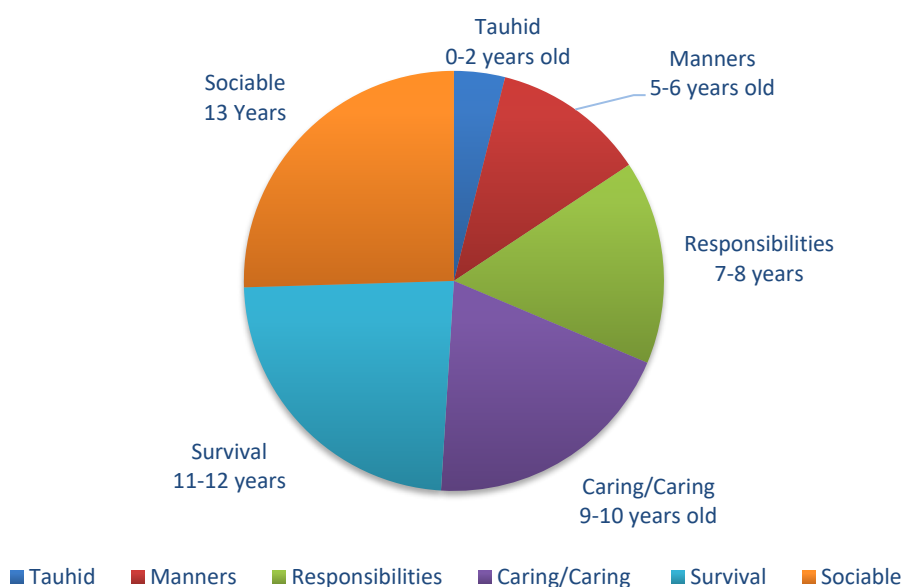
Fig 1. The development of children's character

The success of the educational process cannot be separated from the forms of methods used. In the context of character education, method means all the efforts, procedures, and methods taken to internalize character education in students (Amirullah Syabrani, 2012); First, religious child is not born naturally. They need constantly directed and programmed guidance and mentoring. All this is the responsibility of their parents. Leadership is based on three principles: 1) theological principles, 2) philosophical principles, and 3) pedagogical principles integrated with forms of responsibility concerning children (Jalaluddin, 2002).

كَانَ خُلُقُهُ الْقُرْآنَ

"*The Qur'an is the morals of the Messenger of God. May God bless him and grant him peace.*" (HR. Muslim)

This hadith confirms that the morals of Allah's messenger that are very exemplary are Islamic characters sourced from the Qur'an. Second, Instructions (Give instructions). Parents

and teachers give instructions to students gradually and slowly. Parents should guide their children, and teachers should guide their students, and this should be done in the form of reasoning, explanation, guidance, and discussion. As long as the child's behavior does not change, judgment can be made by finding the cause of the problem and criticizing it.

Third, Encouragement (Schmiedek & Neubauer, 2020). For the formation of any character education, it is necessary to encourage students in the form of motivation. An example of encouraging children is making them happy and showing affection to children. Fourth, Continuity. Continuity (Ridwan & Wulansari, 2019)(IBRAHIM, 2019) is getting used to learning, acting, and acting. Character education should be internalized gradually, and the students should be instilled with character. Fifth, remind. Parents and teachers should always remind (Sabartiningsih, 2018)(Sabartiningsih et al., 2018) students that they are always supervised by Allah, the Creator, who knows what is hidden, even if it is only implied in the heart. Through this method, students always maintain their behavior from despicable things so that faith, and human nature, will be brought from potentiality to actuality. Sixth, Repetition. Effective education is done repeatedly, and the cultivation of children's character must be done repeatedly. Any lesson or advice needs to be repeated so that it is easy for children to understand (Holmboe & Lobst, 2020; Wiradimadja et al., 2021). Seventh, Organize. Teachers must be able to organize the knowledge and experience that students have gained so that when teachers interact with students in the process of planting character education, it will follow their level of knowledge and understanding (Ravshanbekovna, 2021; Subramanian, 2017). Eighth, heart. The last method is with a touch of the heart, in the form of tenderness and affection, as described in Al Hadid verse 16.

Effective and complete character building should include all relevant components (stakeholders) such as; (1) curriculum content, (2) learning and assessment process, (3) communication quality, (4) course management, (5) school leadership, (6) implementation of co-curricular activities, (7) infrastructure strengthening, (8) funding, (9) work ethic and school environment of all citizens. This means that when teaching characters, you should focus on the three fundamentals of design in programming (Ulil Amri Syarif, 2012).

In the implementation of character education in educational institutions, it can be adjusted to the level. But in general, it can be applied with; First, class-based character education design (Fitri, 2018). This design is based on the relationship between teachers as educators and students as learners in the classroom. The teacher-student relationship is not a monologue, but a dialogue, allowing students to express their ideas and opinions.

Second, the design of school culture-based character education (Effendi, Bafadal, Sudana, et al., 2020)(Effendi, Bafadal, Degeng, et al., 2020)(Fadli, 2021). This design tries to build a school culture that can shape students' character with the help of school social institutions so that specific values are formed and internalized in students. Moral messages must be strengthened by creating a culture of honesty by establishing strict and consistent school regulations against violations.

Third, the design of community-based character education (Iskandar, 2020)(Sumardiyani et al., 2018)(Saihu et al., 2020)(Hasan & Firdaos, 2017). In education, the school community is not struggling alone. Communities outside of school, such as families, the general public, and the government, also have a moral responsibility to integrate character formation into the context of their lives. Character education will only be effective if these three-character education projects are implemented simultaneously and synergistically. Without it, our education will be only partial, consistent, and ineffective.

Conclusion

Indeed, the concept and implementation of Islamic character education in educational institutions have become an essential and very urgent task. Various student personality problems must receive special attention and treatment so that the implementation is class-based character education design, then school culture-based character education design, and then character education design to achieve Islamic character education. Community-based character education design that evaluates each program at an educational institution. The implications for implementing Islamic character education will prepare students with Islamic characters and include supporting government programs, namely mental revolution, and its relation to mental revolution, which can be investigated in future research.

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