

## **MANAGEMENT OF CHARACTER ESTABLISHMENT THROUGH ISLAMIC RELIGIOUS EDUCATION**

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### **Abstract**

This paper will discuss the role of Islamic religious education in schools in building the character of students. Islamic Religious Education (PAI) is one of the most critical pillars of character education. Character education will grow well if it starts by instilling a religious spirit in children, therefore PAI material in schools is one of the supports for character education. Through PAI learning, students are taught aqidah as the basis of their religion, taught the Koran and hadith as a way of life, taught fiqh as legal signs in worship, taught Islamic history as an example of life, and taught morals as a guide for human behavior whether in the good or bad category. bad. Therefore, the main goal of PAI learning is the formation of personality in students, which is reflected in their behavior and mindset in everyday life. Besides that, the success of learning PAI in schools is also determined by the application of appropriate learning methods.

Keywords: Character Education, Islamic Religious Education (PAI)

### **Introduction**

Character education is an important issue in world education lately, this is related to the phenomenon of moral decadence that occurs in the midst of society and in the government environment which is increasing and diverse. Crime, injustice, corruption, violence against children, and human rights violations are evidence that there has been a crisis of identity and characteristics in the Indonesian nation.

Noble character, politeness, and religiosity which are upheld and have become the culture of the Indonesian people so far seem to feel foreign and rarely found in society. This condition will become even worse if the government immediately pursues improvement programs, both long and short-term. Character education is the right answer to the problems mentioned above and schools as education providers are expected to be places capable of realizing the mission of character education.

One alternative that can be done in carrying out character education in schools is to optimize the learning of Islamic religious education (PAI) materials. The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to shape attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so as to create a complete human personality.

Pemedinas No.22 of 2006 provides a standard that Islamic religious education is expected to be able to produce human beings who always strive to perfect faith, piety, and have noble character, noble character includes ethics, character, or morals as an embodiment of education. Humans like that are expected to be resilient in facing challenges, obstacles, and changes that arise in social relations both locally, nationally, regionally, and globally.

### **Methods**

Model The research conducted in this study is qualitative research using literature review methods.

### **Findings dan Discussion**

#### **Character Education Concept**

According to the Director General of Higher Education, the Ministry of Education and Culture, the term character is connected and exchanged with the terms ethics, morals, and or values. It is related to moral strength, having a "positive" connotation, not neutral. Therefore character education, more broadly, can be interpreted as education that develops cultural values and national character in students so that they have

values and character as their character, and apply these values in their own lives as members of society, and religious citizens. , nationalist, productive, and creative.

This concept must be taken seriously by the government and society as an answer to the real conditions faced by the Indonesian people recently, which are marked by the rise of criminal acts, the waning of nationalism, the rise of racism, the waning of religious tolerance and the loss of religiosity in society, so that the nation's cultural values that have faded can return to culture in the midst of society. One effort that can be done immediately is to improve the curriculum in the national education system, which leads to real character education.

In Law Number 20 of 2003 concerning the national education system, character education occupies an important position. We can see this from the goals of national education, which state:

National education functions to develop capabilities and shape 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, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

However, so far the learning process that has occurred has only focused on children's cognitive abilities so the realm of character education listed in the national education goals has been little or not touched at all. Evidently, the passing standards for primary and secondary schools still provide a higher percentage of the results of the National Examination than the results of an overall evaluation of all subjects.

Character education is not in the form of material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, in the community and at home through a process of habituation, exemplary and carried out continuously. Therefore the success of character education is a shared responsibility between schools, communities, and parents.

Evaluation of the success of character education certainly cannot be assessed by formative or summative tests expressed in scores. But the benchmark for the success of character education is the formation of students with character, having morals, being cultured, polite, religious, creative, and innovative, which are applied throughout his life. Therefore, of course, there is no appropriate evaluation tool that can immediately show the success of character education.

According to the Director General of Higher Education, the Ministry of National Education, character configuration as a totality of psychological and socio-cultural processes can be grouped into Spiritual and emotional development, Intellectual development, Physical and kinesthetic development, and Taste sports. And Karsa (Affective and Creativity development). The four psychosocial processes (work of the heart, exercise of thought, exercise, and exercise of feeling and intention) are holistically and coherently interconnected and complementary, which leads to the formation of character, which is the embodiment of noble values.

Character education is one of the right access in carrying out character building for the younger generation; generations who have high knowledge, are equipped with faith and piety to God Almighty, have noble character, are capable, creative, independent, and become democratic and responsible citizens.

### **The Existence of Islamic Religious Education in the National Education System**

The curriculum is part of the learning system that functions to realize national education goals. therefore in law no 20 of 2003 article 36 the curriculum in Indonesia is structured within the framework of increasing faith and piety, increasing noble character, increasing the potential, intelligence, and interests of students, the diversity of potential, regional and environmental, regional and national development demands, the demands of the world of work, the demands of science and technology and the arts, religion, the dynamics of global development, national unity and national values. (Law No. 20 of 2003)

To support the implementation of the curriculum framework mentioned above, in the next article (UU No. 20 of 2003 article 37), it is explained that the compulsory curriculum includes: religious education, civic education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, skills, vocational, local content.

Religious education is one of the materials that aim to improve the noble character and spiritual values in children. This shows that religious education is important in carrying out character education in schools. Therefore, religious education is one of the compulsory subjects in elementary, secondary, and tertiary schools. So schools must be able to organize religious education optimally by applying religious values in the school environment which is carried out by all teachers and students together and continuously.

It is also very interesting if schools are able to develop a curriculum by applying religious values that are reflected in each subject. Religious education focuses on cultivating attitudes and personalities based on religious teachings in all aspects of student life in the future. So the inculcation of religious values should be included in all subjects and become the shared responsibility of all teachers.

The content of the religious education curriculum is explained in the Appendix to Law No. 22 of 2006, including the Islamic religious education curriculum with the aim of learning is to produce human beings who constantly seek to perfect their faith, piety, and morals and are active in building civilization and harmony of life, especially in advancing the nation's civilization which is dignified. Humans like that are expected to be resilient in facing challenges, obstacles, and changes in social relations locally, nationally, regionally, and globally. 7 Furthermore, the scope of Islamic religious education includes the following aspects: Al-Qur'an and Hadith, Aqidah, Morals, Fiqh, Dates, and Islamic Culture.

Religious education, especially Islamic religious education (PAI) has an important position in the national education system. Religious education is a subject that must be taught in every school. Islamic religious education, in principle, provides learning that instills spiritual values in students so that they become human beings with morals, ethics, and culture as part of the goals of national education. Meanwhile, implementing religious education learning in schools can be internalized in intra- and extra-school activities and prioritizes the application of religious teachings in everyday life.

### **Formation of Children's Character as the Goal of Education in Islam**

According to Rusn, A,I , (1999:99). The concept of character education has actually existed since the time of the Prophet Muhammad. This is evident from God's command that the first and foremost task of the Prophet is to perfect the morals of 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 human behavior. Al-Ghazali explained that morality is an attitude rooted in the soul from which various actions are born efficiently and quickly without the need for thought and consideration.

Suwito (2004: 31) states that morality is often called the science of behavior or temperament because with this knowledge, knowledge will be obtained about the virtues of the soul, how to get it, and how to clean the dirty soul.

Meanwhile, the meaning of the character is the good values (know the value of goodness, want to do good, have a real good life, and have a good impact on the environment) that are imprinted in oneself and are manifested in behavior. Character coherently emanates from the results of thinking, exercising the heart, and exercising the feelings and intentions of a person or group of people.

The discussion of the basic understanding between morals and character mentioned above implies the same substance of meaning, namely human moral problems, about the knowledge of good values, which a person should have and reflected in every behavior and action. This behavior is the result of self-awareness. Someone with good values in his soul who can apply them in everyday life is called a person with morals or character.

Ulwan, A. (2020: 44), Morals or character in Islam is the main goal in education. This can be seen from several hadiths of the prophet explaining the virtues of moral education, one of which is the following: "Teach your children better, and educate them". The concept of education in Islam views that humans are born with external potential, namely: 1) the potential to do good to nature, 2) the potential to do damage to nature, 3) the potential for divinity, which has non-physical functions. These three potentials are then handed over to human development. This then gave rise to the concept of a comprehensive approach in Islamic education, including elements of knowledge, morals, and faith.

Mahmud (2003: 15), more broadly Ibnu Faris explains that the concept of education in Islam is to guide a person by paying attention to all the pedagogical potential he has, through the appropriate stages, to educate his soul, morals, mind, physique, religion, social and political sense. , its economy, its beauty, and its spirit of jihad. This gave rise to the concept of comprehensive moral education, in which the genuine demands of human life are the balance of the relationship between humans and God, the relationship between humans and each other, and the relationship between humans and the surrounding environment.

Morals have always been the main target of the educational process in Islam because morals are considered the basis for the balance of human life, which determines the success of other pedagogical potentials. The principle of morality consists of four things, namely:

1. Wisdom is a psychological state in which a person can distinguish between right and wrong.

2. Syajaah (truth) is a psychic state in which a person vents or holds back the potential of emotional aspects under the control of reason
3. Iffah (chastity) is controlling the potentiality of appetite or desire under the control of reason and Shari'a
4. 'adl (justice) is a psychological situation that regulates the level of emotion and desire according to the needs of wisdom when releasing or venting it. ( Ali Abdul Halim Mahmud: 2003:25).

The moral principle above emphasizes that the nature of the human soul consists of potential good and evil desires. Still, through education, it is hoped that humans can practice controlling the tendency of their actions toward good desires. Therefore, Islam prioritizes the educational process as an agent for forming morals in children.

Islam has always positioned the formation of morals or children's character as the main pillars of educational goals. To realize the construction of morals in children, al Ghazali offers an educational concept that aims to get closer to God. According to him, drawing closer to God is a measure of human perfection, and to get there, there is a bridge called science. Ibn Miskawaih added that there is no specific material for teaching morals. Still, the material in moral education can be implemented into many sciences as long as the main goal is to serve God.

The opinion above illustrates that morality is the central pillar of educational goals in Islam; this is in line with the background of the need to implement character education in schools; To create a big, dignified, and respected nation in the world, a good society is needed, starting from character building. The development of character or morals can be done through the education process in schools by implementing moral values in each subject matter.

### **PAI material in schools as a form of character formation for students**

The description above illustrates that education is a significant change agent in forming children's character, and Islamic religious education is essential to that process. Still, the problem is that Islamic religious education in schools is only taught as knowledge without application in everyday life. Day. So that the function of Islamic religious education as one of the formations of noble character for students is not achieved correctly.

The emergence of the paradigm that PAI is not one of the materials that are the graduation standard for students also influences the depth of their learning. This causes PAI to be considered material that is not important and only serves as a complement to learning, and even PAI learning is only carried out in the classroom, which only gets 2 hours of lessons each week; even more ironically, the PAI evaluation is only carried out by written tests.

It is time to change the learning pattern of the PAI material above. Teachers who spearhead the success of a lesson must realize that their responsibility for the success of PAI learning is not only at the cognitive level. But no less important is how to give awareness to students that religious education is necessary so that students have a high awareness to implement the religious knowledge they have acquired in everyday life. This is where the teacher's creativity is needed in conveying learning, where PAI learning should not only be taught in class but how teachers can motivate and facilitate religious learning outside the classroom through activities that are religious in nature and create a school environment that is religious and not limited by class hours.

The main goal of PAI learning is the formation of personality in students, which is reflected in their behavior and mindset in everyday life, so learning PAI is not only the responsibility of the PAI teacher alone but requires support from the entire community at school, society, and more. What's more important are the parents. Schools must be able to coordinate and communicate PAI learning patterns to several parties that have been mentioned as a series of communities that support and care for each other to form students with morals and noble character.

Ulwan, A. (2020: 44), The success of learning PAI in schools is also determined by applying appropriate learning methods. In line with this, Abdullah Nasih Ulwan provides the concept of influential education in children's moral education, which consists of 1) exemplary education, 2) education with customs, 3) education with advice, 4) education by giving attention, and 5) education by giving punishment.

Ibnu Shina in *Risale al-Siyâsah* requires that a teacher's professionalism is determined by intelligence, religion, character, charisma, and authority. Therefore, one of the critical educational processes is exemplary. Teacher behavior and temperament are a reflection of valuable learning for students. Indonesian education figure Ki Hajar Dewantara said that teachers should have the principle of "ing ngarso sung tulodo ing madyo

mangun karso" (in front of giving an example, in the middle giving guidance and behind encouraging). This example is one of the methods that teachers should apply in PAI learning. Teachers must be able to apply religious values in their lives before teaching them to students because they will be accurate models for students.

Education related to personality or morals cannot be taught only in the form of knowledge, but there needs to be habituation in daily behavior. After being a good role model, the teacher must encourage students to behave well in everyday life. Therefore, besides assessing, the teacher also supervises students' daily behavior at school, where all parties need support. Because in the habituation method, students are trained to get used to good behavior anywhere, anytime, and with anyone.

Jawwad, M (2002: 212), Moral education's expected teaching and learning process is more to educate, not teach. Educating means the learning process is more directed to guidance and advice. Guiding and advising mean directing students towards learning values as real-life role models, so it's more than conveying knowledge.

Educating by paying attention means always paying attention and always following the development of children in their daily behavior. This can also be used as a basis for evaluating teachers for the success of their learning because the most crucial thing in the PAI learning process is a change in good behavior in everyday life as a manifestation of the application of the knowledge that has been obtained.

The form of teacher appreciation for student achievement is positive feedback, namely by giving rewards and punishments (reward-punishment). Rewards are provided as a teacher's appreciation of student achievement. In contrast, punishment is given if students violate predetermined rules, but punishment here does not mean violence or demeaning students' mentality, but somewhat educational punishment. Reward and punishment methods are needed in PAI learning to ensure children are always motivated to learn.

Providing knowledge about true faith is essential for instilling morals in children. This is where the importance of learning Islamic religious education in schools because religious education is the foundation for learning other sciences, which will lead to the formation of children who have personality, are sacred and have high knowledge. Implementing Islamic religious education in schools is the central pillar of character education. Religious education teaches the importance of cultivating morals which starts with religious awareness in children. He teaches *aqidah* as the basis of his religion, teaches the Qur'an and hadith as a way of life, teaches *fiqh* as legal signs in worship, teaches Islamic history as an example of life, and teaches morals as a guide for human behavior whether in the category of good or bad.

## Conclusion

Instilling character in children from an early age means participating in preparing the nation's generation with character. They are candidates for the nation's generation who are expected to be able to lead the nation and make the country civilized, uphold the nation's noble values with good morals and manners and become a knowledgeable generation. High and adorn himself with faith and piety. Therefore learning Islamic religious education (PAI) in schools as an effort to build student character is very important. The formation of children's character will be better if it arises from religious awareness, not just because it is based on entrenched behavior in society. Indicators of success for character education are if someone already knows something good (knowing the good) (cognitive), then loves the good (loving the good) (effective), and then do good (acting the good) (psychomotor).

The description above reinforces the importance of character education for children from an early age because a person's character emerges from a habit that has been repeated for a long time, and there are role models from the surrounding environment. Habituation can be done of them from the religious behavior of children with the support of the school environment, community, and family. Meanwhile, the efforts that schools can make in maximizing PAI learning in schools include 1) teachers are needed who are professional in the sense that they know, are moral, and can be role models for their students, 2) learning is not only carried out in the classroom but is supplemented with religious extracurricular activities that are carried out seriously as part of learning, 3) requiring students to carry out certain worship services at school with teacher guidance (for example regularly carrying out congregational prayers), 4) providing a proper place of worship for religious activities, 5) familiarize good morals in the school environment and carried out by the entire school community (eg, greetings, greetings and smiles programs), 6) all teachers should be able to implement religious education in all the material taught as a form of character education as a whole. Suppose some of these things can be implemented. In that case, the goal of national education in creating students

who have faith and fear of God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state can be achieved..

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