

Character Education in Islamic Perspective

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Abstract: - The purpose of the article is to explained the characters education in the perspective of Islam as a fundamental human lives. The method of analysis used is study of literature juxtaposed with actual phenomena that happen to community. The analysis and discussion shows that character education is essential to the national education curriculum implemented.

Index Terms: - Character, Education, Islamic Perspective.

1 INTRODUCTION

In recent years, the study of civil society and the concern of national education are the hot topics which are being discussed. Slogan after slogan echoed, tried to raise "the new Indonesia". Various concepts appears try to make the Ideal Indonesia come to reality. With the current globalization, education in Indonesia faced with enormous challenges. These challenges often imply a shift in the religious and cultural values that have existed in the midst of society. May 2, 2010, Minister of National Education (now Minister of National Culture and Education) declares the start of the national character education. The emergence of the idea, of course, is not instant, but part of long process of concern over phenomena that develop in the midst of society. The concern is not the fact which lies at the grassroots level, the more ironic is that it lies at the elite level. In fact they are the ones who get higher education, but far from what were expected from the noble goals of education itself. Ahmad Tafsir responds then declaration of the national character education which the statement that this momentum must be welcomed well. Tafsir adds, if the declaration was to get the expected results, which is to improve Indonesian characters, the declaration must not only be just a declaration, not only to remind The term character itself must be proportioned precisely because frequent confusion. According to Wahab Fuad, it is not a few numbers who consider that the term equal to the term "akhlak" from an Islamic perspective. In various dictionaries; characters in Arabic means: khuluq, sajiyyah, thab'u, which usually translated in the Indonesian language; budi pekerti, tabiat dan watak. There also are interpreted as shakhsiyyah, which is closer to the notion that personality is a collection of various aspects.

2 MORALS IN ISLAM

In the Qur'an Surah Al-Shams, 7-10 Allah says that: By the Soul, and the proportion and order given to it, and its enlightenment as to its wrong and its right, truly he succeeds that purifies it, And he fails that corrupts it! This verse could mean that the man was given the ability to choose good behavior or the opposite. It's much like a "king" who has the freedom to choose between two options that would be held responsible personally (mas-uliyah al-shakhsiyyah).

Because of the love of Allah, man is not left without his direction and guidance on the value of how to say and behave. If these values are obeyed, it will be a beautiful fence that will keep those who obey it from sliding to the abyss of deviation of negative behavior, not only for himself, but for the community and environment. Abdul Hamid al-Shaidi al-Zantani asserts that people need hidayah al-din that illuminates his reasons, his knowledge, and his will. If everything is left to the ability of his reason alone, he would be misguided, if everything is left to his knowledge alone, certainly he will not understand and will not comprehend. And if everything is left to his will, it would slip. Therefore man needs Allah's guidance through the shari'ah which was revealed to the Prophets PBUT and the last Prophet Muhammad PBUH. Ahmad Muhammad al-Hufi defines morality as 'aadah maqsudah' custom made 'muraadah' intentionally, or in other words recurring and is usually done will. It can be understood from this expression, that the spontaneous custom with no element of intent, good or bad, is not called akhlak. Determination which is sometimes encouraged to do something once in a while, do not be categorized as akhlak. Similarly, people who are forced to sacrifice are not exactly categorized as generous. Here are the required elements: ikhtiyar 'choose' and huriyyah 'freedom' these two elements, according to al-Zantani's term are called; al-suluk al muradi 'behavior based on intention' within the scope of his choice and the ability to do it or not. Long ago Ibn Miskawayh (320-421 H. 932-1030M) and al-Ghazali (450-505 AH 1058-1111 AD) have defined the moral equivalent to the modern writers presented, and it's not impossible to be their referent. From the various expression above, it can be concluded that the character is psychic, meaningful, born from the heart, while the outer surface is suluk 'behavior'. Al-Akhlaq mashdar, wa al-suluk madhhar. According to Al-Zantani akhlak is born "*min al-nawaayaa wa al-quluub*". The Apostle says that many charitable deeds require intent, and the quality of one's charity depends on his intentions. (H. R. Bukhari) Allah does not look into your fom and wealth. Allah just looked into your charitay and your heart. (H. R. Ibnu Majah) Furthermore Wahab Fuad explains the characteristics of Islamic morality have, which are:

1. **Al-khairah al-muthlaqoh.** Act of kindness that avoids personal ego, does not favor some people than others, or responds to the passions and demands of the environment and relationships. Who does good or bad deeds does not expect to leave a reply from a fellow human being, nor make it as a ladder to power or because wants to be famous. This is because the most adequate reply is from Allah and kindness should be done only to reach his bless. Compare with merit al-karom in the time of Arab jahiliyah.

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2. ***Al-sholahiyah al-aamah.*** It is Islamic moral goodness everyone can do at any time and place, because it is easy, simple, not complicated, unfair, damaging, and does not demand something that is not able to do. It is the virtue that makes peace and a peaceful heart. Conscience welcomes and reasons support it. Note Allah's Word! Allah intends every facility for you; He does not want to put to difficulties. (QSal-Baqara: 185) Allah does not impose upon any soul a duty but to the extent of its ability. (QSal-Baqarah: 286) and give full measure and weight with justice— We do not impose on any soul a duty except to the extent of its ability; (QSal-An'am: 152) most surely Allah is Compassionate, Merciful to men (QSal-Hajj: 65)
3. ***Al-Tsabat.*** Permanent unchanged, because it comes from the All-Knowing One.
4. ***Al-Iljam al-Mustajab.*** Islamic morality gives strength to obey in a variety of circumstances, in an aloof or many people, in an airy and narrow. This is because the watcher is Allah which does not slumber nor sleep, nothing is hidden from Him by any weight of an atom that is in the heavens and on earth. All; dedicated to the lover who is adhered to.

3 CHARACTER EDUCATION

According to Nur Aisyah Buang, in general character symbolizes someone's personality. Characters are certain traits that have been in a person which are shown in the form of his behavior. This combined various characters that are giving this individual perspective which translates principle of his life in the way he acts on whatsoever in his surroundings. Characters should not refer to a person's moral character and ethics but includes aspects of intellectual character, emotional character, physical character, spiritual character and the end of all social character (JESIS). All of these characters should be integrated with each other as a SYSTEM in the formation of one's balance personal. Character, in a person anyway, is divided into the positive character which is a good character and a negative character which is not a good character. Though somehow, the term characters are meant to one aspect of the character that is the spiritual character traits which include the moral and ethical. There are seven (7) principles to define the character:

1. Characters include all the characteristics or qualities of a person.
2. Character is one trait (habit) how to think, talk and behave. The positive attributes include enthusiastic, on time, and trustworthy should be reliable.
3. Positive character may be built (as well as a negative character can be disposed) with the continuous earnestness.
4. Every human being is responsible on his own decision. By that, character can be changed if someone take a decision to change its character despite his neighborhood element has influence his character.

5. Character may be established but requires the individual's motivation to push it. For example, a student will not cheat during exams because of fear of being caught by the guards (external motivation) or merely want to show a self respect (internal motivation).
6. Each man's character had been formed during the growing process from childhood to adulthood. By then, he should be allowed to judge his character wheather positive or negative characteristics. By then, this man shall sit in neighborhood which continues to remind and encourage positive character.
7. Every man should have a positive character. He just needs to strive towards it.

If we look at the definition of character education by David Elkind and Freddy Sweet that; the character education is the deliberate effort to help people understand, care about, and acts upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be Able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from outside and temptation from within. So character education is how one can behave, understand, comprehend and act in accordance with ethical values. On the other hand, it needs to be considered indicators of character education of character education originator itself. German pedagogue, FW Foerster (1869-1966), the originator of character education, in response to the stagnation-pedagogical theories, said that the basic traits of character are 4, which are:

1. **Regularity of interior** in which every action is measured based on the hierarchy of values.
2. **Coherence that gives courage**, makes one firm on principle, not easily swayed or frightened in new situations of risk.
3. **Autonomy.** There one internalizes the rules from outside until it becomes his personal values. This can be seen through an assessment of the personal decisions without being influenced or pressured by others.
4. **Constancy and loyalty.** Constancy is one's resistance to covet what is considered good. And loyalty is the basis for respect for the commitment which is selected.

4 CONCLUSION

Some of the problems encountered in implementing character education, are;

1. The term character education is not constitutionally recognized in Indonesia. Existing in the construction of national education goals is pendidikan akhlak (moral education) (article 3 of Law No. SPN 20/2003). This means that indirectly we should track carefully and comprehensively about the origin of the term usage.
2. Ideologically, as in Doni Koesoema's book, the term

seems to forget the part of Islam. Although it is still debatable and interpretive but the book clearly negated the existence of the formation of personality, character, akhlak-or whatever it's called- at the golden age of Islam, when the prophet preached Islam with his jargon perfecting human moral virtue. In particular, in which the golden age of Islam and the West is considered the dark ages.

3. Spark ideas on character education is the result of ijtihad of educational figure of Indonesia, that in fact the majority of Muslims. It's hard to share the idea of akhlak karimah, for example. And the term which is acceptable is a character.
4. Character education indicators are still groped. As it relates to aspects of the human self intrinsic.
5. True character education is to prepare humans to survive in the present, and the future. Non-formal education is one way to solve it. However, there is one thing that is hard to forget, in the perspective of Islam that the important thing to foster and establish one's self, is how the adults can keep themselves and their families from hell (at-Tahrim, 6). The fire of hell is certainly a matter that should not happen, not only in the hell of the hereafter.
6. Parents are the people who should provide a large portion of the establishment of the Islamic character (moral) of a person. With the complexity of today's worldly issues, it would make the role and responsibility of parents getting heavy and bulky. However, at this point lies jihad of the parents.

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