



## CHARACTER BUILDING THROUGH ISLAMIC EDUCATION: NURTURING THE INDONESIAN NATION'S VALUES

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### Abstract:

The current moral decline of students is very worrying, even though the essence of education is to increase moral values. The government has implemented several policies to address this issue. However, the visible changes have not yet materialized, underscoring the critical role of Islamic education in shaping character education for the Indonesian nation. This study aims to learn about Islamic education from the perspective of character education for the Indonesian people. The research method used is literature research, which involves searching for and viewing data related to themes, types, and research approaches. The researchers divide the qualitatively descriptive data into primary and secondary categories for subsequent analysis from the correct perspective. The results of this study indicate that Islamic education has several concepts for shaping the character of Indonesian students in accordance with the long-term plans of the Indonesian nation. Furthermore, Islamic education exemplifies character education by drawing on the example of the Prophet Muhammad PBUH. This article concludes that Islamic education in shaping students' character is following the objectives of character education in Indonesia as stated in the 2005–2025 National Long-term Development Plan.

**Keywords:** Character Education; Islamic educations; Morality; Morals.

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## INTRODUCTION

Moral education is essential to fostering the nation's personality and morals. Morality itself is inseparable from Islam's teachings. In carrying out moral education, the task of educators is to guide students to have the ability to understand attitudes and skills in behaving as noble moral human beings. For that, an educator must understand the character of each student, try to improve their abilities, and deliver them in acting in accordance with noble moral principles. <sup>1</sup> Education plays an essential role in shaping a person's personality. Remembering personality is the foundation for knowing oneself, so it can help individuals control negative impulses, guard themselves against deviant behavior, and direct their lives towards excellent and correct behavior, known as morality

<sup>1</sup> Edyanto, "Pendidikan Akhlak (Dasar Pembinaan Moral Generasi Bangsa)," *Tafhim Al-'Ilmi* 10 (2018): 67–78.



(*Akhlak*). We must confront the reality of moral deterioration in the social structure, which has led to the nation's weakness in various aspects, including the structural and cultural spheres. This condition even encourages this nation to submit to values that degrade human dignity in structural and cultural contexts.<sup>2</sup>

The current moral deterioration is very worrying. Values like dependability, truth, value, strength, and compassion have been disregarded and superseded by freak approaches to acting like misappropriation, interestingness, abuse, shared dealing with, and normal harm. There are many struggles and defamations, naughty ways of behaving, misrepresentation, maltreatment of the privileges of others, and other indecent demonstrations.<sup>3</sup> These are reasons why character education is essential in the world of education. One example of a case of character decline in the world of education is the increase in cases of violence in schools. Statistical data from the Indonesian Ministry of Education and Culture shows that cases of violence in schools have increased in recent years. For example, in 2022, the number of cases of physical violence between students in Indonesia will increase by 15% compared to the previous year, with more than 1000 cases reported across the country.

In addition, incidents of school violence, harassment, intimidation and other anti-social behavior are increasing. According to data from the National Center for Education Statistics (NCES) in the United States, around 20% of high school students report being victims of harassment one or more times in one year.<sup>4</sup> We should try to understand that the essence of schooling is to increase virtues and, all in all, foster human progress. Our beloved nation has implemented Various educational strategies to meet the academic goals stipulated in the 1945 Constitution, especially in the schooling regulations and guidelines set by the public authorities.

Beginning from the 1975 educational plan to the 2013 educational program shows that the public authority's endeavors to understand the mental fortitude of the country's kids are sincere. The long excursion of our instructive educational program seems to be an investigation led by students. Assume we allude to the Law on the Public School System (Sisdiknas) No. 20 of 2003 Article 3. We will find the following, "Plans to foster the capability of understudies to become individuals who accept and are dedicated to God Whom Maha One, have honorable persons, are solid, learned, proficient, inventive, free, and become popularity based and dependable residents," which will help us understand that the primary purpose of education is to frame people who accept and have respectable ethics.<sup>5</sup>

In Islam, character building is vital to forming individuals with great personalities. This character building is helped out through the arrangement of *akhlakul karimah*, which is a work to change the upsides of the Al-Qur'an for kids by accentuating full-of-feeling perspectives or genuine execution in regular day-to-day existence. Also, Islam sees that man's actual personality lies in his ethics, which mirror his real internal condition. Therefore, Allah Almighty clearly states that one's virtues are not determined by heredity,

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<sup>2</sup> Diah Ningrum, "Kemosrotan Moral Di Kalangan Remaja: Sebuah Penelitian Mengenai Parenting Styles Dan Pengajaran Adab Diah Ningrum Sekolah Menengah Islam Terpadu (SMIT) Al Marjan," *Unisia* XXXVII, no. No. 82 (2015): 18-30.

<sup>3</sup> Abuddin Nata, *Manajemen Pendidikan, Mengatasi Kelemahan Pendidikan Islam Di Indonesia*, Cet. Ke-II (Jakarta: Prenada Media Group, 2007). 197.

<sup>4</sup> National Center for Education Statistics (NCES), "Indicators of School Crime and Safety", 2020

<sup>5</sup> Parliament Indonesian, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional" (2003).

wealth, or physical appearance; those virtues lie in one's piety (obedience to His commands).<sup>6</sup> Man's importance in the sight of Allah Almighty is not based on aspects of heredity, possessions, or physical appearance. Still, it lies in the quality of faith in the heart and its ability to radiate it through attitudes, words, and deeds.

As explained above, character is synonymous with morals, morals and ethics. So from an Islamic perspective, character or noble morals result from the process of implementing sharia (worship and muamalah) which is based on solid conditions of faith and relies on al Qur'an and al-Sunnah (Hadith). Ibn Maskawaih (320-421/932-1030) defines morals as "a state of the soul which causes it to perform its actions without thought or deliberation," the state of the soul which thereby causes its emergence actions without deep thought or consideration'. Imam al-Ghazali also said a similar definition as follows:

"Morality is a state of nature embedded in the soul from which it originates actions that arise easily, without needing thoughts and considerations."

Basil Mitchell, Imam Abi al Fadhl also mentions the same category in Lisan al-Arab, which defines morals as al-sahiyah as character and character. The essence of the meaning of *khuluq* (singular form of morals) is a description (*sura*) of the human mind which includes his nature and soul (*nafs*), Sheila Mc semantic analysis. Donough is interesting too noticed. He said that the word *khuluq* has the root yang the same as *khalafa* which means "to create" and "to shape" or give shape (to give from). Morals are the correct term in Arabic for moral meaning.<sup>7</sup>

The decline in education is often a major concern in society, and sustainable solutions can be found by integrating Islamic values in character education. Islam emphasizes the importance of noble morals, simplicity, justice and honesty in all aspects of life. Therefore, character education based on Islamic values can begin by strengthening the understanding and practice of religious teachings in everyday life. Schools can integrate religious lessons that are in-depth and relevant to modern-day challenges, and encourage students to practice Islamic values in social interactions, learning and daily activities. Apart from that, a strong and responsible personality can be strengthened through extracurricular programs based on charitable activities, such as community service and social activities that strengthen empathy and concern for others. Thus, through a holistic approach that combines religious teachings, active learning, and practical experience, character education solutions based on Islamic values can become a solid foundation in overcoming educational decline.

Based on the description above, this study aims to examine how character education in Indonesia views Islamic education as shaping students' character. To answer this main problem, researchers will cover several subjects, including highlighting Islamic education, the basis of character education, the foundation of character education in Indonesia, the values it offers, the direction of Islamic education from the perspective of character education, and the purpose of Islamic education from the standpoint of character education.

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<sup>6</sup> Wildan Halid, "Kepribadian Dalam Tinjauan Hadist (Psikologi Kepribadian)," *Jurnal Pendidikan Islam Maha Santri* 3 (2023): 644–60.

<sup>7</sup> Arifin, Zaenal. 2002. *Moralitas Al-Qur'an dan Tantangan Modernitas*, (Semarang: Gama Media), hlm. 14.

## RESEARCH METHODS

In this review, specialists utilized the writing concentrate on technique by looking at and surveying information connected with this exploration subject. The examination strategy used in this study is a focus on research technique. Putrihapsari & Fauziah, and Nazir characterized writing as exploration by analyzing different writing concentrates required in research. The reason for involving the study writing technique in this study is that it is an initial phase in arranging research by using writing to get information in the field without being directly involved.<sup>8</sup> This exploration incorporates subjective, engaging examination types and approaches.<sup>9</sup> Qualitative research aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups.<sup>10</sup> The qualitative approach was chosen because it would later be used to collect data from writings quoted from other documents and libraries, such as journals and presidential regulations.

There are two types of data obtained by researchers, namely primary and secondary data; preliminary data is the leading data obtained directly from the research subject, namely laws related to character education and Islamic education books. The secondary data is the second supporting data, namely books that have something to do with research themes, such as journals and others. Then, at that point, the information is broken down utilizing techniques created by Miles and Huberman, mainly through information decrease, information show, and information confirmation. This outcome is then expected to answer the issue and be viewed as the extent of Islamic training according to the viewpoint of character schooling.

## RESULTS AND DISCUSSION

Character education through an Islamic approach has an essential role in building the values of the Indonesian nation. Islam teaches worship and provides a solid moral foundation for forming a good personality. Through Islamic education, individuals are invited to understand concepts such as honesty, compassion, tolerance, and justice, which are highly upheld in Indonesian society. Apart from that, Islamic teachings also emphasize the importance of maintaining good relationships with fellow humans and the surrounding environment. Thus, Islamic education not only functions as a means to understand religious teachings but also as a vehicle for forming solid and responsible characters for individuals and the Indonesian nation.

### Islamic Education

Islamic education is etymologically an adoption of Arabic, from the words *allama* and *Tarbiyah wa Ta'lim*, so it is interpreted as *Tarbiyah Islamiyah*.<sup>11</sup> In terms of terminology, Islamic education has several meanings, according to some scholars:<sup>12</sup>

a. Abdur Rahman Nahlawi

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<sup>8</sup> Wahyudin, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* 6, no. 1 (2017): 1–6.

<sup>9</sup> Wiwin Yuliani, "Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling," *Quanta* 4, no. 1 (2020): 44–51, <https://doi.org/10.22460/q.v1i1p1-10.497>.

<sup>10</sup> Daimah, "Interreligious Education: Development of Religious Moderation in The Education Sector," *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan TAJDID* 25, no. 2 (2022): 86.

<sup>11</sup> Rosmiati Azis, *Ilmu Pendidikan Islam* (Yogyakarta: Sibuku, 2019). 1

<sup>12</sup> Rosmiati Azis. 4-5

Islamic education is the understanding of the knowledge of individuals and society, enabling them to adopt Islam logically and in accordance with its principles, both in individual and social life.

b. Musthafa al-Ghulayani

Islamic education focuses on instilling noble morals in the child's soul during growth. By providing relevant guidance and advice, this morality will become one of the abilities that permeate his soul. As a result, this noble character will bear fruit in the form of virtue, kindness, and love and contribute to the benefit of the motherland.

c. Shah Muhammad A. Naquib al-Atas

Islamic education is an effort made by educators toward students to introduce and recognize the proper places of everything in the order of creation. Its purpose is to guide them in identifying and acknowledging God's proper place in the order of existence and personality.

d. Burlian Shomad

Islamic education is a type of education that aims to shape individuals into beings who have high character and degrees according to Allah SWT. standards. The content of this education is teachings and instructions that come from God.

From some of the differences of opinion above, Islamic education is the education of individuals and communities that is theoretical and practical and can produce noble morals as taught by the Prophet in Islam. Islamic education recognizes the inherent potential of human beings. This potential is called Fitrah, which refers to the natural force in humans from birth, both latent potential and Islamic educational concepts.<sup>13</sup> So that the education obtained in everyday life can lead the human person to a clear and directed life goal, Islamic education must have an orientation that must be achieved in the educational process. Islamic education's main characteristic and basis is its implementation as a caliph on earth, which directs humans to worship Allah Almighty so that the task done feels light.<sup>14</sup>

The scope of Islamic education must be adjusted to the conditions of time and place following the development of technology. The goal is for education to be practiced according to its needs. As in Islamic principles, Islam *Shālih Li Kulli Zamān Wa Al-makān*. Educational activities are also consistent and continuous between one component and another.

### **Basic Character Education**

The expression "character" comes from the Greek "charassein," meaning cut. This term depicts the method of cutting a gemstone or hard metal surface. Formatively, a

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<sup>13</sup> Khaerul Fahmi Muhajir Muhajir, Roojil Fadillaha, Miftahus Sururb, Ahmad Khoirur Roziqind Elfriantoc, Achmad Suhailie, Rina Asih Handayanif, Abdul Mufidg, Agus Purwantoh, "The Influence of Leadership Style on Innovation Capabilities of Islamic School Teachers in Organizational Learning Perspective during Covid-19 Pandemic," *Systematic Reviews in Pharmacy* 11, no. 7 (2020): 589–99, [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=3986847](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3986847).

<sup>14</sup> Wiwin Yuliani, "Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling."

person is characterized as an extraordinary sign or example of conduct.<sup>15</sup> As indicated by Donni Koesoema A, the person has a similar importance as a character.<sup>16</sup> Meanwhile, Mansur Muslich stated that character relates to moral strength and has positive, rather than neutral, connotations. A person who has character is someone who has certain moral qualities.<sup>17</sup>

Islam does not recognize any discipline apart from Islamic principles. Character education in Islam is distinct from character education in the West and is an essential component of Islamic teachings. These distinctions include the focus on enduring spiritual precepts, the contribution of laws and regulations to bolstering morality, variations in the conception of truth, the rejection of moral autonomy as the ultimate aim of moral education, and the significance of rewards in the hereafter in driving moral behavior.

The essence of these differences lies in the existence of divine revelation as a source and guide for character education in Islam. As a result, character education in Islam tends to be doctrinaire and dogmatic, not through a democratic and logical approach. The implementation of character education in Islam can be found in the example of the personal character of the Prophet SAW. In the Prophet of Allah, noble and outstanding moral values are reflected. The Al-Qur'an in Surah Al-Ahzab verse 21 states :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

It means: "Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment, and he mentions Allah a lot".<sup>18</sup>

Character, or morals, undoubtedly play an essential role in human life. In the face of the phenomenon of moral crisis, the world of education is often in the spotlight and blamed as one of the causes. It is because education is at the forefront of preparing quality human resources, including moral terms.<sup>19</sup> Character building does start with the individual because a character is essentially an individual. However, a character can also apply in a broader context. Therefore, character building starts with individual movements, which can then spread to others. When individuals with good character or morals increase, these characters will gradually color society.<sup>20</sup> Character building is also significant in a family environment, and the earlier it is done, the greater the effect on children's growth and development. A peaceful and prosperous society is hoped to be created through character-building for each individual and family.

<sup>15</sup> Sri Judiani, "Implementasi Pendidikan Karakter Di Sekolah Dasar Melalui Penguatan Pelaksanaan Kurikulum," *Jurnal Pendidikan Dan Kebudayaan* 10, no. April (2010): 280–89.

<sup>16</sup> Donni Koesoema A, *Pendidikan Karakter Di Zaman Keblinger, Mengembangkan Visi Guru Sebagai Pelaku Perubahan Dan Pendidikan Karakter* (Jakarta: Grasindo, 2009). 80.

<sup>17</sup> Masnur Muslich, *Pendidikan Karakter, Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2011). 71.

<sup>18</sup> Departemen Agama Republik Indonesia, *Al-Quran Dan Terjemahannya Special For Women* (Bandung: Syamiil Quran, 2007).

<sup>19</sup> Abuddin Nata, *Manajemen Pendidikan, Mengatasi Kelemahan Pendidikan Islam Di Indonesia*. 219.

<sup>20</sup> Ita Nurmalasari and Mohamad Madum, "Pemikiran Pendidikan Syech Nawawi Al-Bantani Dan Implikasinya Di Pondok Pesantren Al-Huda Kebumen" 8, no. 1 (2022): 252–64, <https://doi.org/10.31943/jurnal>.

In Islam, character or morals have an essential position and are considered vital in guiding people's lives as Allah Almighty says in the Al-Qur'an Surah An-nahl verse 90 as follows.<sup>21</sup>

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٩٠

It means: "Verily Allah commands (you) to do justice and do good, to give to the kindred, and Allah forbids evil deeds, evil and enmity. He taught you so that you might learn lessons." <sup>22</sup>

Character education in Islam aims to guide people toward achieving true happiness, not just temporary pseudo-happiness. The character of Islam teaches man to maintain his existence as an honorable being by following the nature that Allah Almighty has created.<sup>23</sup>

Islam is a perfect religion, so every principle in Islam has a strong foundation of thinking, including character education. The basis of character education in Islam is the Al-Qur'an and Al-Hadith, which means other principles always refer to the Al-Qur'an and Al-Hadith. Among the verses of the Al-Qur'an on which character education is based are Surah Luqman verses 17-18 as follows.<sup>24</sup>

يٰٓبُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُورِ ١٧  
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

It means: "O my son, make prayers and tell (people) to do good and prevent (them) from ungodly deeds and be patient with what befalls you. Indeed, such things include things that are required (by God). And do not turn your face away from men (for pride) and do not walk on the earth haughtily. Surely God does not like those who are proud anymore to boast." <sup>25</sup>

From the above verse, it can be inferred that Islamic teachings and character education have noble values that must be used as an example to live in accordance with established religious principles. It aims to achieve the benefit and happiness of mankind. The Prophet was an example for mankind, teaching and instilling in them noble character values. People with good character or morals are the best, and perfect people have noble morals (Al-karimah) because they reflect perfect faith. In a hadith, it is stated that the Prophet (peace be upon him) said:

<sup>21</sup> Amru Khalid, *Tampil Menawan Dengan Akhlak Mulia* (Jakarta: Cakrawala Publishing, 2008). 37.

<sup>22</sup> Departemen Agama Republik Indonesia, *Al-Quran Dan Terjemahannya Special For Women*.

<sup>23</sup> Zulkifli Agus, "Pendidikan Karakter Menurut Abdul Majid Dan Dian Andayani Dalam Perspektif Islam," *Jurnal Kajian Pendidikan Islam* 2 (2023): 279–90, <https://doi.org/10.58561/jkpi.v2i1.56>.

<sup>24</sup> Abdul Majid Ahmad Zayadi, *Tadzkirah Pembelajaran Pendidikan Agama Islam Berdasarkan Pendekatan Kontekstual* (Jakarta: Raja Grafindo Persada, 2005).

<sup>25</sup> Departemen Agama Republik Indonesia, *Al-Quran Dan Terjemahannya Special For Women*.

عن عبد الله بن عمر رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ ، وَاصْرَبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

It means: "Command your children to pray when they reach the age of seven, and when they reach the age of ten, beat them when they do not perform it, and separate them in their beds." (HR. Abu Daud No. 495) <sup>26</sup>

From the above hadith, it can be concluded that boys and girls are commanded to perform prayers, and this commandment begins when they reach the age of 7 years. If they do not obey the commandment, Islam does not permit beating them. However, it is enough to give a pressing reprimand without threatening. In Islam, it is important to encourage children to pray from an early age. If the child does not perform it until the age of 10, Islam permits beatings, but to educate and not cause injury. However, it is important to note that a spanking is only the last step after a warning, threat, or promise has been given and should be done cautiously. The age range of 0-8 years in psychology is often called the "golden age". At this age range, individuals experience rapid growth and development. It is considered a unique and valuable phase of life compared to the later stages.

### Foundation of Character Education in Indonesia

The public authority has made character building one of the most needed programs in public advancement to help acknowledge the beliefs commanded in Pancasila and the Preface of the 1945 Constitution and beat the ongoing public issue. This soul is immovably confirmed in the Public Long Haul Improvement Plan (RPJPN) for 2005-2025, where character training is put in place as an establishment for understanding the vision of the public turn of events, in particular "understanding a general public of respectable persons, who are moral, refined, and humanized given the way of thinking of Pancasila". <sup>27</sup>

Regarding the efforts to recognize character education as mandated by the RPJPN, this has been reflected in the capabilities and goals of public education, specifically "public schooling capabilities to create and shape the person and progress of a stately country to teach the country's life, plans to foster the capability of understudies to become people who accept and fear God All-powerful, have honorable persons, are solid, learned, fit, imaginative, free, and become majority rule and mindful residents" (Law of the Republic of Indonesia Number 20 of 2003 concerning the Public Schooling System (UUSPN)).<sup>28</sup> In the meantime, INPRES No. 1 of 2010 expresses the "improvement of educational programs and dynamic learning techniques in view of the country's social qualities to shape the country's seriousness and character".<sup>29</sup> Then again, behind the scenes, UUSPN Article 3 expresses that "public schooling capabilities to foster the capacity and shape the

<sup>26</sup> Imam Abu Daud, "Sunan Abu Daud" (Ar-Risalah Al'alamiah, 2022).

<sup>27</sup> Menteri Pendidikan Nasional, "Undang-Undang Republik Indonesia Nomor 17 Tahun 2007 Tentang Rencana Pembangunan Jangka Panjang Nasional Tahun 2005-2025," Presiden Republik Indonesia § (2007).

<sup>28</sup> Parliament Indonesian, Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

<sup>29</sup> Indonesian Parliament, "Instruksi Presiden Republik Indonesia Nomor 1 Tahun 2010," 4 Presiden Republik Indonesia § (2010).



person and development of an honorable country to instruct the country's life." Character training not only focuses on showing the distinction between good and bad; more than that, character instruction also includes adjusting to beneficial things. Through character training, students are shown beneficial routines so they see intellectually what is good and bad, emotionally feel great qualities, and psychomotorly become accustomed to doing them.

In this sense, good character education involves more than just "moral knowing," but also "loving good (moral feeling), and good behavior (moral action). Character education emphasizes habits that are constantly practiced .<sup>30</sup> Accordingly, obviously, the premise and explanations behind executing character training in Indonesia.

### **Direction and Method of Islamic Education in the Perspective of Character Education**

Character schooling ought to withdraw from the essential idea of man: Fitrah. Each kid is brought into the world as indicated by his tendency to have a psyche, desire (body), heart, and soul. This idea is currently formed into the idea of different insights or the idea of numerous insights. In Islam, a few terms are extremely proper to use as a learning approach. These ideas include: *tilawah*, *ta'lim*, *tarbiyah*, *ta'dib*, *tazkiyah*, and *tadlrib*.<sup>31</sup> *Tilawah* concerns understanding abilities; *ta'lim* is connected with the improvement of scholarly insight (scholarly remainder); *Tarbiyah* concerns care and friendship naturally, in which there is sharpening, adoring, and sustaining; *Ta'dib* is connected with the improvement of profound remainder. *Tazkiyah* is connected with advancing otherworldly knowledge (otherworldly remainder), and *tadlrib* is connected with actual insight or abilities (actual remainder or difficulty remainder).

The recitation method was developed to develop reading skills so children can speak fluently and be sensitive to phenomena. To develop the natural potential of reason, the *ta'lim* method, Intelligent education, focuses on developing cognitive aspects through the teaching process. This resourceful education aims to create students with visionary, creative, and innovative thinking.<sup>32</sup> This education's output is students with a scientific attitude, *Ulul Albab*, and *Mujtahid*. *Ulul Albab* refers to individuals who can use the potential of the mind (intellectual intelligence / IQ) and the potential of *dhikr* (spiritual connection with God) to understand the phenomena created by God and apply them for the benefit of humanity. They can integrate knowledge and spirituality into everyday life.

Meanwhile, *Mujtahid* is an individual who can solve problems with his intellectual abilities. They can perform *ijtihad*, an effort of thought and reasoning that produces new discoveries in the field of science and technology. The result of the education of reason is the formation of a pious child. The *Tarbiyah* method is used to develop compassion, caring, and empathy in interpersonal relationships between teachers and students and between fellow teachers and students. In implementing the *Tarbiyah* method in learning, a teacher not only acts as a teacher or subject teacher but also as a figure who has the role of a father or mother and has good interpersonal relationships with his students. The

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<sup>30</sup> Ni Putu Suwardani, "QUO VADIS" Pendidikan Karakter Dalam Merajut Harapan Bangsa Yang Bermartabat, *Unhi Press*, 2020.

<sup>31</sup> Fadlullah, *Orientasi Baru Pendidikan Islam* (Jakarta: Diadit Media, 2008). 13.

<sup>32</sup> Siti Zubaidah, "STEAM (Science, Technology, Engineering, Arts, and Mathematics): Pembelajaran Untuk Memberdayakan Keterampilan Abad Ke-21," *Seminar Nasional Matematika Dan Sains*, no. September (2019): 1-18.

teacher's concern for students is limited to academics and finding and solving problems students face.

The Ta'dib method evokes students' heart (EQ), or emotional intelligence. This method focuses more on the education of values and the development of faith and piety. In kalbu education, the goal is to form learners with strong moral and ethical commitment. The output of this education is a child who has character, integrity, and becomes mujaddid. Mujaddid refers to individuals who have a high moral and ethical commitment and feel called to improve the conditions of their society. They become agents of change dedicated to improving and advancing society through moral, social, and religious endeavours.

The Tazkiyah method is used to cleanse the soul (SQ) and develop a dimension of spirituality. The main purpose of taqiyah is to form a pure, clear, and peaceful soul. The output of this education is the formation of a calm soul (Nafs Al-Mutmainnah), ulul arham, and tazkiyah. Ulul arham refers to individuals who have the soul's ability to love and cherish their fellow human beings as a manifestation of deep feelings of Allah's affection for all His creatures. They have high emotional abilities and appreciate the values of compassion, justice, and mercy towards others. Tazkiyah is an act done to constantly cleanse the soul of the dust of immorality, sin, and vain acts.

The Madlib method is used to develop physical, psychomotor, and physical health skills. The purpose of Madlib is to form a strong, dexterous, and skilled physique. The output of this method is the formation of children who are able to work hard, be tenacious, tough, and become mujahid. Mujahid refers to an individual who is able to mobilise his physical and mental resources to achieve a specific goal with strength, speed, and maximum results. They have a high fighting spirit, toughness, and perseverance in the face of challenges.<sup>33</sup>

### **The Purpose of Islamic Education in the Perspective of Character Education**

Making someone good and intelligent is the fundamental goal of education. The Prophet of Islamic history also declared that the goal of his education of people was to work towards developing moral character.<sup>34</sup> Famous educational figures from the West such as Socrates, Klipatrick, Lickona, Brooks, and Goble seem to repeat and echo the message the Prophet Muhammad (PBUH) voiced that morals, morals, or character are inevitable goals in education. This idea was also approved by Martin Luther King, who agreed with the views of the Prophet Muhammad (PBUH). "*Intelligence plus character is the true aim of education*"<sup>35</sup>. The real purpose of education is to develop intelligence and character. In addition, character education has several objectives, including:<sup>36</sup>

- a. Develop the essential potential of students so they can grow into individuals with a good heart, good thinking, and good behaviour.
- b. Reinforce and build behaviours that value diversity in society. These goals include the development of inclusive attitudes, mutual respect, and tolerance towards differences in culture, religion, and social background.

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<sup>33</sup> Slamet Pujiono, "Membangun Integritas Pendidikan Etika Dalam Konsep Islam Building," *Jurnal Media Pendidikan, Kependidikan Dan Sosial Kemasyarakatan*, 2017.

<sup>34</sup> Agus, "Pendidikan Karakter Menurut Abdul Majid Dan Dian Andayani Dalam Perspektif Islam."

<sup>35</sup> Agus.

<sup>36</sup> Dedi Rosala, "Pembelajaran Seni Budaya Berbasis Kearifan Lokal Dalam Upaya Membangun Pendidikan Karakter Siswa Di Sekolah Dasar," *Ritme 2*, no. 1 (2016): 1-26.

- c. Improve the nation's civilisation by forming competitive individuals who interact with the global community. Character education aims to produce individuals with high social skills, leadership, work ethic, and responsibility in the world.

Although various points of view have been presented, the real purpose of character or moral education is to help people become good and accustomed to good behaviour. Thus, it can be concluded that the purpose of education and training that can produce habitual actions is so that actions that arise from good morals are perceived as something pleasant for the perpetrator. According to Said Agil, the purpose of education is *"to form people who have faith, noble character, progress and independence so that they have high spiritual resilience and can adapt to the dynamics of community development"*.<sup>37</sup>

In the context of Islamic education in Indonesia, the purpose of character education can be explained as follows: First, character education aims to make individuals accustomed to doing good deeds. It involves forming habits that follow Islamic values, such as honesty, justice, friendliness, and modesty. Second, character education aims to maintain human relationships with Allah SWT and fellow creatures well and harmoniously. It involves awareness of the importance of compassionate interaction, tolerance, cooperation, and peace in everyday life. In essence, to achieve the good, one needs to understand the difference between good and bad and be able to choose the good by leaving the bad behind. Therefore, character education aims to develop the ability of individuals to distinguish positive and negative values and choose behaviour that follows the teachings of Islam.<sup>38</sup> Although character education has essential objectives, achieving those goals depends on proper implementation and appropriate media use. Character education can be done through various media, including families, educational units, civil society, political society, government, the business world, and mass media.

## **CONCLUSION**

From the description above, it can be concluded that Islamic Education is the education of individuals and society that is theoretical and practical and can produce noble morals as taught by the Prophet in Islam. Character education in Islam aims to guide humans in achieving true happiness, not just temporary pseudo-happiness. Islamic education in shaping students' character is following the objectives of character education in Indonesia as stated in the National Long-Term Development Plan 2005-2025, namely realizing a society of noble character, morals, ethics, culture, and civility based on the philosophy of Pancasila. Islamic education has several concepts in the formation of the character of students, such as the concepts of tilawah, Ta'lim, Tarbiyah, Ta'dib, Tazkiyah, and Tadlrib; with these concepts, the purpose of character education for the Indonesian nation will be realized. The purpose of Islamic education and character education is essentially the same: first, to make students accustomed to doing good deeds. Second, human interaction with Allah SWT and other creatures is always well-maintained and harmonious. In essence, Islamic education-based character education aims to develop the

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<sup>37</sup> Ismatul Izzah, "Media Sosial, Antara Peluang Dan Ancaman Dalam Pembentukan Karakteranak Didik Ditinjau Dari Sudut Pandang Pendidikan Islam," *Jurnal Pendidikan At-Ta'lim* 5, no. 1 (2019).

<sup>38</sup> Mustaqim, "Pendidikan Karakter Dalam Pandangan Islam," *Al-Masbut: Jurnal Studi Islam Dan Sosial* 11, no. 2 (1945): 40-72.

ability of individuals to distinguish positive and negative values and choose behavior that follows Islamic religious teachings.

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