Character Education Based on Religious Values: an Islamic Perspective

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Abstrak

Character education in Indonesia has become a necessity that can not be negotiable. Various cases of crime and moral deviations become evident that the character of most citizens already at alarming stage. Therefore, since the beginning, national education is not only aimed at generating human intelligent and skilled, but also of noble character. This is realized through the introduction of 18 characters excel in school (religious, honest, disciplined, tolerance, and so on). In the Islamic perspective character education paired with akhlak (Islamic ethics) education. Among the important characteristics are: it sourced from the Quran Hadith; Prophet Muhammad as a role model; priority-based methods of mental-spiritual (soul management, habituation, exemplary, and healthy environment); are simultaneous in which three education centers, namely schools, families, and communities should play a role in synergy. The government and the mass media also play a role in supporting the education of character.

Keywords: Character Education, Religious Values, Islamic Perspective

Abstrak

Pendidikan karakter di Indonesia telah menjadi kebutuhan yang tidak dapat ditawar. Berbagai kasus kejahatan moral dan penyimpangan menjadi jelas bahwa karakter sebagian besar warga sudah pada tahap mengkhawatirkan. Oleh karena itu, sejak awal, pendidikan nasional tidak hanya bertujuan menghasilkan manusia cerdas dan terampil, tetapi juga karakter yang mulia. Hal ini diwujudkan melalui pengenalan 18 karakter berprestasi di sekolah (agama, jujur, disiplin, tolerann, dan sebagainya). Dalam pendidikan karakter perspektif Islam dipasangkan dengan pendidikan akhlak (etika Islam). Di antara karakteristik penting adalah: itu bersumber dari al-Quran Hadis; Nabi Muhammad sebagai panutan; metode berbasis prioritas mental-spiritual (manajemen jiwa, pembiasaan, keteladanan, dan lingkungan yang sehat); yang simultan di mana tiga pusat pendidikan, yaitu sekolah, keluarga, dan masyarakat harus berperan dalam sinergi. Pemerintah dan media massa juga berperan dalam mendukung pendidikan karakter.

Kata Kunci: Pendidikan Karakter, Nilai Keagamaan, Perspektif Islam

Introduction

The issue of character education is becoming a trend in the last ten years in Indonesia. There have been many seminars and discussions were held to discuss this matter. Several books on character education has also been written. The Indonesian government itself, through the Ministry of Education and Culture (Kemdikbud) has launched a national education-based character education since about four years ago.

The discourse of character education noweday is understandable because the biggest problems of Indonesia and all countries in the world is actually not merely economic, political, social, and cultural. The base of all the crises is actually crisis of values and character. Despite the achievements of national development is very high (marked by rapid economic growth, development of physical infrastructure, and so on), but

if it is not supported by human beings with a good personality and noble character, all the achievements were no use at all. High state revenues, for example, will be corrupted by immoral state apparatus, so not much that can be enjoyed by the people at large in the form of welfare.

National education is relatively already "succeeded" with the number of people educated (though still to be improved to keep pace with neighboring countries and advanced countries). However, seen from the rampant cases of moral degradation some individuals of the nation at this time (a partially educated), a national education actually does not work, because the national education goals not only produce an intelligent and skilled, but also noble personality. This so-called objective can only be achieved if the educational paradigm changes, from the partial (only aspect of the intellectual-pragmatic), to the comprehensive one, that is prioritizing also the emotional-spiritual dimension. The latter aspect is closely related to character education.

This paper tries to contribute to the discourse of character education with emphasis on the concept of character description in the perspective of religion (Islam).

Education as a Human Resource Investment

Education is a term that he was probably the same age as human civilization itself. In fact, education is related to the existence and human civilization on earth. In the Islamic perspective, for example, the first human Prophet Adam educated by Allah Almighty before embarking on his role as deputy (*khalifa*) of God on earth. With education Adam a.s. recognize its environment and to build early civilizations on earth.

Until this very day education is still relevant in enhancing the dignity of humanity and civilization. Because education related to the subject and the object named man, then wherever education is actually a form of human investment. In term of development in Indonesia education is the investment in human resources (human resources investment).

Term investment in the economy is very close. In the context of economic development required not only financial capital (money), but also human capital. So that people can be converted into capital, it must be improved through training and education quality. International Conference on Education in XXI Century Supporting Knowledge Based Economy, held in Luxemberg, 2-3 May 2003, resulted three recommendations, namely: *first*, the importance of Intellectual capital ownership by a person, nation, and state in the constellation in the global era (which characterized as the century of knowledge). *Second*, educational activities and learning more directed at human development (human being), developing the whole person, including the preparation of human beings as members of society, good citizens and raise a sense of unity (cohesiveness). *Third*, to develop human skills as a capital to enter and exist in the era of a new life. Even some of the working groups at the World Bank response to change signals by initiating annual analysis program on the importance of knowledge-based economic education, especially at the university level (Mauled, 2010:4; Murtiny, 2012).

In other words, it is understood that improving the quality of human beings through education is expected to produce human beings who have the ability and skill that is necessary for the development of the character and economy of a country to increase individual income and national as well. Investing in education is the human intellectual capital with the competence of knowledge and skills (both hard skills and soft skills) (Murtiny, 2012).

The concept of human resources with intellectual capital relevant with a view of Mauled (2010) (quoted from Murtiny, 2012) which states that compliance the lives of many people in the global era is based on the level of ownership in science. For example, knowledge based economy, knowledge-based technology and knowledge based education. The existence of human resources who have intellectual capital as primary resource for the welfare of the community is important. However, be aware that the whole of human resource investments not only put intellectual capital but also must have a capital behavior and good personality (Murtiny, 2012).

So the man who should have been resulted in investments through education is a perfect human being who is not merely intelligent intellectually but also emotionally and spiritually. Intellectual Intelligent purposes only refer to individual learners. While emotionally and spiritually intelligent in reference to the interests of human development (human being), developing the whole person, including the preparation of human beings as members of society, good citizens and raise a sense of unity (cohesiveness). In addition, emotional and spiritual intelligence also refers to the development of human capital skills to enter and exist in the era of a new life that will be able to face the problem of meaning or value, which would put the behavior and our lives as human beings who are good thanks to God the Creator. (Murtiny, 2012). Here talks about the concept of character education are relevant. In the language of Dr. Martin Luther King, said, "... intelligence plus character ... that is the goal of true education. (Suyanto, 2009)

Nobel Character as the Aim of Education
In Law/Act 20 Year 2003 on National Education System Article 3, it is stated that the national education serves to (1) develop skills and form the character and civilization of a dignified nation, (2) in the context of the intellectual life of the nation, (3) aims to develop the potential of students to become man who is faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and (4) be a citizen of a democratic and accountable.

Thus it can be said that education is theoretically aimed to produce individuals who are knowledgeable (intelligent), skilled, independent, dynamic, creative and responsible. At the same time the national education also aims to produce a man who is faithful, pious, and noble. Faith and devotion must necessarily be seen in everyday life and is reflected in the character of an individual or of noble character that appears in the attitudes, behaviors, and interactions with other human beings. In other words we can say that the goal of national education in Indonesia is the Indonesian men produce a noble character.

Understanding the character according to the Ministry of Education Language Centre is "innate, heart, soul, personality, character, behavior, personality, traits, character, temperament, character". So the meaning is characterized by personality, behavior, character, temper, and character". According Tadkiroatun Musfiroh (UNY, 2008), the character refers to the set of attitudes, behaviors, motivation, and skills. The term "character" itself actually comes from the Greek word meaning "to mark" or identify and focus on how to apply the value of kindness in the form of action or behavior, so that people who are dishonest, cruel, greedy and bad behavior of other people saying bad character. Conversely, those whose behavior is in accordance with the moral code called noble character (MONE, 2010; Sudrajat, 2010).

The meaning of noble character is an individual who has knowledge of her potential, characterized by values such as reflective, confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, love science, patient, cautious, self-sacrificing, courageous, trustworthy, honest, keeping promises, fair, humble, shy err, forgiving, soft-hearted, loyal, hard-working, diligent, tenacious / persistent, meticulous, initiative, positive thinking , discipline, anticipatory, initiative, visionary, humble, passionate, dynamic, efficient/ inefficient, appreciate the time, dedication, self-control, productive, friendly, love of beauty (aesthetics), sportsmanship, resilient, open, orderly. Do not stop on knowledge, but an individual also has the awareness to do better or superior, and is also able to act on the potential and consciousness. A characteristic is a positive development as the realization of the individual (intellectual, emotional, social, ethical, and behavioral). (Murtiny, 2012).

Individuals who are better or excellent character is someone who tries to do the best thing for the Almighty God, themselves, others, the environment, state and nation and the international community at large to optimize the potential of (knowledge) itself and accompanied by consciousness, emotion and motivation (feelings). (Murtiny, 2012).

In other words, the national education actually want to make an intelligent human being both intellectually and emotionally, and spiritually. Intelligent human intellectually, emotionally and spiritually, as a human can be called quality. Quality human will be able to work and create jobs at the same time a lot of jobs for the community. Job creation will boost economic growth, develop the economy of a country, increasing national income and welfare of the nation. Qualified human resources have competitive and comparative advantage. Competitive advantage is the advantage possessed by humans that can not be imitated by their competitors and are usually long-lasting and sustainable. While comparative advantage are the hallmarks of a person that is not owned by someone else, it can be replicated, it should continue to be developed in order to last a long time (Murtiny, 2012). At the same time the quality of human personality is a man who excelled so ready to become members of society and good citizens.

Character Education

To produce Indonesian man with noble character is the main objective of national education. That is without using the specific term "character education" was actually the national education system we have is a form of "character education" by design. But in fact

our education was intellectual-pragmatic. Generate smart people, but seldom have a noble character and personality. So from this fact seems to Education and Culture Minister Muhammad Nuh, proclaimed "character education" as a specific policy in the national education system.

The definition of "character education" itself varies, but the substance is the same. Ratna Megawangi (2004:95; Kesuma, et al, 2011: 5), for example, define it as: efforts to educate children in order to take informed decisions and to practice it in their daily lives, so that they can make a positive contribution to the environment.

Another definition states that character education is a system of planting the character values of the school community, which includes knowledge, awareness or volition, and actions to implement those values. Character education can be defined as "the deliberate use of all dimensions of school life to foster optimal character development". In character education in schools, all of the components (education stakeholders) should be involved, including the components of education itself, i.e. the curriculum, learning and assessment, treatment or management subjects, school management, the implementation of the activities or co-curricular activities, empowerment infrastructure, financing, and working throughout the school ethos/ environment. In addition, character education is understood as a citizen behavior in school education should be characterized.

According to David Elkind and Freddy Sweet Ph.D. (2004), character education can be defined as: "... the deliberate effort to help people understand, care about, and act 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 without and temptation from within ". He also explained that character education is that teachers do everything that can affect the character of the students. Teacher helps form the character of students. This includes the example of how the behavior of the teacher, the teacher talk or submit material, how tolerant teacher, and various other related matters.

Character education actually has the same essence and meaning of moral education and "akhlak/Islamic ethics" education (T. Ramli, 2003). The objective is to form children's personalities, to become good human beings, citizens, and good citizens. The criteria of good people, good citizens, and good citizens for a community or nation, in general are a certain social values, which are influenced by the culture of the community and nation. Therefore, the essence of character education in the context of education in Indonesia is the value of Education, the educational noble values sourced from religious teachings and Indonesia's own national culture, in order to nurture young personality.

In other words, it can be concluded that the goal of character education is more specific than the national education goals that are more common. Character education is expected to produce noble Indonesian human personality. According to the policy guidelines of character education in the Ministry of Education and Culture of the Indonesian people that either have 18 characters excel (Puskur Ministry of Education, 2010; Sahrudin, 2012), namely: 1) religious, attitudes and behaviors are obedient in

carrying out the teachings of their religion, tolerant implementation of worship of other religions, and live in harmony with other religions; 2) honest, behavior based on an attempt to make himself as someone who is always trustworthy in word, act, and work; 3) tolerance, attitudes and actions that respect differences in religion, race, ethnicity, opinions, attitudes, and actions of others who differ from him; 4) discipline, actions that demonstrate orderly behavior and comply with the various rules and regulations; 5) hard worker, actions that demonstrate behavior of hard work and determination to achieve something with a fine in accordance with the rules and regulations; 6) creative, think and do something to generate new method or result of something that has been owned; 7) independent, attitudes and behaviors that are not easy to depend on others in completing tasks; 8) democratic, way of thinking, being, and acting the same rights and obligations judging himself and others; 9) curiosity, attitudes and actions are always working to find more depth and breadth than something learned, seen, and heard; 10) the spirit of nationality, how to think, act, and sound that puts the interests of the nation above self-interest and group; 11) love motherland, how to think, act, and sound that puts the interests of the nation above self-interest and group; 12) rewarding achievement, the attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others; 13) friendly/ communicative, the attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others; 14) love peace, the attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others; 15) joy of reading, habits take time to read the various readings that give virtue to him; 16) environmental care, attitudes and actions are always working to prevent damage to the surrounding natural environment, and to develop measures to improve the natural damage that has occurred; 17) social concern, attitudes and actions have always wanted to help other people and communities in need; and 18) responsibility, attitudes and behavior of a person to perform the duties and obligations, he should do, the self, the community, the environment (natural, social and cultural), country and god almighty.

The Strategic of Character Education

In order to be effective internalization of excellent character it need strategic steps that will not only touch the cognitive (knowledge), but also the affective and psichomotroic one. In his book Educating for Character, Lickona states that moral education should pay attention to three elements, namely understanding or moral understanding, moral feeling, and moral action. The three are inter-related (Budiningsih, 2004: 6)

In addition to these three elements for the people of Indonesia stressed the importance of the role of religious faith or existential belief in improving the nation's morality. It is believed that there is a parallel between higher morality with faith or belief existential (Budiningsih, 2004: 24). By adapting this view it can be said that the internalization of moral values and character in the learning should pay attention to four things, namely understanding or comprehension of the noble character, feelings/ appreciation of the meaning of noble characters, actions/ practices that reflect the behavior of noble character, and internalization -the value of faith as the foundation of the character changes.

Providing Depth Understanding about the Importance of Noble Character
     The first important stage in the noble character of the internalization strategy is to teach someone to understand what it means and why it's noble character (eg, honest, trustworthy, giving priority to the public interest, etc.) is something that is important is owned by someone.

     A deep understanding of the importance of critical noble characters must owned because moral education or moral behavior, theoriticallay, reflects a person's moral maturity. Moral maturity is produced through an understanding of the reasons why an action should be done, not only to understanding the action, so it can be assessed whether an act is good or bad. This is what the so-called moral reasoning according to Kohlberg (moral-reasoning, moral thingking, and moral-judgment) (Duskha R. and Whelan, M., 1975).

     Moral reasoning demonstrated moral maturity. It's the difference between a child's moral conduct with adults. Adults act morally because moral maturity, because he understands that certain actions correct and helpful (Budiningsih, 2004: 24).

Internalize the Feelings of the Characters
     After understanding the importance of having a noble characters, the next stage is to live, feel, and realize that this character is a noble moral values that contain elements good for human life, and at the same time to live, feel, and realize also that the character of the opposite (dishonest, not trustworthy, giving priority to personal interests, closed, and the other antagonist properties) is a low moral values that contain elements of social vices to the order of life. In moral education theory this is called moral sense. Moral sense is something that needs to be internalized and developed by fostering the development of conscience and empathy (Budiningsih, 2004: 7).

     In the perspective of taxonomy of educational objectives, appreciation and feeling aspects of the nobel moral that are in the area of affective domain. In this area there are five categories of behavior to be gained, ie, acceptance, participation, assessment or attitude determination, organization, and the establishment of lifestyle. In other words the affective aspects emphasize of emotions, attitudes, appreciation, value, and level of ability to accept or reject something (Bloom, 1956).

     In the process of learning, to develop appreciation of the importance of noble character can use two strategies, namely to maximize learning methods in the delivery of materials in formal curriculum and empowering aspects of the hidden curriculum. In the first strategy several learning methods can be used, for example, methods of socio-drama and role-play methods (role playing). The latter method is quite effective for all ages (Budiningsih, 2004: 54). If the lecture method to be used, it should be supported by relevant learning media, such as video footage of the events related to the impacts caused by the negative character, for example.

The hidden curriculum aspects of empowerment strategies based on the assumption that efforts to internalize the main character is actually a process of education at the level of values, norms, and beliefs that the end goal is the establishment of the nature of the discipline, honest, responsible, fair, and love of truth embedded in self-learners (Jalaluddin, 2005:4). By adapting the theory Bennett DeMarrais, Dede Rosyada stated that educational values, norms and beliefs inculcated in students through the formal curriculum is not enough, but must be supported by rules that apply in educational institutions, the educational institutions, and social relationships between fellow educators and between educators with students in the classroom. In this educational theory called hidden curriculum (Rosyada, 2003). Therefore, efforts to foster a feeling and appreciation of the necessity of having a good character should also be done through the creation of a conducive environment in educational institutions, the creation of certain habits of educators in treating students, making various rules and ethics in educational institutions, and regulation of behavioral habits educator's fellow colleagues observed by learners.

Provide Space for Action or Implementation of Character Excellence
The third stage is important in the internalization of good character is the action or implementation of excellent character, competence to realize that understanding and feeling of the importance of noble character into real behavior that is actually implementing honesty, trust, responsibility, and so on in everyday life. In moral education theory this is called moral action that needs to be facilitated in order to appear and develop in daily life. In order for moral action is realized, necessary to create a social environment conducive to moral education (Budiningsih, 2004: 7). In other words, the competence of the knowledge of what and why the need to have a noble character and affective competencies (appreciation of the urgency of noble character and attitude) must be followed by the provision of a social space for students to bring these two aspects into actions that reflect the noble character of his life in and outside of school/college. The social environment conducive to gather moral actions is indispensable to the moral teaching (Budiningsih, 2004: 7).

Internalization Values of Faith as a Foundation of Character Change
As was stated above that the faith is very important in improving the existential morality or morals of the nation, because of the parallel relationship exists between higher morality with faith or existential belief (Budiningsih, 2004: 24). People who have faith, for example, a Muslim believes that Allah is really there, all-knowing, all-hearing, all-seeing, all-watching, and all-verifying. Muslim people of faith believe that two angels always accompanied wherever he is and record good and bad deeds. People of faith believe in the afterlife after death, the torments of hell for wrongdoing and sin, as well as the rewards of heaven for good deeds and correct. Therefore, a true believer so scared committed a disgraceful act in the life of his world. From this belief it is born the good deeds that reflect the noble characters.

The Values of Religion as a Source: Islamic Perspective
Islamic values as the source of the concept of character education had become a hot (hot issues) when it is raised and discussed in an international journal, The Journal of Moral Education, volume 36 in 2007. This shows that the teaching of religion, especially

Islam, is inseparable from character education. Moral values and spiritual in religion is the cornerstone of the concept and implementation of character education (www.marfu78.com/-character-in-islam.html).

Equivalent term Character Education in Islam

In Islam, the terms associated directly or indirectly with the term "character education" is quite commonly found in several verses of Quran and Hadith. Experts Tafseer Qur'an, Quraish Shihab, find two terms in the Qur'an, namely: *rushd* and *halah* (Shihab, 2011: 714 and 719).

According to the Quraysh, the term *rushd* is a combination of logical, moral awareness, and the sanctity of life. The third thing that has shaped the character of noble / praiseworthy. Praiseworthy character is the result of the internalization of religious values and morals in a person characterized by positive attitudes and behavior.

The term *"halah"* interpreted as internalized knowledge. "Knowledge without appreciation not results in what is termed by experts on Sufism by *halah* ("*ha*" read length), which is a psychological condition that leads a person determined to be a positive change. Quraish said, "a strong desire" that is similar to the AQ (adversity quotient) Paul G. Stoltz.

Terms *"rushd"* important, because without this, character education becomes meaningless, because real human beings who have the intelligence and the soul. Because of that character education must successfully touch both these important dimensions if it is to succeed.

In addition to the above terms, there are three other concepts that a pillar of "character education" in Islam, namely: morals, manners, and modeling. The term morality refers to the duties and responsibilities in addition to Shariah and Islam in general; adab refers to the attitudes associated with good behavior, and refer to the exemplary quality of the character shown a Muslim who followed the example of the Prophet Muhammad (www.marfu78.com/-character-in-islam.html).

The term character is actually similar to the term of *akhlak* in Islam. Abu Hamid al-Ghazali, for example, says that *akhlak* (from the word *al-khuluq*) is embedded in the nature of the soul, which arise the actions without preceded by thinking and reflection (Mahmud, 2004: 28). The nature of the soul is actually embedded in the nature or character. The nature and character is esoteric level, while the behavior and actions that arise from the nature is the external and visible. The behavior and actions that emerged rise automatically, instantly, without thought and contemplation. If the behavior / action is good, it mirrors a good nature / character of people, and vice versa deeds / bad behavior that seems, in fact it is a reflection of the bad character. Behaviors / actions that appear is sometimes called as moral.

Since the action / behavior is an instance or a result of the character in the soul, then that should be well educated, of course, is the aspect of the character. This is the origin of the term "character education" which in Islam is worth the "noble *akhlak* education".

Sources and Character Education Platform

Character education concepts in Islam is certainly derived from primary sources of Islam itself, namely the Qur'an and Hadith. In the Muslim faith, Islam is a religion that not merely contains 'ubudiyah doctrine, but also teachings on how to organize social life, politics, culture, economic, as well as education. If carefully traced, in 6236 verses of the Koran, for example, there are quite a lot of verses that talk about the values of the formation of noble character (moral) of human. Similarly, in thousands of hadith collections also contained many hadith that describe how excellent character was supposed to be built. Efforts to understand the teachings of Islam about the formation of the noble character of the sources of Islamic teachings on further developments have given rise to religious works of Islamic morality, as written by Ibn al-Ghazali Miskawayh and such.

Furthermore, what is an important foundation of character education in Islam? No other except the main mission of Islam or the primary mission of the coming of the Prophet Muhammad p.b.u.h., namely perfecting morality (moral-character noble). It is clear we can see from the words of the Prophet p.b.u.h which means: "I was sent to perfect moral glory" (Narrated by Ahmad). In other words, can be affirmed that the true character of education in line and even the mission of Islam itself.

Since Islam's mission is to refine character then it is no wonder if the central tenet of the three pillars of Islam (besides Aqeedah and Shari'ah), pillars of equal importance and organically linked with the other two pillars are *Akhlak* (Islamic Ethics). Of the two main sources of Islamic teachings then formulated the concept of morality. It has been appeared hundreds of works of scholars who elaborate on these moral concepts. No less than Ibn Miskawayh, Ibn al-jauziyah Qoyyim, Abu Hamid al-Ghazali, and many other Muslim scholars wrote many scientific works on *akhlak*, including its education methods.

Akhlak, according to Ibn Miskawayh and Ghazali, is a character that appears it acts immediately (spontaneously) without requiring consideration and thought. That is the good deeds that occur spontaneously reflect the better character of a person. Conversely, bad deeds are also a reflection of poor character that is in the person.

Prophet Muhammad as a Role Model Character Excellence

In Islam, the standard of excellent character who becomes the main reference is none other than the character of the Prophet Muhammad p.b.u.h. himself. Prophet is known as someone who is noble character even before he was appointed as a Prophet and Messenger. Even in the Qur'an Allah himself praised the noble character of the Prophet SAW. In Qur'an, al-Qalam verse 4th, Allah says what means: "And verily thou (Muhammad) has great character." This remarkable statement. The praised as the noble and lofty character of Prophet not only humanbeing, but rather God himself as God Almighty Creator.

In history, the majestic character of the Prophet SAW is captured perfectly. Prophet is known as an honest, trustworthy, thoughtful, polite, love of neighbor, generous, have a helper spirit, meek (not rough), tolerant, and so on. Greatness of his character is not only felt by the friends and followers of him, but even by the enemies and the followers of other religions such as Judaism and Christianity. Quite a lot of the events are recorded compassion some Jews and Christians, and the infidels of Quraish because of the Prophet goodness. It caused they converted and became a Muslim.

With the Prophet Muhammad as a role model then in fact be complete elements of character education in Islam. The concept is clear and comprehensive, and life as an iconic example of moral values also proved historically and empirically. This statement is to get the affirmation of expression A'ishah which means, "The character of the prophet is the Quran". So the Prophet was actually a walking Qur'an. The overall character of the noble Prophet p.b.u.h is the real embodiment of the concept of the Qur'an.

Methods Islamic Character Education

There are several methods essential in character education in Islam. Muhammad 'Athiyah al-Brasyi (2003:116-118), an expert on Islamic education, states that there are at least three methods of moral education in Islam, namely: *first*, education directly, that is by using the instructions, guidance, advice, mention the benefits and dangers of something. Advice can be given in the form of words of wisdom, such as the following: a) manners are the best legacy; b) good manners are a true friend; c) reach a consensus is the best leader; d) ijtihad is a favorable; e) intellect is the most useful treasures; f) there is no calamity greater than ignorance; g) there is no opponent more reliable than consultation; and h) there is no silence is worse than glorify themselves.

Second, moral education indirectly, by way of suggestion. As dictated poems which contain wisdom to children, preventing them from reading poems empty.

Third, take advantage of the trends and traits of the children in the context of moral education. For example, they (students) to imitate the sayings of the people closely associated with them (teachers). Therefore philosophers Islam expects every teacher decorated with a good moral, noble, and avoid any disgraceful.

Meanwhile, Quraish Shihab (2011) gives four practical steps in shaping character. First, manage the soul. "In the context of manage the soule and control the appetite we find the practices wich for some people regarded as a strange practice. Prophet Muhammad, for example, pressed stone in his stomach that screams decreased appetite. Abu Bakr, the Prophet's companions, had slipped a small rock on the side of the mouth so diligently to think before you speak. "

Second, habituation. "Started with painstaking efforts to push yourself, even-if necessary-making activity that scored well in order to establish the character, not because of hypocrisy. Imam Al-Ghazali advises someone who arrogantly so used to doing the activities undertaken by those who are unscrupulous and are considered to have high social status. "

Third, exemplary. "Modeling is necessary because that abstract values is sometime difficult to be understood, even the beauty and benefits not be seen by the average person. The abstract concept explained by concrete and sensory imagery. "

Fourth, healthy environment. "The environment has a tremendous influence in shaping the character. Moreover, the current environment has become flatter and smaller due to advances in information technology and communications. The Internet has made the environment that previously inaccessible can now present a moment in front of the eye. The interaction becomes more sophisticated, globalizing, and impressive. "

Implementation of Character Education in the Family

In the concept of Islam, teachings and religious values should be taught by parents from an early age to children. Islam very firmly ordered that the children had been introduced early on to the symbols of Islam, such as the call to prayer and the iqomat containing Tawheed sentences. This process is continuously followed by parents, father and mother, until adolescence or during a child living in his parents house.

In the context of character formation, religious education to the children by their parents is actually a form of implementation of education and character formation in the institution of the family. Why is the family? Family is first and foremost institution in which children begin life. In any civilization in the world is family occupies an important position for the life of the individual. In the family there is warmth, intimacy, love, and affection. Then the family is an institution for the land very fertile seedbed noble values that can shape a person's character.

Formation of value to the individual and society also means a process of formation of character or personality traits that both the individual and society. At the individual functions and role of the family is very important because the family is the first and foremost institution for an individual. As an institution of basic education in the family the parents act as educators. Father and mother have strategic role in shaping the personality of children by instilling good values derived from religious teachings (Aqeedah, worship and morality) and cultural values (Ismail, 2005:4).

Character Education in Schools

In addition to family, educational institutions are also important for a child. It is formal education outside the family, the schools and colleges. In general, there are four functions of formal education institutions, namely (1) the transfer of knowledge, life skills and technology through educational activities and teaching; (2) conservation and development of knowledge through research; (3) science supplies for devotion to the community; and (4) form / build character (character building). The fourth function is of course should be optimized simultaneously and balanced.

Of the many educational institutions in Indonesia, the most prominent is the function of education in the first three aspects above (transfer of science and technology, research, and community service). The function of forming the character less of a priority. It should be recognized has a lot of 'smart people' rise from our education system. They occupy

almost all areas of national life: professionals in the fields of economy, industry, government, legislature, and so on. Even many alumni of the nation's educational institutions occupy strategic positions as decision makers that relates to the fate of society, the lives of many people. So it can be said that the national education have been relatively successful to function as a vehicle for knowledge transfer, knowledge development, and mastery of life skills and technology.

But until now it is clearly visible that 'cleverness' alumni of educational institutions was not matched with the emergence of Indonesia's human' character ', whereas the most important functions of the institution is to built national character which is reflected by the man "faithful and devoted' to God. There are still a lot of 'smart people' who do not exhibit the characteristics as a faithful and godly man in their everyday lives, particularly in undergoing his duties as a professional. Cases of high corruption in recent years in Indonesia, for example, carried out by people who are experts in their fields. Corruption cases involving members of the legislature, head of the region, military officials, scientists, professors, teachers, bankers, technocrats, businessmen, and even the religious scholars that the average quality of education graduates.

Further question is why corruption mostly done by people who are "smart"? Because most of the systems and institutions in Indonesia have 'failed' in its function as a nation churning out character formation. Education gave birth human beings are characterized by multiple (split character). Again in the case of corruption in Indonesia, to cite just one example, on the one hand he was taught about scientific honesty and demanded loyalty to the principles of truth and honesty in scientific disciplines that they do, but on the other hand he was doing corruption, taking something that was not him, even a lot of the right people, which is clearly contrary to the principles of truth, honesty, and fairness. Therefore, one of the urgent tasks of our educational systems and institutions today is to restore education to its function as a vehicle for the development of national character (character building). So not only educational institution in charge of transferring knowledge and technology to the younger generation, but also internalize noble values and ideals of life between generations.

If the transfer of knowledge just touching the procurement aspect of cognitive and if life skills and competencies in technology touch the cognitive and psychomotor one, the internalization of the noble values of life as the core of the formation of national character more emphasis on the affective, cognitive and psychomotor. In the context of the function of education as an agent of the formation of the character, competence in the realm of affection should get the largest portion, because if the students only understand the ins and outs of the value of faith and morals and stop on knowledge alone, then education has not been successful. Education is said to be successful not only produces graduates who are good education but can produce behavioral changes in self-learners, which is able to present yourself as someone who really 'character' (faith and taqwa) in both words and actions everyday.

Role of State, Society, and the Media In Character Education

The concept of ideal "character education" is actually an education involves all aspects synergistically: individual, family, community (community leaders and religious scholars), the government (including the legislature), and of course the media. The synergy between the various components is very important if we want to make the children of this nation ahead character.

The primary role of the State in the course of which is to formulate and implement relevant policies through various ministries which passed through the offices or regional offices in the area. Ministry of Education and Culture and the Ministry of Religious Affairs is already set some policies related to "character education". But the portion of attention on the policy was not adequate. In *Kemdikbud*, for example, are merely the syllabus and lesson plans that character, yet touching aspects of substance, for example to formulate concept of learning in the classroom and provide teachers with intensive training of character. In addition to the above two ministries, the actual character education is the responsibility of other ministries, such as Ministry of Administrative Reform (*Kemenpan*). Lots of complaints about poor service and the character of the State apparatus in various depatemen and agencies (including the worst forms: corruption). The coaching State official's character in a more systematic and strategic is absolutely necessary if we do not want this country to mismanagement.

The primary role of the community is to create conditions conducive to the application of noble character socially. Here the most important is the involvement of community leaders and religious leaders. Da'wah and lectures religious figures should not be done only in the mosque / musolla which is where the "good", but also in many instances, people crowd: RT, RW, Youth, markets, malls, squares. Propagation certainly does not have the sermons or lectures, but can be packaged creatively through various ways and means. Meanwhile exemplary religious and community leaders as well be the key word character education community.

In a nation of character education, the media certainly play an important role, both the mass media and electronic. Unfortunately the current media developed over materialistic-capitalistic paradigm. Income (profit) to be the main goal, to educate the public morals of the lowest priority. So rating to keywords to boost profit. Without considering the negative effect on the character of the community came the shows violent, excessive horror (lebay), hyper reality soap operas (making it up) and showing luxury and bad characters of actor/actrees, celebrities information displays very little good exemplary, bloody violence, songs that evoke less morale (melancholy, romance pulp), and so on. It shows such a "just" sheer entertainment, but the young people who watch are those who are in their search for identity. That often happens is this: a guidance spectacle. Lack of parental guidance when children watch television and weak government control of media content to be fertile ground for 'seeding' negative characters young generation.

Conclusion

From the above discussion, it is clear that the issue of character education in Indonesia has become a necessity and inevitability that can not be negotiable. Character

and moral damage already at alarming stage in our country. It is not only done by some members of the community at the grassroots level, but it is very dangerous becauses vulgar exhibited by rogue elements in the high-country institutions: executive, legislative and judicial. Reform in Indonesia characters can make religion a source first and foremost, because Indonesia is a religious nation. Islam as religious affiliation of the population in Indonesia has actually provide a source of very rich character education concept. Not only concepts, Islam featuring role models empirically and historically recognized by people universally. So far should we study tours abroad just want to explore the concept of character in there?

The concept of the beautiful character education of course no use if it is not supported by all elements of Indonesian society. All parties must be actively involved in character education, towards a civilized and dignified Indonesia, from the level of individuals, families, communities, institutions of formal education, up to the leaders of the nation and of course the clergy and community leaders. Strategic work-plan of systematic and synergistic cooperation among various stakeholders is critical to realizing the efforts to improve the quality of nation's character that is now on the verge of destruction. Hopefully this seminar "character education does not stop at mere discourse, but immediately followed up with concrete action from all of us.

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