



Formation Of Students' Character Through Islamic Education

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Abstract

This article aims to discuss the role of Islamic Education in schools in forming the character of students. Islamic Education is one of the main pillars of character education. Because the role of Islamic Education is important for students. Character education will grow well if students are instilled with religious values properly. Islamic Education material is one of the supports for character education through learning Islamic Education for students where Aqidah is taught as a religious basis, and the Koran and Hadith are taught as life guidelines for students. Fiqh is taught as a legal guide in worship, as well as telling and pursuing the history of the Islamic religion as an exemplary life as well as pursuing morals in students aimed at guiding behavior in carrying out an action whether it is good or not. Therefore, the main aim of learning religious education Islam is the formation of personality in students which can be seen from the behavior and thought patterns of students in their daily lives. Apart from that, it is a successful learning of Islamic Education where the application and learning methods are carried out appropriately and appropriately.

Keywords: character building, student, and Islamic education.

Introduction

Education is a conscious effort to prepare students to become pious, virtuous, skilled, knowledgeable, and responsible human beings. The education carried out in the country aims to educate the nation's children and improve the quality of people who believe in being devoted to God Almighty. The definition of education can be interpreted as a conscious and systematic effort to achieve a better standard of living or progress. In simple terms, the definition of education is a learning process for students to understand, comprehend, and make people more critical in thinking. Successful education is learning that is able to move all students to be actively involved in all learning activities and continuously throughout the learning process. A teacher is a person who teaches or is called a teacher, etymologically digugu and imitated. Digugu means trusted and imitated means followed. This means that a teacher must be trusted in every word, utterance and behavior in order to become a role model and a noble example to be followed. This is also in line with the role model and role model for Muslims, namely the Prophet Muhammad SAW, a man chosen by Allah SWT who was sent to convey the true teachings of the Islamic religion.

Character education is currently an important issue in the world of education recently

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related to the phenomenon of moral decadence that is occurring in the midst of society and in increasingly diverse and diverse government environments. Crime, injustice, corruption, violence against children, human rights violations, are proof that there has been a crisis of identity and characteristics in the Indonesian nation (Syamsul, 2017).

Character is the behavioral values of humans related to Almighty God, themselves, fellow human creatures (humans, animals, plants), and national values which are manifested in thoughts, attitudes, feelings, words and actions based on norms, religion, law, manners, culture and customs. Character education is a system that functions to instill character values in all school members which includes the components of knowledge, awareness and will, as well as actions to implement these values (Muslich, 2011). Character education is very suitable if it is implemented in children from an early age when the child is still in kindergarten. Education is one way to shape children's character at an early age. Meanwhile, school is a forum for the success of learning activities aimed at forming children's character (Trimuliana, Dhieni, & Hapidin, 2019). Therefore, in carrying out the learning process in PAUD, educators can use various media and activities that can be used when learning takes place. The use of media and implementation of learning activities given to children includes character education. Developing religious character from an early age is one way so that children can worship consciously and sincerely to God Almighty. Worship is obeying Allah by carrying out His commands through the words of His Messengers, worship is humbling oneself to Allah Azza wa Jalla, namely the highest level of submission accompanied by the highest feeling of mahabbah (love) (Rokim, 2015).

This character education has the same essence and meaning as moral education and moral education for students. The aim of character education is an effort to shape the personality of students, so that they can become good human beings. This character education in the context of education in Indonesia is a noble value that originates from from the culture of the Indonesian nation itself, to develop the personality of today's young generation. Noble character, politeness and religiosity are what must be upheld and make the Indonesian nation seem so foreign and very rarely found in the midst of society. This condition will become even worse if the government does not immediately implement improvement programs both in the long and short term (Maya, 2006).

This character education is the right answer to existing problems. The school is a place where education is expected to be a place that can realize the mission of realizing character education. One alternative that can be done to reduce criminal acts that occur is character education through Islamic Education, where learning methods must be more optimized in the classroom environment. The role of religious education is a very strategic way to shape the character of students, this is character can be realized in students who are religious and have high moral values, and have noble character.

Furthermore, in the explanation of article 37 paragraph (1) it is stated that education is intended to shape students into human beings who believe and are devoted to God Almighty and have noble character. Islamic Education is very important in developing the character of the nation's children, so that religious education must be provided in all paths, levels and types of education. Islamic Education encourages students to adhere to the teachings of their religion in everyday life and makes religion the foundation of moral ethics in the nation and

state. Religious education is learning that aims to improve noble morals and spiritual values in children, so religious education has a very important role in implementing character education for students.

It is hoped that Islamic Education will be able to produce people who can always strive to perfect their faith, piety and noble character, including ethics, character or morals as a manifestation of education. Manusidi hopes that Tangguh in this case will be able to face challenges and obstacles and changes that arise in social interactions in the local, national, regional, and global environment.

Literature review

This literature review explores the role of Islamic Education in shaping the character of students. With a focus on the Islamic perspective, this paper examines various scholarly works and empirical studies to understand the mechanisms through which Islamic education influences the moral and ethical development of students. Key themes include the importance of moral instruction in Islam, the integration of Islamic values into educational curricula, the role of teachers and educational institutions, and the impact of Islamic education on students' behavior and attitudes. By synthesizing existing literature, this review aims to provide insights into the potential of Islamic Education in fostering positive character traits among students.

Research method

This research method uses library research, namely looking for research sources by collecting several pieces of literature whose sources come from journals, books and other sources used, so that it is easier to carry out research regarding the formation of student character through Islamic Education (Pamuji, 2023). The technique used for data collection is by means of looking for material related to the discussion in this article, the search is carried out both manually and digitally. After making references, then analyzing the data that has been collected by displaying, reducing and reconstructing it so that it becomes a new concept, using deeper content analysis. prioritizing intertextuality.

Result/Findings

1. Understanding character education

The word character has very diverse meanings, some people think of it as character, some also think that character is an attitude or personality. Allport, as quoted by Suryabarata (1998:2), said "character" which means personality evaluated, and personality is character devalued character or character is personality that is valued or pleasing to norms.

Character education according to Thomas Lickona (1991) is education to shape a person's personality through character education, the results of which can be seen in a person's real actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, etc. etc. Aristotle believes that character is closely related to a habit that

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is often manifested in a person's behavior.

According to Eljind and Sweet (2004) character education is a deliberate effort to help understand humans, care and the core of ethical/moral values. Where we think about the kinds of characters we want for our children, and then do something about it. truth, and really care about the existence of truth/rights. And then do what they believe to be true, even in the face of pressure from and without temptation. Character education can also be interpreted as a system of instilling character values which includes the components of knowledge, awareness, will and action to implement these values both towards God Almighty, oneself, fellow living creatures, the environment and nationality to become a human being. who are human beings.

Hill, T.A., et.al (2013) argued that a person's character can determine their personal thoughts and actions. If a person has a good character, he will be able to do things correctly in all situations and conditions based on the behavioural standards of his community environment. In fact, character education teaches patterns and habits about ways of thinking and behaviour that will make him collaborate in the family, community, or state environment. Not only that, character education can help a person in making decisions.

According to the National Ministry of National Education (2010) as stated in the National Policy Main Book for National Character Development (2010-2025). Character development, which is an effort to realize the mandate of Pancasila and the Preamble to the 1945 Constitution, is motivated by the reality of national problems that are developing at this time, such as: disorientation and not yet living up to Pancasila values; nationalism, integrated policy tools in creating awareness of the nation's cultural values; the threat of disintegration nation; and weakening of national independence.

In Law Number 20 of 2003 concerning the national education system, character education actually occupies an important position, in this case it can be seen from the objectives of national education which state as follows:

“National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, and are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Character education is not just material that can only be recorded and memorized and cannot be evaluated in a short period of time (Sahrodin, 2019). Character education is learning that has been applied in all activities for students both at school, in the community and at home through a process. habituation, exemplary, and carried out continuously. Therefore, success in character education is a joint responsibility between the school, parents and the community.

Character education is a term used to describe the curriculum and organizational characteristics in schools that develop students' fundamental values and efforts to implement them systematically to help students understand behavioral values related to God Almighty, as well as themselves. fellow human beings, the environment, and nationality which originate from thoughts, thoughts, attitudes, words and actions based on religious norms,

law, culture and customs. This is in line with what was stated by the Curriculum Centre in Judiani (2010) that character education develops students' character values so that they are implemented in their lives, both as members of society and citizens who are religious, nationalist, productive, and creative.

According to Berkiwiz and Bier, character education is a national movement in an effort to develop students in good, ethical, responsible and caring behavior through an emphasis on universal values.

2. The Existence of Islamic Education

In National Education, the curriculum is part of the learning system which functions to realize the goals of national education. Therefore, in Law No. 20 of 2003, article 36, the curriculum in Indonesia is structured within the framework of increasing faith and piety, increasing noble character, increasing the potential of intelligence, and student interests, diversity of potential, regions and environments, regional and national development demands. Guidance in the world of work, guidance on science and technology and the arts, religion, dynamics of global development, national unity and national values (Law No.20 of 2003:25). To support the implementation of the curriculum framework above, the curriculum must include education, social sciences, arts and culture, physical education and sports, skills/vocations, local content.

Islamic Education is a pillar for forming the character of students, because from Islamic Education there is a lot of knowledge about creeds, where these creeds are the basis for cultivating morals (Suryawati, 2016; Nugroho, et.al., 2022). It is these morals that can lead students towards religion. However, the process of character formation is clearly not easy and does not take a short time. Apart from factors obtained from the environment, there are also other factors that can influence it, such as internal factors (instincts, desires, conscience of heredity), external factors that influence them, namely (education and the environment).

Religious education is one of the materials whose aim is to improve noble morals and spiritual values in children. Islamic Education has a very important role in forming the character of students at school. Islamic Education is a mandatory lesson at all levels of school, including elementary school. Therefore, schools are expected to be able to provide religious education optimally by applying religious values in the school environment which is carried out by teachers and students in a collaborative and sustainable manner with each other.

The content of the religious education curriculum is explained in the Attachment to Law No. 22 of 2006, including the Islamic Education curriculum with the aim of learning being to produce people who always strive to perfect their faith, piety and morals, and are active in building civilization and harmony in life, especially in advancing civilization and harmony of life, especially in advancing a dignified national civilization. Such humans are expected to be resilient in facing challenges, obstacles and changes that arise in social interactions both locally, nationally, regionally and globally (2002:2). The scope of Islamic Education includes the following aspects: Al-Quran and Hadith, Aqidah, Morals, Fiqh, Dates and Islamic culture. Religious education, especially Islamic Education. Has an important position in the national education system. Religious education is one of the mandatory

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materials taught in every school.

Islamic Education teaches to instill spiritual values in students so that they become human beings with noble character, ethics and culture, part of the goals of national education. The implementation of religious education in schools can be carried out in activities within schools or intra- and extra-school, especially the application of religious teachings in everyday life (Ningsih, 2019).

3. Islamic Education Learning As Character Formation For Students At School

According to Al-Ghazali, character is closer to morals, namely human spontaneity in behavior, doing actions that have been integrated within the human being so that when they appear there is no need to think about them again. Morals according to Imam Abu Hamadi al-Ghazali say that morals are embedded traits. (imprinted) in the soul from which easy and effortless actions arise without requiring prior thought and consideration (contemplation).

Education has a very big influence in forming a person's character, morals and ethics so that the good and bad of a person's morals really depends on education. Education helps mature the human personality so that their behavior is in accordance with the education that a person has received, whether formal, informal or non-formal education. formal.

Al-Ghazali recommends educating children with habits and training to do good deeds in accordance with their development. These habits and training will form a character in children that is embedded in their souls. There are four main parents of morals: wisdom, courage, justice and nobility. character.

The main points and foundations of morals are:

- a. Al-hikmah, namely the condition of the soul, mind, nafs who is enlightened so that he understands the good and bad of right and wrong actions.
- b. Al-adlu, namely the condition of the soul, mind and nafs as a leader and bearer
- c. Al-syaja'ah, the power of anger accompanied by reason
- d. Al-iffah, namely the power of the soul that is educated with Sharia reason education (Aisyah, 2018).

Morals are a gift given by Allah to His servants who really want to change bad habits and decorate them with praiseworthy actions. After continuously changing bad habits into good ones, a person's character and character will develop (Ainiyah, 2013; Masruri, 2019; Sholihah, 2020).

According to Ki Hajar Dewantara, the meaning of education is as a process of providing guidance to develop potential in students. This can be seen from the fact that the aim of education is towards assisting students in the process of perfecting their orderly behavior. Ki Hajar Dewantara interprets character as character or manners. humans will become individuals who are independent and have personality, and can control themselves.

The explanation above illustrates that education is a very significant agent of change in character formation in students, Islamic education is one of the most important lessons in this process, but in reality currently Islamic Education is taught only as material and as teaching material without the existence of its practice or application in everyday life. So that currently the formation of religious morals in schools is not running smoothly as it should. With the emergence of a new regulation which is no longer material as a graduation standard

for students, this has a big influence on the learning process. This is what This makes Islamic Education lesson material considered unimportant, even Islamic Education lessons in class only get 2 hours of lessons, the evaluation system is only carried out by written tests. In this case, teacher creativity is needed in presenting Islamic Education material to students who learn outside. class, the teacher motivates students and facilitates religious learning outside the classroom, namely by holding activities such as holding the birthday of the Prophet Muhammad SAW and cultivating the 4S traits, namely (smile, greeting, greeting and politeness).

Islamic Education is an important foundation in forming character in students at school to form personality in students which can be reflected in behavior in everyday life (Efendy, R., & Irmwaddah, I., 2022). Islamic Education lessons are not only the responsibility of Islamic Education teachers, but require support from the community schools, society, and most importantly parents. With the aim of cultivating and maintaining the formation of noble morals and noble character.

The success of Islamic Education learning at school is also determined by the application of appropriate learning methods (Hartati, 2021). In line with this, Abdulloh Nasih Ulwan provides the concept of inclusive education in moral education which consists of:

- a. Education by example
- b. Education with customs
- c. Education with advice
- d. Education by paying attention
- e. Education by giving punishment.

Therefore, one of the important educational processes is exemplary. The teacher's behavior and display are a valuable reflection of learning for students. Indonesian education figure KI Hajr Dewantara said that teachers should have the principle of "ing ngarso sung tulodho ing madyo mangun karso" (in the front giving an example, in the middle providing guidance and behind giving encouragement). With this example, this is one of the methods that teachers should apply in learning PIE.

Learning in moral education is expected to emphasize educating rather than teaching. Educate by providing motivation and advice. Directing students to instill learning values as role models in real life, not just conveying their knowledge. Educate and pay attention to students and pay attention to their development and development. behavior in children. Because the most important thing in Islamic Education learning is a change in good behavior in daily life as a form of application of the knowledge that has been obtained. Providing knowledge about good and correct beliefs is the most important basis for cultivating morals in children. That Islamic Education is very important in schools, Islamic Education is the foundation for learning other sciences, which will form children who have personalities, are religious and have high knowledge (Nurmaliyah, et.al., (2023). Therefore, Islamic Education is very accurately said to be a pillar of religious education, character education. Islamic Education teaches Aqidah as the basis of religion, teaches the Koran and Hadith as a guide to life, teaches fiqh as legal guidelines in worship, teaches Islamic history as a living example, also teaches morals as a guide to human behavior whether in a category. good or

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bad.

Conclusion

Applying character to children from an early age is to prepare the nation's generation with good character for the future. Children are the young generation who will continue the nation, upholding the nation's values of morals and noble character and adorning themselves with faith and piety. The purpose of Islamic Education is as an effort to build better character that arises from awareness of diversity, not just because it is based on civilizing behavior in society. An indicator of the success of character education is if someone knows something well (knowing the good) (cognitive) (cognitive), then love the good (loving the good) (effective), and then do good (acting the good) (psychomotor in nature). The explanation above explains that the importance of character education in children is carried out from an early age, because a character will emerge if it has been taught from an early age, then over time as the child grows older, the character will appear in the child. The community environment can also influence the growth of a child's character because small children too imitate what he sees in the surrounding environment so that the environment really influences him. Habits to grow character in children are children's diverse behavioral habits supported by the school environment, community and family. Efforts that can be made by schools to maximize Islamic Education learning are by: 1) it is needed a professional teacher who is an expert in his/her knowledge has noble character and can be an example for his/her students, 2) with extracurricular religious learning outside the classroom which is carried out seriously, 3) Requiring students to carry out certain religious services at school with guidance from the teacher such as (noon prayer). in congregation, Islamic study on Fridays, and doing tadarus together), 4) providing a place of worship that is suitable for worship, 5) getting students used to good morals and ethics such as cultivating (smiles, greetings, greetings and politeness), 6) on the premises It is hoped that all teachers can implement Islamic religious lessons in all the material taught, this is a form of comprehensive character education for students. If the points above can be realized then the goal of national education will be implemented in creating students who have faith and are devoted to God. Almighty God, noble character, healthy, knowledgeable, capable, creative, independent and a democratic and responsible citizen. Character education is actually very important and must be instilled in children so that they have good character and have high leadership spirit.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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