

Islamic Education In Building Student Character

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Abstract: *This study is entitled The Role of Islamic Education in Building the character of students. Islamic education is the effort of muslim adults who are devoted fully aware and guide the growth of students to build the character of students. The problem that arises in this day and age (millennial) character of students does not meet the criteria in learning Islamic education so that it cannot shape the character of students in the role of Islamic education. Is Islamic education not fulfilled in schools so that the character of students is not like that in the role of Islamic education. The purpose of this study can shape the character of students needed in Islamic education so as to shape the existing character in Islamic education. The method used is library research, qualitative, which is found about the role of education, education, various kinds according to the needs of students.*

Keywords: *Education, Islam, Character*

Introduction

Character education has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that occurs in the midst of society and the increasing and varied government environment. Crime, injustice, corruption, violence against children, violation of human rights, is evidence that there has been a crisis of identity and characteristics of the Indonesian people. One alternative that can be done in carrying out character education at school is optimizing the learning of Islamic religious education (PAI) material. The role of religious education especially Islamic religious education is very strategic in realizing the formation of student character. Religious education is a means of transformation of knowledge in religious aspects (cognitive aspects), as a means of transforming norms and moral values to shape attitudes (affective aspects), which play a role in controlling behavior (psychomotor aspects) so as to create the whole human personality. Islamic Religious Education is expected to be able to produce human beings who always strive to perfect their faith, piety and noble character, noble character includes ethics, character, or morals as an embodiment of education.¹ Such human beings are expected to be resilient in facing challenges, obstacles, and changes that arise in community relations in the local, national, regional and global scope.

Literature Review :

1. How about Islamic Education in character building in students?
2. What are the views of experts about forming an educational character?

3. What is the purpose of forming a character in education?

Definition

The basis for the formation of character is good or bad value. Good values are symbolized by Angel values and bad values are symbolized by Satan values. Human character is the result of attraction between good value in the form of positive energy and bad value in the form of negative energy. Positive energy is in the form of religious ethical values that come from belief in God, while negative energy is in the form of values that come from taghut. Islamic education with the term Islamic Studies, is simply said as an effort to learn things related to the Islamic religion. In other words, a conscious and systematic effort to know and understand and discuss in depth about the ins and outs related to the Islamic religion, both related to the teachings, history and practical implementation practices in everyday life. Character education at the elementary school level one of which can be held through Islamic religious education. In the process, it is still needed to date

extra attention because there are still many obstacles. At the elementary school level it is assumed that religious activities and forms of religious activities cannot be absorbed directly by students, this is due to various factors ranging from the condition of students (psychological), environmental conditions and methods of learning themselves, of course this makes religious activities. The perfection of Islam covers all aspects of life. Start from human creation. Factual conditions that occur, both in Indonesia and in other countries. Elements of change are generally not yet an integral part of the character building process. Without this adaptation feature, competitiveness will be rigid and static, and such competitiveness will ultimately only be a historical pride of the past and have no essence at all in the future era that demands a new form of competitiveness.

The term character is linked and exchanged with the terms ethics, morality, and / or value and is related to moral strength, having the connotation of "positive" rather than neutral.² Therefore character education more broadly can be interpreted as education that develops the cultural values and national character of the participants students so that they have values and character as their own character, applying these values in their lives as members of society, and citizens who are religious, productive and creative.

According to Lickona (2010: 579), character is related to moral concepts (moral knowing), moral attitude (moral feeling), and moral behavior (moral behavior). Based on these three components it can be stated that good character is supported by knowledge of goodness, the desire to do good, and do good deeds.

According to the Language Center of the Ministry of Education and Culture (2010) character is "innate, heart, soul, personality, character, behavior, personality, character, character, temperament, character". Hari Gunawan (2012: 23) in his book revealed that Aristotle argued that the character is closely related to the habits that are often manifested in behavior. Meanwhile, Djaali (2007: 48-49) defines character as behavioral tendencies of outward and inner consistency.

According to Musfiroh "Character refers to a series of behaviors, motivations, and skills, including the desire to do the best" (2008: 27). According to Megawangi in Darmiyati's book (2004: 110) defines character education as "An effort to educate children in order to make wise decisions and practice them in their daily lives, so that they can make a positive contribution to their environment". According to the Ministry of National Education (2010: 4) character education is interpreted as an education that develops and national character in students themselves so that they have values and character as their character, applying these values in their 17 lives, as members of society, and citizens who religious, nationalist, productive and creative. Meanwhile, according to Koesoema, character education is the basic

values that must be lived out if a community wants to live and work together peacefully. Values such as wisdom, respect for others, personal responsibility, shared feelings, suffering, peaceful resolution of conflicts, are values that should be prioritized in character education (2007: 250).

The purpose of Islamic education in shaping character is as an effort to instill character values in students which include knowledge, awareness or will, and actions to implement the values of goodness and virtue, to God Almighty, self, others, the environment and nationality to become a man of morality. To find out how Islamic Religious Education in character building and knowing student behavior we need to apply cognitive therapy in order to create reasoning for students. Islamic religious education learning in schools is also allegedly a powerful weapon to at least reduce and counteract adolescent acquaintance and as a shaper of character but it is unfortunate that the portion of Islamic religious education is only 3 hours a week.

Rural Tourism

Conclusion

Planting characters in children from an early age means participating in preparing the nation's generation of character, they are prospective nation generations who are expected to be able to lead the nation and make a nation of civilization, uphold the nation's noble values with good character and character and be a good generation have high knowledge and adorn himself with faith and piety. Therefore learning Islamic religious education (PAI) in schools as an effort to shape student character is very important. The formation of a child's character will be better if it arises from religious awareness not just because it is only based on entrenched behavior in society.

The indicator of the success of character education is if someone already knows something good (knowing the good) (cognitive), then loves the good (loving the good) (is affective), and then does good (acting the good) (psychomotoric) .¹⁹ The above description reinforces the importance of character education in children carried out early on, because a person's character emerges from a habit that is repeated for a long time and there is an example from the surrounding environment. One of the habits that can be done is from the habit of religious behavior of children with the support of the school, community and family environment.

While the efforts that can be done by schools in maximizing PAI learning in schools include: 1) needed by teachers who are professional in the sense of mastering in their knowledge, moral and able to be role models for their students, 2) learning is not only done in the classroom but coupled with activities religious extracurricular activities that are carried out seriously as part of learning, 3) require students to carry out certain worship services at school with the guidance of teachers (for example, regularly perform the Zduhur prayer in congregation), 4) provide a place of worship suitable for religious activities, 5) accustom good morals in the school environment and carried out by the entire school community (eg greetings, greetings and smiles programs), 6) all teachers should be able to implement religious education in the whole material taught as a form of character education as a whole. If some of these things can be realized, the objective of national education in creating students who believe and be devoted to an almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizen can be achieved.

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