

The Formation Of Student's Character In The Perspective Of The Al-Qur'an

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Abstract: *This research entitled the formation of students' character in the perspective of the Alquran. The problem that arises is that there are many students who have committed acts that are not commendable to the teachers in the school or even friends who are in the school environment. many of us encounter in the present time like a student who is against his teacher. This is different from the past. At the present time a teacher cannot do more in terms of handling students in school. Because parents today feel more powerful and have more rights towards their children. Besides that at the present time many of us encounter a student who is bullying his classmates. Whether students have problems with the teacher or friends so that there is no good relationship with them. As for the purpose of this study is to find out how to shape the character of good students based on the Alquran and also reduce the problems that arise at this time. The method used is Library Research, qualitative. It was found that the way to shape the character of good students varied according to the Alquran.*

Keywords: *Characters, Students, Al-Qur'an*

Introduction

Character education has suddenly become a hot discourse in the world of Indonesian education. Although the idea of character is an old idea, as old as the history of education, the emergence of the idea of "character education" interferes with us, or even makes us complacent. During this time we are so engrossed in swimming in the educational model that denies character, is busy compiling learning designs by putting choices a, b, or c as the final evaluation. During this time our nation lost character. The characters come from the Greek Karasso, which is a blueprint, basic format, or can also be interpreted as something that cannot be mastered by human intervention. Character is like the ocean, unexplored and cannot be intervened. And we, as a nation, have lost something that cannot be intervened. After the reformation, we will grow more self-behavior. So easily cornered, so easily rumored issues, and so remember to accuse the other party of being definitely guilty without self-introspection. In this day and age we find many, learners commit acts that are not commendable both to the teacher and to his friends make these mistakes both within the school environment and the community.

Formulation of the problem

1. Explain the understanding of students?
2. Explain the notion of character?
3. What are the methods used in character building?
4. How the character of students is good according to the Qur'an?
5. How to get a good character for students?

1. Understanding of character education

Character education is education to shape one's personality through character education, the results of which can be seen in one's actual actions, namely good behavior, honesty and responsibility, respect for others, hard work and so on. This can be related to the purpose of takdib, namely the introduction and affirmation or actualization of the results of the introduction. Muslim philosophers from the outset have put forward the importance of character education. Ibn Miskawaih wrote a special book about morals and put forward the formulation of a man's main character. The Qur'an is the character of Muhammad the Prophet or the Prophet Muhammad is the living Qur'an. If we want to direct our education, foster strong character in students, who else has a perfect character except Prophet Muhammad. That is the reason why the Qur'an was chosen to be the basis of character education. The Qur'an is *huda*, guidance for humans. From the instructions we find the nuances of meaning that life is like a journey in a foreign country. Syuhrawardi ash-shahid called this foreign country *al-Ghurbah al-Ghurbiyah* (an illusory foreign country). Because it's dark, instructions are needed. Moreover, this country is a foreign country. Directions can direct the journey to the finish point and win. Without guidance the journey will end in apostasy and crime, as stated by Surah Al-Fatihah.

There are two basic paradigms of character education. First, the paradigm that views character education in terms of the narrower understanding of moral understanding. In this paradigm it was agreed that there were certain characters left to be given to students. Second, look at education from the perspective of understanding broader moral issues. This paradigm views character education as a pedagogy, placing individuals involved in the world of education as the main actors in character development. The second paradigm views students' leadership as interpretive agents, readers and implementers of values through the freedom they have. Character education intended in this paper is a combination of the two, which is to instill certain characters as well as member seeds so that students are able to grow their distinctive character while living their lives. Just undergoing a number of ideas or character models will not make students become creative people who know how to deal with changing times. Instead let from the beginning so that students develop value in themselves will not be successful considering students are not from the beginning aware of his goodness.

There are some basic principles of character education. First, humans are creatures that are influenced by two aspects, in themselves they have a source of truth and from outside themselves there are also impulses or conditions that affect consciousness. In this principle,

character education is not theoretical, but involves the creation of situations that condition students to achieve the fulfillment of their main characters. The creation of a good context (learning community), and understanding of the context of learners (the background to the development of psychology) become part of character education. Second, because they assume that behavior guided by primary values is evidence of character, character education does not believe there is a separation between spirit, soul, and body. The Hadith states that faith is built by the participation of the spirit, soul and body through words, beliefs and actions. Without actions all that is said and believed is nothing, without belief then actions and words have no meaning, then without statements in words, actions and beliefs will not be connected.

Third, character education prioritizes the emergence of students' personal awareness to sincerely give priority to positive characters. Every human being has a basic capital (potential and unique capacity) that distinguishes itself from others. The actualization of this awareness in the world of education is the fertilization of a person's particular reliability which enables him to have endurance and competitiveness in the struggle for life. Fourth, character education directs students to become human *ulul albab* who not only have self-awareness, but also awareness to continue to develop themselves, pay attention to their environmental problems, and improve their lives in accordance with their knowledge and character. Human *ulul albab* is a reliable human being from all aspects, both intellectual, affective, and spiritual aspects. Fifth, a person's character is determined by what he does based on choices. Every decision taken determines one's quality in the eyes of others. An individual with a character who cannot change the world slowly.

The basic principle of character education based on the Qur'an is to refer to character development in the Qur'an. However, as a note, it can be emphasized that the reference to the Qur'an does not mean only to the Qur'an, but also to the character of the Prophet. The basis is that "the Qur'an is the character of the Prophet". So appreciation and experience (experience experience) what the Prophet did in terms of morals is a basic requirement for the appreciation of the Qur'an.

7 quality of character education. Rusworth Kidder in *How Good People Make Tough Choices* (1995) provides seven qualities needed in character education, namely:

1. Empowered (empowerment). Teachers must be empowered to teach character education.
2. Effective, the education process must be effective.
3. Extend into the community, the community must help schools to understand important values and then support the program.
4. Embedded, integrate all values in the whole set of curriculum and learning process.
5. Engaged, get the community involved by offering topics that they feel are very important.
6. Epistemological, there must be coherence between ways of thinking about ethical meaning and efforts to help students to be able to apply it correctly.
7. Evaluative, for kidder there are 5 points that must be realized in the evaluation of human character. Starting from (a) ethical awareness; (b) the confidence to think about making ethical decisions; (c) the capacity to use that confidence practically in one's life; (d) capacity to use practical experience in the community; (e) capacity to be agents of change - to realize these ethical ideas and create a different world.

There are several educational methods that can be applied, including participatory dialogue methods and experimental methods. The participatory dialogue method encourages students to be creative, critical, independent and skilled at communicating. The method of

participatory dialogue can be elaborated in activities such as group discussions, sharing daily experiences and sharing experiences of faith, interviews, dramatization, group dynamics, etc. The narrative (Experimental) method uses stories as a model of self-development. This method is considered superior because it is stimulating the imagination of students greeting students as a whole, both in terms of cognitive and affective, is offering, freeing, and not cramming.

Ratna megawangi explained the need for the application of the 4 good method of knowing the good, loving the good, desiring the good, and acting the good, the good continuously. this method shows that character is something that is done based on complete awareness. While awareness for that is something that is known consciously, loved, and desired. And this complete awareness, then action can produce the whole character of the pulp.

Technically the order of character education based on the Qur'an is as follows:

1. First stage: learning experience or introduction

Experience is an activity that involves cognitive and affective dimensions. Through the experience of students experiencing a challenge to the knowledge they already have with facts, ideas and new input from educators. Through experience, the context (original knowledge, basic habits, previous experience) brought by students is faced with a new experience, something that allows for understanding or contrast with the context that was previously owned by students. The method that can be done to bring students to experience can be in the form of independent activities, and peer-group learning. Before the first stage is carried out, the instructor must determine in advance the verse or letter that is the source and the principle of values (and character) what is to be taught. This means that teachers must fully understand the verses / letters of the Koran and their meaning in relation to the principle of values and character.

Second stage. Reflection is the process of finding meaning for a learning experience. Reflection is a process (1) to promote the acquisition of meaning in humanity with a better understanding of the truth that has been learned; (2) to understand the source of feelings and reactions experienced by someone through what is learned; (3) to deepen understanding of its implications both for oneself and for others; (4) to get a personal understanding of events and existing ideas. The benefits of reflection, namely as a formative and liberating process. Reflection will shape students' awareness, including beliefs, value systems, attitudes and all their ways of thinking, so that they are brought forward to take action in the new paradigm. Reflection (or mutual reflection between teachers - students) will be able to strengthen, challenge, encourage, listen again, and finally give a lot of certainty that what is learned and what is done, whether personally or together, really in accordance with the ideals to become human noble. At this stage of reflection students can produce conclusions such as the principles of values that have been designed by the teacher. Such as: every action must be done on what basis or on the basis of who, good actions done on the basis of love, or goodness that deserves praise is obtained to people who care for the environment, love for others, and plan for their future.

Third phase. Action or affirmation. After students reflect and determine the meaning that arouses their love and desire to perform, students are encouraged to take certain actions. Action is an effort to teach students in making choices from various existing value systems. Action here means making choices that change the old perspective to a new perspective. For example, students are asked to be aware of their old habits and compare with the principles of action that have resulted in reflection; then students are encouraged to "replace" or "change" their actions. At this stage, the learning system can implement the riyadhah project. First, students agree with

their instructors to conduct training projects on the formation of new habits, for example "starting tomorrow, after carrying out the dawn prayer I immediately read the Koran; second, the instructor and students determine what assessment standards will be set for the project and what is the deadline Third, the instructor stipulates that students must write the progress of the project implementation in each day on a special book.

Fourth stage. Evaluation. After passing the specified time limit, students can deposit what the project is. Students and students evaluate together: how their experiences, points of difficulty, successes in facing challenges, successes to be consistent, what positive results are obtained, and so on. Evaluation means student centered evaluation. Evaluation is carried out in the context of the experience of students who take action or action. So what is used is not the point of view of the educator. Educators are subjects who handle students to develop, which also means friends for students to assess their development. The results to be achieved from the evaluation are students able to understand with their own awareness, especially about their position on the action being evaluated.

Humans basically have two potentials, namely good and bad. As explained in the Koran surah Al-Balad: 10

وَهَدَيْنَاهُ النَّجْدَيْنِ

Meaning: And we have shown him two ways,

The two paths referred to in the above verse are the path of virtue and the path of evil. Furthermore, in the Koran surah Asy Shams: 8 these two paths are explained in terms of long (woe / wicked) and taqwa (fear of Allah). Humans have two possible ways, namely to be beings who believe in or deny their Lord. Luck is in favor of those who always purify themselves and losses are in favor of those who defile themselves, as the word of God in Asy Sams : 8

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

So Allah inspired the soul (the way) of its ungodliness and piety. Based on the content of the above letter that every human being has the potential to be a good (positive) or bad (negative) servant, carry out God's commands or violate His prohibitions, become a believer or infidel, a believer or a polytheist. Humans are God's most perfect creatures. However, he can be the most despicable servant and even more despicable than animals.

Forming character in children requires a stage that is designed systematically and continuously. As individuals who are developing, children have the nature to imitate like to imitate without considering the good or bad. Children will see and imitate what is around them, even if it is very attached to the child will be stored in long term memory (Long Term Memory). If what is stored in LTM is positive (good), the next production will produce constructive behavior. However, if what goes into LTM is something negative (bad), the production produced in the future is destructive. It is explained that when students will do something (good or bad), it always starts with the process of seeing, observing, imitating, remembering, storing, then releasing it back into behavior in accordance with the memories stored in the brain. Therefore, to shape the character of children, it must be designed and strived to create a classroom and school environment that truly supports the character education program.

In Islam, character or character has an important position and is considered to have a vital function in guiding people's lives. As the words of Allah SWT in the Qur'an An-Nahl verse 90 as follows:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ

Verily Allah commands (you) to act justly and do good, give to relatives, and Allah forbids cruel, evil and hostility. He teaches you so you can take lessons.

The above verse explains about the commandment of Allah that tells people to do justice, that is, to fulfill the duty of doing good and best, to do compassion on His creation by being friendly to them and to distance themselves from various forms of bad deeds that hurt others and harm others. Through the above verses it can be understood that the teachings of Islam and the education of noble characters must be emulated so that people who live according to the guidance of the shari'ah, which aims for the benefit and happiness of humanity. Islam is a perfect religion, so every teaching in Islam has a rationale, as well as character education. As for the basic character education is al-Qur'an and al-Hadith, in other words the other basics are always returned to al-Qur'an and al-Hadith. Then, there is another Qur'anic verse which is the basis of character education which says in the Quran surah al-Isra 'verses 23-24 which read:

قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has commanded that you do not worship other than Him, and do your best to your father's mother as well as possible. If one of the two or both is to an advanced age in your care, then do not say to the words "ah" and do not shout at them and say to them noble words.

This verse is one verse that contains educational material that must be embedded in the family environment. The commands of Allah contained in this verse cover the field of character education (morals) in the form of Aqedah, worship and morals which must be fostered for a child.

The Qur'an always emphasizes that human beings cannot really live alone, which in their lives requires someone to be by their side. That is why humans were created in pairs, tribe so they could get to know each other. As in QS al-Hujurat / 49: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, indeed We created you from a man and a woman and made you nationals and tribes so that you knew each other. Surely the most noble among you by Allah is the most pious among you. Truly Allah is All-Knowing, All-Knowing.

This verse comes down with regard to the taunts of the Tamim to Bilal, when the Fath of Mecca, Bilal went up on the Kaaba and then he called the call to prayer, some people who witnessed this said: "Is it a black servant who calls on the Ka'bah?" , then with this incident down this verse. In Islam, brotherhood and human equality are built on two things: First, that humans are all equal in their position as servants of Allah. created and perfected. Second, all humans come from one father (Prophet Adam a.s.), although different skin colors, various

languages, different homeland and social class linkages, so that all humans have the same position as children of Adam.

Islam glorifies man in terms of his status as a human being, not from other categories, both heredity, ethnicity, racialism, group and skin color. Humans sometimes differ in nationality and race, there are Aryans, high races, nobles, Arabs and non-Arabs ('ajam). Sometimes it is different in wealth, some are rich, poor and some are middle. Sometimes they differ in bloodlines, some have blue blood and some are ordinary. Sometimes different in rank, position, power and work. However, these differences and linkages do not make them have greater human value than others, which distinguishes them only the level of faith. Explanation of the above verse can be concluded that in terms of friendship does not have good thoughts, sincere love, clever to keep secret and loyal in the brothers. Then do not be friends but with pious people, because they are the best helpers in world and religious affairs there is the word choose friends in terms of physical and property owned, but look for friends who are good temperament or morals. Because with good morals and temperament will not flourish unless among people of similar temperament

Among the characters of best friends / true friends the most special is to have good thoughts, sincere love, good at keeping secrets and loyal in the brothers. So do not be friends but with pious people, because they are the best helpers in world and religious affairs. In general, people will feel happy with many friends, because humans can not live alone so they are called social beings. But that does not mean that someone can arbitrarily associate with just anyone according to their appetite. Because, friends are self-personifications. Humans always choose friends who are similar to him in hobbies, inclinations, views, and thoughts. Therefore al-Qur'an provides a good picture of friendship so that it can be applied in everyday life. Islam also gives clear boundaries about friendship. Friends have a huge influence.

Other places or groups mentioned have the role of educating and learning include:
A. Family and Near Relatives The family is an important part in the world of education. In the Qur'an many verses are found to include families in this educational process. One of them is in the Attahrim Letter. In this verse Allah calls those who believe with the word "aamanu" (Baqi & Fuad, 1981). The sound of the verse is:

يأيتها الذين آمنوا قوا أنفسكم وأهليكم نارا

you who believe, protect yourself and your family from fire. "(Surah At-Tahrim: 6)

This verse is very easy for God to give commands to believers to protect themselves (Athi Buhairi, 2006). But what's interesting here is that believers are also positioned as educators for their families. In the scope of the household, the father is the head of the household. So, what is meant in this paragraph is a family member in the household. Students can be considered as other important members such as children and include wives. The magnitude of the role of the head of the family in the household is in line with the increase and change that will arise in the attitudes of other family members.

The people closest to us are those who are related by blood. Referring to that, to maintain the continuity of family relations based on the text, the Koran includes family members or close relatives as students. This is very important to be the foundation because close relatives or family will be the first to be invited to interact and be educated in the smallest scope of the family. In addition, in the case of aqidah, relations based on nasab are united in connection with aqidah. Although practically not all of them, the Naqli argument says that relatives or relatives have

become an important part of involvement in students' ideas at home or the family domain. This student section is shown in the verse below.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Meaning: "And give warning to your closest brothers." (Qur'an, Syu'araa: 214)
In the concept of Islamic education, after a person is educated towards maturity, the responsibility of providing good education must be passed on to the next family member. Thus, activities in the household and kinship are an integral part of education. Judging from the general paragraph above, sometimes students are older than educators. Hierarchically, children learn from their fathers, wives for their husbands, sisters for brothers or sisters. All of them are an integrated part of kinship.

2. Student Character

As a student, it is proper to have good character. It aims to support the whole educational process between the two parties, between educators and those who are educated. Because in principle, education is basically to help humans to be able to show their existence functionally in the midst of human life. There are at least a number of characters that must be possessed for students, which are described in the Qur'an, including:

a. Students must have persistent motivation or *istiqomah* in their position to achieve goals. This is illustrated in the following Qur'anic explanation. The characteristics of the students are also explained in the attitude and perseverance of the Prophet in the Qur'an (Imani, 2006), which reads:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

Meaning: "And [mention] when Moses said to his servant, "I will not stop [traveling] until I reach the intersection of the two seas or continue for a long time." (Surat al-Kahf: 60)
b. A student must also have an attitude that continues to introspect and learn from mistakes. They also should try to cover up the shortcomings by continuing to improve themselves. The increase can be in the form of skills or other intellectuals. Their thoughts and ideas must also be pondered because some thoughts can produce good experiences and lessons (Samsul, 2008)

Students must also have several other characters including:

- a) love God and the universe (As-Shabuni, 1995)
- b) Responsibility, discipline and independence
- c) Honesty
- d) Respect and courtesy
- e) Affection, empathy and teamwork
- f) Confident, creative, hard working and persistent
- g) Tolerance, peace and unity (Muslich, 2011)
- d. Students must have patience.
- e. Students must also have the character as a person who is responsible and upholds fraternity, doing good deeds among fellow students and obeying God (Arifin, 1989; Ulwan, 2010)

Alghazal suggested that students must have a sincere nature; it is an act of cleansing and purification. If an action is clean from *riya* (arrogance) and only shown sincerely to God, that action is considered *khalis*. A student must sincerely clean his heart as a prerequisite for learning. An-Nawawy also said that students must have a clean heart in learning as clean as the earth for plants. This metaphor is used to show how a student needs to clean his heart so he can absorb knowledge well. Muhammad bin Jamil Zainu explained that what is meant by *tawadhu* is to acknowledge the truth of others and refer to mistakes. Students must respect knowledge and the teacher because only with that attitude can knowledge be achieved. The character traits of good students become very important parts according to the contents of the Quran.

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