Islamic Educational Values as the Core of Character Education

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ABSTRACT
Character education is vital in shaping individuals with quality traits, especially in the complexities of modern society. This research aims to explore how Islamic education values contribute to character development, focusing on behavior, attitudes, and morals of Muslim individuals. Utilizing a literature review methodology, the study delves into Islamic libraries or book collections to understand the role of faith in Allah, justice, equality, tolerance, and other values in shaping responsible, honest, and ethically strong characters. The findings reveal that Islamic teachings, rooted in faith in Allah, instill piety, devotion, and obedience, contributing to responsible and honest character formation. Values like justice, equality, and tolerance foster mutual respect, cooperation, and peace. Emphasis on ethics and morality results in characters with high integrity, prioritizing honesty, integrity, and responsibility. Islamic education further promotes lifelong learning, fostering individuals with open minds, creativity, and a passion for continuous improvement. The character of the Prophet Muhammad S.A.W., encompassing shidq, amanah, tabligh, and fatonah, serves as guiding principles. Integrating Islamic education values into character education is crucial for building a just, harmonious, and responsible society, necessitating joint efforts from educational institutions and families to reinforce and implement these values.

Keywords: Islamic, educational, values, character, education

INTRODUCTION
The absence of character education can cause various problems in society. Problems that arise include lack of morality and ethics, decreased quality of social relationships, lack of respect for others, lack of social responsibility, and destructive behavior(Kurniawan et al., 2022; Mustofa et al., 2020; Nashiroh & Az Zafi, 2021).
Without good character education, a person may not understand the moral and ethical values that are important in everyday life. This can lead to immoral and unethical acts, such as cheating, corruption, or fraud (Wajdi, 2015, 2017). People who lack character education can also lack quality social relationships. Without good character education, humans will have problems interacting with others. This can lead to disagreement, conflict, and hostility in their social relationships.

Good character education also helps people to understand and appreciate the differences that exist in society. The impact that occurs when people do not have character education is that they can become prejudiced and intolerant of people from different backgrounds or cultures. Character education helps a person understand the importance of social responsibility. Without it, a person will feel no need to participate in social activities or contribute to society (Kurnia et al., 2020; Marlina et al., 2023).

As a result of the absence of character education, individuals tend to make impulsive decisions, to the detriment of themselves or others. This kind of behavior can lead to mental health problems and drug or alcohol addiction. Some previous research on Core Ethical Values character education based on Islamic values include:

Research by Hamid (2017) aims to analyze the importance of character development in Islamic education. The results showed that good character should be instilled in individuals from an early age, focusing on values such as honesty, patience, compassion, and discipline.

Research by Marpaung (2016) on Islamic-based character education learning strategies for vocational students. The results showed that the application of Islamic-based character education can help improve students’ ability to develop good ethical and moral values, such as responsibility, discipline, and honesty.

Research by Fajaroh (2015) aims to analyze the implementation of Islamic-based character education in the elementary school curriculum. The results showed that the implementation of Islam-based character education can help improve students’ ability to develop good ethical and moral values, such as responsibility, hard work, and honesty.

Research by Yusuf (2013) on the implementation of Islam-based character education in Islamic religious education in Indonesia. The results showed that Islamic-based character education can help increase students’ awareness of ethical and moral values in Islam, such as honesty, simplicity, and compassion.

These studies show the importance of implementing Islamic values-based character education in improving students’ ability to develop good ethical and moral values, so as to form a strong character and integrity.

Therefore, it is important to provide good character education in the education system and society in general to help individuals become good,
responsible people, and help create a more positive and harmonious social environment.

METHOD

This research method uses the approach of sources in the library or "book library" is an approach that involves collecting and analyzing data from books, journals, articles, and other sources available in the library. The steps taken are to identify research topics consisting of:
1. Find a research topic that is specific and in accordance with your research interests or needs.
2. Collecting library materials by visiting libraries or accessing online library databases to find sources relevant to the research topic. Then identify the type of library material needed, such as books, journals, articles, or other documents.

The author determines the Selection Criteria such as relevance, accuracy, or reliability of the source. Furthermore, the author analyzes the library material by reading and critically reviewing the selected library material and the author records relevant information, such as the main findings, research approach used, methodology, and arguments posed.

RESULTS AND DISCUSSION

A. MORAL CORE VALUES IN ISLAM

Islam is a religion that has exerted a great influence in the development of human civilization since ancient times. In addition to being a spiritual guide, Islam also provides direction on how a Muslim should live life in the world. One important aspect of Islamic teachings is about character, where Islam teaches the importance of having good and noble character in everyday life.

As a source of character education, Islam has very important principles, such as honesty, justice, example, discipline, and patience. These things are emphasized in the teachings of Islam and embodied in the conduct and actions of a Muslim. Islam also teaches the importance of building good relationships with fellow human beings, including in terms of interacting with others, protecting the environment, and helping people in need (Irpan Ilmi, 2021).

In character education, Islam emphasizes the importance of understanding that all actions taken have consequences, both in the world and in the Hereafter. Therefore, Islam teaches that humans consider carefully every action and behavior carried out, so that they can form a good character and live a life that is beneficial to themselves and the surrounding environment.

In the Islamic view, character education should start early and continue to be emphasized in everyday life. In this context, families and educational institutions such as madrasahs and pesantren have an important role in shaping the character of children and adolescents. Therefore, character education based on Islamic
The teachings are very important in building responsible, good, and beneficial human beings for society, (Irpan Ilmi, Nukhbatillah :2023)

The values of character education contained in surah Al Ahzab verse 21 in Tafsir Al-Mishbah by M. Quraish Shihab are explaining the qualities contained in the Prophet S. A. W. among others:

1. **Shiddiq**

   Shiddiq means right. Truth is a noble quality that adorns the character of a person who believes in God and supernatural things. This is the first quality that prophets and apostles should possess.

   
   
   
   إن هُوَ إِلَّا وَحْيٌ وَوْحٰى عَلَّمَهُ شَدِيدُ الْقُوٰى
   
   Means:

   None other than the revelation revealed (to him), taught to him by the all-powerful (Jibril)

   The characteristics of this trait of Siddiq can be seen in the following sections:
   a. Have the confidence to realize the vision, mission, and goals.
   b. Have a superior personality, stable, mature, wise, honest,
   c. Authoritative, be an example for students and have noble morals.

2. **Amanah**

   Amanah means truly trustworthy. If one business is handed over to him, people must believe that it will be well run. Therefore the people of Mecca gave the title to the Holy Prophet Muhammad ‘al-Amin’ which means ‘trusted’, long before he was appointed as an Apostle whatever he said, believed and believed by the people of Makkah because he was famous as a person who never lied. As affirmed by Allah S.W.T. in Q.S Al A'raf/7:68

   
   
   
   أَبْعَعْكُمُ رَسِّلَتِي رَبِّي وَانَا لَكُمْ نَاصِحٌ أَمِينٌ
   
   Meaning:

   *I convey to you the commission of my Lord and the giver of trusted counsel to you.*

   It is impossible for the Prophet S.A.W. to betray the person who gave him the trust. He never used his office as an Apostle or as the leader of the Arab nation for his personal or
family interests, but what the Prophet did was solely for the benefit of Islam through the teachings of Allah Almighty, women by the Quraysh so that he would abandon the divine duty of broadcasting the religion of Islam, He replied: "By Allah... if they can put the sun in my right hand and the moon in my left hand so that I will abandon my sacred duty, then I will not leave it until Allah wins (Islam) or I am destroyed by it."

The definition of this mandate can be described in the following points:
   a. High sense of ownership and responsibility, 
      Have the ability to develop potential optimally.
   b. Have the ability to secure and maintain survival, 
      and have the ability to build partnerships and networks.

3. Fathonah

Fathonah means intelligent/wise. The Holy Prophetsa must be able to explain the word of Allah S.W.T. to his people in order to embrace Islam. As in the word of Allah S.W.T. in QS. Al-Jumuah/62:2:

هُوَ الاذِيْ ب َعَثَ فِِ الَُّْمِِيِ
نَ رَسُوْلَّا مِِن ْهُمْ ي َت ْلُوْا عَلَيْهِمْ اٰيٰتِه
وَي ُزَكِِيْهِمْ وَي ُعَلِِمُهُمُ الْكِتٰبَ وَالِْْكْمَةَ
وَاِنْ كَان ُوْا مِنْ ق َبْلُ لَفِيْ ضَلٰلٍ مُّبِيٍْ

Meaning:
It was He who sent an Apostle to the illiterate from among themselves, who read to them His verses, purified them and taught them the Book and Wisdom (Sunnah), even though before, they were completely in obvious error.

The Prophet should also be able to argue with the unbelievers in the best possible way. And the Prophet was also able to organize his people so as to succeed in transforming the ignorant Arab nation which was originally ignorant, violent, divided and constantly fighting between tribes, into a cultured and knowledgeable nation. It all requires extraordinary wisdom. Toto Tasmara as expressed by Furqan Hidayatullah (2010), mentioned that the characteristics of Fathonah’s soul are: 1. Wise and wise (The man of wisdom) 2. High in integrity 3. Willingness to learn 4. Proactive stance 5. Faith in God 6. Credible and reputable 7. Being the best 8. Empathy and compassion 9. Emotional maturity 10. Balance 11. Sense of mission, and 12. Sense of competition.
The definition of fathanah can be described into the following points:

a. Have adaptive ability to the times.

b. Have superior, qualified, competitive competencies.

c. Have intellectual, emotional, and spiritual intelligence

4. Tabligh

Tabligh means to convey. Allah S. W. T. in QS al-Jinn 28

لِِي َعْلَمَ اَنْ قَدْ اَبْلَغَوْا رِسٰلٰتِ رَبِِِّمْ وَاَحَاطَ بَِِا لَدَيْهِمْ وَاَحْصٰى كُلُّ شَيْءٍ عَدَداا

Meaning:

That He might know that the apostles had indeed delivered his Lord’s message, while (His knowledge) included what was on them, and He counted all things one by one.

This definition of Tablighi can be explained into the following items:

a. Have the ability to realize a message or mission

b. Have the ability to interact effectively

c. Have the ability to apply methodical approaches appropriately.

Not having an Islamic character can cause several problems in a person’s life, including:

1. Loss of direction in life: Without having Islamic character, a person can lose direction in life and the purpose of life becomes unclear. As a religion that provides direction and guidance on how to live a good and righteous life, Islam is essential in helping one find a clear and beneficial direction in life.

2. Not having strong morality: Morality is an important aspect of good character. Without having an Islamic character, one may lose strong morality and may become less sensitive to the importance of morality in life.

3. Having no responsibilities: Islam teaches the importance of having responsibilities in life. Without the character of Islam, a person may become less sensitive to his responsibilities in life, both in his relationship with Allah and in his relationship with his fellow human beings.

4. Easily tempted to negativity: Without Islamic character, one may be easily tempted to negative things such as lust, greed,
and the desire for immediate pleasure. This can lead to bad behavior and harm yourself as well as others.

5. Lack of empathy and concern for others: Islam teaches the importance of having empathy and concern for fellow human beings. Without the character of Islam, a person may become less sensitive to the needs and suffering of others, making it difficult to help them and perhaps even harming others indirectly.

There are several ways that can be done to instill Islamic character in everyday life, including:

1. Learn and understand the teachings of Islam:
   The first thing that needs to be done is to study and understand the teachings of Islam well. By understanding the teachings of Islam, one can understand important principles such as honesty, justice, patience, etc., and apply them in daily life.

2. Set a good example: Adults around children and adolescents can set a good example by showing behaviors and actions that are in accordance with the teachings of Islam. This can help children and adolescents instill Islamic character in themselves.

3. Reading and recitation: Reading and reciting Islamic teachings regularly can also help instill Islamic character in a person. By reading and reciting, one can deepen one's understanding of the teachings of Islam and apply them in daily life.

4. Educating children with Islamic values: Parents can help instill Islamic character in their children by teaching Islamic values from an early age. This can be done by reading Islamic stories and stories, introducing worship such as prayer, and telling about important values such as honesty, justice, patience, and so on.

5. Participate in Islamic activities: Participating in Islamic activities such as attending recitations, participating in Islamic studies, or engaging in Islamic social activities can help instill Islamic
character in a person. By engaging in Islamic activities, one can deepen the understanding of Islamic teachings and strengthen the character of Islam in oneself.

By doing the above methods consistently and continuously, a person can instill Islamic character in himself and live a more beneficial life for himself and the surrounding community.

B. BUILDING MORALS IN ISLAM

Man is considered good if he does his deeds according to his essential nature. Al-Farabi argues that reason is capable of determining the good or bad of an action, reason as an abundance of nature, and ma’rifat as the principle of primacy, why not place reason on moral rules. According to Ibn Sina, to improve one’s own morals must be done in two ways, namely knowing one’s own morals and reflecting on people’s morals. Ibn Bajjah, according to him, human actions can be divided into two, namely the actions of animals and humans and deeds arising from righteous thoughts and high will. Ibn Miskawaih argues about penddikan (tarbiah al-akhlak) and training (Sirajuddin Zan: 2004).

(Zuli Qodir: 2003) Morality does not only include things that are not outward but includes the mental attitude and mind of man. Given that Islamic morality is an akhlaq based on the Qur’an and hadith, then there too a person will be judged good and bad deeds, whether or not in accordance with these two sources. The relationship with Islamic morals is morality based on Islamic principles, namely the Quran and hadith or sunnah of the Prophet, the habits of the companions, and the ijma of the scholars. Based on the guidance of the Quran and hadith, morality is evidence of the appointment of the Prophet Muhammad SAW, where the Prophet Muhammad SAW who has commendable morals was chosen. As the Qur’an states:

وَأَنَّكَ لَعَلَّيْنَى مُتَّقٌ عَظِيمٌ (٤) وَأَنَّكَ لَعَلَّيْنَى مُتَّقٌ عَظِيمٌ (٤)

Meaning: And verily ye are truly of great ethics. (Q.S. AL-Qalam: 4)

The teachings of Islam inherent in the Islamic moral system emphasize the relationship between man and his Creator. Because Allah S.W.T. IS PERFECT AND ALL-KNOWING, Muslims have moral teachings that are not bound by time and are not influenced by human behavior. The moral teachings of Islam can be applied at any time because the Creator is closer than the veins of man’s neck and has perfect and eternal knowledge, (Muhammad dkk :2022).

Islam encourages people to practice tazkiyah through active participation in this life. By behaving ethically amid the temptations of the world, Muslims must be able to prove their obedience to Allah, (Muhammad dkk :2022)
To further develop it we must pay attention to the Quran and hadith as the source of Islamic moral teachings, so it can be said that the Islamic moral theory is very thorough and detailed, covering everything that has been seen and experienced on a daily basis. Because the Quran is a guide for mankind that covers all aspects of human life and life not only teaches the virtues of Islamic morals but also promises and sanctions from Allah. And the concept of good and bad is explained in God’s Word:

وَلْتَكُنْ مِّنْكُمْ آمَةٌ يُدْعُوُونَ إِلَى الْحَقِّ وَيَأْمُرُوْنَ بِِلْمَعْرُوْفِ وَيَنْهَوُنَ عَنِ الْمُنْكَرِ ۗ وَاَعْمَلُواْ الْفَضْلًا وَلَا تَفْسَدُواْ دُنْيَاهُ تَأْمُرُوْنَ إِلَّا وَيَأْمُرُواْ بِِلْمَعْرُوْفِ وَيَنْهَوُنَ عَنِ الْمُنْكَرِ ۗ وَاَعْمَلُواْ الْفَضْلًا وَلَا تَفْسَدُواْ دُنْيَاهُ (Q.S. Ali-Imran: 104)

Meaning:
And let there be among you a class of people who call upon virtue, command the ma'ruf and prevent from the munkar they are the fortunate. (Q.S. Ali-Imran: 104)

The moral structure can be seen from two aspects, when viewed from human actions, morals are divided into two, namely madzmumah morals (despicable morals) and mahmudah morals (praiseworthy morals).

Furthermore, in this discussion, only mahmudah morals (praiseworthy morals) are studied, especially in human relationships with Allah SWT which include five daily prayers and Ramadan fasting and human relationships with others which include morals towards parents, morals towards teachers, morals towards peers and morals towards society in general.

The function of Islamic morality is to guide mankind, especially those who are Muslim, so as not to fall into chaos created by bad morals or morals that will damage humans themselves or those around them who will eventually go to the gates of hell. Therefore, Islamic morals are very important to be understood and followed as a distinction between humans and animals that do not have reason and morals.

Al-Ghazali in his work Ihya ‘Ulumuddin, Juz 3 says that morals are a form of expression embedded in the soul that causes easy and light deeds without the need for thought and consideration, (Al-Ghazali: 2003). Al-Ghazali added, both morals and morals contain ideal meanings, depending on their implementation or application. Al-Ghazali strongly encourages educators to build the morals of students by providing good examples, training and habituation in accordance with the development of their souls so that children avoid reprehensible behavior. These habits and exercises will form a commendable attitude in children, (Abuddin Nata: 2005).
According to Al-Ghazali, the purpose of moral education is to purify oneself (tazkiyat alnafs) of reprehensible qualities. Tazkiyat al-nafs is the attempt of human reason, as a moral subject, to eradicate the despicable nature that hinders the course of moral development between nafs al-lawwamah and nafs al-anger. Al-Ghazali further said that tazkiyat al-nafs is the path of obtaining spiritual, material, spiritual merit and happiness both in the life of the world and the hereafter aiming to obtain perfection of life.

According to Al-Ghazali, tazkiyat al-nafs aims to form morals through healthy humans derived from praiseworthy morals and willing to break all relationships that can harm personal perfection, namely the essence of man is his personality, while the perfection of personality lies in his purity, (Al-Ghazali: 2003). According to Al-Ghazali, the noblest level of man is human morality to achieve eternal happiness in this world and the Hereafter. Therefore, to achieve happiness in this world and the Hereafter, man must have knowledge derived from the Quran and Hadith, (Al-Ghazali: 2003).

Al-Ghazali’s thought revealed many influences on scholarship until now. Therefore he was given the title of blajjatul Islam which means defender of Islam, (Abdul Hamid Wahid and Alfirqotul Falah: 2020). In the field of morals, Al-Ghazali provides moral criteria in the souls of students whose actions are carried out without thinking. According to him, morality is not an action, not strength, not ma’rifah but morality is a matter of inner mental state, (Al-Ghazali: 2003).

Al-Ghazali as quoted by Heri Gunawan said that human moral goodness will be achieved if it fulfills four basic things, namely: (a) Al-hikmah is a personal situation that can distinguish between right and wrong in every deed; (b) Ash-Shaja’ah i.e. the obedience of reason by the power of lust in the deeds done; (c) Iffah i.e. the education of the power of shahwat with reason and qalbu under the guidance of revelation; (d) ‘adālah (just or balanced) i.e. a personal state capable of overcoming the impulse of the power of lust, and controlling it to be in line with the values of wisdom, so that reason, lust, fairness and consideration are in accordance with their respective rights, under the control of reason and qalbu guided by the Shari’a, (Heri Gunawan: 2014).

Al-Ghazali added that to obtain the true good done through riyaadhah al-nafs is: a) Musrarathah, that is, man increases faith, masters knowledge and does good and shuns immoral deeds; b) Muraqabah, i.e. getting closer to Allah Almighty by performing various obligatory observances and sunnah; c) Muhasabah, i.e. istighfar and trying to improve oneself with istiqamah; d) Mu’aqabah, i.e. punishing oneself by doing good, because good deeds can erase bad deeds; e) Mujahadah, i.e. earnest effort with jihad and ijtihad, while the most severe jihad is against lust; f) Mu’atabah, i.e. repentance from sin, i.e. return to the laws and rules of Allah and when committing sins and immorality he does not repeat again; g) Mukashaafah, which is to open the veil of barrier from the secrets of Allah through his pattern of life that is always good and right, avoiding things that are not beneficial.

Furthermore, Al-Ghazali explained several things that teachers can take in children’s moral education, namely: 1) Compassion, namely teachers in teaching treat students as their children. 2) Pleasure and getting closer to Allah S.W.T., meaning that every teacher in educating students always seeks the pleasure of Allah and draws closer to Allah. 3) Wise advice, i.e. the teacher gives good and useful
advice directly in a good way. 4) The teacher prohibits students from having despicable morals, meaning that the teacher prevents students from committing despicable morals, because despicable morals can lead to despicable behavior. 5) The teacher must glorify knowledge, meaning that the teacher always glorifies knowledge, in order to achieve happiness in the world and the hereafter. 6) Teachers always develop scientific insights, meaning that teachers improve Islamic competence and development by participating in various good studies and teaching. 7) The teacher uses an interesting method, meaning that the teacher delivers teaching materials to students in an easy way and uses methods that are interesting and easy to understand by students. 8) Teachers practice their knowledge, meaning that teachers always practice their knowledge by conducting various da’wah studies, discussions and by teaching formally.

CONCLUSION

Humans with character are humans who meet the category of Insan kamil, namely humans who have akhlaqul karimah which comes from the Qur’an and Hadith, which can be broadly grouped into three dimensions of moral values, namely: morals towards Allah SWT, morals towards fellow humans, and morals towards the universe. This is reflected in the character of the Prophet Muhammad SAW with his traits, namely sidiq, fathonah, tabligh, amanah. Core Ethical Values of character education that relies on Islamic values include honesty, justice, example, discipline, patience, faith, responsibility, care, and courage.

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