Integrating Islamic Values into School-Based Character Education

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Abstract

This study seeks to elucidate the incorporation of Islamic ideals into character education. The amalgamation of character education with Islamic principles encompasses components such as the comprehension of Islamic ethics, emotional engagement with morals, and acts of devotion. Islam, as a value-laden faith, serves as a significant foundation for character education references. This study examines the concepts inherent in Islamic teachings that pertain to character and their implementation. This study employs the analytical descriptive technique, a research approach aimed at elucidating theories as articulated by experts in character education grounded in Islamic values. The study's results indicate that Islamic education and character education aim to cultivate pupils with noble and resilient principles. Islamic education, with its explicit and comprehensive framework, adheres strictly to the teachings of the Qur'an and Al-Sunnah.

Abstrak

Kajian ini berupaya mengelaborasi integrasi nilai-nilai Islam ke dalam pendidikan karakter. Integrasi pendidikan karakter dengan nilai-nilai Islam adalah pendidikan karakter yang komponennya mencakup pengetahuan akhlak Islam, perasaan tentang akhlak, dan amal ibadah. Sebagai agama yang kaya nilai, Islam merupakan basis penting bagi rujukan pendidikan karakter. Kajian ini memfokuskan pada nilai-nilai ajaran Islam yang bermuatan karakter serta penerapannya. Penelitian ini mengadopsi metode deskriptif analitik, suatu metode penelitian yang berupaya menggambarkan teori-teori menurut para ahli tentang pendidikan karakter berbasis nilai ajaran Islam. Hasil penelitian menunjukkan bahwa pendidikan Islam dan pendidikan karakter bervisi mencetak anak didik menjadi makhluk yang memiliki karakter-karakter atau nilai-nilai yang mulia dan tangguh. Pendidikan Islam dengan ruang lingkupnya yang jelas dan terperinci tidak keluar dari tuntunan AlQur'an dan Al-Sunnah.

Keywords: Character education, Islamic values, integration education

INTRODUCTION

Nowadays, the world of education is experiencing quite worrying events. Several cases, such as students beating teachers, are events that do not reflect the values of goodness. This incident, of course, is a sorrow for educational personnel throughout Indonesia (Rulmuzu, 2021). Such incidents have raised new questions about what is wrong with education? Shouldn't a teacher be respected and emulated? The phenomenon of violent acts committed by students against teachers or vice versa actually harms the world of education (Christiana, 2019). More than this, these incidents and events seem to raise questions about how about the application of educational values, especially in an Islamic way, in character formation for students? This question is increasingly urgent to find an answer because these heartbreaking incidents and events occur in the student environment and are a phenomenon that is difficult to avoid. In fact, there are still students who seem to not understand the essence of Islamic religious education, so they are trapped in a cycle of relationships that are sometimes difficult to control (Muri'ah, 2020).

Recently, character education has become an important issue in the world of education. This is related to the phenomenon of moral decadence that occurs in the midst of society or in government environments that are increasingly increasing and diverse. Crime, injustice, corruption, violence against children, and human rights violations are evidence that there has been a crisis of identity and characteristics in the Indonesian nation (Ainiyah, 2013; Najili et al., 2022). If we examine this statement, we can take information that character education is important and becomes a reflection on events regarding moral decadence and the education crisis today, so that character education must be a serious concern for education activists, especially Islamic education.

Jalaluddin (2016) asserts that Islamic education is inseparable from the ideals inherent in Islamic teachings. Education is fundamentally regarded as the most effective means of fully and comprehensively actualizing the values of Islamic teachings (Jumala, 2019). Islamic education aims to impart pupils with an understanding of the principles of Islamic teachings. Education is defined as a human endeavor aimed at enhancing one's personality by cultivating spiritual potential, encompassing intellect, will, creativity, and cognitive abilities (Hasan, 1997). Islamic education ascribes significance to all human conduct. Islamic education underscores conduct and principles derived from the comprehensive teachings of Islam, encompassing both actions and the framework of values (Yusuf, 2021). The expectation for Islamic educational ideals is that every individual conducts themselves in alignment with Islamic standards. This scenario illustrates that Islamic educational values consistently encompass explicit goals and objectives (Yunani & Sumadi, 2017). The objective of Islamic education is to enhance human superiority over other beings, aiming to elevate individuals to embody a disposition

aligned with natural or divine principles, grounded on the teachings of the Creator. Consequently, normative principles in Islamic education aim to enhance human dignity to the status of *khalifah Allah* (deputy of God) and *abd 'llah* (servant of God) (Budiyanti et al., 2020).

However, character education has been a polemic in various countries. Pros and cons have colored the discourse on character education for a long time. In fact, character education is an essential part of the task of Madrasah/Schools, but so far it has received little attention. Schools should not only be obliged to improve academic achievement, but also be responsible for shaping the character of students. Academic achievement and good character formation are two integral missions that must receive school attention. However, the demands of economics and politics of education cause the emphasis on academic achievement to defeat the ideality of the school's role in character formation (Hasanah, 2022; Zubaedi, 2013).

The foundation of character education based on Islamic Values in the Qur'an is found in QS. An-Nisa verse 9: "And let those who fear Allah leave behind them weak children, whom they fear for their (welfare). Therefore, let them fear Allah and let them speak the right words."

The verse requires every people not to leave behind them a weak, helpless and uncompetitive generation in the competition of life. This verse can also be interpreted in general that there is a message from the Qur'an to every Muslim to try as hard as possible so that the next generation is a generation that is stronger than its predecessors, both through preserving and improving the quality of education and improving economic life (Komaruddin & Majdi, 2021). Based on such a background, this article will try to explain about character education based on Islamic values and its application in schools/madrasas.

METHODS

This study employs a qualitative research method with a descriptive analytical approach. Qualitative research is a method for addressing human-related issues, aimed at comprehending phenomena within a social or cultural context. This study was executed without numerical analysis and a comprehensive account of the findings (Pertiwi & Weganofa, 2015). The primary objective of qualitative research is to elucidate the profound significance of a specific event, symptom, fact, or issue, rather than to investigate or establish a causal relationship pertaining to that event or issue (Raco, 2010).

RESULTS AND DISCUSSION

Character comes from the Greek word "*charassein*", which means an item or tool for scratching, which was later understood as a stamp. So, character is like a stamp, traits that are inherent in a person. A person's character can be formed, meaning that a person's character can change, even though character contains innate elements (internal potential), which are different for each person. Character can be formed by many factors, both internal and external, including science education, values that are adhered to, both religious values and local cultural values, idol figures, community traditions, laws and regulations in force, namely family, school, school, community, social environment and others (Karolina, 2018). Majid & Andayani (2012) explain in their book several definitions of character according to experts that character, as defined by Ryan and Bohlin, contains three main elements, namely knowing the good, loving the good, and doing the good. According to him, in character education, goodness is often summarized in a series of good qualities. According to Tafsir (2011), character is behavior that is done automatically. This definition of character is the same as the definition of morals in the view of Muslim scientists who say that morals are behavior that is done without thought and consideration.

If we observe the view above, then the core concept of what is called character or disposition is behavior that is carried out without thought and consideration or behavior that is done spontaneously. For example, if someone prays because of considerations of sin or reward, then the prayer has not become his character. On the other hand, Koesoema (2007) explains that character education is an effort made individually and socially in creating an environment that is conducive to the growth of individual freedom itself. This means that character education is the dynamics and development of continuous abilities in humans to internalize values, thus producing an active and stable disposition in individuals.

The cultivation of noble character (morals) needs to be carried out and the realization of noble character (morals) which is the ultimate goal of an educational process is highly desired by every institution that organizes the educational process. The culture or culture that exists in institutions, be it schools, campuses, or others, plays an important role in building noble morals among academicians and their employees. Therefore, educational institutions have the duty and responsibility to carry out moral education (moral education) for students and also build a culture of noble morals for their society. Aan Hasanah (2011) stated that if character education can be implemented properly and correctly in the scope of schools, families and society, then it is assumed that character education can ideally build the character of the superior Indonesian nation towards a superior civilization. To realize noble morals in the lives of every person, the cultivation of noble morals becomes a necessity. In schools or educational institutions, this effort is carried out through the provision of

subjects on moral education, moral education, ethics education, or character education.

There are two basic paradigms of character education. First, the paradigm that views character education in a narrower scope of moral understanding (narrow scope to moral education). In this paradigm, it is agreed that there are certain characters that only need to be given to students. Second, viewing education from the perspective of a broader understanding of 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 (Julaeha, 2019). The second paradigm views students as agents of interpretation, appreciation, and implementation of values through the freedom they have (Koesoema, 2007). So, Character Education is education that deliberately seeks to develop students' abilities related to moral reasoning, moral action, politeness, good behavior, cognitive development, which is appropriate and acceptable in social life.

Character education aims to form good character in students. The character concerns elements of moral values, moral actions, moral personality, moral emotions, moral reasoning, moral identity, and basic characteristics in providing responses related to a person's morality that students must have and then be able to apply them in everyday life. In the context of Islam, according to Bambang Samsul Arifin (2018), the Qur'an has provided many discussion points about what an individual's character or nature should be. For example, the Qur'an commands to do good and be kind (*ihsân*), keep promises, be patient, honest, generous, fair, and forgiving.

Furthermore, Arifin (2018) also emphasizes several social principles as part of a person's character or nature, such as brotherhood (*ukhuwah*), knowing each other (*ta'âruf*), helping each other (*ta'âwun*), and tolerance (*tasâmuh*). Apart from that, the author also found that character education in the Qur'an has the following aims: (1) To remove and liberate humans from a dark (lost) life to a bright (straight) life (QS. Al-Ahzab verse 43), "It is He who gives mercy to you and His angels (asks for forgiveness for you), so that He brings you out of darkness into light (brightness). and He is Most Merciful to those who believe." (2) Showing people from a wrong life to a right life (QS. Al-Jumu'ah verse: 2), "It is He who sent to the illiterate people a Messenger among them, who read His verses to them, purified them and taught them the Book and Wisdom (As Sunnah). (3) Reconciling hostile humans to become brothers, saving humans who are on the brink of destruction, and becoming humans who are safe in this world and the hereafter (QS. Ali-Imrân verse: 3) (Rahman & Kasim, 2014), "He sent down the Book (Al Quran) to you in truth; confirmed the book that had been revealed previously and revealed the Torah and the Gospel."

In Islamic education, there are various values that support the implementation of education. These values are the basis for developing the soul in order to provide output for education that is in accordance with the expectations of the wider community. The main values of Islamic education that must be instilled in children are the values of *i'tiqâdiyah* education, the values of Khuluqiyah education and the values of Amaliyah education (Mujib & Mudzakir, 2008). First, the values of i'tiqodiyah. These values of I'tiqodiyah are usually called aqidah. *I'tiqâdiyah* values are values related to faith education such as believing in Allah, Angels, Books, Messengers, the Last Day, and destiny which aim to organize individual beliefs (Daradjat, 1996). Second, the values of *khuluqiyah*. *Khuluqiyah* values are teachings about good and bad things, which concern human behavior and actions. Morals are usually called morals.

This morality concerns morals and ethics that aim to cleanse oneself from reprehensible behavior and adorn oneself with commendable behavior (M. Arifin, 2006). Third, *amaliyah* values. Amaliyah values are something related to daily behavior, which are often related to two types of education in Islam: (a) worship education. This education includes the relationship between humans and God (God), such as prayer, fasting, zakat, hajj, and vows, which aim to actualize the value of *'ubudiyah*. These worship values are commonly known as the pillars of Islam, namely the creed, prayer, fasting, zakat, and hajj. (b) *muamalah* education. This education includes relationships between fellow humans both individually and institutionally. This section consists of: (i) *syakhshiyah* education, namely individual behavior such as marriage problems, husband and wife relationships and family and close relatives, which aim to form a sakinah and prosperous family; (ii) *madaniyah* education, behavior related to trade such as wages, pawns, partnerships, and so on which aim to manage property or individual rights (Mujib & Mudzakir, 2008). The three values of Islamic Education consisting of *i'tiqâdiyah* values, *khuluqiyah* values, and *amaliyah* values are values that are very important for the field of education. Because if the provisions of these three aspects are realized, then a person will become stronger in faith and have noble morals (*insân al-kâmil*) (Fadliyani et al., 2021).

Islamic Values in Character Education

In the context of Islam, character education or commonly referred to as "morals" or ethics has existed since Islam existed. This is due to the fact that the purpose of sending the Prophet Muhammad on this earth was to perfect noble morals, where at that time the Arab nation was still a "barbaric" nation, a "*jahiliyyah*" nation, and an "uncultured" nation. Together with the preaching of Muhammad, little by little it changed for the better until now. This is proof of Muhammad's success. in educating the *jahiliyah* people to become people with noble morals, to become "cultured" people, and "civilized" people (Huda et al., 2021). From an Islamic perspective, this is what will be rebuilt as the foundation of students'

morality in Islamic education, so that they grow into noble human beings, humans who benefit other creatures. As previously mentioned, character education based on Islamic values aims to make an individual human being an *ibâdu al-Rahman* and *khalîfah fi al-ardl* who always plays a role in progress. Furthermore, this section will present Islamic values that can be developed in character education which include: (a) currents of faith, worship, *shari'ah*, and morals. *Aqidah* is a belief system which is manifested through the form of worship as self-servation to God by mastering the *Shari'a* as a medium that must be mastered, while *aqidah*, *Shari'a* and worship are part of the worship system which must be proven by good behavior (deeds). Morals are a reflection of the three components (belief, worship, and *sharia*). Based on the relationship between aspects of faith, worship, sharia and morals in religious traditions, in moral education the values of the four aspects above must be explored and developed so that they become a permanent character in students. So, to form children who have good morals, one thing that must be worked on is empowering students' strength of faith, worship, sharia and morals. (b) *insân kâmil, ulû al-albâb, khalîfah fi al-ardl. Insân kâmil* is the goal of Islamic education, meaning that Islamic education will produce generations of Muslims into humans who are capable of becoming God's successor (caliph) on earth in the context of human function in line with the term *insân kâmil*. The concept of *insân kâmil* is related to the concept of caliph, namely the position given to humans. This is expressed in Q.S Al-Baqarah verse 30 which means the following: "And remember when your Lord said to the Angels: "Indeed, I want to make a caliph on the face of the earth." they said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Surely I know what you do not know."

The message of the Qur'an above provides a lesson that first, to be able to fulfill the duties of the caliphate on earth, it is not enough for the angels as servants who always glorify by always praising and sanctifying God. Second, God understands more about humans that humans have more potential to be able to become caliphs on earth. Third, to be able to play the role of caliph on earth, capital is needed, namely knowledge and only humans are able to learn and have this knowledge.

Ulû al-albâb has the characteristic of always contemplating God's creation in the sky and on earth and trying to develop knowledge in such a way that God's gifts can be multiplied. In the concept of *ulû al-albâb*, there are two important aspects, namely contemplation and tasyakur. Contemplation is more oriented towards efforts to contemplate God's creation in the sky and on earth and trying to find laws to then be used in creating new things; while *tasyakur* refers to how to use or utilize God's blessings sufficiently and use one's mind so that its usefulness increases. The characteristics of *ulû al-albâb* as explained by Jalaluddin Rahmat as quoted by Aneess & Hambali (2010) are as follows: (a) Seriously seeking

knowledge including being serious about and being grateful for God's creation. (b) Able to separate the bad from the good even though he has to pay attention to the good alone and even though the bad is maintained by many people. (c) Critical in listening to conversations, good at weighing up statements, theories, propositions, or arguments put forward by others. (d) Willing to share his knowledge with others to improve his society. (e) Not afraid of anyone except Allah.

Based on the concept of *insân kâmil*, *khalîfah fi al-ardl* and *ulû al-albâb*, all three have similarities in their roles and functions as humans who must maintain, improve and develop this nature as well as possible (Suryati et al., 2021). In maintaining and developing this nature, it can be played by *insân kâmil* as a manifestation of the caliph or the role of humans as agents of change who always balance nature so that it remains sustainable even though all conditions in this nature are very unstable. In order to balance this nature, the role of humans as *ulû al-albâb* who develop science and technology with contemplation and tasyakur is something that is urgent for the survival and existence. Therefore, the concept of *insân kâmil*, khalifah and *ulû al-albâb* can be used as Islamic values that must be developed in the context of character education. *Insân kâmil* as the highest achievement in character education which in simple terms is the achievement of a pious and complete human being, pious with himself and pious with others or with his society (Masturin et al., 2022).

In the Islamic perspective, the concept of fitrah has many meanings and interpretations of Sheikh Tantawi Jawhari quoted by Burhanuddin and Muhsinin (2013) put forward the concept of fitrah based on the hadith which means: "Every human being who is born in a state of purity and depends on his parents, the child becomes Jewish, Christian, or Majusi. So he views humans born in a state of faith and human thoughts as blank sheets that are ready to receive good or bad stimulation but naturally humans have a tendency to do good, if the environment provides good stimulation, then humans will be good." Regarding the nature of this fitrah, it is more firmly explained in Q.S Al-A'Raf (17): 172), "And (remember), when your Lord brought forth the descendants of the children of Adam from their cervix and Allah took testimony of their souls (while saying): "Am I not your Lord?" they answered: "That's right (You are our Tuban), We are witnesses." (We did that) so that on the Day of Resurrection you would not say: "Indeed, we (the Children of Adam) were those who were heedless of this (the oneness of God)."

The verse above gives the understanding that humans, in accordance with their nature, have given themselves testimony to the oneness of God. This means that at the time of the incident, humans had actually acknowledged and believed in their monotheism of God. So, if in the future they become disbelievers or deny Allah. , then in fact it is not because of nature but because of the influence or stimulation of the environment that forms this condition.

In the context of Character Education, human nature values have strong relevance in the context of forming good moral character or morals through instilling human nature values. By providing stimulation about Islamic values regarding the formation of morals in children, children will also develop good morals. Good morals here are in accordance with the morals of the Prophet Muhammad. If the morals of the Prophet as told by Sayyidatina Aisyah are the Koran, then the morals that are in accordance with Islamic teachings are the morals that are in accordance with the Koran. The relationship with the natural values above is that there is a glimpse of making the child have morals as in the teachings of the Koran if the influence of education and also the family environment provides stimulation of moral education with an Islamic nuance so that the values that are instilled become an inherent character, and if the inherent character is the character of the Qur'an then the character is a Qur'anic character. Conversely, if the values that influence are bad values, then the character that is built is also a bad character.

Islam as the basis for character education is used as a conceptual framework for the development of character education. Humans as subjects and objects in character education. Humans consist of physical aspects, namely; health, cleanliness, neatness. The spiritual aspect is related to the diversity of students, namely faith and piety. The emotional aspect is related to the development of the affective aspects of students, namely; caring, creative, empathy. The intellectual aspect is related to the intelligence of students. These aspects of character are developed in Islamic education (Hasanah, 2012).

Character education in Islam means character education as in the general sense which is based on aspects of Islamic teachings as a material substance whose product is Islamic character, namely character that is in accordance with Islamic teachings (Lutfiani et al., 2021). In the context of character education, the main element is students or pupils, while students instinctively and naturally in the Islamic view already have the potential for "fitrah" or a good innate basis, but the basic innate nature does not automatically become good without education. Islamic religious education substantially has four aspects of material, namely the Qur'an, Hadith, aqidah, morals, fiqh, and the history of Islamic civilization.

The four materials are intended so that students are able to become worshipers according to the goals of Islamic education. The four materials have different roles and functions in forming and building Islamic character, but all are related to each other. The four Islamic education materials are the complete basic capital for forming Islamic student character. One of the most important Islamic characters today is thick with the terms personal piety and social piety. Personal piety is related to a good relationship with God while social piety concerns a good relationship with the environment (society and the surrounding nature). Ideal character education in Islam is still an ivory tower that does not have significant

meaning if it is only limited to ideas and theories, for that it is necessary to know how to implement it in practical education in schools and madrasas. Character education formulates the values that must be possessed by students after completing the learning process in class. The values or characters that students must have at each meeting are adjusted to the learning material at that time. In essence, in Islamic education, these values are the main goal after classroom learning activities are carried out. Therefore, what is the basis of Islamic education is the basis for establishing the concept of character education in general (Munawwaroh, 2019).

Furthermore, regarding the above, it can be seen from the values or characters formulated by various opinions that do not seem to contradict the basis or source of Islamic education, namely the Qur'an, Al-Sunnah, and Ijtihad. For example, the basic characters formulated by the Indonesia Heritage Foundation, namely 1) love for God and the universe and its contents; 2) responsibility, discipline, and independence; 3) honesty, respect, and politeness; 5) compassion, care, and cooperation; 6) self-confidence, creativity, hard work, and never give up; 7) justice and leadership; 8. good and humble; 9) tolerance, love of peace, and unity. Meanwhile, Character Counts in the United States mentions 1) Trustworthiness; 2) Respect and attention; 3) Responsibility; 4) Honesty; 5) Caring; 6) Citizenship; 7) Honesty; 8) Courage; 9) Diligence; and 10) Integrity are the basic values in the concept of character education.

In fact, as the idea put forward by Ary Ginanjar Agustian (2002) with the ESQ theory that every positive character will actually refer to the noble qualities of God, namely asmaul husna, then these noble qualities and names of God are the source of inspiration for every positive character formulated by anyone from the many characters that can be emulated from the names of Allah. Among these qualities and names are honest, responsible, disciplined, visionary, fair, caring, and cooperative. From such an explanation, it is clear that the values or characters that must be possessed by students are in line with the goals of the Indonesian nation as stated in the Law of the Republic of Indonesia No. 20 of 2003 as follows: "Developing abilities and forming the character and civilization of a dignified nation in order to educate the life of the nation, which aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

Therefore, the success of character education is determined by the character of an educator who must always have good character in order to instill good character in his students. In other words, positive character education is needed to continue to grow, be explored and honed; while the negative side of character is blunted and does not develop. During the teaching and learning process, that is what must be instilled in students, so that the results are clear in the future. If so, then the implementation of

character education in Islamic education can be taken with the following steps: (a) Designing character education through the arrangement of the contents that will be applied to each field of study that will be studied by students. (b) Exploring the values that can be developed in each field of study so that they become part of character education. Such as instilling the values of faith, piety and worship in the field of Aqidah Akhlak by cultivating the practice of worship in daily life and getting used to good attitudes and behaviors related to the wisdom of faith and worship will form good morals. (c) Habituation and cultivation in each field of values emphasized in each field of study. (d) Integration of all moral and religious values in social life through daily life practices in the school, family and community environments. (e) Awareness for teachers and educators to always realize character education and try to understand the sciences of education for the success of Islamic-based character education. (e) Continuous evaluation and control to improve the implementation of character education based on Islamic values.

CONCLUSION

Islamic character education is a significant endeavor for educators within Islamic educational settings. Without persistence and substantial effort, this character education will not achieve success. Character education necessitates a serious commitment to its implementation, as it demands ongoing habituation and the cultivation of previously imparted values. This implies that a single instruction in a value does not suffice; rather, it requires repeated reinforcement over time for it to be internalized as a characteristic trait in students. Character education in Islamic education is imperative, as the vulnerability of this nation stems significantly from an educational system that fails to cultivate individuals of strong character, instead prioritizing the attainment of quantitative academic success, which ultimately relies solely on knowledge or intellectual intelligence. Experience indicates that an education system emphasizing intellectual development has thus far resulted in a dismal and unfavorable representation of education.

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CONFLICT OF INTERESTS
The authors assert the absence of any conflict of interest. We affirm that the manuscript is original and is not presently under review by any other publisher.

ETHICAL CONSIDERATIONS

The literature sources for this study—articles, research papers, research articles, and scientific forum proceedings—are all free from copyright infringement.

DISCLAIMER

The views and assumptions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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