



ISLAMIC EDUCATION AND MILLENNIAL CHARACTER CHALLENGES: THE URGENCY OF INSTILLING SHIDDIQ, AMANAH, TABLIGH, AND FATHONAH VALUES IN SCHOOLS

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Abstract:

This research aims to analyze and understand the process of internalizing the values of Islamic teachings in forming students with Siddiq, Amanah, Tablig, and Fatonah characters. This research is a qualitative descriptive case study type research. The case study in this research is in-depth research about an individual, a group, an organization, an activity program, and so on at a specific time. This type of descriptive research aims to explore and describe social reality, describing many variables related to the problem and unit being studied. This research was conducted at the institution at MA Miftahul Ulum Pakuniran Probolinggo. The data analysis technique in this research uses the Miles and Huberman data analysis model with stages of data reduction, data display, and conclusion. The results of the research conducted show that the application of internalizing the values of Islamic teachings forms students with Siddiq, Amanah, Tablig, and Fatonah characters, including (1) Transformation of Islamic teaching values in forming students with the four characteristics of the prophet at MA Miftahul Ulum Pakuniran. The transformation stage is carried out by distributing material by PAI teachers. (2) Transaction of Islamic teaching values in forming students with the four characteristics of the prophet at MA Miftahul Ulum Pakuniran. In the transaction stage, the teacher discusses the material with students in the classroom. (3) Transinternalization of Islamic teaching values in forming students with the four characteristics of the prophet at MA Miftahul Ulum Pakuniran. The teacher's transinternalization stage provides examples, familiarizes with, implements, and forms student character student activities in daily life in the school environment.

Keywords : *Character, The Urgency, Of Instilling*

INTRODUCTION

Currently we are all in the millennial era. Where in this era everything is modern. Technology, civilization, even human morals are also affected by the progress of the times (Rusdi, 2018). So that children born in this era are also affected by modernization and it is very necessary to cultivate good character for children in facing the millennial era. Such as bullying, sexual harassment, drunkenness and even murder (Sibagariang, D., Sihotang, H., & Murniarti, 2021).

So there is a need for laws that regulate personal integrity, of course to create good character in a person. Based on Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education, it comes with the consideration that in order to create a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievements, communicative, love of peace, love

of reading, environmental care, social care and responsibility, the government considers it necessary to strengthen character education. So based on these considerations, on September 6 2017, President Joko Widodo signed Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education. In Presidential Decree Number 87 of 2017 concerning Strengthening Character Education, it is stated that Strengthening Character Education, hereinafter abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, feeling, thought and sports with the involvement and cooperation between educational units, families and society as part of the National Movement for Mental Revolution.

Even in Islam, character cultivation cannot be separated. One of the good characters that needs to be instilled in children is the character of the Prophet, namely sidiq, amanah, fatonah, tabligh (SAFT). Character in Islam is very strong with the characteristics of the prophet, therefore in this research analysis we will explain what the character of SAFT (Shidiq, Amanah, Fathonah, Tabliq) is like. Some scholars refer to these four characteristics of the prophet as the characteristics inherent in the Prophet and the Rosul (Ahsanulhaq, 2019).

Sidiq is "A true reality reflected in words, deeds or actions, and one's inner state". This character is that Sidiq's nature has an explanation that leads to honesty in words, actions, or mental states, where in this behavior there is nothing that is made up or usually called a lie, so behavior that is truly honest and can be accounted for in its truth, will but Shidiq's character also has the ability to be steady, stable, mature, wise, honest and authoritative, a role model for students, and has noble character (Muali, C., & Qodratillah, 2018).

"Trust is trust that must be carried out in realizing something that is done with full commitment, competence, hard work and consistency." Amanah is very good at conveying messages without the slightest change, messages entrusted like this are also conveyed like this, in education it is very necessary, with knowledge that must be conveyed according to the level of the child's abilities, what must be conveyed must also be in accordance with the child's abilities (Jannah, 2019). Students in learning really need to be taught the Amanah attitude, because students really need input and also encouragement in positive behavior, with a period of growth that is very easily influenced by the environment and surrounding conditions, the Amanah character is definitely very useful and really needed by students (Zellatifanny & Mudjiyanto, 2018). Therefore, educators with materials or media must be in accordance with the development of children's character, one of these characters is the nature of Trustworthiness.

Fathonah is intelligence, skill, or mastery of a particular field that includes intellectual, emotional, and spiritual intelligence. Intelligence in deciding certain things for the benefit of society, a characteristic that is inherent in a human being in living life. The character of Fathonah in students is very important to have or instill, and the same goes for the existence of education or educational models today which really lead to student activity and intelligence. Therefore, if students have the character of Fathonah, it will make students better prepared to face their future maturity. (Asmuki, 2018).

Tabligh itself has the meaning of transmitter, if the Messenger of Allah had Tabligh characteristics in conveying His words, however, in student books it can be interpreted as the nature of conveying messages in learning such as in homework assignments. With a few examples or teachings that are taught or contained in student books, especially in the 4 characteristics of the Prophet, students indirectly learn these characteristics. The explanation above regarding the four characteristics of the prophet that must be instilled in Islamic Religious Education (PAI) learning so that students have good character and becomes a provision for life in society and everyday life (Jannah, 2019). If we look at the history of Islam which regulates tawazun (balance) in the life of this world and the afterlife of the Prophet. In forming the chosen generation, three intelligences are greatly intensified, namely emotional, spiritual and intellectual. The results can be seen and felt, where many great Islamic fighters were born, such as Abu Bakr, Umar, Uthman, Ali and other friends. There are several strategic principles for

building the character of the Prophet to his companions as the next generation.

RESEARCH METHODS

This research uses a qualitative approach. According to Corbin and Strauss in Wahid, the qualitative approach is purely a form of research where the researcher, in collecting and analyzing data, becomes part of the research process as a participant with the informant who provides the data. (Winarni, 2021).

The type of research is descriptive with a case study design as stated by Yin in Wahiddunia. Case studies are contemporary empirical investigations in real life contexts, especially when the boundaries between phenomenon and context are not very clear. The case study design was chosen to help explore the internalization of Islamic religious values in forming students' attitudes of tolerance between four religious communities at school (Harahap, 2020).

This research was conducted at MA Miftahul Ulum Pakuniran for the reason that researchers conducted research there, based on considerations of attractiveness, uniqueness and reality. Determining the research subjects in this study was carried out purposively, that is, the data sources were selected with certain considerations. Certain considerations include, for example, the research subjects chosen are considered to be the people who know and understand best and can provide the information needed in the research, so that it will make things easier for researchers (Albi, 2018).

RESULTS AND DISCUSSION

According to Zuhairini, value is something that shows the wrong and right sides, the usefulness and non-usefulness of something. Meanwhile, according to Louis O. Kattsof, value is a real quality that cannot be explained verbally, but everyone can go beyond and understand the qualities contained in the object itself. In this way, value is not only subjective, but there is a definite benchmark that lies in the nature of the goal.

In accordance with the definition of value above, the middle line can be drawn that value is an abstract thing but can be experienced by everyone regarding anything that is considered common or unusual. Islamic teachings are teachings based on the basic principles of thought contained in the Al-Qur'an and the practices of the life of the Prophet Muhammad which are written down through hadiths. So that the values of Islamic teachings can be interpreted as an essence that is useful and functions in perfecting human life in accordance with the origin of their creation as human beings based on the teachings of the Islamic religion originating from the Al-Qur'an and the Sunnah of the Prophet.

The value of Islamic religious teachings can also be interpreted as something that is useful and perfects human life in accordance with its essence, of course originating from the teachings of the Islamic religion. According to Asmuni Syukir, there are several important things that must be emphasized in the teachings of the Islamic religion, including 3 aspects, namely aqidah values, worship/shariah values, and moral values. (Wahid, A., Naemuddin, R., Suhermanto, S., & Wafa, n.d.).

The value of aqidah teaches humans about the existence of Allah, the Almighty and Almighty. Meanwhile, the value of worship/sharia teaches humans that their every behavior is based only on obtaining the approval of Allah SWT. The moral values provide teaching to humans so that they always behave and behave well based on norms and manners that are in accordance with the Shari'a, so that they can provide guidance towards a life that is safe, comfortable, peaceful, prosperous, harmonious and peaceful. In this way, important values are included in the main teachings of the Islamic religion, namely values that can be adopted by society, especially students, one example of which is moral values. (Baharun,

Various Islamic Teachings

Aspects of Islamic teaching values can essentially be divided into three types, namely aqidah, worship and moral values. The following is an explanation of the three types of Islamic teaching values, among others (Muali, 2023); (1) The value of aqidah which means According to the term, aqidah in Islam is interpreted as a person's belief in Allah SWT who has created the universe and all its contents with all His attributes and actions. Apart from that, aqidah can be interpreted as faith which means giving the truth about something, giving the truth which basically no one else can force it, because faith is in the heart which can be known by oneself and the person understands it. (Barizi, 2011).

Aqidah is based on the belief in monotheism that is belief in the existence of Allah SWT, the Almighty God and is not permitted to associate with Him. Aqidah is always connected with the pillars of faith which are a reference for the teachings of the Islamic religion. So that guidance on the path of goodness can be conveyed to mankind, Allah has ordered His Messengers to be given provisions, namely the Book. Later in real life, namely the afterlife, everyone will be held accountable for all the actions they have committed during their lifetime in this world by Allah SWT.

During the lifetime of Rasulullah SAW, Islamic life was taught based on the revelations he received from Allah as outlined in the Al-Qur'an. In internalizing this aqidah, the Qur'an teaches humans to direct their attention to the natural surroundings. The human mind is awakened to think about the evidence of God's greatness in the existence of the universe. The human conscience, which is inclined towards religious life, is awakened so that it can truly feel the existence of a power outside nature which is the source of existence, namely Allah, the God who created and sustains all things natural (Ahsanulhaq, 2019).

Instilling good faith will lead the child to become someone who truly has faith and is devoted to Allah SWT and the child will have social piety. Instilling aqidah in children will not necessarily just become knowledge, but the values of these aqidah can be applied by children in their own lives. So the reflection of Allah's form of monotheism is that a person does not shirk, does not worship anyone other than Allah, carries out commands and stays away from His prohibitions. (2) The value of worship/shariah, strictly speaking Sharia in language means the place where water flows, or in meaning, Sharia means a way of life that has been determined by Allah as a person's guide in living life in this world and the hereafter. The word sharia according to the meaning of Islamic law is a rule that Allah has created for all His people to be applied in order to obtain happiness in this world and the hereafter. (Jannah, 2019).

Syariah can also be interpreted as a divine system that regulates the relationship between humans and God, the relationship between humans and the natural surroundings. Meanwhile, the meaning of worship is an attitude of one's self-submission addressed to Allah, where the level of submission is accompanied by the highest feeling of love, in carrying out His commands in the pleasure of Allah, whether in the form of words or deeds, visible or invisible and stay away from His prohibitions (Ahsanulhaq, 2019).

Meanwhile, terminologically, it is something that consists of everything that Allah loves and pleases, whether in the form of words or deeds, visible or invisible. Worship itself can generally be understood as a form of self-servation

of a creature to the Khaliq. Servanthood is based more on feelings of gratitude for all the blessings that Allah has bestowed on him and to gain His pleasure by carrying out His commands as Rabbul 'Alamin. Based on the type, worship in Islam is divided into two types, namely mahdhah worship (special worship) and ghiru mahdhah worship (general worship). The main values of Islamic teachings are related to the pillars of Islam or can also be called mahdhah worship, namely saying the two sentences of the shahada, offering prayers, paying zakat, fasting in the month of Ramadan, and performing the pilgrimage to Baitullah for people who are able to carry it out. (Sakir, 2016).

If the sharia is studied in detail, it contains values and norms in Islamic teachings established by Islamic teachings established by God for all humans which will be able to lead to the true meaning of life. A life that always adheres to sharia will lead one's life to always behave in line with the provisions of Allah and His Messenger. In line with this, the quality of a person's faith can be proven by the perfect performance of worship and the realization of the values contained in the Shari'ah in carrying out daily life. (3) Moral values, namely the terminology of morals, according to Ibn Maskawih in Alim's book, morals are the state of a person's soul, which defines morals as the state of a person's soul that encourages him to carry out actions without prior thought and consideration. Morals are divided into two types, namely morals. commendable and despicable morals. Praiseworthy morals are a simple and straight attitude, moderate attitude, good behavior, humble, knowledgeable, honest deeds, keeping promises, trustworthy, istiqamah, willing, brave, patient, grateful, gentle, etc. Meanwhile, despicable morals are excessive attitude, bad behavior, arrogant, stupid, ignorant, lazy, lying, broken promises, betrayal, weak soul, cowardly, hopeless, ungrateful, rude, rebellious, etc. (Gumati, 2020).

Morals towards Allah, Quraish Shihab said that morals towards Allah are recognition and awareness that there is no God except Allah. Morals towards Allah are a form of servanthood of humans as creatures, to God as creator. The form of actualization of a servant's morals towards Allah can be seen from knowledge, attitudes, behavior and lifestyle which are filled with awareness of monotheism towards Allah, this can be proven from acts of pious deeds, piety, obedience and worship of Allah sincerely and Morals towards fellow human beings, meaning Humans must have a social attitude towards other people, especially morals. Regarding this, the form of prohibition is not only doing negative things such as killing, causing bodily harm, or taking property without a valid reason, but also hurting feelings by telling someone's disgrace behind their back is also not allowed.

Internalization of Islamic Teachings

Linguistically, the word internalization comes from English, namely Internalization. Meanwhile, in the Big Indonesian Dictionary, internalization has the meaning of something that is truly experienced and truly understood and occurs through counseling, guidance and guidance. Appreciation of a teaching, doctrine or value so that it is belief and awareness of the truth of the doctrine or values that are manifested in attitudes and behavior (Tambak, Ahmad, Sukenti, Ghani, & bin Abd, 2020). Internalization is appreciation. Namely, deepening (a process) of internalization as an effort to appreciate the values of Islamic teachings. So that the values of Islamic teachings can be well embedded in students, and then become a source of motivation for students to move, act and behave in their daily lives in accordance with the values of Islamic teachings. .

Internalization is defined as the combination or unification of attitudes, standards of behavior, opinions, and so on in the personality. Meanwhile, Reber, as defined by internalization, is the integration of values within a person, or in psychology, it is the adjustment of beliefs, values, attitudes, practices and standard rules to a person. This understanding implies that the understanding of values obtained must be able to be put into practice and have implications for attitudes. This internalization will be permanent within a person. Meanwhile, Ihsan interprets internalization as an effort made to incorporate values into the soul so that they become one's own. Thus, internalization is an effort to appreciate and deepen values, so that these values are embedded in every human being, especially students. Because Islamic religious education is oriented towards values education, this internalization process is necessary (Wahid, A., Naemuddin, R., Suhermanto, S., & Wafa, n.d.).

Internalization is towards the inner or spiritual growth of students. This growth occurs when students realize the "values" contained in religious teaching and then these values are made into a "self-value system" so that they guide all statements of attitudes, behavior and moral actions in living their daily lives. The method used to instill the essence into the conscience so that the value can become one's own can also be interpreted as internalization. So it can be interpreted that internalization is the stage of instilling the essence in the souls of students so that the lessons delivered can leave an impression on the souls.

So that a person's behavior can be seen as having the desired goal, cultivation is referred to as the stage of instilling an attitude of self-depth in people through guidance, guidance and counseling so that a sense of self-awareness can truly control one's self. (Hamdan, Nuzli, Rahma, Chaniago, & Norma Sampoerna, 2021). The following are the stages of internalization of values seen from where and how values become part of a person's personality taxonomically, these stages are according to David R. Krathwohl and his friends as quoted by Soedijarto as follows; (a) Receiving (Listening), namely the stage of starting to be open to receiving stimulation, which includes awareness, the desire to receive influence and being selective about that influence. At this stage the value has not yet been formed but is still in the process of receiving and searching for value. (b) Responding (Responding), namely the stage of starting to respond to affective stimuli which includes: Compliance (obedience), actively paying attention and satisfaction is response (satisfaction in responding). At this stage a person has begun to actively respond to the values that develop outside and respond to them. (c) Valuing, namely the stage of starting to give an assessment based on the values contained therein which include: The level of belief in the values received, feeling bound by the values believed in and having an inner attachment (commitment) to fight for the values accepted and believed values. (d) Organization (Organizing Values).

Namely organizing the various values that have been received which include: Determining the position or relationship of a value with other values. For example, social justice with the people led by wisdom in deliberation/representation. And organizing a value system within himself, namely a way of life and behavior that is based on the values he believes in.

CONCLUSION

Based on the description of data presentation, analysis, research findings, and discussion, researchers can draw several conclusions to answer each research focus. This conclusion is also intended to reveal the phenomenon that exists at

MA Miftahul Ulum Pakuniran in relation to the internalization of Islamic teaching values in forming students with the four characteristics of the prophet, with the following conclusions; (1) Transformation of Islamic teaching values in forming students with the four characteristics of the prophet at MA Miftahul Ulum Pakuniran. The transformation stage is carried out by distributing material by PAI teachers. (2) Transaction of Islamic teaching values in forming students with the four characteristics of the prophet at MA Miftahul Ulum Pakuniran. In the transaction stage, the teacher discusses the material with students in the classroom. (3) Transinternalization of Islamic teaching values in forming students with the four characteristics of the prophet at MA Miftahul Ulum Pakuniran. The teacher's transinternalization stage provides examples, familiarizes with, implements, and forms student character, student activities in daily life in the school environment

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