



THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN FORMING CHARACTER STUDENTS IN SCHOOLS

Ismiyatun Hasanah

Universitas Nurul Jadid, Indonesia

Email: hismiyatun@gmail.com

Abstract:

This study aims to find out: 1) To find out the implementation of Islamic Religious Education in schools, 2) To know and understand the role of Islamic religious education in shaping students' character in schools, 3). To find out the different levels of the role of Islamic religious education in shaping students' character in schools. This research uses quantitative, factual, and accurate research by making questionnaires to respondents who will answer statements about the role of Islamic religious education in shaping students' character in schools.

Keywords: *Role, Islamic Religious Education and Student Character Formation*

INTRODUCTION

One of the fundamental problems faced by the Indonesian nation so far is the weakness of collective morality as a reflection of the failure of national education. This is partly a systemic impact of education that ignores the dimension of character (character) as a vital capital for human resource competitiveness in the global arena. Therefore, a comprehensive-integrative educational reform agenda is a necessity for the failure of education to produce qualified and dignified human resources.

The development of a nation requires basic assets, namely resources, both human resources (HR) and natural resources (SDA). Human resources play a more important role than natural resources in determining the success of a development. The quality of human resources also plays a more important role than quantity in contributing to the development of a nation. Even the quantity of human resources without being matched by good quality will only become a burden for the development of a nation. The quality of human resources in question includes physical and non-physical abilities such as intellectual, spiritual, mental, and moral.

One of the big issues that has often been heard is regarding the low quality of human resources in this country. The low quality and competitiveness of Indonesian human resources on the global stage is often accused of being a product of the low quality of education. Therefore, continuous education reform at all levels is absolutely necessary so that in the future education is able to produce much higher quality human resource output in accordance with the demands of the global era.

The dominance of the role of HR in the information and globalization era has long been predicted by various parties, including as repeatedly stated by John Naisbit that "In an information society, human resources are at the cutting edge. And it means that human resource professionals are becoming much more important in their organization." 2 This is understandable because humans are the key instrument in carrying out various innovations in various organizational systems and nation-state systems.

However, based on the existing reality so far, it provides an initial picture that it seems that something is missing from the content of our educational curriculum as well as from the learning process in the classroom that has been running so far. One

important element that is missing as a support for the development of highly competitive human resources is the formation of the character of students or in other terms it is referred to as character education.

The following hadiths show how important it is for our schools to pay attention to character education for their students.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Indeed I was sent only to perfect the glory of morality". (H.R. Malik)

And absorb the following hadith:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Meaning: "The believer who has the most perfect morals is the one with the best morals." (H.R. Tirmidhi and Abu Hurairah).

If it turns out that good morals make perfect faith, then there is no reason for schools to prioritize seriousness in efforts to build morals/character over the seriousness of pursuing technological excellence.

According to Wardiman Joyonegoro "Quality human beings have at least two competencies, namely the competence of midwives imtaq (faith and piety) and science and technology (science and technology)". Therefore educational institutions change their paradigm both in terms of leadership, management, curriculum changes, and a culture of sustainable quality.

Religious education is given so that religion can motivate life in life. In this case religious education in schools has a very important role because religious education is one of the most potential means of directing and educating adolescents who are experiencing transition.

Faced with these various problems and challenges, it is clear that up to now, national education still carries a multidimensional role. In contrast to the role of education in developed countries which is basically more limited to the transfer of knowledge, the role of national education in Indonesia bears a heavier burden. Meanwhile, education plays a role not only as a means of transferring knowledge, but more broadly as the enculturation of character and character (nation and character building), which in turn is very important for nation building towards the reconstruction of a more advanced and civilized state and nation. Therefore, education reform is absolutely necessary to build the character or characteristics of a nation, in fact it is an urgent need. The role of Islamic education is thus the most strategic means for implanting and developing citizens who are educated, civilized, have high skills and competencies, have the ethos and motivation to progress as nations with high dignity.

Departing from the facts above, character education or character education of this kind is urgent to be instilled in the younger generation, our students from an early age at every level of education as a key instrument and an important capital to increase competitiveness in the global era. the Islamic religion in forming students with character is reviewed as one of the formation of Muslim personalities as well as an antidote to deviant adolescent behavior that can be realized not just slogans.

In relation to the problems above, this research will discuss "The Role of Islamic Religious Education in Forming Students with Character in Schools".

RESEARCH METHODS

The method used is descriptive method. Descriptive method is a method that aims to describe an object of research through a systematic, factual, and accurate description of the properties and data investigated (Nazir, 2009:54).

The form of this research is qualitative research which is research that understands a phenomenon through understanding obtained from research subjects. For example, behavior, action, motivation, etc. holistically in the form of scientific descriptions of words and language (Moleong 2007).

RESULTS AND DISCUSSION

Discussion on Islamic Religious Education

1. Definition of Islamic Religious Education

Religious education is a compound word consisting of the words "education" and "religion". In the Indonesian Dictionary, education comes from the word learner, which is given the prefix "pe" and the ending "an" which means "the process of changing attitudes in an effort to mature humans through teaching and training efforts". While the meaning of educating itself is to maintain and provide training (teaching) regarding morals and intelligence (Syafaat 2008).

In this case, various definitions are given for the term education itself, including the views of American education experts John Dewey and Horne who argue that "education is a process of forming basic tendencies in the form of knowledge and feelings towards nature and humans". According to Herbert Spencer, the British philosopher argued that "education is preparing humans so they can live a perfect life". According to Chinese educators and philosophers, Hassan Langgulang argues that "education is a project to cultivate the perfection of human behavior" (Suharto 2010).

Education in a broad sense is all the learning experiences that students go through with all environments and throughout their lives. In essence, life contains elements of education. Because there is interaction with the environment, what is important is how students adjust and place themselves in the best way possible in interacting with all of that and with anyone (Ramayulis 2008).

Islamic Religious Education is an effort to nurture and foster students so that they can always understand Islamic teachings as a whole. Then live the goal and in the end be able to practice and make Islam as a way of life (Majid 2004).

2. Basis and Objectives of Islamic Religious Education

The basis of Islamic Education is an operational basis that is used to realize the ideal basis or source of Islamic education. However, the authors are more inclined to say that the educational basis is not an operational basis, but rather a conceptual basis, because the educational basis does not directly provide the basis for the implementation of education, but rather provides the basis for constructing educational concepts.

The basis of Islamic religious education is clear and firm, namely the word of Allah SWT and the words of Rasulullah SAW. If education is likened to a building then the Al Quran and Hadith are the fundamentals. The Koran is the source of truth in Islam, the truth of which is beyond doubt. While the sunnah of the Prophet which is used as the basis of Islamic education is the words, deeds or decrees/confessions of the Prophet Muhammad in the form of gestures.

3. The Function of Islamic Religious Education

To guide and direct people so that they are able to carry out the mandate from Allah, namely to carry out their duties on earth both as servants of Allah SWT who must submit and obey all of His rules and will, and serve Him.

While the function of Islamic Religious Education according to Fatah Yasin is essentially:

- a) The process of growing and developing the potential (fitrah) of human identity so that it develops in accordance with Islamic demands.
- b) The process of inheriting Islamic human cultural values (exogenity) to develop human potential (nature)
- c) The process of producing new Islamic cultural values is part of the result of interaction between potentials (innate nature) and the environment (Yasin 2003).

4. Islamic Religious Education Materials

The teachings of Islam are broad and universal, because they cover all aspects of human life, both those related to His creator and those related to His creatures. Basically the Islamic religious education materials are divided into three groups, namely:

Aqidah, Sharia (Islam) and morality (morals).

5. Methods of Islamic Religious Education

The method is a tool used to achieve educational goals, the tool has a dual function, which is polygrammatic and monopragmatic. There are various methods that can be used in Islamic Religion material including:

- 1) Lecture method
- 2) Discussion method
- 3) Question and answer method
- 4) The method of assigning tasks
- 5) Demonstration method
- 6) Experimental method
- 7) Group work method
- 8) Story method
- 9) The analysis method
- 10) Targhib and tarhib methods

Discussion of Characters

1. Definition of Character

In general, the term character is often associated with the temperament that an individual is born with. Here, the term character is considered the same as personality. Personality is considered as a characteristic or characteristic style or nature of a person that originates from formations received from the environment, for example in childhood, or innate.

Character comes from the Greek language which means "to mark" and focuses on how to apply good values in real actions or daily behavior. Therefore the behavior of someone who is dishonest, fraudulent, cruel, and greedy is said to be someone who has a bad character. Meanwhile, those who behave well, are honest and helpful are said to have good or noble character (Mulyasa 2011).

So this Character Education is a morality education that is realized and carried out in real action. According to Ratna Megawangi, character education is to build morals in the process of knowing the good, loving the good, and acting the good. That is an educational process that involves cognitive, emotional and physical aspects, so that noble character can be engraved into a habit of the mind, heart and hands" (Megawangi 2007). Another definition put forward by Fakry Gaffar is "A process of transforming life values to be developed in one's personality so that they become one in one's life behavior" (Gaffar 2010).

2. Purpose of Character Education

Socrates argues that the most basic purpose of education is to make a person good and smart. In Islamic history Rasulullah SAW, the last Prophet in Islamic teachings, emphasized that his main mission in educating humans is to seek the formation of good character.

Character education aims to improve the quality of educational processes and outcomes that lead to the formation of character and noble morals of students as a whole, integrated and balanced, in accordance with graduation competency standards in each educational institution unit. Through character education students are expected to be able to independently improve and use their knowledge, study and internalize and personalize character values and noble morals so that they are manifested in everyday behavior.

3. Characteristics of students with character

With increasing age and body growth, mobility and social opportunities are wider, school children relate to their peers as well as their teachers. Children learn to adapt to the environment. For those who get a good education in the family environment, they usually don't face too many problems, but for children who don't get family education from an early age and are hampered by their socio-emotional development and mental development, they will experience many problems in their relationships.

There are four types of character education that have been recognized and implemented in the educational process, namely:

- 1) Religious-based character education, which is the truth of God's revelation (moral conservation).
- 2) Character education based on cultural values, including in the form of manners, Pancasila, literary appreciation, exemplary historical figures, and national leaders (environmental conservation).
- 3) Environmental-based character education (environmental conservation).
- 4) Character education based on self-potential, namely personal attitude, the result of an awareness process of empowering self-potential which is directed at improving the quality of education (humanist conservation).

Al Ashqar in Jalaluddin and Umar Said gives details about the characteristics of Muslim personality, namely:

- 1) Always take a way of life based on divine upbringing by carrying out worship widely.
- 2) Always guided by Allah's guidance to obtain fashirah and furqan (the ability to distinguish good and bad).
- 3) Feeling that you have the power to call for doing the right thing and always conveying the truth to others.
- 4) Have the determination to stick to his religion.
- 5) Have the ability to be strong and firm in the face of falsehood.
- 6) Steadfast in truth under all conditions.
- 7) Having spaciousness and peace of mind as well as inner satisfaction to patiently accept trials.
- 8) Knowing the purpose of life and making the hereafter a better end goal, and
- 9) Return to the truth by repenting from all mistakes that have been made before.

4. The Concept of Character Education

In Indonesia, as a result of the National Culture and National Character Education Seminar held in Jakarta on January 14, 2010, a national agreement was reached on the development of national culture and character education, which was stated as follows:

- a. National character and culture education is an integral part of national education as a whole.
- b. Cultural education and national character must be developed comprehensively as a civilizing process. Therefore, institutionally education and culture need to be accommodated as a whole.
- c. National character and cultural education is a shared responsibility between the government, society, schools and parents. Therefore, the implementation of cultural and national character education must involve these four elements.
- d. In an effort to revitalize cultural education and national character, a national movement is needed to inspire enthusiasm for implementation in the field.

The Ministry of National Education on its website has announced that there are nine pillars of character education, namely:

1. Love God and all of His creation
2. Independence and responsibility
3. Honesty, trustworthiness and diplomacy
4. Respect and courtesy
5. Generous, like to help and mutual cooperation / cooperation
6. Be confident and work hard
7. Leadership and justice
8. Kind and humble, as well
9. Tolerance, peace and unity

The Role of Islamic Religious Education in Forming Students with Character

After the family, schools have a strategic role in shaping human beings with character. In order for character education to run well, it requires understanding and consistency by all educational personnel. Each educational personnel has their respective roles which must have the same perception of character education (Zubaedi 2011).

A Muslim should try to train himself so that he has a strong, stable, directed and steady self-vitality. Even though vitality is more determined by heredity, especially the driving force factor, by getting used to working with high enthusiasm, hard will and full of passion, the potential of the vitality power will be seen optimally.

Prophet Muhammad SAW is someone who has prime vitality. He was a good rider, swordsman, and archer. Therefore the vitality of Muslims must be directed at carrying out religious orders, namely realizing oneself as a servant and caliph of Allah SWT.

The personality traits that can be understood from other people are typical traits, namely personality traits that are neither general nor individual, but traits that exist in a group of people together have these characteristics such as rational, thinker, emotional, feeling, extrovert, introvert, angry, shy, vindictive, forgiving, deceitful, politician, economical, and other similar characteristics. These characteristics are often called personality traits. These typical features are not in the form of actual psychological content or processes but in the form of dispositions or tendencies that are habitual and relatively settled in the individual person.

That's why Islamic religious education is very important, because with Islamic religious education, parents and teachers consciously lead and educate children directed to physical and spiritual development so as to be able to form the main personality in accordance with Islamic religious teachings.

The development of religion in a person is largely determined by his education and life experience since childhood, both in the family, school and community environment, especially during the growth period of his development.

Therefore, Islamic religious education should be instilled in the child's personality from the moment he is born even from the time he is in the womb and then this educational development should be continued in schools, starting from kindergarten to university.

The age limit for adolescence is between 12-21 years with details of 12-15 years of early adolescence, 15-18 years of mid-adolescence, 18-21 years of late adolescence. Puberty is the period of early adolescence which contains physical changes such as rapid growth and the emergence of sexuality. Adolescence, which is the initial maturity limit. Adulthood is not too clearly different from adolescence. However, in terms of emancipation theory, adolescence can be a period leading to the freedom of adulthood (Knoers 2006).

For Muslims, the religious education that is obligatory for them to follow is Islamic Religious Education. In this case Islamic Religious Education has curricular goals which are the elaboration of national education goals as set out in the law on the national education system No. 20 of 2003, namely:

National education aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are

healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

In realizing the National Education Goals, Islamic Religious Education in schools plays an important role. Given how important Islamic religious education is in realizing the expectations of every parent, community, stakeholder and helping to realize national education goals, Islamic religious education must be given and implemented in schools as well as possible good.

CONCLUSION

Islamic Religious Education is an effort to nurture and foster students so that they can always understand Islamic teachings as a whole. Then live the goal and in the end be able to practice and make Islam as a way of life.

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