

# Implementation of Character Education in Islamic Perspective at School

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## Abstrak

The purpose of this study was to determine the implementation of character education from an Islamic perspective in schools. This research is library research with a research focus on the concept of character education from an Islamic perspective. Sources of data in this study use primary and secondary data sources. The data collection technique uses documentation and the data analysis uses comparative analysis, deductive descriptive analysis, and content analysis. The results of this study are the implementation of character education in schools, which in its implementation are integrated into learning. Starting from the stage of the teacher planning, implementing, and evaluating learning in an integrated manner with the character values that exist in Islam. In addition, to realize the behavior of a noble character in students, researchers create refraction programs that contain character values in order to create a culture of character in schools.

**Kata kunci**—implementation, character education, islamic perspective

## I. INTRODUCTION

Education is a necessity in shaping the character of the nation. Along with the times, education plays a very fundamental role in improving the quality of life and human dignity. In the era of globalization, education continues to develop along with the needs of a dynamic society, therefore various innovations in improving the quality of education continue to emerge, various efforts are made to further perfect the existing education system, this is because education is a must-have for a nation to be able to compete with society (Haryati, 2013). Education is not just a formality, but an instrument in shaping the character of a generation and is expected to be a forum that can give birth to competent individuals (Abdullah, 2019).

Education is a planned effort in the process of coaching and learning for individuals to develop and grow into independent, responsible, creative, knowledgeable, healthy, and noble human beings (Fahroji, 2020).

Law Number 20 of 2003 concerning the National Education System affirms, "National

education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings. who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (article 3).

From this formulation, it can be seen that national education carries out a mission that is not easy, namely to build a complete and intact human being who has noble moral values in addition to faith and piety. For this reason, education is an agent of change that must be able to improve the character of the nation.

Many events indirectly state that our educational institutions "fail", because many graduates of educational institutions (Indonesia) including scholars who are intelligent and proficient in answering exam questions, have intelligent brains, but do not have a strong mentality, even tend not to immoral. The real example is the number of behaviors that educated people should not do, such as officials who commit

corruption, political criminalization, bribery for the benefit of positions/ Civil Servant, there are officials who watch pornographic films during plenary sessions which should not be done (Setiawan, 2014).

Besides that, there is also a bad work ethic, low self-discipline and lack of enthusiasm to work hard, breaking many rules such as traffic rules, the desire to have an easy life without hard work, the value of materialism (materialism, hedonism) is a common symptom in today's society. This. Even among religious communities in this country, conflicts and divisions often arise that trigger intolerance and acts of intolerance that end up with acts of violence that are very detrimental to the authority of the state and nation (Suwardani, 2020).

Now, if we follow the case statistics for the development of student cases. For example; brawls between students and students, plagiarism in scientific works, as well as promiscuity problems that are already very disturbing and boring to hear the news. These incidents occurred due to the low awareness of the Indonesian people about the values of nationalism and had been drugged by the values of individualism, pragmatism, materialism, and even hedonism (Japar, 2018).

According to Ahmad Tafsir, "the biggest mistake in the world of Indonesian education so far is that the conception of education forgets faith as the core of the national curriculum" (N, 2005). Although the concepts of national education compiled by the government in the 1989 National Education System Law have emphasized the importance of moral education in terms of moral and character development, it turns out that this is not implemented into the school curriculum in the form of Teaching Program Outlines. As a result, the implementation of education in each institution does not make faith education the core of all educational activities. So that the resulting graduates do not have strong faith (Johansyah, 2017).

Some observers of Islamic education in Indonesia have tried to solve this problem. They try to create educational concepts or models that can reduce the weaknesses of the implementation of education in each institution. However, the problem is that most of the concepts of Islamic education are still trapped in

the epistemology of Western education so that the concepts and methods produced cannot be separated from the Western scientific paradigm that takes logic as a source of knowledge (Komara, 2018). In this case, they try to apply the values of faith and piety that are arranged in the Law on the National Education System, but in practice, they are still trapped in the Western worldview. So that the ideas offered are still unable to translate the aspects of faith contained in the national education system (Sholihah & Maulida, 2020).

In this regard, the Indonesian government is now very aggressively promoting character education or it can also be called Character Education. Character education is actually not a new thing in Indonesia. Since the beginning of independence, the Old Order, New Order, and Reformation eras have been carried out under different names and forms. However, until now it has not shown optimal results. This is evident from social phenomena that show uncharacteristic behavior (Mulia, 2020).

Talking about the character that is being promoted in education today, the character is divided into two, namely moral character and performance character. Moral character is related to faith, piety, honesty, humility, and other noble character values. While the characteristics of performance are hard work, tenacious, not easy to give up, complete, and others. The two characters must go hand in hand in our attitude and behavior "for example we don't want to be honest but lazy, or work hard but be dishonest" for that the importance of character must be instilled from an early age so that students get used to and have good character or what is called character (Fattah, 2017).

According to Marzuki in defining character, education is an educational process that leads students to understand the values of noble character in the form of attitudes and behavior in everyday life. Character education is also called value education, character education, moral education, character education, or moral education (Sajadi, 2019).

To build humans who have noble character values, as formulated above and also in the goals of national education, a national education system is needed that has comprehensive material (kaffah). And supported by proper management and implementation. Related to

this, Islamic education has goals that are in line with the goals of national education (Ani, 2014). In general, Islamic education carries out the main mission of humanizing humans, namely making humans able to carry out all their potential so that they function optimally in accordance with the rules outlined by Allah SWT and Rasulullah SAW which will eventually become complete human beings (insan kamil). It should be noted that character education is actually the core of Islamic education, therefore, the study of character education in Islam cannot be separated from the study of Islamic education in general (Ngatiman & Ibrahim, 2018).

Islam makes taqwa the highest character that every Muslim must-have. The piety that is meant here is complete piety, not half-measures. In one of the verses of the Qur'an, Allah requires those who believe to fear Him with true piety.

According to Marzuki, character education in an Islamic perspective is moral education, namely education that leads students to behave in accordance with Islamic character values. Therefore, the essence of Islamic education is education that seeks to foster the character of students to have a noble character (Akhmad, 2020).

## 2. RESEARCH METHOD

This research includes qualitative research because the data presented are not in the form of numbers. Qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or other quantification methods. This type of research belongs to the category of library research. Library research is a series of activities related to the methods of collecting library data, reading, and processing research materials. The steps in library research include preparing equipment, compiling a working bibliography (notes on the main sources that will be used for research purposes), managing time, reading, and making research notes. To explain the problems above, this research uses a qualitative descriptive approach. The final result of this approach is conceptual descriptions of the aspects studied regarding the description of Character Education from an Islamic Perspective (Sugiyono, 2017).

A literature review can simply be understood as the activity of conducting studies and analysis of materials sourced from the literature (books, research reports, service reports, manuscript notes, and so on). In the research process, the existence of literature books is a must. The literature review contains theories that are relevant to the research problem. In this section, an assessment of the concepts and theories used is carried out based on the available literature, especially from articles that have been published in various scientific journals. A literature review serves to build concepts or theories that form the basis of studies in research (Achmadi, 2011).

The data sources in this study are divided into two parts, namely primary and secondary data sources. Primary data sources are data sources that directly provide data to data collectors. Primary data is a source of research data obtained directly from the original source (not through intermediaries) (Raco, 2018). In this case, the primary data sources in the research carried out are books that discuss character education, especially books related to Character Education from an Islamic Perspective. While secondary data sources are sources that do not directly provide data to data collectors, for example through other people or through documents. Secondary data sources are also all things related to this research, in the form of books, articles in newspapers, magazines, tabloids, websites, multiply, and blogs on the Internet.

Data collection in this study was carried out through searching books, articles in newspapers, magazines, tabloids, websites, multiply, and blogs on the internet or documents. Documents are records of events that have passed. Documents can be in the form of writing, pictures, or monumental works of someone. The method used in this study to find and collect data is the documentation method. This method is a way of collecting data through written relics, especially in the form of archives and also books related to research. This method is used to find data related to the subject matter and to obtain documentary data (Sumanto, 2010).

Data analysis in research is an activity related to efforts to understand, explain, interpret and find relationships between the data obtained. This activity can be done by providing patterns, arrangements, sequences, classifications, themes, and so on so that the data can be

understood and interpreted (Soendari, 2012). In this research, the writer uses the comparative method, deductive method, and content analysis method.

### 3. RESULTS AND DISCUSSION

Character education in an Islamic perspective is moral education, namely education that leads students to behave and behave in accordance with Islamic character values. Practically, character education in an Islamic perspective is a system of inculcating Islamic behavioral values (character) to students which include components of knowledge, awareness or willingness, and actions to implement these values, both towards Allah and His Messenger, self, others, environment, and nationality so that they become complete human beings (Purnamasari, 2017).

The normative basis of character education in an Islamic perspective or Islamic morality is in principle based on two main sources of Islamic teachings, namely the Qur'an and the Sunnah of the Prophet. Thus, good and bad in the character of Islam have a standard size, namely good and bad according to the Qur'an and the sunnah of the Prophet, not good and bad according to human standards or thinking in general (Mulia, 2020).

However, Islam does not ignore the existence of other standards or measures other than the Qur'an and the Sunnah of the Prophet to determine the values of human character. Other standards referred to are conscience, reason, and general views (traditions) that are agreed upon by the community (Yunita & Mujib, 2021).

The purpose of character education in the Islamic perspective is the formation of students who have noble character (human character) both in carrying out their duties and responsibilities to society and piety to Allah SWT .

The values of character education in the Islamic perspective which are the source of character values are the Qur'an and the sunnah of the prophet Muhammad SAW, which contain many universal character values and cover all aspects of human life, both vertical and horizontal dimensions.

The implementation of character education in schools begins with the implementation of integrated Islamic character education in learning. Starting with the planning stage, by analyzing the Competency Standards/Basic Competencies, developing a character syllabus, preparing a character lesson plan, and preparing character teaching materials. Competency Standards/Basic Competencies analysis is carried out to identify character values that can substantially be integrated into the relevant Competency Standards/Basic Competencies. It should be noted that the identification of character values is not intended to limit the values that can be developed in the relevant Competency Standards/Basic Competencies learning. Teachers are required to be more careful in bringing up targeted values in the learning process.

Practically, the development of the syllabus can be done by revising the syllabus that has been developed previously by adding character components (columns). right to the right of the Basic Competency component (column) or in the rightmost column of the syllabus. In this column, fill in the character values that you want to integrate into learning. Entered values. not only limited to values that have been determined through Competency Standards/Basic Competencies analysis but can be added with other values that can be developed through learning activities (not through learning substance). After that, learning activities, achievement indicators, and/or assessment techniques are adapted or reformulated with adjustments to the character to be developed. The method becomes very urgent here because it will determine what character values will be targeted in the learning process.

Then, after the planning stage, it continues to the implementation stage of learning. Learning activities and stages of preliminary, core, and closing activities are selected and implemented so that students practice the targeted character values. As already mentioned, the principles of Contextual Teaching and Learning are recommended to be applied at all stages of learning because these learning principles can facilitate the internalization of character values in students. In addition, teacher behavior throughout the learning process must be a model in the implementation of these values. value for students.

In this learning, the teacher must design learning steps that facilitate active students in the process starting from the introduction, core, to closing. Teachers are required to master various methods, models, or active learning strategies so that the learning steps are easily structured and can be practiced properly and correctly. With a process like this, the teacher can also make observations as well as evaluate (assess) the processes that occur, especially the character of their students.

Then the last is the learning evaluation stage. Evaluation or assessment is a very important part of the educational process. In character education, the assessment must be done properly and correctly. Assessment does not only concern the cognitive achievement of students, but also their effective and psychomotor achievements. Character assessment is more concerned with the effective and psychomotor achievements of students than their cognitive achievements. In order for the results of the assessment carried out by the teacher to be correct and objective, the teacher must understand the principles of correct assessment in accordance with the assessment standards that have been set by the assessment experts. The government has established Educational Assessment Standards that can be used as guidelines by teachers in conducting assessments in schools, namely the Indonesian Minister of National Education Regulation Number 20 of 2007 concerning Educational Assessment Standards.

In this standard, many techniques and forms of assessment are offered to conduct an assessment, including character assessment. In character assessment, the teacher should make an assessment instrument that is equipped with an assessment rubric to avoid subjective assessments, both in the form of observational assessment instruments (observation sheets) and attitude scale assessment instruments.

#### 4. CONCLUSION

The values that exist in the character of Islam are based on a study of the scope of the character of Islam which is sourced from the Qur'an and hadith. Islamic character values are always relevant in the challenges of the times because Islamic values are universal that can be accepted by all humans at all times and places. To realize individuals with Islamic character, namely by

understanding the teachings of Islam well and internalizing the values of Islamic character in their daily lives.

There are two ways to implement learning in schools, namely character education related to the learning itself such as Islamic Religious Education and Civics while character education is integrated with other learning such as History, Science, Social Sciences, Mathematics, and others. In implementing character education in an integrated manner with learning, it is carried out starting from the planning, implementation, and evaluation stages.

#### 5. SUGESSTION

From the results of the research above, schools as formal education must take the biggest role in the success of character education in Indonesia. Although the success of character education does not solely depend on character education in schools, it cannot be denied that the existence of schools today is most expected to be able to prepare children with a character who can later guard the journey of the Indonesian nation and state. Character education is expected to be able to collaborate with the educational curriculum, especially Islamic religious education in order to produce students who are pious, broad-minded and have noble character. However, it is also possible for other subjects. This will be realized if the components of educational institutions are willing to work together in developing and prioritizing the quality of education.

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