CHARACTER EDUCATION FROM THE PERSPECTIVE OF ISLAMIC BASIC EDUCATION IN PRIMARY SCHOOL (MI/SD)

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Abstract

This research discusses how to implement character education from an Islamic basic education perspective. The approach in this research uses literature study, namely collecting data from various appropriate literature sources, such as; books, articles, theses and other documents. The discussion in the article, namely character education in Islam, aims to build human beings with noble character through the values taught by Allah and the Messenger of Allah which can be applied in basic education. These values include traits such as siddiq, amanah, tabligh, and fathanah, which are the basis for human interaction with God, fellow humans, and the environment. Character education must start from an early age and include various methods such as example, stories, habits and dialogue. Character education in Islam also includes harmonious relationships with Allah, fellow humans, and the environment, all of which are regulated in the Koran and hadith. The implementation of character education is very important in forming individuals who have good morals and are beneficial to the wider community.

Keywords: *Basic Education, Character Education, Islam*

Abstrak

Penelitian ini membahas tentang cara menerapkan pendidikan karakter di dalam perspektif pendidikan dasar Islam. Pendekatan dalam penelitian ini menggunakan studi literatur, yaitu mengumpulkan data dari berbagai sumber literatur yang sesuai, seperti; buku, artikel, tesis dan dokumen lainnya. Pembahasan dalam artikel yaitu pendidikan karakter dalam islam bertujuan membangun umat manusia yang berakhlak mulia melalui nilai-nilai yang diajarkan oleh Allah dan Rasulullah yang dapat diterapkan dalam pendidikan dasar. Nilai-nilai ini mencakup sifat-sifat seperti siddiq, amanah, tabligh, dan fathanah, yang menjadi dasar dalam interaksi manusia dengan Tuhan, sesama manusia, dan lingkungan. Pendidikan karakter harus dimulai sejak dini dan mencakup berbagai metode seperti keteladanan, kisah,

pembiasaan, dan dialog. Pendidikan karakter dalam Islam juga mencakup hubungan harmonis dengan Allah, sesama manusia, dan lingkungan, yang semuanya diatur dalam Al-Qur'an dan hadis. Implementasi pendidikan karakter ini sangat penting dalam membentuk individu yang berakhlak baik dan bermanfaat bagi masyarakat luas.

Kata Kunci*: Pendidikan Dasar, Karakter, Islam*

A. INTRODUCTION

The digital age is full of challenges and temptations, building a strong and noble Islamic character becomes an urgent need for Muslims. Although the teachings of Islam have provided clear guidelines in terms of ethics and morality, reality shows that many individuals within Islam still face difficulties in implementing them in daily life. Therefore, the need for concrete efforts to strengthen the character and morality of Islam for future generations is becoming increasingly important. Especially for children of SD and MI age through elementary education. Because the child cannot be stabbed, he can become a criminal due to degradation of character or morality.

According to data from the Badan Pembinaan Hukum Nasional, Kemenkumham RI, in the course of two years 2020-2022, many cases of children undergoing legal proceedings of a total of 2,338 children, consisting of 2,271 boys and women of 67 children handled by the BPHN. As for the three highest cases are related to theft of 838 cases, drug abuse 341 cases, and other cases such as pornography, negotiations, to traffic accidents. (BPHN, 2023)

From the above case, this study takes it seriously in educating the character of children in the age of SD / MI. Use to prevent events that should not be done by children. It can be said that the education of the character is undergoing degradation and must be immediately prevented by various means and actions.

Character education is not a new thing in the Islamic educational system, because the spirit or core of Islamic education is character education that was originally known as moral education. Islamic education has existed since Islam began to be taught by the Prophet Muhammad SAW to his friends. The Prophet (peace and blessings of Allah be upon him) was a prophet of the prophet Muhammad saw. (Sirait, 2023)

Finally, the challenge of applying the teachings of Islam to everyday life is also the background of significant problems. Although many know what is supposed to be done according to Islamic teachings, implementing them in practice is often difficult. The various temptations and trials in the midst of the current of

modern life can prevent the individual from being consistent in the practice of the teachings of Islam.. (Nasihatun, 2019)

One background of character-related problems to consider is the influence of the environment on the development of character for children of SD/MI age. In societies that sometimes prioritize the values of materialism and hedonism, often Islamic moral and ethical values are ignored or even forgotten. This can lead to a decrease in awareness of the importance of character and morality in everyday life.

Not only that, the very fast and extensive information in the digital age also has its own impact on the formation of Islamic character. The availability of information that is not always positive and consistent with religious values often confuses individuals, especially the younger generation, in understanding and internalizing the true teachings of Islam. This can lead to a moral and ethical decline among Muslims, especially in basic education.

In addition, the lack of a profound understanding of the teachings of Islam is also a background factor of problems in building a strong Islamic character. Many Muslims may have only a limited understanding or a superficial knowledge of the teachings of Islam without really understanding the substance and relevance in their lives.

As for the challenge of applying Islamic character education to everyday life, it is also the background of quite significant problems. Although many know what is supposed to be done according to Islamic teachings, implementing them in practice is often difficult. The various obstacles and trials in the midst of modern life can prevent individuals from being consistent in the practice of Islamic teachings.

In a recent case that also spread the news, an SD boy in West Sumatra died allegedly burned by his friend while performing school work. (Detiknews, 2024). It's a case that happens because of the lack of character education or morality that occurs in the child. The violence that is more frequently seen and shown makes the child commit less commendable acts.

This article will discuss character education that should be done in Islamic basic education especially in MI or SD. In order to prevent character problems that have been described above, it is necessary to understand the knowledge about the concept of character in Islam. Further, the knowledge can be applied both teachers and parents in the membership of their children in the educational process.

B. METHOD

This research method uses a literary study approach, which involves the collection and analysis of written sources relevant to the subject of character education in Islam and then connected in the application in MI/SD. This research will review books such as the book Prophetic Paranting: How the Prophet SAW Educated Children (Vol. Cet II) by Muhammad Suwaid, many book, journal articles, news, and other documents related to the concept of morality, character education, and its implementation in Islamic basic education as its supporters. The process of data analysis includes the identification of key themes, the formulation of conceptual frameworks, and the synthesis of findings to understand the views of different opinions on character education in Islam that can be applied in MI and SD.

In this study of literature, descriptive and analytical approaches will be used to explore Islamic values such as siddik, trust, tabligh, and fathonah applied in character education. The study will also examine the character education methods taught in Islamic literature, including approaches of simplicity, storytelling, customization, and dialogue. The results of this study of literature are expected to provide a comprehensive overview of the principles and practices of character education in Islam, as well as its implications for the development of noble moral individuals in today's society.

C. RESULT AND DISCUSSION

1. CHARACTER EDUCATION IN ISLAM

In Islam, the term "character" can be said to be the same as "akhlak". The scholars have given some definitions for akhlak. According to Al-Ghazali, acclamation is the power embedded in the soul that drives spontaneous action without consideration of thought. (Rif'ah & Masrul, 2020). Character is defined as the habits, character, mental, moral or moral attributes that distinguish a person from others. Character education is a planned and systematically implemented effort to instill behavioral values relating to God, self, fellow human beings, the environment, and the state. These values are formed in thoughts, attitudes, feelings, words, and deeds based on some things such as customs, religious norms, laws, and systems of religion. (Koni, 2017)

Character education is the path of the world of Islamic education gets an extraordinary place and attention. It can be seen from some things, the first Islam sees that education is an attempt to destroy the teachings of Islam which in the essence is to build the character of mankind completely (kaffah), so that he becomes the umatan wasathan (umatan the ideal), khaira umah

(umah the good). Second, Islam has the role of saving man from destruction, by giving Hudan (guidance), syifa' (medicine), mau'izah (learning that touches the heart), and Rahma for the whole world. Third, the entire component of Islamic education: the foundations, purposes, curricula, teaching materials, educators, environments, and educational institutions are built on the moral values of Islam. (Uksan, 2022)

Islamic morality gives many values about human character, both of good and of bad value. Allah and the Prophet have taught the values of this Islamic character in detail. The concepts of the value of the common character in the Quran are detailed in detail by the Prophets and His Messengers, especially the Prophet through attitudes and behavior, they are daily. The words of the Prophet make it easier for the Muslims in particular and for mankind in general to establish more detailed character values. Meanwhile, the concept of character or character education offered by non-Islamic thinkers is mostly character education in general, i.e. character education that governs human attitudes and behavior in relation to others. Therefore, the education of the Islamic character must be consistent with the concepts and practices of the character presented by the Prophet who is a reflection of the Qur'an.. (Marzuki, 2015)

The position of righteousness is so important in the life of man, so God sent the Prophet Muhammad SAW to this earth is to improve the rationality of man. Akhlak is the pattern of a person or determiner that the person is good or bad, so that with this akhlak is always made the most leading determiner in every question, including in the building of the Indonesian nation. (Adu, 2014)

The character of the Prophet saw is the core of the education of Islamic character. The Prophet (peace and blessings of Allah be upon him) has given you a good example for him who hopes for Allah and for the Day of Resurrection. (Quran Al- Ahzab 33:21)

In this case, the character of Islam is based on the obligatory nature of the apostle with four values of which is siddik, trust, tabligh and fathanah all these will affect the behavior of the people in their lives. (Rakhmawati, 2013). First, the siddik character of the apostles is a guideline for the Muslims, but in reality, sometimes the Islamic character does not always fully reflect these qualities. One of the most common examples is dishonesty. Some Muslims tend to get stuck in dishonest behavior, both in everyday affairs and in business transactions. It is contrary to the nature of the Prophet who strongly emphasizes the importance of honesty in all aspects of life.

Second, the character of trust, where the Muslims have problems related to faith and responsibility. Some Muslims may not always fulfil their obligations to fulfil the trust given to them, whether in work, personal relations, or social affairs. Disobedience to trust can undermine the trust of others and harm the community as a whole.

Third, the character of tabligh, in terms of communicating religious teachings, some Muslims may not have an adequate understanding of Islamic teachings or even communicate false or inaccurate information to others.

Finally, the fatonah character, the Muslims generally suffer from the problem of lack of intelligence in understanding and interpreting the teachings of Islam. Some Muslims may be too stubborn or too attached to certain traditions and cultures that it is difficult for them to understand the teaching of Islam properly.

The context of character education, the ability in education must carry out the learning process through training, both formal and non-formal. The Quran is the source of all knowledge, including a source and a good example in the course of education based on the Quran. In the Quran there is a process of conversation between Lukman and his son, between Moses and Khidir As and so on, which reflects the process of education in the model of education of strong character. So education that uses values based on the Qur'an will give rise to human beings with character, in other words if we want to produce pupils with character then religious education must be observed, and religious instruction is not always identical to adding hours of study, but religious teaching can be integrated with a variety of other subjects. (Sirait, 2023)

In addition, in the Quran will be found a lot of trees of talk about this character. In the Qur'an is the commandment to do good (ihsan), to do righteousness (al-birr)), to keep a promise (al-wafa), to be patient, honest, to fear Allah, to give thanks in the way of Allah, and to do what is right, forgiving. All these are principles and values of noble character that must be possessed by every muslim person. (Mukhid, 2013)

At the stage of development as well as the formation of character in Islam has begun since childhood. The Prophet (peace and blessings be upon him) said: "Make the first words spoken by a child the words of La Ilaha Illallah, and read them to him before his death.". (HR. Ibnu Abbas) " Give glory to your children, and educate them in good works.". (HR Ibnu Majah) " On the seventh day of their birth they were carried away with their wives, and

they were given a name, and were cleansed from all uncleanness. If he's six years old, he'll be educated in susila, if he is nine, his bed will be separated, and if he was thirteen, he will be beaten to pray. (diharuskan). If he is 16 years old by marriage, then the father shakes his hand with him and says: "I have educated, taught, and married you, I beg protection from Allah SWT from the reproaches in this world and the torment in the hereafter." (HR. Ibnu Hibban dari Anas ra). From the above hadith, character education can be classified in the following stages: a. Tauhid (beginning from 0-2 years) b. Adab (5-6 years) c. Self-responsibility (7-8 years) d. Caring-Peduli (9-10 years) e. Independence (11-12 years) f. Social (13 tahun ke atas). (Nasihatun, 2019)

2. THE SCOPE OF CHARACTER IN THE BASIC EDUCATION OF ISLAM

The purpose of moral education is first, so that one is accustomed to doing good, beautiful, noble, praised and avoiding bad, ugly, humiliated and disgraceful. Second, that human interaction with God and with other creatures is always preserved in good and harmonious. The essence of obtaining the good, of course, is that one must compare it to the bad or distinguish the two. Then after that, have to choose the good and leave the bad. If a man is a good worker, then the work of the day shall be in the manner of daily practice. (Salminawati, 2016).

According to the guidelines, the values of religious character reflect faith in the One God that is embodied in the conduct of practicing religious teachings and beliefs, appreciating religious differences, cultivating a high attitude of tolerance to the practice of worship and other faiths, living in harmony and peace with the embrace of other religions. This religious character value encompasses three dimensions of relation at once, namely the individual's relationship with God, the individual with others, and the individual to the universe (environment). Religious sub-values include love of peace, tolerance, respect for religious differences and beliefs, firmness, self-confidence, co-operation between believers and religions, anti-bullying and violence, friendship, sincerity, non-impulsion of will, love of the environment, protection of the small and separated. (Kemdikbud, 2017)

Accordingly, in the Islamic perspective, the character is divided into two categories: the noble character (al-akhlaq al-mahmudah) and the disgraceful character (Al-akhlak al-madzmumah). In this case, Islamic character is divided into two parts: character to Khaliq and character to creatures (creatures or other than Allah SWT) (Sajadi D. , 2019).

Here is an explanation of the scope of character education that can be applied in basic Islamic education in MI or SD in particular;

a. Morality toward God

Morality towards God is an important component in a Muslim's life that includes a strong spiritual relationship of a person with God. It encompasses three attitudes: obedience, fear, and complete surrender to God's will. It is obedience to worship, to pray, to fast, to zakat, and to refrain from what is forbidden by God. Fear, on the other hand, is the awareness that God is in every aspect of human life, which encourages them to live according to His teaching and avoid sin. Moreover, acknowledgement of God includes being grateful for His goodness, glorifying His majesty, and ready to repent and repent when wrong or sin. Through prayer, worship, and sincere devotion, individuals seek to deepen their spiritual relationship with God, rely on Him in all affairs, and attain prosperity and happiness in this world and the Hereafter.

b. Morality toward mankind

The Qur'an has been much discussed or detailed concerning the ethics of mankind. The indication of this is not only in the form of a ban on doing negative things such as killing, injuring, or taking property for no proper reason, but also to hurt the heart by telling the disgrace of someone behind it, regardless of whether it is true or wrong. As Allah says in QS Baqarah: 263 "Better is a good word and forgiveness than a blessing accompanied by a painful one. (perasaan si penerima). God is rich and overwhelming.. (Hayati, 2018)

Morality towards others, including neighbors and families, is an important component of Islamic teaching that emphasizes the importance of harmonious and loving social relations. A good attitude toward the family involves respect, affection, and sincere care. This includes respect for parents and loving children, as well as supporting and respecting each other. Moreover, part of the family morality is to maintain good relations with relatives and relatives.

Good conduct towards neighbors is respect, kindness, and kindness. As the Prophet Muhammad taught Muslims are obliged to protect the rights of their neighbors, even if they consist of seven houses adjacent. This includes keeping the environment quiet and safe, helping in everyday needs, and avoiding disturbing others. In other words, being honest, fair, and accountable means giving good advice, helping others well, and avoiding harmful or harmful behaviour. In addition, being good to one another consists of keeping

confidence, avoiding blasphemy, and forgiving the wrongs of others. Muslim individuals are expected to build harmonious, affectionate, and respectful social relationships by applying good morals to others, both family and neighbors. It not only reflects Islamic values that teach compassion, justice, and integrity in social relations, but also creates a peaceful and peaceful environment.

c. Morality towards the environment

Morality towards the environment is a form of social and spiritual responsibility that Muslims have for the universe created by God. It includes respect, preservation, and conservation of all forms of life and natural resources that exist around us. One of the main aspects of environmental morality is to keep nature clean and beautiful, as well as to avoid actions that damage or pollute the environment. Muslims are educated to protect and guard the universe, not vice versa, as caliphs on earth. This includes reducing air, water, and soil pollution andining biodiversity and ecosystem sustainability. Environmental ethics also includes keeping the environment clean, reducing the use of disposable plastics, and supporting environmentally friendly practices such as recycling.

Moreover, environmental morality also includes a conservative attitude and sharing of limited natural resources; prudent management of water, energy, and land; and awareness of the impact of excessive consumption on the environment. Sharing resources wisely, like sharing food with the needy or donating goods that are still worthy of use, is also a morality to the environment.

In addition, environmental charity also includes charity lil alamin, which means providing benefits and protection for all God's creations, including animals and plants. This includes good treatment of animals, preserving forests and farms, and avoiding uncontrolled wild hunting or overfishing. Muslims can be actors of positive change in protecting and preserving life on Earth by applying good environmental ethics. It is part of worship of God and shows our social and spiritual responsibility as human beings in this world. As a result, conducting environmental righteousness is a moral act that is more than just fulfilling our moral obligation, but also a proof of our love and devotion to God.

To measure the success of character education is to look at the extent to which one's actions and actions can bear and bring benefits for himself and also for others. As the Prophet (peace and blessings of Allah be upon him) said,

"The best of men are those who benefit others." Those who have faith and fear are the ones who have the power to spread good. (Ngatiman & Ibrahim, 2018)

3. TEACHER CHARACTER IN SD/ MI

A basic character that at least a teacher or educator possesses who will later help in the learning process. Of course perfection belongs only to the Prophet. But man must strive as hard as he can to train himself to have the glorious qualities. Moreover, a teacher becomes an example in the world of education to be imitated by his pupils. Here are the characters you must have.

a. Quiet and not in a hurry

Preached by Muslims of Ibn Abbas r.a. The Prophet Muhammad SAW said: "Indeed, Allah loves two things in you: quiet and not hasty." From these events can be explained that the calm and not rushing in the building of the moral of the new generation. (Suwaid, 2009). It means that the teacher has to be patient in accompanying his pupils to change for the better, because it takes process.

b. Soft and not rough

Rasulullah Shallallahu 'alaihi wa sallam said, "Verily Allah is All-soft, All-beloved in all things. For weakness is the favor of man; and all men love the weak. When Moses and Aaron were told to warn Pharaoh, God commanded them to be gentle. He said, "Go to Pharaoh, for he is a transgressor. And speak to them with a soft word, so that he may remember or be afraid.." (QS. Tha-Ha[20]: 44).

It is the duty of the wise to be gentle in every matter, and to leave the hasty in every thing. Hurrying is actually a consequence of our lack of thinking about it with distant minds. As a result of our rush, which is often rushed, there is regret.

c. Tolerance

Tolerance is an important character embedded in a society. Similarly, in the scope of schools, tolerance must be embodied to form students who are able to appreciate the difference towards each other. Toleration is an attitude and action that appreciates the difference of religion, tribe, ethnicity, opinions, attitudes, and actions of other people. Kemendiknas.

d. Loving

Compassion is an attitude or behavior that shows caring, affection, and empathy for other people, animals, and the environment. It includes attention to the needs of others, the willingness to help, as well as the ability to feel and

understand the feelings of others. By loving one another, humans affirm that they are more than just selfish individuals, but part of a caring society.

e. Stay away from anger

Propeth Muhammad *shallallahu 'alaihi wa sallam* (SAW) paying great attention to this issue until he sabda in one hadith: : "*La taghdob walakal Jannah"* Don't be angry. There's a paradise for you."

4. METHODS IN CHARACTER EDUCATION FOR MI SD

The facts prove that the experiences that each child faces are a very high factor in the formation and practice of his character. It is from here that character education has an important and strategic role for a person in order to advance the process of internalization and practice of the values of noble character in basic education. Based on the various literature below are some methods that can be used in instilling character education in children.

a. Model Mothod

The method of equality or example in education is the most influential and proven method in preparing and shaping a child's character and morale. The Prophet (peace and blessings be upon him) was the one who was sent to the people. As a Muslim man learns from him in terms of equality. As an educator, even parents should learn from the methods taught by the Prophet. When we teach honesty, for example, then we should also try as hard as we can to be honest people. Because equality is better than a thousand advice. It needs to be emphasized in instilling morality for students of the age of SD/MI.

b. Storytelling method

The method of storytelling is an attempt to educate students to take lessons from past events. If it is a good thing, then it must be followed; otherwise, if it is contrary to the rules, it should be avoided. This method is very popular especially for children of the age of SD/MI. This method needs to be mastered by the teacher in order to be good at telling stories, so it will be an attraction of its own. However, it should be remembered that each child in receiving the message delivered is heavily influenced by the level of difficulty of the language used. Therefore, every educator should be able to choose a language that is easily understood by every child. So the desired character planting will be targeted and can be implemented by the student/child.

c. Habituation method

This is the method of cultivation offered by al-Ghazali by the way of mujahadah and riyadlah nafsiyah (perseverance and exercise of the soul), that

is to burden the soul with the deeds of good deeds. A good doctrine must be constantly taught so as not to be afflicted by a bad habit. For that, moral education with a pattern of rehabilitation, in the view of al-Ghazali, can form a good character. (Saepuddin, 2019)

For example, educational activities that children need to do in order to conduct them can be done in SD/MI school continuously. For example to form a disciplined and responsible child's character needs to get the child accustomed to the joyous prayer in school. This habit is expected to become a student's character because of the activities performed repeatedly.

d. Muhadasah Method (Hiwar)

Hiwar is an interchangeable conversation between two or more parties through questioning and answering on a subject, and deliberately directed to one purpose. In the educational process, the Mahadasah method has a profound impact on the soul of the listener or reader who follows the topic of the conversation carefully and attentively. It's because of some of the following things:

1) In fact, such a dialogue encourages both sides to pay attention to each other and continue to follow their mental patterns, so that they can uncover something new, one of the sides succeeded in convincing his partner with the view he presented.
2) The listener is interested in following the course of the conversation in order to know the conclusion. It can also avoid boredom and renew the spirit.
3) This method can arouse feelings and cause an impression in the soul, which helps a person find his own conclusion.
4) If the hiwar is done well, fulfilling the demands of Islam, then the way of dialogue, the attitude of the person involved will affect the participants so leaving the influence of education of morality, attitude in speaking, appreciation of others, and so on. (Edison, 2021)

This dialogue between educators and students can be successful when all parties can work together in discussions. Educators should also be good listeners when students are expressing their opinions. Not always teachers have to talk a lot. It can nurture the soul of characters who are confident and respect each other.

The concept and implementation of Islamic character education in educational institutions has become an important and urgent task. Different personality problems students have to receive special attention and treatment so their implementation is class-based character education design, then school

culture-based figure education designs, and then character educational designs to Islamic character education. Implications to the application of Islamic character education will prepare students with Islamic characters and include support for government programmes, namely mental revolution, and its connection with soul revolution that can be investigated in future research. (Kurniawan, Fadhlurrahman, & Nuryana, 2022)

The methods presented above can be used as a reference choice for schools in particular educators in applying moral education or character in SD/MI. In choosing methods educators should also consider several factors such as student character, environment, condition, and student level or class. So that the process that goes through and the expected results can produce a good character.

D. CONCLUSION

Character in Islam is also referred to as morality. Akhlak in Islamic view is a personality whose component is knowledge of attitudes and behavior. Thus, it can be stated that the education of the character of the Islamic perspective is a system of behavior required in Islamic religion that is intended through the sources of the Qur'an and Hadith. By considering education as the primary responsibility of Muslims, the quality of Islamic education will be guaranteed. In addition, the generation formed into a prominent generation, which is the generation of Islam.

The application of character education in Islamic basic education is very important to be applied reminding of some cases of child abuse that went into crime. It is also the responsibility of basic Islamic education in the face of this challenge in particular on the level of MI / SD. In conducting this character education should pay attention to several things, such as the scope of character education as well as the correct method in instilling character values. Then an educator or teacher must be able to have such qualities as being calm or not rushing, gentle and not rude, compassionate, tolerant and keeping away from anger. When all these components begin to be observed in character education, then a noble generation will come into being.

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