Building Islamic Character Education
In Basic Learning

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Abstract
This article describes how to build Islamic character education in basic learning as the main goal in Islamic education, namely that students have Islamic knowledge and master applied science and form students with Islamic personality (Aqliyah and Nafsiyah Islamic). Talking about education is talking about generations. However, what about when talking about education in Indonesia? Is education in Indonesia all right, or is it the opposite? The research method used by the author is a qualitative method, namely research methods related to data in the form of narration, analysis and interpretation of the data found. At first glance the decision to study at home may seem fun, but in fact there are complaints all over the place. Especially coming from students. The low morale of the students who dared to yell at the teacher for being given an assignment until they said inappropriate things to the teacher. How could this happen in Indonesia? Isn't that a big problem for education in Indonesia? Religious knowledge is limited to knowledge, but it is not practiced in everyday life. For this reason, the morals and morals of students gradually become low. Islam as a religion does not limit students to only mastering religious knowledge. Applied science is also important to master, because Islam will lead the world civilization (Islamic).

Keywords: Islamic Character Education.

PRELIMINARY
Talking about education is talking about creating. Education is a process of preparing to create a future in order to be ready to fill and lead the nation. An important role in building the nation’s leadership, especially seen from the education curriculum. Supported by educational infrastructure and other sub-systems guarantees the creation of a generation of leaders. Future leaders are indispensable for the people or nation. Conditions create now future leadership. If creating now looks bright, gets a process and forging a qualified education, then the fate of the nation, God willing, will be safe. In fact, if we make young people weak (intellect, spirit, and physically) who are portrayed with unproductive, deviant, and even destructive behaviors, then worry about the nation’s future leadership. Because it shows unpreparedness and unworthiness to be a leader, when leading will cause the destruction of the nation.
With the Covid-19 pandemic virus that is currently endemic, it does not only affect the economic sector in Indonesia. However, the education sector has also been affected by this outbreak. The home study policy is a solution taken by the government. It is undeniable that teachers must think about how to implement learning because they are constrained by existing gadgets, quotas, signals and learning materials that are being chased by deadlines.

The red zone and the zone other than green are not much different. Teachers and students will have to struggle with distance learning, which is expected to last until early 2021. The lack of assurance from the government arises because the state does not yet have complete and valid guidelines on education delivery. This is from the educational curriculum that does not provide space, is proven, and is an Islamic product through an effort to understand Islamic tsaqofah to students.

Students and parents still joined the courageous learning implementation on the first day. However, it wasn’t long before many students and parents began to overwhelm with home study programs. The phenomenon of online learning causes stress and disaster for children as a result of piling up tasks. Such as bad grades, not graduating, not graduating, or even mistakes in one lesson. This makes students and students very stressed.

The aim of the school becomes diverted, responsible for being intelligent and then practicing the knowledge that is then useful for others, only to the extent that it is important to be able to win, enter a dream school and get an established job. For the sake of obtaining all of this, a cheating culture that is clearly not in accordance with Islamic law is carried out such as cheating, some are doing tasks as long as they are finished. Finally, knowledge did not leave an impression on students. A smart generation was born, but it ranges from depression, suicide, to bad aqidah and morals.

In basic learning, there are many things that must be considered and the critical writer needs to be that lately many students are stressed because almost every teacher gives assignments with almost the same deadline. So that it causes low student behavior, dares to yell at the teacher even to reveal inappropriate things to the teacher. What is wrong is that students lose their manners and minimum religious knowledge.

Religious knowledge is limited to knowledge, but it is not practiced in everyday life. For this reason, the morals and morals of students gradually become low. Islam as a religion
does not limit students to only mastering religious knowledge. Applied science is also important to master, because Islam will lead the world civilization (Islamic).

National character education is seen as a smart solution to produce students who have superior personalities, have noble morals and uphold national values as a whole. However, character education currently still leaves such a deep question mark.

Warning character education is a material that can be assessed and memorized and cannot be evaluated in the short term. However, character education is learning that is applied in all student activities both at school, community, and at home through a process of habituation, modeling and carried out in a sustainable manner. Therefore, confidence in character education is the responsibility of the school, community, and parents (Nur Ainiyah, 2013). Character is defined as character, disposition, psychological traits, morals that differentiate a person from another (Abdul Majid and Dian Andayani, 2012). So far, the teachers have only taught theories and concepts, not yet reaching the realm of methodology and its implications in everyday life (Muzhoffar Akhwan, 2014).

This research is very important to be studied by the author, because seeing the current condition of education which is getting worse day after day, makes the author want to say that there is so little morale of students and the lack of Islamic religious knowledge provided by teachers to students.

Educational institutions, the quality of teachers in educating students can also affect students in science. A quality teacher can create smart and noble students. Because students learn, it is not only limited to gaining knowledge, but teachers are also required to teach noble morals. In this case, the teacher is the main key to students getting a good education.

Ridwan Abdullah Sani, Muhammad Kadri stated that:
"The education that we teach our students must be able to develop a character that can develop good character so that they become individuals who get happiness in the world and in heaven later (Ridwan Abdullah Sani, 2016)."

La Adu, said that:
“Character building is likened to someone becoming a bodybuilder who requires constant training in order to be strong and strong. Because in fact, children with low character are children with low social emotional levels so that children are at risk or
experience difficulties in learning, and are unable to control themselves. Character education problems in the problems and problems that arise by students. Character education in Islamic education institutions, in other educational institutions, is this in accordance with the views of the community, because they are a group of people who feel about how character education is applied in Islamic education institutions (La Adu, 2014)."

Thomas Lickona, also argues that:
“Character education is education to shape a person’s personality through character education, the results of which are visible in one’s real actions, namely good and honest behavior, responsibility, respect for the rights of others, hard work, and so on (Zubaidi, 2011).”

Thus, the solution that can be given by the author is to build a superior educational institution, where all components are based on the Islamic paradigm, namely patterns, models or educational insights in an Islamic perspective (Suyudi, 2005). Because, the main goal of the author in this study is to create Islamic education that is able to lead students to become human builders of noble civilizations. Islam that is blessed by Allah Subhanahu Wa Ta’ala has the answer that can solve educational problems. Not only in normal conditions, but also in epidemic conditions like today.

RESEARCH METHODS

This type of research is included in qualitative descriptive, namely research conducted by searching for information or library data, especially in the form of data obtained from books, encyclopedias, da’wah bulletin, scientific journals, and other documents. This research is also a descriptive analysis, in which this research provides an overview of the object to be studied proportionally and interprets the data obtained so that it can be analyzed further. In this study, the authors explain and describe how to realize Islamic character education in learning.
Data sources that can be used as references in this study are primary data sources, namely the most important data sources that are closely related to this discussion and the major sources of this type of data source are the results of scientific findings regarding character education in learning. Secondary sources, namely information or library data that explain primary data sources, such as research results, the opinions of experts who support and have topics with the theme of this discussion. Tertiary sources, namely data sources that describe primary and secondary data sources, such as encyclopedias or library books, in this case are like encyclopedias of Islamic education which can be used as support in the analysis process. The method of analysis used in this research is content analysis method.

RESULTS AND DISCUSSION

If students can develop normally, then students must develop well in the previous stage. The character defects in children (students) that they experience are the causes that result from the mistakes the children (students) experience in the early years of their life (Maria Montessori, 2008). Therefore, teachers and parents really need to pay attention to the personality traits of children (students).

The first educational values instilled in students are faith, namely belief that is embedded in the heart with full confidence, no feelings of shak (doubt) and orientation that affects life. Al-Ghazali, the utterance of faith is speech with the tongue, open with the heart and practicing it with the limbs. The values of faith must be introduced to children (students) by introducing the names of Allah SWT and His Prophet (Burhan Nudin, 2016).

Second, worship values. Worship of order and to the very end, which moves from the feeling of the heart to exalt the worshiped. Obedience in question is a servant who devotes himself to Allah SWT. Worship is clear evidence for a Muslim in believing and adhering to Islamic aqidah. Teachers should introduce ways of worship by telling stories about people who believe and always carry out worship according to the instructions and provisions of Allah. Such values are not difficult for students to implement because students who play a role in the practice of worship in schools become a follow-up to the practices of worship in schools (Burhan Nudin, 2016).

The third, Moral values. Moral values instilled in students are to form humans (students) who have awareness in carrying out religious orders and imitate the Prophet...
Muhammad SAW. The moral values that are implanted are intended to provide understanding to the child (students) that all creatures essentially have to submit and obey to rule over Allah (Burhan Nudin, 2016).

Today's Islamic character education has become very important for educational institutions that must be given to its students because education does not only produce a smart and accomplished generation, but also requires moral intelligence and good skills. Therefore, Islamic character education not only teaches what is good and what is wrong, but more than that. The formation of education with Islamic character is a systematic and planned effort to make students care, awake and apply Islamic values in life. Islamic character education instills good habits so that students understand, can feel and can implement them well.

Character is a person's character, character, morals or personality which is formed from the results of internalization as an applied policy and is used as a basis for a way of thinking, point of view, and actually acting (Puskur Kemdiknas, 2010). Etymologically, character as character, character, morals, or manners as a personality.

Islamic character education is education that has various relationships that are related between individuals and various dynamics. So that he is able to control and be responsible for himself in his growth and development in accordance with Islamic teachings. In an Islamic perspective, education is a very important thing in life or the process of ordering Islamic character, both education from teachers, society and parents (Darminatun Suryatri and Daryanto, 2013). All the potential that exists in students is very concerned, and the content of the message of Islam can be achieved.

As written in the Al-Qur'an letter (Asy-Syam: 8-10) which means “So he inspired him (the way) of evil and fear. It is fortunate that the person who purifies it (the soul). And really the loss of the person who polluted it”. The verse explains that humans are creatures that have various characters and these characters are divided into two, namely good characters and bad characters. With the existence of Covid-19, it has greatly affected life in various parts of the world, from the economic, political, cultural and even education sectors. With the presence of this disease epidemic makes it difficult and troublesome, but on the other hand brings new knowledge or methods of new skills for people in the IT field.
At the time of this incident, the world of education was to change the order of life that many parties may not have applied, because teaching and learning must be carried out from home. Thus, the policy implemented by the Educational Institution requires all school members to learn to teach at home or carry out learning in a bold manner. Therefore, every teacher who is given the freedom to use various media in the teaching process, the rights of students are still conveyed. However, the values of Islamic education for educational institutions during this learning must be maintained and preserved by all residents or school components themselves.

Many of the teachers in educational institutions explain that it is bold management of the classroom which is important when the learning process takes place. In practice, students who have received the material and are expected to be able to submit reports or reports to the teacher using media that have been agreed between teachers and students. With this, it will make it easier for students to transfer material and learning will be very organized. Thus, a variety of bold learning media can be carried out appropriately, effectively and efficiently.

However, there are many things that must be considered by educational institutions in implementing bold learning such as supporting facilities, learning materials, their learning environment, even the most important thing is how to build Islamic-based character in students when they are brave. This character education is a process of transferring knowledge and teaching to students and practicing amaliyah with knowledge that comes from education in order to build character, personality, manners, attitudes, mindsets and culture that are useful for building Islamic character so that it creates an exemplary personality for himself and others.

Islamic character education has actually become the responsibility of all parties such as family, society, and even educational institutions. This is because if only educational institutions are responsible but they do not receive support from family, community or closest people, it will be useless. Because the character of students is formed from many factors, especially environmental factors, family, and even the educational institution itself. The expected character education is not only implemented as a lesson but also must be applied to all activities at school.

As in the view of education by Ki Hadjar Dewantara which refers to the basics and morals and teaches all the nature and aspects of life not only, then known, but to be desired,
but ended by humans. Adab teaching emphasizes all human rights and obligations, both from a personal perspective and as a member of society.

Islamic character education is education that combines scientific values with religiosity. In this case, it can be interpreted that in increasing the potential of the Islamic character of students in learning, the introduction, cultivation and understanding of religious values and the implementation of Islamic religious values into life.

Since education currently requires a bold implementation so that education is required to be adaptive in the changes that occur in the midst of this, which changes do not change the way of learning from direct to bold or online but more effective and essential. Ready or not ready, the challenge of education in facing this bold learning process requires being able to use modern technology. To face these challenges, education and learning are required with a content of science and provision of Islamic character, so that students will not be carried away by the current of globalization which will destroy the morals and attitudes of students.

The application of attitudes to students should also be supported by learning religious subjects. Because religious education is very important for every student according to their respective beliefs. Religious subjects also teach students good attitude, respect, and obedience to the teacher. However, at this time religious instruction was responded by some students because it was easy instruction. Whereas if religion is even wider, compulsory lessons are very broad and one must even be obliged to study them. Sadly at this time, religion lessons in schools are only 3 hours of lessons a week. The religious lessons should have been longer than other lessons.

Strategies that can be carried out in Islamic character education organizations through online learning are through learning, coaching and management. Through a learning process that is carried out boldly and centered through an active learning process approach, students can be optimized as effectively as possible. Because Islamic character education will run effectively well prepared. A teacher who will become a uswatun hasanah figure for students which is manifested in the form of daily behavior or actions.

According to Maragustam, there are six character ordering strategies that generally require a continuous and stimulant process. The character ordering strategy is habituation (habituation), moral knowledge (teaching something good), good behavior or behavior (good
habits or behavior), exemplary from the environment, good feelings and love (feeling and loving things that are good). good) and repent. Of the six pillars of character education, Maragustam stated that all of them can be carried out even though they are not sequential and carried out gradually and the key to character education is application, commitment and discipline (Maragustam, 2014).

Character education is not only carried out materially or theoretically at school, but needs to be applied in everyday life, so as to create habits. Islamic character education has become a way to return humans to awareness of their attitudes and behaviors that must be supervised by the family, the environment, educational institutions, the masses, even the government, government. Without involving all parties, all will only be discourse and rear ideas. Therefore, it is necessary to have comprehensive socialization from all levels of this nation.

Character education is also a soft skill sharpening process that can be implemented in every subject. Thus, character education learning must be implemented optimally in order to overcome moral crises such as those that have often occurred in the last decade, in which many students have experienced moral crises. A crisis that attacks the younger generation, especially students who are still in school. Teachers must be able to integrate primary school character education and culture in schools so that character will become a habit inherent in students (Sudrajat, 2011).

Character is a reflection of a person's complete personality, including attitude, mental and moral. Character education like this is more suitable to be instilled in students as character education or morals. Which includes manners, manners, and customs, which makes character education more focused on actual behavior regarding how a person can be called an individual who has a good personality.

The moral quality of life in Indonesia today is decreasing, especially among students, which requires character education. Schools are highly required to be responsible and have an important role in developing and instilling good values and building and building the character of students with good examples and values (Hamid Hamdani and Saekani Beni Ahmad, 2013). This character education is shown to emphasize good attitudes such as respect, tolerance, responsibility, care, honesty and justice and students to understand and understand and implement these values in their lives.
Character education is very important and must be owned by every human being. So, in the sense of character education it is something that can guarantee the quality of a person's life and himself in socializing in society. With this, it is hoped that character education will not produce a generation who likes brawls, is lazy, has courage in teachers as well as drugs, drugs (La Adu, 2003). In general cases character education cannot be created instantly or directly, but it needs to go through a long and systematic process.

In Islamic Education Institutions, learning resources must reflect Islam which upholds human rights values and supports rahmatan lil 'alamin (blessings for humanity). These efforts can be useful in enhancing the image of Islam which the West is often calling an aggressive and violent religion (Mohammed Abu-Nimer, 2008). Therefore, it is important to ensure that the available learning materials come directly from Islam, the Qur'an and hadith. In the Al-Qur'an itself states in the Surah Al-Hujurat verse 13 as the source of Islamic teachings.

Based on the importance of ordering morals or character in education so that Allah explains in his words Surah Al-Qalam verse 4 which means “And actually you really have great character” (Al-Qalam: 4). This verse is the basis that Allah emphasizes mankind to have good character or morals. The strategy to form Islamic character education, symbolizes by Ary Ginanjar Agustian in his book Emotional Spiritual Quotient, there are several steps that must be practiced in life, including (Ari Ginanjar Agustian, 2009):

1. By building the power of Affirmations

In Surah Taha verse 50 which means "(Moses) answered, it is our Lord who he gives all forms of events and then guides them ". In this verse, it only states that building character is not through a mission alone but must be a continuous process. Like in praying, because someone will make his life happen. By praying, a person is able to have the opportunity to make the mind clear and find a way out of the problem he is facing.

2. By increasing emotional and spiritual intelligence

Because the level of a person’s intellectual intelligence is usually consistent, however, his emotional intelligence can be improved. As stated by Ary Ginanjar Agustin, emotional intelligence is the ability to perceive understanding carefully, applying emotional power and sensitivity as a source of energy, information, relationships and influence by humans. In Islam.
Matters that are interconnected with emotion and spirituality are istiqomah, tawadhu, tawakal, sincerity, totality, balance, trust and ikhsan which can be called Akhlakul Karimah.

3. Build positive experiences

Teaching students positive experiences such as praying regularly, so students can create inner experiences as well as physical experiences that encourage positive things.

DISCUSSION

Looking at the current education, both the quality and the education system, it is clear that many exploit the time of a student who needs adequate rest. Students are preoccupied with learning worldly lessons, while the Islamic Religious Education subject only gets a 2 hour portion. Even learners are burdened with lessons that are not important, while students' interests and talents are not explored. The curriculum that turns out to be changing, only taking worldly education and releasing religious elements, makes the students dare to be undeserving of the teacher.

The chaos of the current curriculum has an effect on the order of the curriculum structure which does not give students proper space for mastery of Islamic tsaqofah and Islamic personality. The damage to the teaching and learning process and the dysfunction of the teacher in bold learning, can be seen from the role of the teacher who only functions as a teacher in the process of knowledge transfer, not as an educator who functions in transferring knowledge and personality (transfer of personality).

Meanwhile, society, which should be a media for education, is actually participation, news in the mass media that tends to propagate negative things such as violence and others indicate the influence of negative influences on students. The physical environment of the school that is not organized and conditioned in an Islamic way, coupled with the lack of supporting facilities, also fosters a culture where there is no process of filling in student personalities.

The generation of students who have the character and soul of essential leadership are the youths who are described by the Qur'an as Khoiru Ummah, the best people who practice amar ma'ruf nahi munkar. They are to create useful, influential in inspiration, inspiration, and prevent damage, which will lead this nation towards advanced and quality
education. As well as creating those who have Islamic knowledge, mastering applied science and forming students with Islamic personalities (Aqliyah and Nafsiyah Islamic).

Thus, in order to realize an Islamic character education, at least one must prepare an Islamic paradigm curriculum, professional educators, trustworthiness, adequate infrastructure, and an Islamic teaching and learning process. Also, the school environment and culture are conducive to basic educational goals, as well as open spaces for interaction with families and communities so that they can play an optimal role in supporting the educational process.

CONCLUSION

The implementation of this bold learning makes the teacher more active and finds a way to provide or distribute knowledge and even control students by using social media. Social media is the reference for teachers in educational institutions. Many benefits and of course mudhorot. With this the teacher becomes the most important role in educating students. How he should educate science which must be balanced with an Islamic character education.

The character of this Islamic education will not be manifested in the students together as they do not have aqidah and walk by the surrounding environment. Character education is actually mentoring that is carried out personally to students in a programmed manner with a clear goal of being carried out by the Educational Institution. Character education in Islam can be called morals so that character education in the view of Islam focuses more on the accustomed attitudes of students, thus creating actions that are easily without evidence in their daily lives. The application of Islamic character education implemented by the Islamic Education Institution must be complete. Not only teach honesty, but how to produce students who have good habits such as Qana'ah, thrifty, think critically, care, care about the environment, discipline.

In order to produce good students, the education and learning process must be evaluated and reduced. The purpose of character education in Islam is how to produce students who are not only intellectually intelligent but also create noble morals and characters. Therefore, teachers must teach their students about noble characters or morals
which are the result of the application of worship and muamalah which are based on strong principles and are based on the Al-Qur'an and Sunnah.

BIBLIOGRAPHY


