

IMPLEMENTATION OF CHARACTER EDUCATION IN ISLAMIC CULTURAL HISTORY LEARNING

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ABSTRACT	Article Info
<i>Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state . Character is the universal values of human behavior that includes all human activities, both in the context of relating to God, with oneself, with fellow humans, as well as with the environment, which are manifested in thoughts, attitudes, feelings, words, and actions based on norms. Religious norms, laws, etiquette, culture, and customs of Madrasas play a role in producing students who are smart in science, but also in character and personality. Through the example of Islamic figures and scholars discussed in Islamic Cultural History learning, especially the patience, persistence, and fortitude of the Prophet Muhammad SAW, his companions, scholars, and great figures in Islam so that some characters are built for students such as: religious, honest, disciplined, responsible, independent, social care and hard work.</i>	Article history Received: 15 November 2021 Revised: 15 Desember 2021 Accepted: 18 Desember 2021 Keywords Keyword_ Education Keyword_ character Keyword_ history of Islamic culture
ABSTRAK	
Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan negara. . Karakter adalah nilai-nilai universal perilaku manusia yang mencakup semua aktivitas manusia, baik dalam konteks berhubungan dengan Tuhan, dengan diri sendiri, dengan sesama manusia, maupun dengan lingkungan, yang diwujudkan dalam pikiran, sikap, perasaan, perkataan. , dan tindakan berdasarkan norma. Norma agama, hukum, tata krama, budaya, dan adat istiadat Madrasah berperan dalam mencetak peserta didik yang cerdas dalam ilmu pengetahuan, tetapi juga dalam karakter dan kepribadian. Melalui keteladanan tokoh dan ulama Islam yang dibahas dalam pembelajaran Sejarah Kebudayaan Islam khususnya kesabaran, keteguhan, dan ketabahan Nabi Muhammad SAW, para sahabatnya, para ulama, dan tokoh-tokoh besar dalam Islam sehingga terbentuk beberapa karakter bagi peserta didik seperti: religius, jujur, disiplin, bertanggung jawab, mandiri, peduli sosial dan kerja keras.	

INTRODUCTION

The problems of the people in modern Indonesia are increasingly complex and are always shown in various media, both television and social media, from poverty, violence, and political problems which are filled with hoaxes, as well as all other life problems that are always exposed in cyberspace. These issues become the theme of conversation like public consumption every day. These issues are for example brawls between students, bullying in schools, and corruption that is increasingly rampant in every line of life, from the village level to the ministers of central power. And what is surprising is that many people's representatives have been entangled in corruption cases. So that the community has been exposed to negative things from leaders who should be role models or examples for the community. According to Thomas Lickona, the emergence of various social diseases could be due to the lack or lack of attention of educational institutions to the character education of their students.¹

In this case, there are many alternative solutions that can be used to overcome various problems, both cultural and national character. Namely with education, because education is considered as an alternative solution because through education a new generation of a better nation will be built as the nation's successor. Education is the first step in training or building the character of each individual. Because as an alternative solution, education is expected to be the main way in improving the quality of the younger generation to be better in various aspects so as to reduce the various bad impacts and causes of various cultural problems and the nation's character.²

Character education is sometimes interpreted as moral education, this means that moral education is character education that cannot be separated from religious education.³

If in public schools such as elementary, junior high, and high school, the learning material for Islamic Cultural History (SKI) is general in nature and is part of the scope of Islamic Religious Education material. However, at madrasa schools, SKI is one of the subjects of Islamic religious education, because in Islamic religious education in madrasas there are not only SKI subjects, but there are morals, Al-Quran Hadith, fiqh and others. In this case SKI subjects have a contribution or in the formation of student character, for example through story material or the history of exemplary Muslim figures, especially in imitating the behavior and words of the Prophet Muhammad. Then the value of character education in the SKI learning material is seen for example in the example of the da'wah of the Prophet Muhammad and his companions which includes persistence, patience, and fortitude in their lives.

Actually, efforts to strengthen character education in the world of Islamic education in Indonesia are not new, because previously it has been a government program since 2010 to strengthen character education in schools and become a National Movement. This means that Islamic educational institutions, not only improve the academic quality of students, but are also responsible for the formation of noble character through character education.⁴

¹ Thomas Lickona, *Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menadi Pintar* (2013, N.D.)

² Ibnu Rusydi, "Penguatan Pendidikan Karakter Melalui Pembelajaran Sejarah Kebudayaan Islam Di Madrasah, *Jurnal Pendidikan*

Dan Studi Islam," Fakultas Agama Islam Universitas Wiralodra Vol 7, No. 1, Maret 2021 (N.D.): Hal 76

³ Ibid, Hal 77

⁴ Agus Wibowo, "Manajemen Pendidikan Karakter Di Sekolah (Konsep Dan Praktik Implementasi)" ((Agus Wibowo : 2013), N.D.)

RESULTS AND DISCUSSION

1. Definition of Character Education

Kh. Dewantara is the pioneer of Indonesian education who stated that education means efforts to promote the growth of moral values seen from the strength or character of the individual, then also thoughts related to himself in order to advance the perfection of life, namely the lives and livelihoods of the children we teach. aligned.⁵

Another definition was also expressed by George F. Kneller that education has a broad and narrow meaning. In a broad sense, education is defined as an action or experience that affects the growth and development of the soul, character, or physical will of the individual in carrying out something, one of which is in terms of learning. Meanwhile, in a narrow sense, education is a process of transforming or distributing knowledge, values —moral values and skills from generation to generation carried out by the community through educational institutions.⁶

In the big Indonesian dictionary, the word "character" is defined as character, psychological traits, morals, character, or character that distinguishes one person from another. Faridah Alawiyah interprets character as a personal identity of a person who becomes the basic value or characteristic of each individual which is the basis for thinking and behaving towards other people, their environment and to God. Efforts in the formation of

individual characters are carried out through character education which is a conscious effort to make each individual able to become an individual with character in his daily life.⁷

Megawangi said the word "character" comes from the Greek "Charassein" which means to carve or to form a pattern. Those who have morals or character go through a process that they are doing, which means they are not automatically possessed by humans when they are born. But it must go through a long process by way of parenting and education.⁸

Character education can also mean character education or moral education. Lickona defines character education as a conscious effort to improve or shape the character of students.⁹ Meanwhile, Agus Wibowo defines character education as education that instills and develops character in students, which is then practiced in their lives through family, community and even the state.

Ratna Megawangi views the importance of character education because character is a basic thing in the nation and state, character acts as the steering of the nation, and character must be built or shaped to become a dignified state asset. Therefore, educational institutions, both public and madrasahs, are obliged to

⁵ Zaim El Mubarak, "Membumikan Pendidikan Nilai" ((Bandung: Penerbit Alfabeta, 2009), N.D.), Hal 2

⁶ Wiji Suwarno, "Dasar-Dasar Ilmu Pendidikan" ((Yogyakarta: Ar-Ruzz Media, 2009), N.D.), Hal 20

⁷ Faridah Alawiyah, "Kebijakan Dan Pengembangan Pembangunan Karakter Melalui Pendidikan Di Indonesia, Aspirasi : Jrnal Masalah-Masalah Sosial," (2012) Vol 3, No 1 (N.D.): Hal 87-101

⁸ Ratna Megawangi, "Pendidikan Karakter Solusi Tepat Untuk Membangun" ((Jakarta: Indonesia Heritage Foundation, 2004), N.D.)

⁹ Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menadi Pintar

improve and develop the academic quality of students through character education.

In character education carried out in Indonesia, there are 18 values of character education as follows.¹⁰

1) Religious, is behavior that is based on his religious level, this is an effort to make himself a person who can always be trusted in words, actions, and work.

2) Attitude tolerance is an act that respects differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves, and does not impose the will that has become the grip of each individual.

3) Honesty is a behavior that is based on a person in an effort to make himself a person who can always be trusted in words, actions, and work

4) Discipline is an action that shows orderly and obedient behavior and can respect time as best as possible in various provisions and regulations that have been set.

5) Hard work is a behavior that is based on a genuine effort or effort in overcoming various obstacles in learning and assignments and completing tasks as well as possible.

6) Creative Thinking and doing something that produces new ways or results based on what you already have

7) Independent, is an attitude and behavior that is not easy to depend on others in completing tasks, he always tries himself without bothering others, when someone has an ambitious nature he must be able to do it himself

8) Democracy is a way of thinking, behaving and acting that assesses the rights and obligations of himself and others, does not discriminate against one another, let alone want to win on their own.

9) Curiosity is an attitude and action that always tries to find out more deeply and explores the things that he wants to know thoroughly and widely from what he learns, sees, and hears.

10) National spirit, a way of thinking, acting, and insight that puts the interests of the nation and state above the interests of themselves and their groups, has a high sense of enthusiasm for the common interest so as to put aside personal interests

11) Love for the Motherland is a way of thinking, acting and acting that shows loyalty, care, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation. This can Reward Achievement His attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.

12) Friendly or communicative is an action that shows a sense of pleasure talking or interacting with other people, this will lead to the nature and attitude of being easy to get along with, and working with other people.

13) Peaceful Love is an attitude, word and action that causes other people to feel happy and safe for their presence, so that there will be a close bond that binds brotherhood to each other.

14) Enjoying Reading, is a habit of taking time to read various readings that provide virtue for him. By reading will open horizons or broader insights, where at first we did not know then by reading we

¹⁰ Zubaedi, "Desain Pendidikan Karakter Zubaedi "Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan" ((Jakarta : Kencana 2011), N.D.)

will find new things, it can be knowledge for we

15) Social Care is an attitude and action that always wants to give help to other people and people in need, because in truth we are social beings where we cannot live alone without the help of others, with this we need to care for each other.

16) Caring for the Environment, we are not only obliged to care about the social but also with the environment because this is an attitude and action that always tries to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has occurred in other words we are obliged to protect the environment. the

17) Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social and culture), the state and God Almighty.

2. Character Values in SKI Learning

In Islamic education, especially in madrasa schools, character development and development is carried out using an integrated approach in all subjects, both from extracurricular activities and habituation of behavior. Thus character education is not only through the provision of special learning materials, but is developed to be integrated in a comprehensive curriculum. Then the planning of character education in madrasas refers to the vision that has been created. With a clear and written vision, and madrasa personnel know and understand where the direction of character education development is going. Character

education will succeed if it is accompanied by examples and habituation from all school personnel, both from school principals, teachers, administration, students, people and the community.

Learning is a teaching and learning activity carried out by 2 parties, both educators and students. Suharsimi Arikunto explained that justification is an activity that contains a process of mastery, knowledge, skills and attitudes by the subject who is learning. Learning is educational assistance to students in order to reach maturity in the field of knowledge, skills and attitudes.¹¹

Islamic religious education materials at Madrasah Ibtidaiyah and Madrasah Tsanawiyah include Islamic Cultural History, Al-Quran Hadith, Aqidah Akhlak, Fiqh, and Arabic. in living the journey of Islamic Cultural History in realizing the values of faith and piety to Allah SWT in accordance with the provisions of the Qur'an and Hadith.¹² This means that the substance of learning Islamic Cultural History in madrasas can mean instilling the values of Islamic character, instilling the values of honesty, justice, solidarity, tolerance, discipline, responsibility and consistency.¹³

History of Islamic Culture (SKI) is a subject that examines the history and development of Islamic civilization and its figures who excel in the trajectory of

¹¹ Suharsimi Arikunto, "Dasar-Dasar Evaluasi Pendidikan Edisi 2" ((Jakarta: Bumi Aksara, 2012), N.D.)

¹² Nurjanah And Nurhayati Ode Aci, "Implementasi Pendidikan Karakter Dalam Pembelajaran Sejarah Kebudayaan Islam Di Madrasah Ibtidaiyah "Foramadiahi: Jurnal Kajian Pendidikan Keislaman" Vol 11, No 1 (N.D.)

¹³ Darmaningtyas & J. Sumardianta, "Ironi Dan Anomali HAM Di Dunia Pendidikan, Dalam Wacana Edisi 8." (Tahun II 2021, N.D.), Hal 211

Islamic history in the past. The study of the history of Islamic culture begins with the condition of the Arabs before Islam, the history of the Prophet Muhammad in Mecca and Medina, the Khulafaurrasydin period, the Umayyad period, the Abbasids, to the Ottoman Caliphate, and the condition of modern Muslims.

In principle, the subject matter of the History of Islamic Culture has the aim that students know, understand, appreciate, and imitate the figure of the Prophet Muhammad and his family, his companions, outstanding Islamic figures, and great scholars to imitate, and take the wisdom of kindness in habituation. student personality.

Through learning Islamic Cultural History, students understand that the previous scholars were pious and good morals. This will reflect on students that a person who studies religion in an Islamic educational institution must display in his daily life attitudes and behavior as the hallmark of a good madrasa student. Good manners both at the madrasa and at home. Through learning Islamic history, students are expected to emulate the character of the ulama so that they can become "models to follow" in acting and acting daily and become a strong foundation in character building in this modern era.

Currently learning material for the history of Islamic culture in madrasas is generally delivered in a simple manner and more on teaching by means of lectures. This is what makes students passive and less able to explore their abilities. The limited facilities and learning media in madrasas are one of the factors for the low cognitive abilities and attitudes. For that it is necessary to learn the history

of Islamic culture that is fun. Mastery of the material and the use of media by teachers will greatly help them to receive knowledge.

Islamic Cultural History subjects in madrasas aim to make students have the following abilities:

- a. Provide knowledge about the history of Islam and Islamic culture at the time of the Prophet Muhammad and Khulafaturrasydin to students so that they have objective and systematic concepts and historical perspectives.
- b. Taking ibrah/wisdom, values and meanings contained in history
- c. Instilling appreciation and a strong will to practice good morals and stay away from bad morals based on their concern for existing historical facts.
- d. Equipping students to shape their personality based on exemplary figures so that a noble personality is formed. Build awareness of students about the importance of studying the basic teachings, values and Islamic norms that have been built by the Prophet Muhammad in order to develop Islamic culture and civilization.
- e. Build awareness of students about the importance of time and place which is a process from the past, present and future.
- f. Train students' critical power to understand historical facts correctly based on a scientific approach.
- g. Growing students' appreciation and appreciation for Islamic historical heritage as evidence of Islamic civilization in the past.

- h. Develop the ability of students to make ibrab decisions from historical (Islamic) events, imitate outstanding figures, and relate them to social, cultural, political, economic, science and technology activities and the arts, as well as develop Islamic culture and civilization.

3. Functions and Goals of Character Education

Character education functions as:

- a. a vehicle for development, namely: developing the potential of students to be well behaved for students who already have attitudes and behaviors that reflect character
- b. a vehicle for improvement, namely: strengthening the role of national education to be more responsible in developing the potential of students who are more dignified, and
- c. a means of filtering, namely: to filter the cultures of one's own nation and the cultures of other nations that are not in accordance with character values.¹⁴

The role of the teacher is very important to shape the character of students. The teacher is an example whose behavior and words are seen by students every day. The way of dressing, including the practice of worship of a teacher will be an example for students, because the teacher is a concrete example of character building in the madrasa. Therefore, character building is carried out

continuously through the cultivation of good character and is applied to actions taken by all parties in the madrasa.

CONCLUSION

The development of student character education is carried out through the teaching and learning process of Islamic Cultural History subjects. Through the example of the figures discussed in the learning materials, especially the example of the Prophet Muhammad, his companions, scholars, and great figures in Islam, several characters such as: religious, honest, responsible, independent, socially caring and hard working are built. These characters are imitated and become the foundation of students in living in this modern world.

Through learning the history of Islamic culture, students get ibrab which means lesson. This means that when students study learning material, they will get valuable lessons from the material. After studying the subject matter students find good lessons to be applied in everyday life, both in spiritual and social aspects. The value of character education in learning Islamic Cultural History is clearly visible, for example in the example of the da'wah of the Prophet Muhammad and his companions which includes persistence, patience, and fortitude..

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