

# DEVELOPMENT OF ISLAMIC EDUCATION IN CHARACTER FORMATION STUDENTS

Ya'kub

Universitas Muhammadiyah Makassar, Indonesia  
*immawanyakub@gmail.com*

**Abstract** - The results showed that the development of Islamic religious education in shaping the character of their students. The development was done through: First, the development of Islamic religious education was influenced by the construction of Islamic religious education, and implementation. Second, the configuration of the character of students through the formula of sociological, psychological, and integration of the system. Third, the development of Islamic religious education contributed to the improvement of public response, an increase in learners' achievements, and improving the quality of education services.

**Keywords:** *Development; Islamic Education; Character Formation; Students*

## 1. Introduction

The goals of Islamic religious education formulated by the world Islamic education congress are as broad and deep as the needs of human life as individual beings and as social beings imbued with religious teachings. This is in line with the view of Liam Gearon (2010: 185) which states that teaching citizenship can be done through religious education. A different view comes from L. Broadbent (2002:176) who states that religious education contributes to the formation of civic education, and character education. Similarly, his other statement that religious education contributes to social, cultural, and civic development.

In terms of religious education contributing to character formation, Muhammad Munir Mursi (1987:54) affirmed that religious education can develop intellectually, and at the same time form character, the same view that character building is to some extent influenced by individual morals, aesthetics, social and religious sentiments. Likewise, the statement that religious education can contribute to the development of education and the development of education can affect the character of students. A similar statement also came from Ki Hajar Dewantara (1962:166) in the first part of education with the view that education should be directed at fostering and building character.

The dualism of popular education in Indonesia is general education and religious education. General education makes graduates excel in the fields of knowledge and technology, while religious education takes the form of graduates excelling in the field of religion. However, Islam has the view that religious education from elementary, middle to high school levels, has urgency and significance in shaping the character of students, namely in attitudes, religious behavior of students and building morals and ethics.

The operationalization of Islamic religious education, which is the core of the education system, is in line with the concept of developing Islamic religious education

where faith and piety will become the core of the national education system. This can be realized if the formulation is that national education aims to develop the potential of students to become human beings of faith and fear of God Almighty who have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. .

This view is based on the function and purpose of national education in Indonesia. Article 3 of the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System (UUSPN) states that "National education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings of faith. and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen," which is further elaborated in the development of the Islamic religious education syllabus. This means that according to the law on the national education system, religious education has a very large role in achieving the goals of national education and at the same time the formulation of the goals of national education becomes the basis for developing the quality of Islamic religious education in shaping the character of students.

On a macro level, the sources of character formation are based on the values of religious teachings. This is because the lives of individuals, communities, and nations are always based on religious teachings and beliefs. Even politically, the life of the state is based on the values of religious teachings. At this level, character building is specifically carried out through Islamic religious education, because its mission is to develop values and attitudes. In Islamic religious education, character formation is developed as (instructional effects) as well as (nurturant effects).

Secara umum pendidikan agama dan keagamaan berfungsi untuk membentuk manusia Indonesia yang berkarakter yaitu beriman dan bertakwa kepada Tuhan Yang Maha Esa serta berakhlak mulia, dan mampu menjaga kerukunan hubungan antar umat beragama, memahami, menghayati, dan mengamalkan nilai-nilai agama yang mengimbangi penguasaannya dalam ilmu pengetahuan, teknologi dan seni. Tujuan pembentukan karakter dalam pendidikan agama lebih rinci menurut Agus Maimun (2003:3) adalah pertama, menanamkan nilai-nilai untuk menangkis pengaruh nilai-nilai negatif atau cenderung negatif akibat arus globalisasi. Kedua, memerangi kecenderungan materialisme, konsumerisme, dan hedonisme. Ketiga, menanamkan pemahaman dan penghayatan nilai keadilan. Keempat, menanamkan etos kerja yang mantap sebagai bekal dalam menghadapi dunia kerja dan realitas sosial.

However, the reality is that there are indicators of religious education, including Islamic religious education, which do not maximally change cognitive religious knowledge into meaning and values into affective that can be internalized by students, religious education is less sensitive to social change, so Islamic religious education does not contribute much. to the formation of student character, including; first, the phenomenon of various deviations in religiosity among students, second, there is a shift in the value system, third, the influence of the negative global cultural current. Sa'id

Agil Husin Al-Munawar (2003:41) admits this, because religious education is at the forefront of preparing quality human resources, not only intellectual intelligence but also moral intelligence and religious education should make a real contribution in realizing more character students.

## **2. Research Method**

The type of research used in this research is descriptive qualitative, with a sociological, psychological and systems approach.

The sociological aspect of the functional approach to Islamic education can be explored through 2 (two) things, namely the individual dimension and the social dimension. Individually, Islamic education has a function as a provider of meaning (meaning function) and identity function.

The psychological aspect can be explained how the development of Islamic religious education which includes religious awareness (religious consciousness) and religious experience that brings beliefs generated by action (amaliah) includes the work of students' thoughts and feelings towards religion, both religious attitudes, indifferent, or anti-religious; means that the expression is a mental process that affects students so that it can shape the character of students.

Aspects of the integration of the system (system approach) and the characteristics contained in the development of Islamic religious education are the existence of a goal, the existence of a system component, a function that guarantees the dynamics and unity of the work of the system and the interaction between components of the Islamic religious education system.

## **3. Result and Discussion**

The findings of this study consist of 3 (three) things, namely: implementation, configuration, and contribution. The implementation of Islamic religious education development management can be explored from the steps taken by the school through 3 (three) steps, namely: conceptualization, operationalization, and institutionalization. Likewise, the findings related to the configuration of the character of students can be explored through 3 (three) aspects, namely: sociological, psychological formulas, and system integration. Furthermore, the findings of the contribution of the development of Islamic religious education to the improvement of education in 3 (three) things, namely: increasing community response, increasing student achievement, and improving education services achieving educational quality standards. The findings can be stated as follows:

### **a. Implementation of Islamic Religious Education Development**

Conceptual implementation through the establishment of a strategic plan for school development and a strategic plan for the development of Islamic religious education, and the determination of seven values as an identification of the character values of Islamic religious education towards character building. Implementation at the operational level can be traced to the development of character values of Islamic religious education which are reflected in the curriculum, student affairs, and

infrastructure. Furthermore, implementation at the institutional level can be proven through the creation of conducive situations and conditions for the development of Islamic religious education character values supported by school policies and rules, school regulations and their implementation, supporting facilities and infrastructure, and the attitudes and behavior of school principals, educators, and staff education.

#### **b. Student Character Configuration**

To see how the character of students is formed requires a fairly good formula, and this job is not something easy. The configuration of the formula is in the form of sociological, psychological and system integration aspects. The categorization of values is based on the consideration that in essence the behavior of a person with character is the embodiment of the function of the psychological totality and the social totality in the context of interaction and lasts a lifetime. Character configuration in the context of the totality of psychological and social processes can be grouped into 3 (three) formulas, namely: sociological formula, psychological formula, and system integration formula.

Sociological aspects in the form of individual needs for the quality of learning, personality identity, beliefs, and outlook on life of each student contribute to the formation of the character of students.

Likewise with the psychological aspects in the form of individual and social religious habits related to religious teachings, worship activities both religious and humanitarian rituals, activities that arise from religious school communities, and the atmosphere of religious life in the school environment along with Religious awareness in schools contributes to the formation of the character of students.

Furthermore, the results of the research findings show that aspects of system integration in the form of integration of components of Islamic religious education through integration of objectives, integration of materials, and integration of processes contribute to the formation of the character of students.

#### **c. Contribution of Islamic Religious Education Development in Character Building Students**

The contribution of the development of Islamic religious education in the formation of the character of students is based on the development of a process of embodiment, and the inculcation of Islamic religious values widely into every aspect of human life. The character values of the Islamic religious education of students are the values of the character of the Islamic religion as accepted by students both in their thoughts, feelings and actions are a very valuable contribution to the development of Islamic religious education. The character values of Islamic religious education that contribute to the development of Islamic religious education are 7 (seven) character values, with details as follows: (1) Integrity attitude (self-pride); (2) First in Islamic moral and academic achievement (excellent in Islamic morals and academic achievement); (3) Build and maintain friendships (build and maintain friendships); (4) Innovative and creative (creative and innovative); (5) Respect and trusted; (6)

Discipline of self development (discipline to develop self); (7) Care and positive contribution to society.

The contribution of the development of Islamic religious education to the formation of 7 (seven) character values of students is summarized in 3 (three) things, namely: First, the sociological contribution in the form of increasing community response; Second, psychological contributions in the form of academic and non-academic achievements of students; and thirdly, the contribution of system integration in the form of improving the quality of education services with the achievement of superior institutional quality standards.

#### **4. Conclusion**

Islamic religious education that is developed contributes to the formation of the character of students. This development is influenced by the construction factor of Islamic religious education, and its implementation. The formation of the character of the students occurs through sociological, psychological, and system integration formulas. Contribution to the development of Islamic religious education in the form of increasing public response, increasing academic and non-academic achievements, and improving the quality of education services by achieving educational quality standards.

The development of Islamic religious education in the formation of the character of students is achieved through educational construction, the construction of which is a model of educational institution resulting from the transformation of the functionalization of the mosque, a school model with Islamic character, and a form of Islamic educational institution that is committed to quality.

Implementation of the development of Islamic religious education can be traced through 3 (three) factors, namely: conceptualization of the development of Islamic religious education; operationalization of the development of Islamic religious education; and institutionalization of the development of Islamic religious education. Conceptualization of the development of Islamic religious education, namely by establishing a strategic plan for school development and a strategic plan for the development of Islamic religious education.

Operationalization of the development of Islamic religious education can be done by developing character values that are reflected in the intracurricular, extracurricular, and preparation of supporting infrastructure. The institutionalization of the strategy for developing Islamic religious education is by establishing an institution culture or school culture, namely the process of internalizing the character values of Islamic religious education in everyday life. Creating a conducive situation and condition for the development of the character values of Islamic religious education through 4 (four) components, namely school policies and rules, school regulations and their implementation, the availability and use of infrastructure for the development of Islamic religious education, and the attitudes and behavior of school principals, educators, and educational staff.

The configuration of the character of the students can be formulated into 3 (three) formulas, namely the sociological formula, the psychological formula, and the formula for the integration of the sociological formula system. Both aspects of identity or identity. Third, aspects of personality identity, beliefs, and outlook on life, and fourth, aspects of structural function. the psychological formula for forming the character of students is through 3 (three) aspects, namely first, the teachings of Islam which include individual and social, second, worship activities both religious rituals (divinity) and humanity and third, the atmosphere of religious life in the school environment along with awareness religion in school. The formula for the integration of the Islamic education system through 3 (three) aspects, namely: First, the integration of objectives, second, the integration of materials, and third, the integration of processes. The three formulas form the configuration of the seven values or the character values of the students.

## Reference

- Al-Munawar, Sa'id Agil Husein. Aktualisasi Nilai-nilai Qur'an Dalam Sistem Pendidikan Islam. Jakarta: Ciputat Press, 2003.
- Bawa, D. L., & Mawardi, A. (2019). PERANAN AGAMA DAN NILAI-NILAI SOSIAL (SINERGITAS PENDIDIKAN AGAMA DAN DAKWAH DALAM KEHIDUPAN MASYARAKAT). *JURNAL AL-NASHIHAH*, 3(01), 01-11.
- Broadbent, L. Issues in Religious Education. London: Routledge Falmer, 2002.
- Dani, F., & Mawardi, A. (2019). POLA PEMBINAAN KARAKTER SISWA MELALUI KEGIATAN EKSTRAKURIKULER DI MTS. MUHAMMADIYAH CAMBAJAWAYA DESA SENGKA KECAMATAN BONTONOMPO SELATAN KABUPATEN GOWA. *PILAR*, 10(2).
- Dewantara, Ki Hajar. Bagian Pertama Pendidikan. Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1962.
- Gearon, Liam. Citizenship Making Links WithReligius Education, Learning to Teach Citizenship in The Secondary School. Canada: Routledge, 2010.
- Maimun, Agus. Profil Pendidikan Agama Islam (PAI) Model Sekolah Umum Tingkat Dasar. Jakarta: Depag RI Dirjen Kelembagaan Agama Islam Direktorat Madrasah dan Pendidikan Umum Proyek Pemberdayaan Kelembagaan dan Ketatalaksanaan Pada Madrasah dan PAI pada Sekolah Umum Tingkat Dasar, 2003.
- Mawardi, A., & Baharuddin, B. (2020, January). Innovations In Early Childhood Education In The Millennial Era. In *Proceeding International Seminar of Islamic Studies* (Vol. 1, No. 1, pp. 568-580).
- Mawardi, A., Nurhidaya, M., Ulviani, M., & Alamsyah, A. (2020). Inovasi Pendidikan Karakter di Era Milenium Melalui Strategi The Nine Golden Habitsdi SMP Unismuh Makassar. *Intiqad: Jurnal Agama dan Pendidikan Islam*, 12(2), 206-223.
- Munir Mursi, Muhammad. Al-Islamiyah Usuluha wa Tatawwuruha fi al-Arabiyah. Kairo: Dar al-Ma'arif, 1987.

- Muthaharah, M., & Darmiati, B. (2021). STRATEGI PEMBELAJARAN QUANTUM TEACHING DALAM MENINGKATKAN MOTIVASI BELAJAR PAI SISWA SD ISLAM AL-IZHAR CENDEKIA MAKASSAR. *IQRA: JURNAL MAGISTER PENDIDIKAN ISLAM*, 1(02), 79-87.
- Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. Jakarta: Sinar Grafika, 2011.