



# Character education in the implementation of Islamic dakwah at As'adiyah Sebatik Islamic School Nunukan District of North Kalimantan (Islamic education perspective)

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## ABSTRACT

Education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country. Ministerial Regulation Number 20 of 2018 Concerning Strengthening Character Education in Formal Education Units in Article 3 Strengthening Character Education (PPK) in Formal Education Units such as Character Education with Islamic Da'wah conducted at the As'adiyah Sebatik Islamic Boarding School, North Kalimantan, carried out using the following principles following: (1). Oriented to developing the potential of students as a whole and integrated. (2). Exemplary in the application of character education in each educational environment. (3). Takes place through habituation and all the time in everyday life. One of the things that is very concerning and has become a criticism of some people in this modern era is the problem of the education system which places too much importance on academic education and is not balanced with moral competence. Children will become emotionally intelligent with character education that is applied systematically and continuously. This emotional intelligence is an important provision in preparing children for the future because someone will more efficiently and successfully face all kinds of life's challenges, including challenges to succeed academically.

**Keywords:** Character education; Islamic dakwah

## 1. INTRODUCTION

Constitution of the Republic of Indonesia Number 20 of 2003 concerning the National Education System states explicitly that education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Basically, education is a must for every human being because, through education, humans become real human beings, namely human beings

with complete personality qualities and integrity. The necessity of education for humans reflects human characteristics as *homo educandum*. This means that humans in every dynamic need education. In the process, good education will produce humans who grow and develop perfectly.

The nine pillars of character-based education are derived from universal noble values: (1). the character of God's love and all of His creation. (2). independence and responsibility. (3). honesty/trust, diplomatic. (4). respectful and polite. (5). generous, likes to help, and cooperation (6). confident and hardworking. (7). leadership and justice. (8). kind and humble. (9). the character of tolerance, peace, and unity. The nine character pillars are taught systematically in a holistic education model using the knowing the good, feeling the good, and acting the good methods.

The current education system in Indonesia prioritizes cognitive or intellectual aspects that prioritize knowledge, understanding, and thinking skills. For developing countries, prioritizing the absorption of knowledge, hoping to catch up with developed countries, is realized through educational institutions. Thus, educational institutions can produce graduates who memorize learning theories, are good at answering questions, and have a certificate of graduation with high marks. (Said Aqil Siradj, 2006:236). However, can it produce moral and faithful human beings ready to face challenges, honest, disciplined, responsible, and so on? Enough. The question arises, then, what is still lacking for them and the nation that God Almighty, this abundant wealth, has blessed? It is necessary to reflect on the main problems mentioned above, which lead to a lack of national character education.

Ministerial Regulation Number 20 of 2018 Concerning Strengthening Character Education in Formal Education Units, in Article 3, Strengthening Character Education (PPK) in Formal Education Units is carried out using the following principles: (a) and oriented to developing the potential of students as a whole and integrated. (b). Exemplary in the application of character education in each educational environment. (c). Lasts through habituation and all the time in everyday life. Educating the nation's life has 2 (two) important meanings: building intelligent and cultured Indonesian people. The definition of intelligence must be interpreted not only as the ability and capacity to master science, culture, and a strong personality but also as emotional intelligence, which in everyday language is referred to as having a noble or virtuous character (Suryanto, website of the Directorate General of Mendiksismen Ministry of National Education ). Character education is character education plus, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action). Without these three aspects, character education will not be effective (Thomas Lickona, 1999)

Character education aims to develop students' emotional/conscience/affective potential as human beings and citizens with cultural values and national character. Develop habits and behavior of students who are commendable and in line with a religious nation's universal values and cultural traditions.

## 2. METHODS

This writing uses library research methods, often referred to as literature studies. The stages taken in this writing are: 1) Collecting writing materials by searching for keywords relevant to the topic, which can be through research journals, information or empirical data sourced from books, official research reports, and other literature that supports this theme; 2) Read literature materials; 3) Make notes of the results of the study from library materials and other sources; 4) Processing the records of the study results into reports in the form of journals.

## 3. RESULTS AND DISCUSSION

The word character comes from the Greek language "*karasso*" or "*charassein*," which means to sculpt or carve, while in Latin, the character means to distinguish marks. 2). In the Indonesian Dictionary (KBBI), character means psychological, moral, or ethical characteristics that distinguish a person from others, character and character. Thus, character is a person's mental, moral, moral, and ethical qualities that distinguish him from others. Etymologically, the word character comes from the Latin *kharakter* or the Greek *kharassein* which means to mark (to mark), or the French *carakter*, which means to make sharp (Abdul Majid and Dian Andayani, 2012:). Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality, which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.

Character is a person's morals or personality, which is formed from the results of internalizing various virtues that are believed and underlie the person's perspective, thinking, attitude, and way of acting (Syamsul Kurniawan, 2015, p. 42). Ki Hadjar Dewantara views that character as a character or character. With the existence of character, humans will become independent individuals with personality and can control themselves. Education is optimal if noble character is more prominent in students than lousy character. The human being with this character is a civilized figure who is the true foundation of education. Therefore, education's true success is producing civilized human beings, not those who are cognitively and psycho-motorically intelligent but poor in character or noble character (Agus et al., 2013). Characteristics are the characteristics of a person in believing, acting, or feeling various theories of thought from characteristics to grow to explain various key human characteristics (George Boeree, 2005).

Character education instills character values in school members, including knowledge, awareness or will, and actions to implement these values. Character education can be interpreted as "the deliberate use of all dimensions of school life to foster optimal character development". In character education in schools, all components (education stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of facilities infrastructure, financing, and work ethic of all

school/neighborhood members. Besides, character education is interpreted as the behavior of school members who must have character in carrying out education.

(a). Developing students' heart/conscience/affective potential as human beings and citizens with cultural values and national character. (b). Develop the habits and behavior of students that are commendable and in line with the nation's religious and cultural traditions and universal values. (c). Fostering a sense of responsibility and leadership for students as the nation's next generation (d). Develop the ability of the students to become creative, independent, and national-minded people. (e). Developing a boarding school living environment as a learning environment that is honest, comfortable, safe, full of creativity and friendship, and with a strong and high sense of nationality (Ministry of National Education, 2010).

Character education goals are the same as education goals: gaining knowledge, planting concepts and skills, and forming attitudes (Anas et al., 2013). Efforts to carry out character education in developing a future society with independent competitiveness need to synergize many things. The synergy: First is the value of religion, culture, and individual potential, as well as other factors. Second, learning that educates knowledge. Third, efforts need to be made to develop, change, and improve, but by using the values of hard work ethics, quality development, honesty, efficiency, and democracy (Sri Nawanti, 2012).

#### **a. Character Education in the Family Environment**

The family is the environment as well as the first educational facility and is closest to the child. Its contribution to the success of students' education is quite significant. On average, students attend school for seven hours per day or less than 30 percent. The rest of the students are in the family and surrounding environments. So, when viewed from the aspect of the quantity of time, education at school contributes less to the educational outcomes of students. (Abdullah Munir, 2010: 6). Thus, the family must give the maximum contribution to the success of the education of students. In addition, it has been proven that the most influential period for forming a child's character is before the age of 10 years. So it is reasonable to say that the family is the actor and main responsibility in educating the basics of character children, which any educational institution cannot replace. Character education is a lifelong education, as a development process towards a better human being.

#### **b. Character Education in a Formal Environment**

Character education is very important for humanity, especially in the life of the nation and state. This is because character education is part of efforts to build the national character imbued with the nation's noble values, especially for the nation and state of Indonesia. Informal education has a very large role and contribution to the success of the education of their students. However, most of the actors in the scope of informal education have not maximized their role. In other words, the family environment has not contributed to supporting the achievement of competence and the formation of students'

character, one of which is due to very busy activities. In implementing character education, schools must always involve students in determining agendas for learning activities, collaboration between students, and utilizing the help of parents and the community. Without using a particular social and cultural context, character education will result in ethics and character remaining abstract and outside the scope of the learner's experience, making it irrelevant (Dasim Budimansyah, 2010).

### **c. Islamic Boarding School Education Institutions (Non-Formal Education Institutions)**

Non-formal educational institutions are urgently needed in character development because formal institutions cannot accommodate them as a whole, so other institutions are needed, for example (1). Islamic Boarding School Between Madrasah and School. (2). Patterns of Curriculum Development in Islamic Boarding Schools in the National Education Subsystem.

### **d. Character Education Pillars**

Five ways can be considered in conducting character education, namely as follows:

#### **a. Teaches**

Character education presupposes theoretical knowledge of certain value concepts. For a person to be able to do what is good, what is, and what is of value, he must first know clearly what goodness, justice, and value are. This is based on the understanding that human behavior is guided by understanding the value of the behavior it does.

#### **b. Exemplary**

Character education is more of a demand, especially for the educators themselves. Consistency in teaching character education is not only through what is said through learning in the classroom, but that value also appears in the teacher's real life outside the classroom.

#### **c. Determining Priorities**

Educational institutions have priorities and basic demands on the character they want to implement in their environment. Character education collects and appreciates the diversity of many sets of values that are considered important for the implementation and realization of the vision of educational institutions.

#### **c. Priority praxis**

Another very important element for character education is evidence of implementing the priority values of character education. In connection with the demands of educational institutions for priority values that become the vision of their educational performance, educational institutions must be able to verify the extent to which the

school's vision has been realized within the scope of scholastic education through various elements within the educational institution itself.

d. Reflection

The character formed by education through various programs and policies always needs to be continuously and critically evaluated and reflected. There will never be progress without any effort to look back at how far this character education process is reflected and evaluated. Reflection is a conscious faculty uniquely human. Based on this conscious ability, humans can overcome themselves and improve their quality of life better. All actions and practices of character education are carried out; it is necessary to see the extent to which educational institutions have succeeded or failed in character education.

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