

CHARACTER EDUCATION IN CONTEMPORARY ISLAMIC THINKING

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ABSTRACT

Character education is education to shape one's personality through character education, the results of which can be seen in one's real actions, namely good and honest behavior, being responsible, respecting the rights of others, hard work, and so on. Good character means knowing the good, loving the good, and doing the good. Contemporary Islamic thought generally makes episteme, reason, 'aql, kitab, or paradigm, which is understood as the basis for the growth and development of science and tradition, the object of their thinking. This paper will present one of the efforts to improve character education in contemporary Islamic thought. It will namely present the concept of the leading philosophical thought, namely Ibn Sina, and its implications for today's Islamic education. Ibn Sina divides the level of scientific material that must be passed by students based on the stage of development and age of the child's growth into, among others, Ages 3 (three) to 5 (five) Years, Ages 6 (six) to 14 (fourteen) Years, and Ages 14 (fourteen) and Over.

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1. INTRODUCTION

The term "character education" has been introduced since the 1900s. Thomas Lickona is regarded as a character education bearer, particularly after publishing "The Return of Character Education" and "Educating for Character: How Our School Can Teach Respect and Responsibility." Through his book, he made the Western world aware of the importance of character education. Character education consists of three main elements, namely: knowing the good, loving the good, and doing the good (Kamaruddin, 2012; Al Hamdani, 2016). Character is generally associated with the character, morals, or character possessed by a person as an identity or personality characteristic that distinguishes a person from others.

Character is seen as a way of thinking of each individual to implement the values of goodness in an action or behavior so that it becomes a characteristic for each individual. Individuals with character are individuals who are able to make a decision and are ready to be responsible for any impact of the decisions that have been made. Character is a value in action that starts from a lower awareness that can be relied upon to respond to situations in a morally good manner (Lavy & Benish-Weisman, 2021; Khaidir & Suud, 2020). Instilling moral values plays a role in shaping the character of students to become human beings with noble and virtuous character.

Character education functions in the context of development, improvement, and screening to produce students who are able to reflect the nation's character (Berkowitz & Grych, 2000; Berkowitz & Schwartz, 2006). This is also supported by (Gunawan, 2019; Latief et al., 2021) as follows:

1. Development, namely, developing all the potential of students, so that they can behave in accordance with the character of the nation.
2. Improvement, namely strengthening the role of national education in Indonesia, which has the responsibility to develop all the potential of students so that they are more dignified.
3. Filter, which is the process of filtering out influences that are not positive and do not align with character values.

Character education teaches students about basic human values, including honesty, kindness, generosity, courage, freedom, equality, and respect for others (Singh, 2019; Berkowitz & Bier, 2005). The aim is to educate children to become morally responsible and disciplined citizens (Association for Supervision and Curriculum Development). Character education does not only function to change behavior for the better, but also to develop all the potential that students have and to inculcate the importance of screening in sorting out good character values such as honesty, generosity, courage, freedom, equality, respect for others, and others (Berkowitz & Bier, 2005).

Efforts to form a good character in this case required competent thought, including contemporary Islamic thought. The presence of the contemporary era does not only occur in the global world but also in the Islamic world. In a globalized world, the contemporary era shows the faces of important political, cultural, and economic aspects occurring in the Middle East, Western countries, and Asian countries, in addition to science and socio-technological trends. The contemporary era of the Islamic world coincides with the spirit of anti-colonialism as Nasr studies, facing a number of new challenges and problems (human rights, Muslim minorities, economics, politics, and radicalism) that have prompted many responses from the Muslims themselves, in particular (Lapidus, 2001; Ghazal, 2010). With this impetus, the contemporary era of the Islamic world is marked by the emergence of thoughts and movements from a number of thinkers and activists (Huda, 2018; Sinanovic, 2012; Van Bruinessen, 2013).

To give birth to quality education, one must set out on a strong and reliable methodology of thought. Based on the humanist-religious paradigm, it must consider common sense, individualism towards independence, effective education, and the spirit of seeking sincere knowledge (Sanaky, 2017; Negara, 2020). Islamic education as a goal, a tool for change, and social transformation should be directed to accommodate local and forward-looking cultures, namely those that are religious and modern (Pohl, 2006; Ilham, 2020; Daun & Arjmand, 2018). Therefore, the purpose of this paper seeks to provide an idea of what character education is in contemporary Islamic thought.

2. METHOD

This study is an applied literature study (research library) that uses journal articles and other literature as the main sources that relate to the arguments in this paper. It discusses how character education in contemporary Islamic thinking focuses on the leading philosophical thought, namely that of Ibn Sina.

3. DISCUSSION

Character education is education to shape one's personality through character education, the results of which can be seen in one's real actions, namely good and honest behavior, being responsible, respecting the rights of others, working hard, and so on (Ainissyifa, 2017; Fathurrahman, 2016). Good character is right behavior. Right conduct in relation to others as well as to oneself. Individuals with good character are individuals who can make decisions and are ready to take responsibility for the consequences of the decisions they make. In other words, a person is considered to have good character and is able to demonstrate appropriate and appropriate personal qualities as well as what is desired in people's lives (Haris, 2017; Sahlan, 2012). To achieve the goal of character education to a good level, in the sense that there is a balance between knowledge and charity, the Qur'an also provides a model of habituation and scientific practice. Al-Qur'an gives a lot of encouragement so that humans always do good. The verses in the Qur'an that emphasize the importance of habituation can be seen in the term "amilus shalihah". This term is revealed in the Qur'an 73 times (Suriyadi et al., 2021; Budihardjo, 2017). Good character means knowing the good, loving the good, and doing the good.

Character education in Islam, or Islamic morality, is in principle based on two main sources of Islamic teachings, namely the Koran and the Sunnah of the Prophet. Thus, good and bad in the character of Islam have a standard size, namely good and bad according to the Qur'an and the Sunnah of the Prophet, not good and bad according to human standards or thinking in general. If the size is human, both good and bad, it can be different. It is possible that an attitude or action of a person is judged right and good by someone, but is judged otherwise by another person. Someone's attitude and behavior are considered bad by someone, even though others may judge them as good. The two main sources (the Qur'an and the Sunnah of the Prophet) are recognized by all Muslims as naqli arguments whose authority is not in doubt. Through these two sources, it can be understood and believed that the qualities of patience, qonaah, trustworthiness, gratitude, forgiveness, sincerity, generosity, and generosity include good and noble qualities (Ainissyifa, 2017; Ainiyah & Wibawa, 2013; Jamaluddin, 2013; Ismail, 2016).

Contemporary Islamic thought generally makes episteme, common sense, khitab, or paradigm, which is understood as the basis for the growth and development of science and tradition, the object of their thinking. Of course, this effort departs from the assumption that tradition (turats) and modernity (hadatsah) are historical, not natural, let alone given, and for that, they continue to prove it. The methodological tools used to explore and enter historical niches are linguistics, philosophy, and cultural sciences (Muslih, 2012; Ibrahim, 2012). The main problems of contemporary Islamic thought are generally related to attitudes towards tradition (turats) on the one hand and attitudes towards modernity (hadatsah) on the other. Muslim philosophers themselves have suggested the importance of character education. Ibnu Maskawih wrote a special book on morality and put forward the formulation of the main character of a human being (Ainissyifa, 2017). Contemporary Islamic thought is marked by the birth of a new awareness of the existence of tradition on the one hand and the existence of modernity on the other, and how best to read both. So "tradition and modernity" (al-turâts waal-hadâtsah) is a central issue in contemporary Islamic thought. Should tradition be viewed through the eyes of modernity, or modernity through the eyes of tradition, or can both be viewed through the eyes of tradition (Muslih, 2012; Ainissyifa, 2017).

One of the efforts to improve character education in contemporary Islamic thought, this paper will present the concept of the leading philosophical thought, namely Ibn Sina, and its implications for today's Islamic education (Halstead, 2004). Ibn Sina was a Muslim thinker who had mastered many fields of science (be it the religious sciences, science,

medicine, and humanities). Ibn Sina's full name is Ali al-Husien bin Abdullah al-Hasan bin Ali bin Sina. Ibn Sina was a very productive figure in terms of creating works of art. He is known as the father of medicine, pharmacy, and astronomy. One of the famous books is *Al-Qanun fi al-Tibb*. This book is a book that contains medical science. Westerners call this book the Canon of Medicine. The purpose of education, according to Ibn Sina, must be directed at efforts to prepare a person so that they can live in a society together by doing the work or expertise they choose according to their talents, readiness, tendencies, and potential. Furthermore, Ibn Sina said that the purpose of education must be directed at developing all one's potential towards perfect development, namely physical, intellectual, and character development, in order to create human beings (Putra, 2016; Halstead, 2004).

Ibn Sina divides the level of scientific material that must be passed by students based on the stage of development and age of the child's growth (Putra, 2016), including:

a. Age 3 (three) to 5 (five) years: According to Ibn Sina, at this age, it is necessary to be given subjects in sports, character, cleanliness, sound art, and art. Ibn Sina's view of sport as physical education is heavily influenced by his psychological views. According to him, the provisions on exercise must be adjusted to the level of development of the age of the students and their talents. Ibn Sina also classifies which sports require strong physical support and expertise, and which sports are classified as light, fast, slow, requiring equipment, and so on. According to him, all types of sports are adapted to the needs of students' lives. Sports and physical education are instruments to trigger children's healthy growth and train the balance of body movements so that they run in a balanced manner. Sports and physical education must be adapted to the needs of children and the materials adapted to the level of difficulty and danger need to be considered by educators. Sports and arts education are intended to stimulate students' creativity from an early age. Strict supervision in sports subjects is one of the preventive efforts aimed at preventing accidents in children (Putra, 2016). Based on this description, the concept of education for children aged 3 to 5 years can be understood, namely how to develop potential in children through sports lessons, manners, cleanliness, sound arts, and arts that are adapted to the level of development of the child's age. education and talents."

b. between the ages of 6 (six) and 14 (fourteen) years; According to Ibn Sina, lessons for children aged 6 to 14 years include reading and memorizing the Qur'an, religious lessons, poetry lessons, and sports lessons. At that age, Ibn Sina believed that memorization could be taught. This is not immediately brought up without a clear reason by this multi-talented philosopher and scientist. According to historical records, Ibn Sina was able to read the Qur'an at the age of 10 years. Therefore, memorizing the Qur'an can be given to children aged 6 (six) years to 14 (fourteen) years to train students' memory and cognitive abilities. Memorizing the Qur'an is a means to recognize and know the language of the Qur'an, which is the basis for further lessons such as studying jurisprudence, interpretation, and *ulumul Qur'an*. In addition, at the age of children from 6 (six) years to 14 (fourteen) years, the subject of sports is also still suggested by Ibn Sina. However, sports for children aged 6 (six) years to 14 (fourteen) years are already at a sporting stage that requires expertise and is in accordance with the child's age. There will be different types and levels of difficulty when compared to sports at the age below (Putra, 2016). Based on this description, the concept of education for children aged 6 to 14 years can be understood, namely how to teach students to read and memorize both religious and general lessons to train their memorization and cognitive abilities, as well as sports lessons. requiring skills appropriate to the child's age.

c. Age 14 (fourteen) Years and Over; Ibnu Sina recommends that educators choose types of lessons related to the skills of students to master the scientific field. The subjects referred to above are divided into theoretical and practical subjects. Ibn Sina was influenced by the thought of the ancient Greek philosopher (Aristotle) who also shared theoretical and

practical knowledge. Theoretical sciences: (a) tabi'i science (covering medicine, astrology, psychic science, magic (tilsam) dream interpretation, niranjiyat science, and chemistry), (b) mathematics, (c) divinity, called the highest level (covering knowledge about the ways in which revelation came down, the nature of the soul who brought revelation, miracles, unseen news, inspiration, and knowledge of the immortality of the spirit, and so on). Furthermore, practical science: moral science that examines ways to manage a person's behavior, household management science, namely the science that examines the relationship between husband and wife, children, financial management in household life, and political science which examines how relationships between people and government, city and city, nation and nation. If you pay close attention, it can be seen that Ibn Sina's thoughts are also implemented in high school / MA / and vocational schools. Where children of this age have majored in expertise in Middle School. Majoring in science, social studies, and language are majors based on the interests, talents and potential of students. Based on this description, it can be understood the concept of education for children aged 14 (fourteen) years and above, namely how to direct students to choose types of lessons related to children's expertise to master the scientific field and focus more on developing what potential is in students.

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