

The Qur'anic View on the Idea of Character Education

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Abstraks

Dialektika kehidupan di abad ini telah membawa banyak perubahan terhadap perilaku dan budaya bangsa. Karena arus globalisasi tidak hanya memberikan dampak positif, tetapi juga menghadirkan dampak negatif. Dampak negatif inilah yang harus dibendung karena dapat mempengaruhi kehidupan manusia baik perilakunya, budayanya, bahkan akidahnya. Disinilah pentingnya pendidikan karakter yang mampu membekali individu menghadapi perubahan zaman melalui penguatan aspek, kognitif, afektif, dan psikomotorik. Bagi umat islam, Al-Qur'an mejadi pedoman universal yang mencakup ketiga aspek tersebut sehingga menghasilkan keseimbangan penguatan intelektual, emosional, dan spritual. Dalam islam, pendidikan karakter dikenal dengan akhlak. Akhlak terbagi menjadi akhlak terhadap Allah (khalik) dan akhlak terhadap makhluk. Akhlak terhadap Allah yaitu bentuk kepatuhan dalam menjalankan segala perintahNya dan menjauhi laranganNya, seperti bertauhid, mentaati perintah, ikhlas dalam semua amal, berdoa dan penuh harapan (*raja'*) kepada Allah, bertobat jika berbuat salah, ridha atas semua ketetapan Allah, berbaik sangka pada setiap ketentuan Allah, dan menjauhkan diri dari karakter tercela terhadap Allah seperti syirik, kufur, dan lainnya. Akhlak terhadap makhluk terbagi menjadi aklak terhadap sesama manusia, akhlak terhadap makhluk hidup selain manusia, dan akhlak terhadap lingkungan dan alam semesta. Akhlak terhadap seama manusia seperti sabar, minta maaf, jujur, lemah lembut, tawadhu' menyebar kebaikan, berbakti kepada orang tua, dan lainnya. Akhlak terhadap makhluk hidup selain manusia dan terhadap alam dan lingkungan yaitu merawat dan menjaganya dan menghindari perusakan.

Kata kunci: pendidikan karakter, akhlak, khalik, makhluk, alam, lingkungan.

Abstract

The nation's conduct and culture have evolved as a result of the dialectic of life in this century. Because globalization has both beneficial and harmful effects. Because it can influence human life in terms of behavior, society, and even creed, this detrimental impact must be stopped. Through the development of components, such as cognitive, emotive, and psychomotor, character education must be able to prepare people to deal with the changing times. For Muslims, the Qur'an serves as a universal manual that balances the development of the mind, the heart, and the spirit. Morality is the term used in Islam to describe character education. Morality is split into two categories: morality toward Allah (the Creator) and morality toward other living things.

Morality toward Allah is a form of obedience in carrying out all of HIS commands and avoiding His prohibitions, such as monotheism, obeying orders, being sincere in all of one's deeds, praying to Allah and being full of hope (raja'), atoning for one's mistakes, being pleased with all of Allah's decrees, being kind to Allah's provisions, and refraining from despicable traits against Allah like shirk and kufr, among others. Morality toward other people, morality toward other living things, and morality toward the environment and the cosmos are the three categories of morality toward organisms. Morals towards other people, like being patient, apologetic, honest, gentle, inferior, spreading compassion, being obedient to parents, and others. moral principles that prioritize safeguarding and providing for other living creatures, nature, and the environment.

Keywords: character education, moral, creator, nature, environment.

Introduction

The evolution of human intellectual treasures has been significantly impacted by the tremendous technological advancements that have characterized our era. On the one hand, this evolution offers remarkable adjustments to the growth of culture and the nation. All social structures are challenged by changing times, according to Markl (2009) even though this issue is not brand-new, it demands urgent attention due to its wide-ranging and detrimental effects, which call for strong anticipation and fortification. In line with the effects of globalization, the adjustments will also affect the community's social patterns and behavior (Nasution, 2017).

Globalisation, marked by the rapid development of technology, seems to provide opportunities for negative behaviours such as immorality, sexual crimes, free sex, brawls, and drug abuse (Garcia, 2016).. Likewise, the socio-cultural society has recently become increasingly worrying. Various kinds of events that degrade human dignity are increasingly developing in society and even in the world of education, such as the destruction of moral values, the spread of injustice, thin solidarity, the increase in juvenile delinquency, increasingly sophisticated and massive corruption practices, criminal acts, unethical attitudes towards teachers, and various other cases of moral decadence (Niam, 2019).

Because of its significant influence on a country's behavior and culture, globalization's negative effects, as noted above, cannot be disregarded. So that globalization may be dealt with effectively and shrewdly, it is vital to internalize character qualities that can strengthen people in the face of its intense turbulence. (Khumairoh, 2022) explains that character development in humans requires guidance in order to develop good character so that people not only have advanced thinking patterns but also positively develop their behavior, particularly in the 21st century, which has brought about many changes to the nation's behavior and culture. As a result, character education must be able to help people develop good character traits that can actually help people become more human by helping them to develop cognitive, affective, and psychomotor skills that not only boost intellectual intelligence but also emotional and spiritual intelligence(Haryanto, 2020). In order to achieve a balance of intellectual, emotional, and spiritual strengthening based on religious conceptions, the Qur'an as a guide for Muslims can therefore be utilized as a guidance in character growth that spans all cognitive, affective, and psychomotor components.

The Quran can be used as a guide in instilling character in humans. The Qur'an contains universal concepts including character cultivation, because in essence the concept of character education is an inseparable part of the concept of Islam in a kaffah manner based on the Qur'an as the main guide. The Qur'an is the basic guideline for character education (Bulut & Ouedraogo, 2021). The Qur'an is the most complete source of character education related to social, moral, spiritual, material and universe education. The concept is timeless because it is absolute. What changes is only dynamic human interpretation according to the context of the times, situations, and conditions (Hamdi, 2020).

Methods

This study use a descriptive qualitative methodology to discover information about a certain topic at a specific moment. Information for descriptive qualitative research can also be gathered through secondary sources

including books, journals, newspapers, magazines, and other publications (Kim dkk., 2017). This study employs a descriptive qualitative approach to learn about and comprehend the idea of character education from a Qur'anic perspective discovered through document text analysis.

Result and Discussion

1. Character Education Interpretation

The meaning of character education is implicitly stated in Law No. 20 of 2003 on the National Education System (SISDIKNAS), article 3, it is stated that "national education functions to develop the ability and shape the character and civilisation of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

The description given above highlights the fact that education serves a wider purpose than only passing along knowledge (Adha, 2011; Nursobah & Suhartini, 2018), namely the acculturation and dissemination of values (enculturation and socialization). According to Critchfield & Jordan (2014), education may also be seen as an investment in children's competence for the future through a planned and carried out process. Individuals must so have an education that touches the foundation of humanity in order to be competitive in the future. Masnur Muslich (2011) asserts that there are three fundamental components of the human dimension: the first is affective, which is reflected in the qualities of faith, laughter, good character, including superior personality, and aesthetic competence; the second is cognitive, which is reflected in the capacity of thought and intellectual power to explore, develop, and master science and technology; and the third is psychomotor, which is reflected in the ability to develop technical skills.

Humans can increase their proficiency in these three areas, which will help them develop their personalities. Character is described by Doni Koesoema (2007) as having a personality or morals. Personality refers to a person's attributes or traits that are ingrained from birth or are gained from the environment, such as family during childhood. Al-Ghazali also views character with high morals and manners inherent in persons who become inherent traits, which is not all that far from Koesoema's viewpoint (Al-Awamreh, 2016). Habituation is a method that can be used to develop character in a variety of settings, including the home, neighborhood, and educational setting. Optimising children's behavior is the goal of this procedure, which Singh (2019) refers to as character education. Three key elements, namely *moral knowing* (knowledge about morals), *moral feeling* (feelings about morals), and *moral action* (moral activity), must be emphasized for the realization of character values in humans. According to (Cahyono, 2016), moral knowing is the capacity to discern between morally admirable and morally repugnant principles.

According to Arthur et al. (2016), character education aims to foster in pupils the ability to think critically and act independently in a democratic society. In line with Arthur, Zurqoni et al. (2018) believe that character education entails creating effective character development programs and setting up character building facilities. A good setting, such as a family and a place of education, will help develop and instill good character (Doni Koesoema, 2007). Sutarna (2016) claims that character education is a lifelong process of growth toward being a *kaffah* (perfect) human being. As a result, character education needs to be demonstrated and touched on from early childhood to adulthood.

Thus, character education is the internalization of values in people that give rise to characters in both cognitive and emotional as well as psychomotor elements, resulting in the formation and implementation of character, character, and personality in the shape of real behavior in daily behavior. Character education makes the claim that it will instill in people virtues like discipline, responsibility, respect, and caring for others. Therefore, character education for

a Muslim is a character value based on the Al-Qura'an that is practiced in daily behavior and is related to cognitive, emotional, and psychomotor components.

3. Islamic Character Education

Character education is referred to as morals in Islamic terminology. Ulil (2012) defines morals as temperament, behavior, character or core character, habits, decent civilization, and religion. In a similar vein, Hamdani (2014) asserts that morals refer to traits of behavior, character, or understanding of human behavior. This interpretation is consistent with the aim of Islamic education, which is to develop morals and character in order to become a moral person, have a strong will and great ideals and high morals, know the meaning of obligations and how to carry them out, respect human rights, be able to distinguish between right and wrong, refrain from repugnant behavior, and constantly remember Allah SWT in all that one does (Albrasyi, 1990).

The goal of Islamic education has a broad definition and is consistent with Indonesian educational philosophy, which states in Law No. 20 of 2003 article 3 regarding the national education system that education should be focused on fostering abilities and forming the nation's character and civilisation. The goal of education, as mentioned in this article, is to help students realize their potential as human beings who are honorable, healthy, knowledgeable, capable, creative, autonomous, and democratic and responsible citizens.

Character education (morals) is an integral aspect of the overall Islamic educational philosophy that emphasizes living in the world in accordance with Allah's instructions as revealed in the Qur'an (Achmad, 2020). The Quran contains the idea of character education, or instruction that places morals first. According to (Johansyah, 2017), the Qur'an depicts morality as having a spiritual, emotional, and intellectual awareness and being practiced in daily life. Islam distinguishes between morals of noble character (*akhlaq mahmudah*) and morals with despicable character (*akhlaq madzmudah*). *Akhlak mahmudah* is a praiseworthy character, i.e. all actions, speech, and feelings of a person that can strengthen faith and bring rewards (Tatangpangarsa, 1991). *Akhlak*

madzmumah is despicable and represents all human behavior that is disobedient, immoral, and fahsyah' (Hardianti, 2023)

According to its purview, Islam divides morality into two categories: morality toward the Creator (Allah) and morality against other living things (Marzuki, 2015). There are two categories of moral behavior toward living things: moral behavior toward humans, which includes moral behavior toward oneself and toward others, and moral behavior toward creatures other than humans, which includes moral behavior toward nature and the environment (including animals, plants, and the surrounding environment) (Muhrin, 2021).

According to Jamil (2013), *akhlak* to Allah refers to the attitude that people have toward Allah as their Creator and how they obey Him by following all of His instructions and abstaining from all of His prohibitions. A believer must bow to and obey Allah as well as the Prophet Muhammad as the messenger of Allah as a result of their faith and piety (Ilyas, 2013). Obedience to all of Allah's commands, worship, purification and praise of Allah, remembrance of Allah, worshiping only Allah, prayer, *Tawakkal* to Allah, *Tawakduk* to Allah, having good faith in Allah, and *Ridho* to the provisions of Allah SWT are among the morals to Allah (Tsalitsah, 2020; Mahmud, 2017).

Character toward other people, character toward non-human living things (such plants and animals), and character toward inanimate items (the environment and the universe) can all be divided into different categories (Marzuki, 2015). In terms of morality, there are two categories of creatures: living (people) and inanimate (nature and the environment). Morality toward other people refers to a person's attitude toward relating to, communicating with, and respecting other people. A person's attitude toward his environment by safeguarding, maintaining, and keeping it is an example of morality toward creatures other than humans. by safeguarding, upholding, and conserving the environment.

Starting with one's own character, one can develop character toward their fellow humans. Islam teaches Muslims to have noble character towards

themselves as their nature that humans were created to worship, so humans are obliged to maintain purity physically and mentally (QS. At-Taubah 9: 108), increase knowledge (QS. Az-Zumar 39: 9), not boast (QS. At-Takatsur 102: 1-3), not persecute themselves (QS. Al-Baqarah 2: 195), and prevent doing despicable acts such as gambling and drinking alcohol (QS. Al-Maidah 5: 90-91), and so on (Gunawan, 2016).

Additionally, according to QS. Al-Isra' 17:23, every Muslim must cultivate character in the home by doing their duties toward both parents and speaking softly to them. A Muslim must promote positive relationships with neighbors and the community without taking into account distinctions based on language, ethnicity, or religion. Every Muslim must be able to exhibit character in the community that is appropriate for both his or her role as an individual and as a leader by upholding the values of noble character, such as faith, piety, knowledge, courage, honesty, open-mindedness, courtesies, diligence, patience, and so forth.

A Muslim must develop good character toward the environment. All inanimate and living objects that surround people constitute the environment in issue. Because conserving the environment ensures human survival, a Muslim has a duty to do so. So maintaining the environment is a human responsibility. Islam forbids harming the earth, thus. According to the Qur'an, all sorts of harm on earth are man-made (QS. Ar Rum 30:41) (Syihab, 1996).

It takes specific measures to ascertain whether someone has admirable values. *Ra'sul akhlaq*, the father of morals that can gauge a person's moral maturity, is a phrase proposed by Imam al-Ghazali in Jamil (2013). The main moral has the following four attitudes:

- a. Wise (*al-hikmah*), which is the capacity of the soul to restrain lust, regulate anger, perform out duties, and depart from Allah SWT's prohibitions at any time.
- b. Maintain personal purity (*al-iffah*), which entails abstaining from Allah's prohibitions and avoiding things devoid of goodness, in order to ensure that

one's life is consistently devoid of reprehensible behavior and instead focused on admirable deeds.

- c. Brave (*as-syajja'ah*) is an attitude that consistently and fearlessly dares to defend the State and the religious truth against diverse attacks because one is conscious of one's duties and responsibilities to uphold the truth.
- d. Fairness (*al-'adl*) is a manner of life that always considers things in their proper proportions, whether he is acting as the head of a home, the head of a society, or as someone who is being led, in order to set an example of justice.

4. The Qur'anic View on Character Education

According to Islam, the Prophet Muhammad serves as the primary moral authority, as stated in Al-Qur'an verse 4 of letter Al-Qalam:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And you are truly ‘a man’ of outstanding character.”

Similar to this, Allah mentions in the Quran that the Prophet Muhammad's character serves as an example (*uswah hasanah*) for all people, as stated in QS Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ لِمَنِ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”

As a result, it is acceptable to utilize the Prophet Muhammad as a mentor or role model for his followers because he is a manifestation of the Qur'an. In response to a question concerning the Prophet Muhammad's character, Aisyah RA said, "His character is the Qur'an" (H.R. Ahmad) (Hakim, 2014). The Prophet Muhammad is ranked as the most influential person in human history, surpassing all religious leaders, scientists, and world leaders, according to Western scholar and Christian Michael H. Hart, in his book "The 100: A ranking of the Most Influential Persons in History." The Prophet Muhammad is ranked

first because of his contribution to the growth and expansion of Islam, which prioritizes morality as its primary value (Yusuf, 2020).

The excellent qualities of the Prophet Muhammad are documented in history. He is regarded as a person who is kind (not impolite), soft (not rude), tolerant, wise, considerate, loving toward others, and so on. His opponents, like the Jews, recognized the greatness of his character as well as his friends and supporters. It is not surprising that Islam may expand quickly given its morality (Ismail, 2016). The Prophet Muhammad's presence in the midst of the raging Arab behavior that was contrary to Islamic ideals had a significant influence on the transformation of the previously cultivated civilization. A cultural shift from a society in the Jahiliyah to a civilized society, from a barbarous civilization to a civilized society, was to be accomplished by the Prophet Muhammad. This is why, as stated in a hadith transmitted by Imam Malik, the primary goal of his prophethood is morality (Rahman & Kasim, 2014):

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

“I was simply assigned to develop a noble character.”.

Islam establishes faith as the cornerstone of its laws and morality. As a result, the first quality of character (morals) that a Muslim must develop is character toward Allah. Monotheism (QS. Al-Ikhlâs 112: 1-4), obedience to Allah's commands (QS. Ali Imran 3: 132), sincerity in all deeds (QS. Al-Bayyinah 98: 5), prayer and hope (raja') in Allah (QS. Az-Zumar 39:53), gratitude (QS. Al-Baqarah 2:152), confession of wrongdoing (QS. Additionally, shirk, kufr, and other detestable acts toward Allah must be avoided by every Muslim (QS. Al-Maidah 5:72-73; QS. An-Nisa' 4:136), conduct that is disrespectful of Allah's honor (Gunawan, 2016).

According to Mahmud (2017), who concurs with Gunawan's assertion above, morals to Allah, namely:

- a. Praise and purify Allah (Q.S. Al-Isra: 44; Al-Hijr: 98).

- b. To entrust or submit to Allah (Q.S. Al-Anfal: 61).
- c. Be kind to Allah, for Allah brings only good to His creatures (Q.S. An-Nisa: 79).
- d. Praise none other than Allah (Q.S. Al-An'am: 162).
- e. Express your prayers to Allah specifically (Q.S. Ghafir 60, Al A'raf 55, Al A'raf 29).
- f. Zikrullah, or remembering Allah, is number six (Q.S. Al-Ahzab: 41).
- g. Expressing appreciation to Allah (Q.S. An-Nahl: 53).

The Qur'an lists the following manners as being transmitted by (Masitah, 2020), both towards oneself and other people:

1. Patience

“O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.” (QS.Al-Imran: 200)

2. Apologise

“But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.” (QS.al- Maidah: 13)

3. Honesty

“O you who have believed, fear Allah and speak words of appropriate justice.” (QS.al-Ahzab: 70)

4. Istiqomah

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.” (QS.Huud:112)

5. Meekness

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].” (QS. Thaha: 44)

6. Tawadhu'

“And lower your wing to those who follow you of the believers.” (QS.asy-Syuara': 215)

7. Spreading Kindness

And do good as Allah has done good to you.” (QS.al-Qashas: 77)

8. Filial piety to parents

“And your Lord has decreed that you not worship except Him, and to parents, good treatment.” (QS.al-Isra’: 23)

Islam emphasizes that people should respect and preserve the natural world and the environment (Suryani, 2021). According to QS. Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

“And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.”

It is emphasized in another verse that people should never harm the environment, as stated in Q.S. Al-A'raf verse 56:

وَلَا تُفْسِدُوْۤا فِى الْاَرْضِۙ بَعْدَ اِصْلٰحِهَاۗ وَاذْعُوْهُ حَوْفًاۙ وَطَمَعًاۗۙ اِنَّ رَحْمَتَ اللّٰهِۙ قَرِيْبٌۙ مِّنَ الْمُحْسِنِيْنَ

“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”

Conclusion

1. Character education for a Muslim is a character value based on the Qur'an that is integrated in daily behavior and is related to cognitive, emotional, and psychomotor components.
2. In Islam, morals – which are split into two categories, mahmudah morals and madzmumah morals – are referred to as character education. All behaviors, speech, and feelings of a person that can deepen faith and

provide benefits are considered to be *mahmudah* values. *Madzmumah* morals are abhorrent morals, which include all disobedient, wicked, and *fahsya'* human behavior.

3. Islam divides its concept of morality into two categories: morality toward creation and morality toward the Creator (Allah). There are two categories of moral behavior toward living things: moral behavior toward humans, which includes moral behavior toward oneself and toward others, and moral behavior toward creatures other than humans, which includes moral behavior toward nature and the environment (including animals, plants, and the immediate environment).
4. Through the teachings of the Prophet Muhammad as the messenger of Allah's word, manners toward Allah are a kind of obedience in carrying out all of His mandates and avoiding His prohibitions. According to the Qur'an, *akhlak* to Allah includes things like monotheism (QS. Al-Ikhlās 112: 1-4), obeying Allah's orders (QS. Ali Imrān 3: 132), and sincerity in all of one's deeds (QS. Al-Bayyinah), Prayer and hope (*raja'*) in Allah (QS. Az-Zumar 39:53), gratitude (QS. Al-Baqarah 2:152), confession of wrongdoing (QS. An-Nur 24:31), contentment with all of Allah's decrees (QS. Al-Bayyinah 98:8), and good faith in all of Allah's provisions (QS. Ali Imrān 3:154), among other actions. Every Muslim is also obligated to abstain from actions that are contrary to a noble character toward Allah, such as *shirk* (QS. Al-Maidah 5:72-73), and *kufr* (QS. An-Nisa' 4:136)
5. There are different categories of moral behavior toward other beings, including moral behavior toward one's fellow people, moral behavior toward non-human living things (such as plants and animals), and moral behavior toward inanimate objects (such as the environment and the universe) (Marzuki, 2015). The Qur'an mentions morals such as patience (QS. Al-Imrān: 200), apologies (QS. al-Maidah: 13), honesty (QS. al-Ahzab: 70), *istiqomah* (QS. Huud: 112), gentleness (QS. Thaha: 44),

- tawadhu (QS. ash-Syuara': 215), spreading goodness (QS.al-Qashas: 77), and filial piety to parents (QS. al-Qashas: 77) (QS. al-Isra': 23).
6. Akhlak toward non-human animals and nature, including taking care of and preserving the environment (QS. Al-Baqarah verse 22), preserving nature, and refraining from endangering it (QS. Al-A'raf verse 56),

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