THE DEVELOPMENT OF NATIONAL CHARACTER WITH ISLAMIC EDUCATION

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Abstract: **This paper aims to explain the role of Islamic Education in fostering the character of the nation. Character education is a system of inculcating character values to schoolchildren that include the components of knowledge, awareness or willingness, and actions to implement those values. In character education in schools, all components (education stakeholders) should be involved, including the components of the education itself, ie curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities, empowerment infrastructure, financing, and work ethic of all school / neighborhood residents. Islamic education is the guidance of spiritual and physical growth according to the teachings of Islam with the wisdom of directing, training, nurturing and supervising the enactment of all Islamic teachings. The goal of Islamic education is based on a special value system based on the Qur'an and Hadith.**

Keywords: **Character, Education, Islam, Nation, Coaching.**

1. INTRODUCTION

The study of character has long been the focus of attention of psychologists, pedagogues, and educators. The so-called character can be understood differently by the thinkers according to their own emphasis and approach. Therefore, it is not easy to determine definitively what is meant by character (Masnur Muslich, 2011; D. Yahya Khan, 2010).

Character education is a system of inculcating character values to schoolchildren that include the components of knowledge, awareness or willingness, and actions to implement those 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) should be involved, including the components of the education itself, ie curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities, empowerment infrastructure, financing, and work ethic of all school / neighborhood residents. In addition, character education is interpreted as a behavior of school residents who in carrying out education must have character (Sjarkawi, 2006; Ngalim Purwanto, 1985; Agung Hartoyo, 2015; Kamaruddin SA 2012; Zühal Çubukçu, 2012; Widayati, 2016; Aynur Pala, 2011)

Academically, character education is interpreted as value education, character education, moral education, character education, or moral education whose purpose is to develop the ability of learners to give good decisions, to maintain what is good, and to realize the goodness in daily life. day with all my heart. Therefore, the content of character education psychologically includes the moral dimensions of reasoning, moral feeling, and moral behavior (Gary Skaggs, Nancy Bodenhorn 2006, Wing Sze MAK, 2014, Najah AR Ghamrawi, Norma Ghamrawi, Tarek Shal, 2015, Munir, 2010) .

Practically, character education is a system of inculcating good values to the citizens of the school which includes the components of knowledge, consciousness or willingness, and actions to implement those values, whether in dealing with God Almighty (God), fellow human beings, the environment , as well as nusa and the nation to become a human plenary

(human kamil). Character education in educational institutions (schools) needs to involve various related components that are supported by the education process itself, that is the curriculum content, learning process and assessment, the quality of school community relations, the management of the lectures, the management of various activities of learners, the empowerment of facilities and infrastructure (Suryabrata , Sumadi, 2010; M. Furqon Hidayatullah, 2010; Doni Koesoema A, 2010).

When education we interpret as a mental, moral and physical (physical) exercise that produces a high-culture man to carry out duties and responsibilities in society as a servant of God, then education means growing personality and instilling a sense of responsibility. The educational effort for human beings resembles food that serves to provide vitamins for human growth (Ratna Megawangi, 2007).

Education is basically a human endeavor to help and direct the human nature to develop to the maximum point that can be achieved in accordance with the goals aspired. Islam itself as a religion of revelation that gives guidance to man about the aspects of life and life, can be likened to a straight highway and climb, providing opportunities to humans through it to where it is aimed, the highest and noble place. So that it can be interpreted that Islam means the field of work is the field of trust and human consciousness so that increasingly educated to be a religious person assertive a Muslim (Aziza Meria, 2012; Mohammad Fakhry Gaffar, 2010; H.Moh.Solikodin Djaelani, 2013).

Islamic education is essentially an education that comes from the teachings of Islam namely Al-Qur'an and Hadith, which is divided again in the field of education muamalah. Islamic Religious Education in actual view is an educational system that enables one to direct his life according to the ideals of Islam, so that he can easily shape his life in accordance with the teachings of Islam.

2. CHARACTER BUILDING

The character comes from the Greek "charassein", which means carving. The main characteristic of engraving is firmly attached to the carved object. Removing engraving is tantamount to removing the carved object, because the engraving is attached and blended with the object. Wardani (2008) states that the character is characteristic of a person, and the character cannot be separated from the socio-cultural context because the characters are formed in a particular socio-cultural environment. Hamid, M (2008) that character is a fundamental, unique, and unique attitude that reflects a reciprocal relationship with a person's best skills in work or circumstance. Abdullah Munir (2010) states that a pattern, be it thoughts, attitudes, and actions, which attaches to a person with a very strong and difficult to remove is called a character.

Character education aims to improve the quality of education implementation and outcomes in schools that lead to the achievement of character formation and noble character of learners intact, integrated, and balanced, as per the competency standards of graduates. Through character education students are expected to be able to independently improve and use their knowledge, review and internalize and personalize the values of character and noble morality so that embodied in everyday behavior (Nurul Zuhriah, 2008).

Character education at the institutional level leads to the establishment of a school culture, the values that underlie behavior, traditions, daily habits, and symbols practiced by all the citizens of the school, and the communities around the school. School culture is characteristic, character or character, and the image of the school in the eyes of the wider community (Yudi Latif, 2007).

Character education can be integrated in the learning of each subject. Learning materials relating to norms or values on each subject need to be developed, explored, linked to the context of everyday life. Thus, character learning values not only on the cognitive level, but touch on internalization, and real practice in the lives of everyday learners in society (Sumantri, Mulyani, 2007).

To foster positive characters in children, parents need to introduce to them the characters or heroes they can make an idol. The effort to grow positive characters in children can be started as early as possible, for example through storytelling or with other examples.

Based on the Grand Design developed by Kemendiknas (2010), psychologically and socially culturally the formation of character within the individual is a function of all human potential (cognitive, affective, conative, and psychometrics) in the context of cultural social interaction (in family, school and community) and lasts for life. Configuration of characters

in the context of the totality of psychological and socio-cultural processes can be grouped into: Spiritual and emotional development, Intellectual Development, Physical and Kinesthetic Development, and Exercise and Karsa (Affective and Creativity Development).

The purpose of character education is to encourage the birth of good children. Once grown in good character, children will grow with capacity and commitment to do the best things and do everything right, and tend to have a purpose in life.

Putting the goal of character education in the context of challenges beyond the educational performance, such as the situation of moral sloth in society that gave birth to the death culture as a marker of the century, is not a solid foundation for character education itself. Therefore, character education serves for corrective purposes, curative community situations. Schools are not institutions for the reproduction of social values, or for the corrective interest of the society outside themselves, but also must have an internal basis that characterizes the institution itself.

Man naturally has the potential in him to grow and develop over his limitations and cultural limitations. On the other hand, humans also cannot ignore the environment around himself. The goal of character education should be placed within the framework of dynamic dialectical movement, in the form of individual responses to the impulsions of nature (physical and psychic), social, cultural encompassing it, to be able to forge itself to be perfect so that the potentials in itself develop in full which makes it increasingly become human. The more human it becomes, the more it becomes a creature capable of relating healthily to the environment outside of itself without losing its autonomy and freedom so that it becomes a responsible human being. For this, he needs to understand and live values that are relevant to the growth and respect of human dignity as reflected in his efforts to be perfect through the presence of others in space and time that characterize the drama of individual historical singularities (Doni Koesoema A, 2010).

By placing character education in terms of dynamics and dialectic of the process of individual formation, educators are expected to be more aware of the importance of character education as a means of formulating behavioral guidelines, enriching individual values by providing space for exemplary figures for students and creating an environment conducive to the process growth of form, comfort, security that helps the atmosphere of self-development in each other dimension (technical, intellectual, psychological, moral, social, aesthetic, and religious).

Character education in schools deals more with value planting, character education to be called integral and intact must also consider various methods that can help achieve the idealism and character education goals. This method can be very important elements for a character education project in school. Character education that rooted itself in the context of the school will be able to inspire and direct the school on realistic, consistent, and integral character education (M. Furqon Hidayatullah, 2010).

Moral education as part of value education in schools, which helps learners recognize, recognize the importance, moral values that should be used as a guide for the attitude and behavior as human beings, both individually and collectively in a society. Moral values underlie the principles and norms of good life that guide human attitudes and behavior as a guide in life. We all know, the quality of one's life is determined by the values, and includes the moral value (Asri B. 2008).

One's character and personality is shaped by the values chosen, cultivated, in each of his actions. In recognition and awareness of the importance of appreciation of moral values, moral education contains elements of moral knowledge delivery to learners, as well as the development of moral knowledge that already exists in it (Dwi, K, Sigit 2007; Asri B. 2008).

Moral education in school today seems to impress only inform the theories and knowledge of moral concepts to learners, so that moral education that exists today has not been able to make behavioral changes in learners. This is indicated by the increasingly widespread negative moral issues among the younger generation today.

The main contributing factor to the flow of globalization is information and communication technology. The development of technology today is so fast that all information with various forms can be widespread throughout the world. Therefore, globalization can not we avoid its presence. As a result of globalization of course brings influence to a country including Indonesia, especially on the moral development of learners

The negative effects of globalization related to the moral development of learners, among others, in the field of culture and social, many among teenagers have lost the national values of our nation, for example, have no polite, how to dress, and their lifestyle tend to imitate western culture. The emergence of the attitude of individualism, less care for others so that mutual cooperation.

Based on the above description it is necessary steps to anticipate the negative effects of the current globalization on the national values of our nation, especially on the moral development of learners. Measures to anticipate the negative effects of the current globalization of moral development of learners include:

1. instilling attitude to learners to love the products in the country through learning in school

2. cultivate the values of Pancasila which is the basis of our country towards learners

3. instilling and implementing religious teachings is not only the responsibility of religious teachers, but is the responsibility of all teachers of the field of study

4. inform learners to select the flow of globalization in all fields, through learning

By anticipating the negative effects of globalization on the moral development of learners, it is expected that learners who will be the future human resources to avoid the western culture that is not relevant to the values of nationalism and the noble ideals of our nation that has been outlined in the Law- Law of the Republic of Indonesia.

3.   ISLAMIC EDUCATION

Religion is a message that the Lord sends to the Prophet as guidance to man and the perfect laws for human use in the conduct of real life rules and set the relationship with and responsibility to God, to society and the natural surroundings. Islam is a universal religion that teaches mankind about various aspects of life both worldly and ukhrawi. One of the teachings of Islam is to obligate Muslims to carry out education, because with human education can obtain a good provision of life and directed (Abdul Mujib, 2006, Munzir Hitami, 2004).

Education is basically a human endeavor to help and direct the human nature to develop to the maximum point that can be achieved in accordance with the goals aspired. Islam itself as a religion of revelation that gives guidance to man about the aspects of life and life, can be likened to a straight highway and climb, providing opportunities to humans through it to where it is aimed, the highest and noble place. So it can be interpreted that Islam means the field of work is the field of trust and awareness of human beings so that increasingly increasing the number of educated people become religiously assertive of a Muslim (Alwi, Zianuddin, 2003; Arifin Muzayyin, 2010; Barnawi and Mohammad Arifin, 2012).

Islamic education is essentially an education that comes from the teachings of Islam namely Al-Qur'an and Hadith, which is divided again in the field of education muamalah (Department of Religious Affairs, 2001). In this case Dr. Muhammad Al-Jamaly argues that Islamic Education is an effort to develop, encourage and invite human beings forward based on high values and glorious life. So as to form a more perfect person, whether related to reason, feelings and deeds. Islamic Religious Education in actual view is an educational system that enables one to direct his life according to the ideals of Islam, so that he can easily form his life in accordance with the teachings of Islam. According to Arifin Muzayyin (2010: 34): The purpose of Religious Education is to prepare learners in order to run a role that requires mastery of specific knowledge about religious teachings concerned. Along with the development of time, the Religious Education is increasingly concerned with the understanding that religious education is increasingly needed by every human being, especially those who are still in school.

Islamic education has 3 (three) stages of activity are: (1) recitations; reciting verses of Allah, (2) Tazkiyah; purifying the soul, (3) Ta'limul kitab wa sunnah; teach al kitab and al hikmah. Religious education can transform the ignorant society into a good people. Islamic education has characterized the establishment of a complete and comprehensive understanding of Islam, the maintenance of what it has learned, the development of the knowledge it acquires and in order to remain on the sharia rail. The result of Islamic education will form a calm soul, intelligent mind and strong physical and many charity (Ihsan Fuad, 2003, Muhaimin, Drs, and Abdul Mujib, 1993)

Integrated Islamic education in education ruhiyah, fikriyah and amaliyah (activity). The value of Islam implanted in individuals requires further stages and is developed on empowerment in all sectors of human life. The potential developed then directed to realize the potential in various life. The education that Allah taught through His Messenger is sourced to the Qur'an as a reference and approach so that with tarbiyah will form a conscious society and make God as God alone, then their lives will be safe in the world and the hereafter. The result of his knowledge is great pleasure, namely in the form of knowledge, self-esteem, strength and unity (Ahmadi, Ahmad and Noor Salimi, 1991; Zuhairini, Dkk, 1992; Arifin, Muhammad, 1994).

4. ISLAMIC EDUCATION IN THE FORMATION OF CHARACTER

The main goal in Islamic education is for people to have a clear, whole and comprehensive picture of Islam. Interaction within the human beings influence the appearance, attitude, behavior and charity so as to produce good morality. Akhlaq is necessary and should be trained through reading and studying the Qur'an, night prayer, shoum (fasting) sunnah, always meet with family and community. The more often he exercises, the more his charity and the easier he performs the virtue. In addition, exercise will deliver habits that eventually become a daily lifestyle.

Al-Qurthubi states that Muslim scholars divide the three levels of knowledge, namely: (1) high knowledge; divinity, (2) intermediate knowledge; about the world such as medicine and mathematics, (3) low knowledge; practical knowledge such as various work skills. This means that religious / religious education should take precedence. Three important things that should be serious and consistent to students that is: (1) Education of faith / faith; to produce the future young generation of the strong in imtaq (faith and taqwa) and avoid the flow or act that misleads teenagers such as radical Islamic movements, drug abuse, brawl and frees (free sex) which is currently very worrying, (2)) Religious education; to be taught to children to build a young generation who are committed and accustomed to perform worship, such as prayer, fasting, reciting the Qur'an. The role of parents and teachers is necessary in providing examples and good example for children and learners, (3) education akhlakul-karimah; to give birth to the generation of Rabbani, or a generation of piety, intelligence and noble character. Therefore, the role of parents and educators both in the school environment and outside the school is needed.

The cultivation of Islamic education for the younger generation of the nation will not be able to run optimally and consistently without accompanied by serious involvement from all parties. Therefore, all elements of the nation (government, religious leaders, society, educators, parents and so on) should have serious intentions and concerns so that the future generation of the Indonesian nation is a generation of high intellectual and noble character.

The family occupies the most important position among the social institutions that have a concern for children's education. Usually in the family instilled religious values to shape the child's behavior. Therefore, religious education in the family is necessary to know the boundaries of good and bad in everyday life. Religious education is expected to encourage every human being to do something with his conscience. Given the importance of family education in building human resources (HR) is morally and morally, then the need for an understanding of appropriate education.

According to etymology the role of the family in child growth is like a strong armor that protects human beings. In terminologist, family means group of people who first interact with baby. In the first years of life baby with family. Babies grow and develop following the habits and behavior of parents and people around them.

Psychologists and Education experts believe that the family is the main factor that is able to give effect to the formation and arrangement of childhood ahklak. The family continues to have an influence in childhood when the child finishes school, until the child is released from parenting and sailing his household ark. The role of the Family is: (1) is the first and primary educational institution because in the family human beings are born, developed and matured.

Education within the family greatly influences the growth and formation of character, manners and personality of each human being, (2) like the first school entered by the child as the center to cultivate habit, seek knowledge and experience, (3) intermediaries to build perfection the intellect of the child and both parents who are responsible for directing and developing and developing children's intelligence thinking. All the attitudes, behaviors and deeds of both parents are always the concern of the children.

The main functions of the family are: (1) Maintaining the noble and holy nature of the child, (2) Straightening his nature and awakening and developing his positive ability talents, (3) Creating a safe and calm environment and nurturing it in a loving, soft and loving. Thus the child has a normal personality capable of performing obligations and is useful in society, (4) providing information about education and culture of society, language, customs and social norms so that children can prepare their social life in society. For that the family needs to: (1) foster talents and abilities of children in achieving good development, (2) provide an effective environment and opportunities to cultivate emotional intelligence, behavior, social and intelligence. (3) provide comfort and tranquility, and be able to understand the child's movements, cues, and needs, (4) provide appropriate answers to child questions at the right time. (5) to grow

The function of Islamic education is to provide all the facilities that can enable the tasks of Islamic education is achieved and running smoothly. The provision of this facility contains structural and institutional meanings and objectives. The meaning and purpose of the structure is to demand the realization of the organizational structure of education that governs the process of education, both in terms of vertical and horizontal. Educational factors can function in the interactional (most influential) that leads to the desired educational goals. On the other hand, the meaning of institutional objectives implies that the educational processes within the organizational structure are institutionalized to ensure a consistent and continuous education process that follows human needs and development and tends toward an optimal level of capability. By that karma, there are various types and educational pathways that are formal, informal, and non formal in society.

Basically, the goal of Islamic Education is to instill taqwa and morals and uphold the truth in order to form a personable and virtuous person according to Islamic teachings. The goal is based on the notion that: Islamic education is the guidance of spiritual and physical growth according to Islamic teachings with the wisdom of directing, training, nurturing and supervising the enactment of all Islamic teachings. The goal of Islamic education is based on a special value system based on the Qur'an and the Hadith, namely belief in God, obedience and submission to all His commandments. As practiced by Rosululloh SAW.

So, basically the purpose of Islamic Religious Education in addition to the intellectual life of the ummah, shaping human personality personality, also to achieve happiness inner, world and hereafter. The final goal of Islamic Education is to prepare the abid and self-obedient man to God. Purpose is a business standard that can be determined, and direct the effort to be passed and is the starting point to achieve other goals. In addition, objectives can limit the space for business, so that activities can focus on what is desired, and most importantly is able to provide assessment or evaluation on educational efforts.

5. CONCLUSION

Character education is a system of inculcating character values to schoolchildren that include the components of knowledge, awareness or willingness, and actions to implement those 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) should be involved, including the components of the education itself, ie curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities, empowerment infrastructure, financing, and work ethic of all school / neighborhood residents. In addition, character education is interpreted as a behavior of school residents who in carrying out education must be characterized.

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