

Theology of Character Education From The Perspective Of The Qur'an In Supporting Islamic Education Curriculum

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Abstract

This paper aims to understand the relevance of the education character perspective of the Koran in the shape of generation Qur'anic. The phenomenon found that many students still carry out intolerant actions, brawls, sexual harassment and even acts of radicalism. Character education gets attention and has a strong enough impetus to create a generation of character today. Method research used is study *library research*. Technique data collection using data reduction, data presentation, and withdrawal conclusion. Results study this show that education character has relevance in the Qur'an. Score education has taken character namely tolerance, religion, love of peace, and love of homeland. Like in QS al - Kafirun: 6 explains suggestion tolerance where the value that can be actualized is by putting forward principle each other value difference, QS Al- Jatsiyah: 22 explains about behaviour religious reflect an awareness that every action will get a reply from God. Surah Al-Anfal: 61 explains to remember God so that one could withhold self from deed zalim and avoid contention. QS Al-Hujurat: 13 explains that God created man in diverse, national, and tribal ways that needed unity Among one another. To realize unity, somebody must put forward an attitude of empathy, mutual value and no hostility. With the fourth score character, the Qur'an perspective can become Foundation for shaping the qur'anic generation. The four values of character education are supports that can strengthen the curriculum of Islamic religious education in Indonesia.

Keywords: *character building, islamic education, curriculum, generation young.*

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Introduction

The idea of character education programs in Indonesia arose related to national education goals and the current State of students who had character degradation (Jannah & Yakin, 2020). According to Susanti, character education refers to the process of inculcating values, in the form of understandings, procedures for caring for and living those values, as well as how a student has the opportunity to be able to practice these values in real terms (Abdusshomad, 2020). According to the Ministry of National Education, character is a person's character, character, morals, or personality that is formed from the internalization of various *virtues* that are believed and used as a basis for perspective, think, behave, and act (March & Tengah, nd) . Character is identical to morals, so that character is universal human behavior values that include all human activities relating to God, himself, fellow humans, and the environment (Afrilia & Indriya, 2020).

The phenomenon found that many students still carry out intolerant actions, brawls, sexual harassment and even acts of radicalism. A student admitted that he was terrorized by a message on WhatsApp by a friend who is an activist of a school religious organization because she doesn't wear a headscarf. Throughout 2021 the ranks of the Bogor City Police Criminal Investigation Unit handled 45 student brawl cases that occurred in some Bogor areas. A 15-year-old junior high school (SMP) student in West Jakarta is suspected of molesting nine minors. Research conducted by the Student Creativity Program Team (PKM) Universitas Pendidikan Indonesia (UPI) on "Radicalism in Bandung Senior High Schools" There are 44 students out of 100 students in the city of Bandung who have indicated radical understanding. This shows that the student's character is still low, so it is easy for the character to decline. Character education gets attention and has a strong enough impetus to create a generation of character today.

The dark record of the moral decadence case above should be a whip for every individual to intervene and reduce acts of character deviation. Character reflects a person's personality (Risa et al., 2021). This means that character education needs to be strengthened in depth because it is an effort to grow and equip the next generation to have good character provisions (Ahmadi et al., 2020).

The call for Islamic teachings to equip themselves with good morals has been seen which is marked by the presence of the Prophet Muhammad. on earth to perfect human character as stated in QS al-Ahzab: 21. This verse implies that it is important for Muslims to maintain behaviour, always do good, stay away from Allah's prohibitions.

As Muslims, appreciating the Koran and then practising it in all aspects of life is a must that should be carried out. For this reason, this paper aims to examine the verses of the Koran that have relevance to character education. Thus, this paper can be a reference for readers to find out how the Koran calls for signs to maintain behaviour. All these discussions will be discussed in depth through an article entitled "Theology Of Character Education From The Perspective Of The Qur'an In Supporting Islamic Education Curriculum."

Research Methods

The research method used is *library research*. *Library research* is a library research method (Creswell, 2014). The source of this research is based on library data, from books, scientific articles, and reports from various survey institutions. These reports are used as data to complete the phenomenon of character education problems in Indonesia. The author also uses references from the website. Data collection techniques use data reduction, data presentation, and conclusions (Sugiyono, 2009).

Contact Of The Qur'an With Character Education Tolerance Value of QS al-Kafirun verse 6

A person is created differently in terms of character, personality, and behaviour, as well as from differences in race, ethnicity, religion and others. It describes *individual differences* (Mumin, 2018). Attitudes and actions that respect differences in religion, nationality, ethnicity, opinions, and attitudes and actions of others who are different from themselves, (Baadilla and Rachma 2021; Armawinda, Noviana, and Hermita, 2022) and do not disturb people who are different from them, as in Surah al-Kafirun verse 6, the following (Ministry of Religion of the Republic of Indonesia, 2010):

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۖ

"For you is your religion and for me is my religion."

Reflecting on the interpretation above, this verse commands us to be tolerant of adherents of other religions in the social corridor of society not in the corridor of creed. It is not recommended to disturb other religions and always maintain harmony with adherents of other religions so that there is a peaceful and peaceful life in the community a society. Tafsir Al-Munir explains this verse, that my religion for me, namely Islam, my religion of monotheism is limited to me, and for you the religion of kufr and shirk is special for you and for you (Az-Zuhaili, 2003). Also, we are happy with the religion we profess, while you are also pleased with the religion you profess (Al-Qurthubi, 2007).

Religious Character in QS Al-Jatsiyah Verse 22

The attitude of obedience and obedience in carrying out and understanding religious teachings (schools of belief) adhered to, living in harmony and side by side (Surasman 2016; Siswanto, Nural, and Budin 2021), and guarding oneself from heinous acts As in Surah Al-Jatsiyah verse 22 (Ministry of Religion RI, 2010).

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

"And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged."

According to Tafsir Al-Misbah, this verse explains that every act of good and evil humans commit needs a reply. Because if humans don't get rewards and rewards for their actions in the world, then worldly pleasures can be caused by their crimes and vice versa. Thus, each act takes time and circumstances to get the right and appropriate response (Shihab, 2005). This verse signals that every good and bad deed will be rewarded both in this world and in the hereafter. Thus, one must always be careful in doing evil deeds and always be aware of the consequences of those foul deeds so that they always keep away from these actions. According to Bawai (Kuliyatun, 2019), religious or religious attitude is a process of spiritual power that becomes the driving force that leads humans to daily behaviour from thoughts, feelings, and actions to carry out orders and obligations to God related to religion.

Love Peace in QS al-Anfal: 61

Behaviour displays a safe, comfortable, calm, and peaceful atmosphere in his presence in the community, community, and school (Kusnoto 2017 ; Hati, Muslihah, and Lazuardi 2022 ; Hemalia and Hakim 2022) , and always avoids conflict and war. This is in accordance with Surah Al-Anfal verse 61 (Ministry of Religion of the Republic of Indonesia, 2010) .

﴿ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

"And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing."

Hamka, in his commentary, explaining the base of the verse above is a suggestion that war is not the goal. Suppose the enemy is more prominent in making peace, with substantial evidence that the enemy likes the way of peace. In that case, accordingly, you too must have a high inclination in your heart to follow the path of peace because the peaceful way is the appropriate way because it does not harm others and does not bring down the cheapness of Islam (Hamka, 2001). Therefore, this verse commands people always to avoid war in society and at school. War is not the end in solving problems, but peace is a relevant solution to resolving conflicts in a community and school.

Love of the Motherland in QS al-Hujurat: 13

Winarno and Suhartatik (Salsabila et al., 2021) state that love for the homeland is being loyal to the Indonesian State and nation by doing something good aimed at the progress of society and the progress of the Indonesian government. Then Widagdo (Salsabila et al., 2021) said that love for the homeland is a feeling of love for the nation and its own country by defending the nation from colonialism and having heroic values in oneself who are willing to sacrifice for the State and nation.

Behaviour, actions and actions that reflect concern, loyalty, and high appreciation for language, economy, culture and others, so it is not easy to accept offers from other nations that can make the nation itself lose (Kusnoto 2017 ; Kurniawaty, Purwati, and Faiz 2022 ; Faiz, Kurniawaty, and Purwati 2020), and always take care of their nation, according to Surah Al-Hujurat verse 13 (Ministry of Religion of the Republic of Indonesia, 2010).

﴿ ۞ أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ﴾

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Tafsir Al-Misbah (Shihab, 2014: 445) says that the verse above can be interpreted as a human attachment to his homeland or homeland. That means they have had a love for their land since birth and that is a natural form.

Relevance of Character Education In Printing The Qur'ani Generation

Religious education which is expected to be able to provide solutions and serve as the basis for inculcating moral values has actually experienced an inappropriate condition. Religious education as a sub-system of national education is not only a marginal complement and seems more separate from other sciences. Throughout its history, religious education has never touched anything serious to be developed in accordance with the changes in life that are always developing and moving forward. He is only taught to understand the condition so that it does not experience such a significant change (Khobir, 2009).

Responding to this urgency, the Islamic religious education curriculum elevates the values of the Qur'an as a foothold in supporting the Islamic religious education curriculum. The Qur'an has repeatedly values character education. These values can be the basis and guidelines in supporting Islamic education in Indonesia. Which is in line with the mission to build character in Indonesia. The success of character education will lead to the birth of the Qur'anic generation. this is what will strengthen the strength of the Indonesian nation in the future.

Through a solid discussion equipped with supporting verses and explained based on interpretation, it can be concluded that the value of tolerance is contained in QS al-Kafirun: 6, religious in QS al-Jatsiyah: 22, love for the homeland QS al-Hujurat: 13, and the importance of love peace in QS al-Anfal: 61.

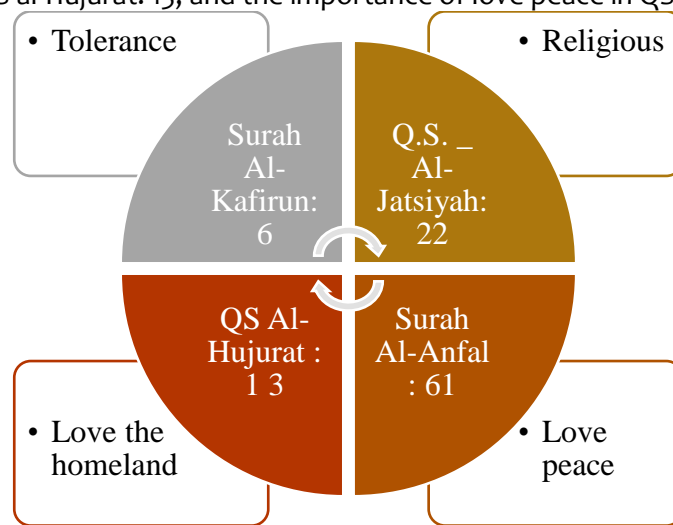


Figure 1. The content of the Koran regarding the character values of tolerance, religion, love for the homeland and love of peace.

Tolerance

Tolerance is an attitude of respect for all differences (Amelia et al., 2021). The call of the Qur'an to promote tolerance has been echoed, one of which is in QS al-Kafirun: 6. As explained in the previous sub-discussion, Allah does not want to force non-Muslims to embrace Islam (Rahmah & Amaludin, 2021). The value of tolerance applied is very relevant to the reality of today's ummah. The proof is that plurality and diversity in Indonesia are necessary (Ali Muhtarom, Mahnan Marbawi, 2021) that is visible in front of our eyes and must be maintained so that division does not occur (Kaljannah et al., 2020). Indeed, diversity is necessary, but if it is not argued, it will potentially destroy the existence of various cultures in this country (Latifah et al., 2022).

The application of tolerance in schools is also needed to form a high social spirit in students (Rahmawati & Fatmawati, 2020). Students will not understand correctly if tolerance is only taught with a concept. That is why tolerance needs to be strengthened to prevent the birth of a sense of anarchy in children. Patience will also remove the seeds of hatred for differences. Religious tolerance education in a multicultural society like Indonesia is an absolute necessity. The school environment must also support this tolerance education process through internal policies only for the scope of the school that are inclusive, and mutual respect for all humans involved in the process, where these policies will have a direct or indirect impact on students' tolerant behaviour in schools. And outside of school, namely in the family environment and society as a whole (Mumin, 2018).

Tolerance campaigns can be carried out through the insertion of subjects in the classroom, through school programs, by forming policies that are based on a sense of inclusion and so on. The impact caused by habituation to the values of tolerance is that every student will realize how important it is to maintain kinship even though many differences surround him. In addition, students will understand and begin to apply the principle of tolerance in making friends, socializing with the community and respecting other people's or groups' uniqueness. Thus there will be no hazing that causes a person to feel cornered and inferior but will foster an egalitarian attitude.

Religious

Religious character is the main point that must be instilled in shaping the Qur'anic generation. Because the primary basis in taking attitudes, steps, and decisions must refer to the concepts of the Qur'an and hadith. The formation of religious character is often coloured by various challenges, such as students who are lazy to worship, do not understand religious material, or sometimes only understand the textual content of Islamic teachings. Therefore, more depth is needed to achieve a qualified level of religiosity. In addition, the purpose of education is not only targeting students to be good at science alone but also accompanied by good faith and piety (Ardiansyah, 2017).

So, there are no more refusals to set an example for students on how to get used to noble behaviour and character. The youth and women who are the nation's successors should have the correct understanding of various fields, including religion. Because even if someone has intelligence that exceeds the average, it will be useless if it is not balanced by deepening religious knowledge.

When juxtaposed with the situation of students at school, at least the students understand and are diligent in carrying out essential obligations such as praying five times a day. Schools can help form these good habits by implementing programs such as praying the midday prayer together, praying and reciting the Koran before studying and so on. Here the role of the teacher is essential because the students receiving knowledge are very close to the teacher. That is why the teaching profession is a profession that carries a significant mandate and responsibility in shaping the character of students.

Love the Motherland

Love for the homeland includes actions, thoughts, insights, and ways of doing things that promote empathy, sympathy, and loyalty to the language, social and culture, economy and the nation's environment (Anggreni, 2020). In line with that, Lukman Hakim Saifuddin stated that protecting and maintaining the homeland is an inseparable part of every Muslim, even being a measure of the quality of one's faith (Komarudin, 2021).

Loving the homeland is a must for every citizen. This is not prohibited in Islam. It is recommended because it is a way to maintain brotherhood between human beings. Along with that, an educator is responsible for instilling a sense of love for the homeland in students. This is very important to anticipate the entry of foreign elements that have the potential to eliminate the attention of the nation's children towards their own country.

Then, how can the younger generation be able to love their nation? Schools are the right place to build a sense of love for the homeland. Steps that can be take include learning that contains material introduction and deepening the various four pillars of the Indonesian nation. Besides that, it is accompanied by fun history learning, and then students are introduced to the founders of the government, heroes and all things related to the Indonesian context.

Love peace

Various violence that occurs in the school environment often causes anxiety and brings disaster to someone. From these problems, conflicts emerged, followed by hatred, anger, and even feuds that threatened the sense of togetherness (Pramesti & Rigianti, 2022). This phenomenon shows the urgency of forming a peace-loving character in students. In line with that, love of peace must cooperate with other approaches, such as religious values in Indonesia and different educational models, such as multicultural education (Saleh, 2010).

It should be noted that peace-loving points in character education are included in the priority points that need to be instilled in students (Babuta, Yoddie Y & Wahyurini, 2014). It is also in harmony with Indonesia's noble values, which promote peace. If you remember history, Indonesia became part of the non-aligned movement during World War II. The concept of peace is very relevant to Islam's teachings: *rahmatan lil 'alamin*. The value of peace is expected to be carried out in various aspects of strengthening the life of the nation, religion and State. This is in line with Islamic education's goals, which seek to reflect how to apply peace (Qomaruzzaman et al., 2018).

The educational environment as a means and place for educating students must ensure that every student has interpreted a sense of peace. So, in its implementation, it is not enough just to explain the value of peace to students but must be directly in practice. This can be started through disciplining students and coaching students who like to misbehave and schools must be good at taking attitudes when they find students who commit fraud in the school environment. Because the problem that triggers the fracture of a sense of peace can start from the actions of students who are intimidating towards certain students. Things like that must be prevented from happening, namely through habituation which carries the meaning of maintaining ties of friendship, understanding each other, and embracing each other in social interaction.

The description above shows the relevance of character education with efforts to form the Qur'anic generation. It's all in line with God's command to create a noble character for humanity. The commandment is inseparable from the good benefits that will return to everyone with good behavior. Therefore, there is no harm in applying noble character. Especially if it is developed as early as possible. From the description above, the author offers several school programs that can be designed to support student character formation in schools.

Table 1. The framework of the relevance of character education in shaping the Qur'anic generation.

No.	Character (Input)	Relevance to Reality Social	Program School	Output
1.	Tolerance	Support diversity in schools. Good, from ethnicity, religion, culture, customs, differences of opinion.	Inclusiveness-based project	Students know how to respect, be tolerant and respect diversity.
2.	Religious	Strengthening students' faith and piety against God Almighty. Schools can form programs that get students used to worship.	Insertion of prayer together before studying	Students explore the nature of sincerity in studying. Not because of the material but to become a helpful person.
3.	Love the homeland	The basis for establishing the homeland of Indonesia was born from the struggle of youths who love their homeland.	Diversity inter-connection-based camp	Students get to know Indonesia's wealth without dropping the slightest difference.
4.	Love peace	Since ancient times, Indonesian people have been known for their hospitality. However, even the Indonesian nation	Field study	Students can be egalitarian, empathetic, and understand their peers.

No.	Character (Input)	Relevance to Reality Social	Program School	Output
		became a non-aligned country during World War II.		

From the description above, it is known how relevant the application of these four character values is in today's life, especially for the younger generation. Suppose the value of the Qur'anic character is applied as early as possible. In that case, the estuary will appear in the development of a person's behavior, actions, and personality with a positive feeling.

Closing

The value of tolerance is found in QS al-Kafirun: 6, religious in QS al-Jatsiyah: 22, love for the homeland QS al-Hujurat: 13, and the importance of peace-loving in QS al-Anfal: 61. If the discount of the Qur'anic character If applied as early as possible, the estuary will appear in the development of a person's behavior, actions, and feeling that gives an upbeat personality. The relevance to students when they succeed in instilling the four characteristics is that students know how to respect, be tolerant and respect pluralism; students explore the nature of sincerity in studying. Not because of the material but because to become useful people, students get to know Indonesia's wealth without dropping the slightest difference, and they can be egalitarian, empathetic, and understand their fellow friends. The four values of character education are supports that can strengthen the curriculum of Islamic religious education in Indonesia.

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