

CHARACTER EDUCATION IN THE QUR'AN; PATIENCE, HONESTY AND RESPONSIBILITY

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Abstract

This study aims to analyze character education in the Qur'an; patience, honesty and responsibility. This study uses a method with a qualitative approach. Observing the condition of the Indonesian nation which is on the verge of moral decay and quite threatening the continuity of national and state life, has encouraged the government to take the initiative to prioritize character development. National character development through character education is used as the main stream of national development. The results of this study can be concluded that character education based on the values of the Qur'an such as patience, honesty, and responsibility is very important to form individuals with noble morals. By applying these values in everyday life, it is hoped that the younger generation can grow into good individuals, useful for themselves, their families, and society.

Keywords: education, character, Al-Qur'an

Introduction

The birth of the National Education System Law (Sisdiknas) in 2003 mandated that education should shape intelligent and characterful Indonesian people, so that it is hoped that an intelligent and characterful generation of the Indonesian nation will be born.

The goals of character education that are expected to be achieved by the Indonesian nation are still questioned by many groups. The Head of the Expert Team of the Pancasila Study Center, Prof. Dr. Sutaryo stated that the condition of character education of the Indonesian nation is quite concerning due to the abandonment of

education and teaching in the fields of religion, Pancasila, and citizenship. Education tends to prioritize mastery of scientific and intelligence aspects, not to the aspect of internalization and real action in everyday life.

Various problems of Indonesian human character are still in the spotlight from various groups. Various negative character facts have been clearly demonstrated by the Indonesian people with certain pretexts that seem right to do. There are so many current issues that we see and it seems like they will never stop, such as drugs that are increasingly rampant even though many perpetrators are sentenced to death, corruption is increasingly rampant among officials, mugging accompanied by violence, bullying in schools, sexual crimes against students, online student sex transactions, domestic violence, etc.

Islamic teachings do not allow reprehensible acts. The Prophet Muhammad himself was sent in an effort to perfect human morals. Believers are those who have the best morals. In the dictionary, the closest meaning to morals is good manners. In fact, in Indonesia, the nation's good manners are still a problem, until character emerged. Law No. 20 of 2003 on the National Education System has paid attention by listing noble morals as an important goal of the national education system. But the rampant negative character behavior carried out by educated people makes us sad and concerned. Worse, these actions are often carried out by people who claim to be religious.

Observing the condition of the Indonesian nation which is on the verge of moral decay and quite threatening the continuity of national and state life, has encouraged the government to take the initiative to prioritize character development. National character development through character education is used as the main stream of national development. The government through the Ministry of National Education (Kemendiknas) has formulated its vision in the 2015 Kemendiknas, namely "producing Intelligent and Competitive Indonesian People or becoming *Insan kamil/Insan Paripurna*". The above means that every development effort must always be directed to provide a positive impact on the development of the character of the nation's children. As a person of faith, in essence this character development cannot be separated from the faith that has been embedded in the chest of the nation's children.

Research Method

This research uses a qualitative research design with descriptive research type. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perceptions, motivations, actions etc. Holistically and by means of description in the form of words and language in a special natural context and by utilizing various scientific methods. (Pandemi et al., 2022).

Result and Discussion

The Purpose of Character Education in the Qur'an

The term education comes from the word with the prefix "pe" and the suffix "an", meaning "action" (things, ways, and so on). The term education originally came

from Greek, namely "paedagogie", which means guidance given to children, this term was then translated into English as "education" which means development or guidance. In Arabic this term is often translated as "tarbiyah" which means education (Ramayulis, 1994:1).

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state (Law. Sisdiknas, Chapter I article 1 paragraph 1).

As for the definition of character, etymologically the word "character" (English, character) comes from Greek, namely charasein which means "to engrave". The word "to engrave" can be translated as carving, painting, carving, or scratching (Marzuki, n.d.: 4). In the Big Indonesian Dictionary (KBBI, 2012), the word "character" is defined as nature, mental traits, morals or manners that distinguish one person from another and character. According to the Language Center of the Ministry of National Education (2008:682) as quoted by Marzuki (n.d.: 4), character can also mean letters, numbers, spaces, special symbols that can be displayed on the screen with a keyboard. A person with character means a person who has personality, behavior, nature, character, or character.

Thus, character can also be interpreted as personality or morals. Personality is a characteristic, characteristic, or distinctive trait in a person. Character can be formed through the environment, for example the family environment during childhood or innate from birth. Some argue that good and bad human character is indeed innate from birth. If the innate soul is good, then the person will have a good character. But that opinion could be wrong. If that opinion is true, then character education is useless, because it will not be possible to change a person's character.

The values contained in character education formulated by the Ministry of National Education (2010) as quoted by Muhammad Kosim (t. th: 89-90) include eighteen values as follows:

1. Religious, namely an attitude and behavior that is obedient in carrying out the teachings of the religion one adheres to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions.
2. Honest, namely behavior that is based on efforts to make oneself a person who can always be trusted in words, actions, and work.
3. Tolerance, namely attitudes and actions that respect differences in religion, tribe, ethnicity, opinions, attitudes and actions of others that are different from themselves.
4. Discipline, namely actions that show orderly behavior and obey various provisions and regulations.

5. Hard work, namely actions that show orderly behavior and obey various provisions and regulations.
6. Creative, namely thinking and doing something to produce new ways or results from something that has been owned.
7. Independent, namely attitudes and behavior that are not easily dependent on others in completing tasks.
8. Democratic, namely a way of thinking, behaving, and acting that assesses the rights and obligations of oneself and others equally.
9. Curiosity, namely attitudes and actions that always strive to know more deeply and broadly from something that is learned, seen, and heard.
10. National spirit, namely a way of thinking, acting, and having insight that places the interests of other nations above the interests of oneself and one's group.
11. Love for the country, namely a way of thinking, acting, and having insight that places the interests of the nation and state above the interests of oneself and one's group.
12. Appreciating achievement, namely an attitude and action that drives him to produce something useful for society, and acknowledges and respects the success of others.
13. Friendly/communicative, namely an attitude and action that drives him to produce something useful for society, and acknowledges and respects the success of others.
14. Loves peace, namely an attitude and action that drives him to produce something useful for society, and acknowledges and respects the success of others.
15. Likes to read, namely the habit of making time to read various readings that provide virtue for himself.
16. Caring for the environment, namely an attitude and action that always tries to prevent damage to the surrounding natural environment, and develops efforts to repair damage to nature that has occurred.
17. Social care, namely an attitude and action that always tries to prevent damage to the surrounding natural environment, and develops efforts to repair damage to nature that has occurred.
18. Responsibility, namely a person's attitude and behavior in carrying out his duties and obligations, which he should do, towards himself, society, the environment (nature, social and culture), the country and God Almighty.

Al-Ghazali defines character education with the term morals and divides it into good morals (al khuluq al hasan) and bad morals (al khuluq as sayyi). Furthermore, he said that morals undergo changes, meaning that morals can be acquired through the learning process and can also be changed through the learning process, by encouraging the soul to do the actions required by the morals in question.

Character Education in the Quran: patience, honesty and justice

The objectives of Character Education in the Quran include several important aspects, including patience, honesty, and justice. Here is a summary of these objectives in detail;

Patience

Patience comes from Arabic, namely Ash-shabru which means to endure. From the meaning of the word, it can be understood that patience is an attitude that is durable, resilient, and not easily destroyed. In other words, patience can be interpreted as an attitude that is not weak and does not give up easily in facing every test given by Allah SWT.

According to Imam Ghazali, patience is the ability to control oneself when lust arises, or choose to carry out religious orders when lust is pressing. Patience is also interpreted as the strength of religious encouragement to fight lust.

Ibn al-Qayyim al-Jauziyyah stated that patience is restraining the soul from complaining, restraining the tongue from wailing and refraining from slapping the cheek, tearing clothes and so on.

According to the Big Indonesian Dictionary (KBBI), the meaning of patience is being able to withstand trials (not getting angry quickly, not getting discouraged quickly, and not getting your heart broken quickly); steadfast.

The Qur'an teaches the importance of patience in facing the trials and tests of life. For example, there are many examples of the Prophets' fortitude in facing trials, which helped individuals develop a strong character and not easily give up in the midst of difficulties.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Meaning: "O you who believe, take patience and prayer as your helpers, surely Allah is with the patient." Al Bakoroh: verse 153.

Patience is one of the most important traits in Islam and has many benefits in education. Here are some of the main benefits of patience in the context of education:

- Building Strong Character
- Improving the Ability to Deal with Pressure
- Strengthening Social Relationships
- Encouraging Deep Learning
- Cultivating a Sense of Gratitude and Satisfaction

➤ Improving Discipline

Thus, patience is not only a noble trait in Islam, but also an important key to achieving success in the field of education. If we examine various verses of the Qur'an and hadith, we will find that the word "patience" is often expressed in various situations and conditions. However, all of them still lead to one goal, namely success and victory. And that patience includes the following places and situations, Musthafa al-Buqha,

Honesty

Honest is a trait that requires a conformity of attitude between the words spoken and the actions carried out by a person. The trait of honesty must be possessed by everyone, especially Muslims.

Quoted from the Kemenag page, honesty is the conformity between intention and one's words and actions. This means that the attitude of intention is the main component of honesty.

Honesty in the Islamic context is very important and is considered one of the most important traits in a person's personality. Here are some aspects of honesty explained in these sources:

An honest attitude is part of noble character. Honesty will lead its owner to achieve high status and honor, both in the eyes of Allah and in the eyes of fellow human beings (Aba Firdaus al-Halwani, 2003: 92). Honesty is a word that has dimensions that can illuminate, fragrant, cool, and sweet. Honesty is also the same as the meaning of truth, and this is one of the famous traits of the Prophet Muhammad (PBUH) (Ahmad Khalil Jumu'ah, 1998: 20).

According to Imam Al-Ghazali, shidq is the most straight path and this trait can also distinguish between hypocrites and believers, the analogy is like the sword of Allah which is placed on falsehood, it will cut it until nothing remains (M. Abdul Mujieb, 2009: 416).

Implementation of Character Education:

Honesty is a basic principle in the implementation of Islamic character education. In order for the values of honesty to be used to the maximum, it is important to understand the concept of honesty in accordance with the provisions of the Qur'an and hadith, as stated by the Ministry of Education and Culture.

Honesty is one of the moral values that is the core of human character. As a basic principle, honesty reflects integrity and moral quality that builds a strong foundation for individuals and society. The Qur'an and hadith as the core of Islamic law mention the theme of honesty in various discussions. So it is important to understand the concept of honesty according to the provisions of the Qur'an and hadith so that it

can maximize the implementation of honesty values in accordance with the concept of character education initiated by the Ministry of Education and Culture.

The character education initiated by the Ministry of Education and Culture (Kemendikbud) is four main character values, namely: Honest, Intelligent, Resilient, Caring

Responsibility

Responsibility is an important concept in human life that is related to individual obligations and responses to their actions. The following are the definitions, types, forms, and characteristics of responsibility:

According to the Big Indonesian Dictionary (KBBI), the meaning of responsibility is a state of being obliged to bear everything (if something happens, you can be sued, blamed, prosecuted, and so on). Meanwhile, in law, the meaning of responsibility is the function of accepting burdens, as a result of the attitude of one's own party or another party. Schiller & Bryan (2002). The definition of responsibility is behavior that determines how to react to everyday situations, which requires some kind of moral decision.

Britnes (in Mardiyah & Setiawati, 2014). The definition of responsibility is not allowed to evade, if asked for an explanation of his actions. Being responsible means being able to be asked for an explanation of his behavior and not only being able to answer but also having to answer.

Responsibility means the obligation to carry out, bear and function (Depdikbud, 1993). In the perspective of Islam, responsibility is the same as Amanah.

Surah al Ahzab verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Meaning: Indeed, We have given the mandate to the heavens, the earth and the mountains, but they were reluctant to carry it and they feared that they would betray it, and it was carried by humans. Indeed, humans are very unjust and very stupid.

The Relationship Between the Goals of National Education and the Goals of Character Education in the Qur'an: Patience, Honesty, Responsibility

The goals of national education and character education in the Qur'an are closely related, namely forming good character and noble morals:

- The goal of national education

Law No. 20 concerning the National Education System states that the goal of national education is to form people who are faithful, pious, and have noble morals.

- The goal of character education in the Qur'an
- The goal of character education in the Qur'an is to produce students with Qur'anic character, namely individuals who are civilized, able to adapt, and have dialogue with the times.

Character education in Islam is a value that is found in a person and is closely related to reason. Islam views character education as an important part in the formation of a Muslim's character. To form a good character, students need to be directed from an early age to understand the Qur'an by contemplating it, reading it, studying it, practicing it, and teaching it.

Conclusion

It can be concluded that character education based on the values of the Qur'an such as patience, honesty, and responsibility is very important to form individuals with noble morals. By applying these values in everyday life, it is hoped that the younger generation can grow into good people, useful for themselves, their families, and society. Character education is a value education that aims to form a person's personality, character, and morals so that they have a good character, which is fostered throughout life and practiced in everyday life based on the values of the nation's culture and religion that originate from the Qur'an.

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