

Character Education in The Quran and Its Relevance for Human Life

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Abstract: The problem of character is a very important problem for the interaction of human life every day. In the Qur'an, character is identical with morality, as a result of the process of applying a solid faith in humans based on the Qur'an as a guide for human life. In the Qur'an, the commendable character (morals) of humans is a combination of the results of internalizing religious, ethical and moral values in a person which is characterized by good or positive attitudes and behavior. This study aims to describe character education in the Qur'an and its relevance to human life. This research is a type of library research, namely the method of collecting library data sourced from the Qur'an, books and journals about character education. The results of this study can be used as reading material to add information for readers and become a reference for humans in studying, understanding and implementing character education in everyday human life.

Keywords: Character education, Al-Quran, Relevance.

Introduction

Character problems are important problems in human life that are closely related to daily human interaction, namely its relationship with family life, social society, nation and state. In addition, character is feedback from human behavior related to human attitude itself, if the character is good then the good returns to him as well as bad character (attitude) then he gets the same result. Throughout history in countries around the world, character education has the goal of helping humans become smart and good (Thomas Lickona, 2014). Character education is absolutely necessary for humans whenever and wherever they are in order to help someone understand the values of behavior related to themselves, fellow humans, the environment and God. Understanding character is inner standards that are implemented in various forms of self-quality (Budi Raharjo, 2010).

Islam governs all aspects of human life relating to their relationship to Allah SWT, relationship to fellow man and relationship to god's other creation. Among the lines of life that Islam is very

concerned about are the lines of education and teaching, both of which have significance in the development and empowerment of a believer into a human being who has a noble degree in the world and in the hereafter. Without attention in education and teaching, the civilization of Muslims will be hampered. Islamic values will only be a mere theoretical discourse, without any real evidence and implications in everyday life. The terminology of value is understood as anything that is considered valuable and important in the life of a person or group of people in a society. What is meant by religiosity here is the attitude of religiousness. The values of religiosity are understood as all attitudes that are considered good and upheld, derived from religious teachings (Suyanta, 2013).

Character education is a process of value transfer so that the value is known, realized and confirmed in the practice of life and character education must be carried out simultaneously. Character education actually has the same essence and meaning as moral education, aimed at shaping

the personality of learners in order to become good people. A good person is a person who upholds certain social values, both those values are influenced by the religion and culture (local wisdom) of his nation. Therefore, the essence of character education is the process of transfer of the value of religiosity derived from the Qur'an and al-Hadith. The Qur'an as a guide to the life of a believer has for centuries emphasized attention to the values of character education, where in one verse not only contains one value, but there are several values that can be researched and implied in the world of education and life in the community that contain wisdom and lessons in it (Hakim *et al.*, 2019).

Character education in the function of Islamic education, which is to make humans able to develop all the potential they have so that they function optimally in accordance with the rules outlined by Allah SWT and the Prophet SAW, with the aim of forming a complete human being (human kamil). The function of Islamic education here is one form of manifestation of the ideals of life to preserve, instill, and transform Islamic values to humans so that the religious cultural values that are aspired to can continue to function and develop in accordance with the progress of the times and technology (Mukromin, 2016). Character in the Islamic perspective is identical to morals, ethics, and morals that are the result of the process of implementing sharia (worship and muamalah) based on a firm faith based on the Quran. The Qur'an has clearly become a guide for mankind in order to cultivate character education. As a complete religion, Islam already has clear rules about character education that are very beneficial to human life. In the Qur'an there will be many points of talk about morals or character, all of which are noble principles and values that must be owned by everyone (Fitri, 2018).

Materials and Methods

In writing this article, the author uses a type of library research, which is a series of activities related to the method of collecting library data (Mahmud, 2011). According to Abdul Rahman

Sholeh, library research is research that uses a way to get information data by placing existing facilities in the library, such as books, magazines, documents, records of historical stories (Abdul Rahman Sholeh, 2005). Based on the type of data, this study is qualitative research. Judging from the level of exploration, this study is a study that is explanatory, which is research conducted with the aim of answering the problem that is the focus of the research by trying to explain the object. In research that explains this, where there are certainly theories that are the basis (Abudin Nata, 2009).

The data source in this writing is using primary and secondary data. The primary data is the main source in the preparation of this article is from the Qur'an. Secondary data (supporting data) is sourced from books, journals, and other references related to the question of the study of character education in the Qur'an and its relevance to human life. Data collection technique: 1) Establishes the problem to be discussed (topic). In this study the chosen theme is character education in the Qur'an and its relevance to human life. 2). Establish the keywords or terms (terminology) used by the Qur'an in discussing the problem.

Results and Discussion

Discussion

In the Qur'an the concept of character uses the term "morals" as contained in hadith and verses as follows:

إنما بعثت لأتم صالح الأخلاق

Meaning: "Indeed I was sent to perfect good morals" (HR Bukhari in *shahih Bukhari kitab adab, Baihaqi in kitab syu'bil Iman and Hakim*).

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "And verily you are of great character." (QS *al-Qalam ayat 4*).

Moral according to language is the plural form of "khuluq" which means a habit and action that is repeated. The letter lam contains the meaning of al-dien (belief), al-thab'u (character), and al-sijiyat (character) which essentially means the feelings of

one's soul, instincts, traits, and special meanings that are displayed in real behavior. good or bad, begets appreciation or reproach. Almost all Arabic dictionaries agree to define al-khuluq as a condition of strong mental feelings to create actions without the need for thoughts or ideas (Amri Rahman, 2014).

Understanding morality according to Muhammad Al-Fatih is something that consists of reason and behavior that can make a better person. This kind of character supports a mindset that will make us behave in accordance with values that are suitable for him in different conditions (Fatih and Al-Fatih, 2021). Furthermore, Muhammad Al-Fatih also said that morality is closely related to everyday life. Thus, morality can be interpreted as all human actions that originate from humans themselves, which are supported by awareness and practiced. Because morality is the first foundation and that all humans must have to connect between the creator and humans as his creation (Richard, 2004).

According to An-Nahlawi, the main need to be able to carry out Islam as desired by Allah SWT is through Islamic education. Musthapa Al Gulayani argues that Islamic education is an effort to water a child's soul with water of instructions and advice so that children can grow up to be individuals who have noble character, with the hope that morals can seep into their souls and give birth to goodness, love and usefulness (Sajadi, 2019). As stated in the Qur'an, every human being has a different character. In a large framework, humans have two opposite characters, namely good and bad characters (Najib Sulhan, 2010).

In Islam, morality is the fruit of one's knowledge and faith (aqidah). Morals are a reflection of human behavior in their daily lives which depend on the level of knowledge and faith. From that, knowledge, faith, and good deeds (morals) are closely related to one's behavior. The better and higher a person's knowledge, faith, and good deeds, the better his character (Surasman, 2016).

According to Philip K Hitti, Islam sees moral issues through three perspectives, namely: 1) The relationship between morality and a person's behavior in his daily life is related to manners, 2)

Relationships with knowledge, and 3) Relationships between morality and psychology. This means that to discuss the problem of human behavior, a theoretical and practical approach is needed. The theoretical approach is part of an effort to rationalize human behavior in the form of logical thoughts about something that must be done by humans. While the practical approach refers directly to human behavior. This behavior can be seen as the result of human logical thinking when aware of their social life. For example, which actions must be done, which actions must be abandoned, which are good deeds, and which are bad deeds (Ajat, 2002).

The discussion of morality is not only on the question of decency, but on the more profound things related to good and bad, right and wrong done by man during his life. In the opinion of M Quraish Shihab in Islam morals have a very broad meaning, it cannot be equated with ethics or morals if it only refers to outward behavior such as manners, because morals in Islam include the inner and outward human beings who regulate human relationship to the creator, human relationship to man and human relationship to other beings (M. Quraiss Shihab, 1996). Because morals are a complete unity of Islamic teachings, which contain basic rules derived from Allah's teaching on good, right and wrong. Islamic teachings can also be used as a benchmark for human behavior as a benchmark of human daily behavior. In the Qur'an, good character is a good action in accordance with the teachings of religion carried out by humans, because the commendable character is the result of internalization of religious and moral values in a person characterized by positive attitudes and behaviors, for example: steadfast/patient, unyielding, istiqomah (consistent) in terms of kindness, discipline, honesty, fairness, professional and others.

What about Qur'an-based character education? The basis of character education in the Qur'an can be grouped in three dimensions of character values (morals), namely; 1) Morals to Allah, such as knowing God, relating to God, worshipping and begging only to Allah, 2) morals to fellow human beings, such as morals to both parents, relatives and neighbors, 3) morals to the universe, such as

guarding the environment, removing waste in its place, also maintaining, preserving and utilizing nature well without damaging it (Quraish Shihab, 1998). The three dimensions of morality above become the content of character education material that must be understood and studied by humans as intelligent beings. Where it is as an effort to cultivate moral *karimah* (praiseworthy morals). Hamka argues that praiseworthy morality is a trait or behavior that is in accordance with Islamic religious norms, both internally and outwardly obedient.

Outward obedience includes: 1) Repentance, birth to repentance seen from one's attitude or behavior towards a better direction, with the nature of regret is to obey inwardly, 2) Doing good deeds recommended by religion and abandoning religious prohibitions or deeds *amar ma'ruf nahi munkar*, and 3) Always be grateful for all the blessings that God gives. Self-obedience includes: 1) Surrendering to God earnestly (*Tawakal*) in facing, waiting and waiting for the results of our efforts as human beings, 2) being patient with all the trials of life faced, and 3) always feeling enough (*Qanaah*) of what God bestows, namely willing with what is available and asking for adequacy to God, patient with God's provision and trust in God. The essence of character education is the planting of moral *karimah* (praiseworthy morals). According to al-Ghazali morals there are 2 (two) namely 1) *Akhlakul Mahmudah* (good morals), and 2) *Akhlakul Madzmumah* (bad morals) (M Yatimin Abdullah, 2007). The perfect man in the Qur'an lies in a balance of good will and spirituality. If man only stages the world it will limp and will lead to error, then the worship of the spiritual dimension is also needed in giving birth to praiseworthy morals (Purnamasari, 2017).

Human identity in principle refers to two words in the Qur'an, namely material (*Basyar* and *Jism*) and immaterial (human). *Basyarah* is seen in the aspect of birth (behavior) that grows and develops naturally from the sources of food and drink it consumes (QS. Al-Baqarah, [2]:247) and (QS. Al-Munafiqun, [63]: 4). From the two verses show that physical strength can help a person in carrying out his daily activities well. The word human comes from three words, namely *anasa* (seeing), *nasiya*

(forget), and *anisa* (tame). Therefore, the word human gives the understanding that humans have the power of thought or reasoning, humans are also creatures that do not escape from wrong and forgetfulness, and creatures that can educate and be educated as good or bad human beings depending on the things seen, heard, and experienced during life (Maragustam, 2015).

Education is a very important element in human life, as an effort to guide human behavior (Luh Lina Agustini Dewi *et al.*, 2014). Education is also an effort to advance the ethics, mind patterns, and physical children who are in harmony with nature and society (Wibowo, 2013). Meanwhile, character education is a very important need for humans, where the cultivation of character education values must start early both at home, in the community, and in school, thus character education will produce smart and noble human beings (Youpika and Zuchdi, 2016). Character is the values of human behavior related to God, self, fellow human beings, the environment, and nationality that manifest in thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, manners, culture, and customs. In its development, the term education or *paedagogie*, means guidance or help intentionally by an adult in order for him to become an adult. Furthermore, education is defined as an effort run by someone or other group to become an adult to achieve a higher level of life or life in a mental sense (Lickona, 2017).

Relevance of Character Education to Human Life.

The main target for the purpose of education in Islam is morality, the primacy of moral education contained in the prophet's hadith "teach your children kindness, and educate them" (Abdullah Nasih Ulwan, 1981). The concept of education in Islam considers that humans are born with outward potential, namely: 1) the potential to do good to nature, 2) the potential to do damage to nature, 3) the potential of divinity that has non-physical functions. These three potentials are then handed back to humans (Suwito, 2004). This then gave rise to the concept of a comprehensive approach in Islamic education that includes elements of knowledge, morals and creed.

More broadly Ibn Faris explained that the concept of education in Islam is to guide a person by paying attention to all the potential he has, through appropriate stages, to educate his soul, morals, his intellect, his physique, his religion, his socio-political sense, his economy, his beauty, and the spirit of jihad. This gives rise to the concept of comprehensive moral education, where the true demands of human life are the balance of the relationship between man and his god, human relationship with others and human relationship with the environment around him (Nur, 2013). The main goal in Islamic education for humans is to have a good character (morals) (praiseworthy) so that humans have balance in living their lives. The basis of balance for humans is: 1) Man is expected to take wisdom from every problem he faces, and can distinguish good and bad things in order to be a better guide to life for himself, 2) Can use his mind well in managing his potential or his passions to stay on the path of truth, 3) Can maintain his sanctity from all forms of reprehensible deeds or not in accordance with religious rules, 4) Be fair to himself and to others in terms of kindness (Ali Abdul Halim, 2003).

The moral principle above emphasizes that the nature of the human soul consists of the potential for good lust and the potential for bad lust, but through character education (morals) it is hoped that humans can practice being able to control their actions towards good lust. Therefore, Islam prioritizes the educational process as the formation of morals in humans. Islam has always positioned the formation of morals or character on the main pillars of educational goals. The concept of education according to Al Ghazali is an attempt to draw closer to Allah SWT, according to him getting closer to Allah is a measure of human perfection, and to get there is a bridge called science. Ibn Miskawaih added that there is no specific material to teach morals (character), but material in moral education can be implemented in many sciences as long as its main purpose is to serve God (Nur, 2013). In the Qur'an, character education aims to: 1) Bring man out and free man from a dark (lost) life to a bright (straight) life (Surah al-Ahzab ayat 43) Showing man from the wrong life to the wrong life. (Surah al-Jumu'ah ayat 2) Reconciling hostile

human beings into brothers, saving people who are on the verge of destruction, and becoming safe human beings in this world and the hereafter (QS ali-Imran ayat 3).

Conclusions

Character education is the main purpose of education that must be realized by man as a servant of God, individuals, and social creatures with practices (deeds) that are in accordance with religious guidance and leave all bad deeds (reprehensible) that are not in accordance with religious guidance. In addition, the Qur'an gives important attention in matters of education, where education and science must be sought, studied, understood and practiced in everyday human life.

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The concept of education in Islam is to guide a person by paying attention to all the potential he has, through appropriate stages, to educate his soul, his morals, his mind, his physique which is very useful for his life as a servant to his God, as an individual and social human being. With knowledge is expected to form a whole human being, beautiful and spiritual, the main personality so as to create peace, peace, welfare, and justice in people's lives, namely the creation of a peaceful order of life above noble moral values.

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