The Foundation of Character Education in Islam to Realize the Universal Human

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Abstract: This discussion aims to explain further the foundation of Islamic education. The primary purpose of education in Islam is to create a good human being, a universal human being (*al-insân al-kâmil*). The science and technology that Islam wants to develop are a science and technology that focuses on physical and spiritual needs. Islamic education is a process of internalizing the values and cultivating manners in the human body, and this is what is called character education today. It is an indication that the educational paradigm in Islam refers to the moral, ethical, personality, moral-transcendental (affective) aspects while also not ignoring the cognitive (aspects sensual-logical) and psychomotor (sensual-empirical). It is relevant to the aspirations of Islamic education, namely religious aspirations, such as honesty, love, tolerance, discipline, responsibility, and more.

1 INTRODUCTION

The problem of the misunderstanding of science is the most fundamental issue in the life of modern society. This misunderstanding arises from the intrusion of secular understandings that Western civilization has brought into contemporary science. The Misunderstandings of science can direct us to the wrong actions, which ultimately leads to misery for humans. In fact, as science and technology advance today, humanity has not succeeded in achieving happiness, but anxiety, the drought of soul, and the destruction of nature continue to occur. Ironically, this is the foundation for the development of current knowledge in schools. There is almost no natural or social discipline that is not influenced by this secular ideology. They are rejecting revelation as a source of knowledge so that all of it is built within the framework of rationalism and empiricism, and nature is merely material without meaning.

The philosophy of science-based on this ideology considers the dynamics of nature as something of a mechanistic and not the rule of God's creation (*sunatullah*). Like a machine, nature itself is based on the mechanism of cause and effect that reject the presence of God. If God existed, He would have no role in nature. In other words, the elements of religious metaphysics have been removed from science.

Contrary to secular understanding, the concept of Islam was developed concerning God. All matters in Islam must be based on religion. Similarly, in nature, in Islam, nature is not merely material without meaning, but rather as a sign or as a verse of manifestation (presence, *tajalli*) and the greatness of God. So, it can be said when someone does research and studies about nature, and he is trying to know his God. Thus, the foundation for learning science in Islam goes from faith and devotion (worship) to God, since it is taught by philosophers or Islamic scholars of the past known as experts in religious science (all round).

2 METHODOLOGY

This study has mainly used a library research methodology. The data relevant to the study were collected and analyzed using an analytical approach.

3 EDUCATION IN THE ISLAMIC TEACHING

Islam is very emphasizing in education and science and even encourages its seekers to seek knowledge at any time and anywhere. Islam also places the scholars

at the highest level (al-Baqarah / 2: 31-32; Fâthir / 35: 28; al-Zumar / 39: 9; al-Mujâdalah / 58: 11 and al-'Alaq / 96: 1-5). Islamic history records how truly ancient Muslims sought and developed knowledge. It is said that the Caliph al-Makmun himself was willing to pay for the services of the translator with the same weight of gold as the translated book. Because of the Islamic scholars then the speculative form of science from the Greek, exemplified by a lush garden, full of beautiful flowers, but unfortunately not very fruitful, rich in philosophy and literature, but poor in technique and technology, becoming science-based on the Jabir bin Hayyan's method which is experimental empirically (A.Baiquni, 1983).

The positive attitude of Muslims towards this science is fully inspired by the Qur'an and hadith as a source of encouragement. Islam, as a religion, has a symbiotic relationship with science in the framework of faith. In Islam, there have never been assassinations of scientists who have discovered new things in science. Even Islam offers a reward for its people who are vindicated in their field even when it is wrong.

Islam is a religion of science; it is very compatible with basic human nature. Humans are created by God, dynamic, and knowledgeable (al-Baqarah / 2:31). Man (Adam and his descendants) was created by God from this land. Although the offspring of Adam are not explicitly mentioned in the soil, according to scientific research, the chemical element is the same as the earth's chemical element. So, man is a creature of the earth equipped with intellect and knowledge, for he will carry out his duty as caliph on earth. This means that how sophisticated the development of science in this world can be reached by human reasoning since human creation and the universe have been given great harmony and are one of organic unity. According to Andi Hakim Nasution, this is possible because humans have the most perfect brain structure compared to the brains of other kinds of beings (Nasution, 1989). In Islam, it is necessary to seek knowledge and obtain a lifetime education. This idea, according to Quraish Shihab, precedes the idea of *life long education* pioneered by Paul Lengrand in his book *Introduction to Life Long education*. (Quraish Shihab, l992). The education of this "cradle to the grave" is certainly through a variety of pathways: formal, informal, and non-formal.

4 ISLAMIC EDUCATION: ITS PHILOSOPHY AND DYNAMICS

The purpose of Islamic education, its philosophy, and dynamics are the foundations of philosophical thinking and the movement of Islamic education. Talking about the basics of philosophical thinking will be related to the *building of knowledge of* Islamic education. The building of Islamic educational knowledge will be related to the foundation of the knowledge embedded in ontology, epistemology, and axiology. With this ground-breaking study, we will also be able to distinguish one science from another, or more concretely be able to emphasize what distinguishes between general education and Islamic education, even if we can put it in the right position professionally and to make the most of it.

Similarly, the dynamics of Islamic education will be related to the changing and dynamic of society. Before this can be done, we need to give an overview of Islamic education and education itself.

The meaning of education, according to Hasan Langgulung (1988), can be seen in two aspects. First, it is from outside human beings that they are educated or social aspects. Education here is the passing on of cultural values from one generation to another so that values can be preserved. Whereas the second is the human aspect of the individual aspect. Education here means the sense of the potential development of the individual or its actualization. So, education is an inheritance of cultural values and potential development.

The word Islam in Islamic education refers to education that is colored by Islamic teachings (the Qur'an and hadith). So Islamic education is the effort or guidance given to a person so that he can inherit Islamic values, or he can grow into a Muslim.

It has been suggested that Islamic education needs to have clear philosophical roots. To express the epistemology of Islamic education in question, we need to explain the human purpose created by God, since it is the basis of the study of Islamic education. If this is not clear, then Islamic education will grasp. It is true of Ali Ashraf's opinion quoted by Samsul Nizar (2002) when he says that Islamic education cannot be fully understood without first understanding the Islamic interpretation of total individual development.

In al-Baqarah found 30 information that God created man to be the caliph on earth. As a mandatary, a man not only occupies a position of responsibility for the sustainability of all life on earth, he is also required to meet his own life's needs. Therefore, God, in addition to providing man with various potentials,

as well as between his creation and the universe has been given great harmony and is an organic unity, so that man can fulfill his trust as a caliph and fulfill his (social and individual) needs.

Based on the above description, it can be said conclusively that the object of the study or material studied from Islamic education is to maximize the potential of the human potential so that it can carry out its function as God's mandate on earth. For these development efforts to work well, a clear procedure or process is required. The first step is that we must reveal the signals of education in the Qur'an and the hadith. In understanding the text of the Qur'an fully, it is necessary to use the interpretation approach (*maudhû'i/thematic*) enriched by other methods of interpretation, such as *tahlîli* and *muqâran*. For this study to be complete, it is necessary to consider the opinions of the interpreter in the various interpretive books that capture the context of their time. Their opinions are, however, partial, but they can enrich the thematic results. The second step is to research the results of the thinking of existing Islamic education experts. Their views on education vary greatly, as they relate to their respective perspectives and to their times. According to the *sunatullah*, each person and his thoughts are the children of their times, so his mind is also captivated by his condition in which he lives. However, their thinking will be able to enrich the results of their research. The third step is data processing. From this process came the formulation of the Islamic education building.

To further the Islamic educational material, it is necessary to pay attention to other people's thoughts on education, especially in terms of methods, patterns, and forms. In Islam, there is no prohibition on accepting the thoughts of others, as long as they are not against the principles of the Qur'an and the hadith. The same thing has been done by classical Muslims in receiving and developing general knowledge, such as logic, mathematics, philosophy, and more. Their acceptance is based on the Qur'an as a filter. The Qur'an, as a religious book, does not create systems but contains principles, whereas systems are born by human culture or brain. Thinking systems cause narrow thinking and will look at systems other than those of thinking While thinking of principles will give rise to broad thinking, and it will be able to tolerate all existing systems as opposed to principles.

Thus, Islamic educational material derives from the result of in-depth research on the Qur'an and the hadith. Then enriched by the opinions of the interpreter of various ages. It is further refined by the opinions of Islamic education experts. Furthermore, it

is enriched by the opinions of others on education as long as not opposed to Islamic principles. Finally, a formulation was created to be the building of Islamic education. The whole purpose of this is in the framework of caliphate worship as the worship of Allah Almighty. On that basis, in Islam, it is necessary to emphasize that education is worship. Thus, it is clear that the science of Islamic education is integral; it is not the only afterlife oriented but also the word life; also, not only the physical but the spiritual.

The above efforts are expected to make the Divine message possible on this earth. With the human ability, man will be able to exploit nature for divine's goal for liya'budûn. The word *li* on *liya'budûn* can be translated "to," but the exact meaning is that the end goal of the whole activity is pure worship of God.

It has been said that Islamic education should be in keeping with the morals of the people, and may even create or prepare the ideal society in the future according to Islamic ideals. For this reason, in Islamic education, there is a need for a curriculum that is entirely based on the fundamental values of Islamic teaching, as the curriculum in the modern education system is a must and functional. The curriculum can be well-organized an Islamic education program. It contains goals, content, and steps to follow. It can change according to the sophistication of science and the needs of society. The curriculum is a means of achieving goals, while the philosophy of education is a guiding force in laying down the basics and principles of Islamic education.

So, the core of the Islamic education curriculum is religious and social. The foundations of religion in Islamic education will produce scholars of high moral character (morals). In Islamic, morality is the soul of Islamic education. The first and foremost purpose of Islamic education is morality itself. This site is considered a major pillar of Islam. While the social foundations of Islamic education will produce scholars, who can and will be needed by the community, it will also be able to guide the community on the path to religion. On the other hand, he will also inherit skills better than ever before in society.

5 ISLAMIC EDUCATION IS THE CHARACTER EDUCATION

The Qur'an, as the main source of Islamic teaching, requires the existence of lively and inward life, world, and the hereafter. For this reason, man cannot be

hands-on and must imitate the dynamics of God (the formal meaning of *khâliq* in the Qur'an is the Creator, but in the sense of substance or meaning indicates dynamic nature).

It has been said that in the classical days, the Muslims had developed knowledge and technology (as well as education) so that they became the intellectual 'ulema of the world. Science and technology that developed in the West were originally from Muslims. They have learned through the books of classical Islamic scholars translated into Latin and other European languages. This means that Islamic scholars are pioneers of various science and technology activities. It is unfortunate, however, that in medieval Islam (c. 13-17), this activity in Islam ceased, the creativity of the Muslim 'ulema diminished. They are more insightful, and they are no longer developing science and technology as before because they consider this activity insignificant, irrelevant, and useless in religion. As a result, Muslims are isolated from the current flow of science and technology and eventually breathe out of scientific activity.

One thing that must be remembered by today's generation of Muslims, even if they are religious (*ya'lu wa lâ yu'la 'alaih*) and perfect, but to get science and technology is not enough just to pray and recite verses in the Qur'an, however, must study and do activities according to the methods adopted in science and technology.

Islam not only encourages, but it also provides guidance to what is right, good, and right to do in the development of science in particular and the whole of civilization in general. A civilization not filled with loads of religious, moral values (*al-Fikr al-Islamî*) will endanger mankind and the universe.

The science and technology that Islam wants to develop are a science and technology that focuses on physical and spiritual needs. It has been stated that if only physical activity, especially in science and technology, will endanger the culprit and other humans and the universe, which Baigent exemplifies as a living grenade in the hands of children. It (life grenades) is becoming more and more dangerous (Baigent, l986). In this case, Einstein's message to students who have the ethical value of science and technology should also be noted. He said, "I was reminded of this relationship with a young man who had just married a woman who was not very attractive, and I asked him:" Are you happy? "He replied:" If I want to tell the truth, then I must lie (Jujun S.Suriasumantri, l985).

It should be noted that the process of growth of human civilization is embedded in what is called *continuity of change*. No nation can claim to be the creator of civilization. All nations have a role to play in the development of world civilization.

History records that Greek and Roman civilizations were conquered by the Persians. From Persia, the Arabs took over. Then, after about 700 years of growing up in the hands of Arab Muslims, they relocated to Britain and France with their revolutions. It was then taken over by Americans and others. At this time, it appears that it will be taken over by Japan, South Korea, and its surrounding countries. This can also be used as evidence from Qur'an of Ali Imran / 3: 140, *wa tilka al-ayyâm nudâwiluhâ bain al-Nâs*; that success, God has revealed among men. Alternatively, human progress, which in the world of philosophy, is called the "tired theory". Similarly, Indonesia when it proclaimed its independence on August 17, l945, its national figure was 60% of Minangkabau, but has now been adopted by other ethnic groups such as South Sulawesi, while the Minangkabau ethnicity may be said to have been "tired."

It should be noted that the cultural character and civilization of Islam are different from those of the non-Muslim cultural character. Islamic civilization and culture are steeped in moral and moral teachings, while non-Muslim civilization and culture are free from moral values and human values. Thus, Western civilization and culture can bring disaster to humanity and the universe.

It must be acknowledged that although Islam has a religious load, it does not mean that it is anti-civilization and culture. Nurcholish Madjid is right when he says that although Islam and culture and civilization are inseparable yet distinct, and it is not permissible to mix them. Islam of absolute value does not change with the change of time and place. But culture and civilization, though based on Islam, can change over time and from place to place. Civilization and culture should be based on Islam (religion), but it has never happened otherwise. Islam (religion) is primary, and civilization and culture are secondary. In other words, Islam (religion) is absolute for every space and time, whereas civilization and culture are relatively limited by space and time (Madjid, 1991)

In Islam, education is not knowledge for science, but in the framework of devotion to God, recorded in the al-Zariyat / 51: 56, meaning: No, I created jinn, and human beings except the end goal are in the framework of my devotion. In this regard, the Qur'an also promotes true and good education, so that man can perform his duties as a servant of God and as his mandataries (caliph). With this dual-task, God expects mankind to be able to fulfill both tasks

(personal and caliph) to prosper the earth according to the Creator's will.

In Islam, education is the culture and values of the people concerned. Therefore, the system and educational purpose of one nation cannot be imported from another. It has to come from the culture of the nation itself. Education is like a piece of clothing that has to be measured and sewn according to the shape and size of the wearer based on the views and values of the nation itself.

Islamic Education is synonymous with the words *tarbiyah, ta'dib*, and *talim*. However, the three words make a difference. *Ta'lim* just plain teaching that does not require aspects of education, are more common tarbiyah. The word *tarbiyah* often used for education, and understanding of this word may also be used to care for humans and animals. *Ta'dib* more perfect because it includes teaching, education, and cultivation of good manners and, more specifically, to humans. With *ta'dib*, the perfect man (*al-insan al-kamil*) can be realized as the properties and behavior have in the Messenger through the *ta'dib* of Allah. The word *ta'dib* has at least four meanings, namely education, discipline, chastisement, and disciplinary punishment. This word is more about behavioral improvement (manners). If the concept of *ta'dib* combined with the concept of manners in Indonesian society, then it will grow and develop the local cultural heritage (*local wisdom*) that have an Islamic spirit, because the main problem that plagued the Muslim community of the archipelago, according to analysis of Al-Attas is *'loss of adab'*, loss of manners (moral crisis). So, it is not a mistake, and it is not the coincidence that this nation's founding fathers placed manners on one of the pillars of the Indonesian country. The second part of the "Humanity and civilization" stanza explains the urgency of manners in the context of indoctrination, and humans are only fully human (*al-insân al-kâmil*) if they have manners and that is the difference between humans and animals.

From the above description, we can see that Islamic education is a process of internalizing the values and cultivating manners in the human body, and this is what is called character education today. Substantial loads that occur in Islamic education activities are interactions that instill manners.

The primary purpose of education in Islam is to create a good human being, a universal human being (*al-insân al-kâmil*). The universal human is a human being that has character: first; a balanced human being, has two integration dimensions of personality; a) the vertical esoteric dimension which is essentially submissive to God and b) the exoteric, dialectical, horizontal dimension, carrying out the mission of salvation for its natural social environment. Second, human beings are balanced in the quality of their thoughts, remembrance, and deeds (Achmadi, 1992). Thus, to produce such a balanced human being is an acknowledgment of the maximum effort required to first condition the integrated education paradigm. At the macro level, the educational orientation in Islam is towards religious, moral education that maintains the principle of equilibrium and unity of the system. When a man is known for his position in the cosmic order through the process of education, he is expected to practice his knowledge well in a society based on manners, ethics, and religious teachings. In different languages, it can be said that the use of science and technology should be based on consideration of religious values and teachings.

It is an indication that the educational paradigm in Islam refers to the moral, ethical, personality, moral-transcendental (*affective*) aspects while also not ignoring the cognitive (aspects *sensual-logical*) and psychomotor (*sensual-empirical*). It is relevant to the aspirations of Islamic education, namely religious aspirations, such as honesty, love, tolerance, discipline, responsibility, saving, and more). They are known for their hearts (honesty, thinking intelligence), sports (toughness), and taste (care). It must be incorporated into the taxonomy of Islamic education, known as transcendental aspects, namely the domain of faith as well as three cognitive, affective, and psychomotor domains. The domain of faith is deeply embedded in Islamic education, for the teaching of Islam not only deals with rational matters but also with supra-rational things, which the human mind cannot grasp, except based on faith, which springs from revelation, the Qur'an 's and Hadith. The domain of faith is a central point that determines the attitude and life values of learners, and in turn, determines their values and charities.

From the description, it can be deduced that in Islamic education, it is necessary to internalize the values of Islam as the basis of character education. The success of education in Islam is not just the ability to transfer knowledge (*knowing*) it or not just teach what is a good and really bad and also not measured by the success of the students get jobs, but more than that, to realize educators as carrier trust of God on earth. Therefore, the mainstream of Islamic education is a role model (instinct) in instilling personality traits for their students. The weakness of Islamic education has always been in the transfer of knowledge and the emphasis on physical (secular) education, while the internalization of sacred religious values is neglected. In other words,

education in Indonesia has not touched the substantial, moral, and neglected personalities; educators do not, as well as the behavior of the officials as if God is not acquainted. The prophet Muhammad S.A.W., in addition, giving good examples, having attained perfection of knowledge, or the summit of all, yet still being commanded to pray while striving to obtain additional knowledge (*wa qul zidniy 'ilman*: Tâhâ / 20: 114). Thus, education in Islam is known as *adâb al-dîn and adâb al-dunyâ*.

6 CONCLUSIONS

Islamic science and education are the processes of internalizing the highest religious values in it. The main issue of Islamic education is the alignment and construction of the intellect, the soul, and the physical. The knowledge and education of Islam to be developed must be built on a spiritually strong, intellectually, and morally superior paradigm with the Qur'an as the first and major.

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