

Islamic Education and The Formation of Qur'an – Based Nation Character

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Abstract. Qur'ani character education is an effort or guidance carried out by parents, teachers or adults to evoke the qualities of goodness originating from the Qur'an and the Sunnah of the Prophet by balancing knowledge, faith, morality and charity in a child's personality intended for the welfare of human life. This article is to re-explore the Qur'an and the hadith combined with today's modern life needs by which the Qur'ani people are born with the capability to adapt and build a dialogue with the changing times. In Islam, education starts from swing to grave. Therefore, non-formal Islamic education institutions should necessarily have a comprehensive curriculum based on the Qur'an lies. Using library research with a descriptive and analytic approach, this study finds that Islamic education needs to be implemented as early as possible during which students are introduced into values as contained in the Qur'an and Hadith. This education should be done at all the phases of human life.

Keywords: Islamic Education, Formation, Nation Character

1 Introduction

According to the Law of the Republic of Indonesia Number 20/2003 on National Education System, education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation, and state.

Non-formal education is also one type of education with a large contribution to society, especially in the development of humans as both religious and professional beings. In the National Education System Law Number 20/2003 the fifth section on non-formal education, article 26, paragraph 3, describes that the types of non-formal education include: Life Skills Education, Early Childhood Education, Youth Education, Women's Empowerment Education, Literacy Education, Education Skills, Job Training, and other education aimed at developing students' abilities. The law also mentions that non-formal education units, as stipulated in article 26, paragraph 4, consist of course institutions, training institutions, study groups, community learning centers, majelis taklim, and other similar education units. Educators or teachers in non-formal education are

defined as members of the community who are devoted and appointed to support the implementation of education, as stated in Chapter 1, article 1, paragraph 5.

If we look at the mandate of Law Number 20/2003 in as stipulated in Chapter 1, Article 1, Paragraph 1, it is mentioned that there are several keywords that actually refer to religious values, such as 'spiritual religion', 'self-control', 'personality', 'intelligence', 'noble morals', 'society', all of which are taught in the Qur'an and the Sunnah of the Prophet Muhammad. Therefore, I insisted that the state must provide a broad space for Islamic education in the curriculum in public schools and universities as the number of students in public schools is far greater than in Islamic boarding school or madrasah.

Religion-based education will characterize the Qur'ani nation in the future. Rasulullah and his friends made the Qur'an as the main guidance in life. For example, when Ayesha r.a. asked about the morals of the Prophet, he replied: "*His morality is the Qur'an.*"

The Qur'an is used as a medicine to dissect all kinds of social and governmental problems at that time. Abu Bakr once said: "*If I look for my horse's rope, I will surely find it with the Qur'an.*" Thus, his friends had a deep understanding of the Qur'an under the guidance of which their lives became more organized.

However, we show in the current times that some Indonesian Muslims adopt secular and liberal thoughts, neglecting the Qur'an as the main reference. They are prone to the works of Western scientists by which they then go away from the Qur'an. They understand the contents of the Qur'an within the perspectives of Western scientists, which becomes entrenched in educational institutions. This, of course, will have an impact on the nation and state in the future. Therefore, it is necessary to build the Qur'an based character of education in order to produce the nation's Qur'ani children in the future.

2 Method

This research is library research and, therefore, it is descriptive, analytic and comparative. The sources of data used in this study are from primary and secondary data. The data was collected from library books, journals, magazines, articles, and documentation. Analysis of the data is deductive with a normative descriptive approach.

3 Result and Discussion

The character of the Qur'an-based Nation

In addressing this problem, it is important to note that the Qur'an based nation's character is born from the Qur'ani education as well. Therefore, the state must provide more room for religious education within the national laws and curriculum. The reason is that Indonesian students, in general, prefer to go to public educational institutions rather than pesantren or madrasa [1], [2].

Character education has long been a core part of the history of education itself. An idealistic approach in modern society culminates in the idea of consciousness [3]. It can be said that the birth of character education stems from an attempt to revive the ideal-spiritual pedagogy that has been eroded by positivism as proposed by the French philosopher Auguste Comte [3]. Foerster rejects any idea that reduces human experience into a pure form of natural life. In the history of human development, human beings are subject to natural laws, but they possess the freedom that

enables them to live and grow beyond their mere physical and psychological demands. Human beings are bound to rules that overcome the individual nature, i.e. moral values that become the criteria to determine the quality of human action in the world.

The steps of understanding character education include three moments, namely historical, reflective, and practical. The historical moment is an attempt to reflect the experience of human beings who work hard to revive the concepts and practices of education, especially in the ups-and-down development of character education in the context of the era. The reflective moment is when intellectual understanding seeks to figure out some methodological, philosophical, and principle issues related to character education. The practical moment is that through theoretical-conceptual understanding, human beings try to find effective ways to carry out character education programs in practice.

Meanwhile, if viewed from the perspective of Islam, character education is actually part of moral education, only that the latter is less popular. I see that character education is meant to elevate the nation's spirits in front of other nations. A nation with noble spirits is the one whose society has a balance between spirituality and the body, the world, and the hereafter. Western education which only focuses on the aspects of skills is now beginning to follow the spiritual flows because the current educational products turned to eliminate the direction of life that they really desire. For example, there are rich people who end up in severe stress, there are upper-class entrepreneurs who are bored with their lives because they don't find true happiness. Therefore, Islam offers a solution for the imbalance of life through the Qur'an and the Sunnah, because Islam has demonstrated the brilliance of 'Medina with the Qur'an and the Sunnah as parameters of the state.' Therefore, character education must be based on these sources in order to produce the 'Qur'ani Men' who are able to adapt and make a dialogue with times without leaving their monotheistic identity.

The Qur'ani education is Islamic because it has its root in the Qur'an. Ahmad D. Marimba stated that Islamic religious education provides physical and spiritual guidance based on Islamic laws leading to the formation of the Islamic personality. Meanwhile, Zakiah Daradjat defines Islamic education as: "Education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that later after completion of education they can understand, live and practice the Islamic teachings in a comprehensive manner for the safety and welfare in this world and in the hereafter." [4]

In general, a character can be interpreted as a way of thinking and behaving properly. The word Qur'ani itself, which is taken from the Qur'an, means "the holy book of Muslims which contains the words of God revealed to the Prophet Muhammad by the angel Gabriel in order to be recited, understood, and practiced as a guidance for the mankind" [5]

Therefore, from the above understanding, it can be formulated that the Qur'ani character education is an effort or guidance made by parents, teachers or adults to awaken the good qualities derived from the Qur'an and the Sunnah. It drives to produce children who make a balance between knowledge, faith, morality and charity for the welfare of human life.

There are primary and secondary factors that greatly affect human characters. The primary (main) factors The main factor that shapes human character is faith. Faith is a firm belief in God. Husayn ibn Audah al-Awaisyah *et. al.* said that "Faith is faith in the heart, spoken words, and actions with members of the body. Charity deeds of all kinds, both the practice of the heart and the

practice of the limbs including the nature of the faith.”¹ “(That is) those who believe in the unseen who establish prayers, and spend part of the fortune that we bestow upon them.” (QS. al-Baqarah:3). The secondary (non-primary) factor includes political, social, cultural, educational, religious and others than the primary factor.

Faith is a fundamental factor in influencing the character of a human being because faith comes from the spirit of the Qur’an and the Sunnah as a source of goodness that comes from God. However, the source of goodness must be forged (taught) from an early age through a combination of informal, formal, non-formal institutions and society because these institutions are the engine that is forming the character of a child.

On the other hand, community control over students is very weak. The community seems to have a little care about the behaviors of students that are against the rules of religion, customs and culture. Society is the third engine in shaping the soul of a child. Therefore, the machine for forming the character of a child must be healthy, undamaged and clean. Indeed, I realize that the main installation of a child is at home (father and mother). However, formal education in schools or colleges (teachers and lecturers) as the second machine and society as the third machine in shaping the soul of a child are also very decisive. Herein lies the function of the Qur’ani character education which leads parents, teachers or lecturers and the community to the Qur’ani character and makes them aware of their responsibilities towards the development of child’s characters both in skills (brain processing) and heart (spiritual).

O you who believe, preserve yourself and your family from the fires of hell whose fuel is man and stone; guardians of angels who are rough, hard, and do not disobey God for what He has commanded them and always do what they are commanded. " (QS. At-Tahriim:6).

Families, schools, and communities must use the spirits of the Qur’an and Hadith in shaping the characters of students and the nation. Without the Qur’an and the Hadith as the main source, the dreams to shape the characters of students or this nation will never come true. As Allah SWT said:

“And there are no beasts on earth and birds that fly with both wings, but the people (also) like you. We did not miss anything in the Bible, then to God, they were gathered” (QS. al-An’am:3).

Allah Swt. has mentioned that the Qur’an is perfect and there is nothing to be said about anything in it and that a person of sound mind will make it as the ultimate rule. Our task is to re-explore the Qur’an and the Hadith combined with today’s modern needs so that there are born human beings who are able to adapt and make a dialogue with the times.

The next question what if the parents, schools, and societies already do not understand religion (al-Qur’an) well?

¹Husain bin Audah al-Awaisyah dkk, (2007) *Ringkasan Pokok-pokok Akidah Salafiyah tentang Keimanan*, (Yordania: Divisi Pengajaran Manhaj dan Riset Ilmiah, Markaz Albani Amman, p.14, Edisi PDF.

For families, a lack of understanding of the Qur'an can be avoided by learning. In Islam, there is no time limit for learning for education starts from the swing to the grave. Therefore, this is the reason why non-formal Islamic educational institutions based on a comprehensive Qur'anic curriculum is of importance. In Islam, educational institutions are not bound by age and rules as it is the case of informal education. Therefore, fathers or mothers should make time to learn about Islam. Families are the main engine that shapes the personality or character of the child. Therefore, fathers and mothers must understand the Qur'ani character education very well because they will give birth to children who will carry God's mission to develop a better life based on the Qur'an. The biggest investment on this earth is children because their investment rewards do not continue to the hereafter even when the parents are no longer on this earth.

For schools, religious education must be integrated into the nation's education. It is not enough just to study 'religious education' in one subject within a short amount of time. To save the faith of students in the future is to meet the needs of his religion as nature. When an education institution where the educators and the students are Muslims teaches Islam only as supplementary material and is not serious about instilling religious teachings to their students, it is the same meaning as mocking or insulting Islam itself. For those who mock or insult Islam, the price would be Hell where they themselves are the fuels. Allah SWT. said,

“So if you cannot make (it) - and surely you will not be able to make (it), protect yourself from hell whose fuel is man and stone, provided for unbelievers.” (QS. al-Baqarah:24).

For people who have not yet understood the Qur'an well, there is no other way than going back to learning. Herein lies the importance of the mosque which is functioned as a religious institution. In addition, majlis and preachers (da'i) should be able to maximally convey religious symbols. I suggest that preachers make the syllabus in their studies so that the messages given to the community will be more directed and focus.

Purpose of Qur'ani Character Education

The purpose of Qur'ani character's education is to produce students with these characters. In order to produce people with this character, students need to be directed as early as possible to understand the Qur'an with their heart and soul. They should be taught to read, study, and practice it. The same thing also applies also to the Sunnah. By *tadabbur al-Qur'an* and the Sunnah, it is expected that students will mirror the personality of the Prophet as the person of the Qur'an. A person who lives with the Qur'an in every journey of his or her age. A noble person is as noble as the Qur'an. Allah SWT. said,

“Indeed, the Prophet (s) is a good role model for you (that is) to those who hope for (the mercy) of Allah and the coming of the Day of Resurrection and He often mentions Allah. (Surat al-Ahzaab: 21)

The purpose of education in relation to the Qur'ani characters is an effort to make students as human beings with the Qur'ani characters the results of which would be civilized students who are able to adapt and keep pace with times without having to give up their monotheistic identity. As the Prophet said: “Educate them to be civilized” (Narrated by Abu Dawud).

4 Conclusion

Qur'ani character education is an effort or guidance carried out by parents, teachers or adults to evoke the qualities of goodness originating from the Qur'an and the Sunnah of the Prophet by balancing knowledge, faith, morality and charity in a child's personality intended for the welfare of human life. The understanding of the Qur'an and the hadith should be combined with today's modern life needs by which the Qur'ani people are born with the capability to adapt and build a dialogue with the changing times. In Islam, education starts from swing to grave. Therefore, non-formal Islamic education institutions should necessarily have a comprehensive curriculum based on the Qur'an lies. Using library research with a descriptive and analytic approach, this study finds that Islamic education needs to be implemented as early as possible during which students are introduced into values as contained in the Qur'an and Hadith. This education should be done at all the phases of human life and institutions, such as family, school, and community.

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