Integration Of Child Character Value Instillation Based On Qs. Luqman: 12-19 Towards the Golden Generation (*Educative*, *Morality*, *Adaptive, Smart*) 2045

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Abstract. Education character values todays is really not good. It clearly seen by some cases such as Fights between students, cases of *bullying*, drugs, promiscuity, and so on. An effort is needed to overcome this problem through the cultivation of children's character values. The Qur'an as a guidebook of Muslims pays full attention to the cultivation of children's character values, as stated in the QS. Luqman verses 12-19. The cultivation of character values is believed to be one of the efforts to improve the quality of children as the nation's generation. The research method used in this study is library research or literature research with primary data sources in the form of the Qur'an, hadith, and tafsir books that are relevant to the postulates that the author raises, and secondary data sources in the form of books, research journals that can complement the data needed by the author in this study. Data processing techniques are carried out through literary data processing, namely library materials that are coherent with the object of discussion in question. The results are obtained in the form of integration of the cultivation of children's character values based on Luqman's story through a combination of spiritual (cognitive), social (psychomotor) and individual (affective) aspects. The need for the role of all parties starts from self-awareness to bring the person to a better direction, and the role of parents, educators and the government in instilling the character values of children from all sides. The author believes that if the integration of character values based on Luqman's story can be realized in children's lives well, this will be able to support the creation of the EMAS (*Educative*, *Morality*, *Adaptive, Smart*) generation 2045.

Keywords: Character, Luqman al-Hakim, GOLDEN Generation (Educative, Morality, Adaptive, Smart) 2045

1 Introduction

Character education is growing into one of the trends in the national education discourse. This is based on facts in mass media coverage or things that happen around us that moral decadence is afflicting the younger generation in Indonesia. Fights between students, cases of *bullying*, the use of drugs, promiscuity, and so on add to the row of black and dark records of the golden history of the younger generation. If examined further, in this era of globalization there is something that is eating away at the morality and character of the nation's children constantly, namely the conversion of the basic values of life by the massive production of news and digital addiction even though morality is a necessity in Indonesian culture. The

impact of this has led to the large number of immoral individuals hiding in the conformity of virtual groups and uniting to fill the comment section with insults, voicing insults, destructive rejection, up to harassment. The barriers of various norms seem to collapse as freedom of speech comes through an illusive screen. This is how the blurry portrait of today's young generation.

This kind of behavior is an indication that there has been a decline in morale and character among the younger generation of Indonesia. Many factors are the cause, including; the strong influence of advances in information technology that cannot be filtered properly, the poor ability to filter information in the mass media, television programs that are not educational, and weak supervision of parents and educational institutions. This gives an indication that basically character education is still one of the surefire solutions that can be used by educators or educational institutions, parents and the community.

Character education is not new in the world of education in Indonesia. Character education has long been an important part of the national education mission, albeit with different emphasizes and terms [1]. Furthermore, the Qur'an as a guidebook of Muslims has great concern for the formation of children's character. Uniquely, the Qur'an has various forms of narration in conveying its messages, including by providing teaching through depictions of the stories of earlier people. In this case, with regard to the cultivation of character values, the Qur'an tells the story of *Luqman* who seeks to instill character values in his son. This cultivation of character values is contained in the Surah *Luqman* verses 12-19 which contains *Luqman's* counsels or testaments towards his son. Based on the description that has been presented, the author is interested in conducting a study on the integration of character values contained in the story of *Luqman* through verse into a scientific paper of the Qur'an with the title "Integration of Children's Character Value Based on *QS. Luqman*: 12-19 Towards the GOLDEN Generation (*Educative, Morality, Adaptive, Smart*) 2045".

2   Research Method

This research is library research. In collecting the data, this research using various sources both from the Quran, Hadith, scientific books, journals, documents and other writings as a comparison and support that is used to obtain data, concepts and information about the meaning of education and values are in the *Luqman surah*. There are two kinds of data namely, primary data and secondary data.

2.1 Primary Data

Primary data sources are data sources that are directly related to research objects [2]. The primary data in this study are the Qur'an and translations, as well as several interpretations that are the main references in the study such as *tafsir al-Mishbah, tafsir al-Maraghi, tafsir al-Munir, tafsir al-Qurthubi.*

2.2 Secondary Data

Secondary data source, which is a data source that supports and complements the primary data. The secondary data sources in this study are books, journals or other scientific papers that are relevant to the title research and can complement the data that the authors need in this study. Secondary data are documents and books that review the integration of character values based on the story of *Luqman al-Hakim* and its application tolife, as well as other books that support this research. Then, the data processing technique used is literary data processing, namely library materials that are coherent with the object of discussion in question. The data in the library is collected and processed by:

a. *Editing,* that is, the re-examination obtained, especially in terms of completeness and clarity of meaning between one another.
b. *Organizing, that is*, grouping the data obtained with the framework that has been created;
c. Discovery of research results, namely conducting a follow-up analysis of the results of data organization using predetermined rules, theories and methods so that certain conclusions are obtained that are the results of the answers to the problem formulation.

3 Result and Discussion
3.1 Character

The term character has been used specifically in educational contexts since the late 18th century. The use of the term comes from the Greek, *charassein*, which means to *engrave* or to engrave, this gives the meaning that forming a character is likened *to* carving on a stone or a hard iron surface that. Then it is interpreted as a special sign or pattern of behavior.

The variety of definitions of character from the point of view of experts varies, this indicates how broad the meaning of the character itself is. Character is the values of moral behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality that are manifested in thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, manners, cultures, and customs [3]. Furthermore, character is a characteristic possessed by an object or individual and is rooted in the personality of that thing or individual, and is a machine that encourages how a person acts, behaves, speaks, and responds to something [4]. Character is a characteristic of each individual with regard to his identity (daya qalbu), which is the essence of inner/spiritual quality, way of thinking, way of behaving (outward attitudes and deeds) of a person's life and working together both in the family, society, nation and state [5]. Save the author, character is something that is found in individuals who characterize typical of individual personalities that are different from others in the form of attitudes, thoughts, and actions. Good character will give a good image to others, and vice versa, so it takes an effort to in still character values in order to reflect goodness in life.

3.2 Character Education

Strengthening character in the world of education is a fundamental need for society [6].

Various opinions are put forward by experts to provide a descriptive point of view around the explanation of character education. Character education is the process of providing guidance to students to become human characters entirely in the dimensions of heart, mind, body, and feelings and intentions [7]. Character education is a plus character education, which involves aspects of knowledge (cognitive), feelings (feelings), and actions [8]. These two theories are in line with Lickona's thought which argues that in good character there must be three components, namely moral knowledge, moral feelings, and moral action. Through these three components, character education will run systematically and continuously so that one can judge an action through their knowledge, can feel a actions through their moral feelings and can decide those actions through the moral actions that a person has [9].

In general, character education has the grand design of a cultural process and the empowerment of noble values in the environment of the educational unit, family environment, and community environment [10].

Table 1. Character Education *Grand Design*

Thought	Liver Work
Intelligent	Honest
Sports (Kinesthetic)	Taste and Taste
Clean, healthy, attractive	Caring and Creative

This proposed process is at least in the same direction as the definition of the character itself. This is because substantially, the purpose of character education is to guide and facilitate children to have a positive (good) character. Character education aims to instill educational values based on ethics and morals so that the child's personality can influence his daily behavior, both in the educational environment, and in the outside the educational environment [11]. Through character education, a child not only has intellectually qualified abilities, but also emotionally and spiritually qualified.

Character education is considered to be the education of human morality values that are realized and carried out in concrete actions. It appears here that there is an element of formation of that value and an attitude based on the knowledge to do so. These values are values that can help interact with others better (*learning to live together*). The value covers different areas of life, such as the relationship with God, between fellow human beings (others, family), oneself, living in a state, the environment [3].

The conclusion is, character education has a focus on developing the child's overall potential, in order to become an individual who is ready to face the future and able to overcome the challenges of a dynamic era with commendable behaviors. To realize this goal, the role of the family, school and community environment is needed to determine the character building of children for a better life in the future.

3.3 Islamic Perspective Character Education

Islam uses the word *akhlak* (the plural of the word *khuluq*) to describe the character. The plural in the word moral hints at many things covered by it. Al-Ghazali posits two human images, namely the outward image of man called *khalq* and his inner image called *khuluq*. *Khalq* is the physical image of man, while *khuluq* is his psychic image [12]. Al-Ghazali further explained that morals are a condition (*hay'ah*) in the soul (*nafs*) that is holy (*rasikhah*),

and from that condition grows an activity that is easy and easy without requiring thought and consideration formerly [13].

Imam Al-Ghazali's opinion gives the meaning that character (morals) are born from within man so that concrete boundaries regarding morals are needed. Manshur Ali Rajab puts moral boundaries with *al-tab'you* and *al-sajiyah* [14]. The meaning of *al-tab'u* (*natural disposition*) is the inner image the sedentary man (al-sukun) found in his *al-jibillah* (constitution) created by Allah from birth. Meanwhile, al-sajiyah is a human habit (*'adah*) derived from the result of the integration of human character with the activities sought (*al-muktasab*) that are actualized being oneof the outward behaviors and some are still hidden. It is this last definition that is more complete, since khuluq covers the physical and mental conditions of man.

Furthermore, the term *khulq* is revealed twice in the Qur'an, namely QS al- Qalam: 4 and QS al-Syu'ara: 137. Character or morals in the Islamic perspective is the fruit that results from the process of applying *sharia* (worship and *muamalah*) which is based on a solid foundation of *aqidah*. Iam west of a building, character is the perfection of the building after the foundation and building are strong. So, it is unlikely that character will manifest in a person if he does not have the right aqidah and sharia and will be reflected in daily attitudes and behaviors.

3.4 Character Values Based on QS. Luqman: 12-19

One of the normative foundations of character education is derived from the scriptures of a religion. In the context of Islam, the Qur'an and Hadith are the main guidelines and references in behavior. One of the verses that governs character education is contained in QS. Luqman: 12-19. Based on the verse contained character education values that can be implemented in everyday life, such as:

a. Cultivation of the Value of *'Aqidah* (faith)

Aqidah education is an education that seeks to introduce, instill, and deliver children to the value of trust in the   pillars of faith and the like. As stated in the 13th verse, which contains the education of tawhid and is the first indicator in the will that Luqman gave to his son. This verse emphasizes the importance of advice (*mau'izhah*) especially that parents should always do for the good of their children. This advice was made by Luqman against his son which contained the prohibition of shirking because shirking is a zalim act and belongs to the category of major sins [15]. Previously, verse 12 contains the command to thank Allah Almighty. If studied in depth, there is a correlation between the command of gratitude and the prohibition of shirking, because with gratitude it is hoped that someone can minimize and even avoidshirking acts. It has been explained by Imam Qurtubi that the essence of gratitude is to obey all the commandments and stay away from all its prohibitions so that man is able to be grateful for favors earnestly and will not be confused by shirking deeds. Furthermore, the belief in the existence of a doomsday is a belief that must be instilled since childhood so that every activity carried out by children will be controlled by Islamic norms.   Furthermore, in *Tafsir al-Munir* [16] it is explained that the word *ilayyal-masir* in verse 14 above, contains a signal that Allah Almighty is the God who knows all human affairs. The relationship between the child and his parents is limited to the intermediary of *zahiriyyah* the form of a child in the world, while regarding the affairs

of aqidah they have no right to mislead children. Therefore as a child should always do good to both parents, and do not disobey both. Furthermore, *Luqman* told his children about the existence of an afterlife reply, namely at the end of verse 15 which means "then *come to me again, then I tell you what you are doing." T*he verse describes the existence of retribution for all the deeds of man in general. This verse also has a correlation (*munasabah*) with the next verse, verse 16 which contains the meaning of planting the belief that all charity done (good and bad) will one day get rewarded on the side of Allah [17]. Save the author, it is necessary to instill the values of faith given since the child is a child, so that it can introduce him to his God, and know the purpose for which he is brought to life in this world. This noble message of parents towards children is an emotional message that really needs to be done. In the advice there is a loving relationship between parent and child so that *aqidah* education can be provided through a harmonious relationship. Character building through this emotional delivery of messages can give a good image to the child.

b. Sharia Value Cultivation

Sharia education is an education that seeks to introduce and instill the values of the rules that God has set about the procedures for regulating human life behavior either vertically related (to God) or what is called worship, or related horizontally (with creatures) Or called the muamalah relationship. The cultivation of sharia values through worship based on Luqman's story is contained in verse 17 which contains an order to enforce prayer. Then in the verse there is the cultivation of sharia values in terms of *muamalah*, this is stated in the *amar ma'ruf nahi munkar* and the command to be patient for all trials. There is a correlation between the command of prayer (worship) and *amar ma'ruf nahi munkar* (muamalah), that is, if a person has performed a prayer (in the broad sense of a worship) with the sincere and patient intention of hoping for ridha from Allah, then it will give birth to a Good behavior that will be reflected to others through the concept of *amar ma'ruf nahi munkar.*

3.5 Instillation of Personal Character Values (*Nafs*)

The instillation of character values in oneself based on *Luqman's* story is contained in verses 18 and 19. Luqman continued his advice and warnings to his son by teaching him various ethics. As *Luqman* said to his son, "(and let not turn your face away from man (for being arrogant))" means do not turn your face when they talk to you, but stare at them and smile, and do not turn your neck because this is the behavior of arrogant people. Then, in this verse there is a fragment of the word (really, God does not like people who are proud and proud). The word "*mukhtal*" is arrogant in oneself, while the word "*fakhur*" is arrogant in front of others [16]. Then Luqman continued his advice to his son by saying, (and simplify you in walking), meaning be humble in your work, don't rush, be reasonable so that your steps are mid-stepped, unhurried so that you boasting, and not as sluggish as a sick man or a person pretending to be sick [15].

3.6 Integration of Character Value Embedding in QS. Luqman: 12-19

Embedding character values based on QS. Luqman: 12-19 combines 3 aspects, namely

spiritual (cognitive) related to *aqidah* and faith, social (psychomotor) related to the rules of connecting with other human beings or society, and the granting of its rights and responsibilities to structure a harmonis and balanced society, as well as individual (affective) which relates to individual behavior that belongs to morals. The explanation of the integration (fusion) of character values based on Luqman's story is as follows:

a. Spritual (Cognitive)

In spriritual side, the benchmark is the quality of a person's thinking in understanding something and relating to the soul, heart, and spirit. It can be interpreted that spirituality is an individual's way of understanding the existenceand experiences that occur to him. Through Luqman's story, the spiritual side becomes the most important thing in instilling a strong spirit of aqidah and godliness as a framework for thinking and manifesting the greatness of God to the child so that a child will be able to pass the life he went through well.

b. Social (Psychomotor)

Man as one of God's creatures is constantly confronted and in contact with the dimensions of space, time, and various forms of needs. This is the reason why humans are said to be social beings because humans need each other to carry out life. Through Luqman's story, he ordered that his son should be of good character and respect for his fellow parents, especially mothers. Furthermore, in social interactions good attitudes and ethics should always take precedence. When examined further, the command amar *ma'ruf nahi munkar* has a very harmonious concept of interaction between humans. This point needs to be instilled in children as one aspect in carrying out life in the midst of society.

c. Individual (Affective)

Through Luqman's story, there are several points regarding the fulfillment of oneself. First, happiness, which includes subjective elements of well-being such as positive pleasure and avoidance of negative emotional experiences such as anxiety, depression and anger. Secondly life satisfaction, an emotional-like state that corresponds to life expectancy. In Luqman's reflection as a servant who applies his happiness the main character is "thanking God", because by being gratefull to God, he is actually grateful for his benefit [18]. Mahmud Yunus [19] interprets Luqman as a wise man, so that from his wisdom he is always grateful and acts fairly, both family and even himself. Furthermore, the instillation of character values in oneself based on Luqman's story can also be seen from the prohibition of being arrogant, haughty and proud, then simple commands in walking and softening the voice. These points become one of the external points that are necessary and important to instill as a form of good character building to the child.

4 Conclusion

The integration of character values based on Luqman's story combines spiritual (cognitive), social (psychomototric), and individual (affective) aspects. Starting from the cultivation of the basic values of godliness, then the implementation of *shariah* values through the aspects of worship and *muamalah*, and the application of the values of character in oneself. The author believes that the integration of character values based on Luqman's story is able to create a superior generation of the nation and have good ethics for the realization of the

GOLDEN generation (*Educative, Morality, Adaptive, Smart*) 2045.

The need for correlation and the role of all parties starts from self-awareness to instill character values in themselves. Then, parents supervise the development of children's character at home, and educators as mediators who help students to construct and develop character values in schools and the government   instilling character values through community activities that are beneficial to children. The author believes this will support the creation of quality human resources in Indonesia towards the EMAS (*Educative*, *Morality*, *Adaptive, Smart*) generation 2045.

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