

Character Education Values in Introduction to Islamic Studies: A Transformative Scholarly Paradigm

Nilai-Nilai Pendidikan Karakter dalam Kajian Pengantar Studi Islam: Paradigma Keilmuan Transformatif

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Abstract

This study examines the values of character education contained in the study of Introduction to Islamic Studies. Character education values are fundamental for students to form a noble, ethical, and character. This research uses the SLR (Systematic Literature Review) method with PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. Data collection was carried out from the results of research that had been published in the period 2015 to 2023 in accredited national journals sinta 4, sinta 3, and sinta 2 to internationally reputable journals. The results showed that there are several character education values in the study of Introduction to Islamic Studies, including 1) Love for Allah SWT., the universe and its contents; 2) responsibility, discipline, and independence; 3) honesty; 4) respect and courtesy; 5) compassion, care, and cooperation; 6) confident, creative, hard work, and never give up; 7) justice and leadership; 8) kindness and humility; and 9) tolerance, love of peace, and unity.

Keywords: *Character Education, Introduction to Islamic Studies, Transformative Paradigm.*

Abstrak

Penelitian ini mengkaji tentang nilai-nilai pendidikan karakter yang terdapat pada kajian Pengantar Studi Islam. Nilai-nilai pendidikan karakter sangat penting untuk mahasiswa dalam membentuk pribadi yang berakhlak mulia, beretika, dan berkarakter. Penelitian ini menggunakan metode SLR (Sistematik Literatur Review) dengan panduan PRISMA (Preferred Reporting Items for Systematic Reviews and Meta Analyses). Pengumpulan data dilakukan dari hasil penelitian yang telah dipublikasikan dalam kurun waktu tahun 2015 sampai dengan tahun 2023 pada jurnal nasional terakreditasi sinta 4, sinta 3,

sinta 2 sampai dengan jurnal bereputasi internasional. Hasil penelitian menunjukkan bahwa terdapat beberapa nilai pendidikan karakter dalam kajian Pengantar Studi Islam, diantaranya; 1) Cinta kepada Allah SWT., semesta beserta isinya; 2) tanggung jawab, disiplin, dan mandiri; 3) Jujur; 4) Hormat dan santun; 5) Kasih Sayang, Peduli, dan Kerja sama; 6) Percaya Diri, Kreatif, Kerja Keras, dan Pantang Menyerah; 7) Keadilan dan Kepemimpinan; 8) Baik dan Rendah Hati; dan 9) Toleransi, Cinta Perdamaian, dan Persatuan.

Kata Kunci: Pendidikan Karakter, Pengantar Studi Islam, Paradigma Transformatif.

A. Introduction

The problems of education are increasingly complex as the dynamics of modern society develop. The role-model benchmark used by some young people is no longer referring to the Prophet Muhammad. However, it is the abangan community that always indoctrinates by terrorizing through the media of very dynamic technology platforms, such as TikTok, Instagram, Twitter, and Youtube.¹ Often scattered videos of teenagers dancing by imitating the development of trending styles in the TikTok application, regardless of boundaries and gender. In addition, moral violations are often found in the form of making negative comments.

Islamic education is a conscious effort in the formation of ideal human character, but until now the problems of Islamic education related to conceptual theoretical as well as practical implementation have not been resolved.² Although the majority of the population is Muslim, Indonesia is still experiencing moral degradation.³ This is the background to develop human resources through the development of technology that is increasingly advanced today. In addition to the need for human character building, it also requires prophetic modeling (modeling does not equal or equalize), namely the Prophet Muhammad SAW as a good role model.⁴ So that it allows a positive impact on society and can be a reflection of Islamic society.

¹ Kemendiknas, "Panduan Pelaksanaan Pendidikan Karakter [Guideline on the Implementation of Character Education]," *Guideline*, 2011, 7.

² Ninik Sumiarsi, "Analisis Kompetensi Pedagogik Dan Pengembangan Pembelajaran Guru SD Negeri 041 Tarakan," *Jurnal Kebijakan Dan Pengembangan Pendidikan* 3, no. 1 (February 23, 2015), <https://doi.org/10.22219/jkpp.v3i1.2206>.

³ Luluk Istante, "DEKADENSI MORAL BAGI GENERASI MUDA," *Student Research Journal* 1, no. 1 (2023): 21–31.

⁴ Istiningsih, *Pemanfaatan Teknologi Dalam Pembelajaran*, 1st ed. (Yogyakarta: PT Skripta Media Creative, n.d.), 23.

Without good personal control, it will affect the formation of one's character. As time goes by, there will be various problems that are quite worrying among students, especially those who are at the level of public universities, They experience physical and character changes that require the right adjustment process. If this is not accompanied by proper education, the result is that Indonesian students experience character and moral degradation. Examples include lack of respect and courtesy towards teachers, rampant violence, adultery, and other immoral cases.⁵ The number of deviations that indicate a bleak portrait of our education is due to low morality, insensitivity to differences, many conflicts between tribes, and cultures, and religious conflicts. Religious conflicts are not only from people of different religions, but even within religions when it comes to differences in understanding, there will be hostility, quarrels, killing each other, etc.⁶

Good character is an indicator of educational success, not only seen from the visible dimensions that can then be measured and quantified, especially the acquisition of UN scores and the physical condition of the school alone.⁷ The education system as contained in UUSPN NO.23 of 2003 states that:

*“National education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens”.*⁸

From this statement, national education not only aims to develop students' potential in intellectual knowledge but also aims to form students who have good character. The results of education that only targets the achievement of intellectual intelligence results will cause other aspects of intelligence to be lost such as taste, emotional, spiritual, and other intelligence, all of which underlie individuals in acting and behaving.

In the history of Islamic education, the Prophet Muhammad SAW has confirmed his main mission as a messenger of Allah Swt in the world is aimed at perfecting morals and always trying to form good character and

⁵ Nate Doimer, “Motivating Generation Z: A Study of the Unique Learning Styles of a Generation” (Culminating Project Type, 2022, ST. CLOUD STATE UNIVERSITY, 2022), <https://www.stcloudstate.edu/library/archives/>, https://repository.stcloudstate.edu/eng_etds/13/.

⁶ Muhsinin Muhsinin, “Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran,” *Edukasia: Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2013): 205–28, <https://doi.org/10.21043/edukasia.v8i2.751>.

⁷ Donna M. Golnick, Gene E. Hall, Linda F. Quin, *Mengajar Dengan Senang: Menciptakan Perbedaan Dalam Pembelajaran Siswa*, Kedua, 2 (2008: PT Macanan Jaya Cemerlang, n.d.), 64.

⁸ “Uuspn No 20 Tahun 2003 - Google Search,” accessed May 19, 2023, <https://www.google.com/search?q=uuspn+no+20+tahun+2003&oq=uuspn+n&aqs=chrome.1.69i57j0i512j0i22i30i2.13926j0j7&sourceid=chrome&ie=UTF-8>.

morals based on his behaviour which is called *uswatun hasanah*. As written in QS Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Translation:

“Indeed, in the Messenger of Allah there is indeed a good example for you, (that is) for those who hope for the mercy of Allah and the Last Day, and who remember Allah much”.⁹

Prophet Muhammad SAW is a human figure with moral standards derived from the Qur'an, can be understood that anything that has been Danish in the Qur'an should be a foothold in the implementation of morals.¹⁰ In this discussion, the Prophet Muhammad SAW has successfully applied the values and messages written in the text of the Qur'an in real life. The commands and prohibitions contained in the Qur'an which are then presented in the form of stories are a moral mirror, either a commendable moral category or even a despicable moral. The Qur'an then gives examples of several figures who have a level of moral depravity such as the story of Fir'aun and Abu Lahab to then be used as a frame of reference by Muslims afterwards.

Based on the above statement, it is important to have character education efforts for students to create harmony, harmony, and prosperity in life and religion. Thus, this article examines more deeply and answers the research question related to what are the values of character education identified in the literature of Islamic studies so that they can be applied in character education at every level of education.

B. Method

The research design and approach used a qualitative research method that involved a comprehensive review of current scientific research results to identify and categorise character education values in the study of Introduction to Islamic Studies. The collected research data were selected based on their level of relevance to the research problem (research question with the help of an extraction formula). The selected data were then analyzed and synthesized to identify the character values.

We used the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to conduct data collection and

⁹ *Alqur'an Kemenag*, n.d.

¹⁰ Miftakur Ridlo, “TAFSIR MORAL DALAM KIDUNG PANGILING KARYA KIAI IMAM MALIK,” *Jurnal Pendidikan Islam (JPI)* Vol. 2 No 1 2019 (n.d.): 68–86, <https://doi.org/10.3153/nzh.v2i1.231>.

analysis. The form used to extract data was designed based on aspects including journal name, journal category (accreditation/reputation) or publisher category, author, country, year, purpose, keywords, research design, analysis technique, and results. The collected data were then manually selected based on their relevance to the problem under study. In the next stage, the selected data were analyzed using qualitative content analysis to synthesize and evaluate to identify character values in the introductory Islamic studies.

The researcher conducted a comprehensive search for research results related to character education values contained in the study of Introduction to Islamic Studies in electronic databases.¹¹ A total of 10 articles from Google Scholar, 3 Scopus-indexed articles, and 8 e-books sourced from PubMed to identify relevant study results published between 2015 and 2023. The non-electronic data was collected by searching for relevant book themes through search tools in the UIN Sunan Kalijaga Yogyakarta library. The search criteria that became keywords included: Character Education, Introduction to Islamic Studies, Islamic Studies, and Transformative Scientific Paradigm. The selection criteria were: journal/publisher category, language (Indonesian/Arabic/English), and discussion on character education values.

C. Results and discussion

Character Education in Islam

The discussion in the article aims to: (1) answer the formulation of the problem and research questions; (2) show how the findings were obtained; (3) interpret the findings; (4) link the research findings to established knowledge structures; and (5) generate new theories or modify existing theories.

Character education is derived from two different words that both have different understandings. While education according to Dictionary is from the word “didik” then this word gets the affix “me-” so that it becomes “mendidik”, meaning to maintain and provide training.¹² In maintaining and providing training, it is necessary to teach, guide, and lead regarding the character and intelligence of the mind, but when it gets the affix pe- and -an “Education”, it means a process of changing the attitudes and behavior of a person or group of people to mature humans through

¹¹ John W. Creswell, *30 Ketrampilan Esensial Untuk Penelitian Kualitatif*, Revisi (Yogyakarta: The King Books, n.d.), 30.

¹² Ahmad Sabri, *Pendidikan Islam Menyongsong Era Industri 4.0*, Pertama, 1 (2020: CV Budi Utama, n.d.), 65.

teaching and training efforts.¹³ Meanwhile, the meaning of character according to the Dictionary is traits that are about the soul, character, or character that can distinguish a person from others. So from the above, it can be interpreted that character education is a conscious and planned human effort to educate, explore, and empower the potential of students to build their character so that they become individuals who are beneficial to themselves, the environment, and also to others. But for more details, we will attach the definition of character education according to experts as follows:

M. Arifin provides an understanding that character education is education that prioritizes the essence and meaning of morals and morals. So that it will be able to form a good student personality.¹⁴ Wahyuni and Mardapi provide an understanding that character education is all educational methods carried out by educators so that they can influence the character of students. Here it can be seen that the teacher not only teaches the subject matter but can be an example.¹⁵ According to Maksudin, character education is a way of thinking and also behaving that has the characteristics to live life by working together, working together in family, community, religion, nation, and state.¹⁶ While Zubaidah provides an understanding that character in education is a characteristic possessed by someone individually. Where these characteristics are rooted in personality so that they can encourage how a person acts, behaves, and responds to something.¹⁷

From some of the above definitions, it can be inferred that the purpose of character education is to direct students to be able to understand and have and apply good norms that can be accepted by society.

¹³ Muhamad Arif, "Konsep Pendidikan Akhlak Dalam Kitab Kitab Ahlakul Lil Banin Karya Umar Ibnu Ahmad Barjah," *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, no. 2 (October 31, 2018): 401–13, <https://doi.org/10.52266/tajid.v2i2.170>.

¹⁴ Miftahur Rohman and Hairudin Hairudin, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial-Kultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (June 8, 2018): 21–35, <https://doi.org/10.24042/atjpi.v9i1.2603>.

¹⁵ Sri Wahyuni and Djemari Mardapi, "KOMPARASI METODE ESTIMASI KESALAHAN PENGUKURAN SOAL UJIAN AKHIR SEMESTER MATEMATIKA SMA DI KABUPATEN LAMPUNG TENGAH," *JURNAL EVALUASI PENDIDIKAN* 3, no. 2 (2015): 191–201.

¹⁶ Rafida Rasyid, "Pengaruh lingkungan keluarga dan keadaan ekonomi dalam pembelajaran Distance Learning terhadap motivasi belajar mahasiswa: Studi kasusdi MI Kecamatan Wonomulyo Kabupaten Polewali Mandar" (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2022), <http://etheses.uin-malang.ac.id/35329/>.

¹⁷ Siti Zubaidah, "Pendidikan Karakter Terintegrasi Keterampilan Abad Ke-21," *Jurnal Penelitian dan Pengkajian Ilmu Pendidikan: e-Saintika* 3, no. 2 (December 31, 2019): 1, <https://doi.org/10.36312/e-saintika.v3i2.125>.

In Islam, all problems will be returned to the Qur'an or the Prophet's hadiths, because Islam is perfect even from various aspects.¹⁸ This means that in Islam, every teaching has a rationale. As for character education, if we examine the verses of the Qur'an properly, we will find several verses of the Qur'an that have hints about character education itself.¹⁹ Likewise with the hadiths of the prophet Muhammad Saw. Among the foundations of character education in the Qur'an is surah:

1. QS, Luqman: 17 – 18

Translation:

*“O my son, establish prayer and enjoin (people) to do good and prevent (them) from doing evil and be patient with what befalls you. Verily, such are among the things that are required (by Allah). And do not turn your faces away from men (out of pride) and do not walk the earth arrogantly. Verily, Allah loves not those who are proud and boast”.*²⁰

2. QS, Al-hujurat: 11-13

Translation:

*“O you who believe! Let not a people make fun of another people, (for) it may be that they (the made fun of) are better than they (the made fun of), nor let women (make fun of) other women, (for) it may be that the women (made fun of) are better than the women (made fun of). Do not insult one another, and do not call one another by bad names. The worst of calls is that which is bad after faith. And whoever does not repent, then they are the wrongdoers”.*²¹

The character values in Islam are religion, honesty values, gratitude values, love for the country, love of peace, justice values, responsibility values, trustworthiness, earnestness, and patience values.²² The value of education in Islam prioritizes morals (character) so when talking about the value of character education, there will certainly be a lot about character values in Islam, as stated by Sheikh Yusuf Qordhawi that *“Islamic education is the education of the whole person, both mind and heart; spiritual and physical,*

¹⁸ Hasani Ahmad Said, “Tafsir Al-Mishbah in the Frame Work of Indonesian Golden Triangle Tafsirs: A Review on the Correlation Study (Munasabah) of Qur'an,” *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 3, no. 2 (2014): 211–32, <https://doi.org/10.31291/hn.v3i2.10>.

¹⁹ Chumi Zahroul Fitriyah and Rizki Putri Wardani, “Paradigma Kurikulum Merdeka Bagi Guru Sekolah Dasar,” *Scholaria: Jurnal Pendidikan dan Kebudayaan* 12, no. 3 (September 29, 2022): 236–43, <https://doi.org/10.24246/j.js.2022.v12.i3.p236-243>.

²⁰ *Alqur'an Kemenag*.

²¹ *Ibid*.

²² Irsyadul Hakim, Agus Akhmadi, and Rido Kurnianto, “RELEVANSI NILAI-NILAI PENDIDIKAN KARAKTER DALAM AL-QUR'AN PADA PENDIDIKAN DI INDONESIA,” *TARBAWI: Journal on Islamic Education* 3, no. 2 (October 28, 2019): 133–44, <https://doi.org/10.24269/tarbawi.v3i2.312>.

morals and skills”.²³ Because Islamic education prepares humans for life, both in war and to face society with all goodness and prosperity.²⁴

Strategy for the Implementation of Character Education: Ministry of Education

To strengthen the implementation of character education in education units, 18 character values have been identified from religion, Pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love for the Country, (12) Respect for Achievement, (13) Friendly/Communicative, (14) Peaceful, (15) Love to Read, (16) Environmental Care, (17) Social Care, (18) Responsibility.²⁵ Although 18 national character-building values have been formulated, education units can determine their development priorities to continue the precondition values that have been developed. The selection of these values originates from the interests and conditions of each education unit, which is carried out through context analysis, so that in its implementation there may be differences in the types of character values developed between one school and or region from one another.

The implementation strategy of character education in education units is an integral part of the school-based quality improvement management program that is implemented in the development, implementation, and evaluation of the curriculum by each education unit. According to the Ministry of Education, for character education to be implemented optimally, character education is implemented through the following steps: (a) Socialisation to stakeholders (school committee, community, institutions) (b) Development in school activities such as integration in subjects and local content and self-development activities, (c). Learning activities such as contextual learning approaches, cooperative learning, problem-based learning, project-based learning, service learning, work-based learning, and ICARE (introduction, Connection, Application, Reflection, Extension) can be used for character education. (d) Development of school culture and learning activity centers can be done through self-development activities such as routine activities continuously

²³ Nur Khomisah Pohan Nur Khomisah, Faiqotussana, and Putri Nurinadia, “Tujuan Pendidikan Islam Perspektif Al-Qur’an Surah Al-Anbiya’ Ayat 107 Dan An-Nahl Ayat 97,” *HEUTAGOGIA: Journal of Islamic Education* 2, no. 1 (July 5, 2022), <https://doi.org/10.14421/hjie.2022.21-09>.

²⁴ Supinah and Ismu Tri Parmi, “PENGEMBANGAN PENDIDIKAN BUDAYA DAN KARAKTER BANGSA MELALUI PEMBELAJARAN MATEMATIKA DI SD” (Kementerian Pendidikan Nasional, n.d.).

²⁵ Supinah Supinah and I. T. Parmi, “Pengembangan Pendidikan Budaya Dan Karakter Bangsa Melalui Pembelajaran Matematika Di SD,” *Kementerian Pendidikan Nasional*, 2011, 50.

and consistently every day, and also activities carried out spontaneously such as collecting donations when someone is affected by a disaster or disaster.²⁶ Also the creation of conditions that support the implementation of character education such as clean bodies and clothes, clean toilets, green courtyards with trees, and clean rubbish bins.²⁷

The next step is (e) implementing co-curricular activities and extracurricular activities that support character education. This requires a set of guidelines for implementation, capacity building of human resources, and revitalization of activities that have been carried out by schools. (f) Daily activities at home and in the community, In this activity, schools can strive to create harmony between the character developed at school and habituation at home and in the community.²⁸ Schools can make a questionnaire regarding the values developed at school, with family respondents and the closest environment of children/students.

Character Education Values in Introduction to Islamic Studies

Every human being in his life must experience change or development, both changes that are real or concerning just physical changes, as well as changes that are abstract or changes related to psychological aspects. These changes are influenced by several factors, both those that come from within humans (internal) and those that come from outside (external). These factors will determine whether the process of human change leads to positive things or, on the contrary, leads to negative changes.

It is recognized that human character/morals are flexible or flexible and can be changed or shaped. Human character/morals can one day be good but at other times become bad, this change depends on how the process of interaction between the potential and nature of humans with environmental conditions, social culture, education, and nature.²⁹

Character education is not only taught in the school environment but must also be instilled in both the family and community environment. However, at the education level, character-building through the implementation of the Merdeka curriculum in Indonesia is still not

²⁶ Sunhaji, *Strategi Pembelajaran : Konsep Dasar, Metode, Dan Aplikasi Dalam Proses Belajar Mengajar* (Yogyakarta: Pustaka Senja, 2015).

²⁷ Kemendiknas, "Panduan Pelaksanaan Pendidikan Karakter [Guideline on the Implementation of Character Education]."

²⁸ Rohman and Hairudin, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial-Kultural."

²⁹ Dede Ahmad Ramdani, Aan Hasanah, and Bambang Samsul Arifin, "Core Ethical Values Pendidikan Karakter Berbasis Nilai-Nilai Islam," *JlIP (Jurnal Ilmiah Ilmu Pendidikan)* 6, no. 10 (2023): 7891–99.

optimal.³⁰ even though there are already Pancasila and civics subject matter/courses. If Indonesia wants to improve the quality of human resources to immediately rise from its lag, it must overhaul the current education system, including strengthening character education. The Ministry of National Education, starting in the 2010/2011 academic year, has piloted the implementation of character education in 125 education units spread across 16 districts/cities in 16 provinces in Indonesia. The plan is that starting in 2011 all education units in all jurisdictions of the Unitary State of the Republic of Indonesia must start implementing character education. The term character is often identified with various terms, such as morals, character, morals, and ethics.³¹

Character education carries out the mission of developing the basic character traits that students should have. Respect and responsibility are the two main moral values that must be taught by educational institutions. In addition, other moral values are; honesty, justice, tolerance, wisdom, self-discipline, helpfulness, compassion, cooperation, determination, and a set of democratic values.

From the analysis of the book Introduction to Islamic Studies, we found nine pillars that become the scope of character education in the Islamic dimension.³² These nine pillars of basic character include 1) love for Allah SWT and the universe and its contents; 2) responsibility, discipline, and independence; 3) honesty; 4) respect and courtesy; 5) compassion, care, and cooperation; 6) confidence, creativity, hard work, and perseverance; 7) justice and leadership; 8) kindness and humility, and 9) tolerance, love of peace, and unity.

The basic character becomes the goal of character education. Character education is the development of values derived from the Indonesian nation's worldview or ideology, religion, culture, and the values written in the national education goals. This is because character education is carried out through values or virtues that become the basic values of the nation's character.

Character education carries out the mission of developing basic character traits that should be possessed by students. Respect and

³⁰ Koko Adya Winata, "INOVASI KEBIJAKAN KEPALA SEKOLAH DALAM PENGEMBANGAN KURIKULUM TINGKAT SATUAN PENDIDIKAN (KTSP) UNTUK MENUMBUHKAN SIKAP SOSIAL PESERTA DIDIK DI ERA REVOLUSI INDUSTRI 4.0," *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)* 1, no. 2 (November 2, 2020): 101–14, <https://doi.org/10.26418/jppkn.v1i2.40973>.

³¹ Supinah and Parmi, "PENGEMBANGAN PENDIDIKAN BUDAYA DAN KARAKTER BANGSA MELALUI PEMBELAJARAN MATEMATIKA DI SD."

³² Uswatun Hasanah et al., *PENGANTAR STUDI ISLAM* (Padang Sumatera Barat: PT GLOBAL EKSEKUTIF TEKNOLOGI, 2023).

responsibility are the two main moral values that should be taught by educational institutions. In addition, other moral values are; honesty, justice, tolerance, wisdom, self-discipline, helpfulness, compassion, cooperation, determination, and a set of democratic values.

The 18 character values derived from religion, Pancasila, culture, and national education goals have been identified to support the implementation of character education in schools. These values are as follows, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) Spirit of Citizenship, (11) Love for the Country, (12) Respect for Achievement, (13) Friendly/Communicative, (14) Peaceful, (15) Love to Read, (16) Environmental Care, (17) Social Care, (18) Responsibility.³³ Although these eighteen values are determined to form the nation's character, educational institutions can determine which values are most important to develop in maintaining the precondition values that have been determined previously. The selection of these values is based on the interests and conditions of each educational unit and is done through context analysis. Thus, the various types of character values formed/developed by each educational institution may be different.

Character education is implemented through the following steps to achieve optimal results: (a) Socialisation to the authorities (school committee, community, and institutions) (b) Development in school activities such as integration of subjects and local content as well as self-development activities, For character education, learning approaches such as contextual learning, cooperative learning, problem-based learning, project-based learning, service learning, work-based learning, and ICARE (Introduction, Connection, Application, Reflection, and Extension) can be used. (d) The development of school culture and learning centers can be achieved through self-development activities such as consistent routine activities and also spontaneous activities such as collecting donations when someone is affected by a disaster or disaster. Also the creation of conditions that support the implementation of character education such as clean bodies and clothes, clean toilets, green courtyards with trees, and clean rubbish bins.³⁴

The next step is (e) conducting co-curricular and extracurricular activities that help build character. This requires implementation

³³ Supinah and Parmi, "PENGEMBANGAN PENDIDIKAN BUDAYA DAN KARAKTER BANGSA MELALUI PEMBELAJARAN MATEMATIKA DI SD."

³⁴ Kemendiknas, "Panduan Pelaksanaan Pendidikan Karakter [Guideline on the Implementation of Character Education]."

guidelines, human resource capacity building, and revitalization of existing school programs. (f) Daily activities at home and in the community: Schools can endeavor to create harmony between the character developed at school and the habituation at home and in the community. Schools can ask the family and the student's immediate environment to participate in questionnaires about the values taught at school.

Exploring the values that can be developed in Introduction to Islamic Studies Towards the Transformative Era

The education and learning system applied in the study of introductory Islamic studies does not stop at that point, considering the changing times the study of introductory Islamic studies makes improvements, it aims to integrate the education of religious knowledge and general knowledge so that the resulting output will have a complete personality that combines in itself a strong element of faith and mastering knowledge in a balanced manner.

In its formulation, the study of introductory Islamic studies has been considered as religious education material aimed at producing scholars.³⁵ This formulation has resulted in the widespread assumption that this study is only for the affairs of the hereafter, while the provision of life and human life in the world must be studied in public schools. By providing an opportunity for prospective scholars to pursue their dreams and the opportunity to learn general knowledge according to their talents and abilities, the study of introductory Islamic studies is considered to have been able to become an intermediary in the formal education environment for the next generation of the nation without having to put aside its identity.³⁶

The values developed in character education in Indonesia are identified as coming from four sources. Firstly, religion. Indonesian society is a religious society. Therefore, the lives of individuals, communities, and nations are always based on religious teachings and beliefs. Politically, even state life is based on values derived from religion. Therefore, the values of character education must be based on values and rules derived from religion.

³⁵ Abdullah Diu, "Pemikiran M. Amin Abdullah tentang Pendidikan Islam dalam Pendekatan Integrasi-Interkoneksi," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 3, no. 1 (June 1, 2018): 1–15, <https://doi.org/10.30603/jiaj.v3i1.682>.

³⁶ Dewi Masnunah, "Implementasi cooperative learning dalam pembelajaran Al-Qur'an Hadits di Madrasah Aliyah Zainul Hasan I Genggong Pajajaran Probolinggo" (undergraduate, Universitas Negeri Islam Maulana Malik Ibrahim, 2008), <http://etheses.uin-malang.ac.id/4782/>.

Second, Pancasila. The Unitary State of the Republic of Indonesia was established on the principles of national and state life called Pancasila. Pancasila is contained in the preamble of the 1945 Constitution which is further elaborated into the articles contained in the 1945 Constitution. This means that the values contained in Pancasila become the values that govern political, legal, economic, social, cultural, and artistic life. Culture and national character education aims to prepare students to become citizens who have the ability, and willingness, and apply the values of Pancasila in their lives as citizens;

Third, culture. As a truth that no human being lives in a society that is not based on cultural values that are recognized by the community. this cultural value is used as the basis for giving meaning to a concept and meaning in communication between members of the community. the position of culture is so important in social life that requires culture to be a source of value in cultural education and national character.

Fourth, the objectives of national education, Law of the Republic of Indonesia No. 20/2003 on the national education system (Sisdiknas Law) formulates the functions and objectives of national education that should be used in developing educational efforts in Indonesia. Article 3 of the National Education System Law states,³⁷

“National education functions to develop and shape the character and civilization of a dignified nation to educate the nation's life, aiming to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens”.³⁸

National education goals as a formulation of the qualities that must be possessed by every Indonesian citizen, developed by various educational units at various levels and pathways. National education goals contain various human values that must be possessed by every Indonesian citizen. Therefore, national education goals are the most operational source in the development of national culture and character education.

Character education in the era of globalization requires a breakthrough in innovating learning strategies and methods that will be used given the emergence of various new phenomena that did not exist before. The rapid use of information technology such as the internet, and mobile phones, the tendency of increasingly demoralized families, the flood

³⁷ Said, “Tafsir Al-Mishbah in the Frame Work of Indonesian Golden Triangle Tafsirs.”

³⁸ M. Daryono, *Pengantar Pendidikan Pancasila dan Kewarganegaraan*, 2nd ed., Kedua, 1441/B/2008 (Jakarta: PT Rineka Cipta, n.d.), 37.

of foreign cultures, and others need to be taken into consideration for character education when instilling good values in students.

Character education is no longer sufficient to be taught with traditional learning methods that tend to be based on the assumption that students have the same needs, learn in the same way, and at the same time, in a quiet classroom, with strictly structured subject matter activities and dominated by educators. This traditional learning method is considered unable to achieve educational goals because it does not accommodate the continuity of student experiences gained in their family life. Students, especially at primary school age, still crave the continuity of experience in the family environment can also be experienced at school. Children's experiences that are still global certainly require the application of learning models that are relevant to the characteristics of students.

In terms of finding alternative learning methods in character education, we can consider the value teaching approach proposed by Noeng Muhadjir. According to him, character education can be organized using dogmatic, deductive, inductive, or reflective methods.

A learning pattern of comprehensive character education can be viewed in terms of the methods used, participating education (teachers, parents), and the context in which moral education takes place (school, family). As well as learning of comprehensive character education can be done by using inculcation, modeling, facilitation, and skill-building methods.³⁹

D. Conclusion

Good character is an indicator of the success of education. The number of deviations that indicate a bleak portrait of our education is due to low morality, insensitivity to differences, and many conflicts between ethnic groups, cultures, moreover religious conflicts, so a solution is needed to foster education with efforts to develop character education. From the author's analysis of the learning portrait of introductory Islamic studies in the transformative era in the development of character education values, four values are obtained that can be used as examples for students to educate the character of each student and good human character.

Character building is planned through the arrangement of content applied to each field of study studied by students. Second, Exploring Islamic values that can be developed in each field of study to continue to move towards progress in its development. Third, Implementation of all moral and religious values in social, family, and community life. Fourth,

³⁹ Alfiah, *Hadist Tarbawi*, Cetakan Tahun 2015 (Pekanbaru: Kreasi Edukasi, 2015).

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