

Implementation of Quran-Based Character Education in Shaping Noble Learners

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ABSTRACTS: Character education is a meaningful tool to shape students' personalities with dignity, integrity, and act of role as future leaders who can maintain their identity amid global cultural currents that trigger moral degradation. This study aims to determine the application of Quranic values in character education to shape students' noble behavior. This research uses a qualitative literature method that studies Quranic verses related to character education. The nature of this research is descriptive, which describes the facts and data as they are and offers alternative solutions to creatively solve the problem of demoralization using the Quranic values approach. The documentation technique is a data collection tool that collects and analyses various sources such as books, journals, and scientific articles related to character education. The data analysis technique uses content analysis, which looks at character education, and its significance data is analyzed, and conclusions are inductive. The results prove that implementing character education based on Quranic values can increase faith and piety, broad knowledge, and commendable learners' behavior.

KEYWORDS: Character Education, Quranic Values, Noble Behavior

A. INTRODUCTION

The era of globalization is classified by an increasingly complex society and progressively fierce global competition like a fast-spinning wheel. A permissive and secular pragmatic attitude leads to the fulfillment of worldly desires that are profane, relative, and ephemeral, which are pulled of dirty ways to oppress, exploit, and deprive the rights and interests of many people. These actions are very harmful, not only to the perpetrators themselves but also to many people. This behavior is contrary to conscience, universal values, and religious norms that require justice and balance to build a safe, comfortable, and harmonious atmosphere in life. Observing the existing situation makes the heartache miserable and grave to be preventive and even curative efforts against the rampant immoral actions as a negative impact of globalization, especially the younger generation, the successor to the struggle of the father of the nation.

For this reason, it is necessary to take concrete, adequate rules and consequences and provide solutions, one of which is that the era of globalization is an increasingly complex society and increasingly fierce global competition like a fast-spinning wheel. A permissive and secular pragmatic attitude leads to the fulfillment of worldly desires that are profane, relative, and ephemeral, which bring out dirty ways to oppress, exploit, and deprive the rights and interests of many people. These actions are very harmful, not only to the perpetrators themselves but also to many people. This behavior is contrary to conscience, universal values, and religious norms that require justice and balance to build a safe, comfortable, and harmonious atmosphere in life. Observing the existing situation creates heartache and a sad need to be a preventive and even curative effort against the rampant immoral actions as a negative impact of globalization, especially the younger generation, the successor to the struggle of the father of the nation. For this reason, it is necessary to take concrete consequences and provide solutions, one of which is through the concept of education character.

The fact shows that the young generation of the Indonesian nation is not a few infected with the globalization virus that seeps through transformation channels and digital communication patterns, which have an impact on deviant behavior from moral and religious norms in their daily lives (E. Komara, 2018). The rise of various events such as fraudulent investments, Robot Trading, Illegal Online Loans (Pinjol), Online Gambling (Judol), alcohol, and drugs. Even the rampant acts of fraud, corruption, collusion, nepotism, and abuse of authority committed by a handful of unscrupulous government officials. The importance of efforts to internalize character education in students is a value of individual behavior that revenue to develop their early identity so that reliable traits are born in believing, thinking, feeling, and good deeds.

This condition demands the readiness of school institutions to take responsibility to overcome and prepare learners with commendable character and produce human resources (HR) who can integrate all the potential they have as a gift from Allah, both in the dimensions of cognitive, physical, social-emotional, creativity, and spirituality so that they can survive and become subjects

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during the challenges of the fast flowing waves of globalization. So, implementing character education on the Quranic values is needed to encourage learners' habits of doing well, being responsible for their actions, and warding off various negative influences of the globalization era.

The nature of character education is a tool that can help learners become fashionable, elegant, tidy, and have good morals. At the same time, it is a meaningful key to forming a noble personality. The implementation of character building is very flexible, and its application can start from home, school, and social environment (I Putu Sawardani, 2020), building holistically, contextually, and factually. So, the implications of the application of this Quran-based character education will affect the formation of a dialogical-critical mindset, a manifestation of a stronger Quranic character (Dakir, 2019) and in line with the values of the local wisdom of the Indonesian nation (Monalisa et al., 2022).

Empirically, human civilization continues to develop, so character education also adapts and responds to various needs and goals of modern society systemically and continuously but remains based on religious teachings and universal values. In addition, it is also necessary to involve the factors of knowledge, feelings, love, and action simultaneously to avoid anomalies or deviations in meaning (E.C. Hendriana & A. Jacobus, 2016), including character. Character education is an alternative system of shaping elegant behavior that is effective and meaningful and aims to motivate students to broaden their horizons and deepen their faith and piety. Increasing awareness of religion, society, nation, state of the times, and the learning environment, especially in school institutions (Angga Fahmi et al., 2022), is the result of the application of character education.

The above factors will only be implemented well by expectations. Of course, this requires professional, proportional, serious, and sustainable management and handling to stem the occurrence of a continuous shift in cultural values and religious norms that cannot be denied anymore, such as children's defiance of parents or students against their teachers, disrespectful behavior, low achievement, poor creation and innovation (H. Bastomi, 2017), and survival amid the swift flow of digital globalization. The exposure shows how strong the influence of globalization can continuously undermine the noble values of students without feeling little by little starting to reduce their lives. This factor encourages the author to conduct a careful study to explore the root of the problem and offer adequate solutions.

B. METHOD

This research uses a qualitative method of literature type that examines the verses of the Qur'an related to character education. The nature of research is descriptive, which seeks to explain alternative solutions to the problem of demoralization using the approach of Quranic values. The purpose of this study is to present an overview of the creative steps of character education implementation in shaping noble morals based on Quranic values. Data collection uses documentation techniques, namely collecting and analyzing written documents such as books (Mumuh Muthaharah 2020) and journals related to character education. The analysis technique used a content analysis, namely looking at relevant data sources about character education. The data is selected, compared, combined, processed, and analyzed with appropriate new findings, and then conclusions are drawn inductively.

C. RESULT AND DISCUSSION

The Importance of Character Education

Character education is a form of embodiment of the values of the Qur'an, which is the main guideline and the noblest life guide in reconstructing the holy mission of the prophetic treatise as applied by the Prophet Muhammad SAW and his companions in various relationships. When doing business, socializing, and preaching, it always emphasizes the importance of implementing character education for Muslims (Muhammad Junddi & Muh. Arif, 2020) that always reflects honest, trustworthy, responsible, humble, and tolerant behavior.

The reality of character education plays a very urgent role for individual learners in reconstructing achievements, excellence, and progress, as well as physical self-readiness, mentality, and spirituality as the core or fundamental life provisions in facing and living a brighter, glorious future and prospects full of optimism. Through this character education, learners (individuals) can adapt to the various knowledge needed and be able to master a variety of professions, skills, and adequate life skills in their capabilities as managing, organizing, and preserving the natural world that God has given to humans (Muh. Arif, 2020).

The strategy to improve the development of education values can be applied through the integration of non-physical physical aspects (mind, heart, breath), which focuses on intellectual, emotional, and spiritual intelligence as a form of unity and stabilization of knowledge integration. Also, the integration of these aspects of character education is the main requirement for the formation of a natural behavior that runs continuously as a habit in the absorption of trust values, and norms of life desired by society in the form of solid, strong, and elegant morality (Rahmat Rifai Lubis, 2019). Therefore, habit factors in individual learning result from learning experiences series that are understood and experienced by themselves, related to moral virtues, religious ideals, and human values.

The context of character education is a course based on the Quranic values whose magnificent purpose is how educators' efforts provide teaching and understanding to learners about how to relate to God as the Creator and how to communicate with fellow humans in doing good or not doing something based on the commandments of the Qur'an. Therefore, the parameters of

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character values will always be on the object of Quranic values [al-Qolam: 68/4], which is the source of character, ethical, and moral concepts, not logic as a representation of human thoughts or views that are relative, profane and conditional.

Objects of Character Education

The discourse of character education includes several elements, namely the household, (family) school's environment (institution), and stakeholders (government). These four meaningful elements are a chain, a whole unit, interconnected with strong ties between one another. The interaction of these aspects of character education certainly requires commitment from each element, especially individuals (learners) consistently. In addition, support, participation, and reciprocal relationships between all related and sustainable elements are urgent factors in the character formation of positive habits of students. So that the expected results can be achieved (Jito Subianto, 2013).

Empirical facts show that environmental and socio-cultural factors can influence the formation and development of a person's character because they often change and adapt naturally to the results of education. It means that the educational process can organize and manage environmental and socio-cultural developments in an integrated manner in a bond that ensures individuals (learners) can no longer be separated from the socio-cultural environment of the community and the values of the nation's character by elaborating the three main human driving elements, namely: heart, mind, and body (Nopan Omeri, 2015) as a whole and solid unit. These factors seem to encourage the importance of character education in the school environment by fostering good habits in students' lives as a tool to develop their souls towards progress and maturity of creativity, taste, and skill so that they have comprehensive foresight and the best awareness in living a living civilization.

Character Education Based on Quranic Values

The guarantee of internalizing the educational aspects of habituation in learners' activities through the internalization of Quranic values related to character can be done by modeling and practicing the understanding, appreciation, and practice of the meaning of the Quran concretely. Thus, students' love and interest in society life, nation, and state will be energetic (Agung-Prihatmojo et al., 2019). Then, its operationalization, the internalization of Quranic values also can be mapped into several classifications of activities, namely the development of students' core potential optimally, structurally, and measurably strengthening and building multicultural social life patterns that are increasingly scientifically minded in realizing a competitive national civilization.

Educational experts and practitioners often apply several models of effective and meaningful learning approaches in character development through the application and understanding of theories that can be classified into three core groups as follows: cognitive, affective, and conation factors. The application of the three points of theory in its realization can be strengthened and supported by the utilization of the locus of character education in schools through the following steps: The school becomes a vehicle for self-expression and value actualization; the provision of space for the implementation of value education; the creation of the *Wiyata mandala* insight that can foster awareness and commitment programmatically and the need for integrated character modification between physical; aesthetic; curriculum, will and experience. The definition of character education above will be effective and meaningful when the process of teaching and learning activities is based on the values of the Qur'an as the basis of nature and the absolute source of life and has definite goals related to the formation of a network of good character values of students, as described below:

Religious

Religion is a sacred character value that is embedded in the heart and encourages to behave by religious orders. This spiritual character value relates to the power of God that is comparable to thoughts, words, and actions where learner activities focus on human norms and divine values (Lyna Dwi Muya Sarah et al., 2020), which exist in religious (Islamic) schools. This sacred character value relationship includes three-dimensional elements, namely with God Almighty, individuals with fellow social creatures, and individuals with the universe or environment.

The urgency of religious attitudes in individuals (learners) can motivate them to carry out activities on religious beliefs that they believe in, have elements of holiness and obedience, provide inner stability and physical happiness, and provide a real sense of satisfaction in their attitudes, thoughts, and behavior. This argument seems to have harmony with the points taken in several statements of the Qur'an, such as Surat al-Baqarah: 2/205 and Surat Ali Imran: 3/112, which point out the importance of loving, maintaining the integrity, sustainability, and balance between the three in harmony

Nationalist

Nationalism means a strong desire for love for the homeland or nation that must be owned and practiced by every citizen. The equitable distribution of this love of nationalism requires socialization and demonstration carried by teachers (trainers) through various approaches, ways, and means, one of which is the education system. The process of adapting values of nationalism in the soul of learners can be applied through the presentation of material in each teaching material, the results of which will be reflected in the attitudes, feelings, and behavior of the learners' lives integrated with their daily personalities truth.

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The value aspect of understanding the character of nationalism is an embodiment of the learners' attitude and understanding of the various factors taught by the teachers (instructors) related to language, society, culture, and beliefs that they embrace so that they (the learners) can position the public interest above all as signaled by the Qur'an letter al-Bawarah (2/177) and letter al-Taubah: 9:24 which shows that the priority scale of love, dedication and loyalty of a learner is only to Allah, the Messenger and the public interest (nationalism) above the desires of self, family and group. Based on the expression of the Qur'an, the essence and purpose of implementation of character education activities in schools, the learners can have a high spirit of nationalism in their lives when they return and live in society, nation, state, and religion.

Independent

The term independent means competence when individuals must regulate their behavior without dependence on others. Independent character in learners can be applied through daily activities carefully, responsibly, and naturally. The value of independent character can be directly taught and useful by teachers at school and parents at home. Therefore, learners are accustomed to learning independently, doing and completing their tasks without depending on the help and assistance of others, including their parents. Learner independence can be formed from an early age through simple activities, starting from waking up alone from sleep, bathing, wearing clothes, and even going to school (Deana Dwi Rita Nova, 2019) without getting to be escorted.

The routine activities expected to lead to significant changes in the learners' lives, as stated in the Qur'an Surah al-Ro'd: 13/11 and Ali Imran: 3/15, independently will be well-formed when there is a motive to change in each individual (learner) that grows from within himself because of external factors that become a stimulus to progress and develop.

Collaboration

Collaboration is a character that needs to be developed constantly as a provision for learners when they reach maturity and live in society. The role of collaboration in today's digital globalization era is very significant and necessary to be instilled in learners from an early age until adulthood, both at home, school and in the community's environment. Moreover, educators are assigned to provide guidance, direction, and general guidance to learners so that collaboration activities can occur and run well, effectively, and sustainably. The learners can become human groups who are easy to cooperate and collaborate with (Desti Mulyani, 2020). The urgency of this collaboration aims to strengthen interpersonal relationships and foster feelings of mutual support, commitment, and motivation among learning partners, coworkers, or communities. In line with a statement of the Qur'an letters al-Maiah: 5/3 and al-Dzariyat: 51/21, which require interaction, collaboration, mutual help, and lightening the burden between fellow social beings called humans.

Integrity

Integrity means a state that shows a whole and solid (homogeneous) unity between elements that can be physical in responsibility and discipline. Integrity is considered very important to be built, especially in schools, and implemented consistently and sustainably to improve the character of the nation's children for better increase and sustainability. In addition, learners are also expected to commit to loyalty to human values or moral integrity, which includes a responsible attitude as individuals, citizens of society, and the nation. The greenhorns can actively involve themselves in social life through actions consistently and words based on truth. Having the competence to understand the urgency of applying integrity in their lives so that their understanding and views in acting will be wiser when determining an attitude, including their life experience is always of quality while showing honesty and authority, as stated in the Qur'an letters al-Baqarah: 2/177 and Ash-Syam: 91/8, al-Anfal: 8/27 which requires being honest when communicating, socializing and being responsible, transparent and accountable in every action and deed.

Consistent

Consistency is the determination to a goal and endless effort or development reflected in the motive and awareness of introspection (Tulus Arianto, 2008) or an attitude and action that focuses on a particular field, does not change, and does not move to another field before it is formed firmly and acts in a similar way, especially in positive things. So, consistency is the attitude and actions of individuals to solidify their beliefs in action with clear, directed, structured, and systemic goals. The aspects that sway this consistent attitude can relate to an individual's motivation. For example, a learner's learning is always influenced by two processes, internal and external motives called motivation. The nature of motivation in its use can be separated into two types: the first that arises from within the individual (learner) is intrinsic motivation, where instinct is a potential that functions to encourage automatically and naturally and does not need to be stimulated or engineered from outside.

The second that comes from outside the individual (learner) is extrinsic motivation (Wina Sanjaya, 2008). The functions of motive that is active because of the stimulus or stimulus in the form of interaction with the situation and something outside the individual. This understanding is in line with the statement of the Qur'an letter Ali Imran: 3/200 and Fushilat: 41/46, which reveals that carrying out all forms of obedience to Allah and leaving all forms of deviation and disobedience while adhering to the laws of the Creator by all the commandments and staying away from all prohibitions consistently (*isqamah*).

CONCLUSION

Character education can grow and develop gradually, starting from housing, schools, and open spaces in a natural and religious community environment manifested in the forming of vertical and horizontal worship. Character education based on Quranic values can encourage learners to have knowledge of science and technology based on IMTAQ, integrity and dignity, collaboration, excellence, global competitiveness, adaptive and responsive to the times amid the global era, in line with the nation's cultural values that are wise, humanist, and populist. Implementing a blending of subjects in schools with the collaboration of Quranic values in the learning process can realize and encourage learners to have praiseworthy character, global thinking horizons, and broad knowledge.

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