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## Character Education Perspective of Contemporary Figures

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### Abstract

Character Education is a milestone in Indonesian education. One indicator of the quality of Indonesian education is seen in the student's character. The purpose of this study seeks to describe and analyze the perspectives of contemporary figures on character education. The methodology used in this scientific work is library research with a description-analysis approach and data validation with in-depth primary sources. The results of this study reveal that all contemporary figures think that character education is crucial and must be implemented immediately, either through the system or school regulations. This character education will prevent moral degradation in this era of disruption. What is novel in this study is the philosophical view of character education according to contemporary Indonesian figures.

**Keywords:** *Character Education, Contemporary Figures, Quality of Education.*

## Introduction

The Indonesian nation's education history<sup>1</sup> has experienced difficult times, especially during the Dutch colonial period. K.H. Ahmad Dahlan is one of the figures who fought for the destiny of the Indonesian nation, particularly in education. The Muhammadiyah organization he founded is an Islamic organization that has become an educational movement<sup>2</sup>. Muhammadiyah Education, founded by K.H. Ahmad Dahlan at that time, pioneered education that simultaneously united religious knowledge with general knowledge. Thus the concept of character education K.H. Ahmad Dahlan is to form Muslim people who have a noble character and broad views, understand worldly science issues, and are willing to fight for the advancement of society at large<sup>3</sup>. Education attracts the attention of various parties; educational figures, religious leaders, humanists, and social organizations also provide suggestions and criticisms for improving the implementation of Islamic education in Indonesia<sup>4</sup>.

Among the figures who paid great attention were Muhammadiyah members starting from the early period, such as KH. Ahmad Dahlan to the current period, such as Yunahar Ilyas, M. Amien Rais, Syafi'I Ma'rif, Munir Mul Khan, and other figures<sup>5</sup>. According to KH. Ahmad Dahlan, the damage to a character in the social order of society is because it is not in line with the goals of character education itself, which aims to form Muslim humans who have a noble character, is 'pious in religion, have broad views and understand worldly issues, and are willing to fight for the progress of their society. This view is based on the words of KH. Ahmad Dahlan<sup>6</sup> "Dadijo Kjai sing kemajoen, adja kesel anggonmu

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<sup>1</sup> Dahlan Muchtar and Aisyah Suryani, "Pendidikan Karakter Menurut Kemendikbud (Telaah Pemikiran Atas Kemendikbud)," *Edumas pul: Jurnal Pendidikan* 3, no. 2 (2019).

<sup>2</sup> Dyah Kumalasari, "Pendidikan Karakter Dalam Perspektif Tokoh Muhammadiyah," *Historia: Jurnal Pendidik dan Peneliti Sejarah* 1, no. 1 (2017).

<sup>3</sup> Fandi Akhmad, "Implementasi Pendidikan Karakter Dalam Konsep Pendidikan Muhammadiyah," *Al-Misbah (Jurnal Islamic Studies)* 8, no. 2 (2020).

<sup>4</sup> Ernaka Heri Putra Suharyanto, "Pengembangan Kurikulum Berbasis Pendidikan Karakter (Telaah Pengembangan Inovasi Pembelajaran Pendidikan Agama Islam)," *Jurnal Pendidikan Islam* 8, no. 1 (2019).

<sup>5</sup> R R S Wiranata, "Konsep Pendidikan Karakter KH Ahmad Dahlan Dalam Perspektif Tokoh Muhammadiyah," *SALIHA: Jurnal Pendidikan & Agama Islam* (2019).

<sup>6</sup> Erwin Mahrus Syamsul Kurniawan, *Jejak Pemikiran Tokoh Pendidikan Islam* (Yogyakarta: Arruzz Media, 2011), 199.

nyambut gawe kanggo Muhammadiyah” which means be an advanced human being, never get tired of working for Muhammadiyah..

### Method/Material

In research and discussion in this study, the author uses the type of library research<sup>7</sup>, namely research whose main object is a primary source book with the title Syamsul Kurniawan, Erwin Mahrus. 2011. *Traces of Thought Figures of Islamic Education*. Yogyakarta: Arruzz Media. Data collection techniques using the documentation method, from primary and secondary source data, after that the data that has been obtained is reviewed and then presented per the research discussion (theme)<sup>8</sup>. Secondary sources from books and articles related to character education both from print media in the form of journals, newspapers, magazines, and papers as well as from electronic media in the form of the internet and from television. Methods and approaches can be categorized as cultural research because what is studied is about ideas, concepts, or ideas from a figure<sup>9</sup>. Data analysis method<sup>10</sup> with interpretation, induction, internal coherence, holistic, historical continuity, heuristics, and analogical inclusive material. The findings were collected using a deductive method<sup>11</sup> and descriptive analytical<sup>12</sup>. In the final stage, namely, the validity of the data by using source triangulation techniques and method triangulation<sup>13</sup>. So that the conclusion is drawn using the deductive method, which is drawing a judgment based on theoretical data for a specific factual determination<sup>14</sup>. Using this method, it is hoped that the conclusion results from objective research and can be held accountable.

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<sup>7</sup> Sutrisno Hadi, *Metodologi Research Jilid 2* (Yogyakarta: Andi Offset, 2000), 9.

<sup>8</sup> Winarno Surahmad, *Dasar Dan Teknik Research* (Bandung: Tarsito, 2004), 131.

<sup>9</sup> Atho' Mudzhar, *Pendekatan Studi Islam, Dalam Teori Dan Praktek* (Yogyakarta: Pustaka Pelajar, 1998).

<sup>10</sup> Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Istiqamah Mulya Press, 2006).

<sup>11</sup> Sutrisno Hadi, *Metodologi Research Jilid 2*.

<sup>12</sup> Ahmad Charis Baker, Anton dan Zubair, *Metode Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

<sup>13</sup> H. B. Sutopo, *Metode Penelitian Kualitatif, Dasar Teori Dan Terapannya Dalam Penelitian*, UNS Press, 2002.

<sup>14</sup> Surahmad, *Dasar Dan Teknik Research*.

## Result and Discussion

M. Amien Rais<sup>15</sup> thinks that Bhineka Tunggal Ika can be the most formidable fortress for bonding various local cultural differences. That is, people must have a good understanding of how to socialize in a pluralistic society so that it will create a positive character in each community. As a consequence, society will respect and appreciate each other as citizens.<sup>16</sup>

Ahmad Syafi'i Ma'arif<sup>17</sup> states that the destruction of a country will not occur when each individual in a country still faithfully adheres to the principles of faith and morality, which are the cornerstones of the brilliance of life<sup>18</sup>. In the normative aspect, the Qur'an is not against a rich and sexual lifestyle but a lifestyle that has lost its orientation towards the hereafter, a life detached from the moral core of faith.

Munir Mul Khan<sup>19</sup>, character education does not only memorize God's characteristics, but character education has a broader meaning. According to Munir Mul Khan, the entire content of Islamic education is character education. So, the meaning of character education is how teachers can internalize character education in the learning process. According to KH. Ahmad Dahlan<sup>20</sup> states that education is essential for the progress of Muhammadiyah and Muslims as in his advice: "The current Muhammadiyah is different from the future Muhammadiyah. So keep going to school, seeking knowledge anywhere. Be a teacher, and return to Muhammadiyah. Become a doctor, and return to Muhammadiyah. Be a master, engineer, and others and return to Muhammadiyah."

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<sup>15</sup> M. Amien Rais, *Tauhid Sosial, Formula Menggempur Kesenjangan* (Bandung: Mizan, 1998).

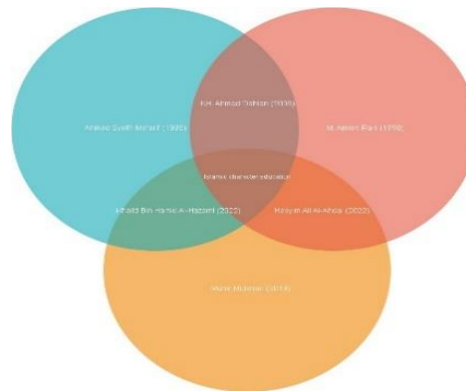
<sup>16</sup> Bayu Adi Laksono, "Peran Pendidikan Nonformal Dalam Menumbuhkan Karakter Demokratis" (n.d.): 111-119.

<sup>17</sup> Ahmad Syafi'i Ma'arif, *Membumikan Islam* (Yogyakarta: Pustaka Pelajar, 1995).

<sup>18</sup> Yuyun Yunita and Abdul Mujib, "PENDIDIKAN KARAKTER DALAM PERSPEKTIF ISLAM," *Jurnal TAUJIH* 14, no. 01 (2021).

<sup>19</sup> Wiranata, "Konsep Pendidikan Karakter KH Ahmad Dahlan Dalam Perspektif Tokoh Muhammadiyah." *SALIHA: Jurnal Pendidikan & Agama Islam* (2019).

<sup>20</sup> Junus Salam, *K.H. Ahmad Dahlan Amal Dan Perjuangannya* (Banten: Al Wasat, 2009).



Picture 1.

Figure 1. Explains that the contemporary figures above demonstrate the importance and urgency of Islamic character education being implemented in Indonesia.

Character education KH. Ahmad Dahlan<sup>21</sup>, education should be directed at efforts to form Muslim people who have a noble character, broad views and understand worldly science issues, and are willing to fight for the advancement of society<sup>22</sup>. In the implementation of education related to improving the curriculum, KH. Ahmad Dahlan<sup>23</sup> has included religious and general education materials in an integrative manner to school education institutions led directly by KH. Ahmad Dahlan.

Educational material KH. Ahmad Dahlan<sup>24</sup> originates from the Qur'an and al-Hadith. In the study of religious knowledge, KH. Ahmad Dahlan taught about worship, equality, the function of human actions in determining their destiny, deliberation, proving the truth of the Qur'an and al-Hadith, the cooperative relationship between religion and culture, the progress of civilization, the law of causality, passion and will, democratization and liberalization, freedom of thought, the dynamics of life and the role of humans as caliphs and morals.

<sup>21</sup> Majalah Mentari, "Paradigma Pendidikan Muhammadiyah," MPK PDM Kota Yogyakarta (Yogyakarta, 2013).

<sup>22</sup> Ubabuddin Din Hafid, "Konsep Pendidikan Karakter Perspektif Islam," *Ta'dib: Jurnal Pendidikan Islam* 7, no. 1 (2018).

<sup>23</sup> Abudin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Gramedia, 2001).

<sup>24</sup> Syamsul Nizar Ramayulis, *Ensiklopedi Tokoh Pendidikan Islam, Mengenal Tokoh Pendidikan Islam Di Dunia Dan Indonesia* (Ciputat: Quantum Teaching, 2005).



You were teaching character education KH. Ahmad Dahlan is contextual or through a process of awareness. For example, when KH. Ahmad Dahlan repeatedly explained al-Ma'un's<sup>25</sup> letter to his students until they realized that it advocated paying attention and helping people experiencing poverty and had to practice its contents. This can be seen in the words of KH. While teaching, Ahmad Dahlan said, "You have memorized Surah Al Ma'un, but that is not what I mean. Practice it! Practiced means practiced, done! The brothers have not practiced it.

Therefore, starting today, brothers and sisters look for poor people. If you get it, take it back to your respective homes. Please give them a bath with good soap, clean clothes, something to eat and drink, and a place to sleep in your house. My recitation is closing, and you follow my instructions"<sup>26</sup>.

The character education process carried out by K.H. Ahmad Dahlan towards his students is done slowly but surely. Courage to act or do good deeds is more important than reading and memorizing as many letters as possible. Memorization of many letters but not balanced with understanding and implementing the contents of the letter was considered by him to be less valuable. Therefore, the method of KH. Ahmad Dahlan, in teaching knowledge to his students, not only reads and memorizes letters from the Koran but by understanding the meaning and then implements it or practices goodness in everyday life<sup>27</sup>.

The idea of character education between Khalid Bin Hamid Al-Hazami and Hasyim Ali Al-Ahdal<sup>28</sup>. There are three stages in the cultivation of Islamic character education. First, instill in the students' hearts the burden of law from God. Second, students must be enthusiastic about undergoing God's punishment. Third, the emergence of students' strong desire to get a great reward from Allah. In addition, Khalid bin Hamid al-Hazami explained that the cultivation of character education is not hereditary but is instilled

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<sup>25</sup> Siti Nasihatun, "Pendidikan Karakter Dalam Perspektif Islam Dan Strategi Implementasinya," *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 7, no. 2 (2019).

<sup>26</sup> Salam, *K.H. Ahmad Dahlan Amal Dan Perjuangannya*.

<sup>27</sup> Dyah Kumalasari, "Kajian Konsep Pendidikan Karakter Menurut K.H. Ahmad Dahlan Dan Ki Hadjar Dewantara: Suatu Refleksi Historkal Kultur" (Program Pascasarjana UNY, 2012).

<sup>28</sup> Fadhlurrahman Fadhlurrahman et al., "Concept of Islamic Character Education According to The Thoughts of Khalid Bin Hamid Al-Hazami And Hasyim Ali Al-Ahdal," *At-Ta'dib* 17, no. 2 (2022).

through education. If students make mistakes during the character education process, there are five stages of punishment—implementation of this concept in formal and nonformal educational institutions. The implications of this research will be a new color for the idea of character education that has existed so far.

### Conclusion

Character education has become a philosophy and deep thought by contemporary figures. Such as KH Ahmad Dahlan, Amin Rais, Munir Mulkan, to Syafi'i Ma'arif, support the implementation and internalization of character education for all students. This thinking and philosophy should concern policymakers in education in Indonesia. This character education, both with systems and regulations, must be implemented immediately to prevent Indonesian students' character in the disruption era.

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