

Development of Aqidah Akhlak Model to Forming the Student Characters in Islamic Education

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Abstract--- Today, there has been behavior change in young generation. Dishonest behavior that shown by people who become role models for the young generation has become the easiest model to followed. To avoid the young generation from the negative behavior that easily to affects them, it need character education through morality as a way to develop and forming the behavior and character of the students, which aims to instill and enhance faith to them. This study is intended to find a model of moral education that can be applied in the classroom to encourage the moral formation of students based on Islamic values. The research method used qualitative approach, where in-depth interviews are conducted to students to get the right information about the types of moral education that have influenced them. Therefore the student could changes to be better and responsible behavior. From this study, it is known that proper communication between humans is the main factor that determines a person can receive teaching and influence from other parties of student behavior. The freedom of communication that is no longer restricted by strict manners, it makes the older generation, such as lecturers and parents, forced to follow the communication style of the young generation, that they can accepted and imitated by them. The consistency of the words and actions of a person is also a reason for students to imitate their moral character. Based on the results of this study, the model of moral development for the young generation is most appropriate to be applied in classroom teaching, which using the method of Qishshah (storytelling), the method of Uswah (exemplary), and the Ta'widiyah (habituation) method.

Keywords--- Character Formation, Qarimah Morals, Aqidah Education.

I. INTRODUCTION

Education is a form of human activity in which life puts its purpose as something to be achieved. The learning process is a systemic activity consisting of many components. Each component of learning is not partial (separate) or runs individually, but must be organized, interdependent, complementary, and sustainable (Budimansyah, Ruyadi and Rusmana, 2010). These components include learning materials, learning atmosphere, media and learning resources and teachers / lecturers as subjects of learning

It is known that education is a very important process in preparing and improving the quality of truly high quality human resources. Through education, students are not only directed to become intelligent human beings, but also can build a personality that has a noble character so that they become human beings with character.

Today universities in Indonesia are faced with various problems that are difficult to avoid. These include religious and social moral issues, sexual storage, inter-group violence, anarchist demonstrations and other matters of concern. Many factors cause student personality or character to deteriorate. This can be seen from student behavior

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or ethics in learning; easy to despair if you can't yet, not honest in learning if you don't know to say I don't know, less able to appreciate friends' opinions, less democratic, not disciplined in learning, not independent in learning, and also less creative.

Therefore, Universities should not only develop student character through character learning in all lectures, but character education also needs to be instilled in all teaching staff, lecturers, employees, namely responsibility, disciplinary, honest, and love for the land (patriotism).

The method of moral education for students, can be started by applying the rules that apply on campus strictly, giving exemplary, encouraging good habits and discipline, giving advice, giving punishment to those who violate, and taking notes (lessons) from previous stories and events that ever happened. The nobility of manners through moral character is the most important capital in human life, because moral virtue is an important factor that will foster one's dignity and be respected in the midst of society. In general the task of Islamic education is to guide and direct the growth and development of students from the stage to the stage of their lives until religion reaches the optimum point of religion.

This research was conducted to get the right information on how to foster the character of akhlakulkarimah for students, so that it can be easily accepted, understood and implemented in everyday life.

II. LITERATURE REVIEW

Education is one form of human activity in his life to achieve an objective that is abstract but has high values. As a way to achieve a goal, the education process is specifically formulated to facilitate the achievement of the intended purpose. However, education is a learning experience programmed in the form of formal and non-formal education, and informal in school, and outside of school, which lasts a lifetime that aims to optimize the consideration of individual abilities, so that later life can play a role in life right (Muin, 2011).

Moral aqidah education has an important meaning and role in shaping the character of moral character for students. With moral aqidah education, students are not only directed at achieving happiness in life in the world, but also for the happiness of life in the hereafter (Muslich, 2011). With moral aqidah education, students are directed to achieve a balance between outer and inner progress, harmony of relations between humans in the social sphere of society and their environment, and human relations with their Lord. With moral aqidah education also, students will have a high degree, exceeding other creatures.

Madjid (2011) states that moral aqidah education in higher education is not the only factor that can determine the formation of student behavior. Especially in the implementation of education, in the process of achieving the moral aqeedah there are still weaknesses that encourage continuous improvement. These weaknesses are found in moral aqeedah education material which is more focused on enriching knowledge (cognitive) and minimal in forming attitudes (affective) and habituation (psychomotor). Another obstacle is the lack of participation of lecturers in other subjects to participate in motivating students to practice the values of monotheism and morality in everyday life. This led to a weak habituation system in developing more varied approaches and methods, followed by a lack of various training and development facilities, as well as the low participation of parents.

Walid (2011) said that student character education is to instill a system of character values to the citizens of higher education that includes components of knowledge, awareness or willingness, and actions to implement these values, both to God Almighty (YME), self themselves, others, environment, and nationality so that we become human beings. Islam is a religion of mercy for mankind. He came by bringing the truth from Allah SWT to save and give happiness to life to humans. Islam teaches goodness, devotional service, prevents humans from indifferent actions. Basri (2010) explained that the objectives of Islamic education are: (a) The achievement of whole people; (b) Achieving world happiness and the end; and (c) Cultivating human consciousness to serve and fear God.

Education is indeed closely related to the mental formation of each generation. Education does not only provide lessons for students to adapt themselves to real life situations, but as a place to improve the quality of human life by enhancing moral experience. The educational process aims to shape intelligence on all human sides. Education is a means of forming character over noble cultural values. Meanwhile, Srimindarti, Ceacilia and Kentris (2003) say, the formation of character, personality, and human quality cannot be separated from one's behavioral intelligence.

In the community environment, tertiary institutions occupy a position as an institution that has a dual mission. The mission in question is not only as a pioneer of the scientific approach to the process of nation building, but also as a guardian of values that maintain human dignity in society. The mission of human empowerment from intellectual ignorance and drought values, the assessment of higher education strategies in building the nation's human resources. Intellectual and social roles are not only limited to conveyers and guardians of values, but also as cultural developers and builders of national character (Zubaedi, 2011).

There are at least four national problems that need to be responded intelligently by universities, both public and Islamic universities in Indonesia. The four problems are: (1) the stigma of the nation's downturn; (2) Conflict escalation; (3) moral ethical crisis; and (4) the fading of national identity. To anticipate this, Malik Fajar (2004) calls Islamic education to function as an anticipatory learning institution. This function can be interpreted as a function of the development of character human resources based on Islamic teachings. As the essence of Islamic education is an effort to develop life views, attitudes and life skills, both manual (practical guidance) and mental and social which are inspired by Islamic teachings and values.

In the context of higher education, the substance of Islamic teaching values in the learning process, according to Abdullah (2007) includes (1) expanding knowledge about Islam globally, in historical, cultural, legal, theological, philosophical and mystical aspects; (2) deepening tolerance and religious tolerance; and (3) deepen their sense of dedication to society. The purpose and scope of religious education in these universities, in their learning practices, need to be developed systemically and dynamically based on the challenges and dynamics of people's lives without denying the principles of the substance of Islamic teachings. So that Islamic education can play a role as its function as a vehicle for community spirituality education amid the challenges of globalization. More specifically, it can be a catalyst in student character education based on Islamic values.

III. METHODOLOGY/MATERIALS

This research is a qualitative research with a descriptive approach. Key informants in this study were students of Islamic Higher Education in Makassar. The subjects referred to in this study were Makassar Unismuh students who had attended akhlaqulkarimah education. The reason the researchers took the subject of the study was because Unismuh Makassar students still often involved in cases that hindered the character of tolerance, peace and unity within the scope of students. Six students became key informants in this study. The selection of key informants is done randomly, by specifying specific criteria

The interview method was used in this study, aimed at obtaining data or information from respondents (key informants) (Miles, Matthew and Huberman, 1992) about student character education in moral learning namely, lecturers at Islamic universities. It is the key informant who understands the complexity of student problems on the campus. This research will also use the technique of Focus Group Discussion (FGD) for the need to complete data about the condition of students (Sutopo, 1990). In general, this technique will take samples from students. Data collection through group discussion is intended so that researchers can gather data from the results of sharing informants' experiences (Sutopo, 1990).

IV. RESULTS AND FINDINGS

Aqidah Akhlak learning in higher education institutions has the aim of instilling and increasing the faith and awareness of students to have moral character. However, moral aqidah education is an integral part of the implementation of education held by universities. The influence of moral aqidah education on student behavior is very important if it can be implemented into community life. Aqidah Akhlak education aims to: (a) students have the knowledge, appreciation and belief in things that must be believed, so that they are reflected in their daily attitudes and behavior; (b) students have the knowledge, appreciation and strong will to practice good morals and become bad morals, both in relation to God, with themselves, with fellow humans, and with their natural environment; and (c) students get provisions about Aqidah Akhlak to continue their studies to secondary education.

One of the competencies obtained from lectures on morality is the formation of morality. Differences in the views of students about the material or competence in this moral creed can vary, given the diversity of students' understanding of Islam. Actually all the material in morality is morally charged, because indeed the moral akidah learning goal leads to the formation of the student's moral character. Moral aqidah education is not only known and owned by students, but more than that education aqidah morality must be lived out properly and correctly. If moral aqidah education has been understood, understood, and lived well and correctly, then a student's awareness of his rights and obligations as a servant of Allah will appear on his own. This will appear in the implementation of worship, behavior, attitudes and actions as well as everyday words.

In moral learning uses various strategies to anticipate the saturation experienced by students. The methods used include lectures and discussions (question and answer), group discussions and class discussions, assignments, and study. Starting and ending with greetings and prayers, paying attention to the activity of students in attending classes, so that student attendance becomes authentic proof to see this; instill the importance of being moral in daily life; invites students to give peer evaluations related to their attitudes and behavior on campus or off campus.

The inhibiting factor in the formation of karimah moral character, especially through learning Akhlak is:

1. The basic abilities of students who take classes in morality are very diverse. The heterogeneity of the basic abilities of students such as this is enough to provide constraints in the learning process of morality as well as in the formation of good moral character.
2. Lack of student attention to moral problems. Students are more motivated to meet the criteria in order to achieve good grades than their moral formation. Some students have not practiced enough religion, for example there are still those who have not actively performed the five-time obligatory prayers or other Islamic obligations.
3. Learning material Moral faith emphasizes more on cognitive aspects.
4. Control of students outside of lectures is quite difficult. This is a separate problem in the framework of forming a good moral character for students.

Seeing the importance of higher education in morality as formulated in the above law, religious education, especially Islamic education, plays a very large role and responsibility in participating in realizing national education goals, especially to prepare students to understand the teachings religious teachings and carry them out in daily life.

To realize the above goals, it is not easy. Many requirements that must be fulfilled to help realize the goals of moral aqidah education in higher education. The embodiment is not only related to the subject status of moral aqidah education, material and curriculum, lecturers, therapy, the important thing is a review of students and the methods of teaching moral aqidah. Students as students in the formation of moral aqeedah want that in the process of developing moral aqidah, it is not merely explained in the classroom as other educational processes. There are three methods of coaching from lecturers who are considered very effective in building the character of akhlakulkarimah among students, namely the Qishshah Method (story), the Uswah Method (exemplary) and the Ta'widiyah Method (habituation).

These three methods are part of six moral formation in an Islamic perspective taken from the Qur'an and Hadith. The other three methods are the Mau'izah Method (advice), the Amtsal Method (parable) and the Tsawab Method (reward).

a. Qishshah Method (story)

Qishshah in education means, a way of conveying subject matter, by chronologically speaking, about how things happen, whether they actually occur or are just imaginary.

In Islamic education, stories originating from the Qur'an and Hadith are very important educational methods, the reason, stories in the Koran and Hadith, always captivating, touching feelings and educating feelings of faith, for example, sura Yusuf, surah Children of Israel and others.

The application of this qishshah method, among others, is playing cassettes, written and illustrated videos and stories. Educators must open opportunities for students to ask, then explain about the wisdom of qishshah in enhancing noble character.

b. Uswah Method (example)

Example is something that is worthy to be followed, because it contains human values. Exemplary human beings who must be emulated and imitated are the Prophet Muhammad, as the word of Allah SWT in surah al-Ahzab verse 21: "Surely there is in the Messenger of Allah, a good example for you."

So, the attitude and behavior that must be emulated, is the attitude and behavior of the Prophet Muhammad, because it has been tested and recognized by Allah SWT.

Exemplary method applications, including, do not speak ill of someone, respect others, help people who need help, dress modestly, do not lie, do not promise to stand up, clean the environment, etc.; the most important is the person who is emulated, must try to excel in his field of duty.

c. Ta'widiyah Method (habituation)

Etymologically, habituation as long as it is said is normal. In the General Dictionary of Indonesian, ordinary means common or general; as always; already an inseparable thing in everyday life.

Muhammad Mursyi in his book "The Art of Educating Children", conveyed the advice of Imam al-Ghazali: "A child is a mandate for his parents, his heart is very clean like a pearl, if he is accustomed and taught something good, then he will grow up still doing that kindness, so that he gets happiness in the world and the hereafter "

In developmental psychology, the theory of convergence is known, where the person can be formed by his environment, by developing the basic potential that is in him. One way that can be done, to develop the basic potential, is through good habits. Therefore, good habits can forge a noble person.

The application of habituation methods, among others, is accustomed to ablutions, accustomed to sleeping not too late and waking up late, accustomed to reading the Qur'an and Asmaul-husna prayer in congregation at the mosque / mushalla, used to fasting once a month, used to eating with your right hand and others. Good habituation is a powerful method to improve the morals of students and students.

For students, the implementation of the three methods, namely the method of Qishshah (story), Uswah (exemplary) and Ta'widiyah (habituation) among students, cannot be separated from the application of morals among lecturers as role models and building habits in the educational environment, especially at University.

V. CONCLUSION

1) Conclusion

The conclusions that can be taken in this study are as follows:

- a. The urgency of moral akidah education is to help students achieve the highest stages of moral development (moral perfection).
- b. Moral education uses a variety of strategies or methods. In general the methods used include lectures and discussions (question and answer), group discussions and class discussions, assignments, and study.

c. Obstacles in the formation of noble character, especially through moral akidah education are: 1) heterogeneity of the basic abilities of the people; 2) lack of student attention to moral problems; 3) moral akidah learning material emphasizes cognitive aspects more; and 4) control of students outside the lecture is quite difficult.

5. Visual and audio visual factors.

d. The effectiveness of morality guidance among students can be realized through the methods of Qishshah (story), Uswah (exemplary) and Ta'widiyah (habituation), where the application of akhlakul-kharimah has been emulated by the lecturer as an example.

2) Suggestions

Character education in higher education is a continuation of character education at a lower level. In this case, character education should be formulated in the curriculum, applied educational methods, and practiced in learning. In its implementation, the core activity at the higher education is the Tridharma of Higher Education, so that all educational, research and community service activities are carried out with character.

To strengthen this, universities should create a Center for Character Education and Cultural Development to support the vision, mission, and goals of higher education, both in the short, medium and long term.

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