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Character Building Through the Spread of Culture as the Basis of Social and Social Life

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Abstract

This research discusses Islamic culture as a reference in human life. Nowadays, character education is one of the most important points for society, to be able to make human beings to be better as well as quality and superior character. As one of the many teaching staff, the author is obliged to contribute to education and character-building in society. It should be noted that during this era of disruption, the values and culture of the Islamic religion have begun to fade, even though without it humans do not have a foundation/basis for living and also society. In addition, the purpose of disseminating Islamic culture and values is so that people can trust the existence of God, carry out all His commandments as well as worship, do good, and have a noble character. Religion always teaches good things, no religion teaches bad. The above, it proves that character building can be a strong basis or foundation for human life as a social human being who is at the same time in society. In social life, humans need other humans, if they do not have good character, it will be difficult to get used to society because society will tend to reject bad characters. Therefore, during this crisis, the author believes that later regarding Islamic science, good human character will be realized.

keywords: spread of islamic culture, character formation, social life

INTRODUCTION

Religious education is essentially a building under the nation's morals (Choli, 2019). Peace in everyday life in society is not solely determined by legal provisions alone, but also and primarily based on moral ties, decency and courtesy that are supported and lived together by the whole community. The realization of people's lives that adhere to morality cannot be other than education, especially religious education (Setiyadi, 2012).

It is morality that has binding power in society originating from religion, religious values and religious norms in the form of noble character (Fauziah, 2018). Religion which has an inward dimension in human life forms the resistance to deal with attitudes and behavior that are not following his inner speech. The role of religion is thus important for the order of personal and social life, so in the context of the development of the Indonesian human being as a whole, it

must be based on a solid religious foundation. The way to make this happen cannot be other than by placing religious education as the most important basic factor.

Education that humans need, not only general education but also Islamic religious education, because Islamic religious education is the most important pillar in forming human beings who believe and fear Allah SWT, are physically and spiritually healthy (Putra, 2016). The purpose of education is not only to increase students' intellectuals with various knowledge, but also to develop students' mental attitude or character, educate students' morals and souls, instill a sense of virtue, familiarize themselves with decency, prepare for a life that is holy, sincere and honest. Thus the purpose of education is to educate character and soul education.

Character education is a concept that is instilled in a person and can shape a person's personality to be more polite, civilized, and physically and mentally healthy, so that he will have a better character in his life (Komariah & Nihayah, 2023)v. The more advanced a society is, the more important education is for the growth and development of children. The concept of education is the hope that every individual has the ability to manage himself, both in the learning environment, family environment, or in his social environment.

METHODS

The type of research used is to use a survey (qualitative research) with a data approach that exists in reality or occurs in the field. This method aims to provide a quick and accurate description of Character Building through the Dissemination of Islamic Culture as the Basis for Social and Community Life (Hennink et al., 2020).

This qualitative method is a research procedure that produces qualitative data in the form of expressions or notes of the person himself or the behavior of those who are obsessed. On the other hand, Kirk and Miller (1995, 60) define that qualitative research is a certain tradition in science that relies on human observation in its own field.

RESULTS AND DISCUSSION

Formation and Character Education

Character education is a deliberate (conscious) effort for humans to understand, care for, and implement moral values (Irawatie et al., 2019). In other words, character education must be interpreted as a serious effort to understand, form, foster moral values (moral, ethical) both for oneself and for all citizens or citizens as a whole. In the context of religious education, morals in a broad sense are not only aimed at the morals of fellow human beings, but also to have morals with Allah SWT, the Messenger, and the environment in a broad sense (including animal and plant creatures).

Such is the beauty of one's character in Islam. Character education must be based on basic human character which originates from universal (absolute) moral values originating from

revealed religion which is also called the golden rule. Character education can have definite goals, when it is based on these basic character values. According to psychologists, some of the basic values of these characters are love for God and His creation (nature andits contents), responsibility, honesty, respect and courtesy, compassion, caring, cooperation, confidence, creativity, hard work and never give up, justice. and leadership, kind and humble, tolerance, peace-loving, and love of unity (Peck, 2002).

Implementation of character education at home and at school must be based on the truth of religious values and these basic character values. This is intended so that character. education itself becomes strong and sustainable. In this context, religious and moral education clearly has a strong foundation as the basis for national character education (Nadhif, 2016).

Therefore there are basic values that have become the agreement of this nation as the basis and umbrella for the life of the nation and state that we must all guide together. In relation to the hablun minannas, social facts and historical facts show that the Indonesian people consist of various tribes, customs, languages and religions that are widespread in thousands of islands (Mirsal, 2023; Ruslan, 2020). This situation clearly contains challenges that are not easy for efforts to build the character of the nation. With such a background, the character or personality of the Indonesian nation is not something that is taken for granted, but is built through a long struggle. Historically, the Indonesian character has been accumulated in the four pillars of the Indonesian nation's life, which have been formulated by the founding fathers. The four pillars are Pancasila as the basis and philosophy of life for the nation, the 1945 Constitution as the conceptual foundation, Unity in Diversity as a commitment to national unity and the Unitary State of the Republic of Indonesia as our common home.

Process of Forming Qualified Human Character

Moral education in schools is carried out by teachers with the aim of forming students with good character, noble character, so that later they will be useful for the nation and state. Education does not appear to be limited to conveying religious doctrines regarding halal-haram, procedures for worship along with rewards – heaven and threats of sin – hell, but must talk a lot about the dimensions of meaning that invite students to gain awareness of values. Elements of religious teachings concerning worship and religious laws must of course be conveyed, but it must not be forgotten that the main goal of Islamic religious education is the internalization of values so that they become character traits.

Moral teaching through diverging discussion of the values contained in teaching materials through simple activities, but effective in forming moral character in students (Bass & Steidlmeier, 1999; Brookfield & Preskill, 2012). In turn, it will fortify the morals of students from prohibited (immoral) actions. This is very important for the foundation of nation building in the future. When the moral character has become entrenched, it will become the nation's work ethic so that political

processes, policy formulation, and governance and development practices will be based on strong morality, avoiding various irregularities.

The character or character of a person with quality can be formed, can be developed with value education. Values education will lead to knowledge of values, knowledge of values will lead to the process of internalizing values, and the process of internalizing values will encourage someone to manifest them in behavior, and finally repetition of the same behavior will produce a person's character or character.

Islamic religious education for students is felt to be very important in shaping and developing student character. Religious and moral education must integrate and interact with each other through the social reality that develops in society. People believe that education is the process of forming the human person from childhood to old age, which contains the belief that education is a never ending process. Because in reality, education that contains religious values is ultimately able to form a complete human being.

The Important Role of Islamic Religious and Cultural Values

The sources of Islam are the Koran and al-Hadith. Both of these sources contain components of the Islamic religion, these components become the contents of the basic framework of the Islamic religion. The basic framework of the Islamic religion consists of aqidah, shari'ah and morals.

First, etymologically aqidah is a bond, a hook. According to terminology, the meaning of aqidah is faith, belief. Because of that aqidah is always linked with the pillars of faith which is the principle of all Islamic teachings. The discussion of aqidah is carried out by the science of kalam, namely the science of the results of human reasoning or ijtihad which discusses and explains about divine kalam (regarding aqidah) or it is also called the science of monotheism because it discusses and explains (especially) the Oneness of Allah (tauhid), or borrows a foreign term. , now the term theology is often used, namely the science of divinity. Aqidah is a solid bond and agreement. Humans in this life are patterned into bonds and agreements both with Allah SWT, with fellow humans and with other nature. If a person is bound by disbelief it is called infidel aqeedah, if it is bound by polytheism it is called polytheism, if it is bound by Islam it is called Islamic aqeedah, and so on.

Second, Sharia are the laws established by Allah Ta'ala to govern humans both in their relationship with Allah SWT, with fellow humans, with the universe, and with other created beings. This sharia was stipulated by Allah for Muslims, both contained in the Al-Qur'an and in the Sunnah of the Prophet. God is the supreme lawgiver. Islamic Sharia is a concrete embodiment of God's will in the midst of human life in society. Sharia is a principle stated in the Qur'an and the principle of the Qur'an itself. In order for this principle to be properly realized, it certainly requires examples. In this case it takes examples from the Prophet. Through the behavior and words of the Prophet, humans can understand what is the will of Allah Ta'ala. Therefore the Prophets and Messengers should be exemplary in implementing the Shari'ah. Sharia are the laws established by Allah Ta'ala

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Third, morality is an attitude that causes good or bad behavior. Derived from the word khuluk which means temperament, attitude, behavior, character, character. These words have a relationship with attitudes, behavior, or human behavior towards the Creator (Creator of the universe) and creatures (which are created). The moral element by itself contains moral principles and rules of behavior in relations between human beings. In this way, moral education does not end at the level of inheritance of knowledge about moral rules and principles that govern behavior, but further than that how moral rules and rules govern this behavior are actually manifested in real everyday behavior. Humans of faith, piety and noble character are formed through life processes and especially through educational processes, especially religious life and religious education. The educational process occurs and lasts a lifetime, both in the family, school and community. In Islam, to test good or bad morals, the measurement or reference is the Al-Qur'an and As-Sunnah. Any actions that are ordered and recommended in the Al-Qur'an and As-Sunnah are good morals. Any actions that are prohibited in the Al-Qur'an and As-Sunnah are included as bad morals. The teaching and learning process that is expected in moral education is more to educate not teach.

Obsacles in the Formation of Islamic Character

It cannot be denied that Indonesia is a very plural country in terms of diversity of ethnicity, race, language, and religion. On the one hand, this plurality can be a valuable capital if it is well coordinated and regulated, but on the other hand this plurality can also become a significant challenge and obstacle in carrying out development if it cannot be properly coordinated and regulated. Several incidents occurred in the country due to friction triggered by issues of ethnicity, religion, politics, and other interests.

In matters of religion, for example, as we all know that there have been several religious conflicts in Indonesia (Angkat, 2021). This conflict does not only occur between one religious community and another religious community, but in the case of Muslims, not a few conflicts occur between Muslims themselves. It is very ironic indeed, why this conflict can occur among Muslims even though Islamic teachings clearly emphasize peace. Islam which brings a message of peace to its people as well as to other people does not become a guideline for its people to build peace among them. Differences in theology (aqidah), schools of thought (Islamic law), tarekat (morals),

mass groups, political parties, other interest groups are the main triggers for the creation of disharmony among Muslims in Indonesia (Lukman, 2022).

One of the things that also triggers conflict is because of various media broadcasts that spread conflicts between religious communities almost every day in various regions or countries. Sometimes the media contributes to the occurrence of conflict, because media sources do have a mission for that in the hope of gaining profit behind the occurrence of the conflict. This is the problem of character and character education that is being built and developed in this country. Not many media shows in Indonesia support character education. The emergence of well-known figures in Indonesia who have committed various crimes has clearly become an obstacle to the success of character education programs.

CONCLUSION

Islamic education is one of the materials that aims to improve noble character and spiritual values in children. This shows that religious education has an important role in character development in schools. Therefore Islamic Education is one of the compulsory subjects at both elementary, secondary and tertiary level schools. So schools and educators must be able to organize it

Islamic education optimally by applying religious values. Instilling Islamic education in children from an early age means participating in preparing the nation's generation with character, children are candidates for the nation's generation who are expected to be able to lead the nation and make a civilized country, uphold the noble values of the nation with noble character and become a generation who is knowledgeable and fear of God Almighty. Therefore, learning Islamic religious education in schools as an effort to build student character is very important. The formation of children's character will be better if it emerges from religious awareness, not just because it is based on entrenched behavior in society.

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