Faith-Based Character Education: Solution to Improve the Moral of the Nation

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Abstract Various problems faced by the Indonesian nation stem from low character and morals. The formulation of national education goals that focus on national characters has not been fully realized. Among the indicators are the HDI which is still low, the high rate of corruption, rampant intolerance and acts of violence in the name of religion, the emergence of separatist movements that threaten the diversity and integrity of the Unitary State of the Republic of Indonesia, and so on. The rearrangement of character education by placing faith as the essence of the entire educational structure is the main solution in improving the nation's morals, because good individual behavior is based on his own moral awareness in order to realize his devotion to his God and get good rewards from Him.

Keywords: National Education Goals, Character Education, Faith

Introduction

The Indonesian nation is still facing various serious problems in the current era of the industrial revolution 4.0 which must be addressed immediately, both in the ideological aspect and in the socio-cultural (read: morals) aspect. This is evidenced by the Human Development Index (IPM) or *Human Development Index* (HDI) released by the *United Nations Development Program* (UNDP) in 2019, Indonesia is ranked 6th out of 11 countries in Southeast Asia with a score of 0.707. While Singapore occupies the top position with a value of 0.935 and Malaysia is in 3rd place with a value of 0.804.

The report from *The United Nations Educational, Scientific and Cultural Organization* (UNESCO) regarding *Global Education Monitoring* (GEM) or Global Education Monitoring (PPG) in 2016 shows that the quality of education in Indonesia is still relatively low even on a regional scale in developing countries in Asia. -Pacific,

which is in 10th position out of 14 countries. While the quality of teachers as an important component of education is very concerning, they are in the bottom line, namely in the 14th position.

All of this shows that there are so many problems in education in Indonesia that are very *complicated,* that cannot be solved and the right solution is not found. In fact, the quality of human resource development is far more important than just building toll roads and skyscrapers. Because these materials cannot give birth to a real human civilization.

The author highlights the failure of the character education curriculum launched by the Government. The curriculum has not been fully able to overcome the various problems above, especially from the aspect of improving the quality of character (morals) of Indonesian students, starting from elementary, secondary to tertiary education. Because *of this, changing* the curriculum often causes various problems,

both at the conceptual and operational levels . However, character values, noble character, manners, national personality should not change. These values must be *steady*, strong, firmly embedded in the identity of every Indonesian human being.

If one pays attention to the dynamics of curriculum development in Indonesia from the 1947 Study Program curriculum to *K13* , the Government places moral and ethical education as an integral part of every national education curriculum structure, one of whose aims and aspirations is to increase faith and piety to God Almighty. Maha Esa is accompanied by several other characters that are to be built and developed.

of various forms of moral decline and the moral decline of the Indonesian nation that is occurring at this time, so that identity as a nation with strong character is increasingly fading. Various problems of the nation and state occur, all of which are based on the weakness or loss of morals and adab (*loss of adab*). Hence the research entitled **"** Faith-Based Character Education;

Solutions to Improve the Nation's Morale" is important to do.

Method

Research on Faith-Based Character Education; The Solution to Improving the Nation's Morale uses a descriptive qualitative research approach to analysis through *library research* which is a concept and *content analysis.* The approach to be used in analyzing the data uses a qualitative approach through logical analysis. The method that will be used is *book research* or literature study, namely examining in depth the books or reading materials related to the research problem, namely :

1. Ibnu Mandah, Muḥammad bin Ishâk bin Yahyâ bin Mandah, 1406, *Kitâb al-Îmân* , Beirut: Muassasah al-Risâlah .

2. Ibnu Muflih, 'Abdullâh bin Muḥammad bin Muflih al-Maqdisî, 1999, *al-Âdâb al Syar'iyya* h, Beirut: Muassasah al-Risâlah.

3. Abu 'Amr al-Dânî, 2000 *, al-Risâlah al-Wâfiyah Li School of Experts al-Sunnah fî al-I'tiqâdât wa Uṣûl al-Diyânât* , Kuwait: Dâr al-Imâm Ahmad.

4. Al-'Uṡaimîn, Muḥammad bin Ṣalih, 1430, *Nubdzah fî al-Aqîdah* , Riyadh: Muassasah Sheikh Muḥammad bin Ṣalih al-'Uṡaimîn.; Al-Gazali, Muḥammad bin Muḥammad Abu Ḥâmid al-Gazâlî Hujjah al-Islâm, 1963, *Ihyâ 'Ulûm al-Dîn* , Beirut: Dâr Ibnu Hazm; Al-Safarînî, Muḥammad bin Aḥmad bin Sâlim al-Safarînî al-Ḥanbalî, 2002, *Manẓûmah al-Âdâb* , Beirut; Dâr al-Kutub al-Ilmiyah

Qualitative research is intended to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals or groups. Qualitative research is based on trying to build a view that is examined in more detail, formed in words, a holistic picture. (Moleong, 2017)

The data analysis procedures that must be followed in this data analysis are: *data collection, data reduction* (data reduction/ sorting), *data display* (data presentation), and *conclusion drawing/verification* (conclusion/verification) **.** As for testing the validity of the data, researchers used the following test tools: references, transferability and triangulation. (Sugiono, 2018)

Result and Discussion
Faith-Based Character Education
In fact, all Government policies in terms of national education goals make

increasing faith and devotion to God Almighty the focus of attention side by side with various other characters for the benefit of the progress of the nation and state. So every element of society, including the Government, which is responsible for the education process must place an increase in *impact* into all components of the education itself .

In the context of Islamic teachings, the principles of faith and piety are very clearly contained in the *way of life* for Muslims, namely the Qur'an and al-Sunnah . In the Qur'an in the letter al-Baqarah verse 177, Allah *Sub ḥâ nahu Wa Ta'ala* says, meaning: *"It is not a virtue that you turn your face to the east or west, but the virtue is that you believe in Allah, Last Day, angels, books, and prophets, give some of the wealth out of love for close relatives, orphans, the poor, people on the way, and people who beg, free slaves, establish prayer , pay zakat, keep promises if they bind promises to each other, people who are patient for life's hardships, and for hardships during war. They are people who are honest in their faith and they are people who are pious."* And the word of Allah in surah al-Furq â n verse 2, means: *"And He created all things and then determined their proper measurements."*

The two verses of the Koran ' *ân above* , emphasized the Prophet Muhammad *Ṣalall â hu 'Alaihi wa Sallam* in his ḥ ad îṡ narrated by Umar bin al-Kha ṭṭ ab *Ra ḍiyall â hu ' Anhu,* he said: " When we was sitting with Ras û lull â h *Ṣ alall â hu 'Alaihi Wa Sallam,* suddenly there was a man who came dressed very white and very black hair, no visible traces of a long journey and no one from those of us who knew him, until he sat in front of the Prophet *Ṣalall â hu 'Alaihi Wa Sallam while leaning his knees against* the knees of the Prophet *Ṣalall â hu 'Alaihi Wa Sallam,* then he asked: O Muhammad, tell me what *Islam* is? He *Ṣalall â hu ' Alaihi Wa Sallam*

replied: " *Islam is that you testify that there is no One who has the right to be truly worshiped and worshiped except Allah alone and in fact I am the Messenger of Allah, establishing prayers, paying zakat, fasting in the month of Ramadan and performing worship pilgrimage if you can afford to travel there."* He replied: You are right. (Umar) said: We were surprised at him, he asked him that he also confirmed it. Then the man asked again: Tell me what *Faith* is? He *Ṣalall â hu ' Alaihi Wa Sallam* replied: *"Faith is that you believe in Allah, His angels, His books, His messengers, the last day, and you also believe in good and bad destiny."* He replied: You are right. Then he asked again: Tell me what *Ihsan* is? He *Ṣalall â hu ' Alaihi Wa Sallam* replied: *"Ihsan is that you worship Allah as if you see Him, but if not then be sure that Allah sees you."*[1]

Etimonologically, *al - Î mân* comes from *âmana -yu'minu- î mânan* meaning *al -ta ṣ dîq (justify)* , while *al- Islâm comes from* aslama - *yuslimu - isl âman* meaning al -*khu ḍû '* (bow). So *al - Î mân in* principle is justifying Allah *Sub ḥâ nahu Wa Ta'ala* and everything that comes from Him. It is this understanding that the Prophet Muhammad *Ṣalall âhu ' Alaihi Wa Sallam wants* in his ḥ ad îṡ above, that *al- Î mân is belief* in Allah who delivers submission to Him. If you have justified Allah and justified everything that comes from Him, it implies submission to Him, and if you have submitted before Him, it will undoubtedly lead to obedience. So submission that comes from justification is the root of *al- Islâm* . (Ibn Mandah, 1406: 7).

According to the Maẓhab Ahlu al-Sunnah that *al - Î mân consists of 3* (three) main components which become one unit, some of which are conditions for the validity of some others and some of which complement some of the others, namely

faith in the heart, verbal speech and limb practice. Ibn Ba ṭṭ ah *Rahimahull â h* (1994, 2: 626) states:

" أن الإيمان إنما هو نظام
اعتقادات صحيحة بأقوال
صادقة وأعمال صالحة بنيات
خالصة بسنن عادلة وأخلاق
فاضلة ، جمع الله فيها لعباده
مصالح دنياهم وآخرتهم ،
ومراشد عاجلهم وآجلهم . "

"That *al - Î mân is a* structure of true beliefs with honest words and good practices accompanied by clean intentions, just *sunnahs* and commendable morals. In it Allah collects for His servants all the benefits of their world and the hereafter, and gathers good guides for them in this world and in the hereafter.

According to Sufy ân bin 'Uyainah *Rahimahull â h,* that *al - Î mân consists* of sayings (*qaul*) and deeds *('amal*), it can increase (*yaz î du*) and can decrease (*yanqu ṣ u)* , increase until it reaches the limit desired by Allah *Sub ḥâ nahu Wa Ta'ala* and decreases until nothing remains except the size of a mustard seed. (Ibnu Baṭṭah, 1994, 2: 626).

According to Abu 'Amr al - Dân î (2000, 1: 172), that *al-Îmân increases* by obedience to Allah and decreases *al-Îmân* because of disobedience, he can also become strong and sturdy with knowledge, becomes weak because of ignorance (ignorance), and someone can get out of *al-Îmân* due to disbelief.

From the explanations above, it shows that the concept of faith in the teachings of Islam, is not only limited to the level of belief or belief, but reaches further, more comprehensive and integrative aspects covering all words and deeds, both visible and hidden. hand in hand with sincerity and fulfilling the sunnah instructions of Rasulullah *Ṣalall â hu*

'Alaihi Wa Sallam, then the fruit of faith is manifested in commendable morals.

According to al-'U ṡ aim î n (1430: 15-70) when explaining the details of the 6 (six) pillars of Faith, explains: *First,* believing in Allah *Sub ḥâ nahu Wa Ta'ala* includes: a) having faith The form of Allah, b) have faith in His *rub û biyah* , c) believe in His *ul û hiyah* , d) believe *in His names (* names) and *ṣifât* . The fruit of this belief in Allah is establishing the right of *monotheism* for Allah, the perfection of love and reverence for Him and realizing worship for Him by carrying out His commands and avoiding His prohibitions.

Second, believing in the angels sent by Allah, includes: a) believing in their essential existence, b) believing in their names that we know in the Qur'ân and al-Ḥadîṡ, c) believing in the attributes of their creation that we know them in the al-Qur'ân and al-Ḥadîṡ, d) believe in their duties that we know them in the al-Qur'ân and al-Ḥadîṡ. The fruit of this faith in angels is knowledge of the majesty, greatness, strength and power of Allah *Subḥânahu Wa Ta'ala,* thanking Allah for His concern for the benefit of mankind and loving angels for their obedience and worship of Allah.

Third, believing in the holy books that Allah sent down, includes: a) believing that the holy books originate from Allah *Subḥânahu Wa Ta'ala* in essence, b) believing in the names of the holy books that we know in the Qur'an an and al-Ḥadîṡ, c) justify the news contained in the al-Qur'ân and previous holy books as long as there are no changes to it, d) practice the laws contained therein as long as they have not been abolished, willing and accept all these provisions, whether we understand the lesson or do not understand it. The fruit of faith in these holy books is the knowledge of God's great care for His servants by passing down a life manual for them in every generation of mankind, the introduction of Allah Ta'ala's wisdom in each of His shari'at, and grateful for all the blessings.

Fourth, believing in the prophets and messengers sent by Allah, includes: a) believing in their mission (*risâlah*) originating from Allah *Subḥânahu Wa Ta'ala* essentially, b) believing in the names of those we know in the Qur'ân and al-Ḥadîṡ, c) confirming the news about them in the al-Qur'ân and al-Ḥadîṡ, d) practicing the shari'ah of the prophets and apostles sent to us, namely the Prophet Muhammad *Ṣalallâhu 'Alaihi Wa Sallam.* The fruit of faith in the prophets and apostles is the knowledge of Allah's mercy for His servants who sent prophets and apostles from among humans so that they can talk to them to explain and guide them to the straight path, thanking Allah for these blessings, foster love, exaltation and praise to the prophets and apostles.

Fifth, believing in the Day of Judgment, includes: a) believing in the resurrection day of all creatures who have died to face Allah and being accountable for their actions while in the world, b) believing in a day of reckoning and retribution for every deed that has ever been committed, c) believe in the existence of heaven and hell as a place of eternal return. Heaven is the place of happiness, and hell is the place of misery. d) having faith in all the events that will occur after death, in the form of: slander of the grave, punishment and favors of the grave. The fruit of faith in the Day of Judgment is to give enthusiasm to do good deeds, to give fear to do sins, and to entertain the believer with the acquisition of happiness in the afterlife that they could not get in this world.

Sixth, believing in good and bad destiny, includes: a) believing in the Knowledge of Allah *Subḥânahu Wa Ta'ala* who knows everything, both globally and in detail, both concerning His deeds and His creatures, b) believing in recording (writing / *kitâbah*) Knowledge of Allah in the pages of the book in *al-Lauh al-Mahfûẓ,* c) having faith in the will (*masyî'ah*) of Allah Ta'ala in everything that will happen, d) believing in the creation (*khalq*) of Allah Ta 'He is all His creatures, both physical material,

nature and deeds. The fruit of faith in good and bad destiny is growing dependence on Allah after carrying out various causative factors of something we hope for, creating peace and calm for the soul for everything that happens.

Faith in Allah is the basis of the teachings of *al-tauhid* in Islam which is a very principled and fundamental matter, that the purpose of the creation of humans and jinn is to unite Allah (Qs. al-Żariyat: 56), so that all activities of those who believe are only to seek His pleasure (Qs. al-Baqarah: 207), meet Him (Qs. al-Kahf: 110), hope for His glorious Face (Qs. al-Lail: 20), hope for forgiveness and mercy Him (Qs. al-Baqarah: 218).

According to the author, in the context of moral education, faith in the Prophet Muhammad *Ṣalallâhu 'Alaihi Wa Sallam* has its own urgency, that he is a prophet and messenger (Qs. al-Fath: 29), closing the prophets and apostles who have no prophets and the apostle after his death (Qs. al-Ahzab: 40), was sent to read to mankind the verses of Allah, purify them, teach them al-Kitab and al-Hikmah (Qs. al-Jumu'ah: 2), explain as clear as possible the intent and purpose of Allah Ta'ala's syari'at (Qs. al-Nahl: 44), bringing people out of darkness into bright light (Qs. Ibrahim: 1), giving good news and a warning (Qs. Sabâ' : 28), and to spread *mercy* (compassion) for the universe (Qs. al-Anbiyâ': 107), so that he is worthy and worthy, even has to be made as a *qudwah hasanah* (example) who is good in knowledge and 'charity' (Qs. Al-Ahzab: 21). Because the success factor of the entire adab and morals education curriculum is determined by the presence or absence of role models in its application.

unseen matters reported in the Qur'an and ḥ ad îṡ - ḥ ad îṡ which can be used as evidence *(* argumentative) consisting of ḥ ad îṡ ḥasan and ḥ ad îṡ ṣaḥîḥ (al-Nawawi, 2008 : 59). Among them is faith in major signs of the Day of Judgment, such as the

release of the Dajjal [2], the descent of the Prophet Îsâ *' Alaihi al-Salâm [3],* and others. Also faith in the questions of the angels *Munkar* and *Nakîr* in the grave about the Creator, the Prophet Muhammad *Ṣalallâhu 'Alaihi Wa Sallam* and the Qur'ân, [4]faith in *al-mîzân* (scales of deeds) [5], faith in the intercession of the Prophet Muhammad *Ṣalallâhu 'Alaihi Wa Sallam* [6], faith in the existence of *al-kauṡar lake* for Muslims whose water is whiter than milk, sweeter than honey, the glasses are as many as the stars in the sky [7], and faith in all forms of enjoyment and happiness that Allah provides for those who believe in heaven, in the form of beautiful maidens [8], silk clothing, gold silver diamond jewels, palaces [9]and all that exceeds the image of the heart, eye sight and ear hearing.[10]

On the other hand, all kinds of hardships, hardships, accidents and misery in hell, in the form of very painful torments, burning the skin of the body which always changes every time it is burned [11], being sprinkled with melted molten

iron [12], given food from *zaqqûm fruit* [13], drinks from pus [14], tortured all morning long and evening forever [15]. *Na'ûdzubillâh min 'aẓâbi al-nâr.*

All of this has a great influence on the heart and soul of a servant, as a form of motivation (*targîb*) to do good deeds, as well as a form of threat (*tarhîb*) to prevent oneself from doing bad deeds.

Ahmad Tafsir (2010: 76) provides an important note in this regard, that the purpose of education will be the same as the best human description according to certain people. Until here there is no difference between one person and another. Differences will emerge when formulating the characteristics of a good human being. Then he added that the goals of national education written in the law were "flawed", even though he thought that the people's representatives at that time wanted Indonesian people who were in accordance with Pancasila, but those thoughts and desires were not properly reflected in the formulation, because the first value and the main thing in Pancasila is Belief in One Almighty God and this value is the *core of* Pancasila. This value has been perfectly downgraded in the 1945 Constitution. This can be seen in the words: *"By the grace of Allah the Almighty ..."* which is written in the Preamble to the 1945 Constitution. So the *core of the* 1945 Constitution is Belief in the One and Only God . It's a bit unfortunate that this *core* doesn't go down perfectly into Law no. 20 of 2003. It can be seen in article 3 of the law that faith and piety are not the *core* of the national education system. (Tafsir, 2013: 75)

which makes faith and piety the core , namely : become democratic and responsible citizens.

According to the author, Ahmad Tafsir's opinion is quite reasonable and has the right understanding paradigm foundation, in line with the intent of the word of Allah *Sub ḥâ nahu Wa Ta'ala* in surah al-Nahl verse 97:

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[2] HR. Al-Bukh â r î (7408, 7131) and Muslim (2933) from Anas bin *Mâ* lik *Ra ḍiyall* â hu *' Anhu.*

[3] Narrated by Imam Ahmad in *U ṣû l al-Sunnah* (12).

[4] HR. Al-Bukh â r î (86) and Muslim (903) from 'Aisyah *Ra ḍiyall â hu ' Anha.*

[5]Qs. al-Kahf: 105.

[6]HR. Al-Bukh â r î (6560) and Muslim (184) from Abu Sa'id al-Khudr î *Ra ḍiyall â hu ' Anhu.*

[7]HR. Al-Bukh â r î (6579) and Muslim (2292) from 'Abdull â h bin 'Amr *Ra ḍiyall â hu ' Anhu.*

[8]Qs. al-Sajjadah: 17.

[9]Qs. al-Zumar: 20.

[10]HR. Muslim (2824) from Sahl bin Sa'ad al - Sâ'id î *Ra ḍiyall â hu ' Anhu.*

[11]Qs. al-Nis â' : 56.

[12]Qs. Al-Hajj: 19.

[13]Qs. Al- Wâqi'ah : 52.

[14]Qs. Jonah: 4.

[15]Qs. Gafir: 46.

((مَنْ عَمِلَ صَالِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ))

"Whoever does good deeds rather than men and women, while he is a believer, We will give him a good life and We will reward him with more than what they have done."

According to al -Ṭ abar î (2008: 17/291) as narrated from Qatadah, said that in fact Allah *Sub ḥâ nahu Wa Ta'ala* does not want (accept) a practice unless it is based on sincerity and He obliges it to be included as part of faith.

So that the concept of faith-based adab education is illustrated in the following diagram:
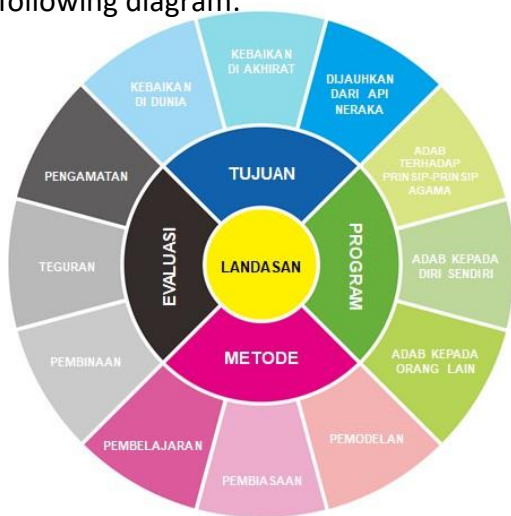

Image: Faith-Based Adab Education Concept Diagram

The diagram above can be explained that **the foundation of adab education** is *al-Tauh î d* (faith in Allah Subhâ *nahu Wa Ta'ala*). Because in the conception of the teachings of Islam, whatever a servant does and does, whether in the form of words and deeds, visible and hidden, will not be accepted and will not get any reward from Allah unless it is based on

tauh îd to Allah (faith in Him). When *al - î mân* and *al-tauh îd* disappear with *disbelief* and shirk, then everything will disappear (Qs. al-Zumar: 65), disappear like dust blown by the wind (Qs. Al-Furqan: 23) and will never be accepted from him (Qs. Ali Imran: 85).

The **purpose of adab** education and other educations in the teachings of Islam is to shape humans into true servants of Allah (*' abd Allâh*) who are transferable, who understand and are aware of their existence as creatures to worship *Al - Khâliq Sub ḥâ nahu Wa Ta'ala* (Qs. al- Żâ riy â t: 56), henceforth creating happy humans in the world and in the hereafter (*hay â tan thayyibah*). As mentioned in the letter al-Baqarah: 201, meaning: *"And among them there are those who pray, "Our Lord, give us good in this world and good in the hereafter, and protect us from the punishment of hell."* And in Qs. al-Nahl: 97, meaning: *Whoever does charity ṣ rather than men and women, while he is a believer, then We will give him a living with a good life and We will reward him with more than what ever they do."*

Therefore, in order to achieve this noble goal, a series of comprehensive (covering all aspects) and integrative (one unified) **adab education programs has been prepared, including the fulfillment of vertical aspects (** *habl min Allâh* **) and** other aspects horizontal (*habl min al- Nâs*) . As stated in the Al-Qur'an letter Ali Imran verse 112 , it means: *"They are always filled with humiliation wherever they are, except by establishing good relations with Allah and good relations with humans."*

The manifestation of the vertical aspect is all the principles of Islamic teachings contained in ḥ ad îš Jibr î l *'Alaihi al-Salam,* including *al-Islâ m , al- Î m â n* and *al-Ihs â n,* also known as *al- Âdâb al-Syar'iyyah.* Meanwhile, the manifestation of the horizontal aspect is related to the

good of oneself and the soul of every individual Muslim (*al - Âdâb al-Fardiyah*) and all the things that surround it, as well as concerning its relationship with society and its environment (*al -Âdâb al-Ijtima'iyyah)* .

In carrying out the adab education programs above, **effective methods are needed** , so that the expected goals can be achieved optimally. Conceptually, educational experts mention many methods (*al- asâl îb*) of education and teaching which are abstracted from the Qur'an and al - Ḥ ad *îš* . Al-Nahl â w î mentions 7 (seven) methods, al-Ḥâzimî mentions 5 methods, Ibn 'Aṭiyah mentions 13 methods, and so on. The author focuses on 3 (three) methods, namely 1) teaching (*al-Ta'lim*) , 2) habituation (*al-Ta'wîd) ,* 3) modeling (*al-Taqdiah*) .

The *al-taqdiah method* (modeling with *qudwah hasanah/exemplary*) is a very effective method in adab and moral education, because the end of the process is not at the level of knowledge and insight, but in terms of its application (practice), so that good examples are needed in actualizing the manners and morals that have been taught. In this case, His Majesty Ras û lull â h *Ṣ alall â hu 'Alaihi Wa Sallam is* the most appropriate role model theoretically and practically, as stated in al-Qur'an al-Ahzab verse 21, meaning: *"Indeed there has been for you in Ras û lullâh a good role model for someone who hopes for an encounter with Allah and the hereafter, and he remembers Allah as much as possible."*

Furthermore, to determine the extent to which the success of the adab education program that has been carried out and the achievement of the goals set, it is necessary to carry out **an evaluation (assessment)** . Education experts also mention a lot of evaluation techniques that can be taken to measure these achievements, both in the form of tests

and non-tests, either in the form of written or non-written tests, and so on. Assessment or measurement of the success of adab education, actually cannot be formulated with numerical figures, but it is an assessment of good and bad attitudes, therefore an appropriate and effective assessment is carried out by: a) observation (*al- Mulâ ha ẓ ah*) , b) admonition (*al-Ta ż k î r*), and c) coaching (*al-Ta'd î b*).

The Basic Concept of Adab Education

Character is the characteristic of a person or group of people which refers to a series of *attitudes ,* behaviors , motivations *,* and skills *as* a manifestation of values, abilities, moral capacity, and resilience in facing difficulties and challenges. Character contains distinctive values, good (knowing the value of goodness (*knowing*), willing to do good (*doing*) *, actually having a* good life (*being*) *,* and having a good impact on the environment (*living together*)) which is ingrained in oneself and is embodied in behavior. Character is an individual's ability to overcome his physical limitations and his ability to prove his life on good values that are beneficial to himself and others. Thus, strong character shapes individuals to become agents of change for themselves and the surrounding community. Character coherently emanates from the results of heart (ethical and spiritual), thought (literacy and numeracy), taste (aesthetic), exercise (kinesthetic), and intentional (creative and innovative) exercise (Kemendikbud, 2017: 17).

Some basic concepts of adab education that must be considered:

a. A *l-Ta'dib* is character building.

التَأْدِيْبُ هُوَ قِيَامُ بِجَمِيْع عَمَلِ
التَأْدِيْبِ مِنَ التَّعْلِيْمِ وَ التَّرْبِيَةِ وَ

التَّعْوِيْدِ فِيْ تَغْرِيْسِ الأَخْلَاقِ الْكَرِيْمَةِ مُنَظَّمًا وَ مُبَرْمَجًا مُسْتَمِرًّا فِي الرحَالَةِ المُنَاسِبَةِ حَتَّى تَكُوْنَ هَوِيَّةَ العَبْدِ وَ شَخْصِيَّتَهُ وَ خَصِّيَّتَهُ

Adab education is a series of coaching processes (*al-ta'd î b*) in the form of teaching (*at-ta'l î m*), education (*al-tarbiyah*), and habituation (*al-ta'w î d*) in instilling morals commendable (*al-akhlâq al -kar îmah*) in a structured (*muna ẓẓ am*), systematic (*mubarmaj*) and continuous (*mubarmaj*) manner in a situation appropriate to his position so that it becomes a characteristic (*hawiyah*) , identity (*syakh ṣ iyah*) and privileges (*khi ṣ iyah*) of a servant.

According to Abuddin Nata (2012: 21), *a l-Ta'd î b* can mean *education* (education), *discipline* (discipline, obedience, and submission to rules), *punishment* (punishment or warning) and *chastisement* (punishment-purification) .

Ibnu Humaid (2014: 2/143), *al-Ta'dib* is a process of teaching (planting) virtue values (*fadhilah*) and imposing sanctions (*mu'aqabah*) on those who violate them because of their bad deeds, so it is said that giving sanctions is referred to as *ta'dib,* because in fact it invites to the essence of adab with the meaning of *riyadhah mahmudah* (good practice) which can produce civilized humans (above the values of nobility and virtue). *Al-ta'dib* aims to purify morals (*tahdzib al-akhlaq*) and correct bad habits (*ishlah al-'adat*).

a. Adab is a series of commendable morals.

According to Ibnu al-Qayyim (1973: 2/381), the essence of *adâb* is practicing good morals, therefore *adâb means actualizing what* is in one's character which is in the form of perfection from mere speech to perfection of behavior . .

Ibn Hajar in *Fath al - Bârî* (1379, 6/575) said that *Al- Adâ b* is doing everything that is commendable, both

words and deeds. This is what is meant by commendable morals (*makarimul akhlak*), and this is the guidance from Allah who completed His prophet, Muhammad *Ṣalallâhu 'Alaihi Wa Sallam* in His words in surah al-Qalam verse 2:

« وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيم ».

"And verily you are truly virtuous of noble character."

Al-Gazali in *Ihya' 'Ul û m al-D î n* (1963, 2/359) mentions a series of noble morals in the Koran which are material *al-ta'd î b* on the personal formation of Ras û lull â h *Ṣ alall â hu 'Alaihi Wa Sallam,* including forgiving, ordering kindness, turning away from ignorant people (Qs. al-A'raf: 199), being fair, doing good, giving help to relatives, not being cruel , do not commit evil and do not engage in enmity (Qs. al-Nahl: 90), be patient (Qs. Lukman: 17, Qs. al-Sy û ra: 43, Qs. al- Mâidah : 13), be tolerant (Qs. al-N û r: 22), rejecting evil with good (Qs. Fu ṣṣ ilâ t : 34), holding back anger (Qs. Ali Imran: 134), distancing oneself from bad prejudice and not backbiting brothers and sisters in faith (Qs. al-Hujur â t: 12).

b. Adab first, then knowledge.

Adab education (*transfer of values*) takes precedence over studying (*transfer of knowledge*) , because good morals and Noble manners are very helpful in achieving knowledge itself and bring *added values* from the knowledge that has been absorbed, namely blessings. In this context 'Umar bin al-Kha ṭṭâ b *Raḍiyallâhu 'Anhu* said:

« تَأَدَّبُوا ثُمَّ تَعَلَّمُوا ».

"Practice manners and learn knowledge."[16]

In *Man ẓûmah al- Âdâb,* it is narrated that Ibn 'Abb â s *Raḍiyallâhu 'Anhu* once said, that adab increases the quality of reason, as a guide of honor, a friend when alone, a friend when alienated and wealth

when experiencing poverty. It was also stated that Abu 'Abdill â h al-Balkh î was of the opinion that adab demands more knowledge than knowledge itself. Likewise, 'Abdull âh bin Mubârak said , that a person will not achieve intelligence with his knowledge without being decorated with adab. Some experts in wisdom say that there is no adab without reason, and there is no reason without adab.

c.   The Relationship of Adab Education between Potential and Interaction.

Adab education is a model of character education that is comprehensive and integrative in forming *adab î,* human beings who are *ṣalih* (good *man*) , as well as *muṣlih (reformers) .* Adab education also educates, fosters, forges, hones, cultivates 5 (five) human potentials, namely exercise of the heart, exercise of thought, exercise of taste, exercise of intention and exercise. Adab education also directs the harmonization of 3 (three) life relations, both vertically and horizontally, namely adab to the Creator, adab to oneself and adab to others, as stated in the ḥadîṡ:

حديث « اتَّقِ اللّٰهَ حَيْثُمَا كُنْتَ وَ أَتْبِ السَّيْئَةَ الحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ ».

> *"Fear Allah wherever you are, accompany the bad with good, surely He will erase it, and associate with humans with good morals."*

d.   The main factor exemplary.

One of the success factors of adab education in cultivating noble moral values and commendable characters is the existence of role models (*qudwah hasanah*), because adab education is more directed at forming self-awareness and mental attitude to be a good human being, knowing goodness, doing good and do good for the local community. Ki Hajar

Dewantara's exemplary theory can be used as a role model in the context of education in Indonesia, namely: ing *ngarso sung tuladho* (as a leader I set an example), *ing madyo mangun karso* (as a friend I build fighting spirit) *, tut wuri handayani* (as my follower provide a morale boost).

Islam has a complete role *model* in terms of scientific theory and implementation of the practice of commendable moral values and noble manners, namely His Majesty Ras û lull â h Ṣ alall â hu 'Alaihi Wa Sallam, as explained in al-Qur'an sura al- Ahzab verse 21, meaning: *"Indeed there has been for you a role model in the person of Ras û lullah for those who expect an encounter with Allah and the hereafter, and he remembers Allah as much as possible."*

Ibnu Ka ṡî r (1999: 6/391) states that this noble verse is a very big basic foundation about the obligation to follow the example of Ras û lull â h Ṣ alall â hu 'Alaihi Wa Sallam in his words, deeds and situations. Therefore, humans are ordered to imitate him Ṣ alall â hu 'Alaihi Wa Sallam on the day of the Ah żâ b War in the right of patience, firmness, alertness and sincerity in waiting for the help of his Lord *Sub ḥâ nahu Wa Ta'ala.*

e.   Process Oriented Assessment

The main feature of the praxis of character education is the existence of moral autonomy which is supported by the individual's internal motivation in carrying out moral values. Thus, the judge is oneself dealing with moral values, universal humanity that is exposed before the individual. Because of this, one would erroneously judge the quality of one's character formation if one only looks at its external dimensions. So that the assessment is carried out based on the principles of objectivity and honesty from each individual regarding their suitability

with the moral and ethical values that are being developed. This can be done by using the observation method approach independently or asking for help from other people around him, to what extent has his personality gotten better and improved, or does it still need further improvement. As mentioned in ḥ ad îš :

حديث » الْبِرُّ حُسْنُ الْخُلُقِ وَالإِثْمُ مَا حَاكَ فِى نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّنِ عَ عَلَيْهْ

"Al-Birr (virtue) is a noble character, while sin is what disturbs your soul and you don't want people to know about it."

In another narration it is stated:

اسْتَفْتِ نَفْسَكَ، الْبِرُّ مَا اطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَاطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَالْإِثْمُ مَا حَاكَ فِى الْقَلْبِ، وَتَرَدَّدَ فِى الصَّدْرِ، وَإِنْ أَفْتَوْكَ أَفْتَاكَ النَّاسُ

" Ask yourself for a fatwa, virtue is what calms the heart and calms the soul, while sin is what worries the heart and doubts in the chest, even though humans ask for your rfatwa or they give you a fatwa." (Narrated by Ahmad: 18001)

Ḥ ad îš explains that the Prophet Ṣalall â hu ' Alaihi Wa Sallam made himself (in this case the heart *(heart*), soul (*soul*) or *fi ṭ rah sal î mah*) as an assessment instrument (*assessment instrument*) of the values of the virtues carried out. Obviously this aims to foster individual awareness, honesty and fairness towards oneself.

Conclusion

Faith-based adab education is in line with the noble values of Pancasila which makes YME Godhead the *core* (essence) of all other precepts, so it should also become the *core* of the character values that are

developed, namely the character of nationalism, independence, mutual cooperation and integrity. And the character of Godhead in the eyes of Muslims is faith in Allah *Sub ḥâ nahu Wa Ta'ala* (read: *al-Tauhid*).

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