BUILDING CHARACTER EDUCATION PERSPECTIVE OF MORAL EDUCATION IN MADRASAH IBTIDAIYAH

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Abstract
This literature review explains how to build character education from a moral education perspective in madrasah ibtidaiyah. Character education is one of the fundamental efforts in creating learning situations that meet students' self-development needs in learning interactions designed to form students with character. Meanwhile, moral education is very important in forming morals in students. With moral education in the form of activities that have the value of worship implemented in schools, students are accustomed to carrying out good deeds towards God and fellow humans. Character development is an important part of the Islamic education approach. Character education must combine all aspects of cognitive, affective and psychomotor student development into one complete and inseparable unit when applied in madrsah ibtidaiyah. It will be difficult to practice character education if one of these three development aspects is missing. The aim is to shape a person's personality so that it shows superior qualities such as honesty, kindness, responsibility, respect for others, fairness, non-discrimination, hard work, and so on.
Keywords: Character Education, Moral Education, Madrasah Ibtidaiyah

INTRODUCTION

Education can be categorized as quality if it has forward linkage and backward linkage. Forward linkage is quality education which is the main requirement for realizing an advanced, just and prosperous national life. There are so many lessons that can be learned from the history of development and progress of a modern and prosperous nation, namely the systematics and regulations of quality education (Sulistiyono, A, 2018).

Character education in Indonesia focuses not only on understanding students conceptually and contextually, but also hopes that students will be able to create and innovate appropriately. Students are also expected to have

a sense of honesty, criticality, democracy, a high sense of appreciation and divine values (Marini, A, 2017). Character education in Indonesia has now entered a new curriculum where the government hopes that with this new curriculum students can develop their talents and interests in accordance with several character education values.

Character education is one of the fundamental efforts in creating learning situations that meet students' self-development needs in learning interactions designed to form students with character. Although character formation and development can be done at home through guidance from parents and the surrounding environment. However, schools also have an important role in forming students' character (Rokhman, F., et al, 2014). With the hope, that through character education it will make students become figures who are devoted to God Almighty, have strong faith so that they give birth to individuals who are virtuous, tolerant towards others, have fighting motivation and are able to work hard, achieve and be disciplined, have an attitude of respect for people. other and democratic, responsible, creative and independent (Marini, A., et al, 2019). It cannot be denied that character education, which begins to be instilled through the learning process in schools, has a very large and essential role as part of the process of moral formation.

Meanwhile, moral education is very important in forming morals in students. With moral education in the form of activities that have the value of worship implemented in schools, students are accustomed to carrying out good deeds towards God and fellow humans. In connection with the formation of morals in the school environment, it is stated that moral learning in schools is currently not provided independently, in the sense that it is still integrated with other subjects. The subjects in question are Islamic Religious Education and Pancasila Education, but in general educators rarely touch on moral education. It is rare for teachers to provide a touch of moral values and kindness in every subject they teach (Ferdiawan, E., & Putra, W. E, 2013).

Al-Ghazali (Bahri, S, 2022) explains that there are two moral requirements. To start, actions must be consistent and must be done repeatedly with the same action to form a habit. Second, it must be simple so that actions develop without prior thought or consideration. AlGhazali argued that good and bad traits, not necessarily knowledge of both, are the basis of morality. Apart from that, the soul is formed from good or bad deeds. Morals can also inspire other people to do good deeds, but people don't always

follow them. Moral education is also carried out, especially to influence behavior by following rules. Rules that were followed early in Islam.

RESEARCH METHOD

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Snyder, H. 2019).

RESULT AND DISCUSSION

Characteristics of Character Education

A. Etymology of Character Characteristics

In Greek, Character (charasseim), means "to carve" or "to be carved" (Suryawati, D. P, 2016). Some educational figures believe that character is a manifestation of a person's behavior, such as being honest, cruel, diligent and so on. Apart from that, character is also closely related to a person's personality. This shows that character is a value from a form of behavior. It's just that the values contained in a person's behavior are relative, so the value of a behavior is very difficult for other people to understand (Berkowitz, M. W., & Schwartz, M, 2006). Mental or moral qualities and strength, morals or manners are a special personality that is the driving force, and what differentiates one individual from another individual is also part of character. Thus, a person can be said to have character if he has succeeded in absorbing the values and beliefs desired by society and used them as moral strength in his life.

Humans, as creatures created with the potential for intelligence as an ability that other creatures do not have, have an obligation to continue to develop this capability and become someone who is able to carry out the task of caring for this nature, as Allah SWT says in Surah Al Baqarah, which means "...and remember when Your Lord said to the Angels, "Indeed, I want to make a caliph on the earth." They said, "Are You going to make someone who will destroy and shed blood on the earth while we praise You and sanctify Your name?" He said, "Indeed, I know what you do not know." Apart from that, the purpose of creating humans is to serve and worship Allah as the One who created humans and nature and their contents, as He says (Q.S. 2: 30)." In order to create the goal of creating humans as the

most noble creatures in His sight, character development in humans needs to continue to be maintained so that good and commendable traits and behavior are formed (Walker, D. I., et al, 2015).

Likewise with the formation of a person's character in the world of education, especially in the world of Islamic education. Character education in Islamic education places greater emphasis on individual development through cultivating commendable morals so that they are able to make themselves good individuals for themselves, the people around them and the wider community. Personal relationships with society in Islam are bound by culture in society which is then called societal norms or better known as 'ilqah rūhiyyah khuluqiyah' (interactions bound by a code of ethics) (Baehr, J, 2017). Therefore, students as part of a small group in society are the successors of the baton of the cultural traditions of society in the future which must continue to be fostered in order to develop civilized character.

B. Reconstruction of Character Characteristics

Character is the basic nature possessed by a person. This does not mean that a person's character cannot change and be shaped to become a better person. In its development, there are 2 factors that influence the formation of a person's character, namely: (Fatihah, I, 2018).

1. Internal Factors (Endogenous)

Children are born unable to manage their own desires. Character formation can be done at a child's early age. The inculcation of traits, attitudes and social order in a child depends on the motivation provided by parents, the people around him and the environment. Apart from that, children also have traits that flow within them through the innate traits of their parents.

2. Exogenous/Nature Factors (Environmental Factors)

Humans are born into the world only equipped with innate traits, both in the form of the values of piety (goodness) and munkar (badness). From these two things, it is still very possible for there to be potential for development and change through various influences (Megawangi, Ratna, 2007).

a) Educational Dimension

In Surah Al Luqman verses 13-14 describe how learning and education is carried out in the family, the priority of divine education and faith is clearly outlined in these verses. Religious education, divinity and faith

is so important because these aspects contain the main foundation for character formation.

b) Social Dimension

Apart from the educational dimension, the social dimension also has an important role in forming children's character, both in the family, school and community environments.

1) Social Environment in the Family

The family environment is the closest environment in the child's growth and development process. This environment has the biggest role in forming a person's character, especially the child's social environment. The main function of the family as outlined in the UN general assembly resolution is as a vehicle for educating, nurturing and socializing children, developing the abilities of all its members so that they can carry out their functions in society well and providing satisfaction and a healthy environment in order to achieve a prosperous family.

2) School Social Environment

In shaping and building children's character, the role of social interaction in the family is very large. However, most of the lives of students who are students spend time and socializing at school. School is the most appropriate place in the series of character education for children.

Moral Education in an Islamic Perspective

Akhlak is the plural of the word khulq. The root of the word is cognate with khalaqa (creating). This means the inherent nature of the soul (malakah) in a person according to the origin of his creation (ahsanu taqwim). The reason is clear, the human soul was created by God with His fitrah (fitratallah alliti fatarannas alaiha). Therefore, having morals means thinking, willing and behaving in accordance with one's nature (conscience). According to dialect, morals are also defined as character, behavior or character. The formulation of the meaning of morals arises as a medium that allows for good relationships between Khaliq and creatures as well as between creatures and beings. In accordance with the word of Allah in the Qur'an13 and the hadith of the Prophet Saw (Ismail, I, 2016).

And on that basis too, Morals are a science that means good and bad, explaining what creatures should do to others, as well as what creatures should do to the Kholiq. Act according to the nature of the creation of each

creature. We live in this world with the permission of the Kholiq. Everything that exists is according to His will. So every attitude and behavior must also pay attention to the provisions that have been set by Him. Which ones should be done and which ones should be left behind? Apart from that, behaving and behaving towards fellow creatures must be good. Especially when it comes to Kholiq. Don't deny the Kholiq in order to get praise from fellow creatures. In fact, you should still prioritize the Kholiq over creatures. Because there are things that Kholiq hates but creatures like, or vice versa (Fatimah, M, 2019).

Moral education as formulated by Ibn Miskawaih (Lestari, A, 2017) is a state of mind that causes a person to act without thinking first. He stated that there are two traits that stand out in the human soul, namely the bad traits of a cowardly, arrogant and deceitful soul, and the traits of an intelligent soul, namely justice, courage, generosity, patience, righteousness, trust and hard work. So that what is educated is the original nature contained in human nature. In this moral education, the criteria for right and wrong for assessing actions that emerge refer to the Al-Qur'an and Sunnah as the highest sources of Islamic teachings.

Al-Ghazali, whose full name is Abu Hamid Muhammad bin Muhammad al-Ghazali, provides criteria for morals that are similar to Ibn Miskawaih, namely that morals must remain in the soul and actions appear easily without requiring deep thought or research first. Morals are not "actions", not "strength", not "ma'rifah" (knowing deeply). What is more commensurate with morals is the spiritual "state or condition of the soul" (Mu'alim, A. N, 2022).

Then morals are also said to be a person's inner state which is the source of the birth of actions where the actions are born easily without thinking about profits and losses. People with good morals will do good things spontaneously without any strings attached. So he likes to do good to anyone without violating the rules and order that have been determined by the Kholiq (Huda, M., et al, 2020).

In this way, moral education can also be said to be moral education in the Islamic education discourse. A deeper study of the concept of morals that has been formulated by past Islamic education figures such as Ibn Miskawaih, Al-Qabisi, AlGhazali shows that the ultimate goal of moral education is the formation of students' character with noble morals. What is nothing other than the incarnation of God's initial qualities in human life according to their nature.

The Role of Madrasah Ibtidaiyah in Character Education

A. Principles of Character Education in Madrasah Ibtidaiyah

Character formation is an integral part of Islamic educational orientation. The aim is to shape a person's personality so that they behave honestly, well, responsibly, respect and appreciate other people, be fair, non-discriminatory, hardworking and other superior characteristics. The Islamic religion has two terms that indicate a fundamental emphasis on aspects of character formation in education: namely ta'dib and tarbiyyah. Ta'dib means an effort to create a situation that supports and encourages students to behave well and politely as expected. Meanwhile, tarbiyyah means caring for the good potential that exists in humans so that it grows and develops (Agama, K, 2010).

Madrasah is a more modern Islamic educational institution, which combines Islamic boarding school and school education, the material of which integrates religion and general knowledge. Madrasah as an Islamic educational institution functions to connect the old system and the new system by maintaining old values that are still good and can be maintained and taking something new in science, technology and economics that is beneficial for the lives of Muslims, while the content of the madrasah curriculum In general, it is the same as education at Islamic boarding schools plus general sciences (Nashir, H, 2019).

B. Islamic Character Education Methods in Madrasah Ibtidaiyah

In order to achieve integral growth, character education needs to consider various principles of using educational methods which ideally contain spiritual values, namely as follows:

1. Intention and orientation in education, namely to bring closer the relationship between humans and God and fellow creatures.

2. Integration between cognitive (thought), affective (dhikr) and psychomotor (charity) domains in order to obtain prosperity and happiness in life in this world and the hereafter.

3. Relying on truth, meaning that the material presented must be correct, delivered in the right way, and based on the right intentions.

4. Based on values. This means that educational approaches and methods remain based on moral ethical values (Akhlaqul Karimah).

5. According to students' needs.

6. Provide convenience.

7. Sustainable. After using a particular method, a teacher needs to pay attention to the shortcomings and weaknesses of the method used.

8. Flexible and dynamic. With the flexibility and dynamism of these methods, the use of methods is not just monotonous with one type of method (Wiyani, N. A., & Barnawi, I. P. I, 2012).

C. Implementation of Character Education at Madrasah Ibtidaiyah

Implementation of character education at Madrasah Ibtidaiyah (MI) can be done in the following way: (Hasanah, N, 2021).

1. Integrate into every subject

Integrating into each subject aims to introduce the values of character education in each subject, so that they are aware of the importance of these values and internalize the values into the daily behavior of students through the learning process, both taking place in inside and outside the classroom. Apart from making students master the targeted competencies (material), it is also designed to make students know, realize and internalize values and turn them into behavior.

2. Madrasah Cultural Development

Madrasahs are responsible for imparting new knowledge that is reformative and transformative in building an advanced and quality nation. Madrasas are also responsible for transforming noble values to students. Thus, the role of madrasas is very large in determining the future direction and orientation of the nation. Madrasah culture is one aspect that influences student development. A madrasah atmosphere that is full of discipline, honesty and compassion will produce good character. Likewise with educators, they will teach in a peaceful atmosphere, thereby encouraging improvements in the quality of learning.

D. Character Education Strategy in Madrasas

There are four strategies for practicing character education in madrasas:

1. Incorporate character values into students' daily behavior during the learning process, both inside and outside the classroom, so that they realize their meaning in each subject. In essence, learning activities are designed to help students comprehend, comprehend, and internalize values and convert them into behavior in addition to helping them master targeted competencies.

2. Emerging madrasa culture. Madrasas are tasked with providing new knowledge that is transformative and reformative in building a high-tech nation. Apart from that, it is the school's responsibility to instill noble

values in students. As a result, schools play an important role in determining the orientation and future direction of the nation. One factor that has an impact on student development is school culture. Good character will be formed in a school environment characterized by honesty, discipline and compassion. Like teachers, they will appear in a calm atmosphere, thus ensuring the broadening nature of learning.

3. Through activities outside of school. Activities that take place outside the classroom to channel students' interests, talents and hobbies and support the implementation of character education are known as extracurricular activities. It is possible to participate in extracurricular activities both inside and outside the school environment to expand one's knowledge, improve one's skills, and internalize religious principles or social norms.

4. Daily activities at home Character education can only be implemented effectively at school with the help of the family or home. By providing a monitoring card (Mappaenre, A., et al, 2022).

E. Character Education at Madrasah Ibtidaiyah

Madrasah Ibtidaiyah is a more advanced version of the Islamic basic education system. It combines Islamic boarding schools with schools whose curriculum combines religious and general knowledge. The aim of madrasas as Islamic educational institutions is to bridge the gap between the old and new systems by providing new knowledge in the fields of science, technology and economics that are beneficial for the daily lives of Muslims and uphold the traditional values that have been passed down through Islamic boarding schools. (Mappaenre, A., et al, 2022).

The aim of elementary education is to help students discover and develop all aspects of their personal, religious, moral and social belonging. This effort allows every student, regardless of their level of development or ability, to promote an understanding of the values of honesty, justice, compassion, tolerance, beauty, and responsibility (Adisti, A. R., & Rozikan, M, 2021).

One of the stages in the development of children's fundamental potential is Madrasah Ibtidaiyah. When students are in elementary education, how well they manage personality conflicts will have a significant impact on how they interact with others as adults. Parents, teachers and the student's environment must all complete this important task (Amirudin, A., et al, 2022).

Character development is an important part of the Islamic education approach. Character education must combine all aspects of cognitive, affective and psychomotor student development into a unified whole and cannot be separated when applied to elementary school age children (Zubaidah, I., et al, 2021). It will be difficult to practice character education if one of these three development aspects is missing. The aim is to shape a person's personality so that it shows superior qualities such as honesty, kindness, responsibility, respect for others, fairness, non-discrimination, hard work, and so on.

Educators who are unable to show character as people who must be listened to and followed are the cause of educators' failure in developing the character of their students. This is more than just conveying information to students as an educator (Mappaenre, A., et al, 2022). However, what is more basic and absolute is how a teacher can be a source of inspiration and role model who can change the character of his students into humans who are aware of their potential and character as social creatures and God's creation. Because character education hones affective abilities, it is possible to implement learning patterns that include character education content. Stories about heroes and prophets, for example, can be used in character education materials. Apart from that, it can be done through contextual learning, where children are taught good morals by directly observing the actions of educators (Rokhman, F., et al, 2014).

CONCLUSION

Character education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potential who have good character and personality, have good morals, and have a constructive positive effect on nature and society. The important aspects of character education in building national character can be viewed philosophically, ideologically and normatively. Character development is an important part of the Islamic education approach. Character education must combine all aspects of cognitive, affective and psychomotor student development into a unified whole and cannot be separated when applied to elementary school age children. Character education is very important to implement in order to restore the character of the Indonesian nation which has begun to fade. By implementing character education at the Ibtidaiyah madrasah, it is hoped that social problems that occur in society can be addressed.

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