INTEGRATION OF ISLAMIC TEACHING INTO CURRICULUM AS STRENGTHENING CHARACTER EDUCATION

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Abstrak	
Keywords: *Integration, Islam, Strengthening, Character Education*	*This paper discusses the integration of Islamic teachings into the curriculum as a reinforcement of character. Character is a very important thing in human life because character can determine whether a nation has a civilization or not Character can grow and develop well if it starts with internalizing the values of Islam. Through the integration of Islamic teachings the curriculum, it has indirectly taught to students that Islam is a teaching that contains the example of life, and morals to be used as a guide to human life in behaving and acting. Therefore, the teachings of Islam is universal that can be used as an alternative in solving the problems of nations that experience a crisis of character. Of course the integration of Islamic teachings into the curriculum that will be carried out by educators as an effort to strengthen character. It is balanced with the ability of teachers to understand the teachings of Islam it self based on the Al-Quran and Hadish, lack of understanding of educators about the teachings of Islam itself, so efforts to strengthen the character can not be achieved. Islam always positions character formation children on the main pillars of educational goals that are aligned with the background of the need to apply character education in schools; To create a large, dignified and respected nation by the world, a good society is needed starting from character building. One of the ways to develop character or character is through a process education in schools by implementing value-inculcation moral values in each subject matter. This writing method uses the method of literature or literature by using a variety of references to suit the problem.*

Introduction

Islam as a complementary religion of the previous religion has a significant contribution in shaping and building the soul of humanity, especially the problem of character (Apandi, 2020:1). Islam and character are inseparable things. Islam strongly emphasizes the importance of character. Starting from someone waking up to going back to sleep, the ethics are regulated, there are prayers that are read. Character is a characteristic that distinguishes

one human from another. Character is the basic thing that every human has. Character is interpreted as a way of thinking and behaving that is unique to each individual to live and work together in the family, community, nation and state.

Good character individuals are individuals who can make decisions and are ready to take responsibility for the consequences of their decisions. Character is not inherited, but something that is built on an ongoing basis through the process of education both informal, formal and non-formal (Isbandiyah, 2019: 32). At present in various countries in general have shown moral degradation, especially in countries that are predominantly Muslim, especially in Indonesia. One of them is the character crisis in the world of education which is shown by the behavior of students who often play truant, the proliferation of cheating culture, cases of student brawl, between students bullying each other, free sex between students, students as drug dealers and consumers of drugs, students bullying and persecuting teachers , etc. that sometimes student behavior cannot be accepted by common sense (Suryanti, 2018:23).

Therefore the importance of the role of educators, especially in schools to integrate Islamic teachings into the curriculum or material that will be given to students as an effort to strengthen character education. Character Education is an effort to educate children so that they can make decisions and practice wisely in their daily lives, so that they can contribute positively to their environment that leads to achievement in forming students' character and noble character as a whole, integrated and balanced, in accordance with competency standards. Schools as a strategic place in the formation of character, in addition family and community.

That is what underlies the need for educational programs character in a school, both in intracuricular, and curricular activities school extracurricular. Character is not an independent subject, but the character values are integrated in the curriculum, the meaning becomes curriculum reinforcement that already exists, namely by implementing the curriculum that already exists, namely by implementing it in subjects and in the daily activities of students(Zarkas,2018:11). Therefore, it is necessary planting character education for each school with a variety of activities can support the cultivation of good character. Movement in strengthening the character starts to really run began in 2013 although since 2010 has been included in national policy development roadmap national character Primarily through government policy changes in the structure of the curriculum, the government tried to accommodate various payload code input on the curriculum through a variety of policies.

Expected through character education students can independently improve and use their knowledge, to study and internalize and personalize noble character values and moral

values so that they manifest in everyday behavior. Character Education at the level institutional aims to shape the school culture practiced by all school members. Character education is also a vehicle for the socialization of characters that should be possessed by a human being to make them noble creatures on earth. Islamic teaching values are very relevant in supporting character education programs that are currently being developed in schools through learning, habituation, and example. The values developed in the character education program include, (1) religious, (2) nationalism, (3) integrity, (4) self-reliance, and (5) mutual cooperation.

These five values are very relevant to the values of Islamic teachings. In relation to integrity, Islam teaches to be honest. Even the prophet Muhammad S.A.W. known for his honesty with the title Al-Amin. Honesty or also known as integrity is the capital of success. Integrity is when what is said matches what is done. At present it is very difficult to find an honest leader, because many are entangled in corruption. Independent is a form of someone who is not too dependent on other parties. He wants to fight and work hard. Islam teaches that after completing a job, followed by the next job, not much time is wasted, so that the time is really useful.

Integrity is when what is said matches what is done. At present it is very difficult to find an honest leader, because many are entangled in corruption. Independent is a form of someone who is not too dependent on other parties. Islam teaches that after completing a job, followed by the next job, not much time is wasted, so that the time is really useful. Mutual cooperation is a mirror of Indonesian culture. Islam also teaches mutual cooperation as a mirror of the unity and unity of the Ummah. Unity becomes a blessing and disunity becomes a disaster. Based on this, Islam and the Strengthening of Character.

Education based on Islam has the significant contribution towards human's life. From the aspect of curriculum, the subject of Islamic Education that has been applied from the Islamic Philosophy of Education is comprehensive and integrative. The variety of aspects are taught through this subject, including the method of practical in order to let the students to think and solve each difficulty based on Quran. Thus, through the implementation of Islamic Philosophy of Education within the realm of education, the holistic and comprehensive learning from each aspect of life is able to be achieved. The teaching of Islamic Education as the approach to implement Islamic Philosophy of Education among the students become the effective method as it able to produce a balanced individual in term of their physical, emotion, spiritual, and intellect to fulfill the aspiration of National Philosophy of Education

Research Method

This research is in the form of a Library Study (Library Research) as an effort to collect information and data by utilizing written sources in the library such as books, newspapers, magazines, documents that are relevant to the issues discussed. Can be interpreted Literature study is a data collection technique by reviewing books, literature, notes, and various reports relating to the problem to be solved or theoretical studies, references and other scientific literature relating to culture, values and norms that develop in social situations researched (Sugiyono: 2012: 67).

Discussion

Islamic teachings

Islam is the most ideal and most suitable rules for human behavior and habits, both related to the nature of the microcosm or the nature of the macrocosm. One of the features of Islamic rule is that it relies more on the Qur'an and Sunnah than many sources of knowledge. Islam is a perfect role model in every word. Islam places humans in a broad concept with the assumption that humans have basic features such as reason, mind, and spirit which are then filled with various skills (Gulen, 2015:6). Religion is one source of value for humans, especially for adherents. For Muslims, the first source of teachings is Al-Qur'an Al-Karim. This book contains information, values, and norms. Much information is only known by Muslims by referring to the verses of the Al-Karim Al-Karim. Among other things, information about the names and attributes of God, life after death, a picture of heaven and hell, the presence of creatures around humans that are not visible to the eye in the form of angels and jinns, and all human actions are recorded by angels, positive actions and negative.

Thus, this religion has a power that is not possessed by science. Religion becomes a source of knowledge (knowledge) needed by humans, in addition to knowledge obtained through the mind. The second source of Islamic teachings is the Hadith or Sunnah of the Prophet Muhammad. The Prophet became the guide of the ummah in understanding and implementing the teachings of Islam as well as being the best model.

In Islam it is mentioned that the Prophet Muhammad had a great character: wainnaka la 'ala khuluqin azim (Surah Al-Qalam: 4). The Prophet's exemplary morals include maintaining trust, being trustworthy, socializing and communicating effectively with humanity according to his dignity, helping fellow human beings in goodness, glorifying guests, avoiding quarrels, understanding values and norms, maintaining ecosystem balance,

and deliberating in all matters for the common good. The existence of the Prophet as the messenger of Allah to mankind can be in essence seen from his remarks: "Verily I (Muhammad) was sent to the world solely for the sake of perfecting the morals of mankind" (al-Hadith).

The words of the Prophet above show nothing else that human life should rely on all positive behavior and commendable actions (Gulen, 2015:18).

This shows, Islamic values are not limited to be known by the people, but also practiced which in turn gives birth to a distinctive personality.

Muslim communities in various parts of the world are characterized, for example, by a friendly attitude. Personality as a mirror of understanding and appreciation of religious teachings expressed by the Prophet. with his saying, ad-Din husn al-khulq (Religion is marked by noble character).

Islamic Religious Education in schools has made a major contribution in introducing Islamic teachings to students, and strengthening their awareness as Muslims. Today, educated Muslims in Indonesia feel proud of their religious beliefs.

The virtues of Islamic teachings are increasingly revealed and becoming more evident from day to day as science and technology progress. The contact of students with religious messages through formal education institutions is felt as a form of concern from the state.

Introducing religious values and norms is part of the teacher's job. There are so many units of values related to divinity (explaining hablun minallah: human relations with God) and humanity (hablun minannas: explaining relations between human beings) in the Al-Qur'an 'Karim and the Nabawi Hadith. Thus, students need to be guided to identify these values and norms.

Here are some sample values. The following verse confirms, God is One. This religious belief is the main principle and basic value in Islam. This value gives strength, enthusiasm, optimism, and many other positive influences on the faithful. And your God is God Almighty, there is no god but He, the Most Gracious, the Most Merciful. (al-Baqarah / 2: 163).

The following verse teaches caring for others: So whoever gives (his wealth in the way of Allah) and is pious, and justifies (the reward) is the best (heaven), then We will make it easy for him the way to ease (happiness). (al-Lail / 92: 5-7). The religious values mentioned above need to be spelled out in the form of regulations and guidelines for student activities in the classroom, in the school environment, and outside the school. A very good example is

student activities during the month of Ramadan. Schools or classes take advantage of the momentum of Ramadan by holding iftar events together (*Arraiyyah,2013:19*)

Character building

The concept of character education actually has existed since time Rasulullah SAW. This is evident from God's command that the task first and foremost the Messenger of Allah is as a perfection of morals for his people. Discussion of the substance of the meanings of the same characters with the concept of morality in Islam, both of them discuss about human behavior. Al-Ghazali explained if morals are an attitude rooted in the soul from which various births were born actions easily and easily without the need for thought and consideration. While the meaning of character are typical values (know the value of goodness, want to do good, real good life, and good impact on the environment) which is inscribed in and manifested in behavior. Characters coherently radiate from the results of thought, if the heart, sports, as well as if the taste and intention a person or group of people.

Discussion of the basic understanding between morals and the characters above indicate the same substance of meaning namely the problem of human morals; about knowledge of values which are good, which is supposed to be owned by someone and is reflected in each his behavior and deeds. This behavior is the result of consciousness himself. Someone who has good values in his soul and can apply it in everyday life called a person of character or character. Morals or character in Islam is the main target in education. This can be seen from some of the hadith of the prophet explain the virtues of moral education one of them the following hadith: "teach your children good, and educate they".

The concept of education in Islam views that humans are born with carrying outward potential namely: 1) potential do good to nature, 2) the potential to do damage to nature, 3) divine potential which has non-physical functions. The three potentials are then handed back its development to humans. This then led to the concept of a holistic approach in Islamic education that includes elements of knowledge, morals and creed. More broadly, Ibn Faris explained that the concept of education in Islam is to guide someone by paying attention all the pedagogical potential it has, through stages appropriate, to educate his soul, his morals, his intellect, his physical, religion, socio-political sense, economy, beauty, and the spirit of jihad.

Islam always positions character formation children on the main pillars of educational goals that are aligned with the background of the need to apply character education in schools; To create a large, dignified and respected nation by the world, a good society is needed starting from character building. One of the ways to develop character or character is through

a process education in schools by implementing value-inculcation moral values in each subject matter. (Ainiyah, 2013:35)

Identical characters with morals, morals and ethics. So in the perspective of Islam, noble character or character is a result of the process of applying Shari'a (worship and muamalah) which is based on the condition of aqidah that is sturdy and relies on Al-Qur'an and al-Sunna (Hadith). Ibn Maskawaih (320-421 / 932-1030) defines morals as "a state of the soul which causes it to perform its actions without thinking or deliberation, "the state of the soul which thereby causes it to arise acts without deep thought or consideration '. The same definition is also said by Imam al-Ghazali as follows (Arifin, 2002: 14): "Morality is a state of nature embedded in the soul from it actions appear easily, without need thoughts and considerations ".The same category is also referred to by Basil Mitchell, Imam Abi al-Fadl in Oral al-Arab defines morals as al-sahiyah yang means character and character. The essence of the meaning of khuluq (singular form of morals) is a description (surah) of the human mind which includes the nature and soul (nafs), Sheila Mc's semantic analysis. Donough also interesting to watch out for. He said that the word khuluq has a root word the same as khalaqa which means "to create" (to creat) and "Shape" (to shape) or give shape (to give from). Morals is the exact term in Arabic for the moral meaning (Arifin, 2002: 14).

In general, Islamic education is carried out the main mission is to humanize humans, which is to make humans capable develop all the potential it has so that it functions optimally accordingly with the rules outlined by Allah. and the Messenger of Allah. which is on eventually a whole human being (human being) will realize. The system of Islamic teachings is grouped into three parts, namely the aqidah section (belief), shari'ah part (legal rules regarding worship and muamalah), and the character section. These three parts cannot be separated, but must become a unified whole that influences one another. Aqidah is a foundation become the foundation for the realization of sharia and morals. Meanwhile, sharia is a form of building that can only be realized if it is based on true aqeedah and will lead to the attainment of complete character. With thus, character is actually the result or result of its realization the correct sharia building which is based on a solid aqeedah foundation. Without aqidah and sharia, it is impossible to actualize character. the spirit of Islamic education is character education (Marzuki, 2018:22).

The values developed in the nation's character education are based on the nation's culture. These values are in line with Islamic values. Most of the eighteen values are expressly stated or implied in Islamic religious texts.

These values are: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (12) respect for achievement, (13) friendly / communicative, (14) love for peace, (15) love to read, (16) care for the environment, (17) care for social, and (18) responsibility. Some of them are in line with the interpretation of religious texts or ulama's explanations, namely, (10) national spirit, and (11) patriotism. Following are some examples of the nation's character values mentioned in Islamic religious texts. Text that mentions (1) Religious; The Word of Allah Most High, (a) Enter into Islam as a whole; (b) Do not die but in a surrender to Allah (Muslim); (2) Honestly; The Word of Allah Most High, (a) Say the right words; Hadith, (a) There is no religion for those who do not fulfill the mandate. (b) Hadith, Do not lie.

Reference values on interpretations of religious texts, for example: (10) Nationalism; Firmn Allah Almighty. O people! Indeed, We have created you from a man and a woman, then we have made you nations and tribes so that you know one another. Surely the most noble of you in the sight of Allah is the most pious. Truly, Allah is All-Knowing, All-Exact. (al-Hujurat / 49: 13). This verse confirms, the existence of nations and ethnic groups is part of the sunatullah. A person's attachment to certain ethnic groups and nations must be accepted with pleasure; (11) Love the motherland. It is said by scholars, loving the motherland is part of faith. This expression is the result of ulama's thought and ijtihad.

This view encouraged the fighters against the colonial rulers on the archipelago. This value needs to be applied in accordance with current conditions. In this regard, in order to provide character strengthening through the integration of Islamic teachings into the curriculum, educators need to utilize certain moments during the learning process to insert messages related to strengthening the national character values.

The teacher's role in integrating Islamic teachings in the curriculum

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Quoting Ismail A. Kalla, a contemporary Muslim intellectual in South Africa. He said, Change has to begin from within. He said, Almighty Allah will never change the conditions of people who are not willing to change themselves within their hearts and from the depths of their souls. He also said, Success and discovery in life start from within (Marzuki, 2016: 3-5).

Formation and maintenance of good character must be carried out and become a shared responsibility for all citizens of a community. therefore educators are expected to always have a continuous awareness to transmit Islamic values in teaching material by preparing students physically and mentally before starting teaching and learning activities in class. Because educators are the best role models for students in understanding and practicing religious teachings (Arrayah, 2019:21).

Conclusions

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