

CHARACTER EDUCATION OF THE HISTORY OF ISLAMIC CIVILIZATION

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Abstract

The history of Islamic civilization has contributed a lot to Islamic values which are very influential, especially in social science and education which if an education is not accompanied by good character, then an education is not perfect. Therefore, Islam has provided a role model in the form of Aklhalkul karimah that we can emulate and make the form of implementation of an education and educational process. We find many books with character matching as the main capital of education, even the Al-Qur'an explains a lot about the character and personality of Rasulullah SAW. Thus, with the power of the Al-Qur'an itself, it becomes a symbol that character is indeed a tool, media and model that can be used in interacting, socializing, organizing and leading the community or family. Character is a process or never ending process as long as humans live in a social environment (Thomas lickona), character is also one of the most important communication tools in the social and social world, social itself has the meaning of life that is in contact with groups or community interactions. 'Indonesian Dictionary', Looking at the history of Islamic civilization, we can find all the characters in the Al-Qur'an from the role models of the Prophet's companions during his leadership. The history of Islamic civilization during the time of Abu Bakr Assiddiq has made a number of great achievements of the Muslims because there are also many characters that can be taken from the leadership of this khlifatul Rasullulah Saw, from the character of discipline, firmness, honesty, courage, tenacity, patience, discipline, toleranc , loving, responsible.

Keywords: *Educations, Character Of Islamic Civilization History*

INTRODUCTION

Understanding the history of language: has the meaning of a life, while in Greek it is a systematic and detailed explanation relating to nature and values (Hasmand, n.d.). The term: date or can be said as a chronology of various events, in the science of history itself, namely in the narrow sense of history, is that it begins since humans know writing, but can be viewed from a broad perspective of history, which includes various events that occurred in the past that made civilization especially in Islamic civilization that molds the character of the people involved in it (Rofiq, 2017).

From the above definition, it can be concluded that history contains values and events that really happened which contained elements of good and evil which can then be taken for granted for human life in the future (Marcella, 2004). As for the understanding of civilization: Scholars and philosophers say that civilization is something that is advanced and must develop, there is no shortage because with the emergence of an advanced civilization there is self-control in humans and the natural environment (Saifuddin, 2019). From the results of the progress and development of civilization, there is a belief in civilized character, civilized including behavior and character that shows an optimal educational knowledge, self-control intelligence and becomes an important part of a civilized and dignified culture (Hasibuan, 2014).

The definition of Islamic civilization, which is an integral physical and spiritual bond that makes the benchmark of Islamic identity with the truth that monotheism unites Allah Swt, of course this must be instilled through character development that refers to the role model of Rasulullah Saw and his friends, especially the caliph Abu Bakar Assidiq, who which strengthens behavior based on the al-Qur'an and the hadith of the prophet (Suwaid & Hafiz, 2010). The history of Islamic civilization is the result of the triumph of Islam itself where noble characters appear in every triumph of Islamic glory, of course this plays an important role in the progress of Islam from the good and bad intelligence of reason can be measured by religion with truth, in terms of culture, social culture, education, language use, social life habits, various scientific and political disciplines (*Sejarah Umat Islam: Pra-Kenabian hingga Islam di Nusantara*, 2020), (Mahmud & Halim, 2003).

The impact of the history of Islamic civilization on 18 and eighteen characters in the real life of mankind (Ulwan, n.d.):

1. Religious, namely attitudes and behaviors that show mutual respect, respect for the religion and worship adhered to, implementing Islamic laws according to creed and state rules, the emergence of a tolerant attitude towards other religions, in which this attitude is shown by the caliph Abu Bakr Assidiq. in his speech when he was elected as the caliph of Rasulullah Saw (Sahruli, Widodo, & Budiono, 2017).
2. Honesty, namely attitudes or behaviors related to actions and words that always don't lie, for example when Abu Bakr justifies the Prophet Muhammad's isra and miraj and is honest in his behavior, justifies what is right and opposes falsehood, besides that, Abu Bakr's loyalty in accompanying the Prophet without being based on lies but only

wanting to achieve the pleasure of Allah Swt, that Islam is the true truth (I. Tabroni & Purnamasari, 2022).

3. Tolerance, namely attitudes and actions that can accept all differences in beliefs, opinions that contradict oneself, and justify in deliberation forums, respecting every ethnicity, ethnicity and value of the culture that is the tradition and belief of other religions, because true Islam does not force belief (Suryan, 2015), (I. Tabroni & Rohima, 2021).
4. Discipline, namely actions that show behavior that meets the rules that make an orderly person regulated in Islam or state regulations that are appropriate and useful and obedient to leaders as members of society (I. Tabroni, 2019).
5. Hard work, namely actions that show behavior following applicable laws, rely on only those that provide the essence of life without being based on complaining and always making efforts (Adeyasa, S.Hubeis, Purnaningsih, & Sadono, 2021).
6. Creative, namely the use of common sense that points to the direction of creative innovation and excellence, thoughts that are continuously honed through experience and learning through new and useful things for oneself and others (I. Tabroni & Purnamasari, 2022).
7. Independent, namely attitude and behavior that is firm and strives according to ability without relying on and burdening oneself on others, always trying within the limits of ability and not giving up easily (Hasanah, 2013).
8. Democratic, a behavior based on thoughts and ways of thinking that are outlined in attitudes and actions according to the rights and obligations for themselves and others
9. Curiosity, namely attitudes and actions that want to seek information from sharing sources about things that are not yet known, skills and expertise in asking questions, desires that need more attention, need to be heard and need various experiences of others with a sense of curiosity, tend to think rational and against anything that is not logical (I. Tabroni, n.d.).
10. The spirit of nationalism, actions and behavior based on thoughts and insights that prioritize the needs of other people and society, does not distinguish between beliefs and nationalities (Muhammad Halqi & Muliadi, 2021).
11. Love for the homeland, a behavior that is based on high-minded thinking, tends to prioritize the nation and state over oneself, living a national life according to the rules and knowledge (Sahruli et al., 2017).

12. Appreciating achievements, namely attitudes and actions that trigger a sense of self-respect for something achieved in education, social and decision-making, tend to be useful and produce an impact on certain groups or society and their environment, appreciate and respect the work and achievements of others.
13. Friendly/communicative, namely attitudes and actions that show togetherness and reduce ego, throw away negative feelings, do not see the degree and throne in friendship, love the world of education and a healthy and positive environment, invite to good things and invite positive things, especially in terms of getting closer to the creator of Allah Swt.
14. Peace-loving, namely attitudes and actions Respect and respect for others, the environment and society, as well as oneself, avoiding conflict by way of deliberation and without being unilateral.
15. Love to read, an action that makes it a habit to find out scientific information that produces things that are useful for himself and others, taking time to read new things and new sources so that decisions taken are always wise decisions according to scientific knowledge that is read from various resources.
16. Caring for the environment, which is an attitude or action that is concerned with the benefit and cleanliness, considering the causes and effects that occur in natural events . and prevent damage to the surrounding environment.
17. Social care, namely attitudes and actions that seek to protect the environment, respect and respect others, accept the opinions of others and build a positive environment.
18. Responsibility, namely the attitude and behavior of his rights and obligations towards God Almighty, towards oneself, others, culture, traditions and the surrounding environment. As explained above, that character is identical with morals, morals, and ethics. So here Islam really upholds morals because it is a form of worship and muamalah for a Muslim person.

Ibn Maskawaih (Suwito, 2004) argues that morality is “a state of the soul which causes it to perform its actions without thought or deliberation,” a soul that is moved in actions without thinking about the consequences, therefore character must be built with awareness through the process of education and learning at home, at school and in the surrounding environment. Islamic civilization has made many achievements of good and superior characters, so it is appropriate for Islamic education to refer to the examples of figures in the history of Islamic civilization, especially in the time of Rasulullah Saw and the

companions of the Prophet according to the al-Qur'an and hadith (Imam Tabroni, Erfian Syah, 2022).

METHODS

The study method uses a literature review of the history of Islamic civilization. The history books of Islamic civilization are analyzed in depth through an accurate and objective editing process. The researcher did the right sorting of manuscripts related to the history of Islam and the characters that were revealed in it. In addition, this manuscript will be analyzed with other texts that are relevant to character education substantially from various literatures. The next step is to record existing source information for the editing process of journals, books, and other manuscripts related to the history of Islamic civilization and a series of events containing character education. After editing, the researcher analyzes the process of thesis, antithesis, and synthesis. The results of the analysis of various manuscripts are then used as findings of character education taken from throughout the history of Islamic civilization (Zed, 2004).

RESULTS AND DISCUSSION

The Messenger of Allah Swt said: "Indeed, Allah has sent me to perfect human character". (HR. Ahmad). The success of a developed and developing nation is seen from the quality and character of the human nation itself, this is to understand the history of Islamic civilization through the human character in it. character is part of global education (Suwaid & Hafiz, 2010). In the history of Islam, about 1400 years ago, the Prophet Muhammad Saw (Mesir, n.d.). The Prophet's goal was to focus on making human characters better, good characters, and so and so dozens of centuries passed, but the formulation of the problem and the purpose of education in the process was still on how humans have good character and personality (Muhammad, Zakiah, & Erihadia, 2021).

The formula for character education is how the relationship between creatures and the Creator and between humans and humans, and humans with themselves (I. Tabroni & Juliani, 2022), (Arif, Wacana, & Sudrajat, 2011). This is sourced from the sentence contained in the Al-Qur'an surah al-Qalam verse 4: "Indeed you (Muhammad) have a noble character." Likewise the hadith of Rasulullah SAW: "Indeed I was sent to perfect the glory of human character". (HR. Ahmad).

It can be drawn a common thread that Islam defines good and bad and right and wrong in religious law, namely a right and obligation that must be carried out by humans with their creators, what humans do with the rules of their religion, and how good their relationship is with each other and their leaders, because Islam is what Islam is. what we do is what makes him in accordance with the religion of Islam itself or vice versa (Hasanah, 2013). While character education according to Ibn Miskawaih quoted by Abudin Nata, which is a person's behavior and actions naturally and exists without realizing it, thus the al-Qur'an provides answers to the right and wrong of behavior and actions that are strengthened by the second law, namely hadith and Sunnah as the highest source of Islamic teachings.

Character education that has been brought since Islamic civilization was present is strengthened by the formulation of the previous Islamic education figures in which moral education is the goal of achieving character formation both in every action and behavior of humans, teachers, and learning or students in their true human life, by glorifying character. character values and attributes of Allah Swt shown through the example of His Prophets (I. Tabroni, 2019), (I. Tabroni & Budiarti, 2021), (I. Tabroni & Purnamasari, 2022). In Islam, all actions and behavior are regulated and there are rules, halal and haram, good and bad, adab, exemplary, good character, ethics, morals and contain great meaning and benefits for life and make the pillars of Islamic character education a decision of the Khaliq (Arnold & Qowim, n.d.). the wise one.

The implementation of morals and character in Islam can be seen and felt in the personal character of the Messenger of Allah Swt, who is both generous and noble, al-Qur'an and Sunnah have explained that in the Apostle is stored and radiates a good role model (Al-Ahzab: 21). The prophet's extraordinary missionary journey made a great contribution to the cultivation of good morals and character for the apostle's family and companions as well as all mankind, coaching and awareness of the importance of the Prophet's character building from a personal level and then spreading to a group that colored the minds of intelligent people which is then instilled in the family environment, instilled in children as early as possible and the surrounding environment (I. Tabroni & Dodi, 2022), (Rusn, 1998).

The Prophets sent by Allah Swt whose task is to perfect morals and shape the character of the values of the Islamic religion itself, religious values are a source of shared life that can be implemented in the moral life of citizenship with the guidance and belief in the soul. This is what needs to be integrated in character education so that it becomes the foundation and foundation of character education is Islam itself (Sahruli et al., 2017). Islamic

civilization has contributed a lot to Islamic values which are very influential, especially in the social sciences and education where if an education is not accompanied by good character, then an education is not perfect (Muhammad Rijal Fadli, 2021). Therefore Islam has provided a role model in the form of *Akhlakul karimah* that we can imitate and make the form of implementation of an education and educational process (I. Tabroni, Nasihah, & Bahijah, 2021).

President Soekarno repeatedly emphasized: “Religion is an absolute element in national development and the character of society”. Without a clear foundation, the characters will be lost, floating, so that they do not mean anything. Therefore, the foundation or foundation of character education must be none other than religion. And the Al-Qur’an also explains what the contents of human behavior in the Al-Qur’an, one example is as follows: Of course this must be instilled through character development that refers to the role model of the Prophet and his companions, especially the caliph Abu Bakr Assidiq and the foremost companions of the Prophet, which strengthens behavior based on the Al-Qur’an and hadith. The history of Islam is the result of the glory of Islam itself where noble characters appear in every triumph of Islam's glory, of course this plays an important role in the progress of Islam, education, language use, social life habits, various disciplines of science and politics (dkk I. Tabroni, 2022). With education through wisdom and learning on the personalities of important figures in Islamic history, character education in this modernization era will continue to be implemented in accordance with religious law based on the al-Qur’an and hadith (Tabroni, 2019).

CONCLUSSION

The history of Islamic civilization is the result of the triumph of Islam itself where noble characters appear in every triumph of Islamic glory, of course this plays an important role in the progress of Islam from the good and bad intelligence of reason can be measured by religion with truth, in terms of culture, social culture, education, language use, social life habits, various scientific and political disciplines. The impact of the history of Islamic civilization on 18 and eighteen characters in the real life.

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