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Typical Characteristics of Islamic Religious Education and Its Role in Fostering Islamic Character

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Abstract

Islamic Religious Education has a very important role in the formation of Islamic character. This education offers a holistic approach that aims to create individuals who not only understand the teachings of the religion but are also able to apply them in various aspects of life. Thus, Islamic Religious Education has a strategic role in shaping Islamic character, especially in the challenging modern era. This research aims to identify the distinctive characteristics of PAI and explore its contribution in shaping individuals in accordance with Islamic values. The main problem raised is how the distinctive characteristics of PAI can be implemented effectively to create a balanced character between spiritual, moral, intellectual, and social aspects. The research method used is literature review and critical analysis of various relevant sources. The results of the study show that PAI is not only normative but also applicative, offering a holistic approach that emphasizes the understanding and application of Islamic values in daily life. This article also identifies key challenges in the implementation of PAI, such as the relevance of the curriculum to the needs of the era of globalization, as well as providing solutions based on an integrative and contextual approach. This study concludes that PAI plays an important role as an instrument for the formation of a generation with Islamic character, noble character, and firm faith, as well as being able to make a positive contribution to modern society.

Keywords: *Islamic Religious Education, Islamic Character, Character*

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Introduction

Education has a strategic role in shaping the character of individuals and society. In the context of Islam, religious education not only aims to provide knowledge about Islamic teachings but also to form a personality that reflects Islamic values[1]. Islamic Religious Education serves as a medium to transform the noble values of Islam into daily life.

Islamic education has a long history in human civilization, starting from the time of the Prophet صلى الله عليه وسلم who made the mosque the center of education. At that time, education not only focused on learning the Qur'an and Hadith, but also included other sciences that were relevant to daily life[2]. This shows that Islam has taught the importance of integration between religious science and world science from an early age[3]. The mosque as a learning center at that time was also a place for the formation of a community based on Islamic values, creating a generation that excelled in morality and intellectuality.

In the Middle Ages, the Islamic world became the center of civilization with the birth of many great scientists who contributed in various fields, such as philosophy, medicine, mathematics, and astronomy. Education at that time not only formed individuals who believed but also had high knowledge[4]. Educational institutions such as Baitul Hikmah in Baghdad are clear evidence of how Islam combines religious science and general science. These values continue to be inherited to this day through various Islamic educational institutions, such as Islamic boarding schools, madrasas, and Islamic universities.

However, in the modern era, Islamic education faces more complex challenges. Globalization brings with it the flow of information and culture that is often contrary to Islamic values. In addition, technological developments and social changes require Islamic education to adapt without losing its essence[5]. For example, many young people are more exposed to digital media than religious studies, so an innovative approach is needed in delivering religious education[6]. The increasingly developing digital technology can actually be used to expand the reach of Islamic Religious Education, such as through learning applications, da'wah videos, and educational social media.

One of the main challenges facing Islamic Religious Education is the secularization in the education system, where religion is often considered a separate aspect of general science[7]. This can result in a partial understanding of Islam and weaken the role of religion in shaping the character of individuals. This secularization also has an impact on the lack of integration between Islamic values and modern science, thus creating a gap between the two. Therefore, an integrative and holistic approach is needed to overcome this challenge. The

integration of religious science and general science can create a generation that is not only religious but also competent in the professional field.

In addition, the role of teachers as educators is also very crucial. Teachers not only function as conveyors of knowledge but also as role models in the application of Islamic values. The quality and competence of Islamic Religious Education teachers must continue to be improved through professional training and development in order to be able to face the dynamics of the times and the needs of students[8]. Teachers also need to understand the social and cultural context of students in order to be able to convey material in a relevant and effective way[9]. In this case, the development of a flexible and contextual curriculum is very important to ensure the relevance of Islamic Religious Education to the needs of the times.

The main goal of Islamic Religious Education is to produce individuals who have strong faith, noble morals, and adequate intellectual ability. Islamic Religious Education also serves as a moral fortress that protects the younger generation from negative influences that can damage their character[10]. With a holistic, integrative, and contextual approach, Islamic Religious Education can be a solution to various social and moral problems faced by modern society. In addition, Islamic Religious Education also has an important role in building social awareness, such as justice, solidarity, and responsibility for the environment.

Thus, Islamic religious education not only functions as a means of learning, but also as a tool of social transformation. Through strengthening Islamic values, Islamic Religious Education can form a generation that is not only spiritually superior but also able to actively contribute to building a better civilization. This education is also an important instrument in building a peaceful, just, and prosperous society, in accordance with universal Islamic principles.

Method

The study of this research uses a literature review to know the characteristics and role of Islamic Religious Education where the literature taken is in accordance with the subject matter of discussion and analyzed in depth so that conclusions and findings can be drawn in the research. Literature taken from books, journal articles, both national and international, and other literature.

Result and Discussion

Education according to Islamic Preceptives

Islamic education essentially aims to foster and develop the potential of human beings created to carry out their role in the world as servants of Allah and at the same time as leaders optimally. This potential includes physical aspects as well as spiritual aspects, such as intellect, feelings, will, and other spiritual elements. In practice, Islamic education can be realized through the collective efforts of the ummah, the role of community institutions that provide educational services, or even through individual efforts to educate themselves [1].

The term education in Arabic is often expressed using the words *tarbiyah* and *ta'lim*. Both of these terms are derived from the roots of the words *rabba* and *'allama*. According to Dr. Ahmad Syarabashi, there is a fundamental difference between *ta'lim* and *tarbiyah*. *Ta'lim* refers to the process of teaching and gathering information, which is generally focused on intellectual abilities such as intellect, memory, and memorization. In contrast, *tarbiyah* encompasses a broader meaning, namely direction, education, and training, with the main emphasis on the formation of the soul, spirituality, and heart [2].

To make it easier to understand the term Islamic education, the explanation of its definition can be grouped into various stages. First, the meaning of Islamic religious education based on etymology will be described, namely the origin and meaning of words in language. Second, the definition of Islamic education based on terminology will be described, namely the meaning of this term according to the views of experts and its use in the context of science. After that, the definition of Islamic education was concluded by referring to the opinions of several experts who had previously stated.

Islamic education experts have diverse views in formulating the meaning of Islamic education. In fact, in the first world-level discussion on Islamic education held in 1977, there was still no definition of Islamic education that could be agreed upon. The difficulty in compiling this definition is due to two main factors. First, there are so many different types that can be grouped as educational activities. Second, education covers various aspects that are very diverse, starting from fostering intellectual aspects to developing spiritual and moral aspects.

Education must be in the form of a planned and systematic effort aimed at developing all students' abilities, including nurturing, affective, and psychomotor aspects, to be developed to the maximum. The ultimate goal is to achieve the perfection of life as a whole. (Iskandar Engku, 2014) Islamic education is an effort that is carried out with full awareness and is structured and systematic

to encourage the continuous learning stage and individual adjustment to cultural values and community aspirations based on Islamic teachings [3].

Sources of Islamic Religious Education

Al-Qur'an

Linguistically, the Qur'an comes from the word "qara'a, yaqra'u, qira'atan, qur'anan," which means to collect and arrange letters and words in an orderly manner from one part to another. Literally, some sources explain that the Qur'an means "perfect reading." This name was given by Allah appropriately, because since humans have known reading and writing, there is no other reading that can match the Qur'an. In terms, the Qur'an is a holy book revealed by Allah through the angel Gabriel to the Prophet Muhammad صلى الله عليه وسلم. This revelation was delivered in Arabic, must be fully believed, and became the main reference for Muslims around the world [4]. as Allah says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

Meaning: "Indeed, it is because of Our dependency that we gather it (in your chest) and (make you good at reading), when we have finished reading it, then follow the reading." (Al-Qiyamah: 17-18)

The meaning of the Qur'an according to the terms agreed upon by the scholars is as follows: The Qur'an is a verse of Allah that has miraculous properties, revealed to the Prophet Muhammad صلى الله عليه وسلم as the closing of the prophets and apostles through the angel Gabriel AS. This holy book is written in the form of mushaf, narrated in mutawatir, and its reading is valuable as worship. The content of the Qur'an begins with Surah Al-Fatihah and ends with Surah An-Naas [5].

Hadith

Etymologically, the word hadith means communication, story, conversation, which can refer to religious, worldly, historical, or actual events and occurrences. When used in the form of adjectives or adjectives, hadith contains the meaning of al-jadid, which means something new, as opposed to al-qadim, which means something old. Therefore, the use of this hadith word aims to distinguish it from the Qur'an, which is considered to be qadim [6].

Hadith experts and ushul experts have different opinions in explaining what hadith is. Some define the hadith as "all the sayings, treatments, and things about the Prophet Muhammad صلى الله عليه وسلم." In this case, the hadith scholars explain that what is contained in the "affairs matter" is everything related to the Prophet صلى الله عليه وسلم, such as his attributes, characteristics, birth history, and his habits.

Based on the views of hadith experts, hadith includes everything that comes from the Prophet Muhammad صلى الله عليه وسلم other than the Qur'an, such as his words, actions, and approvals related to the provisions of sharia law. This sharia law regulates human behavior, including commands, prohibitions, and choices in taklifi law[7]. Ibn As-Subki, as expressed by Suyuki Ismail, explained that the hadith includes the words and actions of the Prophet Muhammad صلى الله عليه وسلم.

In contrast to the views of the muhadditsun who made the Prophet Muhammad the main example, Ushul Fiqh scholars see him more as a musyarri' or lawmaker. As a result, their understanding of the sunnah, which includes the deeds, words, and decrees of the Prophet, is limited to things that can be used as the basis for sharia law[11]. However, this restriction does not mean that some Ushul Fiqh scholars reject the understanding of the sunnah or hadith as embraced by the muhadditsun.

A path that can lead to good or bad. In terminology, the muhadditsun interprets the sunnah as all the words, treatments, decrees, and attributes of the Prophet Muhammad صلى الله عليه وسلم, both related to spiritual and physical aspects, before or after he was appointed as the Messenger. In this case, the sunnah is often equated with a hadith[12]. Meanwhile, according to the ushuliyyin, the sunnah refers to the words, actions, decrees, and character of the Prophet that can be used as the basis for sharia law.

There is a difference in defining the sunnah between ushuliyyin and muhadditsun. The ushuliyyin interpret the sunnah specifically as the source of sharia law, while the muhadditsun understands that the sunnah includes everything that comes from the Prophet Muhammad صلى الله عليه وسلم, both those that have legal consequences and those that do not[13]. Thus, the scope of sunnah according to muhadditsun is wider than the meaning embraced by ushuliyyin. This difference is natural considering that the main focus of ushuliyyin is sunnah in the context of Islamic law. Scholars agree that the Prophet Muhammad صلى الله عليه وسلم had a role as an explainer of sharia law as well as a rule-maker for the mujtahid after his death [8].

Ijtihad

The word ijtihad comes from the Arabic "جهد" which means "maximum effort to achieve something in various aspects of life." In general, this term can be interpreted as "hard work" or "earnest effort to achieve a certain goal." In a technical context, Abdullahi Ahmed An-Na'im defines ijtihad as a process of independent legal reasoning in dealing with issues that are not directly discussed in the Qur'an and Al-Sunnah[14]. According to An-Na'im, ijtihad allows Islamic jurists to recognize the consensus of the community or scholars as one of the

sources of sharia. However, the Qur'an and Al-Sunnah are the main basis that gives validity to ijihad as part of Islamic law [9].

The Role of Islamic Religious Education in Shaping Islamic Character

Character is often associated with concepts such as ethics, morals, or values related to moral force that usually have a "positive" connotation rather than a neutral one. Thus, character education can be understood more comprehensively as a process that aims to instill and grow cultural values and the character of the nation. It is hoped that students can absorb these values and apply them in their daily activities, both as individuals, members of the community, and citizens who have religious, nationalist, productive, and creative natures.

Character education must be the main concern of the government and society as a response to the various challenges that are currently hitting the Indonesian nation. These challenges include increasing crime, weakening of the spirit of nationalism, growing racism, declining tolerance between religious communities, and declining religious values in society[15]. To restore the nation's fading cultural values, a strategic step that needs to be taken immediately is to update the curriculum in the national education system that focuses more on character building [10]. Building Islamic character is a well-planned and structured effort to create Muslim individuals with noble character, honesty, and obedience to Islamic teachings. This effort not only involves providing an understanding of good and bad behavior, but also emphasizes the importance of habituation that aims to apply Islamic character values in a sustainable manner in every aspect of life, both at the personal, family, and community levels, without being bound by time or place.

Developing Islamic character is a systematically designed effort to create Muslim individuals with a high level of morality. Morality in Islam includes various aspects of goodness, such as emotional stability, ethical behavior, noble nature, positive habits, and virtuous civilization[16]. This process is often carried out through non-formal education with a perennialist normative approach, which focuses on character formation based on authentic Islamic teachings, namely the Qur'an and Hadith[17]. With this approach, the main goal of the development of Islamic character is to build a personality that is fully in accordance with the principles of Islam [11].

The development of Islamic character also includes the comprehensive application of Islamic teachings (kaffah) as an example of Muslim character shown and illustrated by the Prophet Muhammad صلى الله عليه وسلم, as well as

involving elements of spiritual intelligence in dealing with questions about the meaning and value of life. The development of Islamic character on campus is very important because it helps in the maintenance of student identity and the formation of a commendable personality. In addition, it also helps students understand the core principles of Islam such as tolerance, kindness, honesty, and sincerity, which are the foundation of their social interactions in society.

The main goal of learning Islamic Religious Education is the formation of students' personalities which are reflected in their behavior and mindset in daily life. Therefore, learning Islamic Religious Education is not only the responsibility of PAI teachers alone, but also requires support from the entire community in schools, communities, and most importantly, parents[18]. Schools must be able to coordinate and communicate the learning pattern of Islamic Religious Education with the various parties that have been mentioned, as part of a series of communities that support and maintain each other for the formation of students with noble character and noble ethics [12].

The learning process should ideally prioritize the educational aspect rather than just teaching. Educating encompasses a wider scope, including guiding and advising, so that the values taught can be implemented by students in daily activities. The implementation of these values can also be an evaluation benchmark to encourage positive change in students[19]. In addition, it is important to give appreciation to teachers, because their role is very influential in supporting the success of learning and the formation of students' character.

Islamic Religious Education through faith learning has an important role in building students' religious character. With a deep understanding of the faith, students are expected to be able to apply religious values in their daily activities, so that they grow into individuals with religious personalities and have broad insights. This positive impact not only strengthens students' religious personalities, but also encourages them to live based on high ethics and morality, so as to become individuals who make positive contributions to social life [13].

Conclusion

Islamic Religious Education (PAI) has distinctive characteristics that distinguish it from other general education. This trait is reflected in an integral approach that emphasizes not only the mastery of religious knowledge, but also the formation of noble morals and the development of a solid faith. In the context of fostering Islamic character, PAI plays the role of the main foundation that guides individuals to understand, internalize, and apply Islamic values in daily life. This article explores the distinctive elements of PAI, such as the value of monotheism, morality, and the integration of knowledge, and outlines its

strategic role in shaping an Islamic character that is balanced between spiritual, intellectual, and moral aspects. The results show that PAI has great potential to build a generation that has Islamic character, high ethics, and is able to make a positive contribution to society.

Islamic Religious Education has distinctive characteristics that make it unique and significant in the context of shaping Islamic character. With a holistic approach, PAI not only provides an understanding of religious teachings, but also educates individuals to practice Islamic values consistently. The value of monotheism, morality, and the integration of knowledge are the main elements that support the formation of a strong Islamic character. PAI plays an important role in fostering a generation that has a firm faith, noble character, and is able to face the challenges of modern life without losing its Islamic identity. Therefore, strengthening PAI in the education system is very important to produce individuals with Islamic character and have a positive impact on civilization.

Author Contributions

Hildan Ramadhan, Hafidz, Ummu Izzatul Uswatun Khalisah, Lutfia Nazella Ulya: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Julianda, Zahrina Wardah:** Methodology, Writing – review & editing, Investigation. **Ma'ruf Ardiyanto:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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