

SOURCES OF ISLAMIC TEACHINGS AS A PEDAGOGICAL FOUNDATION IN FORMING THE CHARACTER OF STUDENT'S VALUES

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ABSTRACT

The source of Islamic teachings is the pedagogical foundation in shaping the character of students' values in elementary schools as the main foundation. Character-forming factors are born from various supporters of the original characters of the students themselves. Moral decline or what we often hear with the term 'moral decadence' is now not only affecting adults, but also among students who are the nation's next generation. The importance of character education contained in the sources of Islamic teachings is important and urgent to be conveyed to students as a pedagogic foundation in shaping the character values of the students themselves. But in reality this process is not easy because teachers must have a number of competent competencies in teaching, especially pedagogic competencies. The purpose of this research is to get a clear picture of how educators start from planning to assessment in producing educated humans. This type of research is a descriptive qualitative research conducted from February to July 2021 involving 23 SDIT (Integrated Islamic Elementary School) teachers in West Bandung Regency. Data was collected through passive participatory observation, interviews, and documentation (via online mode). The data analysis technique used is the Miles and Huberman model. The results showed that teachers already understood the sources of Islamic teachings as the pedagogic foundation in shaping the character of students' values in strengthening character education for students. However, obstacles were also found in the implementation of character values that appeared in the daily work plan, this was because some teachers did not understand ATP (Learning Objectives Order) and even the teaching modules were taken directly from the internet.

Keywords: Source of Islamic Teachings, Pedagogic Foundation and Character Education

1. INTRODUCTION

Guidelines for eternal life from the past until now have been contained in the teachings of Islam as we know it so far. Islam has been very perfect and in accordance with the level of human development since the revelation of fourteen centuries ago until the end of human civilization which will be closed with the Day of Judgment (Sauri, 2019:45). Teachers must be aware of their function in operational learning activities as motivators, stimulus or givers of inspiration, and facilitators, so that the teacher's role, which has been limited to transferring knowledge to students, can prioritize educating where teachers are able to foster the character and behavior of students to become better polite in moral and daily life.

The main reason the author presents this article is because of the current development of globalization, which is marked by the presence of the modern era, including in Indonesia, followed by symptoms of moral decadence which are really at an alarming level. The facts show that noble morals such as honesty, truth, justice, help, *tepo seliro* (tolerance), and mutual love have begun to be eroded by fraud, hostility, oppression, dropping each other, fawning, taking the rights of others by force and at will, and other despicable acts. Moral decline or what we often hear with the term 'moral decadence' now has not only hit adults, but also has hit students who are the nation's next generation. Historian Arnold Toynbe, in his research proves the truth, that there are more than 21 great civilizations in the world. Apparently, it is known that 19 of the 21 civilizations were destroyed (collapsed). It collapses not by conquest from without, but through moral decay from within. Drug abuse among teenagers is also increasingly concerning, BNN (National Narcotics Agency) found that 50-60 percent of drug users in Indonesia are teenagers, namely students and university students. Drug abuse through injecting needles has also been shown to have resulted in an increasing number of adolescents infected with HIV/AIDS. So, the moral decadence and moral crisis of this nation's generation must be prevented as early as possible. Meanwhile, for adolescents who have fallen into moral decadence, solutions must be found immediately. The importance of character education through Islamic teachings is important and urgent to be realized. Islam is believed to be the main solution in dealing with these problems. A teacher who has pedagogical values will be able to have a positive impact on his students. The teacher will make plans that are in accordance with the demands of the curriculum that are packaged in a plan by including the character values expected by the students themselves. In the implementation in the field, a teacher will always provide a lot of input regarding the expected character values.

Especially, when the evaluation he (teacher) delivered must refer to the goals to be achieved previously. Thus, the regular pattern of delivering material in schools is directed and able to be a solution for increasing character values among students. Understanding and living the teachings

of Islam in its entirety is an ideal dream for every human being on this earth.

From this description, the author underlines several problem formulations regarding educator planning, implementation, evaluation and the obstacles faced in delivering material relating to the pedagogic foundation in shaping the character values of students. Character is the main pillars that support the nation in realizing an independent society (Sauri, 2017). The character here is a description of the behavior that appears in the lives of students in their daily lives. Character is able to support the main pillars of life in society. With characters depicted in an Islamic way, a morally ideal civilization will be realized and the demands expected in everyday life in society.

The development and application of the concept of Islam in the community is an important part in realizing a just, peaceful and peaceful society (Sauri, 2019:51). A civilization that relies on religious values, especially Islam, will form a just human being in accordance with the development of the demands of the era itself. Society by itself will be peaceful and coexist. This dream can be realized when character learning starts from basic education or from an early age in the family environment.

2. LITERATURE REVIEW

1) Source of Islamic Teachings

As a planned and systemic process, the success of character-based education must be based on religion, especially Islam. Islam teaches peace and compassion for mankind without discrimination, religion or social status. The source of Islamic teachings as the pedagogic foundation used in SDIT (Integrated Islamic Elementary School) in West Bandung is able to shape the character values of students. As a source of Islamic teachings used are;

1.1) Al Quran and As Sunah

Al-Quran is the first source of Islamic teachings. Al-Quran is a collection of God's words or revelations sent down by God which was conveyed to the Prophet Muhammad through the Angel Gabriel. Al-Quran contains the teachings of faith such as about aqidah, monotheism, and faith, sharia, character and morals. Al-Quran was revealed gradually over a period of approximately 23 years, or 13 years before the hijrah and 10 years after the hijrah. The verses of the Qur'an were revealed gradually with the aim of;

- (a) To be easily memorized, understood and practiced,
- (b) Many verses that were revealed are answers to questions or rejection of an opinion, and
- (c) The verses were revealed because at that time there were events that the Prophet Muhammad (Peace be upon him) could not solve (Sauri, 2019: 55).

It is explained in the word of Allah Almighty Q.S Al-Qiyamah verse 17-18.

إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْءَانَهُ

Meaning: "Indeed, it is We who have the power to collect the Qur'an (in your chest), and set its recitation (on your tongue); Therefore, when We have perfected the reading (to you, through Jibril), then read according to his reading."

From the above definition, a book or manuscript can be said to be the Qur'an when it fulfills eight conditions, namely:

(1) **God's Word,**

This means that the holy book of the Qur'an is a collection of God's words formulated by Allah almighty himself, both in meaning and in text.

(2) **Pronouncing Arabic.**

This means that the Qur'an is referred to as the Qur'an when it is recited in Arabic, not in other languages. This is at the same time to distinguish between the Qur'an and the translation of the Qur'an or the interpretation of the Qur'an.

(3) **Containing miracles.**

The miracles of the Qur'an are unquestionable. From the arrangement of letters, words, sentences, verses, and letters, all of them contain features that are not owned by books written by humans.

(4) **It was revealed to the Prophet Muhammad (peace be upon him)**

This is at the same time to distinguish it from other holy books that the holy book that was revealed to the Prophet Muhammad is the Qur'an.

(5) **Written in the Mushaf.**

This means that the Qur'an is referred to as the Qur'an, because it is written in the Mushaf, not just memorized in the human brain in the form of stories, fairy tales or narration, by word of mouth.

(6) **Transmitted Mutawatir.**

Mutawatir is narrated from many people to many people and so on, so that there is no possibility of lies, forgeries, or errors in transmission.

(7) **It is considered as worship for those who read it.**

This means that the reading of the Qur'an in Arabic has the value of Ta'abudi (Worship), even though the reader does not understand its contents.

(8) **It starts with Surah Al-Fatihah and ends with Surah An-Naas.**

The arrangement of the letters and verses of the Qur'an is based on Tauqifi (determinations and directives from the Prophet Muhammad) which starts from Surah Al-Fatihah and ends with Surah An-Naas.

According to Sauri (2019: 54) explains that the functions of the Koran include lessons, teachings and information (*Surah Yasin: 69*), as a justification for the previous holy books, namely the Torah, Zabur and the Bible (*Surah Fathir: 31*), as a straight guide (*Surah Al Kahf, 1-3*) and as a guide for humans, guidance and mercy for those who believe in it (QS. Al-Jathiyah: 20).

1.2) Hadith

The position of As-Sunnah as a source of Islamic teachings is not only based on the description of the verses of the Qur'an, Hadith and also based on the agreement of the companions of the Prophet. That is, all the companions agreed to stipulate that it is obligatory to follow the Hadith, both at the time the Prophet was still alive and after his death.

In Islam there are many books of Sunnah/Hadith which are the main references in extracting Islamic law. Of the many books of Hadith/Sunnah, there are at least 12 of the most popular books of hadith. The twelve books of Hadith are:

1) **Sahih Al-Bukhari**

This Hadith book was compiled by Imam Bukhari, also known as *Al-jami Al-Musnad As-Sahih Al-Mukhtasar Min Umur Rasulallah SAW Wa Sunanihi Wa Ayyamihi*. Based on the title stated by Imam Bukhari, the hadiths that are said to be valid in his book are those that are continued in the chain of transmission to the Prophet Muhammad

2) **Sahih Al-Muslim**

This Hadith book was compiled by Imam Muslim. The hadiths in this book are arranged based on the systematics of fiqh on the same topic as Sahih Al-Bukhari. According to *mausuah Hadits Syarif*, Sahih Muslim contains 57 themes (books) with 7748 Hadith collections in it. This book is the result of the selection of Imam Muslim from 300,000 Hadith memorized by Imam Muslim.

3) **Sunan Abu Dawud**

This Hadith book was compiled by Imam Abu Dawud. According to *mausuah Hadits Syarif*, Sunan Abu Dawud contains 42 themes (books) with 5276 Hadith collections in it, 4,800 of which are legal Hadiths. Among the six Imams included in Al-Kutub As-Sittah, Abu Dawud is the most religious (faqih) Imam.

4) **Sunan at-Tirmiziy**

This book is also known as Jami 'At-Tirmizi. This book was compiled by Abu Isa Muhammad At-Tirmizi. According to *Mausuah Hadits Syarif*, that Sunan At-Tirmiziy contains 46 themes (books) with 4415 Hadith collections in it.

5) **Sunan an-Nasa'iy**

This book was compiled by Imam An-Nasai. This book of Hadith is also known as Sunan Al-Mujtaba and Sunan As-Sugra which is the result of

selection from the Hadith contained in the previous book of As-Sunan Al-Kubra by Imam An-Nasai. According to Mausuah Hadith Syarif, Sunan An-Nasai contains 52 themes (books) with 5776 Hadith collections in it.

6) Sunan Ibn Majah

This book of hadith is the work of Abu Abdullah bin Yazid Al-Qazwaini, known as Ibn Majah (209 H/825 AD-273 H/887 AD). This book was compiled by Imam Ibn Majah. According to Mausuah Hadith Sharif, Sunan Ibn Majah contains 38 themes (books) with 4485 Hadith collections in it.

7) Muwatha' Imam Malik

This Hadith book was compiled by Imam Malik. And is the oldest book of Hadith that reaches the hands of Muslims today. Imam Malik collects Hadith which he considers strong (quality), fatwas of the companions and tabi'in, jurisprudence opinions that are based on the consensus of the people of Medina, and then explains his own ijthihad in the issues discussed. In fact, he often put forward the rules of *usul fiqh* in interpreting the law from the Hadith discussed.

8) Musnad Imam Ahmad

This book was compiled by Imam Ahmad bin Hambal, known as Imam Hambali, is the largest book of Hadith and contains the most Hadith. According to Mausuah Hadits Syarif, Musnad Imam Ahmad contains 1295 themes (books) with 28464 collections of the Prophet's Hadith in it. The hadiths in this book are arranged sequentially, according to the names of the companions who narrated them by prioritizing the great friends at first, such as Abu Bakr As-Sidik, Umar Ibn Al-Khatab, Usman bin Affan and Ali bin Abi Talib.

9) Sunan Ad-Darimiy

This Hadith book was compiled by Imam Ad-Darimi. According to Mausuah Hadith Syarif, Sunan Ad-Darimiy contains 24 themes (books) with 3567 collections of Prophetic Hadith in it.

10) Sunan Ad-Daruquthniy

This Hadith book was compiled by Imam Ad-Daruquthni (Abu Hasan bin Umar Ad-Daruquthni) in the 4th century hijriyah. According to Mausuah Hadith Sharif, Sunan Ad-Daruquthniy contains 31 themes (books) with 4898 collections of Prophet's Hadith in it.

11) Musnad Al-Khumaidiy

This Hadith book was compiled by Imam Al-Humaidy. According to Mausuah Hadith Sharif, Sunan Al-Khumaidiy contains 183 themes (books) with 1361 collections of the Prophet's Hadith in it.

12) Sunan Al-Baihaqi

This Hadith book was compiled by Imam Al-Baihaqi. This book is also known as the Book of Sunan Al-Kubra. According to Mausuah Hadith Sharif, Sunan Al-Baihaqi contains 72 themes (books) with 22340 collections of Prophet's Hadith in it. The understanding of the Al-Quran and As-Sunnah Al-Maqbulah is carried out in an integralistic comprehensive manner both with textual and contextual approaches.

1.3) Izma Ulama / Qias

The mind has a very important role in human life. Intellect is placed in Islam in an important position, even in certain contexts; it is placed as a source of law after the Qur'an and Sunnah. For everything that is not contained in the Qur'an and Hadith, Islam provides a solution in dealing with problems in the field that require legal solutions, in this case Ijtihad can be done individually called Ijtihad fardhi. The method used in ijthad is Qiyas, which is the measurement of legal objects with predetermined laws (Sauri, 2019:60). According to Sauri (2019), the method used in ijthad is:

- (1) Qiyas, which is the legal measurement of a legal object with a predetermined law.
- (2) Ijma is the agreement of the scholars in ijthad on an Islamic law that is not clear in the Qur'an and is not found in the hadith.

The main source of value in Islam is still the Qur'an as the main foundation, because the revelation of God that was conveyed to the Prophet Muhammad through the intermediary of the angel Gabriel concerns the answers to various human problems as a whole.

2) Pedagogic Foundation

According to Uyoh Sadulloh (2010:1), pedagogy is a science that discusses education, namely the science of children education. So, pedagogy tries to explain the intricacies of children education, pedagogy is a theory of children education. Pedagogy comes from the Greek, "paedos" which means a boy and "agogos" which means to guide. Hoogveld (Sadulloh, 2010: 2) defines pedagogy as the science that studies the problem of guiding children towards certain goals, namely so that later they will be able to independently complete their life tasks. So in other words pedagogy is the science of educating children.

In contrast to Langeveld (Sadulloh, 2010: 2), he distinguishes the terms pedagogy and pedagogic. Pedagogic is defined as the science of educating, which focuses more on thinking, contemplating education. An idea of how we guide children, educate children while pedagogy means education, which emphasizes more on practice, concerning educational activities, activities to guide children.

Education is a conscious effort to develop the potential of students optimally, which cannot be separated from the environment the students are in, especially from their cultural environment. The main function of education as mandated in the Law on the National Education System is to "develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation". Therefore, the basic rules governing national education (the 1945 Constitution and the Law on the National Education System) have provided a solid foundation for developing one's full potential as a member of society and the nation.

Government Regulation of the Republic of Indonesia No. 17 of 2010 concerning Management and Implementation of Education Article 6 paragraph (2) covers the national development strategy, including the following points: a. implementation of religious education and noble character, center of culture and community development. Education is an

enculturation process, which functions to pass on past values and achievements to future generations. These values and achievements are the pride of the nation and make the nation known by other nations. The process of developing the values that form the basis of the character requires a continuous process, carried out through various subjects in the curriculum (citizenship, history, geography, economics, sociology, anthropology, Indonesian language, social studies, science, mathematics, religion, physical education and sports, arts, and various skills).

3) Character Value of Students

Elkind and Sweet (in the Ministry of National Education, 2010:13) state that character education is defined as follows: “*character education is the deliberate effort to help people understand, care about, and act upon core ethical values*”. Character education is a deliberate effort to help people understand, care and act according to ethical values. Meanwhile, according to Ramli (in the Ministry of National Education, 2010:13), character education has the same essence and meaning as moral education. The goal is to shape the child's personality, so that he becomes a good human being, a citizen, and a good citizen (civilized society).

Moral education and character education are not the same. The difference lies in the scope and environment that helps individuals in making decisions. In moral education, the scope is the inner condition of a person. Meanwhile, in character education, the scope is not only within the individual, but also has institutional consequences, the decisions of which appear in the performance and policies of educational institutions (Koesoema, 2010:198).

Character becomes a kind of identity that transcends ever-changing contingent experiences. It is from this character maturity that the quality of a person is measured. Furthermore, Foerster mentions that the strength of a person's character can be seen in four fundamental characteristics that must be possessed. The maturity of these four fundamental characteristics of character allows humans to pass through the stage of individuality to personality.

First, the interior order through each action is measured based on a hierarchy of values. Unformed character is always a willingness and openness to change and from disorder to order of values. Second, coherence that provides courage through which one can root oneself firmly in principles, not easily swayed by new situations or afraid of risks. Coherence is the basis on which to build trust in one another. A person's credibility will collapse if there is no coherence.

Third, autonomy or a person's ability to internalize the rules obtained from the outside so that they become values for the person. This can be seen from the assessment of personal decisions without being influenced or pressured by other parties.

Fourth, firmness and loyalty: Firmness is a person's resistance to covet what is considered good, while loyalty is the basis for respect for the chosen commitment.

Furthermore, Koesoema (2010: 193-190) sees character education as a whole interpersonal relational dynamic with various dimensions, both from within and from outside himself, so that the individual can increasingly live his freedom with the aim that he can be more responsible for his own growth both as individuals and the development of others in their lives. Character education has two dimensions at once, namely the individual dimension and the socio-structural dimension. The individual dimension is closely related to one's value education and moral education. While the socio-cultural dimension looks more at how to create a social system that is conducive to individual growth.

In the Indonesian context, the Ministry of National Education in detail (2011) mentions eighteen values in character education, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, likes to read, cares about the environment, and cares about social, and is responsible. Koesoema (2010:208-2011) just take the outline by mentioning eight values, namely virtue, beauty, work, love for the homeland, democracy, unity, living moral values, and humanity.

The role of educators and education staff in directing educated people to the actual patterns and paths towards Islamic religious beliefs, namely the Qur'an and the Sunnah of the Prophet Muhammad should be given more and more sustainable portions For people who are Muslims, the obligation to obey this rule is explained in the word of Allah almighty:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ

لَا يَعْلَمُونَ ﴿١٨﴾

"Then We made you on a shari'a (rules) of (religion) affairs, so follow that shari'a and do not follow the desires of those who do not know. (QS. Al-Jaatsiyah, 45: 18)

3. RESEARCH METHODS

This research was conducted at Al Azhar Islamic Elementary School; West Bandung on Jl. Raya Cimareme number 340 Cimareme, Ngamprah sub-district, West Bandung Regency, West Java 40553. The research subjects were class teachers and students of class III Al Baari. The method used is a qualitative descriptive method with data collection by means of a triangular technique, namely:

1). Observation

Observations were carried out using structured observation, namely by making observations using an observation guide at the time the observations were made. This observation was made when the subject was doing learning activities and during the interview. This activity is carried out by observing the teaching and learning process when offline learning is carried out. This observation activity was carried out repeatedly until all the necessary data were obtained. This repeated implementation

has the advantage that the respondent being observed will get used to the presence of the researcher so that the respondent behaves as it is. Considering the pandemic period that occurred, the authors observed several activities through learning video shows held at SDIT (Integrated Islamic Elementary School) Al Azhar Budi Parahyangan.

2). Interview

In collecting research data, the researcher not only uses the observation method, but also uses the semi-structured interview method which is included in the in-depth interview category, in order to obtain data from subjects who experience and are directly involved in the problem being studied. Interview data were conducted online and offline to schools directly on location. This activity is of course by showing the health protocols indicated by the government.

3). Documentation

To produce research that is valid and supported by authentic and real evidence and can be more trusted, the researchers collected data using documentation techniques. This documentation technique will assist researchers in carrying out observations and interviews. The data analysis technique used is the Miles and Huberman model, namely data collection, data reduction, data presentation, and drawing conclusions and verification.

4. RESULTS AND DISCUSSION

Based on the results of interviews with classroom teachers at the Elementary School of Islam Al Azhar Syifa Budi Parahyangan, West Bandung Regency, researchers found more information about the sources of Islamic teachings that were used as the pedagogic basis in shaping students' character values. Activities in the analysis include data reduction, data display and conclusion drawing/verification. Sources of Islamic Teachings as a pedagogic foundation in shaping the character of students' values broadly include four problem formulations which are the most important part in delivering the content of the material presented.

1) The planning carried out by educators in the pattern of character building as a pedagogic foundation sourced from the teachings of Islam at an integrated Islamic elementary school in West Bandung is carried out by making several breakthroughs in improving the quality of educators. Some of the things that were done were conducting workshops. IHT and coaching are related to installing character values for students. The system of using theory used at each grade level is different and adapted to the needs of the school environment. Coaching through experts continues to be carried out by bringing in several competent resource persons (educators).

2) The implementation that will be carried out by educators in the pattern of character building as a pedagogical foundation sourced from the

teachings of Islam at an integrated Islamic elementary school in West Bandung is carried out by doing several patterns of habituation before and after learning is carried out. In this case, educators are monitored through recordings of their learning. The teacher conveys the material according to the plan that has been made. In the implementation of learning, educators take several steps through online and offline. Or they do learning with a combination pattern. The percentage shows that 98% of students actively participate in learning with a pattern applied by educators, by prioritizing positive habits that support installing character values.

3) Evaluation and follow-up that will be carried out by educators in the pattern of character building as a pedagogical basis that is sourced from the teachings of Islam at an integrated Islamic elementary school in West Bandung is carried out continuously in accordance with the planning that has been done. This refers to the order of learning objectives that were made previously. Evaluation and follow-up were carried out using the provided student worksheets.

There are several main steps that educators take in delivering their learning material. This step refers to the order that serves as a guide in delivering the material in class. These steps include; First, instructions or guidance to know Allah almighty and the unseen world that is not reachable by the human senses which are the subject of the science of monotheism. Second, it is the instructions for developing the potential for goodness that exists in humans so that they become truly honorable creatures which are the subject of Sufism (morals). Third, the provisions governing the procedures for worshiping Allah almighty or relating to Allah (vertical) as well as the provisions governing the association/relationship between humans with each other and with their environment. (Sauri, 2019:50). From these three values, we can see that the character building of students has been based on Allah's instructions contained in the Qur'an and hadith.

4) Existing obstacles and solutions that will be carried out by educators in the pattern of character building as a pedagogical foundation that is sourced from the teachings of Islam at an integrated Islamic elementary school in West Bandung is about the system of delivering material which is carried out in combination.

Character is the most important part of an education. Discussing about education and its results, of course we (researchers) can not get rid of character as the most important output. The main source of value in Islam is the Qur'an, which is God's revelation conveyed to the Prophet Muhammad through the intermediary of the angel Gabriel. Besides *Ijtihad* *Qiyas* and *Ijma* which are other basis as reinforcement in shaping the character of students. Education is the main foundation in shaping the character of students. They must go through at least several stages in completing their education.

The educational path is a medium through which students can develop their potential in the educational process in accordance with

educational goals. The value-based education program according to Darmiati in Sauri (2019:36) states that in realizing the ideals for the formation of a complete human being or at least a human being with character as described in Law number 20 of 2003 Chapter II article 3 concerning the functions and objectives of national education, it is necessary as a collective movement of the three educational paths, namely primary, secondary and higher education.

5. CONCLUSION

This religion of Islam has summarized all forms of benefit taught by previous religions. The religion of Islam that he brought is more special than the previous religions because Islam is a teaching that can be applied at any time, in any place and in any society. Allah the *ta'ala* said to the Messenger; Prophet Muhammad *shallallahu 'alaihi wa sallam*,

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا

“And We have sent down to you the Book in truth as a confirmation of the previous books and a test for them.” (QS. Al Maa'idah: 48)

The purpose of the statement of Islam is suitable to be applied in every time, place and society by sticking to it will never contradict the goodness of the ummah at any time and in any place. Even with Islam the condition of the ummah will be good. However, what is meant by the statement that Islam is suitable for every time, place and society is that Islam is subject to the will of every time, place and society, as desired by some people.

Islam is the true religion. A religion that has secured help and victory from Allah *ta'ala* for anyone who holds fast to it truly, Allah *ta'ala* said,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He is the One who has sent His Messenger with guidance and the true Religion to be won over all existing religions, even though the polytheists do not like it.” (QS. Ash Shaff: 9).

From sources that serve as guidelines for Muslims, namely the Al-Quran, Hadith, Ijtihad, Qiyas and Ijma, they will be converging on the results of achieving character which makes the output of students have the desired character. The expected achievement cannot be separated from the various efforts of both individuals and the environment that shape the character of the students themselves. Actually, there is no measuring instrument for the percentage of achievement of that character as a formation of the individual and the environment. However, character building is mostly influenced by the surrounding environment. The

participation of parents, the school environment and the community will shape the personal character of the students themselves.

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