DEVELOPING ISLAMIC EDUCATION MATERIALS ON SOFT SKILLS AND CHARACTER BUILDING IN ISLAMIC SCHOOLS IN INDONESIA¹

Moch. Tolchah

Lecturer at State Islamic University Sunan Ampel (UINSA) in Surabaya. He may be contacted via e-mail: mochtolchah@yahoo.com

Abstract

The challenges of Islamic education and Islamic schools in Indonesia from day to day is very complex. In this context, the development of learning materials needs to be done, including in Islamic education on soft skills and character building to address the problem of the graduate Islamic school (out-put) that expected to be a graduate of a successful, faithful and akhlaq noble and competitive in the era of globalization in science and information technology. This paper focuses on interesting <mark>issue</mark> and imp<mark>ort</mark>ant discussion that any material of Islamic education in Islamic schools in Indonesia during this time? How is the development of Islamic education materials on sof<mark>t sk</mark>ills a<mark>nd charac</mark>ter <mark>bu</mark>ilding in Islamic schools in Indonesia? The paper was written using qualitative data which is based on references and books, news, journals and opinions in the <mark>me</mark>dia <mark>and o</mark>th<mark>er</mark> sourc<mark>es t</mark>hat are relevant in the study of Islamic education material developm<mark>en</mark>t. The results showe<mark>d t</mark>hat: first, the material of Islamic education in Islamic schools in Indo<mark>nesia focuses</mark> o<mark>n t</mark>he study of the faith/ aqidah, Islam/ Sharia and worship, and charity/morals. Second, the development of Islamic education materials on soft skills and character building in Islamic schools in Indonesia includes several religious character, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect achievements, friendship/ communicative, love peace, love reading, care for the environment, social responsibility and social caring.

Keywords: Islamic Education Materials, Soft Skills, Character Building and Islamic School

Introduction

Schools The issue of soft skill and national character has become the public spotlight. Education is considered as an alternative preventative for all problems. Here, education is to create and to encourage a new generation for a better nation. Islamic education in school is a learning system that is always associated with religious moral values.

When the curriculum as the heart of edu-

cation, indeed the Islamic education as a part of the educational curriculum into the heart of the character in curriculum. In this context, Islamic education is a subject that the content contains many positive traits in accordance with the educational goals of Islam itself. In fact, it will support the achievement of national education goals. Besides that, Islamic education more emphasis on soft skills as controllers and control of one's hard skills.

As we know that the results of research at Harvard University, United States conducted by Ali Ibrahim Akbar (2000) states

International Symposium for Modern School Development, Social Science and Applied Technologies (ISMOSAT 2016) Grand Sakinah Mayong Jepara, 19 – 20 March 2016

that it turns out a person's success is not determined solely by knowledge and technical abilities (hard skills), but even more due to the ability to manage themselves and others (soft skills). The study reveals that success is determined only about 20 per cent by the hard skills and the remaining 80 percent by the soft skills. Even the most successful people in the world can succeed because the more widely supported capabilities in soft skills than hard skills. This suggests that the quality of character education for learner is essential to be improved.

Here, characters are the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs. In this case, the development of Islamic education as a subject needs to be done. Essentially all of the material in Islamic education could contain character values as essential for life and social indivu.

Discussion

The results of this study show that: first, this material during Islamic religious education in Islamic schools in Indonesia focuses on the study of the faith/ faith, Islam/ Sharia and worship, and charity/ morals. Second, the development of Islamic education materials about soft skills and character development in Islamic schools in Indonesia realized that necessary for the development, including several religious character, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, love homeland, recognize excellence, friendship/ communicative, love peace, love reading, care for the environment, social responsibility and social caring.

Developing Islamic education material in the perspective of philosophical has a sense of essential linkages between Islamic education and character education. Then this study would be more systematic if the discussion beginning of the discussion of Islamic education and education of character ontologically.

According to Ahmad Tafsir, Islamic Education is the guidance given by one person to another so that they grow up in accordance with the teachings of Islam (Tafsir, 2002: 19-32). Zakiah Darajat explained that Islamic Education is an effort to guide and care of children so that one day after the completion of his education, can understand and practice the teachings of Islam and make it as a way of life (Darajat, 1996: 11-19). Islamic Education is education that is carried out based on the teachings of Islam. Islamic education is education through Islamic teachings in the form of guidance and upbringing of children, when the completion of education, he can understand, appreciate and practice all teachings of Islamic religion have believed thoroughly, and make happy life in this world and the hereafter.

In this context, Islamic education as a process for building character to live all Islamic teachings comprehensively. To reach it of course need to as much as requirements as a material that easy to delivering students be a good Muslim. This is called the content of matter, the Islamic education is a concept that contains subjects and teaching activities to achieve educational goals. This material includes four principal basis are: 1. Man's relationship with Allah/ God; 2. Man's relationship with theirself; 3. Man's relationship with all humans; 4. Man's relationship with other beings and the environment.

Four major of Islamic education (PAI) materials are poured in competence; Qur'an, Aqeedah, worship, morality, and history. Viewing the content of material and process, Islamic education contains many universal moral values that are the basis of positive growth in a person's character.

Islamic Education material, Soft Skill and Character Building

Islamic Education (PAI) material is subject cluster developed from the teachings of the basic inIslam and it's the basic subjects that can not be separated by the teachings of Islam with the aim of developing moral and personality of the learner.

The purpose PAI is developing all learners in all aspects of faithful and taqwa (devoted) to Allah SWT, virtuous character of the noble, have knowledge about the basic teachings of Islam and practice it in our daily lives, as well as having extensive knowledge and depth of Islam so that adequate well to social life and to continue in the level of higher education.

Islamic Education, as a learning program, aimed at: (1) Maintain aqidah and taqwa of learners, (2) Become a reason for more diligent in studying other sciences taught at the school, (3) encourage all students to be critical thinker, creative and innovative (4) being the basic of behavior in everyday life at the community.

Islamic Education (PAI) learning not only emphasize the cognitive aspects, but also effective and psychomotor aspects. Islamic Education (PAI) content is based and developed on the provisions contained in the two principal sources of the teachings of Islam, namely the Qur'an and the Sunnah of Prophet Muhammad (proposition naqli) and is also enriched with the results istinbath or ijtihad (proposition aqli) the scholars so that more clear and detailed.

In this case, Islamic Education (PAI) is a conscious and deliberate effort to prepare students to believe, to understand, to appreciate and to practice the teachings of Islam through the activities of guidance, instruction, and training. Islamic Education (PAI) is essentially a clump of subjects taught in schools. In the book "Pedoman Pelaksanaan Pendidikan Agama Islam: Di Sekolah Umum" (Guidelines for the Implementation of Islamic Education: In Public Schools) explained that the discussion about Islamic Education (PAI) can be interpreted in two senses: first as a process of teachings of Islam; Second as study which become the material process itself (Departemen Agama RI, 2004: 1-9).

form the Islamic personality. Islam as a religion is a system of beliefs and ritual system which essentially contains various moral content that needs to be applied in the life. So that be a Muslim who practice the teachings of Islam are called Muslims kaffah who already able to practice the teachings of Islam in daily life perfectly. This is what will impact to a noble character.

Characters by Depdiknas Language Center is a "congenital, heart, soul, personality, character, behavior, character, temperament". The character is personality, behavior, temper, and character ". According Tadkiroatun Musfiroh (UNY, 2008), a character refers to a set of attitudes, behaviors, motivations, and skills. Character comes from the Greek word meaning "to mark" or mark and focus on how to apply the value of goodness in the form of action or behavior, so people who are dishonest, cruel, greedy and ugly behavior of other people say bad character. Conversely, people whose behavior in accordance with the moral code called a noble character.

Here, noble character means that individuals have the knowledge of his potential, which is characterized by values such as reflective, self-confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, love science, patient, cautious, self-sacrificing, courageous, trustworthy, honest, keeping promises, fair, humble, shy err, forgiving, soft-hearted, loyal, hard working, diligent, tenacious/ persistent, conscientious, initiative, positive thinking, discipline, anticipatory, initiative, visionary, earthy, vibrant, dynamic, economical/ efficient, appreciate the time, dedication, self-control, productive, friendly, love of beauty (aesthetic), sporty, resilient, open, orderly.

In this context, character education is a system of cultivation of character values to the school community, which includes knowledge, awareness or volition, and actions to implement these values. Character education can be defined as "the deliberate use of all dimensions of school life to foster optimal character development". In character educa-

The purpose of Islamic education is to

tion in Islamic schools, all of the components (education stakeholders) should be involved, including the educational components itself, namely the content of curriculum, learning and assessment, treatment or management of subjects, school management, the implementation of activities or co-curricular activities, empowerment infrastructure, finance, and work ethos throughout the school community/ environment. In addition, character education is defined as a behavior that is in the citizen school education must be characterless.

According to David Elkind & Freddy Sweet (2004), character education is defined as follows: "character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be-able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within". Further explained that character education is everything that teachers do, which is capable of affecting the character of students. Teachers help shape the character of all students. This includes the example of how the behavior of teacher, the teacher how to speak or submit material, how tolerant teacher, and a variety of other related matters.

According to T. Ramli (2003), Islamic Education and the essence of the characters have the same meaning as moral education and akhlaq education in Islam. The goal is to "establish" a personal Child, so that a good human being, good community residents, and a good citizen. The criteria for good men, good residents, and good citizens for a community or nation, in general are certain social values, which are influenced by the culture of the community and nation. Therefore, the essence of character education in the context of education in Indonesia is education of values as education noble values sourced from Indonesian culture itself, in order to nurture the younger generation's personality.

basic character of man that comes from universal moral values (absolute), which comes from religion is also referred to as the golden rule. Character Islamic education have a definite purpose, if it refers to the values of the base character. Meanwhile, according Wibowo in the book "Character Education" defines character education is "education to instill and develop code sublime to the students, so that they have the character of noble applying and practicing in his life both in the family, community, state and country (Wibowo, 2013).

Based on the above understanding, character Islamic education is a system of cultivation of character values to students so that they apply in their lives in their family, school, community, state and country so that it can make a positive contribution to the environment.

According to psychologists, some basic character values are: love of God and His ciptaann (nature with its contents), responsible, honest, respectful and polite, loving, caring, and cooperation, confidence, creativity, hard work, and unvielding, justice and leadership; kind and humble, tolerant, peaceful, and loving association. Others say that the basic character of a human being consists of: trustworthy, respect and attention, caring, honest, responsible; citizenship, honesty, courage, perseverance, discipline, visionary, fair, and have integrity. Maintenance character education in schools should be based on the values of the basic character, which then developed into values more or higher (which are not absolute or relative) in accordance with the needs, conditions, and the school environment itself.

In an effort to improve the relevance and quality character education, the Ministry of Education in Indonesia to develop a grand design of character education for every channel, level and type of education. Grand design a reference conceptual and operational development, implementation, and evaluation of every stripe and level of education. Configuration characters in the context of the totality of the psychological and social-

Character Islamic education rests on the

cultural is grouped in: Sports of Heart (Spiritual and emotional development), Sports of Thought (intellectual development), Sports and Kinesthetic (Physical and kinesthetically development), and Sports of Feeling and Doing (Affective and creativity development). Development and implementation of character education should be conducted in accordance with the grand design.

The exposure above shows the similarity between Islamic education with character education. This is evidenced by philofis same basis, namely the characters that formed all sourced from universal values, including the Islamic religion. So the real character education is another implementation of the paradigm of Islamic education.

The development of Soft Skills and Character-based Islamic Education (PAI) Materials

Islamic Education (PAI) material developed from three basic framework of the teachings of Islam, namely the concept of faith, the concept of Islamic Shari'ah, and the character of the concept of ihsan.

The three basic concepts that evolved various Islamic studies, including studies related to science, technology, art and culture.

Out put of Islamic Education (PAI) learning program in schools is the formating/ building of learners who have a noble character which is the main mission of the Message of Muhammad SAW in this world. Moral education (character) is the soul of education in Islam, so that the achievement of noble character (karimah) is a real educational purpose.

Basically Islamic Education (PAI) material developed in the curriculum have been charged soft skills and character, oriented to:

- a. The Qur'an, in this matter the child will be made the Qur'an as their guide.
- b. Faith, the faith of the true children will grow up thinking the Divine.
- c. Morals, with this material the better its relationship with God, each other, ourselves and others.

- d. Worship, with this material will always be aware of its obligations as a creature who must serve the one who created it, so that makes worship as a necessity in life.
- e. History, through this material more children will emulate the characters of good character.

The values in the material character of Islam in Islamic Education (PAI) that need to be developed are:

- 1. Al-Qur'an: Religious, Honest, Tolerance, Discipline, Hard sergeant, Creative, independent
- 2. Faith: Religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, nationalism, patriotism, respect for the achievements, friends/ communicative, love peace, love to read, environmental care, social care, responsibility
- 3. Morality: Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism, patriotism, respect for the achievements, friends/ communicative, love peace, love to read, environmental care, social care, responsibility
- 4. Jurisprudence: Religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism, patriotism, respect for the achievements, friends/ communicative, love peace, love to read, environmental care, social care, responsibility
- 5. Islamic History: Religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, nationalism, patriotism, respect for the achievements, friends/ communicative, love peace, love to read, environmental care, social care, responsibility.

Conclusion

The development of Islamic education materials based soft skills and character building in Islamic schools in Indonesia is very appropriate for the development and challenges of the times. This certainly could be an alternative solution in addressing the problems of the students, school, family, community and nation.

References

- Azra, Azyumardi. Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru. (Jakarta: Logos Wacana Ilmu, 2002).
- Bogdan, Robert C. dan Biklen, Sari Knoop. *Qualitative Research for Education; An Introduction to Theory and Method.* (Boston: Allyn Bacon, 1992).
- Buchori, Mochtar. *Pendidikan Antisipatoris*. (Yogyakarta: Kanisius, 2001).
- Darajat, Zakiah, Metodologi Pengajaran Agama Islam, Jakarta: Bumi Aksara, 1996.
- Departemen Agama RI. (2004). Pedoman Pelaksanaan Pendidikan Agama Islam: Di Sekolah Umum. Jakarta.
- Gunawan, Heri. (2012). *Pendidikan Karakter: Konsep dan Implementasi*. Bandung: Alfabeta.
- Kemendiknas. (2012). Pengembangan Pendidikan Budaya dan Karakter bangsa. Jakarta.
- Mahfud, Choirul. *Politik Pendidikan Islam di Indonesia*. (Yogyakarta: Pustaka Pelajar, 2016).
- Samani, Muchlas dan Hariyanto. (2011). *Konsep dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya.
- Tafsir, Ahmad. *Metodologi Pengajaran Agama Islam*. Bandung: PT Remaja Rosdakarya, 2002.
- Wibowo, Agus. (2013). Manajemen Pendidikan Karakter di Sekolah. Yogyakarta. Pustak Pelajar.
- Zamroni, Paradigma Pendidikan di Masa Depan, (Yogyakarta; Bayu Indra Grafika, 2000).

Moch. Tolchah,. His Doctoral degree from State Islamic University Sunan Ampel (UINSA) in Surabaya. He also graduated at master degree at master of Islamic education program in UIN Surabaya. Now, he is lecturer on Islamic studies at State Islamic University Sunan Ampel (UINSA) in Surabaya and teaching Islamic studies master program at Muhammadiyah University in Surabaya (UM Surabaya) and other university in Sidoarjo. He may be contacted at mochtolchah@ yahoo.com