



Values of Character Education According to KH. Hasyim Asy'ari and Its Relevance

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ABSTRACT

The history of the Industrial Revolution itself goes through various stages, starting with Industrial Revolution 1.0, 2.0, 3.0, to Industry 4.0. The industrial phase is a real change from existing changes. Industry 1.0 is characterized by the mechanization of production to support the effectiveness and efficiency of human activities, industry 2.0 is characterized by mass production and quality standardization, and industry 3.0 is characterized by mass customization and flexibility in automation and robot-based manufacturing. Industry 4.0 is here to replace Industry 3.0 which is characterized by physical cyber and manufacturing collaboration. The term Industry 4.0 originates from a project initiated by the German government to promote the computerization of manufacturing. As science and technology advance, it is not impossible that education and all its systems will also experience changes. For example, in the learning process which was previously carried out face to face, with the Industrial Revolution 4.0, learning can be carried out online, such as using social media or other supporting media. The challenge of Indonesian education itself is how education can be more innovative and creative by utilizing existing technological developments, and education that has characteristic values. Heckeu et al added that the challenges of the Industrial Revolution 4.0 also provided changes to the social system in education and society. First, changes in demographics and social values. Second, the growth of process complexity which includes; technical skills, process understanding, learning motivation, tolerance, decision-making, problem-solving and analytical skills.

Keywords: *character education; industrial era 4.0*

INTRODUCTION

The development of the industrial revolution must be a serious concern for all parties, especially for the development of children's character as the nation's next generation. If this situation is not immediately handled seriously, it will have an impact on the destruction of students' attitudes, morals, and morals. This needs to be anticipated, not just through teaching methods, but through something much more essential, namely changing the perspective on the concept of education itself.

The industrial revolution 4.0 has had an impact on the world of education in Indonesia, which started with the digitalization of the education system which requires every element in the education sector to be able to adapt to the changes that occur. One example is the learning system in the classroom, it is not impossible that learning that was previously held directly in the classroom will be replaced by an indirect learning system or via the Internet network. Another thing we need to know is that in the era of Industrial Revolution 4.0 that we are currently experiencing, distance and territorial boundaries are not an obstacle for every human being to know and access the outside world. In the world of education, the Industrial Revolution 4.0 has had a positive impact by further developing and advancing our learning system, but it also has a negative impact on our world of education if we are unable to answer the challenges that arise in the era of the industrial revolution 4.0 (Nabilah and Basri 2021).

The negative impact that we can see now is the lack of understanding regarding character education for our young generation, in this case, school children. This lack of understanding regarding character education also has an impact on the erosion of the Indonesian national identity and the noble values of the Indonesian nation. This gives rise to various problems in the world of education which

results in hampering the development of the quality of education itself. starting from the emergence of radicalism directly through social media, brawls between students, criminal acts committed by students, the erosion of national cultural values in the younger generation, intolerance between people, and discrimination in the world of education which still occurs today. Education in the National Education System Law no. 20 of 2003 in chapter 1 article 1 point 1

The government and stakeholders have implemented various alternatives to overcome the character crisis. Such as making regulations, and laws, increasing implementation efforts, and stronger application of laws. Another alternative that is often put forward to overcome, or at least reduce, the cultural and national character problems discussed is through character education. Through internalized character education at various levels and levels of education, it is hoped that this nation's character crisis can be overcome immediately. More than that, character education itself is one of the goals of national education. According to an article I of the 2003 National Education System (Sisdiknas) Law, it is stated that among the goals of national education is to develop the potential of students to have intelligence, personality, and noble morals (Mukarikah, Soegeng, and Abdulllah 2017).

METHOD

This type of research is library research (library study), namely, research carried out using literature (library), whether in the form of books, notes, or the results of previous studies and research.

Library research is not just a matter of reading and taking notes on literature or books, as many people often understand. What is called library research or often called library studies is a series of activities relating to methods of collecting library data, reading and recording as well as processing or analyzing research materials.

Because this type of research is library research, the data source obtained comes from the literature. The reference that is the primary data source is the Book of Adab al-Alim wa al Muta'alim by K.H. Hasyim Asy'ari. Then the secondary data is the Koran, Hadith, books, journals, and other scientific works that are relevant to the discussion which of course are the basic components.

Data collection techniques, in this case, the researcher carries out documentation, identifying discourse from books, papers, articles, magazines, journals, the web, or other information related to the title of the research to look for things or variables in the form of notes, transcripts, books, journals and so on which are related to the study of character education according to KH. Hasyim Asy'ari and its relevance in the industrial era 4.0.

Data analysis techniques are technical methods used by a researcher to analyze and develop the data that has been collected. After the data is collected, the data source is analyzed to reach a conclusion. The form of data analysis in this research is content analysis (Hardani 2020).

RESULT AND DISCUSSION

Everyone has experienced education, but not everyone understands the meaning of education. To understand education, there are two terms that can lead to an understanding of the nature of education, namely, the words *paedagogie* and *paedagogiek*. *Paedagogie* means education, while *paedagogiek* means science. Etymologically, the word *pedagogie* comes from the Greek word *pedagogia*, which means association with children. *Paidagogos* is a servant or person whose job is to send and pick up slaves to and from school. In their homes, the children were always under the supervision and care of the *pedagogos*, so it is clear that the education of ancient Greek children was largely left to the *pedagogos*. *Paedagogos* comes from the words *paedos* (child) and *agoge* (I guide, lead). The word which originally meant "lowly" (servant), is now used for noble work.

The word *paida* refers to children, which is the reason why some people tend to differentiate between pedagogy (teaching children) and andragogy (teaching adults). The development of pedagogy, both practical and theoretical, in Indonesia began with Ki Hajar Dewantara and his friends after their exile to Europe, who introduced them to educational and teaching progressivism figures such as Jan Lighthart and Maria Montessori. In turn, the pioneering of the Taman Siswa movement for Indonesian nationality and independence as well as the development of educational science in Netherland helped the absorption of pedagogical knowledge.

Education is also a translation of education, whose basic word is educating or the Latin word *educio*. *Educo* means developing from within, educating, and implementing the law of utility. There are also those who say that education comes from the Latin *educare* which has the connotation of training or taming and fertilizing. According to this concept, education is a process that helps grow, develop, mature, and make the disorganized become more orderly, a kind of process of creating a culture and order within oneself and from others. In this sense, education is not only interpreted as the transfer of knowledge. But education means the process of developing various kinds of potential that exist within humans, such as academic, relational abilities, talents, physical abilities, and artistic abilities.

In relation to education, character education can be interpreted as values education, character education, moral education, and character education to make decisions, maintain goodness, and realize and spread goodness in life wholeheartedly. According to Lickona, character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values. Character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior). Based on these three components, it can be stated that good character is supported by knowledge about goodness, the desire to do good, and carrying out good deeds.

Based on the principles recommended by the Ministry of National Education, it is of the opinion that character education programs in schools need to be developed based on the following principles:

- a. Character education in schools must be carried out continuously (continuity). This means that the process of developing character values is a long process, starting from the moment students enter school until they graduate from school in an educational unit.
- b. Character education should be developed through all subjects (integrated), through self-development, and the culture of an educational unit. The development of national character is carried out by integrating it into all subjects, in subject curricular activities, so that all subjects are directed at developing these character values. Developing character values can also be done through self-development, either through counseling or extra-curricular activities, such as scouting activities and so on.
- c. In fact, character values are not taught (in the form of knowledge) if they are integrated into subjects. Except in the form of religious subjects (which contain teachings), they are still taught through process, knowledge (knowing), doing (doing), and finally getting used to (habit).
- d. The educational process is carried out by students actively (active learning) and fun (enjoying full learning). This process shows that the character education process is carried out by students, not by teachers. Meanwhile, teachers apply the principle of "*tut wuri handayani*" in every behavior demonstrated by religion (Junaedi, Wahab, and Sudarmono 2021).

According to George F. Kneller, education has a broad and narrow meaning, education is defined as actions or experiences that influence the development of an individual's soul, character, or physical abilities. In a narrow sense, education is a process of transforming knowledge, values, and skills from generation to generation carried out by society through educational institutions.

In discussing character education, KH. Hasyim Asy'ari really understands character education in Indonesia. With this view, the implementation of character education is only understood as a process of inheriting customs and socializing individual and social behavior which has become the standard model in society. Such conditions cause the implementation of character education to run in one direction and not be dialogical. Even though the development of religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the country, respect for achievements, friendship, love of peace, care for the environment, social care and responsibility is a strategic way to achieve high character education (Hamid 2016).

KH. Hasyim Asy'ari in his book "*Adabul Alim wal Muta'allim*" Student character towards Themselves, Character that students must have towards themselves.

In this discussion, there are 10 study materials:

- a. Cleanse the heart from despicable morals. A student should purify his heart from all lies, uncleanness of the heart, bad prejudice, envy, misguided beliefs, and bad morals.
- b. Improve learning intentions. To improve your intention to seek knowledge, that is, to seek knowledge solely to seek the approval of Allah SWT, to put into practice the knowledge you have, to live up to Islamic law, and to worship Allah *Taqarrub*.
- c. Maximize time for studying. Rush to seek knowledge when you are young and whenever you have the opportunity. Learn not to be easily tempted by lust that likes to procrastinate and fantasize, because any time that has passed cannot be replaced.

Be *qona'ah* in clothing, food, and shelter. A student should be *qonaah* regarding the food and clothing he owns.

- a. Management (arrangement) of study time and place. A student must manage his day and night time, and make good use of his remaining years because the age that has passed is no longer of any use.
- b. Eat and drink less. A student should reduce eating and drinking because being full can make him too lazy to worship and make his body feel heavy when carrying out activities.
- c. Be wise, protect yourself from doubts and haram. A student should choose an entrepreneurial attitude and be careful in all his behavior.
- d. Avoid foods and activities that cause forgetfulness. A person should learn to reduce eating foods that can cause dullness and weakness in the performance of the five senses.
- e. Management of sleep, rest, and refreshing time. A student should reduce his sleep time as long as it does not have a negative impact on his body and mind.
- f. Reduce the level of useless social interactions. Leaving social circles, and associations that take up more time for playing around and don't sharpen the mind much in learning.

CONCLUSIONS

The author can draw conclusions from the thesis discussion entitled Character Education According to KH. Hasyim Asy'ari and its relevance in the Industrial Era 4.0, adapted to the problem formulation and discussion objectives. The author will also provide suggestions that are deemed necessary as a useful contribution to the world of education.

- a. Character education according to KH. Hasyim Asy'ari includes a) the character of students towards themselves, b) the character of students towards educators, c) the character of students towards learning, d) the character of educators towards themselves, e) the character of educators in teaching and learning, f) the character of educators towards students, g) textbook related characters.
- b. The relevance of character education thinking according to KH. Hasyim Asy'ari in the world of education in Indonesia in the industrial era 4.0 is very relevant, where his basic values of character education can be developed in accordance with the context of the current industrial era 4.0. In its implementation, the basic character values taught by him can still be developed according to the situation and conditions of each educational institution.
- c. The idea of character education was initiated by KH. Hasyim Asy'ari can still be used as material for consideration in finding solutions to the problems that occur in the current industrial era 4.0 and as a reminder of education which has tended to experience a decline in character and less attention to religious aspects as something that is missing in the world of education in Indonesia.

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