

The Role of Children's Character in the Perspective of Educational Philosophy

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Character; General Education Philosophy Islamic Education Philosophy.</p>	<p><i>This research is about the Role of Children's Character in the Perspective of Educational Philosophy. Character education is the instilling of good values in students so that they become complete human beings (i.e. become human beings). Character education is considered important to improve the morals of the Indonesian nation through education. Character education has emerged in the world of education to shape and improve students' increasingly deteriorating morals. The author uses library research (Library Research) where the research object is searched through various library information (books, scientific journals, documents) and so on. In this research, the author collected data using a qualitative approach with a descriptive research type, aiming to describe in detail the role of children's character from the perspective of Educational Philosophy. The author takes two perspectives from the side of general education philosophy and Islamic education philosophy. From a General Philosophy perspective, it is Ki Hadjar Dewantara. According to Ki Hadjar Dewantara, education must be national in nature. The educational process has target achievements in the form of a process of transferring knowledge and transforming values to form the character of students. The formation of students' character needs to involve three educational centers (family, school and community). Meanwhile, from the perspective of Islamic educational philosophy, it is the philosophical figure Al Rasyidin. Character education starts from moral education. In Islam, morality is the root of all goodness and virtue which will give value to every deed or human behavior. Apart from that, the process of character formation can also be through education which is built on the basis of the Islamic conception of humans as creatures who have a complete and integrated unity between 'aql, qalb and nafs. The process of forming, fostering and developing an Islamic personality begins with tazkiyah then continues with ta'lim, tarbiyah or ta'dib.</i></p>
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1. INTRODUCTION

Education has a very important and influential role in a developing country becoming a developed country. In Law Number 20 of 2003 concerning the National Education System in Chapter II, article 3, it is explained that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aiming to develop the potential of students to become human beings who believe and have faith in God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and be democratic and responsible citizens. (Law No. 20. 2003)

1 This shows that in advancing the country not only intellectual intelligence is needed, but character and noble morals are also important factors. Therefore, character education must be studied and paid attention to so that Indonesian children have characters with noble morals. Character education is a system in the form of instilling character values in students which includes will or awareness, and actions in implementing values, manners, character and morals in students, which aims to shape students' personalities in making decisions, respecting people. others, and behave well in everyday life. (Putra, 2019: 17) Character education is obtained through several aspects such as religion, other people, ourselves, and the environment, both family and school. Character education is something that must be paid attention to nowadays where Indonesia has experienced a character or moral crisis in children so that children find it difficult to differentiate between good and wrong and are used to doing bad things such as cheating, smoking, student brawls, drug abuse, drinking alcohol. , promiscuity, bullying and other things. Not only at school, children also disturb the peace of society, such as what is currently happening in Medan, namely muggings or stealing motorbikes, which apparently is often done by teenagers.

Educational philosophy is the philosophy used in forming and determining the direction of policies and guidelines for building an education system. Educational philosophy is a system that regulates and determines the theory and practice of implementing education which is founded on and imbued with the philosophy of life of 6 nations dedicated to the interests of the Indonesian nation and state in an effort to realize the ideals of the Indonesian nation and state. (Kristiawan, 2016: 16) The philosophical foundation of education states that education

basically aims to develop a complete personality and produce good citizens. Researchers' curiosity and interest in studying and understanding character education in depth inspired researchers to study children's character from the perspective of educational philosophy. Based on this background, it is necessary to conduct research on, "THE ROLE OF CHILDREN'S CHARACTER FROM THE PERSPECTIVE OF EDUCATIONAL PHILOSOPHY". It is hoped that this research will be able to make a good contribution to science in Indonesia, especially the philosophy study program.

2. THEORITICAL REVIEW

A. Role

According to terminology, a role is a set of behaviors that are expected to be possessed by those in society. In English, a role is called a "role" whose definition is "person's task or duty in undertaking." It means "a person's duties or obligations in a business or job. (Mukmin, 2014: 62) According to Ralph Linton in Soerjono Soekanto and Budi Sulistyowati through the book *Sociology An Introduction*, it is explained that the role inherent in a person must be differentiated from the position in social interactions. A person's position in society (i.e. social position) is a static element that shows the individual's place in the organization of society. Role refers more to function, adjustment, and as a process. So, someone occupies a position in society and carries out a role.

Role Theory is a theory that is a combination of various theories, orientations and scientific disciplines. The term "role" is taken from the world of theater. In theater, an actor has to play as a certain character and in his position as that character he is expected to behave in a certain way. Apart from that, a role according to Bruce J. Cohen also has several parts, namely:

1. An Acted Role is a way in which a person really carries out a role.
2. Prescribed roles are the way society expects us to carry out certain roles.
3. Role Conflict is a condition experienced by someone who has a status or more that requires expectations and role goals that conflict with each other.

4. Role Distance is the emotional implementation of a role.
5. Role Failure is a person's failure to carry out a certain role.
6. A role model is someone whose behavior we model, imitate and follow.
7. Role Set or Role Set is a person's relationship with other individuals when they are carrying out their role.
8. Role Strain is a condition that arises when a person experiences difficulty in fulfilling the expectations or goals of the role they are carrying out due to incompatibility that conflict with each other.

B. Character

The word character comes from Greek which means "to mark" and focus on how to apply good values in the form of actions or behavior. Therefore, someone who behaves dishonestly, cruelly, or greedily is said to be a person of bad character, while someone who behaves honestly and likes to help is said to be a person of noble character. So the term character is closely related to a person's personality. A person can be called a person of character if his behavior is in accordance with moral rules. (Zubaedi, 2012: 12)

The definition of character according to the Ministry of National Education Language Center is innate, heart, soul, personality, character, behavior, personality, character, character, temperament, character. What is meant by character is personality, behavior, character, disposition and disposition. Some mention character as a subjective assessment of moral and mental quality, while others mention character as a subjective assessment of mental quality only, so that efforts to change or shape character are only related to stimulating a person's intellect.

In an article entitled *The Urgency of Character Education*, Prof. Suyanto, Ph.D. explains that "character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state". In psychological

terms, what is called character is a characteristic, basic nature, a characteristic or quality that remains continuous and eternal which can be used as a characteristic to identify a person. (Ramayulis, 2012: 510)

C. Philosophy of Education

Basically, the definition of education (UU SISDIKNAS No. 20 of 2003) is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves and society.

According to the Indonesian Dictionary, the word education means the process or method or act of educating. In language, the definition of education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts.

According to Ki Hajar Dewantara (Father of Indonesian National Education) stated that education is a requirement in the lives of children's growth. The meaning of education is to guide all the natural powers that exist in children, so that they as humans and as members of society can achieve the highest safety and happiness. Philosophy is recognized as the mother of sciences which is able to answer all questions and problems. Starting from problems related to the universe to human problems with all their problems and life. Among the problems that can be answered by philosophy are problems that exist in the educational environment.

According to John Dewey, an American philosopher, philosophy is a general theory and basis for questioning and investigating the factors of reality and experience contained in educational experiences. Philosophy and education have an essential and reciprocal relationship, educational philosophy seeks to answer and solve educational problems that are philosophical in nature and require philosophical answers.

D. Teenagers

Adolescence is a transition period between childhood and adult life, which is characterized by biological and psychological growth and development. Biologically, it is characterized by the growth and development of primary sex and secondary sex, while psychologically it is characterized by unstable or uncertain attitudes and feelings, desires and emotions.

Hurlock divides the adolescent phase into early adolescence between the ages of 13-17 years and late adolescence between the ages of 17-18 years. According to Hurlock, early and late adolescence have different characteristics because in late adolescence individuals have reached a developmental transition that is closer to adulthood. According to Desmita, adolescence is characterized by a number of important characteristics which include achieving mature relationships with peers, being able to accept and learn social roles as an adult man or woman that is highly respected by society, accepting physical conditions and being able to use them effectively, achieving emotional independence from other people. parents and other adults. (Desmita, 2011: 36)

3. METHODS

This research uses library research or literature review, so the data sources used are library data in the form of books, journals or magazines. In this case, there are two types of data sources used, namely primary data sources and secondary data sources. Primary data sources are data sources that are directly related to children's character education in educational philosophy. Meanwhile secondary data sources are data sources supporting themes that come from various studies. This research uses a content analysis approach. Content analysis is a research method applied to produce conclusions by identifying certain characteristics objectively and systematically. Data sources from books, journals, with data collection techniques with documentation and data analysis techniques 1. Select and determine the book to be researched. In this research, data was obtained from several books and journals with the theme of character education for 12 children from the perspective of educational philosophy. 2. Read, study and understand the structure of books about children's character education from the perspective of educational philosophy. 3. Group the data based on the role of

children's character education based on educational philosophy in a number of books. 4. Analyze data based on the structure and character education of children based on the educational philosophy contained in several books that will be used as comparison material. 5. Understand the text based on the role of children's characters from the perspective of educational philosophy in books which are used for understanding and comparison. 6. Summarize the results of the analysis of the role of children's character from the perspective of educational philosophy in several books that have been studied and understood to find out the comparative results. 7. Report research results.

4. FINDINGS AND DISCUSSION

a. Basic Concepts of Islamic Education

Islamic education is education that aims to shape the complete Muslim character, develop all human potential both physically and spiritually, foster a harmonious relationship between each individual and Allah SWT, humans and the universe. Islamic education is to educate morals and soul, instill a sense of fadhilah (virtue), familiarize with high politeness and prepare for a holy life, completely sincere and honest. Based on this definition, Islamic education is to form the complete Muslim character, educate morals and spirit and develop all human potential in all aspects, both spiritual, intellectual, physical and scientific and prepare for a sincere and honest life. 1. The concept of Tarbiyah, Ta'lim and Ta'dib The sources of Islamic teachings, the Al-Qur'an and Hadith, not only contain doctrines about faith in Allah SWT, but also contain scientific cues about education. In general, if understood, there are at least three terms used in the Al-Qur'an and Hadith in relation to the basic concepts of education in Islam. The three terms are tarbiyah, ta'lim and ta'dib. 33 Daulay, *Islamic education in educating the nation*, (Jakarta: PT Rineka Cipta, 2013). h. 3 34 Arifin, "Islamic Education Science", (Jakarta: PT Bumi Aksara, 2014), p. 22 43 a.

Tarbiyah Tarbiyah comes from the word rabb which according to Anis³⁵ means to grow and develop. This understanding was also given by al-Qurtubiy³⁶ who stated that the basic meaning of the word rabb shows the meaning of growing, developing, nurturing, caring for, regulating and maintaining its sustainability or existence. In general, based on the opinion

above, Al Rasyidin is of the opinion that the words rabb mean increase, grow, become big, improve, control affairs, guide and nurture. Based on this understanding, the term tarbiyah, which is rooted in the word rabb, Al Rasyidin believes can mean directing, guiding and nurturing students so that they grow into adult humans, increase their knowledge and skills, become mature humans, have good behavior or morals. , so that they are able to master a matter to fulfill the purpose, function and task of its creation by Allah SWT. b. Ta'lim The root of the word ta'lim is alima. According to Ibn al-Manzhur³⁷, this word can have several meanings, such as knowing or knowing, knowing or feeling, and giving news to him. Ta'lim can be interpreted as the process of conveying and instilling knowledge into a person so that it influences his mind, soul and actions. ³⁵ Ibrahim Anis, *al-Mu'jam al Wasith* (Egypt : Dar al-Ma'arif, 1972) ³⁶ 'Abdullah Muhammad ibn Ahmad al-Ansari al-Qurthubi, *Tafsir al-Qurthubi* (Cairo : Dar alSya'bi, n.d.) , p. 120. ³⁷ Ibn Manzhur, *Lisan al-'Arab* (Bairut : Dar al-Ahya'u al-Turats al-'Araby, 1988), p.371. ⁴⁴ c. Ta'dib According to Ibn al-Manzhur³⁸, the original meaning of the word addaba is al-dua' which means invitation. In *Mu'jam al-Wasith*, ³⁹ words addaba are translated as:

- (1) practicing good behavior and good manners, (2) holding a party or banquet which means acting and behaving politely, training or habituation, and (3) educating, training, correcting, disciplining and giving action. Based on the definition above, it appears that the term ta'dib not only emphasizes the aspect of imparting knowledge, but also the formation of the character, attitude and personality of students. Therefore, the task of a muaddib is not only to teach knowledge, but also to train and guide students so that they live with good manners, both physically and spiritually.
2. Understanding Islamic Education Based on the meaning of tarbiyah, ta'lim, and ta'dib as previously explained, Islamic education can be defined as a process of creating a conducive environment to enable humans as students to develop themselves, physically, physically and non-physically. spirituality and potential. In the definition above, the sentence creating a conducive environment means that Islamic education is essentially the efforts of Muslim humans to create and empower a good environment to enable students' self-development and human

potential. Without efforts to create a good environment, Islamic education will be difficult to realize. Even though every human child is born in a pure, clean condition without blemishes or carrying inherited sins, whether or not he is able to maintain that clean, holy condition all depends on the environment and the efforts of his future educators. 38 Ibn al-Manzhur, *Lisan*, p. 93. 39 Ibrahim Anis, *al-Mu'jam*, p. 9. 45 in creating and empowering an environment that supports the continuity of personal purity or cleanliness. If a good environment is linked to the formation of a child's character, then the family environment is an important factor in the development of a child's character. It is in the family that students begin to know their life. This must be realized and understood by every family, that children are born into a family environment that grows and develops until the child breaks away from family ties. With this close relationship between families, it makes it easier for every parent to instill the attitudes and behavior of each family member, especially their children.

- (2) As has been stated, there are at least four products of Islamic legal thought that have developed and are applicable in Indonesia, along with its growth and development. The four products of Islamic legal thought are *fiqh*, *ulama fatwas*, court decisions and statutory regulations. Apart from these dynamic developments, there are also very interesting things in the reform era, namely that there are many problems with Islamic civil law, legal conflicts, and the pros and cons of these legal events. However, ironically there are very few positive legal products relating to Islamic civil law.
- (3) Because parents in a family are the first teachers for their children. 3. The goal of Islamic education. The highest goal that Islamic education wants to achieve is to create Muslim humans who are loyal to Allah SWT. Therefore, at a practical level, all Islamic education programs and practices are directed at providing easy assistance to all humans in developing their *jismiyah* and spiritual potential so that they are able to actualize their faith in Allah SWT. In the perspective of Islamic educational philosophy, the actualization of the *shahadah* must be displayed in the ability of Muslim humans to fulfill their functions as 'abd Allah and carry out their

duties as caliphs perfectly. For Rasyidin, the goals of Islamic education must at least refer to two main things, namely: 1. The functional goals and duties of the creation of humans by Allah SWT, namely as syuhud, 'abd Allah, and caliph fil al-ardl. In this context, Islamic education must be shown to: 46 a. Developing the potential for students' monotheistic nature so that they have the ability to realize their faith in Allah SWT throughout their life on earth. b. Developing the divine potential of students so that they are able to guide and direct themselves and their community as 'servants of Allah' who sincerely and sincerely continuously worship or dedicate themselves to Him. c. Developing the human potential of students so that they have the ability to direct and guide themselves and their community to carry out their duties and roles as God's caliphs on earth.

2. Human nature is a complete integration between the jismiyah and spiritual dimensions. In this context, Islamic education aims to: a. Developing the jismiyah potential of students to the maximum, so that they are able to carry out the tasks of their physical and material life. b. Developing students' spiritual potential to the maximum, so that they have the ability to become intellectually intelligent, morally-emotionally commendable and spiritually enlightened human beings. Based on the formulation of the objectives above, at the operational level, the practice of Islamic education must be a complete and balanced integration between ta'lim, tarbiyah, or ta'dib al jismiyah wa al ruhiyah.

CONCLUSION

Based on research that the author has conducted on the problem that the author raises and examines the role of children's character from the perspective of Educational Philosophy, the author examines it from the perspective of two philosophical figures, namely Ki Hadjar Dewantara and Al Rasyidin. So the following conclusions are obtained: 1. Ki Hadjar Dewantara's perspective on education must be national. This means that, nationally, education must have the same style without ignoring local culture. The education process should not only be trapped in achieving narrow targets

that only transfer knowledge, but should deliberately strive for a transformation of values to form the character of students. The formation of students' character needs to involve three educational centers (family, school and community) synergistically. According to Ki Hadjar Dewantara, the basic principles of education are a solid basis for building national character, based on national culture without ignoring foreign culture. 2. Al Rasyidin's perspective, character education starts from moral education. Because morality occupies a central position in Islamic education. In Islam, morality is the root of all goodness and virtue which will give value to every deed or human behavior. A person's faith and deeds are considered less than perfect if they are not based on and decorated with noble morals. The formation of good morals can use moral education methods including: (1) instilling faith in Allah SWT (2) good care and upbringing in the family 57 (3) providing good examples from parents (4) training and habituation (5) methods advice (6) giving explanations (7) education with gentleness and affection.

Rasulullah has also practiced the process of character formation and development through Islamic education. The process of formation and development is through education which is built on the basis of the Islamic conception of humans as creatures who have a complete and integrated unity between 'aql, qalb and nafs. The process of forming, fostering and developing an Islamic personality begins with tazkiyah then continues with ta'lim, tarbiyah or ta'dib. Therefore, Islamic education is a process of creating situations and conditions that are truly conducive to the development of 'aql, qalb and nafs so that one is not trapped by the temptations and bonds of the material world. Therefore, Islamic character will emerge, namely individuals whose thoughts, feelings, behavior and worship are full of nobility. B. Suggestions Based on the conclusions above, the author's suggestions in this case are as follows: 1. To educators and parents to instill morals and religious knowledge in order to create a generation of Muslims whose character matches the personality of the Prophet. 2. Students are

advised to better understand the essence of character education, so they can apply it in everyday life. 58 The author realizes that writing this thesis is very far from perfection. Therefore, the author really hopes for criticism and input from readers, so that the presence of this thesis can be useful and useful in the future.

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