

The Concept of Personality and Its Relevance To Character Education In The Light of The Islamic Worldview

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ABSTRACT

This study aims to describe the concept of personality and education in the Qur'an and its relevance to character education. This research is qualitative descriptive research through literature study and content analysis methods. The results show that the concept of personality in the Qur'an can be categorized in many forms, but can be categorized into five personal points with the spirit of mu'min, muṣliḥ, mujāhid, muta'āwin, and mutqin. The concept of character education in the Qur'an can be formulated in the form of a balanced remembrance and thought, consistently carrying out worship, leaving the bad, and carrying out all forms of goodness. The relevance of personality to character education can be seen from efforts to educate the soul to become a believer who has an attitude of faith above a straight faith, worships according to instructions, and has a noble character. As for the soul of a muṣliḥ, mujāhid, muta'āwin, and mutqin, it can be seen from the effort to continue learning to teach science, preaching by preventing the bad and inviting the good, as well as patience, cooperation (gotong royong), striving for the best (professionalism), of every trust given. The application of character education based on the personality of the Qur'an with the Islamic Worldview is an effort to view everything based on faith in Allah, faith in revelation, faith in the Prophet, and so on.

Keywords: *Personality, Character, Education, Islam, Morality.*

A. INTRODUCTION

Islam as a perfect din has covered all human affairs, including among them the concept of personality. The concept of personality from the forging of the Prophet Muhammad Saw. can be described from the character of the companions of the prophet who have received praise from Allah Swt., in Q.S. al-Taubah verse 100,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“As for the foremost—the first of the Emigrants¹ and the Helpers²—and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there forever and ever. That is the ultimate triumph” (Department of Religion of the Republic of Indonesia, n.d.).

Personality is a characteristic trait, character, or trait from within a person that comes from the formation obtained from the surrounding environment, such as the family, and is also innate to a person from birth. Personality is something that is inherent in human beings as a whole and has different characteristics for each individual. Personality cannot be taken off casually like taking off clothes from the body and then putting them back on. The personality is constantly evolving and changing despite the system that binds the various components of the personality, and the personality is an inseparable sphere of work of the body and soul one whole.

Allah Swt. glorifies the Muslims when they are always in divine instruction. Among these noble characters as mentioned in Q.S. Ali-Imran: 110,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious (Department of Religion of the Republic of Indonesia, n.d.).

In reality, Islam has suffered many setbacks, especially in the formation of the ideal Muslim character. This is illustrated by the low interest in student learning, especially in the last two years during the Covid-19 pandemic with an online learning system. Students' interest in learning is influenced by two factors, namely internal and external factors. Internal factors in the form of physical and mental are not supportive. Meanwhile, external factors in the form of families, schools, and communities are also not supportive, which negatively affects students' interest in learning (WoroDwi, 2022).

The use of the internet that is out of place also affects the personality and character of students. According to Daradjat, the decline in the morale of students is one of the consequences of the rapid development of information and technology which is not comparable to the morale and personality of students. In addition, the lack of attention to moral education also has an impact on the formation of students' personality traits. Morals are very related to human attitudes, mindsets, and attitudes so moral ugliness has the potential to cause negative actions toward oneself and others (Daradjat, 1975; Mansyuriadi, 2022).

Character education or character education since the beginning of its emergence in education has been considered an undoubted thing by experts. John Dewey for example, as quoted by Frank G. Goble in 1916, once said, "it is commonplace in educational theory that the formation of dispositions is the general goal of teaching and educating ethics in schools." Winnie understands that the term character has two meanings. First, it shows how a person behaves. According to him, if a person behaves dishonestly, cruelly, or greedily, of course, the person manifests bad behavior. On the other hand, if a person behaves honestly, and helpfully, of course, the person manifests a noble character. Second, the term character is closely related to *personality* (Mu'in, 2011), and a person can only be called *a person of character* if his behavior is by moral rules (Mu'in, 2011).

In the Poerwadarminta dictionary, the character is defined as a character, disposition, psychiatric, moral, or ethical qualities that distinguish one person from another (Poerwadarminta, 2005). The name of the sum of all personality traits includes things such as behavior, habits, likes, dislikes, abilities, tendencies, potentials, values, and patterns of thought. Character as defined by Ryan and Bohlin, contains three main elements, namely knowing the good, loving the good, and doing the good (Kamaruddin, 2012). According to him, in character education, that kindness is often summarized in a series of good qualities. Meanwhile, character education is an education to shape one's personality through ethical education, the results of which are seen in one's real actions, namely good and honest behavior, responsibility, respect for the rights of others, hard work, and so on, where this can be attributed to *takdib*, that is, recognition and affirmation or actualization of the results of recognition (Aneess, 2010).

In The Constitution number 20 of 2003 concerning the National Education System Chapter 1 Article 1, it is stated that "Education 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 power, self-control, personality, intelligence, noble character, as

well as the necessary skills of themselves, society, nation, and country". National Education is an education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, and Indonesian national culture and responsive to the demands of changing times. Then in the National Education System Law Number 20 of 2003 it is also stated that National Education functions to develop abilities and form a dignified national disposition and civilization to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and to be a democratic and responsible citizen. Based on this description, it can be concluded that education in general and national education has the same function and purpose in forming a good character or personality toward students. This shows how serious the government is in its efforts to realize character education in this country (Ainissyifa, 2014).

As a country with an Islamic majority population, studying and considering the problems of generational character education with the perspective or point of view of *the Islamic Worldview* becomes very urgent, especially in the aspect of Islamic Education. Muslim scientists from the beginning have brought up the importance of character education. Ibn Maskawih wrote a special book on morals and put forward the formulation of the main character of a human being. So did al-Ghazali, Ibn Sina, al-Farabi, and many other Muslim scholars (Nata, 1996).

According to S.M. Naquib al-Attas, the Islamic worldview is an Islamic view of reality and truth that is visible to the eyes of the human heart and explains the nature of being so it is also called *ru'yat al-Islam li al-Wujud* (Al-Attâs, n.d.). This is then used as a tool for analyzing the concept of personality in Islamic education and relating it to character education. As for Islamic education according to al-Nahlawi, it is an individual and social arrangement that can cause a person to submit to obedience to Islam and apply it perfectly in the life of the individual and society (Nahlawi, 1996). Islamic education is an absolute necessity to be able to carry out Islam as desired by Allah. According to Musthafa al-Gulayani, Islamic education is to instill noble morals in the soul of a child in his infancy and water it with water of instruction and advice, so that the moral becomes one of the abilities (permeated in) his soul then the fruit is in the form of virtue, kindness, and love of working for the benefit of the motherland (Mukarromah, 2017). This suggests that there is a connection and even similarities between character education and Islamic

education. This can be seen from the pillars of character education as indicators of success that must be achieved in Islamic education (Al-Attas, 1995).

Islamic education as a system certainly has the scope that can distinguish it from other systems. The scope of Islamic education is to cover all areas of human life in the world that humans can use as a place to plant the seeds of *amaliah* whose fruits will be picked in the afterlife, so the formation of *amaliah* attitudes and values in the human person can only be effective if it is carried out through an educational process that runs on the rules of educational science (Uhbiyati, 2005).

B. LITERATURE REVIEW

Based on the description above, it is considered important to further examine how the concept of personality in Islamic education and its relevance to character education. Several previous studies have conducted related studies. *First*, the concept of adab of students in learning according to az-Zarnuji and its implications for character education in Indonesia found four main adabs, namely adab to Allah, to oneself, to teachers, parents, and friends, and adab to knowledge (Noer & Sarumpaet, 2017). *Second*, character education in the perspective of Islamic education (the relevance of the thoughts of Ki Hajar Dewantara and Ibn Miskawaih) finds similarities in the cultivation of moral aspects as the main thing, starting from family education, then formal education with the help of the community environment, so that perfect human beings are realized who achieve happiness (Nurkhalisyah et al., 2020). *Third*, the moral education of Ibn Miskawaih and Imam al-Ghazali and their relevance to character education in Indonesia. Ahmad Busroli found that the scope of moral education of the two figures above is on the nature of man, material or science, methods, educators, students, and the environment. So moral education is compatible with character education in Indonesia, and it is relevant to be actualized in the implementation of character education in Indonesia (Busroli, 2019).

The various previous studies above, are generally still related to conceptual formulations, so more concrete efforts are needed by formulating concepts that are more implemented and relevant to the concept. In addition, some of these studies have not discussed in depth the concept of educational personality with *the Islamic Worldview* of S.M Naquib al-Attas which was later relevant to character education. This is what distinguishes this study compared to the various studies conducted by previous researchers. Therefore, this research was conducted to describe the concepts of personality and education in the Qur'an and their relevance to character education. This research is

expected to provide benefits in theory and practice to realize character education in Indonesia in line with the National Education System law.

C. METHOD

Based on the objectives to be achieved, this research is included in the category/type of descriptive research that aims to describe certain situations or symptoms in detail. In terms of approach, this research uses a qualitative approach through literature study methods and content analysis (Hamdi & Ismaryati, 2019).

The library research method in this study uses data sources obtained from research results, regulations, articles, and reference books that discuss topics related to the research theme (Jonathan, 2006). While the content analysis method is a method used to find out the conclusion of a text (Creswell, 2012). In other words, the analysis of the content in this research wants to reveal the ideas of both manifested and latent authors. The data sources used are secondary data obtained from research results, articles, and reference books that discuss the same topic.

Data collection in this study uses documentation techniques, searching for data or theories that are relevant to research questions. Data obtained in the form of library materials are then processed and analyzed critically and in-depth to support existing propositions and ideas from various references (Haryanto, 2017; Schreier, 2012).

D. RESULTS AND DISCUSSION

1. The Concept of Character Education in the Qur'an

Character education in all these discussions is intended for moral education. The morals in question are noble, namely, teachings compiled from all the words and deeds of the Prophet saw. Imam al-Ghazali formulated that a person of noble character is shy, does not like to hurt, likes to do good, is honest, speaks little, works a lot, is a little wrong, not excessive, kind, sociable, authoritative, preacher, grateful, ridha, wise, loving, compassionate, preserving honor (Hafidhuddin, 2021).

Meanwhile, Ibn Haitsam in his book *Tahzīb al-Akhlāq* mentions that the purpose of moral education is to lead man to the "perfect man" (*al-insān al-kāmil*). According to him again, perfect human beings usually have four main virtues, namely: 1) just (*'adl*); 2) brave (*syujā'ah*); 3) maintaining chastity (*iffah*); 4) wise (*wisdom*). Therefore, Didin Hafidhuddin emphasized that the moral curriculum should not contradict the guidance of Allah Swt., as well as the guidance and examples of the Prophet Muhammad saw. Therefore, the

Indonesian Education Roadmap 2020-2035, should affirm the role of religion in the formation of noble morals. Let there be no thought of shaping a human being without religion (Hafidhuddin, 2021).

The purpose of education has certain principles, namely: universal principle, *syumūliyah*, the principle of balance and simplicity, *tawāzun* and *iqtişādiyyah*, the principle of clarity, principle of accordance, the principle of realism and enforceability, the principle of desired change, the principle of preserving individual differences, and the principle of dynamic and accepting change and development in the framework of the overall methods contained in religion.

This view is no different from that expressed by Hilda Taba who put forward the main principles in the formulation of educational objectives including (1) the formulation of educational objectives should include aspects of the expected form of behavior (mental processes) and materials related to them (products), (2) complex goals must be laid out in an established, analytical and specific manner, so that it is clear the expected forms of behavior, (3) the formulation must be clear for the desired behavior with certain learning activities, (4) the goal is *developmental* that reflects the direction to be achieved (Langgulung, 1989), (5) the formulation must be realistic and should include translations into the curriculum and learning experiences, and (6) the objectives must include all aspects of student development for which the school is responsible (Muhaimin, 1991).

The Qur'an has a special view of the educational paradigm, especially about science (knowledge), processes, and learning objectives. Nature and everything in it, including the laws of nature, are God's creations so the entire prevailing system and interaction cannot be separated from the omnipotence of God. The existence of all things that are the object of study of science (knowledge) both theoretical (*nazarī*) and empirical (*tajrībī*) is sourced and regulated by God. This thesis asserts that the existence and system prevailing in nature depend on God's provisions so scientific discovery means also discovering the provisions that God imposes on this nature.

Piety is characterized by the establishment of creed and justice that color all aspects of a person's life which includes thoughts, words, deeds, associations, and others. To achieve this goal, four things need to be introduced to learners through the delivery of each subject matter, namely: (1) man individually as a being of God who is responsible in life, (2) man as a social being and a responsible member of society in the social system in which he is located, (3) nature is a creation of God and man as a student is encouraged to understand the wisdom of God created that nature so that man it is also compelled to preserve it, and

(4) It is God who is the creator of this nature, man as a learner must worship Him. These four aspects are at the core of the purpose of upbringing that is interconnected in an interrelated manner (Al-Jamalî, 1978; Yusuf, 2013).

The realization of the piety of *ulūl-albāb* is reflected in Q.S. al-Baqarah/ 2:197, which is to show some of the persons of *ulūl-albāb*, namely:

- a. Always think and think. The Word of God in Q.S. Āli 'Imrān/3:190-191 asserts that a brilliantly intelligent person (*ulūl-albāb*) can synthesize between zikir (*yaẓkurūn Allāh*) and thought (*yatafakkarūn*) so that when he reaches the peak of thinking and thinking will arise spontaneously the meaning, "This is God's creation that is useful and beneficial to man, nothing is in vain."
- b. Worship consistently. The Word of Allah in Q.S. al-Zumar/39:9 explains that the depth of one's knowledge must affect one's knowledgeable thoughts, feelings, and behaviors to gain a degree of piety towards Allah. Indicators of takwa according to the verse: (1) very obedient to Allah without knowing the place and time, even at night (*qānitun ānā'a al-layl sājidan wa qā'iman*); (2) fear of Allah's torment in the hereafter (*yahzar al-ākhirah*) to be careful in living life, every activity he performs is always measured by the importance of the afterlife; (3) expect the mercy of Allah (*yarjū mercy of Allāh*), where the orientation of the work is the mercy and rida of Allah.
- c. Abandon the bad and carry out the good. The Word of God in Q.S. al-Mā'idah/5:100 explains that the indicator of *ulūl-albāb* is to forsake the bad (*al-khabīṣ*) from the aspects of belief, speech, and deeds and to carry out the good (*al-tayyib*) including what religion and common sense command and allow.

There are several noble concepts of personality already mentioned in the Quran such as *muslim*, *mu'min*, *qānitīn*, *ḥāfīẓīn*, *ṣādiqīn*, *mujāhidīn*, *ṣā'im īn*, *muta'ā wīn*, *mutqīnīn*, *muṣli ḥīn*, and others. But in this discussion, the researcher only explains the five major properties as follows:

1) Mukmin, in Q.S. al-Mujadalah: 11, Allah Swt. said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O, believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then

do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do (Department of Religion of the Republic of Indonesia, n.d.).

This verse mentions the concept of faith that is included with knowledge will usher in the owner of knowledge with piety, behaving with din rules, being honest, firm in character, ethical, wise and mature, having an example, having a work ethic, being confident. A believer certainly has a concern for godliness. As Lukman's will to his son in Q.S. Lukman: 14-19.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي سِنَيْنِ أَنْ
 اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ
 بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ
 إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ يُبَيِّنُ إِنَّهَا إِنْ تَكُنْ مِنْتَ قَلْبًا مِنْ خَرَدَلٍ
 فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ
 خَبِيرٌ يُبَيِّنُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا
 أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
 الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ وَاقْصِدْ فِي مَشْيِكَ وَاعْضُدْ
 مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return (Department Religion of the Republic of Indonesia, n.d.).

The verse above explains how Lukman's efforts to educate his son to have a superior personal character. The superior personal indicators also consist of;

- a) the person of tawhid;
- b) a person who is obedient to the parents;

- c) an upright person in establishing prayers;
- d) a person who is ready to preach;
- e) a person who is not arrogant and reproaches others.

2) *Múslih*

In surah al-Nahl: 125, Allah SWT said,

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided. (Department Religion of the Republic of Indonesia, n.d.)

Ibn Katsir interpreted the above verse by saying that the principle of proselytizing should put forward wisdom based on the Qur'an and hadith, accompanied by a good lesson from the reality of human life, as well as remind them, and also give a warning from the doom of Allah. The next way to proselytize is by arguing with the best technique, of course, this applies to those who need something like this. Imam ibn Katsir also reminded the importance of gentleness and civility in proselytizing and good communication (Ibnu Katsir, n.d.).

3) *Mujāhid*

In surah al-Şāf: 10-11, Allah SWT said,

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

O you who have believed, shall I show you a trade that will save you from a painful punishment? You believe in Allah and His Messenger and strive in the way of Allah with your possessions and your lives. That is better for you if you only knew.

In interpreting the verse, Ibn Katsir explained, that there has come a hadith from Abdullah bin Salam that the companions of ra. to ask about the most beloved practice of Allah, then Allah SWT. Then it is mentioned as a business with Allah, which rescues from a painful punishment, the lossless business is to believe in Allah and His Messenger, and strive in the way of Allah with your wealth and your lives, which is better for you if you only knew (Bin Katsir Al-Qurasyi al-Başarī, 1999).

4) *Mutā'awin*

In surah al-Maidah: 2, Allah SWT said,

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

Cooperate in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe punishment (Department Religion of the Republic of Indonesia, n.d.).

Related to the above verse, *Tafsir Jalalain* mentions that Allah commands His servants of faith to always help with what is commanded and have the nature of piety by forsaking anything that is forbidden (Al-Suyuti & Abu Bakar, n.d.). Allah Swt. Forbids not to cooperate in all things that lead to sin and intoxication, and also hostility and transgression. Then God warned us to fear the painful torment of those who obeyed his commands (Al-Suyuti & Abu Bakar, n.d.).

5) *Mutqin*

In surah as-Syu'ara': 181-183, Allah SWT says,

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۖ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۖ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُمْسِدِينَ ۖ

Give full measure, and cause no loss 'to others'. Give full measure, and cause no loss 'to others'. Give full measure, and cause no loss 'to others' (Department Religion of the Republic of Indonesia, n.d.).

In *Tafsir Al-Sa'di* it is mentioned that those of the Syuaibs were commanded by their prophets to be honest in trading, weighing and measuring their sales by striving to constantly perfect and suffice, and at the same time, it was urged not to harm others, either to reduce the dose or sell at an improper price (Al-Sa'di, 2000).

The *cultivation of the Islamic Worldview* in forming the five characters above, according to Hamid Fahmy Zarkasyi, can be aligned with the understanding of the object of science that includes the universe and its subject, namely man. The Qur'an teaches the relationship between *al-Ilm*, *al-alim*, and *al-ma'lum* (universe). the person with the spirit of the Qur'an will contemplate natural phenomena, the creation of heaven and earth, the changing seasons of day and night, oceans, clouds, wind, sun, moon, and stars are related to *al-Alim* (the All-Knowing One) (Zarkasyi, 2018).

2. The Relevance of the Concept of Personality to Character Education

From the Islamic perspective, character education (*akhlak*) to form noble morals will only be fulfilled if it is based on a strong creed, accompanied by the proper implementation of Islamic sharia (Lanye et al., 2021). This is based on the word of Allah Swt., in Q.S. Ibrahim verses 24 and 25 (Hafidhuddin, 2021). Therefore, the relevance of

the concept of personality to the education of the above characteristics can be described as follows:

a. *Mukmin* (believer)

A person of faith in God should manifest several things in his person, namely:

- 1) Understanding Islam according to the Qur'an and sunnah is following the understanding of the three best generations, namely friends, *tābi'īn*, and *atba' al-tābi'īn*.
- 2) Understanding Islam as a living *manhaj* that governs all aspects of life (*Islamic Worldview*).
- 3) Having a solemn spirituality, the perfection of *mahabbatullāh* (love for God) is accompanied by fear and hope in Allah.
- 4) Serving Allah with true earnestness.
- 5) Have an attitude of concern for the problems of Muslims.
- 6) Worship Allah with what the Prophet PBUH taught him.
- 7) The morals of the Qur'an are noble.
- 8) *Muamalat* by the Islamic Sharia.
- 9) Trying to carry out the sunnah of the Messenger of Allah saw in all aspects of life.

b. *Mūslih* (da'i)

Spirit of *muṣliḥ* (dai) is implemented in the form of:

- 1) Using his thought to perform proselytizing activities.
- 2) Keeping his worship to strengthen himself in the proselytizing of *ilallāh* as is shown in Q.S. al-Mudatsir verses 1-5.
- 3) Being always upright and patient in amar makruf and nahi munkar.

c. *Mujāhid*

The mujahid person (who means it) in its relevance to character education, takes the form of:

- 1) The spirit to continue learning, honing himself, and thirsting for every knowledge he did not know. The story of Khidir with the prophet Moses as. Q.S. al Kahfi: 60-82 is a depiction of this character.
- 2) The spirit of proselytizing, selflessness, and bearingaminya as a task that Allah entrusts to him, is illustrated in Q.S. al-Fusion: 30 and Q.S. al-Insan: 9

- 3) Resilience in proselytizing by presenting a patient attitude and avoiding everything that neglects the task of proselytizing. As Allah commanded His Prophet Muhammad pbuh.. in Q.S. al-Kahfi verse 28.

d. *Muta'āwin* (cooperation)

Allah's call in Q.S. al-Maidah verse 2 above, mentions *the muta'āwin's* urgency towards character education. This can be implemented in the form of:

- 1) Synergy in learning, ready to give and give. In the hadith, the prophet saw. explained that the best man is the one who learns the Qur'an and teaches it.
- 2) Synergy in proselytizing, agreeing on the main thing in the case of akidah, and tolerance in the case of caliphate mainly in branch matters.
- 3) Support one another in goodness, and counsel in ugliness. The Hadith of Abu Said al-Khudri confirms the importance of this.

e. *Mutqin* (professional)

A professional person is a person who can implement all the postulates of al-Qur'an and hadith in the form of practice, there are many forms of professionalism, including:

- 1) Honesty in working, trading, and being with anyone, Muslim or non-muslim.
- 2) Presenting an attitude of ihsan, that is, always feeling watched over by Allah, like the hadith of Gabriel as. From Umar bin Khattab ra.
- 3) Trying to be enthusiastic in terms of being useful and not feeling weak. As the Prophet said of the superior person.

The achievement of the personality of being a Kaffah Muslim and its relevance to character education requires a clear method. In this regard, Allah Swt. has given his guidance in Q.S. al-Jumuah: 2. This concept is called *Tarbiyah Islamiyyah al-Jaddah*, through the stages of recitation of quranic verses, purification of the soul (*tazkiyah*), and teaching of the Qur'an and Sunnah. Allah swt. said (meaning),

"It is He who sent to the illiterate a Messenger among them, who recited His revelations to them, and recited their verses to them, and taught them the Book and Wisdom. And indeed, they were in manifest error" (Department of Religion of the Republic of Indonesia, n.d.).

Ibn Qayyim al-Jauziyyah gave his view of *the ahdaf tarbiyah* the main thing is to preserve (the sanctity) of man's fitrah and protect him from falling into perversion and manifesting in himself servitude to Allah. This opinion is based on the purpose of man's

creation, which is to worship Him. So, worship of God is the main purpose for which a servant is created. The goal to be realized by *tarbiyah* work is something primary and great because it is a thing that is so loved by God (Ali, 2001; Sanusi et al., 2016).

However, sheik al-Albānī gave an important explanation that *tarbiyah* should be preceded by *taṣfiyah*. He cautioned against focusing on two fundamental points which are the correct rules of change. "Both are *taṣfiyah* (purification) and *tarbiyah* (education), these two things must go together at once (Al-Albany, 2002)."

The five characters above can be relevant in the form of *Tarbiyah* Islamiyah activities. The same thing was done by the Wahdah Islamiyah mass organization in the education of dai regeneration through halakah *tarbiyah*. The findings of Shamsuddin revealed that the education of dai regeneration was carried out in a structured manner with a directed curriculum (*marhalah*) so that the dais had the character of al-Muslim al-Mutamayyizah with the five characters of Mukmin, *Muṣliḥ* Mujahid, *Muta'āwin* and *Mutqin*. This *tarbiyah* curriculum is sourced from the Quran, and al-Sunah with an emphasis on aspects of *tsaqafiyah*, *ruhiyah*, and *jasadiyah*. The implementation of this *tarbiyah* is then carried out every week for 1-2 hours with 10-20 members and a teacher who guides in improving the reading of the Qur'an and the explanation of Islamic studies material (Samsuddin et al., 2020).

E. CONCLUSION

Based on the results of the analysis and description of the discussion, it can be concluded that the concept of personality in the light of the Islamic Worldview must always be under the guidance of revelation. This concept of personality can be categorized in many forms, but it can be categorized into five persons namely *mu'min*, *muṣliḥ*, *mujāhid*, *muta'āwin*, and *mutqin*. The concept of character education in the Qur'an can be formulated in the form of balancing thought and thought, consistently carrying out worship, abandoning the bad, and carrying out all forms of neglect.

The relevance of personality to character education can be seen from the efforts to educate the soul to become a *mu'min* who has an attitude of faith above a straight creed and worships according to instructions and noble morals. The persons of *muṣliḥ* and *mujāhid* are relevant with the effort to continue learning and teaching knowledge. The person of *muta'āwin* is relevant to cooperation in proselytizing, preventing the bad and inviting goodness, patience, and always cooperation. The Person *mutqin* is relevant with the best efforts (professionalism) to complete every mandate given.

Personality education with the five characters above can be pursued through a simultaneous Islamic education process (*takwin shakhsiah al-mutamayyizah*) in face-to-face activities every week. Therefore, the application of Qur'anic personality-based character education with an Islamic *worldview* is an effort to view everything based on Faith in Allah, faith in revelation, faith in the Prophet, and, so on. The application of character education must continue to be pursued by teachers, lecturers, and school/*madrasah/ pesantren/* campus leaders, and is supported by government policies in producing superior graduates with the character of the Qur'an.

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