

The Development of Islamic Character Building Model (Phenomenological Study In Islamic College Students In Jakarta at Millennial)

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ABSTRACT

This research aims to determine the application of Islamic values to students at Islamic universities and to determine the development of a character formation model based on Islamic rules for students at Islamic universities. This research used a qualitative approach with library methods. The research results showed that application of Islamic values to students at Islamic universities with characters formulated as reinforcements for Islamic education so that character education is essentially the spirit of Islamic education. The formation of the character of Islamic education basically refers to the sources contained in the life guidelines of Muslims, namely the Al-Qur'an, Al-Sunnah, and Ijtihad. Development of a character formation model based on Islamic rules for students at Islamic universities like the millennial generation, it takes time and process. Therefore, character formation in students requires a conducive attitude and value orientation, these include: attitude, orientation and practice of mutual trust, discipline, working hard, prioritizing education, enforcing the rule of law, as well as our shared identity in a nation.

Keywords: Phenomenology, Islam, Character, Students, Models

ABSTRAK

Penelitian ini bertujuan mengetahui penerapan nilai-nilai Islam pada mahasiswa di perguruan tinggi Islam dan mengetahui pengembangan model pembentukan karakter berdasarkan aturan Islam bagi mahasiswa di perguruan tinggi Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode kepustakaan. Hasil penelitian menunjukkan bahwa penerapan nilai-nilai Islam pada mahasiswa di perguruan tinggi Islam dengan karakter-karakter yang dirumuskan sebagai penguat terhadap pendidikan Islam sehingga pendidikan karakter pada hakikatnya adalah ruh dalam pendidikan Islam. Pembentukan karakter pendidikan Islam pada dasarnya mengacu kepada sumber-sumber yang berada dalam pedoman hidup umat Islam yaitu Al-Qur'an, Al-Sunnah, dan Ijtihad. Pengembangan model pembentukan karakter berdasarkan aturan Islam bagi mahasiswa di perguruan tinggi Islam sebagai generasi milenial membutuhkan waktu dan proses. Oleh karena itu, pembentukan karakter pada mahasiswa diperlukan sikap dan orientasi nilai-nilai yang kondusif, tersebut diantaranya adalah: sikap, orientasi dan praksis saling percaya, disiplin, bekerja keras, mengutamakan pendidikan, berlakuknya *rule of law*, serta identitas kita bersama dalam suatu bangsa.

Kata kunci: Fenomenologi, Islam, Karakter, Mahasiswa, Model

A. INTRODUCTION

Islamic character formation is a planned and measurable effort to form a Muslim who has noble character, character and behaves in accordance with Islamic guidance. Efforts to form Islamic character are certainly not just about providing knowledge about good and bad character, but also include habituation exercises in practicing Islamic character values continuously in all aspects of life whenever and wherever. . The formation of the Islamic character of each student is considered to be very important in the current era of globalization, especially for the Islamic generation (dzuriyyah) of student age. The formation and development of Islamic character must remain a priority in the objectives of providing education. However, the challenges for the world of education, especially Islamic education, are becoming increasingly difficult in order to prepare people who have an Islamic character and are ready to accompany the progress of the times.

According to Qashmer (2016), explains that character education is a means of facilitating moral/character development and has the potential to support the development of moral identity for adolescents. The impact of character education on the development of teenagers' moral identity and encouraging schools or universities to incorporate character education into their daily practices. This is an attempt to examine the relationship between character education and moral identity (actual and ideal). The aim is to provide empirical evidence that moral identity is the result of character education. Freira (1993) stated that the progress of a nation is closely related to the quality of education. The future of a nation is also closely related to the nation's political commitment and efforts to build education to educate the nation's generation. Meanwhile, the success of a nation in developing education is determined by the morality of its students and the condition of its society. Meanwhile, the view expressed by Busemeyer and Trampusch (2011) that the study of education and politics are two dimensions that are interrelated and difficult to separate in national character education is very necessary.

Character education is really needed in educating the nation's young generation, especially in this millennial era, which is heavily influenced by advances in technology, especially in the world of education. This is due to the increasing phenomenon in society that affects students, in this case students or university students who do a lot of things outside the control and lines of religious norms. So this triggers the birth of an image and the impression that students (students) at school and students on campus do not seem to provide their identity as educated people (intellectuals). Today's phenomena, for example, can be seen by students who are caught up in binge drinking, female students who are pregnant out

of wedlock, addicted to drugs, brawls and fights between faculties, what is even more ironic is that some of them have raped their own campus friends. together.

Based on Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, 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 strength, self-control, personality, intelligence, morals. noble, as well as the skills needed by himself, the people of the nation and the state. Therefore, the quality of human resources needs to be improved through various educational programs which are implemented systematically and directed based on interests that refer to advances in science and technology and are based on faith and piety (Ali, 2010).

It must be acknowledged that the phenomenon of character education for students at Islamic Higher Education is not something new. In Indonesia, there are several universities that have implemented a character education model for all of their students so that they have strong character and are able to compete in the era of the millennial generation so that the character they have naturally manifests for themselves and others. Each university has different ways and models in building character for its students. There are universities that include character education in their courses, meaning that character education is included in the lecture process which then becomes an integral part of the university's curriculum. Therefore, in the era of the third millennium generation in the era of society 5.0, a generation is needed that needs a strong and positive character based on the rules of Islamic law. The millennial generation must be given experience and strengthen character education so that they become strong, positive, creative, active, innovative, independent, disciplined, responsible, religious, intelligent and have al-Karimah morals.

The implementation of character education in Indonesia is currently felt to be urgent. It is felt that the phenomenon of the condition of society and even the situation of education in Indonesia needs serious attention. Considering the increasing number of cases of brawls between pupils and students, drunkenness among teenagers, clashes between football supporters, cases of extortion and what is not left behind are cases of violence among pupils and students. In fact, a case that is not far behind is the non-operation of honesty canteens in schools, meaning that the school's desire to build honesty in students has been declared a failure, and drug cases have also become the focus of attention because the number of addicts is increasing and is dominated by school and university students.

The socio-cultural situation of society has recently become increasingly worrying. Various forms of events that degrade human dignity seem to be a daily occurrence, including in the world of education. The rise in cases of brawls between students, and between students in various schools and universities in the country, provides clear evidence that the world of education in Indonesia is still entangled in big problems. Not to mention cases of fighting, beatings of a teacher by parents of students (students), cases of rape by their own school friends, cases of motorbike theft, free sex, pregnancy out of wedlock, underage prostitution, up to the biggest cases, namely murder and distribution of illicit goods (narcotics). In today's era, what is known as the modern era is full of electronic sophistication, which is able to lead humans to things that are forbidden. If you look at cases of obscene videos shown by pupils and students, even online prostitution or prostitution that takes advantage of sophisticated technology, how sad it is to see the portrait of education today.

The character education model in Islamic universities is important in order to form a young generation whose behavior is in accordance with Islamic teachings. Walid (2016) explains that the character education model is an *ulul al-bab* based model. In developing student character, students are based on historical values so that the theoretical basis used in developing character education is the conception of Islamic teachings and the philosophical basis of education. Salahuddin (2016) explains that character education uses varied traits and expected behavior, educational institutions provide character education curricula mainly through Islamic studies subjects/courses, so that educational institutions' emphasis on moral and spiritual values plays a role in the character of their teaching.

Qashmer (2016) stated that character education is a means of facilitating moral/character development and has the potential to support the development of moral identity for adolescents. The impact of character education on the development of adolescents' moral identity and encouraging educational institutions to incorporate character education into their daily practices. This research is an attempt to examine the relationship between character education and moral identity (actual and ideal). The aim is to provide empirical evidence that moral identity is the result of character education. Hersh (2015) explains that universities realize that whether they like it or not, character education is the key in shaping the character of students (students) in facing social pressures and the currents of modern life, so that moral values become a bulwark to unite and interact with reality. Modern life is a challenge and threat to the development of higher education institutions which are unable to prepare moral capital for students. Therefore, there is an increase in

discussions about character education in various universities in dealing with socio-cultural life, especially in this case responding to pressure and attention in the media. Izfanna and Hisyam (2012) explained that character education can develop character and instill knowledge in the educational environment to obtain Islamic values that radiate from the habits and activities carried out by all elements. Based on the various studies above, there has not been much study of character education models in Islamic universities, especially for students, in preventing deviations from bad character and violating Islamic religious rules.

This research aims to determine the application of Islamic values to students at Islamic universities and to determine the development of a character formation model based on Islamic rules for students at Islamic universities.

B. LITERATURE REVIEW

Character Building

The word character comes from the Greek, 'charassein' which means to carve so that a pattern is formed (Bohlin, 2001). Patterns that have been engraved will be very difficult to erase. Aristotle (Greek philosopher) defined character as behavior carried out towards others and oneself. In line with Aristotle, Fromm defines character as a relatively permanent system of all non-instinctual struggles, through which humans connect themselves with other humans and the natural world. Etymologically, character means to carve (verb) and virtues (noun). Character comes from the Greek word "to mark" which means to mark. In terms of terminology, character means a personal soul that expresses itself in all actions and statements in relation to educational talents, experience and the natural surroundings.

Character means a person's character or personality. Coon (Zubaedi, 2011) defines character as a subjective assessment of a person's personality which is related to personality attributes that are or are not acceptable to society. Character is a whole nature and disposition that has been mastered in a stable way that defines an individual in the whole order of his psychological behavior which makes him typical in the way he thinks and acts.

The definition of character (Samani and Haryanto, 2012) is the unique personality, behavior, character and disposition of each individual to live and collaborate within the family, community and state. Meanwhile Novak in Linckona (1991:91) states that:

“Character is a compatible mix of all those virtues identified by religious traditions, literary stories, the sages, and persons of common sense down

through history. No one, as Novak points out, has all the virtues, and every one has some weakness.”

The definition of character according to Novak is a mixture of all goodness which is influenced by religious traditions, culture, advice and the character's behavior. According to Berkowitz (2014):

“Character is the complex set of psychological characteristics that enable an individual to act as a moral agent. In other words, character is multifaceted. It's psychological. It relates to moral functioning. In the first author's moral anatomy, seven psychological aspects of character are identified: moral action, moral values, moral personality, moral emotions, moral reasoning, moral identity, and foundational characteristics”.

Character building can also be understood as a deliberate effort to improve good character based on factual basic virtues for the individual and society as well as instilling character values that can form individuals with good character for themselves, their families and the nation. (Wibowo, 2012). Character education can be understood as values education, character education, morals, which aims to develop children's ability to make right and wrong decisions, maintain good things and implement all these good things in everyday life. Character education is an effort designed and implemented systematically to help students understand the values of human behavior in relation to God Almighty, themselves, other humans, the environment and the nation which are formed in thoughts, attitudes, feelings, words and actions based on religious norms, law, especially culture and customs (Suyadi, 2013). Based on this perspective, character education is also defined as an effort to increase intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior in accordance with the noble values that constitute a person's identity, which are realized through interaction with God, oneself, society, and environment.

Amri (2015) revealed that character education aims to improve the quality of learning and academic achievement which leads to the formation of students' character and noble morals in a comprehensive, harmonious and balanced manner that is in accordance with graduate competency standards. With character education, students are also expected to be able to independently improve and use their knowledge, review and internalize character values and noble morals which are manifested in everyday behavior. According to Khan (2010), character formation is a process of activities carried out with all power and effort in a

conscious and planned manner to direct students. Character formation is also an activity process that leads to improving the quality of education and developing a harmonious mind that always teaches, guides and develops every human being to have intellectual competence, character and attractive skills. The character education values that can be internalized in this research are religious, nationalist, intelligent, responsible, disciplined, independent, honest and wise, respectful and polite, generous, helpful, mutual cooperation, self-confident, hard working, tough. , creative, leadership, democratic, humble, tolerant, solidarity and caring.

Islamic Character Building

Character education is a deliberate effort to help individual students understand, care about and act on the basis of core ethical values. A person can be said to have character if that person's behavior is in accordance with moral rules. So the essence of character education is morality as a character building that students must have as capital in behaving and behaving in life and life, both in daily life related to themselves and in life in society.

Character education in Islam means character education as in the general sense which is based on aspects of Islamic teachings as material substance whose product is students or students while students instinctively and naturally in the Islamic view already have the potential of "fitrah" or the basis of good character. However, these basic characteristics do not automatically become good without education. (Muhsinin, 2013) Thus, all the characteristics of students must also be guarded by education in order to become good. This is reinforced by the prophet's hadith which confirms that Muhammad Rasulullah's prophetic task was to perfect noble morals. The word perfect means improving or developing what essentially already has the potential to have good morals before. In another hadith it is also explained that in essence, humans are born in a fitri state, depending on the environment which will shape the fitri into a certain and unique color according to that environment.

Character education formulates the values that students must have after completing the learning process in the classroom. The values or characters that students must have at each meeting are adjusted to the learning material at that time. In essence, in Islamic education, these values become the main goal after learning activities in the classroom are carried out. Therefore, what is the basis of Islamic education is the basis for establishing the concept of character education as well. This can be seen from the values or characters formulated that do not conflict with the basis or source of Islamic education, namely the Al-Qur'an, Al-Sunnah and Ijtihad.

C. METHOD

The method used in this writing is a literature study method which is descriptive analysis through various literature studies to strengthen the analysis which is supported by various sources which have theoretical depth from experts regarding character education from an Islamic perspective. This research uses the library research method, where this research collects information and data using various kinds of materials and materials available in the library, namely in the form of books, journals, documents, magazines, historical stories, news, and other relevant sources (Dewi, 2020). Meanwhile, according to Sugiyono (2017) literature is references, theoretical studies, scientific literature and other references that are related to the values, culture and norms that develop in the social situation being studied. This research uses a qualitative approach with a library method that examines various data related to the research topic. The procedures used in this research include topic selection, theme development, and problem selection. Other steps involve planning, searching libraries in databases, and selecting and evaluating libraries based on these issues.

D. RESULT AND DISCUSSION

The Application of Islamic Values to Students at Islamic University and Understanding Development of Character Formation Models Based on Islamic Rules for Students at Islamic University

Based on the Islamic context, character education or what is usually called "morals" or morals in Islam has existed since Islam existed because of the sending of the Prophet Muhammad. on this earth was to perfect noble morals, where at that time the Arabs were still a "barbaric" nation, an "ignorant" nation, and an "uncultured" nation. Together with the preaching of the Prophet Muhammad. little by little it changed for the better until now. This is proof of the success of Rasulullah SAW in educating the ignorant people to become people with good morals, to become "cultured" people, and "civilized" people.

Based on this Islamic perspective, the moral foundations of students in Islamic education will be rebuilt so that they grow into noble human beings, humans who benefit other creatures, namely becoming ibadurrahman, said Ibnu Qoyyim, who always plays a role in progress as per his function as kholifah fil ardl. Morals or morals in Islam are built on goodness and badness, while goodness and badness (in determining the goodness and badness of something) are located in the nature of Salimah and straight reason, so everything that is considered good by the nature of Salimah and straight reason is is part of good and noble morals, and anything that is considered bad is included in bad morals. However, reason

and nature are sometimes weak in judging the good and bad of something. Based on the condition of the strength of the nature of Salimah and a straight mind which determines a person's behavior, a person needs direction, guidance and good guidance so that the nature of the Salimah and a straight mind have the strength to always carry out actions that are in accordance with the nature of the Salimah and reason. the straight one. This is where the role of education is to cultivate good behavior through the decisions of nature and good reason so that it becomes a good character.

A person's behavior is a form of response to their external environment which originates from desires, goals and hopes to adapt to their external world. The dynamics that occur around individuals force everyone to always make adjustments so as to create balance. Natural factors and human behavioral factors, both individually and collectively, cause the environment around humans to always experience accelerated dynamics. However, social behavior is not always a form of response to the environment, but it is also a response to the goals, hopes and desires of the individual concerned, and this is called internal motive.

Religious values are one of the values in character education. These religious values are very close to religious values because these values originate from religion and are able to penetrate a person's soul. Religious values originate from beliefs in humans that are absolute and eternal. In Pancasila, the character of religious values lies in the first principle which reads "Belief in One Almighty God". Religions in Indonesia are very diverse. This diversity is what makes the Indonesian state guarantee freedom to every resident to embrace their religion in accordance with their respective beliefs.

To create people who are polite and cultured and willing and able to accept differences is the focus of Islamic education today. Therefore, the concept of character education as outlined above must be applied in Islamic education. In practice, the implementation of character education does not stand alone in the curriculum but is part of the content in each field of study taught in madrasas or schools. Character education in its implementation will not be included in the standard curriculum, but will be developed through actions in the learning process. He appealed to every educational institution to familiarize themselves with character education in their daily lives so as to create a school culture with character.

- a. The application of Islamic values in character education can be achieved using the following steps:
- b. Designing character education through structuring the content that will be applied to each field of study that will be studied by students.

- c. Exploring the values that can be developed in each field of study so that they become part of character education. Such as instilling the values of faith, piety and worship in the field of Aqidah Akhlak by cultivating the practice of worship in daily life and getting used to good attitudes and behavior related to the wisdom of faith and worship will form good morals.
- d. Familiarization and cultivation in each field of values emphasized in each field of study.
- e. Integrating all moral and religious values in social life through daily life practices in the school, family and community environment.
- f. Awareness for teachers and educators to always realize character education and try to understand educational sciences for the success of Islamic-based character education.
- g. Continuous evaluation and control to improve the implementation of character education based on Islamic values.

Aspects of Islamic teaching values can be divided into three types, namely aqidah values, worship values, and moral values. Where the value of faith teaches humans to believe in the existence of the Almighty and Almighty God as the Creator of the universe, who will always supervise all human actions in the world. By believing wholeheartedly that God exists and believing that God is Almighty and Almighty, humans will be more obedient in carrying out all of God's commands and will be more diligent in their worship and will be afraid of committing injustice or causing damage on this earth. And the value of worship teaches humans that every action they make is based on a sincere heart in order to hope for Allah's blessing. The practice of the concept of the value of worship is to give birth to people who are just, honest, helping each other. Furthermore, moral values teach humans to behave well in accordance with norms and good manners, so that it will bring a peaceful and peaceful human life. By looking at this, it is clear that the values of the Islamic religion are able to bring happiness, prosperity and safety to human life both in this world and in the afterlife.

The values of the Islamic religion include, among other things, the rules governing the relationship between humans and Allah, the relationship between humans and humans, and the relationship between humans and nature. If in establishing these relationships there is inequality or the human being does not follow the teachings or rules that Allah has set, then the human being will experience discomfort, insecurity, and experience various problems in his life.

The Process of Islamic Character Building for Students at Islamic Universities in the Millennium

millennial comes from English, namely millennium or millennia, which means a thousand years. Millennia is used as a term for the period that occurred after the global era or could be called the modern era. Some experts interpret this era as a back to spiritual and moral or back to religion era, where this returns to spiritual, moral and religious teachings (Rafid, 2017). According to Muslich (2019), the millennium era, also known as the current generation or generation Z, is an era that was born after the internet era. Since childhood, they have been aware of technology such as the internet, tablets, smartphones, various applications and other digital products. The millennial era is the era of the industrial revolution 4.0. The industrial revolution 4.0 is marked by the development of the internet of things, followed by new technologies in data science, robotics, artificial intelligence, cloud, three-dimensional printing technology, and nano technology. Apart from providing various conveniences, this technological revolution also presents various risks. Apart from making people fascinated, it also makes people anxious because at the same time businesses are being threatened and professions and jobs are being replaced by artificial intelligence machines and robots. Apart from providing connectivity, they are also causing chaos.

There isThe characteristics of the millennial generation are as follows. The millennial generation no longer believes in one-way distribution of information, but they believe more in User Generated Content. This millennial generation was born in the era of development of information technology 4.0 where the internet plays a very important role in their survival, and because of this they tend to prefer gadgets or cellphones rather than television. Communication in the millennial era is very smooth and widely spread, therefore most people today are obliged to have social media as a place to communicate and express themselves. The millennial generation doesn't like reading conventionally, so the population of people who like reading books has decreased drastically. Because nowadays there is no need to bother carrying books because now you can read books online (e-books). The millennial generation is a very modern generation, in fact the millennial generation is very proficient in using technology that even their parents were less able to use, Millennials tends to be disloyal but works effectively. The millennial generation is starting to carry out many transactions that no longer use cash or can be called cashless.

According to Anne Lockwood, there are three central propositions in character education. First, the goal of moral education can be achieved without simply leaving it as an

uncontrolled hidden curriculum, that the goal of character education has direct, visible support from society and has become a common consensus. Second, behavioral goals are part of character education. Third, antisocial behavior is part of children's lives and is the result of the absence of values in education (Samani and Hariyanto, 2016).

Character education is the process of providing teachings to students (learners) to become human beings with *muttaqien* personalities, character in the dimensions of heart, thoughts, feelings and intentions. So with this, character education can be interpreted as values education, character education, moral education, and character education with the aim of developing all one's potential, maintaining all that is good and then realizing it in everyday life. Character education can also be interpreted as a system of instilling character values in school/university residents which includes components of knowledge, awareness or willingness to implement these values so that they become human beings with *muttaqien* personalities and the realization of human beings.

Character education in the context of educational institutions has the following objectives to be achieved: 1) strengthening and developing life values that are considered important and necessary so that they become a personality, 2) correcting student behavior that is not in accordance with the values developed by educational institutions, 3) building harmonious connections with family and community in carrying out the responsibility of character education together and in society, (Kesuma, 2011). The process of character formation can be grouped into four streams, namely: (1) passive-fatalism (2) passive-neutralism (3) active-positivism and (4) active-dualism, (Maragustam, 2010). Meanwhile, according to Morris L. Bigge, there are four basic human characteristics and their relationship with the natural environment, namely bad-active (bad-active), good-active (good-active), neutral passive (neutral-passive) and neutral interactive (neutral). -interactive), (Maragustam, 2010).

First, those who have a passive-fatalism view, believe that each individual's character is strong-positive or weak-negative through random decrees from Allah SWT, whether such decrees occur in whole or in part. External factors including education do not have much influence, because each individual is bound by predetermined provisions. Totwo, the passive-neutralism view, namely that children are born in a holy, whole and perfect state, an empty state as it is, without awareness of faith or *kufr*, have a strong-positive character or a weak-negative character and are passive in facing the termination of heredity, the environment, especially the environment social and educational. Third, the active-positivism view, namely that the basic innate or human nature from birth is to have a strong-positive character.

Meanwhile, a person becomes an accidental or temporary weak-negative character. This means that someone is born already carrying a strong, positive character. A strong-positive character is dynamic and actively influences the surrounding environment. Fourth, the flow of active dualism. This school holds the view that humans have from the beginning carried a dual nature. On the one hand it tends to good (positive energy) and on the other hand it tends to evil (negative energy). Two essential forming elements of the overall human structure, namely spirit and earth, which result in strong-positive character and weak-negative character as equal tendencies in humans.

Retnanto (2012) explains that the character development model explains several things. First. Good habituation. Habits are not only a matter of behavior, but can also be interpreted as habits of positive thinking and positive feelings. According to Ibrahim Elfiky, habits are thoughts that a person creates in his mind and then connects them with feelings and repeats them over and over again until his mind believes them to be part of his behavior. Because the law of habituation goes through six stages of thinking, recording, repetition, deviation, repetition and habit (Elfiki, 2012). Second. Knowledgeable and understanding about good things. Good habits that a person has done or good things that have not been done must be given understanding and knowledge about the positive value of that good value. Thus, a person tries to know, understand, realize and think logically about the meaning of good values and behavior, then deepen and internalize it. Furthermore, these good values turn into strengths that are rooted within a person. Behavior with character is based on a person's conscious actions, free choice to do or not and sufficient knowledge about what he does and says. Based on Islamic rules, for example, an action will be held responsible if the person committing it is mature, sensible, conscious and has the freedom to choose. An action that is not conscious, is not guided by a certain understanding, and has no freedom, means that action will have no meaning for the individual, because he himself is not aware of that and does not know the meaning and consequences of the action he is carrying out.

Third, Feeling and loving the good where thinking and knowing good consciously will then influence and grow a feeling of love. The feeling of love for something good is a force that can make people always want to do good things, even beyond their obligations. Kind behavior must be decorated, cared for, enforced, guarded, protected, appreciated, studied for its implications in the long term, as well as taking sides with goodness for everyone, especially decision makers. In this way, everyone feels happy, comfortable and safe in doing good deeds. Fourth. Acting the good (acts of kindness). Through habituation, then thinking

with knowledge about goodness continues to feel love for goodness and then actions and experiences of goodness, which ultimately forms a strong-positive character. Acts of kindness that are based on knowledge, awareness, freedom and love will form a sediment of experience, from this sediment it will be imprinted in the subconscious mind which will then become a strong positive character. Fifth. Exemplary, everyone needs an example from the surrounding environment. Humans learn and imitate more from what they see and experience. The most influential role models are those closest to a person, parents, friends, community leaders or anyone who often comes into contact with someone, especially those who are role models and idols. All of this will determine the process of forming a strong-positive or weak-negative character. If the social environment behaves honestly, is trustworthy, has noble character, is brave, and distances itself from actions that are contrary to the noble values of religion and nation, then a person will be like that. Sixth. Repentance, in essence, repentance is returning to the path of Allah SWT after making various kinds of mistakes in one's actions and behavior.

PeCharacter development can only be done by developing the character of an individual. But for example, teenagers who live in a family, school and community environment, then the character development of these teenagers can only be developed in the family, school and community environment. This means that developing a teenager's character can only be done in an educational process that cannot be separated from the family, school and community environment. This requires a joint effort between families, schools and communities. (Wahidin, 2013). Religious values are one of the values in character education. These religious values are very close to religious values because these values originate from religion and are able to penetrate a person's soul. Religious values originate from beliefs in humans that are absolute and eternal. In Pancasila, the character of religious values lies in the first principle which reads "Belief in One Almighty God". Religions in Indonesia are very diverse. This diversity is what makes the Indonesian State guarantee freedom to every resident to embrace their religion in accordance with their respective beliefs. (Aulia, 2016). The existence of repentance will form an awareness of the nature of life, give birth to optimism, virtues, as well as values obtained from various actions, the benefits and emptiness of actions and others, so that a person is brought forward to carry out actions in a new paradigm and new character in the future. future.

E. CONCLUSION

Based on the description of the results and discussion, the conclusions of this research are 1) Papplication of Islamic values to students at Islamic universities with characters formulated as reinforcements for Islamic education so that character education is essentially the spirit of Islamic education. The formation of the character of Islamic education basically refers to the sources contained in the life guidelines of Muslims, namely the Al-Qur'an, Al-Sunnah, and Ijtihad. So that its existence in the midst of Muslim society cannot be separated from the characters or values that exist in the guidelines of the Muslim community. Islamic character education requires seriousness in practice because all of this requires continuous habituation and cultivation of the good values taught earlier, meaning that one value is not taught once and immediately becomes a thing but requires time to get used to it over and over again so that it becomes a character for the students; 2) Development of a character formation model based on Islamic rules for students at Islamic universities like the millennial generation, it takes time and process. Therefore, Character formation in students requires conducive attitudes and value orientations, these include: attitude, orientation and practice of mutual trust, discipline, working hard, prioritizing education, enforcing the rule of law, as well as our shared identity in a nation. National character arises from a person's interactions with other people. Therefore, character development can only be done by developing the character of an individual by applying religious values.

F. RECOMENDATION AND ACKNOWLEDGMENTS

Recomendation that can be put forward in this research include that Islamic universities can shape the character of students so that they are in accordance with Islamic values. There are efforts to build character by carrying out activities that strengthen Islamic values. Thank you to all parties who have helped complete this research. Thanks are addressed to the university in particular

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