

Values of Character Education in Nurcholish Madjid's Biography and Their Relevance to Akidah Akhlak Subjects (Study Cak Nur's book, Sang Guru Bangsa by Muhammad Wahyuni Nafis)

Muhammad Nasir

STIQ Rakha Amuntai, Indonesia

E-mail: nasirmuning@gmail.com

Khalilurrahman

Institut Agama Islam Darussalam Martapura, Indonesia

E-mail: halilurrahman@iai-darussalam.ac.id

Abstract:

This study aims to determine the values of character education contained in Nurcholish Madjid's biography entitled Cak Nur Sang Guru Bangsa by Muhammad Wahyuni Nafis and its relevance to the material on familiarizing commendable morals in the Akidah Akhlak class VIII year 2020 subject at Madrasah Tsanawiyah. This research is useful for enriching scientific treasures for researchers of history and Islamic thought and for reference in the world of Islamic Religious Education. This was library research, or literature study in the sense that all the data comes from written materials, namely the author studies and examines library materials, especially regarding issues of character education values and moral principles. This research uses content analysis and descriptive method. Content analysis is used to reveal, understand, and capture the contents of the writing, while the descriptive method is used to discuss the research object as it is according to the data obtained. This study found the values of character education in Cak Nur Sang Guru Bangsa's biography, namely: religion, tolerance, discipline, hard work, creative, democratic, peace-loving, fond of reading, social care, and responsibility. The relevance of Cak Nur's book Sang Guru Bangsa with the subjects of aqidah morals includes: Endeavor, trust, gratitude, patience, qana'ah, husnuzan, tawadu, tasamuh, and ta'awun.

Keywords: Values of Character Education, Moral Creed, Nurcholish Madjid

1. INTRODUCTION

The term character education has been widely discussed in the West since 1990. Thomas Lickona is a figure who is considered the bearer of this terminology. Through his work "The Return of Character Education" provides awareness in the world of education, that the concept of character education is a concept that must be used in this life (Abbas, 2014). Since then, the concept of character education has been continuously developed by many people in the world (Hilda Ainissyifa, 2014).

Moral education also instills the values contained in the Al-Qur'an and Sunnah so that they get the value of worship. So, combining the two becomes a very inspiring offer, this is at the same time an added value that character education has a strong bond with the subject of Aqedah morals.

The problem of character education in Indonesia is known to have very complex problems. The crisis of student personality traits must certainly be a common concern. Fights

between students, drug abuse, and promiscuity are no strangers to our encounters (Zubaedi, 2013). Therefore, character education has an important role in shaping the morals of students. Considering that education for students itself is an investment or asset for the nation in the future (Rony, 2020).

Nurcholish Madjid is an Islamic thinker and reformer in Indonesia. His fluency in explaining Islam, modernity, Indonesian's, and universal humanity has made him a Muslim intellectual figure in Indonesia. Even though Fazlur Rahman's student has passed away today, his brilliant ideas and works continue to be an inspiration to many people. Cak Nur, The Nation's Teacher by Muhammad Wahyuni Nafis is a biographical book that summarizes Nurcholish Madjid's life journey and thought map.

Nurcho-lish Madjid's life journey will not only be seen through exploring his character values. However, the author will also look at it from the moral side and the application of the characters on it. Thus, readers can take two sides of the benefits of writing this research. These moral values will then be relevant to the class VIII 2020 Akidah Akhlak subject book at Madrasah Tsanawiyah in the chapter Getting used to Praiseworthy Morals. Then how is character education in an Islamic perspective also explained in this article.

2. RESEARCH METHOD

This was library research, in the sense that all the data comes from written materials, namely the author studies and examines library materials, especially regarding the problem of character education values in Nurcholish Madjid's biography entitled Cak Nur, Sang Guru Bangsa, Karya Muhammad Wahyuni Nafis. This research uses content analysis and descriptive method (Sugiyono, 2013). Content analysis is used to reveal, understand, and capture the contents of the writing, while the descriptive method is used to discuss the research object as it is according to the data obtained.

3. FINDING AND DISCUSSION

3.1. Character education in Islamic perspective

Character education is an important and strategic step in building national identity. Man in order to fulfill his duty as a servant to worship and become a caliph who prosper the Earth, requires knowledge and character simultaneously. Character education in a broader sense is the cultivation of habits or habits about good things in life with full awareness and followed by a commitment to implement virtues in their daily lives (Ersis Warmansyah Abbas, 2014). Habituation to these virtues at its peak becomes a strong and Light order in the soul to always work on the virtue value. The strong order in the soul is moral. Therefore, Al-Ghazali interpreted morality as an order that is firmly embedded in the soul from which various actions emerge lightly and easily without requiring thought and consideration (Al-Ghazali).

In Islam, the perfection of a muslim is measured by how good their morals are (Masyitoh Chusnan, 2012). This is explained through the words of the Prophet Muhammad. narrated by Abu Hurairah:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

“The most perfect believer is the one with the best character.” (H.R. Abu Dawud)

Character education is essentially oriented to the formation of community identity based on the noble values of the nation, has harmony with morality as a product of Islam. Character and morals have the same focus in improving the order and collective commitment to the values of virtue in society (Purnomo, 2016).

3.2. The findings of the analysis of the values of Character Education in the book *Cak Nur Sang Guru Bangsa*

- a. Religious in the character education item is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, as well as tolerant of the implementation of other religious worship, and living in harmony with other religious followers (Sofyan Mustoip, 2018).
- b. Tolerance. Cak Nur founded Paramadina, where this religious institution tried to combine Islam and Indonesianism as an embodiment of universal Islamic values with local Indonesian traditions. The establishment of the institution also became a tool for Cak Nur's ideas, including Cak Nur's ideas related to tolerance. That the purpose of the establishment of Paramadina is a form of dedication to the values of truth and universal humanitarian ideals, without being confined to the interests of certain partisans and groups (Nafis, 2014). Tolerance has the same meaning as *tasamuh*. *Tasamuh* is an attitude or action to open the chest, tolerance in the face of differences, both opinions, beliefs, and religions (kemenag RI, 2020). Cak Nur is also active in writing related to tolerance and pluralism. Therefore, the issue is a big idea Cak Nur.
- c. Discipline. Cak Nur studied at SR "Sekolah Rakyat" in the morning. In the afternoon he studied religious sciences at the Madrasah Al-Wathaniyah which was built by his father since March 12, 1946. Cak Nur herself through her religious education completed at Madrasah al-Wathaniyah, making Cak Nur superior to her peers in the school she entered next. Cak Nur's Intelligence Plus discipline made him master the books across religious disciplines. He is also once revealed that discipline is a prerequisite for mankind to achieve maximum results in the struggle. The destructive factors of discipline are egoism, selfishness, and greed (Nafis, 2014).
- d. Hard Work. In March 1978, Cak Nur left for the US to continue her postgraduate studies at the University of Chicago. The first two years Cak Nur took the political science study program under the guidance of Prof. Leonard Binder. After that, Cak Nur moved to the philosophy and Islamic thought study program under the guidance of Prof. Fazlur Rahman (Nafis, 2014). While learning Cak Nur, the author sees the value of hard work in it. This can be seen with Cak Nur's efforts in learning which even made Cak Nur faint twice due to the pressure and demands of very heavy learning (Kemenag RI, 2020). Hard work in Islamic terms is effort. It is the desire of a servant to achieve what he wants.
- e. Creative. Thinking and doing something to produce a new way or result of something that has been owned is creative (Sofyan Mustoip, 2018). The author sees the creativity of Cak Nur in the preparation of the foundations of Islamism (Nafis, 2014). That the preparation of Cak Nur was inspired by Marxist cadres who had a pocket book containing the values of the struggle of Marxist youth. On that basis, Cak Nur took the initiative to make a guidebook that became the basis for guiding the struggle of Islamic students.
- f. Democratic. In the concept of democratic learning, education is not only centered on the teacher alone. Teachers and students in the concept of democratic education give priority to the value and dignity of the individual, tolerance, proactive, free, and critical, interdependent in working for the good and responsible for the common good (Herly Janet Lesilolo, 2020).

The concept of *demo-kritis* learning is applied by Cak Nur and Hamka (Nafis, 2014). And when they do, they are more likely to be older than they are. Hamka calmly accepted

criticism for the interpretation he gave. Of course, the criticisms made by Cak Nur can also be scientifically justified. This attitude also reflects the value of tawadu. Tawadu is a human attitude and actions that show humility is not arrogant, and easily offended (Kemenag RI, 2020).

3.3. The relevance of the book *Cak Nur Sang Guru Bangsa* to the subject of moral creed MTs Class VIII

- a. Gratitude. Praise be to God for his goodness. One of the forms of gratitude to Allah is gratitude in the form of body or deed by always obeying Allah and leaving his prohibitions (Kemenag RI, 2020). In the biography of Cak Nur is not uncommon to find this form of gratitude. For example, when Cak Nur refused khumar during his visit to America was a form of abandoning God's prohibition. Similarly, when Cak Nur while studying religion, prayer, praying, and other amar Ma'ruf is an effort in obedience to Allah SWT that all of this is a manifestation of a form of gratitude outwardly or bodily (Wahyudi, 2017).
- b. Patience can be interpreted by refraining from the nature of anxiety and emotions, then holding back verbal complaints and holding back members of the body from actions that are not directed (Kemenag RI, 2020). Next, in January 1970 when Cak Nur presents a paper "the necessity of renewal of Islamic Thought and the problem of integration of people". The name of Cak Nur stuck with the accusations against him. Allegations that suggest that Cak Nur took many material benefits from The New Order regime (Nafis, 2014). But in fact, Cak Nur's life is inversely proportional to the accusation. Cak Nur's life is very simple, eating mostly only with tempeh, tofu, and salt. Cak Nur attitude is relevant as a form and characteristics of patient behavior in the book moral creed class VIII, namely: having a stable emotion and not easily affected by circumstances and the environment. Cak Nur continues to spread ideas.

4. CONCLUSION

Based on the results of the research and discussion, several conclusions can be drawn as follows:

- a. Character education is oriented to the formation of community identity based on the noble values of the nation, has harmony with morality as a product of Islam. Character and morals have the same focus in improving the order and collective commitment to the values of virtue in society.
- b. The values of character education contained in the biography of Cak Nur, Sang Guru Bangsa by Muhammad Wahyuni Nafis include religious, tolerance, discipline, hard work, creative, democratic, peace-loving, fond of reading, social care, and responsibility.
- c. The relevance of the book *Cak Nur, The Teacher of the nation* to the subject of moral faith that is limited to Class VIII subjects is effort, tasamuh, Gratitude, Patience, Qana'ah, husnuzan, tawadu, Ta'awun, and tawakal.

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