THE CHARACTER CONCEPT OF COURAGE (AS-SYAJA'AH) AND ITS IMPLEMENTATION IN ISLAMIC EDUCATION

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ABSTRACT

The study of human character is a very important study in the global era, because almost all psychologists and modern education and human resource research recognize that positive character development really helps every organism or individual achieve success and improve the quality of human resources. Therefore, the purpose of this study is to prove that the types of characters in the Qur'an are superior characters and have been tested by history which have given birth to the great success of Muslims in the past. This study also aims to explore the noble and superior characters in the Qur'an in improving human resources. Among these characters is the character of courage (As-Syaja'ah). The method used in this study is a non-interactive qualitative method that focuses on literature studies (library research) integrated with historical studies (Historical Research) accompanied by the experiences of certain communities and in certain periods with analysis, re-interpretation and description according to context. and contemporary life. The results of this study are; know the types of positive and constructive character in Islamic education, namely courage and analysis of its implementation in the learning process in modern education. The benefit for educators, educational institutions and parents is to provide broad and superior insights and competencies for them in education.

Keywords: Character, Courage, Education

INTRODUCTION

Islam is a religion that highly respects and pays attention to commendable and noble character or morals, so that one of the main dimensions or buildings of Islam besides creed and shari'ah is morality. Islamic civilization was born from a noble character, the Islamic Ulama

were famous for their noble character, even the conquests carried out by Islamic leaders and soldiers were conquests full of noble character.[1].

Characters in Islam known as morals are values originating from religion, custom and culture which are learned, understood and implemented spontaneously and reflexively in everyday life, so that they become a person's character or personality. The Ulama agree that the main teachings of Islam apart from aqidah and sharia are morals or character. Even the Prophet Muhammad saw stated that there is no religion without positive and commendable morals or character. One's faith becomes meaningless if one does not have noble character or positive character.

Therefore, in Islamic education character is one of the main goals of education, even all parties involved in education must have positive character. Then how is the concept of the character of courage in Islam and how to implement it in the educational process? This research will provide concepts and strategies for implementing this character in Islamic education.

The method used in this study is a non-interactive qualitative method that focuses on literature review (library research) along with the experiences of certain communities and at certain periods with analysis, re-interpretation and description according to the context and contemporary life. There are several Islamic literatures that are very important in explaining and studying the characteristics of education in Islam, including studies and research conducted by Islamic scholars in the 4th-7th century Hijri or 11-13th century AD. The literature written by Ulama in this century is full of studies on tazkiyah an-nafs (purification of oneself and heart), such as the works of Imam Al-Ghazali (1058-1111) and Ibn Qayim Al-Gauziyah (1291-1350) . The works of these two figures greatly influenced the thoughts and character of Muslims for hundreds of years, these works include; Ihya Ulum Ad-Din and Al-Munqidz min Ad-Dhalal by Imam Al-Ghazali. Madarij As-Salikin, Ad-Da' wa Ad-Dawa', Ighatsah Al-Luhfan min Mashayid As-Syaithan by Imam Ibn Qayim Al-Jauziyah.

Among the highly recommended characters in education is courage (As-syaja'ah), he is a religious character and performance which is very influential in the success of each individual, if implemented properly and well. In education, the character of courage is very influential in the success of teachers or students in education. Having the courage to make decisions,

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[1]Khairan Muhammad Arif, We Are The Champions, 10 Winning Characters in Islam, (Jogyakarta, Pro-U Media, 2018), page 2

having the courage to change and conveying the truth in teaching is the key to change and goodness for teachers and students.

In character language, taken from the Latin "Kharakter and kharassein" in Greek "Character" and in English "Charakter" which means to make sharp "[2]. The word character is then adapted into Indonesian, so that when viewed in the Big Indonesian Dictionary, character is defined as "character, psychological traits, morals or character that distinguishes one person from another."[3]. In Arabic, character is called "morals" from the word خلق which means non-physical creation, or character in the form of values that can be seen everyday, or what humans have in the form of virtues.[4]. God's Word:

"And indeed you are truly virtuous noble character"(QS. Al-Qalam: 4)

In terms of character in Islam are morals or manners that are ingrained in a person who becomes his behavior or behavior spontaneously on a daily basis. Islamic scholars such as Ibnu Maskawaih (W: 321H) explain that morality is "a state of the soul that encourages the birth of spontaneous and unthinking actions, where actions can be born because of human nature or because they are accustomed to the customs of a certain society."[5].

Abu Hamid Al-Ghazali (W: 505H) interprets character or morals as "a value in the soul that is firmly imprinted, from which all behavior is born easily flowing without thinking and making things up. If the values in the soul produce good and commendable actions or behaviors, then they are called commendable and noble morals, if on the contrary bad deeds or behaviors are born, then they are called despicable morals.[6]". As for Ibn Qayim Aljauziyah (W: 751H) defines morals or character by "Values composed of true knowledge and desires in the form of physical and spiritual deeds, where the implementation of these knowledge and will gives rise to character in the soul. , that is the highest morals "[7].

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[2]Abdul Majid and Dian Andayani, Character Education in an Islamic Perspective, (Bandung: PT Remaja Rosda Karya, 2012), page 12

[3]Ministry of National Education, Indonesian Dictionary, (Jakarta: Language Center, 2008), page 639

[4]Ar-Raghib Al-Ashfahani, Mu'jam Mufradat Al-Fadzil Qur'an, (Beirut: Daarul Pole Al-Ilmiyah, 2013), page 177

[5]Ibnu Maskawaih, Tahdzibul Akhlak, (Beirut: daarul Hayah, tt), page 15

[6]Abu Hamid Muhammad bin Muhammad Al-Ghazali, Ihya Ulumuddin, Vol 3, (Cairo: Maktabah At-Taufiqiyah, 2007), p. 76

[7]Ibn Qayim Al-Jauziyah, At-Tibyan fi Aqsamil Qur'an, (Cairo: Maktabah Al-Mutanabbih, tt), p. 144)

From the meaning of morality conveyed by the three Ulama above, it can be clarified that morals or character in Islam are "Values, character and innateness in a person's soul both originating from his nature or the will of the soul, knowledge and culture of society, which give rise to behavior or spontaneous action without engineering in everyday life. Morals according to their values are divided into two types, commendable morals and reprehensible morals.

According to Alwisol Character is a description of behavior that is carried out by showing and highlighting values, whether implicitly or explicitly right or wrong. Soemarno Soedarsono argues that character is a value that has been instilled in a person through experience, education, sacrifice, trials, and environmental influences which are then combined with values that exist within a person and become intrinsic values that are embodied in the fighting power system. which then underlies a person's attitudes, behavior, and thoughts[8]. From the understanding and meaning of character conveyed by the modern Psychological Scientists above, it can be concluded that the essence of character is almost the same as what was conveyed by Imam Al-Ghazali and Ibn Qayim hundreds of years ago, namely character is about values, morals , behavior, habits possessed by a person, both positive and negative.

In terms of values and ethics, character or morals according to Ulama, such as Ibn Maskawaih, Al-Ghazali and Ibn Qayim Al-Jauziyah, morals can be divided into two types, namely praiseworthy and positive morals and despicable and negative morals. According to Ibn Qayim, commendable and positive characters are characters that are in accordance with justice, truth, wisdom and general benefit, as well as utterances that are in accordance with truth and wisdom. The bad and negative characters are characters that are contrary to goodness, truth, wisdom and justice.[9] In nature and style, morals or character is divided into three types:

1. Religious Character
2. Moral Character
3. Performance Character

Religious Character is a character that is religious, related to the teachings of religion and faith. This character was born from the implementation of religious teachings and ideology. In Islam this character is called the character of aqidah and faith can be good or positive and can

[8] Www//Psychology Lecturer.com//28 december 2017
[9] Khairan Muhammad Arif, Al-Ara At-Tarbawiyah Indal Imam Ibn Qayim Al-Jauziyah, (Cairo: Dual Arabiyah, 2005), p. 67

be bad or negative. Among the forms of this character are: Sincere or Riya, Honest or liar, Patience or complaining, Istiqomah or opportunist, Generous or Stingy and so on, this character was born from one of the Islamic teachings called "Akidah and Tawhid". The stronger a person's faith and faith, the stronger the positive religious character embedded and entrenched in his life. Therefore a Muslim who has a positive Islamic Religious Character such as; sincere, patient, honest and persistent, must have strong faith and belief in Allah SWT, the Last Day, heaven and hell, rewards and sins which are often referred to as "Faith in the unseen". Usually the solution to building these characters in a Muslim must be through spiritual strengthening, faith and piety to Allah SWT and the Last Day.

Moral Character is a character that is morality in nature, related to good and bad moral teachings and values, interactions between humans and God and between humans and humans as well as the natural surroundings or their environment. This character is born from the implementation of religious values and science as well as customs or culture . In Islam this character is called moral character, because it is very colored and influenced by one of the teachings of Islam which is called "Akhlak", this character form can be positive or negative. Among the forms of moral character in Islam are; Honest or liar, Meek or harsh, Humble or arrogant, forgiving or vengeful and so on. The solution or therapy for this moral character is usually through strengthening morals, habituating and practicing manners, attitudes and daily behavior, both with a religious approach,

Performance Character is a performance character, related to the values and culture of work carried out by humans and can also be born from religious values. This character is the implementation of values, knowledge and work culture that exist in a society as well as religion. Usually the higher the values, knowledge and work culture of a society or a nation, the stronger the performance character is embedded and entrenched in one's life. Among the forms of performance characters are; Discipline or Negligence, Dare or Coward, Fighting Power or Weak, Consistent or Opportunist, Honest or Liar and so on[10].

In language, Brave Character (As-syaja'ah) in Arabic; الشجاعة or courage, according to Ibn Manzur is "Strength of the heart in trouble"[11]. In terms according to Ibn Qayim courage is "the glory of the soul in sacrificing

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[10]Khairan Muhammad Arif, The Nature of Character and Its Urgency in Islamic Education, Tahdzib Al-Akhlak, 03, No. 02, 2020, p19

[11]Ibn Manzur, Lisanul Arab, vol 5, (Cairo: Darul Hadith, 2003), p 36

and directing all abilities, courage is the character with which a person is able to conquer his enemy"[12].

The Prophet said: "Brave is not someone who is strong in fighting, but courage is being able to control himself when he is angry." (HR Muslim). Umar bin Khaththab ra said: "Courage and cowardice are two instincts bestowed by Allah on a person, with courage a man will fight an unknown enemy and with cowardice a man runs away from his parents"[13].

Experts of Wisdom say: "Courage is the physique of war, strategy is the heart of war and deceit is the tongue of war". Courage (As-syaja'ah) is the attitude of not retreating in the face of difficulties, steadfast in the face of fear, belittling death, he is the secret of lasting life. Imam Adz-Dzahabi said: Courage and generosity are two brothers, who is unable to donate with his wealth, it will not be possible to give his life."[14]. From some of the meanings above, it can be concluded that courage or As-Syaja'ah is the strength of the heart and soul to face all the problems and difficulties of life.

The Qur'an gives a very special position to courage, that courage is closely related to one's faith and closeness to Allah. The following is the position of courage in the Qur'an:

First;Courage is part of Faith and Piety. Allah's Word: "Remember, verily the guardians of Allah, there is no concern for them and they do not (also) grieve. (That is) those who believe and they are always cautious. (Qs Yunus [10]: 62-63). Ath-Tabari said: Auliya Allah are the helpers of Allah's religion, the salaf differed on who the Guardians of Allah were, Ibn Abbas and Said Ibnul Musayab said: They are the group that Allah promised to see Him in the hereafter. Ibn Zaid said: they are believers and pious according to the next verse. So those who have no fear of Allah's punishment in the hereafter, are people of faith and fear of Allah swt. So Courage is the result of faith and piety, there is no true courage, without faith and piety.

Second: Courage is the main character of the Prophet Muhammad saw. Anas bin malik said: "The Prophet Muhammad was the most generous and bravest man." (HR. Bukhari). Courage without fear except for Allah

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[12]Ibn Manzur, Lisanul Arab, p. 252

[13]Ibnu Abi Dunya, Makarimul Akhlak, (Cairo: Daar Al-makrifah, 1990), p. 70

[14]Syamsuddin Ad-Dzahabi, Siar A'lamu Nubala, vol 19, (Cairo: Maktabah As-Shofa, 2003), p. 239

swt is the main character of the Prophet Muhammad, following the character of the Prophet Muhammad is the sunnah itself. Therefore courage is a teaching of Islam and a trait of the Prophet. Muhammad's people are brave people, not cowardly and cowardly people, therefore the Prophet saw taught his people to protect themselves from the character of cowardice, cowardice and stingy "O Allah, I seek refuge in You from cowardice and stinginess". (HR Bukhari, Muslim, Tirmidhi and others.

According to the Qur'an, the character of courage is very useful for human life. Among these benefits are;

First: Courage will give birth to a strong individual. Allah says: "If there are twenty people who are patient among you, surely they will be able to defeat two hundred enemies" (Qs Al-Anfal [8]: 65). Ibn Abbas said: In this verse Allah obliges every man to defeat 20 enemies. Ibn Abi Najih said: Allah requires that every 20 male believers must be able to defeat 200 polytheists and not run away from them, if they do not run away and are afraid, then they will defeat 200 polytheists[15]. The Holy Prophet explained how some of his Companions were able to defeat thousands of enemies because of the courage that burned in their hearts. The Prophet said: "The screams of Abu Talha can be thrilling and better than a group of enemy troops". (HR Ahmad).

Second: Courage is a generational character that is always awaited who gets a great gift from Allah swt: "O you who believe, whoever among you converts from his religion, then one day Allah will bring a people who Allah loves them and they also love Him. , who is gentle towards the believers, who is harsh towards the disbelievers, who strives in the cause of Allah, and who is not afraid of the reproaches of those who like to criticize. That is Allah's gift, He gives to whom He wills, and Allah is All-Wise (His gifts), All-Knowing." (QS. Al-Maidah [5]: 54). Ibn Kathir said: Allah explains, who retreats from helping Allah's religion and enforcing His Shari'a, Allah will replace them with better, firmer, braver and straighter paths.[16].

Throughout human history, there have always been figures whose presence has been awaited and awaited among the people who are experiencing problems of decline, poverty and injustice, namely brave, firm figures without fear. Why? Because they are the solution for human life, the solution for all problems faced by a country and nation and people. It is the

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[15]Khairan Muhammad Arif, We Are The Champions, page 21
[16]Khairan Muhammad Arif, We Are The Champions, page 22

brave ones who are able to fight tyranny, the brave ones who are able to make changes, the brave ones who are able to solve economic, political and social problems and even law enforcement, not cowards and opportunists, even though they look smart, dashing and rich.[17]

Third: Courage gives birth to happiness in this world and the hereafter. Allah said: Remember, verily the guardians of Allah, there is no concern for them and they do not (also) grieve. (That is) those who believe and they are always cautious. For them good news in life in this world and (in life) in the hereafter. There is no change to the words (promises) of Allah. That is a great victory. (Qs Yunus [10]: 62-64).

So courage in Islam is a very important character and greatly influences the success and failure of a person in life, including in the life of teaching and education.

In Islam, the strategy to strengthen the character of courage in theory is; First: Al-Fahmu As-Shahih (correct understanding). A correct understanding of Islam encourages someone to have courage, because they already know the benefits and wisdom of courage in Islam. Second: Ikhlashul Amal Lillah (doing charity only for Allah). Because sincerity, purity of intention and purpose in doing charity will give courage and endurance to carry out the commands of Allah SWT, because the goal is to please Allah and the target is heaven. Third: Al-Yakin Ar-Rasikh (deep belief). The courage and endurance of the soul that continues to increase, is born from faith and belief, belief in rewards, in heaven, the blessings and mercy of Allah SWT. Fourth: Tarkul ma'ashiy (staying away from immorality). Immorality will reduce courage, even grow fear in the soul, even eliminate the spirit and blessings of life. In psychology it is stated that often making mistakes and crimes will reduce self-confidence and reduce performance. Fifth: Kun Ahlal Qur'an (becoming Ahlul Qur'an). Being a person who is familiar with the Qur'an by reading it all the time, memorizing it and memorizing it, will help strengthen courage and prevent cowardice in the soul against any challenges in life, as the companions of the Prophet saw did. Sixth: Ash-Shuhbah Ash-Salihah (righteous environment). The environment greatly affects a person's courage, because the lifestyle and character of close friends can affect a person's character or morals. "A person depends on the religion of his friend, one should see who is accompanied" (Hr Ahmad) Seventh: Mushahabah Sirah Ar-Rasul wa As-Shahabah (familiar with the life of the Prophet and companions). Always reading and hearing the life history of the Prophet and Companions,

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[17]Khairan Muhammad Arif, We Are The Champions, page 23

especially in their courage and heroism, will make our souls and minds accept a brave attitude and practice it in everyday life. Eighth: Al-Khusyu' fil worship (serious in Worship). Solemnity, lots of worship and acceptance of Worship by Allah SWT will give birth to high religious courage and passion[18].

RESULTS AND DISCUSSION

Indicators of the character of courage in a person can be seen as follows: creative and innovative, disciplined in all matters, tough, not easily saddened by problems, not easily discouraged (optimistic), not worried about sustenance, not hesitating in attitude, not afraid to try difficult matters, gentle and compassionate, istiqamah in all things, diligent and committed to spending, daring to reveal the truth, enjoys jihad and preaching, flexible lifestyle, easy to get along with others and high commitment to work[19]. The indicators of courageous character in education and learning are; dare to make decisions, dare to ask questions and express thoughts, dare to take risks, dare to be creative and innovate, study hard, have a high commitment to learning, and dare to be responsible and experiment. As can be seen in the following table:

Table 01: Character indicators of courage (As-syaja'ah) in general and in education

No	General Indicators of Courage	Indicators of Courage in Education
1	Creative and Innovative	Learning and teaching creativity
2	Discipline in all matters	Study discipline
3	Strong to face problems (tough)	Patience and high integrity
4	Not easy to give up (Optimistic)	Dare to express opinions / thoughts
5	No doubts and commitment	Be confident and dare to experiment
6	Diligent and flexible sociable	Study diligently

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[18]Khairan Muhammad Arif, We Are The Champions, page 24
[19]Khairan Muhammad Arif, We Are The Champions, page 25

7	Commitment in work	Strong commitment in learning

The right method for forming and fostering this courageous character in students is the Counseling Guidance approach used by educational institutions which contains the following guidance content;

1. Provides a correct understanding of the teachings and characteristics of Islam
2. Instill a sincere (sincere) soul in children every time they do a job
3. Instill confidence in children that the good they do will be rewarded and heaven from Allah
4. Trying to bring students closer to the Qur'an to strengthen their enthusiasm in carrying out activities
5. Ensuring a good and conducive environment for students
6. Give reading assignments that strengthen courage in students and
7. Familiarize them with khsuyuk in prayer services.

The implementation of the character of courage in education can be carried out in the following 3 (three) stages:

1. Planning

The function of planning is to determine priorities, set goals, set the stage of the plan and assign responsibility.[20]. In the planning stage the character of courage must be one of the teaching materials prepared in the RPP or syllabus. The implementation of the character of courage in the planning process can be done when preparing lesson plans, namely syllabus and lesson plans. The entire syllabus and lesson plans are ensured to include contents of courage character education[21].

2. Implementation

The implementation of character education is carried out through face-to-face meetings in the classroom and independent activities outside the classroom. Activities in the classroom present class teachers and tutors

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[20]M. Hambali and Muallimin, Management of Contemporary Islamic Education, Yogyakarta: Ircisod, 2020, pp. 30-31

[21]Khairan Muhammad Arif, Strategies to Build Competitive Human Resources and Superior Character in Facing the Disruptive Era, Tahdzib Al-Akhlak, 04, No. 01, 2021, p. 2

in each school, who are tasked with providing material, improving attitudes and assessing character. The activities outside the classroom are by giving assignments and responsibilities to students related to the character that will be formed in students.

3. Evaluation

Evaluation in this study was carried out by assessing: (1) students' attitudes while at school; (2) student obedience in fulfilling school rules; (3) discipline in following the flag ceremony; (4) discipline in participating in morning exercises; (5) discipline in participating in mutual cooperation at school; (6) discipline in participating in congregational worship; and (7) discipline in participating in extracurricular activities. All of these scores are reduced by the number of violations committed by students, such as the number of late arrivals to school, the number of leaving school without permission, and the number of other violations of school rules.[22]

CONCLUSION

The character of Courage (As-Syaja'ah) is the attitude of not retreating in the face of adversity, being steadfast in the face of fear, underestimating death, he is the secret of lasting life. This character has a very special position in the Qur'an and Islam, that courage is closely related to one's faith and closeness to Allah. Courage is a part of Faith and Piety and courage is the main attribute of Prophet Muhammad saw. The character of courage is very useful for human life. Among these benefits are; 1. Courage will give birth to strong Individuals 2. Courage is a generational character that is always awaited that receives great gifts from Allah swt 3. Courage gives birth to happiness in this world and the hereafter.

Strategies to strengthen the character of courage in theory are: 1. Al-Fahmu As-Shahih (correct understanding) 2. Ikhlashul Amal Lillah (doing charity only for Allah) 3. Al-Yakin Ar-Rasikh (deep belief) 4. Tarkul ma' ashiy (staying away from immorality) 5. Kun Ahlal Qur'an (becoming Ahlul Qur'an) 6. Ash-Shuhbah Ash-Shalihah (righteous environment) 7. Mushahabah Sirah Ar-Rasul wa As-Shahabah (familiar with the life of the Prophet and companions).

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[22]Khairan Muhammad Arif, The Nature of Character and Its Urgency in Islamic Education, Tahdzib Al-Akhlak, 03, No. 02, 2020, p. 10

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