



ADPIKS

Asosiasi Dosen Peneliti
Ilmu Keislaman dan Sosial

ISLAMIC STRENGTHENING IN CHARACTER BUILDING

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Abstract

The present study is aimed at understanding the importance of strengthening Islam in character building. It is clearly understood that Islam is a religion of peace, mercy, as Rahmat in the universe. As a Muslim we have to follow the way of life that the Prophet Muhammad Saw though Muslims as stated in the Quran and Sunnah. Some people who claim as a Muslim were found that their actions and movements cause misery, havoc, and destruction for humans and other creatures, it clearly did not show the character of Muslims. The research method used in this study was library research using descriptive analysis. The results of this study indicated that the strengthening of Islam in character building can be found in the presence of faith, Islam and charity. Islam can determine human character, whether it is lawwamah, ammarah, or mutmainnah.

Keywords: *strengthening; islam, character formation*

Abstrak

Tujuan penulisan artikel ini adalah untuk penguatan keislaman dalam pembentukan karakter. Hal ini dilihat bahwa Islam adalah agama damai, agama rahmat, agama pembawa kabar gembira yang memberikan keteduhan dan kasih sayang di alam semesta. Orang-orangnya harus berlatih sebagaimana dicontohkan oleh ajaran para rasul, khususnya Nabi Muhammad. Orang-orang yang mengaku Islam, tetapi dalam hidup dan gerakannya mengakibatkan kesengsaraan, malapetaka, dan kehancuran bagi manusia dan makhluk lainnya, tentu itu bukan kaum muslimin. Metode penelitian ini menggunakan penelitian library riset dengan analisis deskriptif. Hasil penelitian ini menunjukkan bahwa penguatan keislaman dalam pembentukan karakter dapat dilihat dengan adanya iman, islam dan amal. Islam dapat menentukan watak manusia, baik yang bersifat lawwamah, ammarah, maupun mutmainnah. Pembentukan karakter dapat dimulai dengan adanya hati yang tenang, perbuatan sehari-hari menjadi baik, pola pikir yang baik.

Kata kunci: *penguatan; islam, pembentukan karakter*

INTRODUCTION

Islam is a perfect teaching so that it can be said that Islam is the largest religion in this world (Abdurrohman & Sungkono, 2022). In addition, Islam is a religion that can guarantee safety and happiness for the world and for ukhrowi. This has been embodied in an Islamic source, namely the revelation of Allah SWT (Amalia, 2017). This religion was taught by the previous apostles, continued and closed by Rasulullah Muhammad SAW. The main goal of practicing Islam is to get closer to Allah and hope for His pleasure through good deeds which have a vertical dimension, namely religious rituals or human relations with God, and horizontal dimensions, namely social service or human relations with fellow creatures.

All of his teachings come from the Al-Qur'an, Hadith, Ijma' and Qiyas. In it there are three main teachings, namely Islam, faith and ihsan. Through its teachings, Islam seeks to spread mercy to the universe, shape and strengthen human character as a caliph. The term caliph means full of honesty, justice, peace and compassion. The term Islam rahmatallilalamin generally occupies an important position in maintaining Islam in Indonesia. Therefore, Islam rahmatallil alamin is the ideal of the Indonesian nation. In order to realize this, everyone must be well-established in broad knowledge as well as mastery of technology and science. In addition, they have the value of respect among fellow children of the nation. Furthermore, the third is to be vigilant and careful with speech, as well as our attitudes (Jamaluddin, 2021). Through this short writing, the researcher tries to arrange words to explain Islamic teachings, factors for character formation, forms of character, and the process of strengthening Islam through character building.

RESEARCH METHODS

This study uses the method of literature review. The stages of this research are collecting documents in the form of journals that can support research on strengthening Islam in character building. The next stage is to analyze the scattered documents for collection and provide an orderly arrangement and provide a systematically arranged decision or conclusion. From the results obtained will be juxtaposed and associated with the concepts or theories that have been written by the authors or researchers.

RESULT AND DISCUSSION

Islamic

Islam is a religion of mercy, so Muslims must prioritize the values of justice, equality, deliberation, tolerance and freedom. These values emerge from the three main teachings of Islam, namely Islam, faith, and ihsan based on the Al-Qur'an and Sunnah. The teachings of faith talk about inner problems, Islam talks about external problems, and ihsan covers both the outer and the inner. Ihsan has a higher position than faith, and faith has a higher position than Islam.

A person's Islam is not considered valid, unless he has faith in him, because the consequences of the shahada which is the first pillar of Islam include both body and soul. Likewise, faith is not valid unless there is Islam, because faith includes both body and soul. In Islam, the shahada is the first thing that must be said by someone when they want to convert to Islam (Johariyah, 2020). Both faith and Islam require ihsan. If a human only has faith, he automatically forgets about his bodily or bodily elements. If humans are only Muslims, then they have ignored their spiritual or spiritual elements. If he only has faith and Islam without ihsan, then he does not care about his soul. Humans consist of body (body) and spirit (spirit). The union of the elements of body and spirit gives birth to the nafs (self/soul).

Faith

Faith etymologically means justification. However, this term is synonymous with the word amanah (trusted) which is the opposite of treason; safe (safe state). Faith is belief, more precisely, is belief in the six pillars of faith, namely faith in Allah, faith in His angels, faith in His messengers, faith in Allah's books, faith in the Last Day, faith in qada' and qadar both good and bad. This is the minimum faith that a Muslim must have.

People who have faith are called believers, namely people who are true in holding and carrying out mandates, so that their hearts feel safe. Broadly speaking, what is meant by 'justifying with the heart' is accepting everything that was brought by Rasulullah SAW. 'Promise by word of mouth' means pronouncing the two sentences of the creed, laa ilaha illallahu wa anna Muhammadar Rasulullah (There is no god but Allah who has the right and

that Muhammad is the Messenger of Allah). While "practicing with the limbs" means the heart practices it in the form of belief, while the limbs practice it in the form of worship in accordance with its function.

So, it can be formulated that faith is created in unison from three things, namely belief in the heart, confession of the tongue, and doing good deeds according to all the pillars or commandments of Allah. Thus it becomes clear that a believer must be a person who does good deeds because his deeds prove his faith. If not, faith is merely a mere decoration and aspiration. People who do not do these three things or only do one of the three things above, then he will not get the sweetness of faith.

Islam

Furthermore, in the main teachings of Islam there are teachings about Islam, namely terms that are the same as the words al-salam, al-salm and al-silm which mean surrender, submission, submission, and obedience. The words al-silm and al-salm which mean peace and security. While the words al salm, al salam and al salamah which mean clean and safe from defects, both physically and mentally. People who embrace Islam are called Muslims, namely people who surrender, submit, obey in carrying out good behavior, so that their life is clean physically and spiritually.

In turn will get the safety and peace of life in this world and the hereafter. In terms of Muslims perceive the word Islam refers to five meanings. First, it means submission and submission to Allah's laws and commands, which cover the entire universe system (QS Ali Imran: 83). According to Nurholish Majid, the word surrender refers to the meaning of al-istislam (submission) and al-inqiyad (submission and obedience), and contains the meaning of the word al-ikhlash (sincere). So it is not permissible in Islam to have an attitude of surrender to Allah the Almighty, and leave the attitude of surrender to others. Second, Islam means the result of the thoughts of Muslim scholars who speak in the name of Islam. For example the thoughts of al Ghozali, the thoughts of Imam Syafi'i, the thoughts of Imam Hambali, the thoughts of Ibn Sina, thoughts of Murtadho Muthohari and so on. Third, Islam is imposed on everyone who has pledged two sentences of creed, even though they have not been able to implement Islamic teachings perfectly. Fourth, Islam is the designation of the name of a religion (din-Islam), namely a set of doctrines, teachings and laws that have been

standardized, as God's codified commands. Thus, Islam is usually interpreted as a special term to refer to the religion brought by the Prophet Muhammad and embraced by Muslims. Fifth, the word Islam is addressed to the previous Messengers of Allah and to anyone who follows their teachings correctly and consistently (QS Al Baqarah: 136). For example, Prophet Ibrahim and his followers, Prophet Musa AS and his followers, Apostle Isa AS and his followers Nurcholish Madjid further stated that the word Islam originally was not the name of a religion, but rather an attitude of submission or surrender to God as found in other religions. Thus, Islam for humans is something natural and reasonable. Surrendering to God is the straight path leading to it.

This attitude is in the depths of the heart of man himself. Acceptance of the straight path for humans is the most fitri, natural and reasonable attitude. This is necessary if you want to understand the meaning of Islam flexibly and dynamically. Also when wanting to make Islam as one of the foundations of institutionalized Islamic teachings. The term Islam is often also known as the five pillars or pillars of Islam: pronouncing the two sentences of the creed, performing prayers, giving out to those who are entitled to receive them, carrying out fasting in the holy month of Ramadan, carrying out the pilgrimage to Mecca, if materially and non-materially able, at least once. As the words of the Prophet Muhammad when asked the meaning of Islam. 6 This is where the term Islam is referred to as teachings.

Courtesy

Ihsan, in the Islamic Religion, is the practical continuation of faith. In other words, ihsan is the third level after Islam and faith. In language, the word Ihsan comes from the word husnun which means good, beautiful, good. In Islamic teachings, ihsan has two dimensions, namely the dimension of appreciating divine values and the dimension of nobility, morals, morals or ethics. In the hadith of the prophet, it is explained about the meaning of ihsan, namely "if you worship Allah it is as if you see Him, and if you do not see Him, in fact He always sees you". Worshiping Allah as if seeing Allah means regarding the matter of specialization, namely the deepening of one's appreciation of divinity.

Meanwhile, feeling yourself always seen by God is a dimension of morality, morality or noble character as an emanation from the deepening of God's appreciation. So with the concept of charity and charity, human actions can no longer be judged only from a legal

perspective. Ihsan is the radiance and fruit of the deepening of religious life or faith. One of the hadiths of the Prophet says that "the perfection of the believers' faith is the most beautiful of their morals." In fact, in another hadith the Prophet emphasized that he was only sent to perfect noble morals. Once upon a time there was a friend who asked the Prophet about a friend. The friend is someone who always fasts during the day. He diligently performs the night prayers, but has bad morals. because he likes to hurt his neighbors and those around him with his words. The Prophet replied, that this friend was not a good person and he might suffer both in this world and the hereafter.

From this hadith it has been shown that morality or ethics is the core of religious teachings. Religion without ethics is like a tree that does not bear fruit and does not benefit much. Religion will be useless if it is not accompanied by noble morals. Guided by ihsan, character and mental education indicates the following points: Improving the spirit by following and practicing the teachings contained in the teachings of the Qur'an and the sunnah of the Prophet, Making yourself always committed (istiqomah) to these teachings, and not avoiding them, more and more stop, Do good to people by conveying kindness to them, Improving the value of the soul for oneself.

CHARACTER BUILDING FACTORS

Character can be termed personality, which means an individual human being (human figure as an individual); a commonindividual (individuals in general); a living human body (people who live); self (personal); personal existence or identity; and distinctive personal character (specificity of individual character). Allport in his literature study found 50 different definitions of character or personality. Each definition is motivated by different empirical and philosophical concepts, so that none of the substantive definitions can be applied in general. However, according to Allport's own definition, character is dynamic organizations and psychophysical systems (including traits, talents, organs) in individuals who also determine their own unique or distinctive ways of adapting to their environment. The formation of character is inseparable from important things, namely the process of learning, innate, talent, cognitive, affective and psychomotor maturation processes.

Several streams have different views about the things that color the formation of human character. First, the flow that holds that human character is determined by innate.

Experience, environment, and education have no effect whatsoever. In a case where the problem of gaps that occur in the 2013 curriculum is associated with a reality regarding the character and learning outcomes of Civics students in grade V, it can be solved with the VCT learning model assisted by audio-visual application media (Ahmad, 2022).

Next. The school with such views is the school of nativism with the main character being a German philosopher, Arthur Schopenhauer (1788-1860). In education, this view is called 'pedagogical pessimism', namely the view that sees everything through black eyes. For example, if a pair of parents are religious, then the children they give birth to will also be religious. An elephant will only give birth to an elephant, never an elephant will give birth to a cat. So the nature and talents of parents always have an absolute influence on the formation of the character and development of the lives of their children. Second, the flow of empiricism, this school believes in contrast to the flow of nativism. The pioneer was John Locke (1632 – 1704). The belief of the adherents of this school is that humans are born into the world like blank sheets (tabula rasa), without any talents, abilities and skills. Children's development and character are influenced by experience, environment, and education. For example, children are born, grow and develop in slum riverbank areas with below average socio-economic conditions, without public facilities such as madrasas, schools, mosques. The child certainly has great potential to grow and develop into a naughty child, if the parents are not educated and do not educate them. The question is, is the view of empiricism generally accepted and applies to everyone? Third, convergence flow, flow that seeks to combine innate factors with the environment in influencing human development. The main character is a German philosopher and psychologist, Louis William Stern (1871 -1938). Convergence adherents assume that environmental factors and innate both have an important role in coloring the development and formation of human character. It can clearly be exemplified, a normal person certainly has the talent to eat and drink with his hands, but if the child does not live in a human community, for example he is thrown out in the middle of the wilderness and lives with animals, then his talent for eating and drinking with the hands he have hereditary from their parents would be difficult to do. If he is raised by a group of tigers, of course he will eat and drink directly with his mouth.

CHARACTER FORMS

John L Holland, in his book *The Psychology of Vocational Choice: A Theory of Personality Types and Model Environments*, classifies human characters into 6 characters, namely: Realistic. This character has a tendency to choose employment-oriented jobs. Realistic character traits, namely prioritizing masculinity, muscle strength, physical skills, having skills and strong motor coordination, lack of verbal, concrete skills, practical work, lack of social skills, and lack of sensitivity in relationships with other people. People who have realistic characters in their real environment are always marked by concrete, physical, explicit tasks, and provide challenges for the inhabitants of their environment.

In solving problems, people who have realistic characters often require certain forms of dexterity, movement, and endurance. He has the mechanical prowess, endurance and physical movement to move around and often stay outside of buildings. Examples of jobs for people with realistic characters are machine or radio operators, truck drivers, farmers, pilots, building supervisors, electricians, and other similar jobs. Intellectual (investigative) People who have this character have a tendency to choose jobs that are academic in nature. Its characteristics, in overcoming problems tend to contemplate rather than overcome them; task oriented; less sociable; requires understanding; enjoy tasks that are vague; have unconventional values and attitudes; and its activities are intraceptive. In a real environment, these characters are presented with tasks that require a variety of abstract and creative abilities. In solving problems requires intelligence, imagination, and sensitivity to various problems that are intellectual and physical. The criteria for success in carrying out their duties are objective and measurable, but require quite a long time and in stages. The materials, tools and equipment to support its success are intellectual skills rather than manuals. Writing skills absolutely maintained. Examples of jobs for people with this character are physicists, biologists, chemists, anthropologists, mathematicians, the work they are passionate about is research and the like. This character is shown with tasks that require various abstract and creative abilities. In solving problems requires intelligence, imagination, and sensitivity to various problems that are intellectual and physical. The criteria for success in carrying out their duties are objective and measurable, but require quite a long time and in stages. The materials, tools and equipment to support its success are intellectual skills rather

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Social

This character tends to choose jobs that are helpful to others. These character traits are sociable and conversational, responsive, responsible, devoted to humanity, religious, requires attention, has verbal skills, is proficient in building cooperative relationships, activities are neat and orderly, avoiding forms of problem solving intellectually and more feeling oriented, has the ability to interpret and change human behavior, interested in communicating with others. In general, work orientation can lead to a sense of self-worth and status. Examples of jobs with this character are teachers, social workers, counselors, missionaries, clinical psychologists, therapists, and other similar jobs.

conventional

This character generally tends to like verbal activities. He likes well-organized language, orderly numerical (numbers), avoids ambiguous situations, likes to serve, identifies himself with power, gives high value to status and material things. To achieve the goal, he depends on superiors. People with this character, in solving problems require continuous verbal, mathematical, routine, concrete, and systematic information processes, and require a relatively short amount of time. Examples of jobs for people with this character are cashiers, statisticians, bookkeepers, archivists, bank employees, and other similar jobs.

Enterprise

This character has several characteristics, including being able and skilled at speaking to control, influence or direct other people; considers himself the most powerful, manly; easy to adapt to other people; delight in vague social tasks; has great concern for power, status and leadership, aggressive in verbal activities. Examples of jobs of people with this character are traders, politicians, corporate executive chief managers, trade representatives, and similar jobs.

Artistic

People of this character have a tendency to be difficult to adapt. The tasks and problems that he likes are interpretations and creations that require taste, feeling and imagination. In dealing with surrounding circumstances, it is done through self-expression and avoiding situations that are intrapersonal, regular, or situations that require physical skills. Examples of people with this character are music experts, card experts, playwrights, songwriters, poets, and similar occupations. The grouping of human characters according to Eduard Spranger quoted by M Dalyono is divided into 6 parts: first, political people, people with this character tend to have the trait of wanting to dominate other people and every step of it is always political. Second, economic people, people with this character everything is considered by business calculations. Third, social humans, people with this character are generally easy and sociable, like to help, and willing to sacrifice for others. Fourth, people of art, this human character can be seen in people who spend their daily time for beauty, because their souls are influenced by the values of beauty. Fifth, religious people, this

character is owned by scholars, priests, priests and leaders or other religious figures. For people with religious character, the most important thing is to serve themselves and spend their lives for the sake of God Almighty. Sixth human Theory, this character appears in a thinker, likes to read, people who serve science and technology. This human character is seen in people who spend their daily time for beauty, because their souls are influenced by the values of beauty. Fifth, religious people, this character is owned by scholars, priests, priests and leaders or other religious figures. For people with religious character, the most important thing is to serve themselves and spend their lives for the sake of God Almighty. Sixth human Theory, this character appears in a thinker, likes to read, people who serve science and technology. This human character is seen in people who spend their daily time for beauty, because their souls are influenced by the values of beauty. Fifth, religious people, this character is owned by scholars, priests, priests and leaders or other religious figures. For people with religious character, the most important thing is to serve themselves and spend their lives for the sake of God Almighty. Sixth human Theory, this character appears in a thinker, likes to read, people who serve science and technology. For people with religious character, the most important thing is to serve themselves and spend their lives for the sake of God Almighty. Sixth human Theory, this character appears in a thinker, likes to read, people who serve science and technology. For people with religious character, the most important thing is to serve themselves and spend their lives for the sake of God Almighty. Sixth human Theory, this character appears in a thinker, likes to read, people who serve science and technology. For people with religious character, the most important thing is to serve themselves and spend their lives for the sake of God Almighty. Sixth human Theory, this character appears in a thinker, likes to read, people who serve science and technology.

ISLAMIC STRENGTHENING IN CHARACTER BUILDING

The character in this paper puts more emphasis on Islamic character, which means a series of normative human behavior, both as individual creatures and social beings whose norms are derived from the teachings of Islam, which originate from the Qur'an and al-Sunnah. From these two sources, experts try to make ijtihad to reveal the forms of character according to Islamic teachings, so that those forms are applied by their adherents. The formulation of Islamic character here is deductive-normative in nature. So the Islamic character here is believed to be a concept that should be practiced by Muslims. In Islam, the word closest to showing character is akhlaq. Al-khulq (mufrad/singular form of the word

morality) means temperament, behavior, and a person's inner picture. Basically humans have two images, namely the outer image and the inner image. The outer image is in the form of a body that appears physiologically, while the inner image is a state in the soul that is capable of giving birth to actions, both praiseworthy and despicable (Jalil, 2012).

Therefore, based on the perspective of laws related to education, education can be used as a reflection of the character of a nation. If the education is good then the character of the nation's children will also be good.

Based on the structure of the human body which consists of: Physical, spiritual, and soul (a union between the physical and spiritual), in the soul there is the heart, mind and lust, the forms of human character are grouped into three. The first is the character of anger, which is a character that tends to the nature of the body and pursues the principles of pleasure. The two lawwamah characters are characters that are between the ammarah and mutma'innah characters.

People with this character try to leave their qualities with the help of a light heart, but their dark nature interferes in their formation. So he became confused and doubtful. The three characters are mutma'innah, namely a calm character after being given a light heart, so that they can leave despicable qualities and grow good qualities. It is from this mutmai'nnah character that a person's character category is born. Character based on the three foundations of Islamic teachings, namely faith, Islam, and ihsan. Starting from faith which is expressed in real attitudes and actions, it will form the character of a believer. A person with the character of a believer has the character of divinity, malaki, qur'ani, apostle, yaumul end, and taqdiri.

Starting from Islam and then being expressed in actual deeds and actions, it will form Muslim characters, namely characters that include syahadatain, mushalli, shaim, muzakki, and hajj. Starting from ihsan and then being expressed in actual deeds and actions, it will form the muhsin character, namely a character that has multiple forms. If you look at the facts and phenomena of the religiosity of Indonesian society, especially recently, it seems that it is rather difficult to find individuals or groups with mutma'innah characteristics. Although there are not a few Indonesian people who have the character of mutma'innah (calm). The discourse is clear, when criminal behavior occurs everywhere. For example cases of murder, mutilation, embezzlement, corruption, illegal logging, fraud, use of illegal drugs,

destruction of places of worship and disbelief among people. From this case example, it is as if religion no longer has a role and meaning in life. Religion is used as a slave for interests, desires and needs that have absolutely nothing to do with religion and faith. Religion is no longer a motivation and a way of life.

In short, religion, but do not feel the shady religion. Religion but extrinsic religion, religion of formality that prioritizes the skin which in the end only uses religion. Not intrinsically religious, namely living up to the importance of religion. Religion is needed when making a KTP (Resident Identity Card) or other types of identity, pronouncing the oath of office, commemorating and ceremonial religious holidays. Religion is thrown away in the struggle of life every day. This problem is actually not only homework for the Islamic religion, but all religions that are still alive today. Thus the effort to build character is a necessity in Indonesia. The concept of character formation needs to be integrated into the existing curriculum, by implementing it into the subjects and everyday life of students. It also needs to be done holistically, gradually, sequentially, continuously and according to age. For example, at the age of 5-6 years is the stage of forming adab, which includes instilling honesty, introducing right and wrong actions, good and bad, actions that are ordered and prohibited. Age 7-8 years is the stage of forming responsibility. Age 9-10 years is the stage for instilling a caring attitude towards other people and the surrounding environment, respecting and respecting others, working together and helping others. Age 11-12 years is the age to form independence. Age 13 and over is the age stage for forming attitudes to live in society and training how to get along with society. In order for character formation to continue, borrow AM Harjana's language, Humans need to present God in their daily lives, and develop a sensitivity to His presence in every event they experience. From this effort he will be aware of the existence of a relationship and bond with God.

This is what is then called religiosity. So religiosity or diversity is cultivated, not developed by itself. Religiosity is the spirit, soul, spirit of religion, emphasizing the substance of noble religious values, and does not lead to formal religion. Religion without religiosity will produce dry forms of religiosity, which only exist on ID cards, like land without water, a house without occupants, cold like a body without a soul. Character building can be applied by various religions to their adherents. Character building is not bound by a

particular religion and includes noble values that can be accepted by all religions. This formation needs to be given from an early age which is a period of self-formation (golden age). The formation of character is also in line with the character building of the nation's children which will later influence the mindset and behavior as the holder of the leadership baton. So character building is a process of embodying the values of faith, Islam, and ihsan which is carried out step by step, continuously and comprehensively. The interrelation between lust which creates the character of anger, reason which embodies the character of lawwmah, and the heart which embodies the character of mutmai'innah occurs in one's soul. This interpretation will eventually form the character of a believer, Muslim and muhsin which is an important point to emphasize. This character is clearly seen in individuals who are not only beautiful and beautiful on appearance,

In relation, even though it is very difficult to implement, character education can actually be formed in a good pattern through the family or what is called the household. In practice character education in the family can be carried out through (Rosikum, 2018): Teaching, habituation, advice and motivation, supervision, enforcement of rules and giving rewards and punishments.

CONCLUSION

Based on the description that has been written above, the issues regarding strengthening Islam and character building can be concluded as follows: Strengthening Islam is a process of embodying the values of faith, Islam, and ihsan which is carried out step by step, continuously and comprehensively. The relationship between the interrelationships between lust which creates the character of anger, the mind which creates the character of lawwmah, and the heart which creates the character of mutmai'innah occurs in one's soul. Furthermore, these interrelationships form the character of a believer, Muslim and muhsin. In the world of education, character building needs to be integrated into the existing curriculum, by implementing it into the subjects and daily lives of students. The application of the concept of character formation is also important to be done holistically, gradual, sequential, continuous and age-adjusted. So the strength and weakness of a person's Islam can be measured from his character. A person's character can be formed from an early age and can be continuously nurtured step by step until death picks up. Finally, during the times of his life

until the angel of death picks him up, he remains a calm person (mutma'innah) by radiating faith, Islam and sincerity. (Allahu 'alam 'alaa qauli haadza, amen). remain a calm person (mutma'innah) by radiating faith, Islam and sincerity. (Allahu 'alam 'alaa qauli haadza, amen). remain a calm person (mutma'innah) by radiating faith, Islam and sincerity. (Allahu 'alam 'alaa qauli haadza, amen).

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