

RELIGIOUS CHARACTER TEACHING AND LEARNING MODEL TO PREVENT RADICALISM IN UNIVERSITIES

Tobroni
Prof. Dr., Muhammadiyah University of Malang, Indonesia.
tobroni@umm.ac.id
Nur Chanifah
Dr., Lecturer Brawijaya University, Malang, Indonesia
Saiful Akhyar Lubis
Prof. Dr. State of Islamic University (UIN) Medan Indonesia

ABSTRACT

This research aims at finding the model of Islamic character development tolerant based on philosophical and theological values as a solution to prevent radicalism in universities. University is one of agents of the radical ideologies transmission like Islamic state concept. In this case, they must be inclusive Moslem accepting the diversity as natural law. This study use naturalistic paradigm William Dilley and case study and multi-site design methods. The locations of research are Brawijaya University and Malang State University East Java Indonesia. Data are analyzed by interactive analysis model through two stages, they are single site data and cross-site data analysis. The result of study shows, Islamic character is developed from two paradigm: philosophical paradigm and theological paradigm as basic values. Philosophical paradigm creates three sources of value: logic, ethic and aesthetic Values

Logical values to determine right or wrong, ethical values to determine good or bad, aesthetic values to determine beautiful or ugly. Meanwhile theological paradigm produce two basic values: monotheism and sharia. Monotheism values to determine a believer or infidel, and sharia values to determine halal or haram. The method teaching and learning of tolerant character education through a little teaching, education and training, modeling, habituation, and enforcement.
Keyword: Religious character, teaching and learning model, radicalism

INTRODUCTION

Religious radicalism is indeed often encountered in various parts of the world, especially in Indonesia having many religions. Based on the Global Terrorism Database (2007), a total of 421 terrorism actions in Indonesia (1970 to 2007), over 90% of terrorism actions occurred during the years shortly before Suharto (new regime) stepped down until entering the democratic era. The type of terrorism actions also experienced a serious increase in that period including the use of new methods of performing terror, namely the suicide bombing that previously almost never happened. Since the first Bali bomb incident that killed 202 people until 2013, at least 12 suicide bombings have taken place. Responding to these terror, until mid-2014, the government has detained more than 900 terrorists and approximately 90 terrorist suspects were killed (Hamid, 2018).

There are various backgrounds for the emergence of radical group movements, among these backgrounds is because they see liberalization of religious teachings. Mostly, radical movements are caused by the agitation of the clergy for the release of understandings of religious teachings. So, it has become a concern of the nation because the religious practice has reduced diversity and peace (Saliman, 2014). Therefore this diversity denies pluralism in such a way; tend to be intolerance, exclusive, and at a critical point can realize terrorism.

Presently, it turns out that universities are also agents of the transmission of radical ideologies. This phenomenon developed after the onset of reforms in 1998 which affected the fall of the new regime. This radicalization occurred in universities of several regions in Indonesia. The symptoms of the rise of

radical young people on campus were marked by revolutionary changes in the lifestyle of student, like veil (purdah) for Muslim woman student. There are some religious activities on campus are held by religious student activities giving new ideas practiced as an effort to apply Islamic concepts about certain non-mainstream problems, such as the idea of Islamic state concept (Saifudin, 2011). The movement has begun to enter in several universities in Malang city, such as in Brawijaya University. As released by the Narcotics and Counter-Terrorism Agency, there are several universities that are indicated as a place for developing radicalism, namely the Indonesia University, Bandung Institute of Technology and others. However, according to the ministry of research, technology and higher education, M. Nasir stated that the transmission of radicalism is not only in the seven universities, but also on other universities. This can be seen from several incidents at other universities, as released by BBC Indonesia reported that on February 8, 2018 Anti-terror commando (Densus) 88 had also arrested three alumni of Riau University who allegedly assembled four bombs to detonate a number of places, including DPR RI in Jakarta (BBC Indonesia, 04 June 2018).

Recently, many factors support the growth of radical young groups in universities. One of them is the support of religious facilities that are now available. Support for these facilities makes religious activity increasingly widespread. This phenomenon encourages Muslims exclusivism. It is sign considering that university is a national asset that is expected to realize the wise and tolerant (Muchith, 2016). The radical movement in university has indeed been rife because in the past it did not dare to appear, so after their reforms emerged by

offering Islamic alternative to Indonesian Muslims as a whole. For this reason, it is very important to develop the student religious awareness that plurality is a necessity or natural law that cannot be avoided, so students must accept diversity. The education process has begun to open the principles of understanding and acceptance, not just tolerance but rather leads to respect for diversity (Munardji, 2020).

One of those problem solutions is development of Islamic character. It is unique and differs from character development in the Western. These differences include an emphasis on eternal religious principles, rules and laws in strengthening morality, understanding of truth, emphasizing reward in the hereafter. In other words, the core of the difference lies in the existence of divine revelation as a source and signs for Islamic character education and the underlying values. Among these values are logical values related to wrong or true, ethical values related to good or bad, aesthetic values related to beautiful or ugly, theological values related to *tauhid* (monotheism) and *syirik* (polytheism), sharia values related to halal or haram. All of these values underlie the development of Islamic character.

There are related researches (Komalasari, 2018) and (Novianti, 2017) research stated that character building can be implemented and integrated in textbooks not teaching and learning model. Even though it is not enough to prevent radicalism only through civic education text books, but also through teaching and learning. Research that values revitalization can be implemented through development of civic education learning model based on the local wisdom. It is presented in the form of the syntax of civic education learning model through the practice of cooperative learning of problem based learning and clarification of value (Sumardjoko, 2018). Research also support those research stated that character education teaching in university based on local wisdom can be conducted by integrating values and aesthetics in the course, internalization of students positive values, student habituation and training, modeling, creating characterized-situation based on local wisdom, and civilizing. (Hidayati, 2020) But, it is not enough only in civic education but also religious education, because radical actions are often carried out by religious people. Its implementation through formulation of values education strategies that include; values habituation, values role model, values internalization, values integration in learning, and culturing values. (Suyatno, 2019)

So, it is important to research how the development of Islamic character can be solution to prevent the radicalism in university. Universities in Indonesia implementing Islamic character to prevent radicalism. Students can study Islam from various sources in development of Islamic character, not only use theological paradigm, but also philosophical paradigm such as logic, ethics, and aesthetics. With various paradigm, students are expected to be able to improve their religious perspective or world view. They will realize that in Islam not only discuss about *halal* or *haram*, belief or not belief, right or wrong, but also good or bad, and beautiful or ugly, so they can be wise and tolerant.

LITERATURE REVIEW CHARACTER EDUCATION IN UNIVERSITY

There are three different words, namely ethics, morals, and characters, each of which has a slightly different meaning, but its application is often compared to one another. Ethics comes from the word "*ethos*" (Greek) meaning habits, customs, morals, character. While moral comes from the word "*mos*" meaning habits, customs. Ethics, according to Aristotle

(Aristotle, 1994) it is moral philosophy, the science of good and bad, the knowledge of moral principles. In other words, ethics emphasizes a social system in which moral is applied and refers to standards or behavioral guidelines that must be owned by a community or an individual. In short, ethics is a value system.

The moral word has the same meaning as ethics, even though the origin of the words from both are different. Moral is a term used to determine the boundaries of a trait, temperament, will, opinion, or action that is worthy of being said to be right, wrong, good, bad (Broom, 2005). However, sometimes morals are more related to right than wrong. In contrast to Colby, Kohlberg, Gibbs, and Liebermann (1983) which states that moral is "a non-compartmentalized stage for classifying and evaluating someone". As a consequence, moral stages cannot be used as a basis for claiming one's moral worthiness (Narvaez, 2004). This is at the root of moral development changes that focus on behavioral approaches shifting to moral judgment (Smetana, 2006). Whereas morality is a way in which we learn to control like instinct in ourselves. Thus, moral is more practical, while ethics is more theoretical (J.Taylor, 2005). Morals are local and ethics are general. Moral relates to the domain of what is worth doing (Tom, 2006).

While according to the dictionary, the character can be interpreted as nature. The Ministry of National Education defines as a person's character, or personality which is formed from the results of internalizing various virtues believed and used as a basis for thinking and acting. Hermawan Kertajaya said that character is a characteristic possessed by an object or individual. These characteristics have taken root in a person so that they will be a driver to act, behave, and say (Nashir, 2013). For this reason, the handling must also be adjusted to that particularity. That way, a person's character will be easily identified and developed (Kames, 2005). A person's character is the result of a combination of internal and external factors from the individual. In other words, a person's character can be developed by his daily life environment, including education.

Furthermore, character is different from temperament. Temperament is a pattern of one's reaction to various external and internal stimuli. He is closely related to the condition of one's bio-psychology so it is very difficult to change, because he is influenced by elements of hormones that are biological in nature. Whereas character is formed through one's life journey. He was built by knowledge, experience, and assessment of that experience.

Islamic perspective, consider that characters are closer to *akhlak*, namely human spontaneity in acting or actions that have been united in humans so that when they arise, they need not be considered anymore (Al-Ghazali, 2005). *Akhlak* is a word in the single form, plural is *khuluqun* which means temperament, character, custom, or *khalqun* which means event, artificial, creation. So morality in etymology means temperament, custom, character, or system of behavior made by humans. In other words, *akhlak* are things inherent in the soul, from which arises actions that are easy without thinking and researching by humans. *Akhlak* in the view of Islam is personality. There are three personality characteristics, namely knowledge, attitude, and behavior. Intact personality is realized when knowledge is the same as attitude and behavior (Hidayatullah, 2010).

The character means a stamp that is related to the person traits inherent. Character is the inner nature or disposition of a human that affects all thoughts and behavior or manners. This character will effect one's attitude and character. In the Indonesian General Dictionary published by the Ministry of

Education and Culture, explained that attitudes are deeds and so on based on opinion or belief. While in terminology term, attitude is the readiness to react to objects in a particular environment or a tendency to respond in a certain way to the surrounding world. Furthermore, attitude is an internal symptom that has affective dimensions in the form of a tendency to react or respond in a relatively fixed way to an object, both positively and negatively. Thus, attitude is an action or behavior of a person as a reaction or response to a stimulation that is accompanied by an establishment or feeling. In the university context, character education is an integral part of the lecture process. The general framework in the college academic community consists of two main elements, namely lecturers and students. They are in an academic environment supported by education staff, infrastructure, and programs. Both of these elements must have an orientation towards the academic culture development. Practically, they will be bound in academic ethics growing from noble values and leading to the formation of academic culture.

While based on the attachment to Minister of Education and Culture Regulation No. 49 of 2014 concerning the National Standards for Higher Education, that character formed in education is attitude development. The formulation of the attitude, as stated in the appendix, explains that every graduate of the academic, vocational and professional education programs must have the following attitudes:

1. Fear the Almighty God and be able to show religious attitudes;
2. Uphold human values in carrying out tasks based on religion, morals, and ethics;
3. Contributing in improving the quality of life in the community, nation, state, and progress of civilization based on Pancasila;
4. Acting as a citizen who is proud and loves the country, has nationalism and a sense of responsibility in the country and nation;
5. Appreciate the diversity of cultures, views, religions, and beliefs, as well as the opinions or original findings of others;
6. Cooperate and have social sensitivity and concern for society and the environment;
7. Obey the law and discipline in community and state life;
8. Internalizing academic values, norms and ethics;
9. Demonstrate an attitude of responsibility for work in his area of expertise independently;
10. Internalizing the spirit of independence, struggle and entrepreneurship.

RADICALISM IN UNIVERSITY

Radicalism comes from “radical” word meaning the large and hard, strong, advanced and sharp (in thinking). Usually radicalism is defined as a state of political ideology that requires a change and major overhaul as a way to reach the level of progress. This understanding shows that radicalism does not have a negative connotation. Radicalism in this paper is radical religious (Islam) spreading among students who aspire to make major changes in state politics by using violence. The major change in politics meant changing the form of the Unitary State of the Republic of Indonesia into an Islamic State of Indonesia.

Meanwhile, the term of de-radicalization has been consistently missed and misunderstood. For example, it has been used to refer to social-based initiatives aimed at preventing engagement in radical violence, the demobilization and reintegration of insurgent groups, and programs aimed at counter-radicalization

practices curtailing radical thoughts and utterances in those who have not engaged in violence. Despite emphatic calls for the different terms to be deployed with consideration and caution, even in literature considering the concepts explicitly the terms are often treated as one or are at least inadequately separated from one another. This section looks at the definitions of pertinent terms, including ideology, establishing a difference between preventative, pre-crime counter radicalization and schemes that rehabilitate individuals who have committed violent crimes ideologically (Pettinger, 2017).

The main arguments put forward in support of combating ideological radicalization (often alongside more mechanical disengagement) are that reduces recidivism from former militants more assuredly in the long-run, where no crimes have been committed. It can reduce the risk of individuals engaging in violence in the first place. Overall its proponents claim that where successful. Combating ideological radicalization is “more enduring, resilient and immune from recidivism” than schemes where ideology is not challenged and reformed (Pettinger, 2017: 10-11).

Along with the dynamics and patterns of group movements in society, finally between radicals and terror becomes one meaning, namely radicals are embryos of terrorist movements. If you have a radical mindset, then you have a big chance to acts of terror. There are many events in Indonesia where terrorism and radicals become one so that the general public does not bother to distinguish between radicalism and terrorism. The root or source of radicalism that ends with terrorism is more dominated by religious dogma which is narrowly understood by its adherents. Because, in the doctrine of religious books, especially Islam, textually, it is explained about texts that are easily understood to give birth to radical movements that end terrorism.

Many examples of verses in al-Quran, which textually potentially lead to radical movements, include the following. Firstly, textual commands to decapitate infidels when they meet. *“If you meet unbelievers (on the battlefield), then beat their necks. Furthermore, if you have defeated them, arrest them and after that you may free them or receive a ransom until the war is over. Thus and if Allah wills, He will destroy them, but He will test you with one another. And, those who fall in the way of Allah, Allah does not waste their deeds.”* (Q.S. Muhammad [47]: 4).

Secondly, the order of war until there is no slander on earth. *“And, fight them until there is no more slander and religion only for Allah. If they stop, then there is no more hostility except for wrongdoers.”* (Q.S. al-Baqarah [2]: 193). Thirdly, the command to fight those who do not believe. *“Fight those who do not believe in Allah and the day after, those who do not forbid what Allah and His Messenger have forbidden, and those who are not religious with the true religion (the religion of Allah) who have been given the book, until they pay jizyah (tax) obediently, while they are in submission”* (QS at Taubah [9]: 29).

The example of these three verses textually has the potential to give birth to radical thinking that leads to the terrorist movement. Because, as if religion justifies to kill unbelievers and allows fighting people who are considered unbelievers or not religiously correct. It can be said that the emergence of radicalism is caused by a narrow perspective or insight into religion. The normative mindset and the black and white mindset are the dominant factors in the birth of radicalism and terrorism.

Finally, religious radicalism spread to the aspect of education, where one or several elements of education often carry out

radicalism that causes terror or fear of the elements of education to carry out their duties as educators. The teacher is not maximally carrying out his duties as an educator only because he is afraid of being threatened by other parties who are deemed to feel disadvantaged. A principal is not optimal in carrying out his duties as a leader of an educational institution for fear of being pressured or threatened by his superiors. As a result, the education process and leadership process are not as expected because there are threatening interventions from other parties outside of education (Saifudin, 2011).

Educational radicalism has a very dangerous potential threat in realizing the continuity of the quality of education. Radicalism can appear at any time, from anywhere and can be done by anyone. Therefore radicalism needs to be taken in full and comprehensively which includes various aspects of doing synergy neatly and precisely. Radicalism concerns the issue of ways of thinking, personality and attitude, therefore a way to eliminate the emergence of radicalism starts from a contextual understanding in seeing the phenomena that exist in social life. The way of thinking and personality of the *tawazun*, moderate and promoting universal truth are the first and foremost steps to eliminate the radicalism movement. Other technical steps of various elements of education that are authoritative must immediately take strategic and technical steps to develop regulations on teacher protection, so that teachers are not easy to obtain discriminatory treatment, threats from any party. With the enactment of protective regulations, the teacher can carry out his duties nor will he be arbitrary to anyone, especially for students (Muchith, 2016).

ISLAMIC CHARACTER EDUCATION

There are several Muslim scientists who have developed the concept of Islamic character, such as al-Ghazali (Al-Ghazali, 2005) and Ibn Miskawaih (Miskawaih, 1985). Principly, their ideas about Islamic character development cannot be separated from the experience and practice of the teachings of Islam in life. In other words, it based on Islamic teachings comes from the Koran and Hadith. According to al-Ghazali (Al-Ghazali, 2005), it must be settled in one's soul and that action arises easily without first needing thought, consideration or research. He further said that the noble character eliminates all the despicable customs that have been outlined in the Islamic religion and keeps away from these despicable acts, then accustoms to good habits and loves it (Zubaedi, 2012).

The same thing was expressed by Ibn Miskawaih who stated that *akhlak* is a state of the soul that causes a person to act without thinking first. He is not rational, or encouragement. Ibn Miskawaih added that there is no specific material to teach *akhlak*, but it can be implemented in many sciences where the main goal is devotion to God (Miskawaih, 1985). While according to Ibn Qayyim al-Jauziyah, *akhlak* specifically leads to the formation of morals, personality, ethics, and behavior that is closely related to one's soul. Knowing the soul is a straight way to get noble character. Therefore, each individual must know something that can clean his soul so that he is lucky (al-Jauziyyah, 1988).

The development of Islamic character is based on Islamic teachings, namely al-Quran and Hadith. In other words, the size of one's good and bad is determined according to al-Quran and hadith, not human thinking in general. Human reason will not be able to determine all the good values determined by al-Quran and hadith. Therefore, human reason cannot be used as the main standard for determining Islamic character values. However, it does not mean that Islam ignores the existence of

other standards or measures, such as reason which gives birth to logical values, conscience that gives birth to ethical values, a sense that gives birth to aesthetic values, and faith or spirituality that gives birth to theology and sharia (Marzuki, 2015). This standard is acceptable when it does not conflict with al-Quran or the hadith.

METHOD PARADIGM AND APPROACH OF RESEARCH

This research is naturalistic (Guba, 1985) by interpretive paradigms (Moleong, 2005) which is carried out in a natural setting or in a complete context of student learning and lecturers effort in Islamic character development in Brawijaya University and Malang State University. This study intends to find theories, contextualization, interpretations and understand "subject" perspectives. While, the research approach is a qualitative approach understanding social phenomena by focusing on a complete picture of the phenomenon detailing it into interrelated variables (White, 2012). In this case, researchers have collected information related to how the efforts of Islamic character development in preventing the radicalism movement in Brawijaya University and Malang State University.

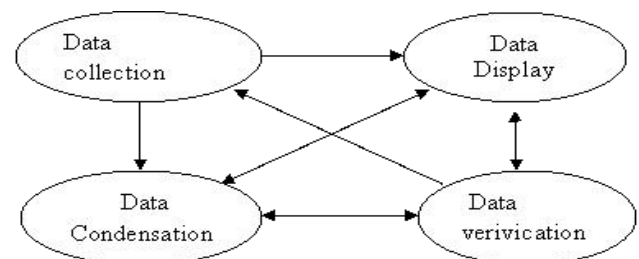
TYPE AND DESIGN OF RESEARCH

This research is categorized as case study (Yin, 2009) with multi-site design namely at Brawijaya University and Malang State University with. According to Lofland's study, the main data sources in qualitative research are words and actions, then written data resources, and photographs (Moleong, 2005). Data Collection Method are observation, in-depth Interviews and documentation

The unit of analysis of this research is the Center for Personality Development Courses at Brawijaya University and the Center for Universities Coerces Learning at Malang State University. This research will involve chairpersons Center for Personality Development Courses, Islamic education lecturer coordinators, Islamic education lecturers, and students who take Islamic education courses.

DATA ANALYSED

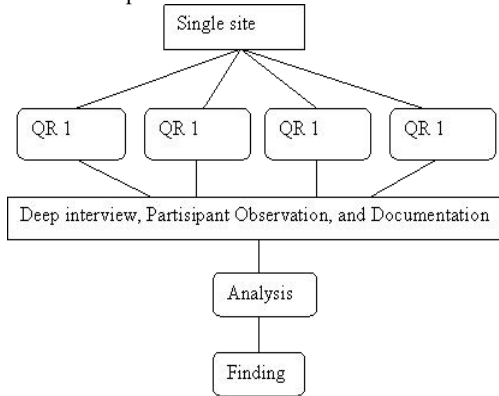
Data are analyzed by interactive analysis model through two stages, they are single site data and cross-site data analysis. It uses analysis interactive model of Miles dan Huberman (Huberman, 2014) namely data collection, data display, data verification, data condensation as picture below:



Picture 1: Single data analysis

Analysis formulation of single site data is started from the formulation of the problem by data collection techniques and

conclusion use analysis based on the findings of research. This can be seen in the picture below:



Picture 2: The chart of single data analysis

The next step of single site analysis is to determine the coding category system as follows:

Table 1: Data coding

No	Coding aspect	Code
1.	Data collection Technique	
	a. Interview	Int
	b. Observation	Obs
	c. Documentation	Doc
2.	Informant in Universitas Brawijaya	
	a. Chairman of The Center of Personality development courses	Ch1
	b. Coordinator of Islamic education lecturer	Co1
	c. Islamic education lecturer	L1
	d. Mosque administrative	Tak
	e. Student	St1
3.	Informant in Universitas Negeri Malang	
	a. Chairman of The Center of University courses development	Ch2
	b. Coordinator of Islamic education lecturer	Co2
	c. Islamic education lecturer	L2
	d. Manager of Islamic activities	Ma
	e. Student	St2

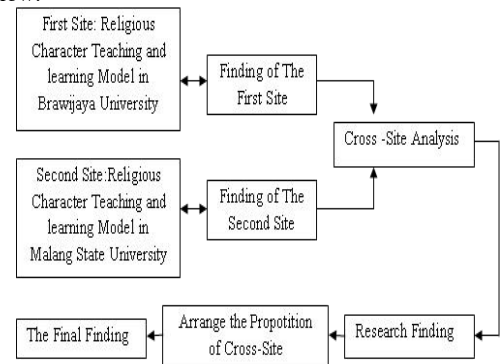
Cross-site analysis aims to combine the research findings obtained from each research site or called a modified analysis induction. The process of cross-site data analysis conducted by researchers includes the following activities: (1) comparing and combining research findings from the two sites, (2) formulating research findings from both sites, (3) formulating the proposition of the findings of the two sites, (3) formulating

theoretical conclusions based on cross-site analysis as the final findings of the two research sites.

The data presented by the researcher uses the following steps: (1) using a conceptual inductive approach that is carried out by comparing and combining conceptual findings from each single site. (2) conceptual findings were used as the basis for preparing conceptual statements or cross-site propositions. (3) evaluate the suitability of the proposition with the facts referred to. (4) re-construction propositions based on the facts of each single site. (5) repeating this process as needed to the limit of saturation.

In addition, researchers uses descriptive analysis techniques through interactive analysis models from Miles and Huberman. (Huberman, 2014) In interactive analysis model, data collection activities, data condensation, data presentation and conclusion are interactive cycle processes (continuous, repetitive, and continuous). The steps of data analysis are as follows: (a) review the notes of observations, interviews, and documentation and reflective notes, then select the data that is important for research purposes, (b) describe the data that has been classified for analysis further, by paying attention to purpose of the research, (c) review the description of the data and compare it with the theory (d) make a final analysis and explain it in a report for the purposes of research.

The process of cross-site data analysis, can be illustrated in the picture below:



Picture3: The Chart Of Cross-Site Analysis

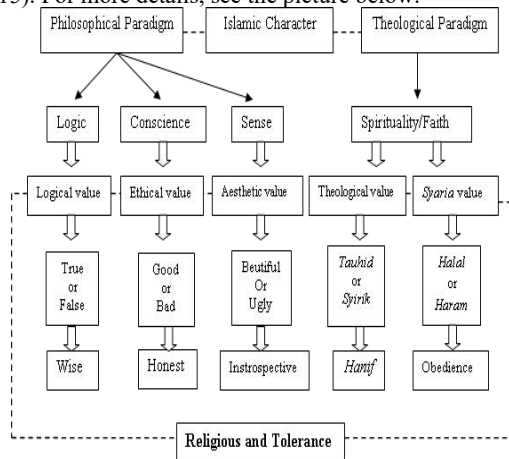
DATA CHECKING TECHNIQUE

While the technique of checking the validity of the data includes: (1) credibility by using method and source triangulation techniques, and by member check, which is done by confirming the data to the informant or other members. (2) Transfer ability by means of thick description. (3) Dependence (depend ability) by involving dependent auditors as expert consultants. (4) Certainty (confirm ability). Criteria for determining the results of research are high quality or not. Confirm ability or certainty is needed to find out whether the data obtained is objective or not. All of the results of data collection, conclusions, substantive findings and formal findings have confirmed the findings of the research results back to the direct data owner, the research informant.

FINDING AND DISCUSSION

There are two paradigms of Islamic character development, namely philosophical and theological paradigms. Philosophical paradigm creates three sources of value: logic, ethic and aesthetic values. Logical values to determine right or wrong, ethical values to determine good or bad, aesthetic

values to determine beautiful or ugly. Meanwhile theological paradigm produce two basic values: monotheism (*tauhid*) and *sharia*. Monotheism values to determine a believer or infidel, and sharia values to determine *halal* or *haram*. Those basic values create many characters, namely logic value creates wise, ethics value creates honest, aesthetics value creates introspective, monotheism value creates "hanif" or straight characters, and shari'a creates obedience (Tobroni, 2015). For more details, see the picture below:



Picture 4: Development of Islamic Character

The process of Islamic character developing reflects the unity between faith, knowledge, and charity. Faith is the basis for developing knowledge and behaving (charity). Talking about science must be related to the usefulness of science itself, namely charity. Charity must be interpreted by behavior, actions, work, and productivity. Charity will mean behavior when knowledge is related to morals. Charity becomes a demand and knowledge in its essence to realize that charity. Science here will include skills or skills. The teachings of righteous deeds in Islam are very fundamental, so that in essence science is not for the science of un-sich, but the science of charity (Azizy, 2004). Thus, science must be practiced and charity must be based on faith and knowledge.

The same thing was expressed by Tobroni (Tobroni, 2015) that manifestation of faith in Islam creates an attitude of surrender (*aslama, Islam*) and the combination of faith and Islam in daily activities is called *taqwa*. In other words, Islamic character is the results from the process of applying *sharia* (worship and *muamalah*) based on a solid faith. Like a building, character is the perfection of the building after the foundation and the building are strong. Thus, it is impossible for a Islamic character development if the Muslim does not have the correct belief (*aqidah*) and *sharia*. Someone who has the right faith will have good attitudes and behavior based on his faith (Tobroni, 2015).

In addition, *sharia* implementation will also affect person character. *Sharia* provisions lead to the realization of character. For example, a Muslim doing *shalat* (praying) well will be better (have good attitude) so that he has a calm, righteous, and avoidable heart from deeds that are despicable, as explained in letter al-Ankabut: 45:

Meaning: Read what has been revealed to you, namely Al Kitab (Al Quran) and establish prayer. In fact the prayer prevents from (deeds) despicable and reprehensible. and Truly remembering Allah (prayer) is greater (its priority from other worship). And God knows what you do.

The wisdom character also occurs in other provisions of worship, such as *zakat*, fasting, and Hajj. Likewise, the provisions of *muamalah*, such as marriage, economy, and government, will also make someone has a noble character. Thus, obedience to the rules of *sharia* (worship and *muamalah*) can lead someone to have good attitude and behavior in all aspects of life.

Meanwhile, studying the concept of character is a tool leading someone to have good attitude. The clear and correct understanding of the concept of character can make person has guidelines for daily behavior so that it can be understood whether what he is doing is right and good or not. The person good or bad character depends on the values used as the basis.

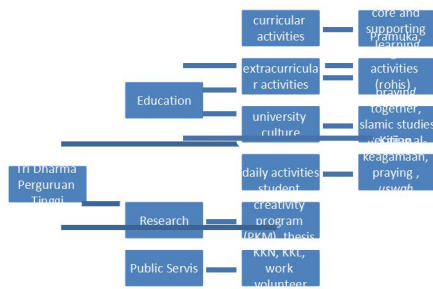
If Islamic character is associated with the classification of morality initiated by Maududi, namely the religious moral and the secular moral system, then this Islamic character belongs to the category of religious moral systems (al-Maududi, 1994). The religious moral system in the study of moral philosophy is commonly referred to as ontological moral which is based on belief in God and life after death or called religious moral teachings. Whereas the secular moral system in the study of moral philosophy is called deontological morality that does not trust God and arises from secular sources or the history of human culture. These two moral systems that are different sources in their application in real life everyday are not very different, because universal moral values regulate everyday human life in general are the same. Even if there are differences, only at the normative-theological level, not at the applicative-praxis level (daulay, 2014).

Whereas according to Ghazali, Islamic character is commonly referred to as *akhlak*, which is a condition that is inherent in the human soul acting easily without going through the process of thought, consideration, or research. In other words, morals are a combination of the mind and birth. In Islamic perspective, a dirty heart will prevent a person from achieving noble character. Moral education cannot only educate behavior but must also be educated from where the behavior is. For this reason, a person needs to continually cleanse the heart from despicable qualities or called *takhalli* (via purgative). After the heart is clean, then it is filled with praiseworthy traits or so-called *tahalli* (via illuminative) and then it will enter the third entry, *tajalli* (via transformative) (Al-Ghazali, 2005)

Al-Ghazali further explained that there are two ways to educate morals, namely; first, *mujahadah* (spiritual struggle) and *riyadhah* (spiritual practice) by bringing oneself to the deeds desired by the morality (good deeds). Second, the action is done by repetition or habituation. Besides that, you must also ask for divine gifts so that your passions and anger are made straight, obedient to reason and religion (Rohayati, 2011).

In the implementation of Islamic character in Brawijaya University and Malang State University, it must be basic framework of all elements of education, namely "Tree Mission of Higher Education". The all educational, research and community service activities are carried out with character. It should be university habituation or culture. Therefore, it is necessary to pay attention to the core tasks of the college. Thus, daily activities with character on campus and the surrounding environment can be realized.

For more details how the implementation of Islamic character in those universities can be seen in the picture below:



Picture 5: The Implementation of Islamic Character in Brawijaya University and State University

Thus, Islamic character can be integrated in religious education. Character teaching and learning is not only in the cognitive aspect, but it touches on the internalization and practice in student daily activities. One of them is student activities that have been held outside the course to develop students character based on the needs, potentials, talents and interests of students through activities specifically organized by student affairs, lecturer services or educational staff of university. Student service activities that they are expected can develop their ability and sense of social responsibility as well as the strong and brilliant potential and profession.

Furthermore, lecturers must cooperate with the center of institutions related to campus religious activities, in this case the center of religious development (PPA) or the center of religious life development (PPKB) and the center of personality development courses (MPK) or the center of university courses development (PPMU), and *Takmir of* university mosque. All learning activities are based on student direct experience developed in both core and supporting learning activities. After that there will be an evaluation by the lecturer and the center of the personality development courses.

1. Activities organized by lecturer and the center of religious development
 - a. Guest lecturer about radicalism challenge. This activity was carried out to give students' knowledge of the importance of religious tolerance because students of Brawijaya University and State Malang University are diversity. In addition, this activity is also to provide insight about the challenges of radicalism in universities because student understanding of religion is not so good so that it is susceptible to being influenced by radical doctrines. Therefore, this activity must be followed by all new students as an effort to prevent radicalism movement.
 - b. Concentration praying training. In this activity, students are given aware or knowledge of how to be able to get concentration so that they can have a dialogue with God directly. The activities make students aware that their behavior is always supervised by Allah and the prayers have an impact on their behavior. Our behavior depends on the quality of our prayers, if their prayers is good, then automatically their behavior is also good. Thus, this activity can be carried out to develop the

student Islamic character so that they will be religious and tolerant.

- c. Training for treating corpses This activity aims to develop student awareness of the importance of remembering death as a control of daily activities. Their direct experience will make it easier for students to practice and develop empathy and spiritual character. Thus, this activity can be implemented to develop student Islamic character.
2. Activities organized by lecturer and the center of personality development courses.
 - a. Moral Camp. This activity was organized to develop student tolerance and harmony of religious communities. It is usually carried out once in each semester. The form of this activity is to invite students to stay overnight in an area where the community is heterogeneous (not only Muslim). In these activities, students will be given material related to the importance of tolerance and they will learn and practice directly from the community about tolerance.
 - b. Monthly discussion and national dialogue. This activity is held to develop insight about the nationality is currently emerging, such as tolerance, so that students can be moderate religious.
 3. Activities organized by lecturer and mosque admin
 - a. Islamic studies. This activity is carried out every Monday and Thursday which is more focused on comparison of *madzhab* (school of thought) related to certain themes (thematic). Students are asked to summarize the material presented by the speaker. From this study, students will get moderate religious knowledge, as students protection from the influences of the radicalism movement on university.
 - b. Qur'an interpretation study. This study is conducted once a week as an effort to increase students' understanding of the contents of the Koran. One of the radicalism movements arises because of errors in understanding the verses of the Koran so that their understanding tends textual not the context or historical context. Thus, this activity can prevent extreme thinking towards one opinion that can create radical thinking.

CONCLUSION

Islamic character development must design the inclusive education. It is developed from two paradigm: philosophical paradigm and theological paradigm as basic values. Philosophical paradigm creates three sources of value: logic, ethic and aesthetic values. Logical values to determine right or wrong, ethical values to determine good or bad, aesthetic values to determine beautiful or ugly. Meanwhile theological paradigm produce two basic values: monotheism (taw hid) and *sharia*. Monotheism values to determine a believer or infidel, and sharia values to determine *halal* or *haram*. Islamic character is expected to operate an educational function friendly and empathize people without exception, including those who are non-Muslims. Students must accept diversity as natural law. Pluralism is defined as tolerance of ethnic diversity or cultural groups in a society or country, and diversity of beliefs or attitudes within an agency, institution. Its understanding can prevent the radicalism movement on university.

Islamic Character can be implemented in "Tree Mission of Higher Education", including educational, research, and

community service activities. To realize it, the activities are organized by lecturer, the center of religious development, the center of personality development courses, and mosque administrator. The activities organized by the center of religious development namely: guest lecturer, praying concentration and training for treating corpses. While activities organized by the center of personality development courses namely: moral camp, monthly discussion and national dialogue. The activities organized by mosque administrator namely Islamic and Qur'an interpretation studies. All those activities can realize the university religious culture so that can prevent the radicalism movement.

The method teaching and learning of tolerant character education through a little teaching, education and training, modeling, habituation, and enforcement.

IMPLICATION

This has implications for the individual understanding that outside the religion he adheres to, there are other religions that must be respected and each of the followers of the religion must hold firm to his religion. Pluralism requires recognition, acceptance, and a sincere attitude towards pluralism as the mercy of God to bring people to acculturation in high and dynamic culture and civilization. In Islam, there has never been an element of forced religion towards others, because the issue of trust is something that is the principle between beings and their god. The religious texts must be interpreted by integrated and holistic manner. Inclusivism is not only understood as a willingness to let every idea and practice come to the surface, but more important is the achievement of the goal of liberating people from injustice so that they are free to worship God.

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AUTHOR

Tobroni was born in Blitar, Indonesia in 1965. He received his Bachelor degree (Drs) in di IAIN Sunan Ampel in Malang

(1989), Magister of Sociology (M.Si) from Universitas of Muhammadiyah Malang (1996), and doctoral (Dr) from Universitas Islam Negeri Sunan Kalijaga Yogyakarta (2005). He is now a full time Professor in University of Muhammadiyah Malang. Another activity is he became a Nation Accreditation Agency for Higher Education, Ministry of Education and Culture (BAN PT) in Indonesia and he became a member of Leadership Board of Higher Education in Central Leader of Muhammadiyah movement in Indonesia. He can be contacted via email : tobroni@umm.ac.id

Nur Chanifah received her bachelor degree (S.Pd) in Islamic Education in IAIN Sunan Ampel (2005), and Magister of Islamic Education in IAIN Sunan Ampel (2008). Now she is currently a lecturer in University of Brawijaya in Malang, Indonesia.

Saiful Akhyar Lubis. received his Magister (MA) and doctoral (Dr) of IAIN Sunan Kalijaga Yogyakarta. He is now a full time Professor in State of Islamic University (UIN) Medan Indonesia. Another activity is he became a Nation Accreditation Agency for Higher Education, Ministry of Education and Culture (BAN PT) in Indonesia.