

Islamic and Indonesian Characters Perspective of Higher Education of Muhammadiyah

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Abstract

The study aims to describe the educational model of Islamic and Indonesian character in Muhammadiyah, perspective of phenomenological studies at School of Higher Education Teaching (STKIP) of Muhammadiyah Sorong of Papua Province Indonesia. The study is done by using qualitative approach with phenomenological paradigm. The main data was obtained through the interviews of the leader and organizer of Islamic education. Other data were collected through observation and documentation. Data analysis is using the phenomenological qualitative analysis through the display, reduction, analysis and conclusion. The results showed that the focus of Islamic education is the basis of character development as Muslim progressives within the Unitary State of the Republic of Indonesia (NKRI). Basic beliefs were implanted that Islam is *rahmatan lil' alamin* (blessing for all); the Republic of Indonesia is the Graces of Allah and the Muslims are the largest population in the country. The basic values embedded are: science (*ilm*), faith monotheism (*iman*) peace (*islam*), good deed (*ihsan*), improving the best (*islah*), and inclusive. With these basic beliefs and values, the Muhammadiyah is an important pillar for the establishment of Indonesia and plural (Unity in Diversity).

Keywords: character, Islamic and Indonesian character, Islamic and Muhammadiyah teaching.

Preface

Education is an institutional instrument for the development of basic potential of human beings and as a civilizing process values, knowledge, and skills developed in the community (Arifin, 2000: 193). In line with this education should be able to produce human cultured which able to raise the dignity of humanity as a servant of Allah and inheritors of the earth. A man in his position as a servant of Allah has a function to serve Him. A man as vicegerent on earth is synonymous with being innovative, creative, and exploitative to nurture, developing and utilizing of all the potential that exists in this universe. Education in Islamic point of view is an attempt to embodiment of the values, either it is ontological, epistemological, and axiological (Tobroni,

2008: 13). The task of education in this framework is to internalize the spiritual values and to develop the human potential so that these values can be implemented in a creative, dynamic, and flexible in the behavior and attitude of his life. This task order provides a platform to human attitudes and behavior within the confines of the configuration of the ideals of spiritual values so that he would be able to conduct a constructive dialogue, or dialectic between the dynamics of social values as well as the advancement of science and technology with spiritual values. Education is developing of science and technology provides supplies to the people in order to enhance life tasks and fulfill the mandate as a mercy to all over the world. (Quran Surah (QS), at-Tawbah (9):122, QS, al-Anbiya (21):107)

Logically of the Quran is justifies and even requires educational efforts or the development of science and technology, which brings convenience and benefits to the human being (Shihab, 2003: 65). The Qur'an confirms that science is important as physical needs and Muslim believe that all creatures are manifestations by the will of Allah, therefore a review of the nature of the reality will produce a better understanding of the truth (Stanton, 1990: 3). The development of science which sourced the natural phenomenon or the Kauniah verses that can compare as the development and expansion of the identity of Islamic education, but not out of the framework of tafaquhfi al-din (Djamas, 2009: 213).

Education is the key of modernization (SzLowicz, 1973: 2) as well as the quality of life of human maturation process so that they can understand what is the meaning and nature of life (Mulyasa, 2011: 2). Factually substantive education became part of the basic human needs that need to be met as the fulfillment of other living necessities such as clothing, food, shelter and health. Education leads to the integral development of the human personality. The focus and the main purpose of education is to produce maturity of a human by both intellectually, emotionally, and spiritually (Mulyana, 2011: 106; Nasir, 2005: 1). Education is a process of human to be a human being (Tafsir, 2008: 33) must not only to produce human beings who have intelligences and skills that can be equipped to meet the needs of the will of his own desires, but also should be able to produce humans' character or morality.

The ideal conditions was expected from the education itself that was mentioned above turned out not always be in line with the realities in the midst of life. The globalization in the field of culture, ethics, and morals

are supported by the advances in science and technology. Besides of benefiting, also a cause of negative effects is a challenge for education (Muhaimin, 2013: 15-6). The advances in science and technology should be able to deliver humanity to the comfort and well-being, but in reality there is always the wrong order and use it plunges some humans to bad behavior which is not expected. Utilization of advanced science and technology that is not accompanied and are not based on noble character proved unable to produce benefit for society and the life of the nation, but on the contrary has caused moral damage that hit various groups as is the case today. Behaviors and attitudes of human life in the era of advanced science and technology often chaotic, regardless of the nature of humanity as a servant of Allah and inheritors of the earth. The moral damages of human evil as if it has become a common place that a spectacle cases every day.

Based on the information obtained in the preliminary survey authors, the School of Higher Education Teaching (STKIP) Muhammadiyah Sorong is an institution of higher education that gives serious attention to the moral issues. In this case needs more serious of the stakeholder in its efforts to build the internal character of the students with internalization of Islamic values through the Islamic education and Kemuhammadiyah (about Muhammadiyah). The fruitfulness of STKIP Muhammadiyah Sorong in the building of student character among others has seen on religiosity and harmonization of the campus life that inhabited by students from various ethnic backgrounds and religions. Differences of ethnic and religion do not hinder with the students to turn various religious activities and establish communication in order to create a harmonious of campus life of peace, harmony, and mutual respect. Students participation in Islamic education and Kemuhammadiyah, and the availability of the lecturers with same religion for students who do not participate mark the Muslim religiosity and harmonization of the campus life. Moreover, throughout the history of its existence no seriously moral offense has occurred yet in the neighborhood of STKIP Muhammadiyah Sorong. Based on the context, as already stated, this research seeks to uncover internalization of Islamic values through Islamic education and Kemuhammadiyah. The study aims to understand the construction of Islamic values developed of the internal stakeholders of STKIP Muhammadiyah Sorong.

Research Methodology

Methodology of this study is includes qualitative research with phenomenological approach. The collection of data is done using interviews, observation, and documentation. The main data was obtained from the informants consisting of the Chairman of STKIP Muhammadiyah Sorong, Islamic lecturers and Kemuhammadiyah and others who are thought to provide information that related to the research of the data is needed. The observance of the documents related to the problem of research conducted to gather the supporting data. The data analysis techniques used in this research is qualitative descriptive analysis technique. Data analysis was performed through the stages of the process of data reduction, data presentation, and conclusion.

Result of the Research and Discussion

The STKIP Muhammadiyah Sorong is one of the higher education institutions of Muhammadiyah in Indonesia, located in the district of Sorong, West Papua Province. This higher education institution was founded in 2004. The physical building of campus of STKIP Muhammadiyah Sorong is stands on a plot of 55.7 hectares (557,000 m²). Building the mosque and student dormitories at the same boarding school located in the campus were as part of the educational facilities provided by the higher education institutions in order to build the character of students. During conducted this study in STKIP Muhammadiyah Sorong has already organized eight courses (Prodi) S1 consists of Indonesian Language and Literature of Education, English Education, Biology Education, Mathematics Education, Pancasila and Citizenship Education, Health Physical Education and Recreation, Elementary School Teacher Education and Information Engineering Education. A total of 2,737 (two thousand seven hundred and thirty-seven) students who are currently studying with them are from various ethnic backgrounds and religions of which approximately 52% are Muslim, 47% Christian, and the rest are Hindus, and Buddhists.

The education system of STKIP Muhammadiyah Sorong is refers to Muhammadiyah Chairman Guideline No. 02 / PED / I.0 / B / 2012 on Higher Education of Muhammadiyah. In accordance with the guidelines of higher education of Muhammadiyah that implemented of the study programs which the basis on the curriculum developed by each college with reference to the national standards of education and the education system of Muhammadiyah (Article 9: 1). Muhammadiyah Universities are required to have a characteristic of Islamic curriculum and Kemuhammadiyah further stipulated by the provisions of the Higher Education Council (Article 9: 2).

Islamic education and Kemuhammadiyah of STKIP Muhammadiyah Sorong is not limited for the Islamic subjects and Kemuhammadiyah with their lecturers through the learning in the classroom or lecture on each program of study. Islamic Education and Kemuhammadiyah was interpreted as an attempted internalization of Islamic values that lead to the formation of a noble character (*aklaq al-karimah*). Internalization of Islamic values is done on many occasions, through the learning, habituation, and direct

practice in various activities.

Researcher has been trying to collect the information (data) about the values of noble character developed through Islamic education and Kemuhammadiyah by interviewing the informants from among the internal stakeholders of STKIP Muhammadiyah which consists of a chairman, lecturer of Islamic Education and Kemuhammadiyah, and some other relevant lecturers. Based on the results of these interviews the researcher has found a number of noble characters developed as follows:

1. Scientific attitude (*ilm*) is refers to wants to be passion to knowing the attitude and behavior as scientists, intellectuals and scholars.
2. Faith (*iman*) is refers to the steadfast trust to Allah and the truth that Has been delivered through the Prophet Muhammad (SAW).
3. Obedient (*islam*) is refers to submission, obedient, peaceful and surrendered to Allah
4. Worship is refers to the whole meaning of life activity as a form of devotion to Allah S.W.T.
5. Good deeds (*ihsan*) is refers to feel the presence of Allah in all the activities on aspects of life.
6. Perfectionist (*islah*) is refers to peaceful, progressive and always wanting to make improvements.
7. Honesty (*siddiq*) is refers to honesty, justifying the truth, and integrity Responsibility (*amanah*) is refers to responsible and trustworthy
8. Heroic (*syaja'ah*) is refers to brave and willing to take risks to do what is good and right.
9. Piety (*taqwa*), is refers to adherence (compliance) in conducting worship; seriousness fulfill their religious doctrines, and is reflected in the attitudes of his life covered kindness
10. Sincerity (*ihlas*) is refers to do or doesn't do anything for the sake of Allah S.W.T.
11. Patience (*shabr*) is refers to resilient and not easily disparate.
12. Gratitude (*syukr*) is refers to grateful and use the gift of Allah (mobilize all potentials) according to the instructions or His teachings.
13. Reformer (*mujaddid*) is refers to an attitude as a reformer, creative and innovative.
14. Struggle (*mujahid*) is refers to the spirited fighters to defense the truth, enjoining the right and forbidding the evil.
15. Love (*hub*) is refers to affectionate towards each other that in accordance with the spirit of rahmatan li al-'alamin.
16. Helpful (*al-ma'un*) is refers to helping to one another, especially the poor, weak, backward and destitute, philanthropist.
17. Patriotic (*hizbulwathan*) is refers to love and defenders of the homeland as a spirit of nationalism and patriotism
18. Tolerance (*tasamuh*) is refers to tolerance and respect for diversity.
19. Justly (*adl*) is refers to proportionate in assessing and addressing of any concerns
20. Positive thinking (*husnudlon*) is refers to positive thinking, good thought in facing of any problems and prioritizing the prejudice both in responding to other people's attitudes and behaviors.
21. Humble (*khudlu' or tawadlu'*) is refers to humble, praising the others and not being arrogant
22. *Tawakal* is refers to submit the results of all the efforts to Allah, willing to accept whatever circumstances after maximum of effort and prayers.

Overall the characters were developed as mentioned above is actually contains the good values of universal truth to recognized by all religions. Matters related to divinity (values godlike) and worship in the special sense (*mahdhah*) certainly couldn't and doesn't need to be compromised, because each person has the right to believe and worship according to the teachings of their religion (QS. Al-Kafirun (109): 1-6; QS. Al-Baqarah (2): 256). These character values basically was internalized to all students, both Muslim and non-Muslims without prejudice to their rights of belief and worship according to the teachings of their religion. The students of STKIP Muhammadiyah Sorong who are not Muslims even have earned the right to acquire religious education of lecturers of the same religion with them.

By setting some information from the internal stakeholders of STKIP Muhammadiyah Sorong, they already have a mutual understanding about the values of moral character was developed in order to shape the character of students. This may happen after going through the process of communication, discussion, and socializing. The values of noble character as has been stated further cone into four basic values forming the noble character who has seen covering the entire value developed even include the whole range of values noble character. Four basic values questions, are: faith, science, religious (*amal salih*), and sincere. The formation of a noble character according to internal stakeholders of STKIP Muhammadiyah Sorong must begin with internalization of faith values, namely to instill confidence in Allah or the Almighty Allah. The concept of divinity according to the teachings of Islam is monotheism, the belief and testimony that Allah is the only God, there is no deity God but Allah. He (Allah) is the source of all glory (QS. Fathir (35): 10), He is ruling glorify and humiliate whomever He wills (QS. Ali 'Imran (3):26). Knowing about Allah is only obtainable through the preaching of revelation and so it is impossible if only rely on the power of mind or of human reason alone.

Faith is the basis or main foundation of a starting point to develop of a noble character. Those who believe in Islamic point of view is a firm conviction and without hesitation in believing in the truth of Allah and His Messenger [PBUH] (QS. Al-Hujurat (49): 15). The firmness of this belief is the basic internal driving force of the most effective for someone to promote and practice the teachings of Allah and His Messenger [PBUH]. Practice the teachings of Allah and His Messenger [PBUH] will further growing to develop the various noble character that encompasses all aspects of life. It thus applies not only among the Muslims but also applies to adherents of other religions; only for the followers of other religions (other than Islam) values were internalized course the value of faith is in accordance with the teachings of their religion. More details that the firmness of faith or belief in the teachings of their religion can be a driving force for the internal for the growth of a noble character. The second basic value is science. Faith and worship based on the revelation of Allah (S.W.T.). Science is rooted in mind of human being where the reason itself is a gift of God and good deeds or worship born of a fusion between faith and science. Also, science is a fundamental values, because the only by knowledge of since may know what are the consequences of faith and Allah will raising those who have believed among you and those who were given knowledge (QS. Al-Mujadalah (58): 11). Mankind have been endowed with instructions and free will, it is also blessed with *fitra* (nature) and *hanif* (religious). The instructions need to understand by an intelligent, critical and contextual so that the direction can pass it on happiness in life (Code Team of Islamic Education and Kemuhammadiyah, 2013: 14). Science can lead to know about what is right and what is wrong, what is good and what is bad, what is beneficial and what is not useful. Science in this case is understood as a means to know or to understand the instructions about what should be done by the mankind as a creature of Allah that led to the formation of a noble character. In the presence of knowledge become the *absolute requirements (conditio sinquanon)* necessary for the implementation of the right thing or the implementation of good deeds. Knowledge without deeds is useless (not yielded benefits), while charity without knowledge will only produce chaos (misguidance).

The third basic value is worship. Other term of worship is the righteous deeds. True faith must be proven by Islam which interpreted as absolute submission and full compliance inwardly and outwardly to the will of God. A form of submission is refers to the form of worship, so called behaviors of life or good deeds. An internal stakeholder of STKIP Muhammadiyah Sorong is deeply understood that the ultimate goal of education is the same as the purpose of human creation, which is to worship Allah (QS. Al-Dzaariyaat (51): 56). Worshiping in a broader meaning is not just performing as a rituals of worship, but it is includes all activities in all aspects of life. Also, worshiping in a broader meaning is defined as all the good things based on science that in accordance with the measure of the religion and it is intend to serve Allah or the Almighty Allah. Worship perfection is only achievable if a person has full submissions to Allah (QS. Al-An'aam (6): 162-163). Meaning and implementation of worship or righteous deeds are right in Islamic point of view is an absolute requirement for the formation of a noble character as well as a necessary condition for achieving the ultimate happiness (QS. Al-Nahl (16): 97).

The basic value forming the next character is sincerity. Sincerity (*ihlas*) interpreted as purifying the purpose of life is only to serve Allah (QS. Al-Bayyinah (98): 5). Sincerity is a state of soul that is closely related to deeds and faith. Sincerity in this case has the nature of the meaning that is synonymous with good deeds (*ihsan*). When the Prophet Muhammad [PBUH] *asked about the al-Ihsan, he said: "al-Ihsan is to worship Allah as if you see Him, and if you cannot see Him, know that Allah surely Sees you."* (Hadits Riwayat/HR. Muslim). Sincerity is absolute requirements that necessary condition that must exist and any accompanying behaviors or actions that behavior or actions are worth mentioning as worship or deeds as a form of devotion to the Almighty Allah. Embedded value of sincerity in a person will bear personal sincerity, like to do things that are good and beneficial selfless or nothing in return from fellow creatures.

The fourth basic values of Islam, such as: faith, science, religious (good deeds), and willingly is an inseparable unity. Faith or belief is the basic foundation and determines the value of good deeds or worship, but worship without knowledge will only result in chaos or straying. For more details of that faith it must be proven the righteous deeds, and to be able to perform the righteous deeds that required the presence of knowledge to the implementation of the act. An act cannot be called as good deeds or as worship when doing it without the knowledge. And the acts with knowledge has not yet been recognized and accepted as worship to Allah if without sincere intentions. The Messenger of Allah [PBUH] said: *"Allah will not accept the faith with no deeds, nor does it accepted deeds with no faith."* (HR. Thabrani). Meanwhile, other hadith (prophetic tradition) he said, that every deed (act) done with intention and every person will get a reply in accordance with the intentions (HR. Bukhari). Good deeds (*ihsan*) are consequences of faith, while a deed with high quality is charity done with sincerity, means the charity done for the sake of Allah and based on science. Sincerity in this case is the highest peak of glory manifest character of the unity between faith, knowledge, worship, and sincerity. Along with the breadth of the field of worship covering all aspects of human life and also the noble characters include a very broad sense, and covers all aspects of human life.

Characters seen as temperament, moral, or personality is formed by internalization of the values that are believed and used as a basis for perspective, thinking, attitude, and action (Indonesia Ministry of Education,

2010: 3). Characters have approximately same meaning of moral or character in Islamic terminology.

Al-Ghazali explained that morality is an attitude that is rooted in the soul of which was born the various acts with a simple and easy without the need for thought and consideration (Ghazali, 1986: 143; Ibn Rusyd, 1998: 99). Characters consist the operative values and values in action. A value may good and reliable dispositions to respond the situations in a way that was deemed better by moral. Characters are universal values that includes all human activities are manifested in the behavior of life based on the norms of religion, culture, laws, and customs. Amin (1986:62) makes the initial formation process will as a character in a person when the will was manifested in attitudes and behavior habituation.

Al-Mawdudi (1984: 9) stated that the system of morality can be divided into two, which are the morality of religion and morality of secular. System morality of religion is a moral system based on belief in God and belief in life after death. System morality of secular is a moral system arising from secular sources that do not trust/believe in God. Efforts character formation of internal stakeholders of STKIP Muhammadiyah Sorong is embracing system of morality first; which is the system of morality based on the religion or belief in the Almighty Allah. More precisely, according to Al-Mawdudi's theory of morality developed system of internal stakeholders of STKIP Muhammadiyah Sorong is Islamic morality system where the faith, science, worship, and sincerity serve as basic values were developed in an effort to character formation. Characters in general of Islamic perspective it could be divided into two parts, such as; the noble character (*al-akhlaq al-Mahmudah or al-akhlaq al-kariimah*) and despicable character (*al-akhlaq al madzmumah*). Noble character is a part of characters that supposed to be applied of every Muslim in everyday life, while despicable characters are parts of characters that supposed to be shunned of every Muslim throughout his life. The scope of the characteristic in Islamic point of view is also composed of two parts, such as; the character of God (The Creator) and the character of the fellow creatures of God (creatures). Characteristics against the other God's creatures can be itemized into the characteristic of fellow human beings and characteristic against fellow human beings are not like animals, plants, and inanimate objects.

The main sources of determining the characteristic of Islam is the Qur'an and Hadith. Absoluteness and truth is second principal sources of Islamic teachings has been recognized by the Muslim and do not doubt with His authorities. Good determination and bad characters of course is also refers to the both sources. Based on the two sources can be understood and believed what is constitutes noble characters and what is included despicable character. The scope of characters includes a very broad scope, covering the teachings of Islam which covers all fields of life. 22 (twenty two) kinds of noble characters which were developed through Islamic education and Kemuhammadiyah of STKIP Muhammadiyah Sorong as has been stated in the previous section is basically a part of the noble character or *Akklal-kariimah* that exist in Islam.

Islam does not deny the existence of a standard other than the Qur'an and Hadith to determine the good and bad associated with human characters. Human mind and conscience is tradition (general view) of people, in this case also could be a standard for determining the good and bad things. Man with reasons and conscience can determine the size of both the good and bad things. Allah has endowed the human potential, based (nature) in the form of monotheism and intelligences (QS. al-A'raaf (7): 172; QS. al-Sajdah (32): 9) that which mankind will tend to goodness and truth (Qur'an, al-Rum (30): 30). The ability to determine the size of the conscience of good and bad are often overshadowed by the will of lust and environmental influences that are basically sacred natures (*fitrah*) may turn out to be dirty. Goodness or badness obtaining the subjective and relative so that the human principles that cannot guarantee the measures of the good and bad of the human characters. Thereby as with tradition, besides from the truth also relatively, both good and bad size is assured only be born from the people who have a good tradition. People who have a bad tradition could be agreed on the enactment of the things that is actually bad. The measure of good and bad thus cannot be left to the conscience, mind, and tradition. The measure of good and bad must be returned to the revelation that guaranteed by its truth (Elias, 2004: 4).

Science is a means of absolutely necessary to know or understand the instructions; either in relation of *qur'aniyah* verses (the Qur'an) and *kauniyah* verses (natural phenomenon) about what you should be done of human being as creatures of God and as a requisites to achieve the degree of glory that leads to the formation of a noble character or *akhlaq al-kariimah* (QS. Ali 'Imran (3): 190). Science is the result of the implementation of God's command to observe and understand His creation in the universe. Faith should produce science and it serves as a guide to the science with moral and ethical considerations in its use. Concepts of science is related to the character-forming values which developed of internal stakeholders of STKIP Muhammadiyah Sorong that very consistent with what was raised of Lickona (2012: 85) as one component of a good character, so called *moral knowing*. The same thing also expressed by the Imam al-Ghazali (1986: 146; Addimasyqi, 1983: 506) concerning the wisdom in the discussion of *Tahdheeb al- Akhlaq. Wisdom* is one of the mothers of all good character or *akhlaq al-karimah. Wisdom* is a state of the soul that it can be seen of the correct things by seeing everywhere is wrong in all he has to do with the choice and will of its own.

Worship is realized with the implementation of the act of faith based on science. Character or noble character is the result of the implementation process of worship in a broad meaning that based on a strong faith.

Worship in its broadest meaning is not just manifested in ritualistic behavior such as prayer, alms, fasting, pilgrimage, and others, but also manifested in all behaviors that dealing with fellow human beings and the environment. True faith will manifest in the behaviors and attitudes of everyday life which as a form of devotion to Allah or worship. Someone who has true faith will always be trying to carry out the commands of Allah and avoiding His prohibitions, which means he will always try to do the good things and to avoid the bad things, both in relation to a relationship with Allah (*hablun min Allah*) and with others (*hablun min al-nas*) all the rules of Islam, whether ritual (*mahdloh*) and non-ritual (*ghairumahdloh*) leads to the formation of a noble character or *akhlaq al-kariimah*.

Compliance with the rules of religion is done with good intentions that will bring to someone attitudes and good behaviors in all aspects of life. System of Islamic morality is requires the development of *al-akhlaq al-karimah* that the pattern of behavior is based and to realize the values of faith, Islamic and good deeds. Faith is a force on the inside would lead to someone to continue the approach to Allah and take measures against acts that would, were, and already done. Worship is a way to realize the moral purposes. The development of science in this case is required as a prerequisite for understanding the instructions of *qur'aniyah* verses and *kauniyah* verses. Binds the soul to Allah with measures of worship to Him is the way to realize the morality. Noble characters will manifest the behaviors by implementing the rules of Allah and good deeds are the highest peak of noble characters. The fundamental values of Islam which is embedded in a person by itself will grow the various noble characters in all aspects of life including the 22 (twenty two) kinds of characters which the stakeholders wanted to develop the STKIP Muhammadiyah Sorong Papua Indonesia.

Theories about the noble characters (a good character), among others it has been developed by Lickona (2012: 85-100). According to him the good characters has a three components, such as; moral knowledge (*moral knowing*), a sense of morality (*moral feelings*), and moral actions (*moral action*). Each of the three of components of the characters it has aspects as well as a stages of development. Furthermore, he said that good characters does not just know and feels that is true but must be proven with the correct actions. Also, according to him that the moral action he said, was the result of two components of the other characters, such as; moral knowing and moral feelings (Lickona, 2012: 98). At first glance it looks not match between the noble characters concepts which was developed of the internal stakeholders of STKIP Muhammadiyah Sorong with a theory about good character which developed by Thomas Lickona, however, if we look more closely there are fundamental differences between the two. The difference was clearly visible on the underlying system of morality. Noble characters which developed of internal stakeholders of STKIP Muhammadiyah Sorong is based on a system of morality of religion (Islam), while the theory of good character which developed by Lickona is based on system morality of secular and that is not based on religious teachings. Firstly, the system of morality is (moral religion) puts the measurement of noble characters in compliance with the law of God. Secondly, the system of morality (moral secular) made or the result of human thought that is based on the sources of secular either pure of laws that exist in life, intuition of human, experience, and human characters (Ismail, 1998: 181).

The theory is close to understand of internal stakeholders of STKIP Muhammadiyah Sorong is associated with the development of noble characters that was stated by al-Ghazali (142-148). According to the noble of the characters (moral fineness) that will happen when someone has managed to focus all the attentions, expectations and ideals only to the Almighty Allah. There are four joints become mother characters (*akhlaq*), such as: *Firstly*, the wisdom, the strength of science that will make it easy for someone to distinguish of good from bad, the right from wrong, and the honest than lying. Straightness of wisdom will grow the properties of intelligent, kind, nice thought, and subtlety of the soul; *Secondly* *syaja'ah*, it is the power of anger which is controlled by the wisdom and the law (*shari'ah*) will grow the commendable traits such as brave, helpful, control appetite, resilient, firm establishment, and compassion; *Thirdly*, *iffah*, it is the will power or lust that controlled by the reasons and *shari'ah* will cultivate the noble qualities such as generous, shy, patient, am forgiving, satisfied with what there is (*qana'ah*), friendly, independent, and humble; *Fourthly*, just (*'Adil*) is the power of soul that can lead to anger and lust indulged of the wisdom will inflict the fair characteristics and other noble qualities.

Al-Isfahani explains that the most organic relationship between religious activities with characters (*akhlaq*). According to worship it is a prerequisite for the realization of noble characters. Allah has commands to the mankind to worship Him is not just for the benefits of himself, because Allah is the Most Rich. Worship is required to the mankind in order to cleanse the mankind from unchastely and from mental illnesses so that the mankind will be able to achieve a lasting and prosperous life in the future. Ablutions is only be done through obedience or act in harmony with the teachings of religion and moral behaviors through the planting of maturity and intellectual philosophically that has been emphasized by moral experts as a prerequisite for moral obligations (Majid Fakhry, 1996: 104).

The noble character in Islamic perspective is the fruit of worship (implementation of *shari'a*) which is based on faith (*'aqidah*) that solid and strong. Noble character is unlikely to materialize in a person which is concerned does not have a strong faith and realized by worship or good deeds. Worship or righteous deeds are

behaviors or an action that undertaken by the science with sincere intention just to serve Allah. An act can be regarded as worship or righteous deeds if it is done by the believers and do it in a way with good intention. The unity between the faith, Islam and good deeds can make it all kinds of noble characters (*akhlaq al-kariimah*) which will be realized in a wide range of behaviors or actions commendable.

Conclusion

Islamic education and Kemuhammadiyah of STKIP Muhammadiyah Sorong is interpreted as an attempt of internalization of Islamic values that lead to the formation of a noble character (*akhlaq al-kariimah*). Researcher has found 22 (twenty two) kinds of characters which developed of internal stakeholders of STKIP Muhammadiyah Sorong, those are: Scientific attitude (*ilm*), faith (*iman*), obedient (*islam*), worship, Good deeds (*ihsan*), perfectionist (*islah*), honesty (*siddiq*), heroic (*syaja'ah*), piety (*taqwa*), sincerity (*ihlas*), patience (*shabr*), gratitude (*syukr*), reformer (*mujaddid*), struggle (*mujahid*), love (*hub*), helpful (*al-ma'un*), patriotic (*hizbulwathan*), tolerance (*tasamuh*), justly (*adl*), positive thinking (*husnudlon*), humble (*khudlu' or tawadlu'*), and *tawakal*. science attitude, faith, islam, worship, hard work, piety, charity, sincere, courageous, patient, gratitude, knowledgeable, creative, affectionate, social care, care for the environment, cooperation, peace-loving, tolerant honest, fair, kindness, humble, trustworthy and gracefully. The character values was mentioned has four basic values forming the characters, those are: faith, knowledge, worship (deeds), and sincere. Four basic values forming the noble characters have seen that included the values of noble characters that developed even including all noble characters. Embedding of the four basic values forming the noble characters was mentioned in a person can develop all the noble characters including 22 (twenty two) kinds of noble characters were developed.

Means of establishing the charters of internal stakeholders of STKIP Muhammadiyah Sorong is embracing the system of morality based on the teachings of Islam. A noble character is interpreted the same as the *akhlaq al-karimah* in Islamic terminology. System of morality is requires the development of *al-akhlaq al-karimah* that the pattern of behavior is based and realizing the values of faith, Islamic and good deeds. Adherence towards religious teachings is forming the main foundation for the realization of building the noble character that covers all the aspects of life.

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