Contribution of Islamic Theology in Learner Character Building through Constructivistic Model

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Abstract: *The character development of students today must be massively driven by both an organization and an educational institution, so that the term character education development is not only limited to discourse. Seeing the morals of the nation's children today experiencing a very significant decline, moral irregularities occur everywhere. Deepening Kalam Science or Islamic Theology may be one solution to build the character of students. Because as we all know, the lack of understanding the existence of God is one of the reasons that makes it easier for someone to commit an offense. Islamic boarding schools are the only educational institutions that are seen as capable of building the character of students through the Constructivistic Learning model.*
Keywords: *Karakter, Kontruktivistik*

PENDAHULUAN

Islam as a religion (din) has two dimensions, namely belief ('aqidah) and something that is practiced. The deeds are an extension and implementation of the 'aqidah.(Abdullah, 2000) In Islam, the emergence of the science of kalam initially started as a political issue, which eventually became a theological issue.(Abdullah, 2000) It began with the emergence of the fitnah kubra during the time of Caliph Uthman bin 'Affan, which ended with his martyrdom, the Jamal War, and the culmination of the Shiffin War, which ended with arbitration between Sayyidina Ali bin Abi Talib on the one hand and Muawiyah on the other.(Syafii, 2017)

In theological teachings, various problems of environmental damage like this have been warned by Allah, God the Almighty Creator, in the holy books of religious people.(Nurhayati, 2018) The discussion of theological subjects in classical kalam science has strayed far from its earliest and most fundamental mission, which is the liberation and emancipation of humanity.(Muarif et al., 2019)

For a more comfortable life, contemporary problems arise along with human needs in daily life. The need for a clear ideology amid a global battle between various doctrines, the importance of this new theology is not only on the theoretical side but also lies in the practical interest of actually realizing ideology as a movement in history, one of the praxis interests of Islamic doctrine (in theology) is to solve poverty and underdevelopment in Muslim countries and the praxis interests of theology, which is realized in reality through the realization of tawhid in the Islamic world.(Syafii, 2017)

The term Liberation in theological thought was initially coined by Gustavo Gutierrez from Latin America as Lebaracion. [1] The study of the development of transcendence of Islamic economic law is based on two dimensions: theology and anthropology. Theology means divine values that are the basis for preparing a legal product that regulates economic activities. At the same time, anthropology refers to humans as subjects and objects of law that have implications for economic activities.(Wibowo, 2018)

In the 21st century, technological advances are rushing; the country needs Human Resources (HR) with three essential pillars. The three pillars are literacy, competence, and character. Three pillars emerged in the 2015 World Economic Forum: mastery of literacy, competence, and personality. Literacy is not just about reading and writing: literacy in reading and writing, science literacy, information technology literacy, and financial literacy.(Ibda, 2021)

Since the 1990s, the terminology of Character Education began to be discussed in the Western World. Thomas Lickona is considered as the bearer at that time, through his many stunning works "The Return of Character Education" gave awareness in the world of education in general about the concept of Character Education as a concept that must be used in this life and that was the beginning of the revival of character education to be more developed by many people in the world.(Burhanuddin, 2019)

To realize this ideal, building the strength of individuals who are the forerunners of families and communities is necessary. Since nation-building requires pious individuals in the family and society who are worthy of carrying the mandate imposed on them, personal development becomes necessary.(Jalil, 2012)

In National Character Education, the skills, values, and attitudes developed by the curriculum are something the Indonesian people and nation already have. Still, they are sidelined and not the primary concern of education.(Hasan, 2012)

The government, through policies across ministries and institutions, issued various regulations. One of these policies is the revitalization of education in Indonesia. Support from the government must include 1) learning systems, 2) education units, 3) students, 4) educators, and education personnel. The revitalization of the learning system includes curriculum and character education, learning materials based on information and communication technology, entrepreneurship, alignment, and evaluation.(Ibda, 2021)

Academically, character education is interpreted as value education, character education, moral education, and character education, whose purpose is to develop the ability of students to make good and bad decisions, maintain what is good, and realize goodness in everyday life wholeheartedly, to form individual self-improvement continuously and train their abilities to lead a better life.

The constructivist learning model is one view of the learning process, which states that the learning process (acquisition of knowledge) begins with cognitive conflict. This mental conflict can only be overcome through self-knowledge (self-regulation). At the end of the learning process, the child will build knowledge through his experience from the results of interaction with the environment.(Sundawan, 2016)

Learning is done through various theories and approaches following specific characteristics of the learners. Multiple models of techniques can be used in the

learning process, namely behaviorism, cognitive, and constructivism.(Masgumelar & Mustafa, 2021)

Like a fungus in the rainy season, the term 'constructivism' has emerged and spread in education. The outbreak of the word 'constructivism' is in line with our confusion, especially in applying it at the practical level of learning.(Supardan, 2016)

Theory is an essential thing in the progress of the world, both in the military and in the world of education. In terms of education, theory occupies a very strategic position because knowledge and experience are growing by developing theory. Speaking of theory, in the world of education, many theories are suitable for creating the world of education, one of which is the theory of constructivism.(Suparlan, 2019)

The explanation and data above show that mathematical understanding and communication skills still need to improve. Good mathematics learning can undoubtedly enhance these abilities. One of the learning models that is suspected and can be an alternative to learning mathematics to enhance understanding and communication skills is Needham's constructivism learning model.(Sugrah, 2020)

Research on Islamic theology has been carried out by many researchers, including those conducted by Muhammad Rusli from the Faculty of Usuluddin and Da'wah IAIN Sultan Amai Gorontal with the title "Reorientation of Islamic Theology Studies: Contributive Efforts to Address Current Problems" he said that the emergence of damage to aqidah and morals and character began with the continued spread of Greek philosophy and elements of outside Islamic teachings involved in the struggle of Islamic thought. Similar research has also been conducted by Dede Muhtar Safari and Annas Surdyanto from the Informatics Engineering Study Program, Faculty of Engineering, Pamulang University with the title Portrait of Islam in the Novel Jejak Langkah with a Liberation Theology Approach and its Relevance to Character Education.(Informatika et al., 2022) The last similar research related to Islamic theology was conducted by Silfia Hanani with the title Tradition of Minangkabau Transformative Ulama in Building Characteristic Education Based on

Theological Responsiveness and Its Contribution to Strengthening Morality.(Informatika et al., 2022)

Based on some of these studies, researchers want to explain the contribution of Kalam Science to the character development of students at Pondok Pesantren Nurul Abror Al Robbaniyin through this article.

METODE PENELITIAN

This research uses a qualitative approach of the case study type, where researchers try to connect the meaning of the reality behind the cases in the field, namely at Pondok Pesantren Nurul Abror Al Robbaniyin as the site of this research. In this case, the researcher is the key informant, whereas the researcher is the design designer, data collector, and data analyzer.

The data collection technique was carried out through interviews with several leaders of educational institutions, teachers, and students about the efforts of pesantren in analyzing the contribution of Islamic Theology to the development of students' characters. In addition, researchers also observed various activities and studies at the institution and collected related documents as supporting research data.

The data analysis technique is carried out circularly, starting with presenting data (data display), selecting and sorting data (data reduction), and continuing with drawing research conclusions. At the same time, the technique of checking the validity of the data is done through credibility, transferability, dependability, and confirmability.

PEMBAHASAN

Before discussing the contribution of Islamic Theology in developing students' character through the Constructivistic Model, of course, it is necessary first to recognize what Islamic Theology is and learn with the Constructivistic model. To know Islamic theology can be approached through language (etymology) and terms (terminology) or by understanding the basis or text often referred to as a proposition

that Islamic theology has a normative basis from the Qur'an and Hadith of the Prophet Muhammad SAW.

Theology comes from the English language, Theos, which means God, and logos, which means science or discourse. Meanwhile, according to terminology, theology is a scientific discipline that discusses the Godhead, namely, concerning God's substance from all aspects and its relationship with nature. Therefore, theology is usually followed by specific qualifications such as Jewish, Christian, and Islamic (Kalam Science) in Hanafi.(Muarif et al., 2019).

The definition of constructivism is an alternative approach model that can answer the shortcomings of behaviorism. Put, constructivism, pioneered by J. Piaget, assumes that knowledge is a construction (formation) of us who analyze something. Someone who learns means forming understanding/knowledge actively (not just receiving from the teacher) and continuously. The methods of trial and error, dialog, and learning participation are significant as a process of knowledge formation in education.(Masgumelar & Mustafa, 2021) According to constructivist learning theory, knowledge cannot simply be transferred from teacher to student. This means learners must be mentally active in building their knowledge structure based on their cognitive maturity.

Based on research conducted at the Nurul Abror Al Robbaniyin boarding school, the character development of students with Islamic Theology with a constructivist model of national character development through local culture is needed. The result of national character can be achieved by transforming local cultural values to build national character. The importance of the transformation of local cultural values as a means of building national character is as follows:

Discussion result

1) Philosophically, national character development is an essential need in the process of nation-building because only a nation that has a strong character and identity will exist; 2) Ideologically, character-building is an effort to embody the ideology of Pancasila in the life of the nation and state. Normatively, the development of national character is a tangible manifestation of steps to achieve state goals; 3) Historically, the development of national character is a core dynamic of the national process that occurs endlessly in the historical period, both during the colonial era and during the independence era; 4) Socioculturally, the development of national character is a necessity of a multicultural nation (Master Design for National Character Development 2010-2025: 1).(Yunus, 2013)

The underdevelopment and failed condition of students' characters, Kluchon said(Hanani, 2015) and Dove(Hanani, 2015), This is not caused by the poverty of an educational institution from material or wealth but is caused by these students losing the socialization and internalization of the understanding of the science of kalam. In the course of Islamic history in Indonesia in the past, the most prominent ulama is a teacher who socializes and internalizes the values of understanding the science of divinity in students because ulama is the primary agent in building characteristic education or moral education in students.

The influence of the ulama that is so great in changing the behavior in an environment is greatly influenced by the dynamism of the ulama in facing the reality of society, where a cleric not only struggles in the space of rituals and contextuality but builds harmonious relationships by looking clearly at the local wisdom that exists in the community. The ulama's attention to this local wisdom is what causes the ulama's success in building changes in the profane mentality of the community.

This is in line with what Kluchon stated above that enlightenment or changing the behavior of students should not modernize by borrowing concepts from outside but by looking at the dimensions of wisdom that are owned by these students because, after all, in any culture in this world, every culture has an orientation or

wisdom dimension that is useful in building local mentality and morality. Kluchon found five exposures in every culture, which were apparently made by Minangkabau scholars in their society. The five dimensions explain the nature of life, the nature of work, human perception of time, human perception of nature, and the nature of human relationships with others. All of them are the essential things in human behavior, the basis of morality and values that lead to human relations vertically and horizontally or historically and exoterically. This is decisive for human actions to maintain balance and order.

The five dimensions of orientation can be captured from moral education or morals developed by education stakeholders. The five dimensions are essentially accumulated into two parts of the enlightenment of morality and mentality: accumulation in the esoteric dimension and expansion in the exoteric. The two dimensions are an inseparable part of building characteristic education because characteristic education most dominantly touches the psychological realm of selfhood. Therefore, in distinctive education, what is needed is a person's ability to transmit and internalize these values to his community. In this context, an education stakeholder has succeeded in helping the transmission and internalization of these values into his community through a local approach with a responsive theological paradigm.

The responsive logical paradigm is to put Islamic ideas with concrete reality. This means that Islamic theology is present in society to answer the problems faced by the people. Then, the problem is Islamized according to the level of their theological practice. This is where the role of a cleric lies, and he is present to communicate Islamic thoughts with the language of the ummah in a style that is easy to understand; this communicative presence is felt to be more responsive. Responsiveness is mainly owned by groups of religious leaders who pay attention to the sociology of their people or locality so that they can communicate logically to the middle of the masses. He does not dwell on esoteric emphases but can also build

exoteric enlightenment so that characteristic education is not only felt as an inner enlightenment that is arid from the morality of the reality at hand.

Responsive transformative clerics move through education and generally have educational institutions. This educational institution also makes it easier for clerics to diffuse, transmit, and internalize socio-cultural-religious values into students. This is in line with Ivan Illich's thinking.(Hanani, 2015) and Rogers(Hanani, 2015), To facilitate transmission and internalization, it is indispensable to have an institution or institution that moves to achieve the internalization goal.

People of all ages always visit the educational institutions of transformative scholars. The educational institutions of transformative scholars were originally surau. Surau, in a socio-cultural context, means a place to stay for the night for unmarried men. Still, after surau was used as an educational institution by transformative scholars, the meaning of surau became a ritual and intellectual space that today is more familiar with Pondok Pesantren.

The ownership of the educational institution determines the transformative credentials of a scholar. A cleric must have a boarding school as the locus of his activities in his clerical mission. Even in the community's perception, a scholar who does not have a boarding school means that his existence as a scholar in society cannot be entirely accepted. This perception has been constructed since the beginning of the boarding school as the first Islamic education institution in Indonesia. This boarding school can be said to be the leading educational institution at that time until now because of the crowds of young people studying in that place.

Later on, this boarding school became an icon in every region of Indonesia. A cleric is identical to the existence of a boarding school, so the boarding school becomes a monumental Islamic educational institution and becomes a ritual and intellectual space. Through this educational institution, transformative scholars design characteristic education through the understanding of kalam science that changes students' character. The age of the visitors or congregation does not limit

Islamic boarding schools to ritual spaces. Still, Islamic boarding schools as intellectual spaces are educational institutions that are used as the basis for the academic education of young people through the understanding of Kalam Science or Islamic Theology. In these educational institutions, the filling of students' intellectual and moral domains occurs.

Conclusion

Kalam Science is one of the Islamic teachings that is expected to contribute to the development of national character. Kalam Science is a scientific discipline that discusses the Godhead, namely discussing God's substance from all aspects and its relationship with nature. If so, he will not take actions that are not pleased by Allah SWT. To make the soul have such feelings, it takes effort to understand and apply it to all students in boarding school institutions. In line with what has been conveyed by Kluchon and Dove that enlightenment or changing the behavior of students should not modernize by borrowing concepts from outside but by looking at the dimensions of wisdom possessed by these students because, after all, in any culture in this world, every culture has an orientation or wisdom dimension that is useful in building local mentality and morality.

Regarding character building, the stages that must be carried out by the stakeholders of educational institutions, especially Islamic boarding schools, are Responsive theological paradigms, namely putting Islamic ideas with concrete reality. This means that Islamic theology comes to the midst of society to answer the problems faced by the people. Then, the problem is Islamized according to the level of their theological practice.

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