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The Relevance of Thomas Lickona's Character Education Concept and its Implication for Islamic Education in Schools

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C O N T E N T

A B S T R A C T

School is a vehicle for every child of the nation as a process of character building, not enough with the many subjects given but through extracurricular activities is also very influential in helping the formation of good character. The purpose of this research seeks to discuss the concept of character education from the perspective of Thomas Lickona and its implications for Islamic Education in Schools. This research uses a library research approach. The collection uses documentation studies. Data analysis uses four steps, namely (1) Data collection; (2) Data reduction; (3) Data display; (4) Conclusion/verification. The conclusion of the research found that Thomas Lickona's concept of character education regarding moral knowledge, moral feelings, and moral actions is very relevant to the Islamic world, where the world of Islamic education highly emphasizes three values, namely morals, manners, and exemplary, all of which demand to be applied in social life. The contribution of this research is as a reference for insight and knowledge for formal educational institutions or teachers who want to foster or shape character through Islamic religious education subjects.

1. INTRODUCTION

Education is the key to a nation. Education is a very important factor in human life. Education, can improve intelligence, and skills and shape the personality of a nation by having noble morals accompanied by good character (Abidin, 2019). Education here has a very important role in shaping a nation's personality that is not only sufficient with intelligence but also balanced with good character according to applicable norms (Tanis, 2013). The success of a nation in obtaining its goals is not only determined by the abundance of natural resources but is largely determined by the quality of its human resources (Rahmadania et al., 2021). There is even a very famous quote from an educational figure, Thomas Lickona, which we will discuss which reads "A nation is heading for destruction, when its character is pawned" (Wibowo, 2012). Since 2500 years ago, Socrates has said that the most fundamental purpose of education is to make someone good and smart. In Islamic history, about

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1400 years ago, Muhammad SAW. The last prophet emphasized that his main mission in educating humans is to perfect morals and strive for the formation of good character (Madjid, 2012).

The fundamental concept of education and the progress of the nation's character are greatly influenced by the character of the nation or the character of education. Along with the rise of globalization, the character of the nation, especially in Indonesia, is increasingly showing the loss of "national identity" (Madjid, 2012), the rise of free sex, drugs, alcohol, etc., further shows that the character of this nation is almost or can be said to be pawned by the hedonistic globalization (Fikri, 2019). Character education is a term that is increasingly gaining recognition in Indonesian society today (Zaman, 2019). Character education is an effort to educate children to make wise decisions and practice them in their daily lives so that they can make a positive contribution to their environment.

Character is also often associated with the term socalled temperament which places more emphasis on psychosocial definitions associated with education and environmental contexts (Marzuki & Hakim, 2019). Meanwhile, the character from a behavioral point of view emphasizes the somatopsychic elements that a person has from birth (Jasrudin et al., 2020). Thus it can be said that the process of character development in a person is influenced by many factors that are unique to the person concerned, which are also called innate factors (nature) and the environment (nurture) where the person concerned grows and develops (Usman & Raharjo, 2012). Innate factors can be said to be beyond the reach of society and individuals to influence them. Meanwhile, environmental factors are factors that are within the reach of society and individuals. So efforts to develop or educate a person's character can be carried out by the community or individuals as part of the environment through engineering environmental factors (Ramdhani, 2014).

School is a vehicle for every child of the nation as a process of character building, not enough with the many subjects given but the existence of an extracurricular activity is also very influential in helping to form a personality with good character (Ningrum et al., 2020). One of the alternative ways that can be done to reduce crime that occurs is by character education through Islamic religious education which must be further optimized in its learning methods in the school environment (Sahrodin, 2019). Because the role of religious education is a very strategic way of character building for students so that it can realize the character of students who are religious and have high moral values (Kulsum & Muhid, 2022).

From an Islamic perspective, a character is a similarity that concerns morals or personality (Ahsanulkhaq, 2019). In personality, three concepts cannot be separated from one another, including knowledge, attitude, and behavior (Majid & Andayani, 2012). Islamic religious education is expected to shape the character of students (Ainiyah, 2013), character education in an Islamic perspective has something in common with morals, so that character or noble character is the result of the process of applying sharia (worship and muamalah) based on a solid aqidah foundation (Nasihatun, 2019). Character education from an Islamic perspective is the same as "morals". So character education from an Islamic perspective focuses more on the attitude of students (Sobihah, 2020), it is on a positive will that is always familiarized so that it can cause actions easily, without prior consideration of thought in everyday life. The application of character education implemented in Islamic educational institutions is very complete, not only on honesty, but also related to how they become children who are always accustomed to living in discipline, frugality, critical thinking, praiseworthy behavior, tolerance, care for the environment, not arrogant, optimistic, accustomed to behaving ridha, productive, and objective (Din-Hafid, 2020).

In the discourse of character education character education discourse suggests that spirituality and religious values cannot cannot be separated from character education. Character education. Moral and spiritual values are fundamental in building wellbeing in social organizations. Without them, the vital elements that bind the life of society can certainly be lost. Religious truths through commands and teachings are absolutely carried out by its adherents. For this reason, character education that is based on religious values will encourage people to do so because of the absoluteness of the truth they believe in. Character education will be more internalized well if aligned with the teachings of the religion religion, considering that religion is the main is the main life guideline as well as the basic ideology of every human being. Religion plays an important role in improve the degree and dignity of human dignity by teaching things things to do and not to do (Nasihatun, 2019).

The emergence of character education gives its color to the world of education, especially in Indonesia, although in reality character education has existed along with the birth of the Islamic education system because character education is the spirit of Islamic education itself. Islamic education is a system. The traditional

definition states that a system is a set of components or elements that interact with each other to achieve a goal. One of the components of Islamic education is the curriculum. It contains material that is taught systematically with predetermined goals. He emphasized that in essence the material and the curriculum contain the same meaning, namely the learning materials presented in the educational process in an educational institutional system. According to him in Islamic education, the curriculum is the materials of science, which are processed in the Islamic education system. It is also one of the input materials that contain functions as a means of achieving the goals of Islamic education (Ainissyifa, 2017).

Based on the introduction that has been presented above, this research seeks to discuss the concept of character education from the perspective of Thomas Lickona and its implications for Islamic Education in Schools. The focus of the discussion reviews (1) a brief biography of Thomas Lickona; (2) Thomas Lickona's character education thinking; (3) the relevance/implications of Thomas Lickona's character education thinking to the world of Islamic education. The results of this study are expected to be useful to increase understanding of the importance of the role of Islamic religious education between friends for the formation of student character. Practical benefits, as a vehicle to add experience in the world of education and the real environment, provide knowledge to students for the choose a good peer group, provide knowledge to parents to pay more attention and supervision the child's social environment, and provide literature to schools to provide more supervision to their students. Therefore, this research is focused on the association between friends in schools that show many symptoms of demoralization, so the formulation of the problem is related to how the role of Islamic religious education between friends for students, as well as the characters that appear in the association of students. The results of this study are expected to provide both theoretical and practical benefits.

2. METHOD

2.1 Research Design

The focus of this research discusses the concept of character education from Thomas Lickona's perspective and its implications for Islamic education in schools. In this study, researchers used the type or approach of Library Research. This research emphasizes a series of activities related to library data collection methods, reading and recording, and processing research materials. Literature studies can also study various reference books and the results of previous similar studies which are useful for obtaining a theoretical basis for the problem to be studied (Sari & Asmendri, 2020). Library research emphasizes more on data collection techniques by examining books, literature, notes, and various reports related to the problem to be solved.

Literature study is the process of reading some references, which on average are in the form of writings (both books, articles, journals, etc.) which will later be used as a reference source for the writing that is compiled. The literature study process is considered an act of collecting some data. This data is what the author will later use to add or include in his writing (Rahmat et al., 2021). So that what is written is not an essay but some valid data or data that can be accounted for? By conducting a literature study, researchers can deepen their understanding of the chosen topic. As well as helping to expand knowledge, so that in the future it can find more interesting topics to be raised as topics of writing and research.

This research includes descriptive research, descripttive research focuses on a systematic explanation of the facts obtained when the research was conducted. Descriptive research is research that describes the social symptoms studied by describing the value of the variables based on the indicators studied without making relationships and comparisons with several other variables.

2.2 Data Source

Data collection in this study used documentation, namely looking for data on things or variables in the form of notes, books, papers or articles, journals, and so on. The research instruments in this study were a checklist of research material classification, writing schemes/maps, and research note formats.

2.3 Data Analysis

The data analysis technique is a series of activities to process data that has been collected from the field into a set of results, both in the form of discoveries and in the form of hypothesis truth. This theory was put forward

by Miles and Huberman in the book qualitative research methodology, data analysis techniques formulated by Miles and Huberman.

1) Data collection. Data collection is the overall data taken to break data into parts and then sort out which data will be taken to be used as material from ongoing research. Data collection is data obtained from observation, interviews, and documentation (Miles & Huberman, 2014).

2) Data reduction. Data reduction is a process of selecting, focusing, simplifying, abstracting, and transforming "raw data" that occurs in written notes in the field. Data reduction is a form of analysis to sharpen, select, focus, discard, and organize data to produce conclusions.

3) Display data. The presentation of data in this study is a systematic arrangement of activities to produce conclusions and take action. Presentation of data taken is from words, sentences, text, and so on, from this data, conclusions can be drawn.

4) Conclusion/verification. In the data analysis activities carried out by researchers which take place continuously, whether carried out when in the field or prein the field, the next activity is concluding. Conclusion drawing activities are an inseparable part of the analysis section.

2.4 Research Procedure

This literature research method is used to develop concepts about productivity that can later be used as a foothold in developing practical steps as an alternative management approach. The steps in library research include (1) selection of topics; (2) exploration of information; (3) determining the focus of research; (4) collection of data sources; (5) preparation of data presentation; (6) preparation of reports.

3. RESULTS AND DISCUSSION

3.1 Result

3.1.1 Brief Biography of Thomas Lickona

Dr. Thomas Lickona was born in the United States in 1943, is a developmental psychologist and educator, and is an internationally respected authority on moral development and values education. He was an educator at the State University of New York at Cortland, where he earned honors in teacher education. As the former head of the Association for Moral Education, he also taught at Boston and Harvard Universities, and he has spoken at international conferences addressing teacher workshops, parents, religious education, and in other areas related to values and national character (Lickona, 2019).

Thomas Lickona earned his undergraduate degree while studying at Sienna College in 1964 and at Ohio University in 1965, and earned his Doctorate in psychology at the State University of New York. In 1994 he founded the School of Education, whose main focus is to promote character education in schools, families, and communities. His book Moral Development & Behavior is widely used in scholarly studies and his book Raising Good Children is widely praised for its successful translation of research in the field of moral education into the language and experience of parents. Dr. Lickona and his wife have two sons, one pursuing an undergraduate degree and the other in college, and live in Cortland, New York. The Lickona family is conservative Catholic, which can be said to be a religious family.

3.1.2 Character Education: Good Character from Thomas Lickona's Perspective

Character is a character, trait, or a very abstract thing that exists in a person. Before we discuss character education according to Thomas Lickona, it is good to see what character education is according to other education experts. Character tends to be equated with personality. People who have character mean they have personality. Both are defined as the totality of values that a person has that direct humans in living their lives. The totality of values includes character, morals, character, and other psychological traits.

Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the scope of family, community, nation, and state. Meanwhile, the definition of character education is defined as education with a plus, which involves aspects of knowledge (cognitive), feelings (feeling), and actions (action), because without these three aspects, character education will not be able to run effectively. Character education in general is how a person's mentality is reflected through behavior or traits that can show

characteristics, which means istiqomah or not changing, which can follow the flow of society through experiences, to build a better character.

Thomas Lickona's attention to character values and their development has become a study in recent years. Lickona focuses on how to implement character values and very simple things that will ultimately have a very big impact in the future. Thomas Lickona argues that good character, from the perspective of moral education, is the character that consists of operative values, values that function in practice (Lickona, 2019). So how to foster operative character values so that a person has a character based on good values? According to Thomas Lickona, a character is capable of experiencing growth that makes a value into character, an inner disposition that can be relied upon and used to respond to various situations morally.

Based on the construction of Thomas Lickona's thoughts about character above, the question will arise about how character can be formed, and how characters can make a relationship with each other, to produce a character that has the values intended by Thomas Lickona. According to Thomas Lickona, a character is formed from three kinds of interrelated parts, including moral knowledge, moral feelings, and moral behavior, all three are important for running life, because all three are factors that form moral maturity. So good character according to Thomas Lickona is a "character that consists of knowing goodness, wanting goodness, and doing goodness, as well as habits of mind, habits of heart, and habits of action. So it can be understood that what is meant by good character according to Thomas Lickona is a character that has a good inner character that can operate good thoughts, and not only in the aspect of thinking but applying these thoughts with moral and good actions. So the most relevant way to create people with good and smart characters is through education, both outside school and inside the school (Lickona, 2019).

Character education can simply be interpreted as a person's temperament, character, attitude, and personality by instilling good values so that these values are integrated and embedded in thoughts, hearts, and actions and their influence is seen in everyday life (Utomo & Alawiyah, 2022). Character is an important aspect of the self-image of each individual. Character is a combination of all human traits that are permanent and become a special mark to distinguish one person from another (Utomo & Pahlevi, 2022). The cultivation of character values is given not only to teach knowledge about how to behave well and correctly but more than that, namely as a process of instilling and developing noble values through culture and dignity (Utomo et al, 2022). Strong character is necessary for children in determining the success of their lives (Pahlevi & Utomo, 2022).

3.2 Discussion

3.2.1 The Pillars of Character according to Thomas Lickona

Before discussing how to apply Thomas Lickona's character education, for us to thoroughly understand how his educational thinking, it is better to discuss how the components of good character according to Thomas Lickona. Following the previous discussion that discusses good character according to Thomas Lickona, which prioritizes morals and the formation of values, the author will explain what are the components of good character according to Thomas Lickona. According to him, the components of good character are moral knowledge, moral feelings, and moral action, which in these 3 components have each aspect, namely:

1). Moral Knowledge

Here Thomas Lickona explains how to utilize knowledge to deal with moral challenges in life, he divides this stage of moral knowledge into 6 stages of moral knowledge which are expected to be the goal of character education, as for the 6 aspects include:

First, is moral awareness? This aspect explains the moral failures that often occur in humans at all levels, this is referred to by Thomas Lickona as moral blindness, a condition where people are unable to see that the situation they are facing involves moral problems and requires further consideration. Children and adolescents are particularly vulnerable to this condition, acting without questioning "Is this right?". And the way to raise moral awareness in children or adolescents is to instill information, value education can perform this task by teaching children or adolescents how to ascertain facts first before making moral decisions. Thomas Lickona's statement above that there is a blurring of information due to the moral vulnerability of children or adolescents

because they do not consider what the impact of a bad act is, because basically, every action requires accountability.

Second, knowing moral values. According to Thomas Lickona, this second aspect emphasizes more on how to respect life and freedom, be responsible for others, honesty, justice, tolerance, courtesy, self-discipline, integrity, compassion, generosity, and courage (Lickona, 2019). So in this aspect, it is clear that Thomas Lickona wants an understanding of the above aspects so that they can be applied in various situations. By knowing moral values, an individual understands how to apply them in various situations. What does "responsibility" mean, here someone is required to be able to translate the abstract values contained in the aspects above.

Third, perspective taking. Perspective taking according to Thomas Lickona is the ability to take another person's point of view, see the situation from another person's point of view, and imagine how they would think, react and feel. This is very important for children or adolescents because according to Lickona this is a pre-requisite for moral judgment. After all, according to Lickona "a person will not be able to respect others properly, and act fairly towards them if he does not understand them". From what is expressed by Thomas Lickona above, it is clear that the fundamental purpose of character education is to help students feel the world from the point of view of others, especially those who are different from themselves. So it can be concluded that from here people cannot be ethnocentric in looking at others, but must be stereotypical, so as not to understand others by reflecting on themselves, but must see how other individuals think, feel, or in a broader context are cultural differences (Lickona, 2019).

Fourth, is moral reasoning? According to Thomas Lickona, moral reasoning is understanding what it means to be a moral person and why we should be moral, such as why is it important to fulfill promises. Why should we try our best? As moral reasoning develops in children, research shows us that development will occur gradually. Children will learn what counts as moral reasoning and what does not when they are about to do something. So it can be concluded from the above aspects that moral reasoning is to instill the above principles in various situations because with moral reasoning a person will be able to treat others well. After all, it is constructive to apply moral reasoning (Lickona, 2019).

Fifth, making decisions. Here Thomas Lickona emphasizes how important consideration of a decision is, and what others will get with the decisions the individual makes. Lickona states that someone who can make decisions quickly is referred to as having reflective decision-making skills because it involves moral problems faced by the child. So it is common to say that in addition to requiring accountability, a decision must think about what impact the decision has on oneself and what impact it has on others (Lickona, 2019).

Sixth, understanding oneself. This aspect is very important in moral knowledge because an individual is required to know how he is because to know others requires the ability to review one's behavior and evaluate it critically. Thomas Lickona revealed that building self-understanding means being aware of the strengths and weaknesses of our character and knowing how to improve these weaknesses. So understanding oneself here is more about how a person knows his weaknesses and strengths so that he can explore the strengths that exist in him and minimize the weaknesses that exist in him by increasing the exploration of positive values that exist in him. So from the description of the aspects of the components of moral knowledge above, it can be seen that the aspects that are interrelated with each other starting from, moral awareness, knowing moral values, perspective taking, moral reasoning, making decisions, and understanding oneself, are qualities of thought that can form moral knowledge, as stated by Lickona all of the above contribute equally to the cognitive side of character (Lickona, 2019).

2) Moral sense

Character education is a term used to describe the curriculum and organizational features of schools in the development of students' fundamental values as well as efforts to systematically apply them to help students understand moral values and behavior. This aspect of moral education is very important in character education, because it carries messages from the emotional side of character, as for the aspects of moral feelings are as follows;

First, conscience. According to Thomas Lickona, conscience has two sides, namely the cognitive side and the emotional side, the cognitive side plays a role in determining the right thing, while the emotional side makes us feel obliged to do the right thing. Although Thomas does not give a strict definition of conscience he categorizes it as de potential intellective (intellectual faculties) or the faculties of human reason (Lickona, 2019). This

category is important to shed light on the confusing definition of conscience. So basically conscience is the faculty of human reason. It is not the opinion of the majority of people, not the superego, not human feelings, and not the voice of Allah Swt Himself. Conscience can be wrong because it is a part of the human person with all its strengths and weaknesses, and therefore it requires continuous education to strengthen and deepen it.

Second, self-esteem. The self-esteem that Lickona refers to here is how a person views himself positively, if that happens then we will tend to do positive things too. Rogers divides the self-concept into three parts, namely: (1) ideal self, (2) self-image, and (3) self-esteem. Self-image is our perception of ourselves. While the assessment of ourselves, good-bad, smart-stupid, is called self-esteem. People who have optimal self-esteem are called ideal self (Hastuti, 2016).

Third, empathy. According to Thomas Lickona, a person who has empathy must be able to recognize or feel the situation felt by others, because empathy is the emotional side of perspective-taking. According to Wulandari et al., (2017), empathy is an attitude that needs to be developed by children from an early age. Because with the advancement of science and technology, it will affect the attitude of caring and empathy of children. This can occur due to the emergence of social neglect and a sense of indifference to others.

Fourth, loving-kindness. A person of character, according to Lickona is a person who loves goodness, because another characteristic of the highest character is a pure, unadulterated attraction to goodness. It is very clear here that Lickona states that doing well is highly discouraged to ask for rewards or strings attached.

Fifth, is self-control? Lickona strongly emphasizes self-control, because with self-control a person can control himself in any condition, Lickona states that emotions can wash away reason, which is why self-control is very necessary. It is very clear here that an individual with character must have very good self-control because they can consider what is good and bad without being lulled by emotional things.

Sixth, humility. According to Lickona, humility is a moral virtue that is often overlooked even though this virtue is an important part of good character. Lickona does not forget this aspect, because this aspect concerns how a person understands himself, the situation around him, and how to treat other people.

Conscience, self-esteem, empathy, loving-kindness, self-control, and humility are the components that make up the emotional side of our morals. These aspects are closely related to each other, because if one aspect of these components is not possessed then there is a high possibility that someone will have a moral imbalance which results in a bad character.

3) Moral Action

According to Lickona, moral action is the product of moral knowledge and moral feelings. To know how one can perform moral action or hinder it, we need to discuss the three aspects of moral action, namely, competence, will, and habit.

First, competence. According to Lickona, moral competence is the ability to transform moral considerations and feelings into effective moral actions (such as resolving a conflict fairly). Competence also plays a role in other moral situations, such as to face difficulties, we must be able to think about and implement the plans that have been made, this requires competence as a support for the action of solving the problem (Lickona, 2019).

Second, the will. Lickona states, under certain moral conditions, making moral choices is usually a difficult thing. Being good often requires people to take real action, mobilizing moral energy to do what they think should be done. The will is needed to keep emotions in check. Will is also needed to be able to see and think about a situation through all moral dimensions. So here Lickona clearly states that a will must be accepted by reason, through all existing moral dimensions, which requires good judgment in every situation (Lickona, 2019).

Third, habits. Building good habits is very important for the development of one's character, Lickona revealed that people with character have good habits, and act seriously, courageously, virtuously, and consistently in every good action. This is the basis of moral education, where students are given good habits that aim to build good character (Lickona, 2019).

It can be concluded from these three aspects, moral knowledge, feelings, and actions work together to support each other, to create a good character, of course, this is not always the case, however, building character, is the process that plays a very important role.

3.2.2 Application of Thomas Lickona's Education in Education

1) What values should be taught in school

According to Thomas Lickona, each school must have and believe that; (1) There are universal values that are mutually agreed upon and valuable that schools can and should teach in a pluralistic society; and (2) Schools should not only convey these values, but also help students understand, live, and act on these values.

An important point in Thomas Lickona's character education that may be very central to the author is the separation between religion and morals, according to Thomas Lickona "the variety of religious conditions and backgrounds, seen as an obstacle in carrying out moral education" (Lickona, 2019). The underlying points that morality and religion must be separated to create a desirable and relevant school atmosphere are as follows;

First, for many people, religion is the primary motive for living a moral life. They each have different demands in leading their followers to salvation, but every religion shares the opinion that our actions in this world, including our moral choices, will affect our fate in the hereafter.

Secondly, from a religious perspective, Allah Swt is seen as the supreme being who has given us the blessings and help we need to achieve the good that Allah Swt commands. Because according to Lickona, the moral decline in this country (United States) began when religious institutions began to lose influence, and morality separated from the power to act morally, we tried to do good without Allah Swt help.

Third, today, most students are unaware of the role religion played in the birth and development of our morals as a nation. One example raised by Lickona is that "the reason is that by the early 1960s, the history of religion in America had dwindled to almost no mention at all in school books".

Fourth, people in America do not want their children to be taught that being moral implies that one must be religious. And they may be right when they say that, while schools can teach children religion, under the current American constitution, they cannot lead students to think that religion is good and right.

Fifth, the values that schools should teach are building personal health, maintaining interpersonal relationships, building a democratic and humane society, and forming a just and peaceful world.

As for the above aspects according to Lickona religion must be "separated" from character education that carries the values mentioned in the last point, because of the existence of diverse dogmas from religion, and the many backgrounds both racial and religious that exist in the United States must have a rational definition of morality so that it can accelerate the growth of the character of students. So it is presented by Thomas Lickona that the values that must be taught in schools are values that are actually in contact with religion but separated from religion because to build a good character education requires rational cultivation.

2) Character Education: Why Schools Need Help from Home

In the deterioration of social order caused by globalization, schools know there is something to be done to teach students good values. However, to carry out this task, two things are needed, namely, the hope that the school can realize this, and the feeling that the school does not have to do it alone.

With the hope that this task can be done, some schools have made careful efforts to teach character, this is where cooperation between schools and families is needed to create students with character or morals.

First, the role of the family. There is growing evidence that schools can make a difference in the character development of learners. But can schools do it alone? What is the role of the family? Parents are children's first moral teachers, the most enduring influencers: children change teachers every year, but not parents. The relationship between parents and children also carries a special emotional significance, which can cause children to feel loved and valuable or conversely to feel unloved and worthless. This is where the role of parents is very broad, which includes a universal vision of the child's moral development. The next point which according to Lickona is very important in the role of a family is, how well parents teach their children to respect people who have authority also affects the formation of the foundation of their moral growth in the future. Here according to Lickona, the most effective parents are "authoritative" parents, who demand compliance from their children, but provide clear reasoning for their expectations so that children can live their moral reasoning and act responsibly towards themselves. It is very clear that the role of the family determines how the child becomes characterized and moral, which according to Lickona is that parents must be authoritative, where children have obedience to parents, but here it is not obedience based on fear of parents, but by giving rational understanding, about how important a responsibility, and other aspects of morality itself (Lickona, 2019).

Second, changes in the family. It cannot be denied that the role of the family is very influential in the moral socialization of the child. However, families are changing, for example, many families in the United States are approached by the pain of divorce, and it is almost certain that raising children under these conditions is very ineffective. So it can be concluded here that changes in the family like this will hinder children in character development, it could kill the potential of the child himself (Lickona, 2019).

Third, when parents and children do not have a close relationship. Here Lickona clearly states that parents must have a close relationship with their children, most of what happens in America is that the relationship between parents and children seems to be distant after the child graduates from high school. This is a barrier for parents, whe-re moral advice will be difficult to channel because of the tenuous relationship between parents and children (Lickona, 2019).

Fourth, school and family: important partners. Al-though schools can improve students' behavior while they are at school, likely, the impact of schools will soon disappear if the values taught at school are not continued at home. It is for this reason that schools and families must work together to achieve the same goal of creating children with character. By working together, these two institutions will have the power to raise moral people and elevate the moral life of the nation (Lickona, 2019).

So it can be concluded that the role of the family, changes in the family, the close relationship between children and parents, and good cooperation between schools and families, are important aspects in building children's character, where the progress of a nation depends on the character of the nation's youth.

3.2.3. Thomas Lickona's Thought in the Modern Era and Relevance to the World of Islamic Education.

In Islam, there is no discipline that is separate from Islamic ethics, and the importance of comparisons between reason and revelation in determining moral values is open to debate. For most Muslims, everything that is considered halal and haram in Islam is understood as Allah Swt decision about right and good, in Islam there are three main values, namely, morals, manners, and exemplary. So the thinking of Thomas Lickona's character education is very relevant to the main values of Islam, namely morals, which in Thomas Lickona's thinking are moral values, so it can be said that moral teachings in Islam or morals are very interesting to be used as the content of character education itself.

Character education in Islam is very important because having good character is one of the prerequisites for gaining happiness in this world and the hereafter. Here are some reasons why character education in Islam is very important:

1) To become a person who is beneficial to oneself and the surrounding community: Good character will help students to be beneficial person to themselves and the society around them. Students who have good character will more easily adjust to the surrounding environment and have a high sense of responsibility towards fellow human beings.
2) To obtain happiness in this world and the hereafter: Good character is one of the prerequisites for obtaining happiness in this world and the hereafter. Students who have good character will find it easier to find happiness in this world and will find it easier to get to heaven in the hereafter.
3) To obtain success in life: Good character will help students in achieving success in life. Students who have good character will be more easily accepted by others and more easily achieve success in life.
4) To be a trustworthy person: Good character will help students become trustworthy person. Students who have good character will easily adjust to their environment and be accepted.

The implementation of morals in Islam is summarized by the personal character of the Prophet Muhammad. In the person of the Apostle, sowing noble and great moral values. Morals undoubtedly have a big role in human life, moral development starts from the individual because the nature of morals is individual. Therefore, moral development starts from an individual movement, which is then projected to spread to other individuals, then after the number of morally enlightened individuals becomes large, it will automatically color community life. And further moral development is carried out in the family environment and must be done as early as possible so that it affects the growth and development of children.

From the above points, it can be concluded that Lickona's style of thinking is very relevant to the Islamic world, where the role of the family is very important in the formation of children's character, which must be done early to create a noble character of the nation.

3.2.3 Criticism of Thomas Lickona's Thought

The debate that may not and will never stop is about the role of religious education in character building. It cannot be denied that our country is based on Pancasila, where the first principle states that the state is based on Allah Swt Almighty, the point is that our country has a religious understanding, not an atheist state.

Thomas Lickona separates morality from the reasons for rationality and state ideology, for Lickona the values related to character education are basic values that must be lived if a society wants to live and work peacefully. Values such as wisdom, respect for others, responsibility, and the values discussed above are basic values that should be prioritized in character education.

According to Lickona, religion: is not the business of public schools, and character education has nothing to do with worship and prayers conducted in the scope of the school, for Lickona, religion has a vertical relationship pattern between a person and divinity, while the pattern of character education is horizontal in society (individuals with other individuals). So a big question arises from Thomas Lickona's thinking, is it true that character education only deals with relations between individuals in society, while religious education, mainly deals with relations between individuals and Allah Swt or divinity believed by individuals? Because if the separation occurs as described by Lickona earlier applied in Indonesia, our state life will be lame, there are at least two reasons Lickona is not right.

First, Lickona says that a person's religious life is a matter between individuals and their Allah Swt, an understanding of religious life that is wrong and can be said to be distorted. Diversity can be a solid foundation for the implementation of character education, especially religion will be an unshakable solid foundation for the implementation of moral values when these moral values are believed to come from Allah Swt commandments.

Secondly, following Lickona's thoughts that character education is a relationship between individuals in society will create a pseudo-personal relationship pattern. Because, individuals who are respected do not include their religious beliefs, this kind of relationship is not authentic because it only respects individuals partially. Individuals cannot be said to respect other individuals if they do not respect the beliefs and faith beliefs of others, where is the reflection of Lickona's character education thinking if it does not uphold tolerance?

So if examined, Thomas Lickona's idea of character education is very relevant to the Islamic world, where there is moral knowledge, moral feelings, and moral actions. However, it should be underlined that the separation of morality and religion as in Thomah Lickona's thought is very irrelevant to the Islamic world, where religion has become the basic foundation of Islamic educational thought and is very inappropriate if applied in Indonesia. The benefits of early character education are not only that it can shape and strengthen one's own personality, but also that it helps improve and train the participants of character education mentally and morally, preventing the madness of people with bad morals and morals.

3.2.4. Pillars of Islamic Character

If Thomas Lickona emphasizes character through, moral knowledge, moral feelings, and moral actions, then Islamic Education has its character pillars, which are based on the teachings of Islam itself, including (1) religious spiritual values (ma'rifatullah); (2) values of responsibility, integrity, and independence; (3) values of respect/respect and love; (4) the value of trust and honesty; (5) the value of friendship/communication, cooperation, democracy, and caring; (6) the value of self-confidence, creativity, hard work, and perseverance; (7) the value of discipline and firm stance; (7) the value of patience and humility; (7) the value of role models in life; (8) tolerance, and peace; (9) the value of enthusiasm and curiosity (Maragustam, 2015).

From the eleven values above, Thomas Lickona's thinking is very relevant if applied in Islam, where there is a combination of religion and morality as expressed in the eleven points above, borrowing Thomas Lickona's terms, moral knowledge, moral feelings, and moral actions, if the Islamic concept is applied in these three aspects, it will be very possible that character education will be very effective in building the morals and morality of the nation in an era that has been heavily influenced by globalization.

Therefore, character building in a person must be instilled from an early age, this is very clear in Islamic teachings. Religious subject matter must be delivered as a whole, not in partial form. This wholeness is seen when viewed from the field and the objectives of Islamic education. Character is a person's way of thinking, acting, and behaving and characterizes the habits displayed by that person (Zubaedi & Utomo, 2021).

From the explanation above, the question arises, of how to form humans with character, according to Maragustam (2015). there are several pillars (strategies) in forming humans with character, namely (1) habituation (habituation) and good culture; (2) teaching good things (moral knowing); (3) moral feeling and loving: feeling and loving good; (4) moral acting (good actions); (5) exemplary (moral model); (6) repentance (return) to Allah Swt after making mistakes.

So it is very clear in the strategy above, the philosophy in character education based on Islamic education philoso-phy views that the basic nature of human morals is positive-active or dualist-active, not fatalist-passive or neutralpassive. If the above strategy goes according to expectations, then the creation of character education for the progress of the nation's education, and the morality of the nation will be very possible in an era where education has begun to be eroded by globalization. The implementation of character education is done with three methods, namely: understanding, habituation and exemplification. The three main elements have not synergized in supporting the implementation of character education in schools.

4. IMPLICATIONS AND RECOMMENDATIONS

1) Theoretical Benefits. The results of this study can provide insight and scientific references for formal educational institutions or teachers who want to foster or shape character through Islamic religious education subjects.
2) Practical benefits, including 1) helping teachers in improving the noble character of students through Islamic religious education subjects. 2) provide references in research for further research.

The implementation of value education in Islamic religious learning in shaping the Islamic character of students at school has been implemented with various activities in class and at school, among others: memorization, habituation, material provision, and various religious activities at school. Therefore, the impact of the implementation of value education on Islamic religious education learning is: Students are disciplined in carrying out obligations, becoming independent, and respecting differences between students.

5. RESEARCH LIMITATIONS

Due to the limited ability and time of research, we feel that this research report is still imperfect, there are still many shortcomings, so researchers are open to constructive criticism and suggestions.

This research is limited to character education imple-mented in Islamic religious education. So that it still opens space for similar research to perfect its research as a reference for more complete and detailed research to the career/behavior level of the object of character education in oneself, family, community, school, and state.

6. CONCLUSIONS

School is a vehicle for every child of the nation as a process of character building, not enough with the many subjects given but the existence of extracurricular activity is also very influential in helping to form a personality with good character. Thomas Lickona's character education is very relevant in terms of educational ideas, but not in the scope of religious studies, where Lickona himself separates between morals and religion. Whereas in the life of the Indonesian state that upholds the values of Pancasila, and religion, Lickona's thoughts will not be very relevant if the separation of morals and religion is applied in Indonesia. However, in terms of Lickona's ideas, namely, moral knowledge, moral feelings, and moral actions are very relevant to the Islamic world, where the world of Islamic education highly emphasizes three values, namely morals, manners, and exemplary, all of which demand to be applied in social life, and it is very clear that Lickona's thoughts on moral knowledge, moral feelings, and moral actions, are very relevant to the world of modern Islamic education, but it should be underlined that Islam does not separate religion and morality, but religion is the foundation of character education itself.

The research findings concluded that the pillars of character education are oriented toward positive values. The values developed in national character education are identified from religious sources, Pancasila, culture, and national education goals. Character education does not contradict Islamic education, but rather complements each other in developing social life and creating a civilized society. The values contained in character education, such as honesty, responsibility, love for the country, social care, love of peace, tolerance, discipline, creativity, and so on, of which are highly recommended in Islamic teachings.

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AUTHOR CONTRIBUTION STATEMENT

In connection with this article, the author is respon-sible for the authenticity and all data that researchers report and conclude in this article. The data that the author conveys is in accordance with the author's findings during the literature study.

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The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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