

بیمارستان اسلامیت

نظر

**The Political Use of Islamic Variation in Indonesian
Islamic Higher Education**

Ronald A. Lukens-Bull

**Quality Assurance System between The Islamic State
University and The State University**

Agus Zainul Fitri

اللغة العربية في المدد المعرفي الإسلامي والتربية الإسلامية
صالح بن عبد الله الشثري

**THE FACULTY OF TARBIYAH AND TEACHER TRAINING
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Editorial:

Value and Character Formation through Education

Education is an important part of national identity development. Education encourages the growth and development of cultural values and national character. Attitude and moral degradation that occurred in Indonesia are some important reasons to develop educational values and character through education.

Education is never ending story. In the education world, there will be a problem that always appear to be solved, especially relates to the formation of cultural values and character. Internalization of cultural values and character in Indonesia, in formal educational institutions (schools), is already being developed. Cultural values and character formation in schools are outlined in the formal school curriculum as well as in the "hidden curriculum", it is an unplanned experience even something unintentionally expected from learners. Ronald Lukens-Bull argued that the higher education of Islamic Institution in Indonesia (PTAIN) is a place where the character forming of its students happened in order to become Islamic progressive, which is opposed to political Islam, remind the role of institutions as universities which are built by the government then its lecturers are expected to play an important role in building public opinion. In the turn, PTAIN is the treasures of intellectuality innovative development in Islamic theology, ethics, law, and practice in education and the delegation of young Muslim leaders in various fields.

Agus Zaenul Fitri wrote about the urgency of developing a quality assurance system in higher education so that the academic culture that developed will be able to meet the demands of stakeholders; such as social needs, industry and professionals, along with the satisfaction of the user (customer) the institution. Fitri explained how that Quality Assurance Institution on higher education can serves as a quality guarantor of higher education, along with how to successfully managing and ensuring the quality of higher education. In line with Fitri, Asep A. Fathurrahman explained that curriculum development should be oriented toward two things: *first*, developing a strong character of students and; *second*, create the ready to work graduates. Good character seems to be not enough if the graduates are not ready to meet the needs of the working world. Thus the design of the developed curriculum at school is more oriented on these two objectives.

Relating to the components material of quality assurance on the Customer aspects, Nur Hasanah wrote about the expectations of parents towards Islamic Education learning, who generally want students to understand and apply the material of Islamic Education in the daily life and make them pious. Particularly Islamic Education that presented in schools,

parents expect the teacher's role to have more patience, precision, ability to build cooperation between parents, teachers and schools.

While Aan Hasanah, Neng Gustini, and Dede Rohaniawati stated that the character education can be built by maintaining cultural values, such as by using the sundanese local values. Thus the educational activities in the context of teaching in schools need to insert the value of cultural and educational character, and can be used as content in the curriculum that is integrated on the subjects. There are 18 values in the educational development of culture and national character which should be pasted on educational activities in the context of teaching in schools, namely religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curios, the spirit of nationalism, patriotism , recognize excellence, friendship / communicative, love peace, love reading, environmental care, social care, and responsibility (Kemendikbud, 2011). By inserting culture and character values in the education world, it is expected to have a positive impact on behavior and personality development of the learner.

Islamic education contributes to the formation of values and character of students. Cucu Zenab Subarkah, Risa Rahmawati, and Ajeng Dalli instill character values contained in the verses of Qur'an which is integrated on the lessons learned by students. In their article, Subarkah and her colleagues used basic chemistry course materials as a medium for internalizing the students character values by using Q.S letter Al-Kahf verse 83-96.

Abdurrahman wrote about how to build self characters, family character and environment (society) character and establish a commitment of all parties involved that implemented in a high school- boarding based. Character education that is developed will seem to be fragile when it does not have a solid and strong pillar, remind the diverse culture of Indonesia. There are at least six pillars underlying character education in Indonesia, namely: 1) faith; 2) citizenship; 3) concern; 4) honesty; 5) courage; and 6) responsibility. The six pillars are the references of an education system accomplishment either formal, in formal or non-formal education.

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