STRENGTHENING SPIRITUAL EDUCATION BASED ON THE QUR'ĀN IN BUILDING CHARACTER IN THE DIGITAL AGE

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ABSTRACT

KEYWORDS	
Spiritual Education, Qur'ān, Character, Digital Age	This study aims to look at the effectiveness and influence of the Qur'ān on strengthening spiritual education for generations of Muslims in building character in the digital age because digital space can also become a spiritual space. This research is qualitative research that uses library research studies, and the data analysis technique used in this research is content analysis with the nature of descriptive-analytical research. Then the results of this study state that spiritual education is a part of education that has a strong influence on one's personality; make it inclined to goodness, adorned with noble qualities, hold fast in personality and behavior to noble character firmly and consistently. Strengthening spiritual education by living up to the character values in the Qur'ān will make humans become characters in the digital age with a complete sense of spirituality within themselves. Based on the Qur'ān, the spiritual education that is built can lead generations of Muslims to be intellectually, emotionally, and spiritually intelligent so that it can also lead to social intelligence.

INTRODUCTION

The collapse of moral values in people's lives today hurts values, attitudes, and spirituality. This is caused by several factors that influence it; one of the most influential factors is using gadgets caused by scientific developments and technological advances. The existence of scientific developments and increasingly sophisticated technological advances, namely the digital world, which is getting faster to access various kinds of information and so on, so that with these changes, many people forget about the development of the world in today's digital age.

The digital age presents sophisticated, instant, and fast technology, ultimately making it easier for humans to carry out various activities to fulfill their daily lives. On the other hand, of course, some impacts are felt in the use of technology in this digital age, both positive and negative impacts. For this reason, a thorough understanding of patterns is needed in the family, school, and community environment. In an era like today, the threat of losing characters is increasingly real. Noble character values are eroded by globalization, especially mistakes in understanding the meaning of freedom as a biological child of democracy translated as free will, freedom of will without standard rules, and the climate of freedom is often interpreted by freedom of action. Brawls between students, villages, vigilantes, and as it happens in various places, simultaneously alienate the life of a civilized society with character and noble morals.

The phenomenon of character breakdown will accelerate when people who use technology do not understand the philosophy of technology, so they are wrong in utilizing and viewing the value of technology functions. The presence of technological developments in society also has an impact on the growth of Spirituality among the younger generation. For example, the function of cell phones, which are supposed to be for communication and storing important data, is widely used by the public for documenting private matters and spreading hoaxes and hatred. Because they don't have enough technological knowledge, the handphone quickly changes hands so that the data is spread everywhere. To anticipate the occurrence of moral decadence for the phenomenon of damaged character, a spiritual education based on the Qur'ān is needed in building the mentality and maintaining the moral life of the younger generation who will become successors in leading the nation, state and religion.

The Qur'ān comprehensively describes the concept of education by paying considerable attention to several aspects of student development, such as intellectual, emotional, spiritual, and character. As the foundation and foothold in regulating life, the Qur'ān also provides an understanding of spiritual education. The principle of spiritual education in Islam is synonymous with moral education or inner and outer manners. This can be interpreted as an educational goal that leads to moral formation.

In essence, education does not only provide knowledge but also provides knowledge that sharpens spirituality and intellect. Correct and healthy education must not only give birth to individuals who have the ability and even expertise in one field but also have excellent and correct manners. Education must also create a generation of character that is reflected in one's behavior in life. Spiritual education aims to develop one's ability to make good and bad decisions, maintain what is good, and wholeheartedly realize that goodness in everyday life.

Character-building efforts have a higher meaning than moral formation because character-building is related to right or wrong and how to instill habits about the good things in life so that the younger generation has high awareness and understanding, as well as care and commitment to apply goodness in everyday life. For this reason, character education requires the sensitivity of everyone from various disciplines to create down-to-earth characters jointly. The character has three interrelated parts: moral knowledge, feeling, and behavior. Good character consists of knowing what is good, desiring what is good, and practicing good habits of mind, heart, and action habits.

It is believed that the development or formation of character is necessary for families, educational institutions, and social institutions to become a foothold in implementing spiritual education in social life. The purpose of spiritual education is to encourage the birth of good national and religious generations by growing and developing a good character, which will encourage national and religious generations to grow with their capacity and commitment to do the best things and do everything right and has goals in life.

Society also plays a role in shaping children's character through parents and the environment. So important is spiritual education in this country; for this reason, school principals, educators, and parents should always instill spiritual values in their students to shape the character and civilization of a dignified nation (Karimullah, 2021). Research on the character in the world of education is one of the efforts to make education full of values, morals, and ethics so that it can do educational practices that can encourage human behavior to be more religious, spiritually valuable, and ethical in everyday life.

In this study, the focus of the study is strengthening spiritual education based on the Qur'ān in building character in the digital age with sub-discussions that include; spiritual education, building spirituality for Muslim generations, and Qur'ān be a basic foundation for strengthening spirituality in character building in the digital age. To see the effectiveness and influence of the Qur'ān on the formation of spirituality for Muslim generations in building character in the digital age because digital space in this digital age is also a spiritual space. Although the interactions and conversations in it do not always contain spiritual content, they are a reflection of the spirituality of the younger generation, and even digital space is a space for this generation to express their faith (Subowo, 2021).

Some of the results of previous research have been carried out by researchers, as was done by Akhmad Shunhaji (2016), who determined aqidah as the most crucial character that underlies other characters in Qur'ān-based character education. Fenny Anggreni (2019) researched mathematics and its relevance to the values of the Qur'ān to know the verses contained in the Qur'ān related to solving material and character values carried out on students at MTsN Aceh Tamiang.

Robertus Suraji and Istianingsih Sastrodiharjo (2021) examine the influence of spirituality in character education, which is not limited to religious spirituality, with the aim of research to find the role of spirituality in character building and find forms of spirituality in character building using qualitative methods which are literature studies. Siti Nurul Aprida and Suyadi (2022) conducted research that aimed to obtain information regarding the implementation of Qur'ān learning on the development of religious and moral values in early childhood, especially in children aged 5-6 years by using a qualitative descriptive method that aims to describe as well as uncovering the facts of what happened at the research location regarding the application of Qur'ān learning to early childhood in the Riyadlushsibyan Qur'ān Kindergarten to develop aspects of Religious and Moral Values.

The previous studies described above have similarities with this research because they both examine character education but have a different focus of study. Nevertheless, previous studies will be used as additional references in this study to make the results more comprehensive than previous studies. Through the results of previous research, it can be said that efforts to improve morale and strengthen the character of Muslim generations in educational institutions focus a lot on efforts to modify environmental factors, such as the approach used in learning, the media used, teacher skills, class environment, support parents, but not many have highlighted the strengthening of spirituality for generations of Muslims based on the Qur'ān to improve character in the digital age, so this research will focus on discussing this issue.

METHOD RESEARCH

This research is qualitative research using library research because various information and data are taken from books, journals, and various other documentation related to strengthening spiritual education in building character in the digital age by connecting and comparing with research that has been done previously. Then the data analysis technique used in this research is content analysis because researchers try to analyze the content contained in one data source, which is then associated with other data sources with the nature of descriptive-analytical research. This descriptive research aims to make a systematic, factual, and accurate description, picture, or painting of the facts, characteristics, and relationships between the phenomena investigated. It can be

said that descriptive research is an attempt to describe or analyze a symptom or an event that occurs in a problem (Willis, Sullivan-Bolyai, Knafl, & Cohen, 2016). This effort is followed up with arguments against symptoms or events on related issues.

RESULT AND DISCUSSION

1. Spiritual Education

Spirituality is an exploration into the process of becoming human or an attempt to grow in sensitivity to oneself, others, other creatures, and God, who is in and transcends the world. Spirituality is better known and understood as matters relating to transcendence and becoming an integral, holistic, and dynamic force in life and various human affairs. Spirituality is an experience that consciously seeks to integrate one's life, not from isolation and self-absorption but self-transcendence towards one's perceived highest values (Sheridan & Hemert, 1999). Spirituality is the human search for purpose and meaning in life experiences. Spirituality exists in all beliefs; only the manifestations are different. The essence of spirituality in Islam is contained in monotheistic sentences from the Qur'ān and Hadith.

Islamic spirituality deals primarily with the personal inner dimension of one's life and includes beyond-capable elements of Islam as a means of attaining a spiritual life (Hijriah, 2016). Islamic spirituality cannot be separated from awareness of the existence of the One Almighty. Therefore, every Muslim is always expected all his activities to begin and end with God Almighty, including works of art. The deeper a person's knowledge and appreciation of God Almighty, the higher the quality of his spirituality (Aziz, 2021). Spirituality follows the management pattern of the Prophet in disseminating Islamic teachings. Ideological, ethical, moral, operational and developmental values are the essence of management.

Spirituality is not only related to divinity; it is also used to refer to human activity in obtaining spiritual purity or personal safety and is not related to everyday human life. Spirituality manifests itself in social, cultural, economic and social, and political life, which is true spirituality. This shows that spiritual power in Islam is not only limited to the spiritual aspect but can also produce other potentials for each individual to achieve world success that pleases Allah (Ahmad & Khan, 2016; Aziz, 2021).

Spirituality is closely related to the struggles and problems of everyday life. The spirit comes from the life experience of people's faith individually or in groups, namely the experience of the reality of God, which is then manifested in daily behaviour (McGrath, 1999). Islamic spirituality leads to achieving balance in the world and the hereafter because its orientation is no longer purely worldly. Instead, an Islamic spiritual spirit envelops human behaviour and thoughts.

In spiritual-based education, religion becomes the central pillar in the development of meaning, value, connectedness, transcendence and what will become. Religion requires actualization in various life systems, such as economics, art, culture, society, ethics, education, etc. Religion is a spiritual dish that can guide human life towards its original nature, namely purity and longing for God's presence (Barkathunnisha, Diane, Price, & Wilson, 2019; Holt et al., 2009). The existence of the human spirit is very dependent on the actualization of its religion. Without religion, human life is just a pile of bones, flesh, skin and other biological organs.

Spirituality without education is mere sentimentality of religious feeling but not authentic devotion; education without spiritual dynamics is one of the dimensions of the best mind, but not transformational education and thus not authentic education.

Spirituality is a dimension that seems vast, untouchable, and far beyond because of God in the absolute sense, objects in the universe that are metaphysical and transcendent, thus at the same time necessitating mystical and suprarational nuances.

Spiritual education is a part of education that has a strong influence on one's personality; make it inclined to goodness, adorned with noble qualities, hold fast in personality and behaviour to noble character firmly and consistently, love to help others and love to help each other, have a calm and optimistic soul, face life with a positive spirit and determination immovably round; even though obstacles and problems hinder his efforts to keep going by asking Allah for help, taking refuge in Him in difficult, dangerous, narrow situations, and believing in His help and *Taufiq*.

A person's spiritual formation is greatly influenced by the religious education he receives. Holistic religious education must be given to every Muslim from an early age, starting from the family environment, schools and other social institutions. The role of each of these educational institutions will mutually support one another in the educational function to assist the formation process of Islamic spirituality, which grows dynamically.

Islamic spirituality that every human has can be developed so that it is more valuable and efficient as motivation to action in achieving life's goals in this world. Support for Islamic spirituality is based on the principles of faith in Allah, which forms certain attitudes and practices oriented as worship.

2. Character Building for the Muslim Generation

Psychologically, the terms character and personality are often used interchangeably, but usually, the word personality shows a normative meaning. Character is a way for each individual to think and behave in life and work together, whether within the family, community, or country. The character contains a broader understanding, which includes attitudes, traits, behaviour, mindset, personality, temperament, values or social and emotional skills that produce certain moral emotions. Meanwhile, al-Ghazali (2008) interprets character as a condition or condition that settles in the human soul because all behaviour originates from it with great ease without the need for thinking and contemplating. If the condition or state of his soul becomes a source of excellent and commendable deeds, both in reason and in Shari'a, then that condition is called good morals, and if that comes from it is an evil deed, then that condition is called bad morals.

Character is a human inner structure that appears in specific actions and is permanent, whether the action is good or bad, and is a characteristic of the person concerned. If the body's constitution and disposition greatly influence temperament, then the character is more influenced by environmental factors, such as experience, education, intelligence and will. Character can be found in a person's attitudes towards himself, others, the tasks entrusted to him and other situations. The primary human character consists of trustworthiness, respect and caring, honesty, responsibility, civic, sincerity, bravery, diligence, discipline, vision, fairness, and integrity. Character is built based on three components: knowledge, attitude and behaviour. These three components cannot be separated because each has an attachment.

Character education is necessary to face various challenges of character shifts in the digital age. Character education is education in values, manners, morals, and character, which aims to develop students' ability to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly (Majid & Andayani,

2011). Character education, in principle, is an effort to foster social sensitivity and responsibility, build emotional intelligence, and create a nation's young generation with high ethics (John W. Santrock, 2002). Character education is a habit, so forming one's character requires communities of character: families, schools, religious institutions, the media, the government, and various parties that influence the younger generation.

Character education is an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and experience in the form of behaviour that is by the noble values that become identity which is manifested in the form of interactions with God, oneself, society and the environment. Character education is carried out by example or treatment, not just theory. All communities of character, which consist of families, schools, religious institutions, media, government, and various parties that influence the younger generation, should provide an example, intervention, and habituation, which is carried out consistently and strengthened. In other words, character building requires the development of exemplary behaviour, transmitted and intervened through continuous learning, training and habituation in the long term. Therefore, character education should bring generations of Muslims to recognize values cognitively, appreciate values effectively, and, finally, naturally practice values.

Good character education must involve not only aspects of good knowledge but also feeling well or loving good and moral feelings and good behaviour. So, character education is closely related to habits or habits which are continuously practised and carried out. Character education is an effort to internalise, present, and develop good values in students. With efforts to internalize the virtues in students, it is hoped that good behaviour can be realized for these students.

Character education generally emphasizes exemplary, creating an environment and habituation through various scientific assignments and conducive activities. Thus, what students see, hear, feel and do can shape their character. In addition to making moral habituation the primary educational method, creating a conducive climate, culture, and environment is also very important and helps shape students' character. Creating a conducive environment can be done through a variety of methods as follows; (1) assignment; (2) habituation; (3) training; (4) learning; (5) briefing; and (6) exemplary. According to Yahya Khan (2010), the values contained in character education are religious, nationalist, intelligent, responsible, disciplined, independent, honest, wise, respectful, polite, generous, helpful, cooperative, confident, hard-working, challenging, creative, leadership, democratic, humble tolerance, solidarity and caring.

Thomas Lickona (1992) provides character education values based on noble values that have always been applied, namely love for God and His creatures, independence and responsibility, honesty, respect, politeness, generosity, confidence, fairness, humility, soul peace and tolerance. Meanwhile, Ratna Megawangi (2004), the originator of Character-Based Holistic Education, suggests character values, namely: (1) love of God and truth; (2) responsibility, discipline and independence; (3) trust; (4) respect and courtesy; (5) compassion, caring, and cooperation; (6) confident creative, and never give up, (7) justice and leadership, (8) kind and humble; and (9) tolerance and peace-loving.

Character education has three main functions, including; First, the function of forming and developing potential. Character education forms and develops students' potential to think well, have a good heart and behave according to religious teachings. Second, the function of repair and strengthening. Character education improves and strengthens the role of the family, educational unit, community and government to

participate in and be responsible for developing the potential of citizens and building the nation towards an advanced, independent and prosperous nation. Third, the filter function. Character education sorts out the nation's own culture and filters out the culture of other nations that are inconsistent with the nation's cultural values and noble national character.

Character education is essentially aimed at forming a brutal, competitive nation has a noble character, is moral, tolerant, works together, has a patriotic spirit, develops dynamically, is science and technology-oriented, all imbued with faith and piety to God Almighty. Through character education, it is hoped that students will be able to independently improve and use their knowledge, study and internalize and personalize character values and noble character so that they are manifested in everyday behaviour.

Character education, according to the Qur'ān, is aimed at liberating humans from a life that is pitch dark or lost to a life that is bright and straight. As explained in Q.S al-Ahzāb [33]: 43, Q.S al-Jumu'âh [62]: 2, and Q.S al-Baqarāh [2]: 67. Character education according to the Qur'ān is not just teaching or giving knowledge of good and bad, but to familiarize, exemplify, train, instil, and ingrain good qualities, and stay away from bad deeds. At the same time, the character education method contained in the verses of the Qur'ān gives a signal to provide education so that it is more quality and interesting. The content of these educational methods not only has a positive impact on the learning process but strengthens monotheism, a sense of spirituality, and develops children's potential, as explained in Q.S Baqarah [2]: 183-185, Q.S al-Baqarāh [2]: 238, Q.S An-Nisā' [4]:103, Q.S Hūd [11]:114, Q.S al-Isrâ [17]:78, Q.S Thahā [20]: 14, Q.S an-Nahl [16]: 67, Q.S al-Aḥzāb [33]:70, and Q.S. Thahā [20]:44.

The inculcation of character education values in humans according to the Qur'ān is a process of struggle or brutal jihad, namely jihad al-nafs, the war of controlling and defeating passions, enticements of Satan and bad character, as a winner who always practices moral values. -good value. Based on the Qur'ān, character education that is built can lead the younger generation to be intellectually intelligent, emotionally intelligent and spiritually intelligent so that it can deliver not only individual intelligence but can create social intelligence.

3. Qur'ān be a Basic Foundation for Strengthening Spirituality in Character Building in the Digital Age

In responding to technological advances that have positive and negative impacts. Humans must remain guided by the Qur'ān as the foundation of the life of a believer. The Qur'ān has many character values that can be applied in life. One way of implementing it is by integrating the Qur'ān into the educational process through the learning process of spiritual education. The Qur'ān provides several guidelines for humans to respond wisely to technological advances according to the light of God's Word so that humans can still adapt to existing advances. God wants humanity to avoid pragmatic and instantaneous practices in building relationships but instead seeks to build sincere and healthy relationships face-to-face in a community.

They are utilizing technology with an attitude of fear of God so that everyone tries to be wise and prudent in utilizing technology for the glory of God and not just acquiring the abundant knowledge offered by information technology itself. They are making the Qur'ān the standard of human morality in the world of technology and making the Qur'ān the proper standard and source of truth for assessing and filtering all types of information received. In this case, the verses of the Qur'ān become the basis of science so that generations of Muslims not only acquire knowledge but are also

expected to obtain blessings from knowledge. They are treating human beings with love in the digital world. God wants humans to be involved in salvation on earth by practising faith, hope, and love in concrete actions in the digitalization era. God participates in every work that humans produce to realize their existence.

In the framework of spiritual education, building character has a vital role so that humans can know the nature of their creation and formulate goals and purposes. Spirituality makes people aware that one's success is not only measured by the ability to think and reason or control one's emotions. Humans must also be able to realize the meaning of their existence about God (*hablūm mîn Allah*), with other people (*hablūm mîn nās*), and with the surrounding natural environment. Humans who are lived by spiritual values will have a positive attitude with high character traits in facing any future events and will not easily give up, never give up, and be able to control their attitudes and behaviour.

According to the Qur'ān, the process of character formation includes the introduction, understanding, application, habituation, acculturation, and internalization into character. Various verses in the Qur'ān state that in education to build character there is moral conservation (Q.S Luqmān [31]: 12, 13, and 14, Q.S an-Nisā' [4]: 9), environmental conservation (Q.S al-Baqarāh [2]: 263), humanist conservation (Q.S al-Qalām [68]: 4), and cultural conservation (Q.S al-Baqarāh [2]: 228, Q.S an-Nisā' [4]: 104 and Q.S al-A'râf [7]: 189), In addition, there are character values contained in the Qur'ān, such as behaving honestly (Q.S al-An'âm [4]: 152 and Q.S at-Taubāh [9] : 9), spreading love of peace (Q.S Al-Hujurāt [49]: 9, and Q.S An-Nisā' [4]: 114), being tolerant (Q.S al-Kāhf [18]: 29), always being disciplined in every job (Q.S an-Nisā' [4]: 59), self-confidence (Q.S ali Imrân [3]: 139), hard work (Q.S al-Insyiqāq [84]: 6 and 7), care for the environment (Q.S al-A'râf [7]: 74), care about social conditions (Q.S ali Imrân [3]: 159), be grateful for every situation (Q.S al-A'râf [7]: 10, Q.S al-Baqarāh [2]: 172, Q.S an-Nāhl [16]: 14), and is responsible for answer (Q.S al-Muddassîr [75]: 38, and Q.S al-Qiyamāh [75]: 36).

Character formation is also manifested in the example of Rasulullah through four characters. First, *Siddîq* is interpreted as speaking, acting and behaving correctly. Second, *Amanāh* means being trusted both in speech and behaviour; third, *Tablîĝh* means accountable or conveys well and professionally; fourth, *Faṭhonāh* means bright; what is meant by smart here is not only intellectually intelligent but able to control emotions and make himself a problem solver in personal problems and various people's problems.

Based on the Qur'ān, spiritual education that is built can lead generations of Muslims to be intellectually intelligent, emotionally intelligent and spiritually intelligent so that they can deliver not only individually intelligent but can create socially intelligent. In addition, the motivation that drives the life of Muslims is the motivation of spirituality. This motivation and purpose existed before worldly life, that is, within the spiritual structure. Human birth in the world is not the beginning of human life. Similarly, death is not the end of one's life. The beginning of human life existed in the spirit realm, even though its form was spiritual. At the same time, the end of human life is hereafter. If the span of the stages of human life is only limited to birth and death in the world, then in humans, there will be no true motivation and purpose.

Strengthening spirituality in building character in the digital age is part of a business that strongly influences one's personality because basically everyone has spirituality within themselves. In social life, the character has a vital role in social relations with

one another; the character is a fundamental value of behaviour that becomes a reference for the values of interaction between humans; for this reason, it is necessary to develop character values that can create cooperation and tolerance (Samani & M.S, 2013).

Character is fundamental and must be embedded in every human being because being an intelligent human being is more accessible than being a human being with character; it takes a long time and continuous habituation. Character is a fixed pattern of thought, action and behaviour rooted in a person's characteristic of one human being and another, formed through continuous habituation.

Correct spiritual education will lead people to good actions, develop noble qualities, and be happy to help others. An adequately taught spiritual education will make a person have a calm and optimistic soul, face life with a positive spirit, and see the world as a place to realize the common good. Thus spiritual education will make Muslim generations grow in spirituality based on high character.

Building character through spiritual education based on the Qur'ān is to improve the spiritual and spiritual life of every human being. Because all human beings are essentially created as spiritual beings, to be able to see the difference in a person's spiritual quality, it can be seen from the level of awareness, how to respond, and fighting spirit in the process of self-transcendence, surrender integration, and self-identity. By living up to the values contained in the Qur'ān, one will be able to make a human being with a character with a complete spiritual sense within him, that is, being able to live the spirit of Allah in real life every day by his calling and role in life. In addition, they can also easily absorb all spiritual values, direct themselves and their lives based on spiritual values, and create a lifestyle and behaviour according to these spiritual values.

CONCLUSION

Spiritual education is a part of education that strongly influences one's personality; make it inclined to goodness, adorned with noble qualities, hold fast in personality and behaviour to noble character firmly and consistently. Strengthening spiritual education by living up to the character values contained in the Qur'ān will make humans become characters in the digital age with a complete sense of spirituality within themselves. Based on the Qur'ān, the spiritual education built can lead generations of Muslims to be intellectually, emotionally and spiritually intelligent, so it can also lead to social intelligence.

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