

Islamic education: Building character and mental health for z-generation

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ABSTRACT

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The Islamic education is an essential education for human life because it is directly linked to all the potential of learners or today is called Z-generation. This study aims to find out if Islamic education has contributed to building character and mental health for the Z-generation. This research method uses library research that studies primarily involving books, scientific journals, and/or other literary sources. The result of research indicates that Islamic education plays a close part in building positive character and good mental health for the Z-generation. Islamic education, character, and mental health are linked together to create a good Z-generation for now and in the future.

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Introduction

Education is an essential need in human life. With the existence of education, it will form a personality in the future. Besides, education also functions to develop abilities and improve humans' quality of life because humans who have knowledge and faith will be given glory and will be increased to several degrees. However, education, especially in Indonesia, has encountered several problems that must be resolved (Nuryana, 2020). In this era of globalization, educators' role, mainly Islamic religious education, is transferring knowledge and hopefully able to shape students' character. A little about the notion of character education, the character here determines what we will think and what we will do, especially when no one is watching (Sulistiono, 2017).

So far, character education is generally only seen by the community as an obligation of educational institutions, even though there are at least three responsible and interrelated roles in the character education process, namely family, educational institutions, and the environment. Educational institutions represented by educators have a fairly central position as mediators to effectively achieve the goals of Islamic education, especially the improvement and development of

character education. Of course, the educators' struggle in the character education process will not be successful without intensive support and cooperation with the family and the surrounding community to create the religious and noble character and spirit, especially among the younger generation (Sutarna, 2018).

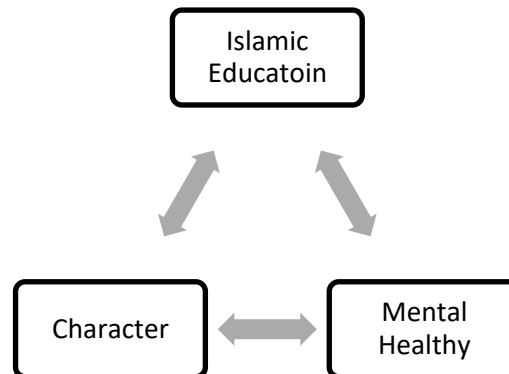


Fig.1 Theoretical study

A soul is a place for human character and personality. Therefore, the health of the soul needs to be considered and strived to shape positive human character and behavior patterns. To achieve this health, activities based on specific individual experiences are needed to prevent humans from various psychological problems. These activities are in the form of treatment, prevention, and healing of psychological illness symptoms, based on Islamic religious values. The results of these activities are expected to create humans with mental health (Nurrohim, 2016). From the above background, the researcher took the topic of whether Islamic education has a role in building character and mental health for generation Z. Because all three are near related to the good life in the present and the future.

Method

This type of research is a literature study using data sources in reference books and scientific journal articles. This research is descriptive-analytical. Research is descriptive, in the sense of a method that uses fact-finding and correct interpretation, and is analytical in describing accurate, accurate, and directed interpretations. In this study, a series of activities are concerned with collecting library data, reading and taking notes, and processing the appropriate information needed to answer the problem's background.

Discussion

Islamic Education

Islamic education is an education that is very urgent for human life because it is directly related to its potential. It can change a social civilization, society, and the human factor towards progress

through Islamic education. Also, education is a system that can contribute to a new paradigm (Hidayat, 2015). The purpose of Islamic education is to guide, direct, and educate someone to understand and study the teachings of Islam so that those who have intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) are expected to provide a life for the success of the world and the hereafter. The eschatological orientation seems so dominant in the discourse of the goals of Islamic education. Thus, learners' patterns of understanding tend to cover cognitive understanding even though the emotional intelligence aspect has been considered (Hairudin, 2018). In other words, Islamic education is a solution to form and prepare strong nation leaders intellectually and mentally.

Character

The term character is generally known as an individual's "identity" in a national society, although in fact, the term character has a relatively broader meaning than the term identity. Philosophically, Indonesian people who have national character can be interpreted as humans with character by the philosophy of Pancasila, namely humans who are devoted to the One and Only, fair and civilized humanity, united with Indonesia, have a relationship led by wisdom in representative deliberations and are fair to all Indonesian people. The term character comes from the Greek word "charasein" which means to carve to form a pattern. Every human being does not automatically possess noble morals once he is born, but it takes a long process through upbringing and education (the process of carving). In Arabic terms, the character is similar to the morality of the root word "khuluq", namely the character or habit of doing good things. Character can be internalized in a variety of ways, including in disaster-prone schools, that can be adapted to the context. Education and character become a complete unit, and the educational process itself is a way to internalize character (Nuryana, 2020). Al-Ghazali described that morals are the behavior of someone who comes from a good heart. Therefore, it is necessary to have active efforts to form good habits so that children's character can be engraved since childhood (Ningsih, 2019). Cultivating character values from an early age will be more meaningful because they provide children with good character (Yuliana & Wurinta, 2020).

Z Generation

Generation Z is used as a term for those born between 1995-2010 so that the current generation Z is currently studying at SMA / SMK or MA and college. Generation Z, which is also called iGeneration, net generation, and internet generation, are the only generations since birth that have lived very closely with technology. So, it is no surprise that Generation Z is the biggest user of technology and social media. Generation Z, as said by Wibawanto quoting Subandowo's statement (Subandowo, 2017), is described as a generation fluent in using technology; likes to socialize with

various groups, especially using social media; expressive and tend to be tolerant of cultural differences, and very concerned with the environment, and quickly move from one thought or job to another thought or job. If accompanied by self-development from an early age, especially media and technology literacy support and guidance, these characteristics will form a generation with a creative, innovative mindset, process and develop technology, even create and control technology for the nation's advancement.

Z Generation, Character, Mental Healthy, and Islamic Education Perspectives

The tendency of a moral and spiritual crisis is manifested in various forms (Firmansyah, 2017: 21). If we look at the current conditions where there are many brawls between students, rampant vandalism, low culture of shame, acts of defamation on social media, widespread cyberbullying among young people, the spread of hoax news, environmental polluters, decreased attitudes of solidarity, and demonstrations destroying public facilities is one indication of the degradation of the character of the current generation. Meanwhile, one of the ideal youth characteristics described in the Al Qur'an surah Al-Maidah: 54 is the youth who are not afraid to do right, are gentle but firm in making decisions, have compassion and empathy for others, and are robust-willed.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَسِعَ عَلَيْهِمْ

"O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing" (QS. Al-Maidah: 54). The development of an increasingly complex era accompanied by increasingly advanced technology requires humans to continue to change and adapt themselves so that they are not controlled by technology but can control technology by using and utilizing technology properly. Generation Z is a candidate for the country leader so that in addition to having high intellectual capacity, good affective abilities are also needed to have a strong mentality. This is in line with the Law on the National Education System Number 20 of 2003 article 1, which states that "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him, society, nation, and country."

A soul is a place for human character and personality (Nurrohim, 2016: 276). In its function, the

soul is described as a creature responsible for all things related to humans. In Islam, this is supported in a hadith "There is a lump of flesh in humans. If the meat is good, then the whole human body is also good." Meanwhile, a doctor from Persia, Abu Zayd Ahmed ibn Sahl al-Balkhi as quoted by Ariadi (2013: 121), stated that imbalances in the soul could cause anger, anxiety, sadness, and other psychiatric symptoms. Mental imbalance can cause individuals to engage in thought disorders such as stress, action deviations such as alcoholism, and feeling deviations such as depression and feeling like they own no one Allah SWT in QS. Al Baqarah (2): 10 says, "In their hearts, there is a disease, then Allah adds the disease; and for them a painful torment, because they lied." This is an essential factor in the need to build and maintain mental health. A healthy mental characteristic is a state in which:

1. Avoid mental disorders and mental illness

Mental disorders (neuroses) with mental illness (psychosis) are two different things, namely:

- a. Neurose still knows and feels the difficulty. On the other hand, those who are psychoses do not.
- b. Neurose's personality is not far from reality and still lives in the realm of reality in general. Meanwhile, those who are subject to personality psychosis from all aspects, such as responses, feelings or emotions, and impulses are very disturbed, there is no integrity, and they live far from the realm of reality.

2. Adjustment

Adjustment is the process of acquiring or fulfilling needs and dealing with stress, frustration, conflict, and specific problems in a certain way. If a person can meet their needs and deal with their problems fairly, meaning that they do not harm themselves, their environment, and by religious norms, it can be said that they have a healthy soul.

3. Maximum potential utilization

Individuals can manage and utilize their potential in positive and constructive activities to develop their quality, which can be an indicator of an individual's mental health. Positive and constructive activities can be in the form of learning activities (at school, home, and in the community), working, organizing, developing interests and talents, doing charity social activities, and exercising.

4. The achievement of personal and other people's happiness

Individuals who have mental health will always display positive behavior or responses to situations and conditions in meeting their needs and positively impact themselves and others. He has the principle that he will not sacrifice others' rights for personal gain or seek his gain on others' suffering. All activities are aimed at achieving personal happiness and happiness together. (Kusuma, 2017).

The description above shows the characteristics of individuals who have mental health, while those who do not have mental health are not feeling comfortable, feeling insecure, lack of confidence, lack of self-understanding, lack of satisfaction with social relationships, are still unstable and do not have emotionally mature and disturbed personality. Islam has its views regarding mental health. In Islam, it recognizes that faith and piety play an essential role in mental health. Mental health development is integrated with Islam and is contained in personal development. In other words, a healthy mental condition is the result of an individual state that is mature emotionally, intellectually, and socially and is mature in aspects of divinity and devotion to Allah SWT. This is because of the perfection of Islam's teachings, which can be reconstructed save precious treasures-treasures that can help resolve the problems facing man in her life (Subhi, 2016: 134).

Mental health is now an exciting subject to be discussed in psychology, both among doctors and health practitioners and the general public. As the primary source of law in Islam, the Koran introduces the term calm soul (an-nafsu al-muthmainnah), while Al-hadith mentions the word al-fithrah, both of which are conditions for mental health that a Muslim must have (Fuad, 2019: 33). Mental health is crucial because it can affect the character or behavior patterns of individuals. Decreasing mental health causes individuals to experience a decrease in character values and results in deviations. No exception Allah SWT has provided information on the importance of maintaining mental health in QS. Yusuf: 53. It is emphasized that humans' soul always leads to badness when humans do not lead to goodness.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

"And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful" (QS. Yusuf : 53).

A healthy mentality will produce positive behavior patterns and characters. However, in this case, only a calm heart will produce a healthy mentality. As an alternative, mental health is a solution through an educational paradigm to develop the potential aspects of qalbiyah intelligence, both spiritually, cognitively-intellectually, affection-emotional, and psychomotor-amaliah (Ratnawati, 2019: 71). Allah affirms that only by remembering Allah, called Dzikr, is the solution and method of keeping the human soul from feeling sad, confused, preventing destructive behavior, and securing spiritual calm. One of the efforts to remember Allah is by praying. Allah defines himself as All-Knowing and All-Providing Peace for anyone who believes in Him. Individuals who regularly practice pray to distinguish themselves with more correct and more explicit life orientation, with better and stronger character, with more constructed identity, stability, and pragmatism (Hasanović, 2017: 25). A calm heart is obtained by fulfilling spiritual needs. Allah explained this

again in QS. Ar-Ra'd: 28.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured" (QS. Ar-Ra'd : 28)

Performing worship such as prayer, fasting, zakat, hajj, charity, and doing good deeds functions to cleanse the human heart and educate people to have character or character. In Islamic education, it became known as Tadzkiyatul Nafs. Those who have been educated because they are accustomed to worshipping Allah will tend to have a healthy and resolute soul. When faced with a problem, he is ready and patient to bear the burden. The person who is deprived of prayer finds himself alone when facing difficulties, but the person who seeks help from God finds strong support that strengthens his mind and spirit (Hamidi, 2010: 3). They will also have a high social spirit, empathy for fellow creatures of God, and have a good social interaction status.

Rohana quotes Ainissyifa (2014: 169). With Islamic education, students will actually be formulated to become human beings with character and noble values. But with the emergence of the concept of character education more clearly about the character that must be possessed by a student after the process of teaching and learning activities carried out. Thus, Islamic education is an important field to be developed and nurtured simultaneously, namely in family education, formal education, and non-formal education. Thus, positive character or moral religious and mental health will be attached to generation Z.

Conclusion

Good cooperation between formal, non-formal, and informal education as the three main pillars of education will realize Islamic education's main goal, namely developing spiritual aspects and good mental health with religious morals or good character. Humans with characteristics like this will have a pattern of behavior in harmony between body and soul. This harmony will produce human qualities which have a noble character, have faith in Allah, are obedient to charity and stay away from Allah's prohibitions, are tolerant, intellectually intelligent, humanist, and ready to be responsible for their duties. Generation Z today needs these characteristics to become leaders in the future. Islamic education has a very important role because it is closely related to character building and mental health for Generation Z, both present and in the future.

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